



Eido T. Shimano Roshi, Abbot

SUMMER 1991

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

## Giving Yourself to the Dharma:

Teisho on the Rinzai Roku by EIDO ROSHI



Perhaps true gratitude is, like the "real form of the universe," an inexpressible concept. The articles in this issue explore the meaning of gratitude and generosity, and how we can better manifest them in our lives. In this period of growth and new horizons, let us not be complacent, but practice more diligently to deepen our understanding of generous action, and with that action, express our gratitude to this incomparable Dharma. ■

This is adapted from a teisho delivered On Wednesday evening, May 22 at Dai Bosatsu Zendo • Kongo-ji.

*Those of you who wish to discipline themselves in Buddha's Dharma must seek true understanding. When this understanding is attained you will not be defiled by birth and death. Whether walking or standing still, you will be your own master. Even when you are not trying to achieve something extraordinary, it will come to you all by itself.*

*O followers of the Way, from olden times each of my predecessors had his own way of training his disciples. As to my way of leading people: all that they need is not to be deluded by others. [Be independent] and go on your way whenever you desire; have no hesitancy.*

*Do you know where the disease lies which keeps you learners from reaching [true understanding]? It lies where you have no faith in yourself. When faith in your Self is lacking, you find yourself hurried by others in every possible way. At every encounter you are no longer your master; you are driven about by others this way and that.*

A week ago today, I was scheduled to give a teisho at New York Zendo, and that morning I was informed of the death of William Robert Kelly, Junpo's father. By coincidence, the Dai Bosatsu Staff was



driving down for a scheduling meeting, so when they arrived, I asked Junpo to come upstairs.

I asked him to sit down, and then I told him, "Your father passed away." I've known Junpo for twelve or thirteen years, but this was the first time I ever saw his tears. After a few minutes of silence, he said, "It's OK, because we made peace four years ago."

Today's teisho is dedicated to Junpo's father. Some of you may recall Hakuin's Rohatsu Exhortation which says that if one person becomes a monk or nun, nine generations of his or her family will be emancipated. This may be difficult for many of you to understand, but someday, I trust, you will.

Today, Master Rinzai is talking about only two matters: First, it is critically essential for all of us to have genuine insight. Secondly, he is saying that many of us do not have sufficient faith in ourselves or the Dharma.

I think there is no one who does Zazen who does not want to have genuine insight. Everyone wants to have true understanding. But for some reason, some can realize it relatively easily, while others have a difficult time. Each of us has different karma. My karma and yours are different. It is not a matter of good or bad. It is simply different. So even though we so badly want to break through, due to our karma, the readiness of time is also different. For some of us, it will come soon, for some of us, later.

If we understand even this much, it helps us. In karma, there is no competition. In the relative world there is competition. When there is competition there is uneasiness, but when you understand that you cannot immediately change your karma—that at this moment nothing can be otherwise—at least you can be free from a competitive attitude.

*Those of you who seek to discipline themselves in Buddha's Dharma must seek true understanding.*

No one will object to that.

*When this understanding is attained, you will not be defiled by birth and death.* This means that when this understanding is attained, you will know the "Dharma Mechanism." We often speak about the Six Paramitas. The first of the paramitas is called Fu Se in Japanese. There are a few translations. "Offering" is one of them, and "generosity" is another. Most of us understand offering as giving

something apart from our being—a gift, or money. Material offerings and generous gifts are certainly generosity, but the best generosity—the most effective generosity for true understanding—is to give our lives, unconditionally.

This is difficult to do, and not only that, it is difficult to understand. There is a book called *Hagakure*, the ancient Japanese manual of the Way of the Samurai, which is *Samurai Bushido*. "Bushi" means samurai, and "Do" means Way—the way to be a samurai. The first sentence of the first paragraph of the first page of that book says,

*The true samurai spirit is to die, instantly, anyplace, anytime, and in any circumstances without asking, "Why?"*

Even NOW, right now. The same thing can be said of the path of the Buddha. The way of Buddha is no other than to be able to die, right now, right here, under any circumstances, without asking, "Why do I have to?"

We modern people think differently. We practice Zazen so that we can get clear understanding, through which we can live the rest of our lives peacefully and happily and perhaps can contribute something to society. Beautiful. Nothing is wrong with that. Except one point.

Unless we give our LIVES to the Dharma, the Dharma will not give itself to us. This is the Dharma Mechanism.

I've mentioned this before, but allow me to repeat it. When I came to New York in 1965, I did not know what to do or what would happen. But for some reason—I repeat, for SOME REASON—I never felt anxiety—none at all. Of course there was homesickness, hunger and lots of other miserable feelings, but there was no anxiety. When I was trying to get a job in order to pay the rent, the saying suddenly came up.

*If you give yourself to the Dharma, Dharma will give itself to you.*

And ever since, my path has basically been to give this life to Buddha Dharma in America. And that's why, as Rinzai says, even when you are not trying to achieve something extraordinary—like establishing Dai Bosatsu Zendo—it will come to you all by itself. Indeed, it came all by itself.

So when I read this paragraph, I don't consider it an exaggeration. This is what happens when someone gives his life to the Dharma. Even when he is not trying to achieve, it will come.

But most of us don't have faith in ourselves, and do not have sufficient faith in this Dharma Mechanism, and our intelligence and modern suspicion become impediments. I've experienced Zen in America since 1960. Lately, our two Zendos are doing very well—simply because there are a few individuals who have given their lives to the Dharma.

This is not at all mysterious. Zazen is to GIVE YOUR LIFE. In The New Testament, Luke 14:26, Jesus says:

*If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters, yes even his own life, he cannot be my disciple.*

Even his OWN life. Without this we cannot be true students of Dharma. This is the most generous generosity. When this is done, instead of dying, we become fully alive. But we have our karma, fear, attachment, and suspicions. So it takes time to be ready. But, when the readiness of time comes, somehow the Dharma arranges itself for you. Without great effort the time will come when you can give yourself to the Dharma, without even thinking you are doing so, without even being aware of it.

Each morning we say,

*However innumerable all beings are,  
I vow to save them all*

How? HOW? There is only one way, in my opinion, and that is to give your life to the Dharma. That is the only way to liberate all beings.

We bumpkins think that giving is losing, and taking is gaining. We must examine whether this works with the Dharma Mechanism or against, and of course, I can tell you very easily that it works against it. But unless you think so from the bottom of your hara, nothing will happen. This is what Rinzai says:

*Do you know where the disease lies which keeps you from reaching true understanding? It lies where you have no faith in your Self.*

More gently said, it lies where you have not sufficient faith in yourself. You still have doubts and some suspicion. One reason why we do Zazen is that little by little we can find out what it is that holds us back, and see these impediments more and more clearly. Why can I not get into deep samadhi? Why can I not have deep insight? With clear analysis of our attitudes, we can expedite the readiness of time, and, in time, fearlessly and joyously give our lives to the Dharma.



