



Eido T. Shimano Roshi, Abbot

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New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

## With the Readiness of Time An Important Announcement

by Eido Shimano Roshi

During the Memorial Day sesshin, one day I delivered a teisho on the Blue Rock Collection, Case No. 11. The main subject goes as follows :

*Master Obaku said to his disciples, "You are all sediment eaters. If you continue to be as you are now, how can you realize This Matter. Don't you know that in this great China there is no Zen teacher?"*

*A monk stood up and asked, "But how about all these Zen teachers who reside in various monasteries and temples? What are they?" Obaku said, "I did not say that there is no Zen, but that there is no Zen teacher."*

Obaku's last statement is especially crucial. To state it briefly and directly, from the Zen perspective, from an insightful vista, there is not a thing in this world which is not Zen itself. All external phenomena and internal conditions are nothing but Zen. They go beyond good or bad, not even neutral.



They refuse such dualistic judgements. Each one of us is Zen itself. There is nothing to add, there is nothing to subtract.

If you don't understand this last sentence, I dare say that you don't understand what Zen is all about. What Obaku said was quite right. "I did not say that there is no Zen, but that there is no Zen teacher," and I would like to add that there is no Zen and no Zen student either, as there is nothing to teach, and there is nothing to learn.

Everything is to be regarded as "so-called", such as so-called Me, so-called You, so-called Chair, so-called Table. This is the correct way to point to the essence of being. They are all so-called. But because of the language system, we avoid the use of the adjective, "so-called". The more we repeat Me, You, Chair, and Table, the stronger these preconceived notions become and gradually we are well deceived and start to believe that there is a chair instead of a so-called chair. As the Diamond Sutra says:

***All composite things are like a dream,  
A phantasm, a bubble and a shadow -  
Are like a dewdrop and a flash of lightning;  
They are thus to be regarded.***

The same is true of a Zen teacher. They are all so-called Zen teachers or at least it should be stated in quotes, "Zen Teacher". If someone knows this much, he may deserve to be called a Zen Teacher. Please turn to the next page.

# Announcement

With the readiness of time, I shall now make a public announcement: on the last day of the Kongo-Shobo 10 day sesshin, October 11th, a Dharma Transmission Ceremony will take place at Dai Bosatsu Zendo and Junpo Denis Kelly will become my Dharma heir. Needless to say, from a relative standpoint, nobody is perfect. We are all working on it, we are all "Not Yet". But at the same time, some of us are ready to "teach" and some of us are qualified to be so-called "teachers". Junpo has been my student for the past 13 years. I know him very well. He is ready.

Some of you may ask, What does it mean to be a Rinzai Zen Dharma heir? First, let me say that there is a big difference between the Rinzai Zen



tradition and the Soto Zen tradition. I can only speak of the Rinzai Zen tradition. In Rinzai Zen, a Dharma heir is one who has gained genuine insight,

who has completed the required koan studies, and who has certain knowledge of Buddhism, far more than average. A person who knows generosity and compassion and has attained a degree of maturity as a human being. And most importantly, enigmatically there is some element that cannot be expressed in language. Some people call it Karma, but it defies specification; it cannot be named.

It is not me, but through me, that Dharma decides. Somehow with the readiness of time, Junpo is to be my Dharma heir and is charged with the responsibility to carry this heavy Hakuin, Torei, Gempo, Soen lineage. I trust that it will flourish under his care.

On December 8, the last day of Rohatsu sesshin, I shall conduct an official acknowledgement ceremony for three Dharma Teachers, in their presence at Dai Bosatsu Zendo. They are :

Aiho Yasuko Shimano, the Director of New York Zendo Shobo-ji,

Roko Sherry Chyatt, the Head of the Syracuse Zen Center,

Agetsu Agatha Wydler Haduch, of the Rinzai Zen Society, Zurich, Switzerland.