To me, monks and nuns are those who delightedly give their lives to the Dharma. Period. Without expecting any public acknowledgment, they just give. Junpo has been a great help to Dai Bosatsu Zendo. And his greatest quality is his generosity of time, energy and above all, that he has given his life to the Dharma. And this is the greatest present to his father, the Sangha, and to all beings.

And when we give ourselves, the Dharma arranges things. I think that there are times, like the Spring of 1965, which are perfect Dharma arrangements. I couldn't go back to Japan. I couldn't do anything else but stay in the small apartment on the West Side, not knowing what was going to happen, but repeatedly thinking, "If I give my life to the Dharma, the Dharma will do something for me." And eventually the latter part of the sentence disappeared. "I give my life to the Dharma." Period. And for me that was the greatest time, the mid-sixties, the purest conditions. It was the most miserable,

materially speaking, but spiritually, it was the richest time of my life.

Spiritual wealth and material wealth are not compatible. To understand this and to accept this is true understanding. On the other hand, we try to arrange to have both material wealth and spiritual wealth, and we want emotional wealth and psychological wealth and all kinds of wealth. And this just doesn't work. But we bumpkins keep trying.

The Buddha's way is no other than to be able to die, right here, right now under any circumstances without a "How come?" And when a few people are close to that state of mind, all goes well. And right now, both Zendos are in such condition, hence, the Dharma spirit is alive.

It is the same way in practice. Mu practice is not a matter of intensity, but a matter of attitude. Give your life to the Dharma. Period. There is no other way. And there is no mystery in that sense.

Again, this is a plain fact. We all have our own karma. I struggle with my

own karma, but it cannot be otherwise. Accept - struggle - accept - struggle.

Each one of you has your own karma. It is not by accident. And, until you can give your life to this Dharma, you must sit and struggle and accept, and gradually, with effort and commitment, you will move yourself in that direction.

Rinzai continues:

*Do you want to know who the Buddha or patriarch is? He is no other than the one who is, at this moment, right in front of me, listening to my talk on the Dharma. You have no faith in him, and therefore you are in quest of someone else somewhere outside. And what will you find? Nothing but words and names, however excellent. You will never reach the moving spirit in the Buddha or patriarch. Make no mistake.*

Such a beautiful night. Most probably tomorrow will come. But that is only probability. TODAY! Today is to die! And to die is to live!

## Right Understanding: Gratitude in Action

by JUNPO DENIS KELLY

I can't say for certain, but I think our culture may lack a basic understanding of gratitude. I know that in my case, I was not truly and deeply grateful for my father, or for the care and protection he gave me as a child —until after his death. In the month since his death, I have felt deep gratitude to him, and to the Sangha members who, having heard of his passing, extended their condolences and support to me. This generosity of spirit is very moving, and deeply appreciated. And so I have been thinking about the actualization of gratitude.

It seems to me that if one really feels gratitude, one will be moved to act —to demonstrate in real terms the caring and generosity of spirit that gratitude would seem to imply. In our Zen practice, this selfless expression should ideally manifest in every aspect of our lives. But how do we express gratitude? I cannot adequately thank those who have supported me in the last months. How can I express it? And how can we express our gratitude to Eido Roshi and our Zendo for the teaching and for the place itself?

How can we express this gratitude? Does a commitment to sit at least one

sesshin a year do it? Does regular financial support express gratitude? Recently, I have suggested that we begin some sort of formal membership program for Dai Bosatsu. When I brought this up to some of the Sangha, they asked, "What do I get for membership? Do I get a discount?"

A committed member of a spiritual community gets the opportunity to express gratitude by giving more, in time, money, effort and care to sustain and support the Dharma. If our practice on the cushion still manifests as "What do I get?" what have we got? Giving should be the natural extension of our expanding vista: the flowering of practice. If this is not true, we had better take a much closer look at our practice.

Financial support is one place to begin. Despite the modest success of our recent fundraising and our expanding Open Space programs, we still barely break even. In other traditions it is understood that regular support of one's spiritual home is one way of expressing one's gratitude. It is more than a responsibility. It is a joyful privilege. In these last three years, I have witnessed growth and a deepening maturity of practice at Dai Bosatsu, and it seems to me that the lack of regular support arises

not from a lack of virtue, but from the fact that we have never really talked about this responsibility in concrete and practical terms. Another reason is that most of us never had to struggle to build this magnificent monastery. It was here, and it looks as if it needs no help from any of us. But this is not so.

We all need to ceaselessly expand our concept of practice to include more and more ways to serve. How can we express this now?

Members of the Sangha have been selfless and generous over the years. You have, and do sustain the monastery, its temporary residents and, most importantly, this precious practice. And we are deeply grateful for these gifts. But I ask you to consider how can you serve? Come to sesshin. Give a portion of your income to support the monastery. Donate time or equipment.

In the ideal world, no solicitation would be necessary —no fund drive, no request, no begging. But we are not yet there. So let us consider together the depth of sincerity and commitment to the path of the Bodhisattva that is our practice, and let us all work to express this by giving in every possible way. Only by joining together will the mandala be made whole.



# The Road to Shobo-ji: Part One

by AIHO YASUKO SHIMANO

With this issue of the Zen Studies Society Newsletter, we begin a series of articles by Aiho Yasuko Shimano, Director of New York Zendo • Shobo-ji. The history of New York Zendo and Dai Bosatsu Zendo is the life story of Eido Roshi and Aiho-san, and we are pleased and grateful to be able to present this personal reminiscence, to remind each of us of the great sacrifice and effort that established our two temples.

On September 15, 1968, New York Zendo • Shobo-ji was born. After 23 years, in March 1990, I was appointed Director of Shobo-ji.

Standing in front of this gate, I asked myself, "What is the real character of Shobo-ji?" "What is the objective of practice at Shobo-ji?" "What is the meaning of Shobo-ji?"

Now after a year as Director it seems to me that the significance of Shobo-ji is clear. It is a place to do Zazen for lay students who live and work in the city.

When I think "Past, Present, Future" of New York Zendo, it is also my own long, long journey. I believe it is an endless pilgrimage. Now, with the readiness of time, I will share with you some of the history of Shobo-ji. Some of these memories have been published before, but many are events which only Roshi and I know.

## NOVEMBER 29, 1964

We had a traditional Buddhist wedding at a Rinzaï Zen Temple called Kon Chi-In. The ceremony was conducted by Soen Nakagawa Roshi, with Yasutani Roshi, Philip Kapleau and many other distinguished Dharma brothers, friends and our families in attendance. During the ceremony, I took the precepts and was lay-ordained as a Buddhist monk's wife. I vowed to walk with my husband on the same path for Buddha, Dharma and Sangha.

## JANUARY 1965

While I waited in Japan for a permanent visa, my husband, Tai-san (as Roshi was called then), arrived in New York City on December 31, 1964, just in time for New Year's Day 1965. Since I did not arrive in New York until December



of that year, the events of 1965 are "Thus have I heard."

Roshi held his first New York Zazen meeting on January 8 at the Buddhist Academy on Riverside Drive, which was directed by Rev. Hozen Seki. The next day regular Zazen began in Roshi's new apartment at 41 West 85th Street, #2B and a month later, on February 1, the first weekend sesshin was held at the Buddhist Academy. Eido Roshi had nothing at this time. Rev. Seki gave him an incense burner which is still being used in the Garden Zendo at Shobo-ji, and a set of tea cups of which two or three still survive. Without money or a wife to cook for him, he ate canned spaghetti day after day. There were no cushions, no sutra books in those days. The Thursday Night Public Meetings that are now so popular at New York Zendo first started at the West 85th Street Zendo.

## MAY 1965

Eido Roshi moved to a vacant doctor's office at 440 West End Avenue at 81st Street, with three big rooms. One room was the Zendo, where about fifteen people could sit. One room was for Yasutani Roshi. During the day, the third room was a meeting room, and when the sangha departed, it was used as a private room.

## JULY 1965

L. A. Bosatsukai Sesshin was held in Los Angeles for the first time with Yasutani Roshi after Nyogen Senzaki had died in 1958. While there, Tai-san met a young monk, Kossan, who was staying at Rev. Okamoto's Zendo house. Who would have thought that the two would meet at Dai Bosatsu Zendo as Eido Roshi and Tani Kogetsu Roshi!

## AUGUST 1965

Sesshin was scheduled at "Pumpkin Hollow Farmhouse" and Rev. Seki's private home. When Soen Roshi's mother had become critically ill in 1962, he had asked Yasutani Roshi to conduct sesshin in America. This was Yasutani Roshi's third visit to the United States. Roshi was Jikijitsu and Inji, handled all the preparations for sesshin, translated teisho and dokusan and took care of Yasutani Roshi with no one else to assist him.

Roshi sometimes became discouraged and wanted to return to Japan. Yet, his conviction that "if you give yourself to the Dharma, the Dharma will give itself to you," sustained him. He decided to take the examination to become an American citizen so that he could "nail himself down" to this strange land.

## NOVEMBER 1965

By a strange and amazing coincidence, the day that he became an American citizen was November 29 —our first wedding anniversary and also my mother's memorial day.

## DECEMBER 1965

On December 21, I arrived at JFK Airport on a United Airlines flight that came through Honolulu. In Hawaii, John and Grace Burden, close friends of Roshi's who now live and sit in Reno, Nevada, were waiting for me. They held a photograph of me and I held their picture, as we had never met. Martha Kent (Shugetsu) gave me a lei.

This was my first time away from Japan. I was so worried, wondering how I would manage in a foreign country. However, with their warm kindness, my concern melted away and I found the courage to live in a strange, new world.

The day I arrived in New York City, I had never seen such a big sunrise in the clear blue winter sky. I will never forget



# ZEN STUDIES SOCIETY NEWS

seeing Roshi at the landing gate, in the cold, cold weather, wearing only a tired summer Dharma robe, but with his wide, glittering face filled full of hope and joy.

The apartment at 440 West End Avenue welcomed me with Yasutani Roshi, who stayed there for three months. Also there were two carnations—one red and one white. Dr. Lotte Weisz and Ed Young took us to Schrafft's for a pancake breakfast. My first day and a new life in New York had begun.

The very next day, on December 22, our first guests from Japan visited us. Sochu Suzuki Roshi, Roshi's Dharma Brother who passed away in 1990 and Dr. Kono came to dinner. I cooked chirashi sushi and afterwards we went to the Empire State Building. Without any boots and wearing a very thin coat, my legs turned purple in the cold.

On Christmas Day, Yasutani Roshi, Eido Roshi and about fifteen Sangha members gathered for my welcome party at the Aki Restaurant near Columbia University. I could not speak English very well, so I sang this poem in Japanese as greeting to my new sangha and to America:

*Totsu Kunino America No Chi Ni Hito  
Futari Aritoshi Omowaba Nazoka Nagekan*  
(I am not alone. I have Sangha. I have a husband to walk with hand in hand on the same path. Even though I am in a strange land, I will not cry. I am not lonely.)

Already, five boxes of traditional bridal belongings prepared by my family had arrived. As a welcome gift from the Sangha, I received a Japanese kitchen knife. They told me, "If you can live in New York, you can live anywhere!"

While I was in Japan waiting for my visa to the United States, my feelings were mixed. I was officially the wife of a Buddhist monk. I was happy to finally be able to join my husband in our new life. On the other hand, I would have to leave my mother's land forever. I was sad to say goodbye to my family, friends and familiar culture to become a permanent resident in an unknown country. I went from being a young girl to being a Zen monk's wife with a Sangha in America. Now, when I look back at these days, I feel I had no choice—Dharma must have been making the arrangements for me to be where I am today.

## WHERE THE WHEEL OF THE LAW WAS SET TURNING

A pilgrimage report from  
Zenrin Robert Lewis

Walking to Sarnath in the cool breeze under the stars and trees, the train having not been late as expected, heavy baggage left at the station 'cloakroom,' body glad to move after the overnight train, asking directions from the occasional jogger (!), but hungry by this time—something immense looms over the trees. Must be the stupa. First met with, though, are the 'public conveniences.' (Thoughtful.) Wandering leisurely about in the predawn cold, climbing stairs around a tower up through the treetops: Dawn over fields and groves to the horizon!

By day, the blacktop road from Banaras (Benares, Varanasi) is lined with spreading mango trees banded white, grass and a brick path. Women in lovely saris making dung cakes that dry into fuel. No place to throw refuse—that is, there's a midden in sight everywhere—swept clean away each morning. Men and kids soaping and rinsing down at roadside taps and pumps. People cleaning their white teeth.