They are all long time dedicated Zen students and more importantly they have achieved insight. They know that everything is to be regarded as "so-called" and they have demonstrated a willingness to give their lives to the Dharma. In addition, they have within their characters the gift of leadership. However, as it stands now, they are not yet my Dharma heirs. Maybe someday. Maybe not. Nobody knows; only Dharma knows.

But at least with the readiness of time, it is with great confidence that I make this public announcement that the above named students will be regarded as Zen Teachers starting on December 8, 1992, after the ceremony at Dai Bosatsu Zendo. They are Zen Teachers acknowledged by me, the Abbot of The Zen Studies Society, although their organizations, except for the Shobo-ji, remain completely independent.

In November, during the Harvest Sesshin, I will conduct a Jukai ceremony, which officially names those who are to become so-called Zen Buddhists. The future of Zen in the West will be very much aided by their dedication, and they too may become future Zen teachers.

It's been over 30 years since I came to the United States. I established New York Zendo Shobo-ji and Dai Bosatsu Zendo Kongo-ji with the help of many people. And that itself was a miracle, but my mission does not end with just a physical establishment. I feel that my further responsibility is to build a solid foundation for the future of Zen in the West.

I have no immediate plans to retire as the Abbot of either Zendo. I will continue my current work until the readiness of time dictates otherwise. All ordained and senior students will remain as my students and I will be responsible for their training. I am aware that a few individuals are seriously considering to be ordained at Dai Bosatsu Zendo. As they are already practicing under me, their training and ordinations will go forward as originally expected.

After October 11th, however, all new students at Dai Bosatsu Zendo will be trained by Junpo. As my Dharma heir, he will be called Junpo - Shi. From October 11, Aiho, Roko, and Agetsu will be called Aiho-san, Roko-san and Agetsu-san.

Dear brothers and sisters, this is the end of my important announcement.

Buddham Saranam Gacchami  
Dhammam Saranam Gacchami  
Sangham Saranam Gacchami

Gassho,  
Eido Tai Shimano, Abbot

# The Time is Now

by Junpo Denis Kelly

Please let me invite you to a party - a celebration, and a ceremony on the second Sunday of October of this year. On that day we are going to celebrate three events at Dai Bosatsu Zendo: the birthday of Eido Roshi; the successful completion of the Kongo/Shobo Ten Day Sesshin and the graduation of Junpo Denis Kelly. On that day, Junpo will get his masters degree in Rinzaï Zen Buddhism. Inka, the ceremony of transmission of Buddha Mind, will be performed on that morning.

During the formal ceremony, Eido Roshi's Rinzaï lineage will be officially transmitted to its first Western Dharma heir. The bridge between so-called East and so-called West has been crossed. This ceremony celebrates, announces and establishes that fact. We have arrived at this shore. Gate Gate Para Gate Parasam Gate Bodhi Svaha.

In preparation for that event, allow me to briefly share the path which has led me to the ceremony, and to state where I will be standing as a newly recognized Dharma successor, defender and teacher.

My intellectual interest in Zen Buddhism began in 1965. In short, I found Abhidharma and Mahayana philosophy to make more sense than anything I had ever encountered in Western thought. I instantly knew myself a Buddhist.

All of the years of searching, doubt and spiritual frustration vanished and I came back home! However, the understanding was there but not the realization. In fact, any serious attempt at paramita practice, including Dhyana or zazen, eluded me. Or should I say I successfully avoided it. The work had yet to be done.

It wasn't until four years later, in 1969 - twenty three years ago, that a non-traditional hook was set. I had a dear friend at that time who played the guitar. I noticed that over a very short period of time he had made great improvements in his playing. When I asked how he did it he said zazen. This concentration of mind allowed him to break through his creative and technical

limitations. He recommended zazen to me. He said it would improve my drumming, which was dismal at best! Zazen did little to inspire my drumming. But it did eventually bring me to Dai Bosatsu Zendo, Eido Roshi, and at long last to Inka.