Whence comes the strong feeling of authenticity? Is it because of the massive Dhameka (=Dhamma-Chakka [Ppavattana], Dharma-Wheel [-Turning]) Stupa where Buddha's "First Sermon" happened (a kind of circumambulation in brick, very high, faced with stone blocks and a frieze of fine geometrical and glorious floral design, 'a matchless example of Gupta art') around which pilgrims circumambulate almost constantly? Is it that the place where the Buddha was wont to sit in meditation is marked by a large temple with monasteries, shrines and small votive steps (all long since reduced to their brick foundations, lining and facing a vale in the grass with the deer fenced off to one side) where people meditate evenings? Is it that He speaks—of the Middle Way, the Four Noble Truths and the resulting 'insight...concerning things unheard before'—unmistakably from experience, as can be read at the Maha Bodhi Society Library

across Dharmapala Road? (They chant it every evening in their nearby temple) Or is it...?

Anyway, the lotus held to the rock. There's a nursery school and a "bikkhus' training college" next to the library, as well as Tibetan, Chinese, Burmese and Thai temples, monasteries, Dharmasalas [Pilgrims' accommodations] and institutes.

Gassho,

Zenrin

## 1992 INDIA PILGRIMAGE

A few places are still available for the once-in-a-lifetime Pilgrimage to India, led by Eido Roshi to commemorate 100 years of Zen in America and his own 60th birthday. Travel arrangements have been made by Insight Travel, and the itinerary is now complete. Not only will the trip include sight-seeing, but discussion groups and meetings with Buddhist scholars, as well as special services and ceremonies are also planned.

Departure will be January 3 on a flight to London, connecting to Delhi.

After initial orientation on January 5, the trip will begin with a tour of old Delhi. January 6 will feature visits to Agra, the site of the Taj Mahal and the Brindavan, an important pilgrimage site for the devotees of Krishna, and on January 7, after more sights in Delhi, the pilgrimage will depart for Bodh Gaya where it will remain for four days.

During that time we will visit the Bodhi Tree, under which Buddha was enlightened, and some of the many temples and monasteries that surround the site. A day trip from Bodh Gaya will include Vulture's Peak and the ruins of Nalanda University.

On January 12, we will travel to Varanasi, from which we will take a boat trip on the Ganges, and visit Sarnath where there will be a concert of classical Indian music at sunset by the Ganges' shore. January 15 will be a travel day to Kushinagar, the site of the Buddha's Parinirvana, and on January 17, we will travel to Lumbini, Nepal, Shakyamuni's birthplace.



A short flight on January 19 will take the pilgrimage to Katmandu for several days of relaxation and exploration. On the afternoon of January 23, the pilgrimage will fly to Calcutta, and on the 25th will depart for New York, by way of London.

The total cost for this trip will be \$4500. For details, please call Renji at the monastery.

#### THE YEAR OF ORDINATION

Eido Roshi has referred to 1991 as the "Year of Ordination." Through a set of Dharma coincidences, from Rohatsu 1990 through Rohatsu 1991, a total of 7 persons will have taken full ordination as Rinzai Zen Buddhist monks and nuns.

The final day of Rohatsu Sesshin 1990 saw the ordination of Agetsu Kudo Agatha Wydler, the Director of Shōgen-dōjō of the Rinzai Zen Society of Switzerland, who has just completed her second Kessei at Dai Bosatsu Zendo.

On April 13, the final day of a particularly strong and deep Holy Days Sesshin, Roko Jido Sherry Chayat, Director of the Zen Center of Syracuse, was ordained as a Rinzai Zen Buddhist nun and priest. Members of Roko's Sangha added their support with strong practice in the sesshin and many more came for the ceremony.

June 1 saw the double ordination of Jiun Seido Ewa Tarasewicz and Banzan Katsudo Jurek Szczepkowski. In order to continue to make and save money for their Zen Farm in Czarne, Poland, Jiun and Banzan will be residents at Dai Bosatsu for four months each year until they return to Poland, and will attend many sesshins.

By the time this issue has been mailed, Chimon Carl Viggiani will have become a Rinzai Zen monk on July 6. Two more ordinations are planned for the fall. On September 28, Seigan Ed Glassing will become a Rinzai monk, and on December 8, New York Zendo resident student Seiko Susan Morningstar will be ordained as a Rinzai nun. Seiko will then be a resident at Dai Bosatsu Zendo.

A confirmation of the impact and importance of city practice at New York Zendo • Shobo-ji is found in the fact that Chimon, Seigan and Seiko all began their Zen practice there.

#### PUBLICATION OF POINTS OF DEPARTURE

Eido Roshi's new book, POINTS OF DEPARTURE: Zen Buddhism With a Rinzai View is now available. It can be purchased by mail through The Monastery Store at Dai Bosatsu and is available at New York Zendo and Dai Bosatsu Zendo.

#### DOCUMENTING ZEN STUDIES SOCIETY

For some time we have lamented the lack of up-to-date quality photographs and records of life and practice at New York and Dai Bosatsu Zendos. This Spring has seen two major steps to rectify the situation.

In May, photographer Kenji Takigami took a large number of black and white and color photographs at both Zendos, including shots of daily and ceremonial life, and a series of historical calligraphies, which we plan to publish as cards to commemorate the 100th Anniversary of Zen in America. Deep gratitude to Mr. Tagikami and especially to Alan Mills, who sponsored the entire project.

From June 12 through 14, Dai Bosatsu Zendo became the site of a video project which will result in a record of authentic Zen forms as practiced at our Zendos. Everything from the correct way to strike the meal gongs and procedures for tea ceremony, to the proper way to use the keisaku were filmed under Eido Roshi's direction. There were also interviews with residents and filming of Morning Service, morning meeting, work practice and other aspects of daily life at the monastery. New York Zendo member, Kiyoko Watanabe, and her associate, Ron Myrvik, worked tirelessly for the three days at a fraction of their usual fees. We are excitedly awaiting the finished product, and very grateful for their interest and work.

#### NEW LIFE

Congratulations to Zenshin Richard and Patricia Rudin on the birth of their son, Ian, who was born on June 9, 1991.

And to officially welcome another new member of the Sangha, on Friday evening, July 26, after Zazen at New York Zendo, Eido Roshi will do a blessing ceremony for Zachary Borowiec. Zachary was born February 2 to Zakke Dianne Applegate and Kokan Jim Borowiec. All Sangha members are invited to attend. Tea will follow the ceremony.

#### IN MEMORIAM

On May 15, William Robert Kelly, Junpo's father, passed away peacefully in his sleep after a day spent fishing. And on May 25, Junpo's maternal grandmother, Leona Pembroke, also passed away. We extend our condolences to Junpo and his family, and especially to Rosella Kelly on the loss of her husband and mother.