I first heard of Eido Roshi in 1976 while reading an interview with him published in Dawn Horse Journal. "Don't send me any PhD.'s," he said in the interview. "They already know everything". It was his mixture of humor and insight which motivated me to seek Eido Roshi out.

During the Summer of 1969 I began regular Zazen practice at Zen Center San Francisco. For the next ten years I travelled and practiced at various centers and with various teachers around the world, continuing my own form of pilgrimage. This led me to Sri Lanka and India in 1972 to Lama Govinda, Swami Garibala and Nanpaontka Thera. In 1976 I traveled to Mount Baldy to practice with Joshu Sasaki, in 1977 to Boulder, Colorado and Trungpa Rinpoche, to Connecticut and Swami Satchitananda and finally, on July 4, 1979 to Dai Bosatsu Zendo, Eido Roshi and home.

For a few days I stayed at the guest house and went up to practice at the monastery. When I met Eido Roshi our meeting was polite but cool. However, something Karmic, not speculative, brought me back to Fall Kessei in 1979, and I began koan practice in earnest.

I remember the moment the permanent connection between myself and Eido Roshi began. It was during the first Kessei during Dokusan. Deep musing, my forehead to the floor in greeting bow, waiting for the keisaku blows to end and the dismissal bell to begin, I stopped! I simply stopped musing. Slowly the encouraging blows slowed down and stopped. In the pregnant silence that followed I slowly sat up and looked at Roshi. Just looked at him and smiled. His head cocked slightly to the left. His right eyebrow was raised in inquiry.

"Yes?" he asked slowly. "Eido Roshi," I replied, "is all this really necessary?"

"No," he said, "but it's traditional!"

The laughter that followed that meeting of the minds reached into my core. From that moment on we would be together in Dharma. Inseparable, Unstoppable!

I returned to California and practiced alone or with friends at my zendo in my home. I returned to Dai Bosatsu for sesshin only. In 1982 I took the precepts privately with Eido Roshi at Shobo-ji. I was given the name Junpo. Roshi said it meant "Dharma Cruiser". "You mean like a medium weight battle ship that protects the fleet?" I asked. "No, like a Toyota!" he said. Again great laughter.

On July 4, 1984, during Anniversary Sesshin, I was ordained Junpo Kando. I returned to Corte Madera, California to establish Kanzeon Zen Yoga Center, now Deer Run Zendo.

Three and a half years later I entered a deep personal and ethical crises. I recognized my position, closed Kanzeon and returned to New York to discuss my plan to intensify my personal practice, to purify my character with Eido Roshi.

At that time Eido Roshi requested I return to Dai Bosatsu for one year as Shikaryo (Head Monk) because Bugyo, the Vice-Abbot and Head Monk at that time wanted to take a leave of absence. I said that if I was allowed to begin changes in the monastery, I would be honored to take over for him. Bugyo never returned; I took office in March 1990.

The gratitude that I feel toward Eido Roshi, Soen Roshi and all other lineage holders grows daily. But I am grateful not just for the names we know and recite, but for all the nameless Tenzo's and Jisha's and gardeners and workers - those who embody the Dharma, love it, nurture and sustain it. And to my parents and friends who helped me on the path. Endless thanks.

In particular I am grateful to Eido Roshi for these past thirteen years of patient, gentle and not so gentle koan encouragement and for the form, information and transformation of Denis

Kelly to Junpo Kando. And for the honor, respect and impeccability of our relationship, for the standard of truth and excellence that our relationship has drawn out of me. I am grateful, as well, for the exquisite taste of the relentless discipline of Zazen, which through his example, not his rhetoric, he has led me to know.

I have been the Vice-Abbot, Head Monk, Resident Director and Yoga Instructor at Dai Bosatsu Zendo for several years now. What changes will occur when I receive Inka?

I will continue to work and study the koan system with Eido Roshi as long as he continues to practice and teach.

For myself, after I receive Inka there will be business as usual except for the new responsibility of teaching all new students and those current students who desire it. My approach to koan study will be more insistent on a clear and articulate understanding of the process. This clarity is a prerequisite to the practice of gosshun, or insight koans such as Mu.

These prerequisite koans I call foundation koans: koans to establish the most conducive philosophical and psychological space to practice within. A koan such as: Buddha Shakayamuni said the first step upon the path is right understanding, articulate and express that understanding now! These are koans to ensure the most intelligent and efficient use of zazen and classical koan study.

Most important will be the establishment of the relationships between my so-called Inka-self and the so-called Dharma student. I have struggled for five years to explain this Mahayana, to live it and transmit it at Dai Bosatsu Zendo. But I have been without the authority to define it in classical terms, within American cultural reality. Now I will have that freedom and responsibility.

Join us for the 10 Day Sesshin to celebrate this event.

Gassho,  
Junpo Denis Kelly

## ZEN STUDIES SOCIETY NEWS

### ORDINATION

On October 5 1992, during the middle-day of the 10 day Sesshin, Reta Lawler will receive full ordination as a Rinzaï Zen Buddhist Nun. Reta is one of the founders of The Alaya Center, a transpersonal process oriented psychotherapy center located in Boulder, Colorado. During her training, Reta will divide her time between Dai Bosatsu Zendo and The Alaya Center.



### PUBLICATIONS

We are pleased to announce that the second edition of Golden Wind will be published this September. This collection of teisho was first published in 1979 by Zen Studies Press and has been out of print for many years. These transcriptions provide a vivid, practical and inspiring look at all aspects of Zen practice and of the true nature of being. Available in paperback, in September. Zen Words, Zen Calligraphy with calligraphy by Tani Kogetsu Roshi and commentary by Eido Roshi will be published by Shambala this Fall. This is a beautiful edition of traditional Zen sayings with insightful explanations. Roshi recommends reading one a day. The German translation of this text will also be published at this time.

Points of Departure, Eido Roshi's most recent book, will be featured in a book review by Lou Nordstrom in an upcoming issue of Tricycle Magazine, a new Buddhist publication.

### IN MEMORIAM

We were saddened to learn of the death of Mary Farkas, the director and secretary of the First Zen Institute of America, New York City. She passed away on June 7th, at the age of 81. A Memorial Service was held on Sunday July 12th, attended by many people from the various Buddhist communities in the area, including Eido Roshi and Aiho Shimano from Zen Studies Society.

Mary Farkas served as director of the Institute after the death of Sokei-an Sasaki Roshi in 1945. He was the first Zen master to settle permanently in the United States. She dedicated her life and work to publishing Sokei-an's voluminous lectures, translations and commentaries.

We also extend our sympathy to Junpo Denis Kelly and his family. His brother, Patrick Kelly, passed away on June 24th at the beginning of Anniversary Sesshin. Junpo was with his brother in San Francisco at that time.

We also send our condolences to the family of Sangha member Pat Falzarano. He passed away unexpectedly ten days after sitting Holy Days Sesshin. He practiced weekends at Dai Bosatsu Zendo and was a member of New York Zendo.

## The Newsletter of the Zen Studies Society

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# From Shobo-ji to Dai Bosatsu

## Filled my Heart with Gladness 1973 - July 4, 1976

by Aiho Yasuko Shimano

The building of the mountain monastery was not a simple task. I sensed that an unnameable something, which may be called the energy of the Dharma, was also at work. It is a mechanism which brings man, time and events into harmony, and allows impossible undertakings to succeed. Time is the governing element, and there could not have been a better day to open Dai Bosatsu Zendo than July 4th, 1976.

When I look back on these days and events, more and more I feel that it was not humanly possible. Therefore, we relied upon the Dharma and prayed for its protection, guidance and support in order to complete this great project.