We were saddened to learn that Tansetsu Norman Hoegberg passed away in December. He was a founding member of Ka Shin Zendo in Washington. At his memorial service in January, Jiro Andy Afbale said,

"When we look back at his many years of work for Ka Shin, we realize the magnitude of our debt to him and how truly admirable was his work."

Kuju Sara Birnbaum passed away on June 7. A funeral service was held at Dai Bosatsu Zendo on June 29. We extend our condolences to the family and friends of both of these Dharma students.

A dedication ceremony for a memorial stone for Korin Sylvan Busch was held at Dai Bosatsu Zendo on Saturday, June 15. Kuya Stephen Busch, Nancy Field, and those attending Weekend Sesshin who had known Korin, joined Eido Roshi for the ceremony in Sangha Meadow.

The Newsletter of the Zen Studies Society is sent to you at no charge. We believe that this is a vital element in a growing and connected Sangha, and will continue this policy. However, as the size of the Newsletter and our mailing list increases, production and mailing costs also rise. At our current size, 5000 copies cost about \$2000. If you appreciate getting the Newsletter, we ask that you send us a donation to help pay for its publication.

We suggest a \$10 donation for four issues, but any encouragement and help you can give will be deeply appreciated. All donations are tax deductible. Please send them to:

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# NEW YORK ZENDO NEWS

## SUMMER SCHEDULE

Please note that New York Zendo will be open in JULY this year and closed in August. We ask that members pay July and August dues before July 31.

## SHOBO-JI SEGAKI EVENING - JULY 20

Segaki is a traditional Buddhist ceremony that takes place during the summer. With this ceremony we remember all Buddhas, Patriarchs, ancestors, known and unknown Dharma brothers and sisters and deceased family and friends and we share our abundance with all beings.

On July 20 from 3:00 PM until 9:00 PM, New York Zendo will host the first **Shobo-ji Segaki Evening**. For those who cannot attend O-Bon at Dai Bosatsu on August 17, this will be a wonderful way to remember those who are no longer with us. During the **Segaki Evening** we will share a meal, do Zazen and call the names of those who have passed away. Roshi will give a Dharma talk on the meaning of O-Bon/Segaki. At twilight there will be a special lantern ceremony, with Shakuhachi flute music played by Alan Mills, in the Garden Zendo.

Please join us for this special evening.

Contribution/Offering for the Evening: \$20.00. Reservations are necessary. Please bring an offering of food (bread, cheese, fruit, etc.) to share at the Segaki Meal.

## EIDO ROSHI AT SHOBO-JI IN JULY

Usually Roshi speaks to the Sangha during Wednesday Night Teisho Meetings, but on Thursday, July 25, he will make a special offering to New York Zendo by presenting a talk entitled "Everlasting Pure Wind" for the Public Night Meeting. It is the only Public Night talk scheduled for July.

Other events for July:

- July 27 Japanese Dharma Class
- July 31 Spring Training Period Closing Ceremony - teisho on The Rinzaï Roku. Non-members may attend — \$10 donation

## FALL TRAINING PERIOD

We will hold **Shobo-ji Anniversary Sesshin** September 13 through 15. This commemorates the dedication of New York Zendo • Shobo-ji on September 15, 1968.

Sesshin begins Friday evening at 6:45 and will end on Sunday afternoon at 5:00. Sesshin at New York Zendo includes Morning Service, meals in the Zendo with jihatsu (eating bowls), Zazen, teisho and dokusan (interview) with Eido Roshi.

## SESSHIN CHANGES

Please note that with this year's Anniversary Sesshin, the fees will be increased as follows:

members	\$50.00
non-members	\$75.00.

Reservations are necessary for all sesshins and workshops. To simplify bookkeeping and the Jisha's arrangements, we ask that all participants include payment when making reservations.

In order to standardize procedures and officer's training between the two Zendos, we are changing the daily sesshin schedule at New York Zendo so that it corresponds to that of Dai Bosatsu. Teisho will be now be given in the afternoon, so that the Tenzos can attend, and dokusan will be held in the morning.

## 1991 FALL TRAINING PERIOD BUDDHIST STUDY CLASS

Every other Friday during this Spring Training Period we have had inspired Buddhist Study Classes conducted by Prof. Joan Stambaugh and Rev. Saman Sodo. We thank both of these instructors.

During the upcoming Fall Training Period there will be a new format to the classes. As part of their training, once a month, a monk or nun from Dai Bosatsu Zendo will give the Dharma talk on Thursday night and lead class on Friday evening. The scheduled talks and classes are:

September 5 & 6	Renji Ellen Darby
October 3 & 4	Junpo Denis Kelly
November 7 & 8	Donge John Haber

On Friday, September 20, Professor Stambaugh will resume her monthly classes

at New York Zendo. We will discuss the work of Dogen Zenji.

During this training period, Saman will be acting as a Zendo officer, bringing her strong practice to encourage us all.

## ZEN ARTS WORKSHOP

On Saturday, October 19 there will be a Zen Arts Workshop at New York Zendo. Watch for details at the Zendo.

## 1991 ZEN ARTS SALE

Once again it is time to start planning the 1991 Art Sale. This will be the 19th year for New York Zendo's fundraising event. At a recent Shobo-ji Committee meeting, Aiho Yasuko Shimano was appointed the main coordinator. Muin Bernard Spitz and Shingo John Brady will be in charge of publicity and finances, and Katsuro Anthony McKiernan will, as usual, be helping wherever needed.

The entrance will be managed by Kanze Liz Roberts and Kokan James Borowiec. Once again we will have pottery and crafts on the first floor, curated by Hoza Wilkie Pretorius and Jikei Jean Bankier; clothing, Tibetan crafts, books and food will be on the second floor under the direction of Shingo John Brady, Shido Chris Finnican and Seiko Susan Morningstar. Assisted by Saman Sodo, Aiho will direct the third floor where there will be calligraphy by Eido Roshi, as well as some surprises.

## SPRING SESSHINS

Every Spring Training Period, we hold two weekend sesshins to honor those Zen masters related to Eido Roshi, and to New York and Dai Bosatsu Zendos. In March we remembered Soen Nakagawa Roshi and in April we held Choro An Nyogen Senzaki and Yamamoto Gempo Roshi Sesshin. Both sesshins were well attended with a strong atmosphere. Eido Roshi continued his teishos on The Rinzaï Roku. Tapes of the teishos are available at Shobo-ji.

## BUDDHA'S BIRTHDAY WORKSHOP

On Saturday, April 6, 30 people gathered to celebrate the Buddha's Birthday at an all-day workshop. Since this celebration occurs in the early Spring, and legend has it that the Buddha was born in a bower of flowers, special floral displays are traditional for the altars.

Aiho arranged the bower in the main Zendo, while in the Dharma Hall, cherry blossoms were donated and arranged in the



traditional seven-branch ikebana style by Lawrence Rosania.

Aiho delivered a Dharma Talk entitled "Above the Heaven and Below the Earth, I Alone Am the World- Honored One," which are said to have been the Buddha's first words. She discussed the meaning of this statement and how it illuminated the events of his life.

There was a discussion in the afternoon conducted by Aiho, Saman and Seiko in which we explored different aspects of practice and helped each other with our questions and problems.

#### RINZAI ROKU WORKSHOP

*The Master asked a monk, "Sometimes, a shout is like a jeweled sword of the Diamond King; sometimes, a shout is like a golden haired lion crouching on the ground; sometimes, a shout is like a weed-tipped fishing pole; sometimes a shout doesn't function as a shout. How do you understand this?"*

In his teisho on June 8, Roshi explained that these four shouts express the essence of Rinzai Zen practice, the theme of the workshop. A full Zendo of 32 students practiced together for the day with Morning Service, teisho, and silent, formal lunch in the Zendo. After lunch there was a lively discussion and question and answer period with Eido Roshi.

#### VISITORS TO SHOBO-JI

Along with cherry blossoms and warm breezes, Spring brings extracurricular activity and class trips for schools in the metropolitan area. As part of religious studies, Asian history, or even psychology courses, many teachers include New York Zendo on their itinerary.

In March, Professor Joan Stambaugh, who has been teaching monthly Friday evening Buddhist Studies classes at Shobo-ji, brought 30 students from her class at Hunter College. She wanted them to experience the authentic atmosphere of Zen Buddhist practice, so instead of a lecture, the class received Zazen instruction and sat.

On April 16, Charles Mooney's psychology class from the College of New Rochelle came to explore Zazen as a tool to handle the stress of modern, daily life.

We were very pleased to host a special Dharma class on April 23 for fifteen men and women cadets from a West Point Military Academy class in Asian religions.

Eido Roshi gave a talk on a passage from the Tao Te Ching.

During tea, Roshi answered questions from the cadets about Bushido and Zen. Other provocative subjects included "How does counting the breath lead to enlightenment?" and "How does discipline lead to freedom?"

Tony Cherill, a teacher from Medill Bair High School in Fairless Hills, Pennsylvania, introduced over 100 students to Zazen when they visited New York Zendo on May 3 and May 8, and on May 17 Eido Roshi gave a Dharma talk to students from Brookfield High School in Connecticut.

We have had several visitors from Japan as well. On May 8, Jisai-in-san from Kyoto came to Shobo-ji with five members of his sangha for tea and Dharma exchange. On June 2, Tani Kogetsu Roshi and 30 pilgrims from Japan joined Eido Roshi and Shobo-ji Committee members offering incense and chanting the Heart Sutra. After a talk by Tani Roshi, Aiho welcomed the guests, and a beautiful lunch was served in the Garden Zendo.

#### BOSATSUGYO: THE TRUE GENEROSITY OF BODHISATTVAS

Spring cleaning brought a clear new look and light to New York Zendo. It had been many years since the wooden doors in the front of the building were cared for, so we are grateful to Dennis Drew, who sanded, stained and varnished all the exterior wood during May.

George Williams, an electrician who is a Kessei student at Dai Bosatsu Zendo, installed new light fixtures at the street entrance. During his week at New York Zendo, George donated his services repairing outlets and lights inside the building as well. So while New York City darkens its street lights, New York Zendo glows inside and out.

Graphic designer, Vasken Kalajian, donated his skills and all printing expenses for new stationery for both New York Zendo and Dai Bosatsu Zendo.

Inconspicuous and always timely, Katsuro Anthony McKiernan appears to help when something needs to get done. His assistance with the many visiting school groups and the endless supply of cookies for tea is much appreciated by everyone.

And many thanks to all members who donated flowers for the altars.

#### NEW LIFE IN THE SHOBO-JI GARDEN

After the re-pointing of our neighbor's wall last year, the garden at Shobo-ji was a sorry sight with the ivy covered in concrete drippings. This Spring, Seiko Susan Morningstar, who studied garden design at the New York Botanical Gardens, replanted both sides of the stonegarden with a donation of perennial plants. We used many shade plants that are native to Japan and traditional for flower arrangements, and already the anemones and astilbes are blooming outside and refreshing the atmosphere on the altars.

#### SHOBO-JI SUMMER SUPPORT

New York Zendo has not done any formal fundraising in many years, but has relied on membership dues to cover everyday expenses. The operating expenses for incense, flowers, equipment, electrical bills, telephone and insurance continue to rise. We do not want to raise membership dues at this time, so again, let us remind all members that both July and August dues should be paid before the end of July.

If you wish to make an additional contribution to Shobo-ji to allow us to continue to offer regular Zazen and our impeccable Rinzai Zen practice in the city, it would be deeply appreciated. Please send dues and contributions to:

New York Zendo • Shobo-ji  
223 East 67th Street  
New York City, NY 10021  
Attention: Aiho

#### NEW YORK ZENDO • SHOBO-JI BOOKSTORE

Custom Fitted Meditation Robes  
Natural Japanese Incense - ten kinds  
Meditation Cushions - Zafus and Zabutons  
Rinzai Roku Teisho tapes - \$10.00 each  
"Namu Dai Bosa" Cloths

Maple Syrup

Books, including:

Impermanence is Buddha Nature

by Joan Stambaugh - \$18.00

Letters to a Friend

by Paul Reps - \$35.00

Zen Flesh, Zen Bones

by Reps and Nyogen Senzaki

AVAILABLE THIS SUMMER  
Points of Departure by Eido Roshi

THE BOOKSTORE IS OPEN AFTER  
ZAZEN, OR BY APPOINTMENT.



# DAI BOSATSU ZENDO NEWS

## NEW REGISTRATION POLICY

In order to avoid confusion and to allow the staff to plan room assignments, Zendo seating and other essential details, we have decided that we must tighten our reservation and cancellation policy for programs at Dai Bosatsu. Beginning with the 1991 Five-Day Summer Sesshin, this new policy will go into effect.

From then on, phone reservations will be taken ONLY if half of the fee is charged to either Master Card or Visa, with an additional 5% handling charge. All other reservations must be made by mail and accompanied by a deposit of at least one half. Please make reservations at least ONE WEEK before the scheduled beginning of the program. If for any reason, you must cancel, your deposit is transferable but not refundable. It can be used to secure a place for another sesshin, or given as a donation to the monastery.

If you must cancel, we ask that you do so at least 48 hours before the scheduled beginning of the program.

## SPECIAL WEEKENDS AT DAI BOSATSU ZENDO

The first two Weekends of October will offer special Zen Programs to the Sangha. The second Zen Hike will take place October 4 - 6, and a special New York Zendo Zazen/Yoga Workshop will take place October 11 - 13. Both programs are \$100. For both of these Weekend Programs, we are offering a special discount rate of \$75 to New York Zendo members. As usual, the Zendo Van will pick-up and return to Shobo-ji's doorstep, for \$40 round-trip. Call the Monastery for details.

Both this Spring's Zazen/Yoga Workshop and Shobo-ji Weekend were well attended. Watch for details about expanded weekends of this sort in 1992.

## SANGHA PICNIC

Dai Bosatsu Zendo will host its third annual Sangha Picnic on August 10. The day will begin after noon and will end with a pancake breakfast on Sunday, August 11. In addition to Morning Service

by the lake, the cook-out, pot-luck dinner and the Nō Talent Show, there will be several scheduled sittings on both Saturday and Sunday so that Sangha members and families and friends can share the practice. There will be special Zazen for Kids, and more special activities are planned.

Reservations are required. Please bring families, friends and loved ones, but no pets, and something for the pot-luck supper. Through this day, the residents and staff of Dai Bosatsu express their gratitude to the Sangha. Whatever you can add to the festivities is most appreciated. For more information and reservations, call the Zendo.

## SESSHIN NEWS

In addition to the ordinations, Holy Days Sesshin highlights were the dedication of the beautiful 10-fold Diamond Sutra Screen, and Dharma Talks by Agatsu Agatha Wydler and Junpo Denis Kelly.

During Memorial Day Sesshin there was a "Dai Bosatsu Tanglewood" concert of two Mozart Piano Concertos in the central courtyard of the Zendo to dedicate the new kinhin deck. The deck was made possible by an anonymous donation and accomplished with the effort of Chuya Keith Scofield, Dennis Havel, Karl Scofield, and Jim Wolcott. Dharma talks were given by Bugyo David Schnyer and Junpo. The last day of sesshin, we welcomed a group of 33 pilgrims from Japan, led by Tani Kogetsu Roshi, who joined us for the closing ceremony and informal lunch.

## HIV+ WEEKEND

The second Healing and Meditation Weekend for HIV+ Men and Women will be held from September 6 through 8. Once again, we will offer Zazen instruction, and yoga classes. Massage and bodywork practitioners from the Sangha have again donated their services for private and group sesshins. For more information, call Donge at the monastery.

## OPEN SPACE

Spring 1991 has seen a record number of Guests and Guest Students at the

Monastery. In June, we were delighted to welcome back Master Koo and the Society for NanLaoShu for their second year, and during the Summer we will welcome the AA Sangha, Ohashiatsu for two ten-day retreats, and three groups of Ronnie Nyogetsu Seldin's shakuhachi students.

On the weekend of June 8, Junpo led a very successful Introduction to Zen at the Open Center in New York. There will be an Open Center Zen Weekend at Dai Bosatsu Zendo July 26 through 28. Due to the tremendous interest in Molly Moynahan's Writer's Retreat in August, the Open Center has added a second one, October 11 through 13. Please call the Open Center for details at (212) 219 3739.

## RICE DIET

An unprecedented and extremely successful experiment took place during this year's Memorial Day Sesshin. Eido Roshi and eighteen residents ate a diet of brown rice with nori, gomassio, and soy sauce for all meals. Since Rohatsu, Roshi has been maintaining this diet during sesshin and his enthusiasm for it led many residents to request that they also be able to do it. For Weekend Sesshin, twenty-four of the thirty-three participants, both residents and visitors, chose the diet.

For future sesshins, this option will be offered to all participants.

## ANNUAL FUND ADDITIONS

Since our last issue, there have been several additions to the Annual Fund.

Deep gratitude to:

## BENEFACTOR

Fred Katz

## SUPPORTER

Shingo John Brady

Richard Haymes

Hinju James Juszczyk

David Pierce

## SPRING KESSEI 1991

Of the seventeen full-time Kessei Students who were here for this Spring, sixteen plan to return for at least the Fall Kessei, and at least nine have committed to several years. This is a most important and exciting development in the creation of a stable community.

In addition to the full-time Kessei participants this Spring, we have been pleased to have Banzan, Jiun, Anju Anne Burnham, Karl Scofield, Sally Carlsson, Kelly Dinon, Dan Armon, Toyo Kasahara,



Attale Formhals, Ken Yoshida and Joshua Lichtenstein as part-time participants.

Fall Kessei is rapidly filling up, so if you are interested in attending, please get your application material to us as soon as possible.

#### AA AT DAI BOSATSU

The AA Meetings that have become so much a part of our lives at Dai Bosatsu are undergoing a transition. Due to her increasingly busy professional schedule and her final training for credentials as an alcoholism counselor at Manhattan Marymount College, Boun Nancy Berg cannot devote the tremendous effort to coordinating and sustaining the meetings as before.

Boun's effort on behalf of the members of AA and her commitment and belief in the power of the combination of the atmosphere and discipline of the Zendo and the 12 Steps cannot be over-praised. Her generosity of time and effort, her care and devotion to the program, and her actualization of the spirit of service and giving back to AA and Zen alike, is exemplary. All of us who have been a part of these meetings will be always in her debt.

In the interim, Chris Green has volunteered to serve as coordinator for the September meeting. She can be reached at (718) 237 6036.

#### GASSHO

On July 6, I will celebrate the completion of my initial 1000 day commitment to Dai Bosatsu. I bow to Roshi, and to all of you in the Sangha, known and unknown, for the support, challenge, example and love which have carried me these miraculous three years. I can only hope to express my gratitude through deepening my practice and renewing my vow of service, and so, I will remain on this blessed mountain for as long as I can.

Donge

#### THE NEWSLETTER THE ZEN STUDIES SOCIETY

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#### NEW YORK ZENDO • SHOBO-JI

223 East 67th St. New York, NY 10021 (212) 861 3333 FAX (212) 628 6968  
1991 Fall Training Schedule

Wed	Sept 4	Training Period Opens — Teisho: Eido Roshi
Thurs	Sept 5	Public Night Talk: Renji Ellen Darby
Fri	Sept 6	Buddhist Studies Class: Renji Ellen Darby
Sat	Sept 7	Japanese Dharma Class: Eido Roshi
Fri-Sun	Sept 13 - 15	ANNIVERSARY SESSHIN
Thurs	Sept 19	Public Night Talk: To be announced
Friday	Sept 20	Buddhist Study Class: Prof. Joan Stambaugh
Wed	Oct 2	Teisho: Eido Roshi
Thurs	Oct 3	Public Night Talk: Junpo Denis Kelly
Fri	Oct 4	Buddhist Study Class: Junpo Denis Kelly
Sat	Oct 5	Japanese Dharma Class: Eido Roshi
Thurs	Oct 17	Public Night Talk: To be announced
Fri	Oct 18	Buddhist Study Class: Prof. Joan Stambaugh
Sat	Oct 19	Zen Arts/Zazen Workshop
Thurs	Nov 7	Public Night Talk: Donge John Haber
Fri	Nov 8	Buddhist Study Class: Donge John Haber
Sat	Nov 9	Japanese Dharma Class: Eido Roshi
Wed	Nov 13	Teisho: Eido Roshi
Fri-Sun	Nov 15 - 17	NOVEMBER SESSHIN
Thurs	Nov 21	Public Night Talk: To be announced
Fri	Nov 22	Buddhist Study Class: Prof. Joan Stambaugh
Thurs-Sat	Nov 28 - 30	CLOSED FOR THANKSGIVING
Thurs	Dec 5	Public Night Talk: To be announced
Fri	Dec 6	Buddhist Study Class: Prof. Joan Stambaugh
*Thurs	Dec 12	Zendo Closing - Teisho: Eido Roshi
Sat-Sun	Dec 14, 15	*NOTE - Date Change
Tues	Dec 31	ZEN ARTS SALE
		New Years Eve Kanzeon Ceremony

	Tuesday	Wednesday	Thursday	Friday	Saturday
AM	ZAZEN 6:45 - 8:00 Doors Open at 6:30	ZAZEN 6:45 - 8:00 Doors Open at 6:30	ZAZEN 6:45 - 8:00 Doors Open at 6:30		MORNING SERVICE ZAZEN 10:00 - 12:30 Doors open at 9:30
PM	ZAZEN 2:00 - 4:00 Doors open at 1:30				JAPANESE DHARMA CLASS 1:00 - 3:00 Once Monthly
EVE		ZAZEN 7:00 - 9:00 Doors open at 6:15	INTRODUCTION TO ZAZEN NYZ Public Night 7:00 - 9:00 Doors open at 6:15	ZAZEN Buddhist Study Class 7:00 - 9:00 Doors open at 6:15	

Closed Sunday and Monday

INTRODUCTION TO ZEN MEDITATION: Every Thursday, arrive between 6:15 and 6:50. Wear comfortable clothing. Program includes instruction, Zazen/or Talk, informal tea follows, concludes at 9:00 PM.  
Cost: \$5.00 No reservations necessary.

#### DAI BOSATSU ZENDO • KONGO-JI

HCR 1 Box 171 Livingston Manor, NY 12758 (914) 439 4566 FAX (914) 439 3119  
August through December 1991

Sun-Fri	Aug 4 - 9	FIVE-DAY SUMMER SESSHIN
Sat	Aug 10	Sangha Picnic
Sat	August 17	O-BON
Fri-Sun	Sept 6 - 8	HIV+ Healing and Meditation Retreat
Mon	Sept 9	Fall Kessei Begins
Sat-Sat*	Sept 21 - 28	GOLDEN WIND SESSHIN
Fri-Sun	Oct 4 - 6	Zen Hike
Fri-Sun	Oct 11 - 13	Zazen/Yoga Workshop
Sat-Sat*	Oct 26 - Nov 2	HARVEST SESSHIN
Sat-Sun	Nov 30 - Dec 8	ROHATSU SESSHIN
Weds	Dec 11	Fall Kessei Ends
Thurs	Dec 12	Winter Interim Begins

\* We suggest that sesshin participants stay until Sunday after breakfast.



# O-BON

Dai Bosatsu Zendo's traditional O-Bon lantern ceremony will take place on August 17. This beautiful celebration and commemoration of our ancestors and loved ones is one of the highlights of the year.

A chartered bus will leave from New York Zendo, 223 East 67th Street (between 2nd and 3rd Ave.) at 11:00 A.M. on Saturday, August 17 and will arrive at Dai Bosatsu Zendo at approximately 2:30 P.M. The chartered bus returning to Manhattan will depart from Dai Bosatsu Zendo at 11:00 A.M. on Sunday, August 18th.

Upon arrival, you will be given a prepared lantern, on which to write the name(s) of, and thoughts about, those persons you want remembered. Dinner will be at 6:00 P.M. Until dinner you are invited to relax and enjoy the monastery and surrounding area.

At 8:00 P.M., the O-Bon service will begin and the lantern-floating service at Beecher Lake will be at approximately 9:00 P.M. Refreshments will be served afterwards.

Please fill out the attached Application Form so that we will know exactly how many people are coming and prepare food and rooms accordingly. Please note that we have simplified the rates for O-Bon, and that there is one charge whether or not you plan to spend the night. In case you must cancel, your deposit will be used as an offering.

**Please mail to:**  
**Dai Bosatsu Zendo • Kongo-ji — Attention: Chimon**  
**HCR I, Box 171**  
**Livingston Manor, NY 12758**



**Registration can be accepted only with this completed form and full payment. If you have any questions, please call (914) 439-4566 between 8:45 AM and 12:00 Noon daily.**

NAMES (Please indicate male or female for each person listed and ages of children attending)

(1) \_\_\_\_\_ (3) \_\_\_\_\_

(2) \_\_\_\_\_ (4) \_\_\_\_\_

PHONE NO. (Home) \_\_\_\_\_ (Office) \_\_\_\_\_

We will do our best to put you with roommate(s) you request \_\_\_\_\_

**O-BON REGISTRATION FEES:**

[Cost of O-Bon includes lantern, service, supper, breakfast and overnight lodging (if necessary)]

Total number of adults attending \_\_\_\_\_ @ 100.00 each \$ \_\_\_\_\_

Total number of children (under 11) attending \_\_\_\_\_ @ 50.00 each \$ \_\_\_\_\_

**CHARTER BUS REGISTRATION FEES:**

Number taking charter bus \_\_\_\_\_ @ 50.00 each (round trip) \$ \_\_\_\_\_

TOTAL AMOUNT ENCLOSED \$ \_\_\_\_\_

We will \_\_\_\_\_ will not \_\_\_\_\_ be staying overnight