Roshi and I were completely committed to this Dharma project, willing to risk even our lives for this SOMETHING. "It filled my heart with gladness."

### GROUND BREAKING CEREMONY

On September 13, 1972, just two days before Eido Roshi's Shiho Shiki, the ceremony for Dharma transmission from Soen Roshi, we held the ground breaking ceremony in the Catskill Mountains. The purpose of this ceremony was to obtain permission and cooperation in breaking the ground, including the forces which govern the mountain, trees, rocks, flowers, grass, fish in the lake and many other things.

So it happened that on this day it was raining. It reminded me of the old Japanese proverb "Ame futte ji katamaru", which means: After the rain, the ground is more solid and firm. First it was necessary for us to build a good road from the gatehouse to the monastery area which, by the way, was a forest primeval. Every day trucks were carrying down trees, soil and rock from the present monastery area. As I watched them work, my heart was elsewhere since they were charging \$1,200 for each trip from the monastery to town. As each

truck rumbled past I thought, "With that amount of money, we could invite a monk to come from Japan to America to help us."

### CONSTRUCTION OF THE MONASTERY BEGAN

The road construction was completed and two gatehouses were built at the entrance. We had asked them to dig a well, and they kept digging until suddenly pure spring water shot up from the earth. A fountain played briskly where before there had only been trees and rock. I asked the man how deep it was: he said 125 feet. I remember this clearly because I knew that on that very day the active number of New York Zendo Sangha members was also 125. We asked Davis Hamerstrom, who lives in Roscoe near Dai Bosatsu, to be our architect and we were so fortunate that he accepted the job. We were also incredibly fortunate to have the help of Bill Johnston, without whose steady

guidance we would have had a far more difficult time indeed.

A few construction companies bid on the project. Holloway Associates was the most reasonable and had a good reputation, so a contract was signed with them. Like a dream, like a fantasy, the company is no longer in existence and neither is the foreman, Spike, a fine guy.

On June 5, 1973, the actual construction of the monastery began. By karmic coincidence, it was Gempo Roshi's memorial day. Then on Easter Sunday in 1974, since the frame of the building was more or less completed, we asked all Sangha and friends to write Enmei Jukku Kannon Gyo on a standard sized sheet of paper with pen or brush. Everyone was very enthusiastic and they wrote it with strong positive men. Over 600 copies of Enmei Jukku Kannon Gyo were written and then concealed in a wooden box. It was installed in the ceiling above the altar in the main zendo, and continues to protect us to this day.

### THE WAVE FROM THE OIL EMBARGO

In 1975, the wave from the oil embargo and inflation hit us too. We could go neither forward nor backward



The monastery under construction.

nor stay in one place, yet there was an underlying sense of being swept out to sea.

Even though the construction was suspended, we still had to pay the company according to our contractual "Time and Materials". We had already publicly announced the opening date all over the United States as well as in Japan, and that this date would be July 4th, 1976 to coincide with the 200th anniversary celebration of the United States Independence Day.

The opening date and dedication date were approaching, we still had to do the inside decoration, obtain the instruments, and make such necessary items as the cushions and tatami. We also had to plan the opening ceremony, how to accommodate the guests, how to feed them, transport them, what gifts to give, without exaggeration, hundreds of things had to be thought of.

We were really in a panic. In fact, we were paralyzed as we had no control over the oil embargo. It was at this time that Roshi retreated by himself to Sun Moon Hut on Dai Bosatsu mountain. Roshi wrote about this in the 1992 Winter Newsletter on page 3. What he managed to find in this retreat was some kind of light with which to break the problem, and through this small window, everything began to say "Yes" again.

#### THE HELP OF THE DHARMA AND OFFERINGS

The standing wooden Buddha in the main zendo was carved by Mr. Horin Matsuhisa and together with a beautiful lacquer shrine was given to us by Bishop Koin Takada of Yakushi-ji Temple in Nara, Japan.

The big sitting Buddha statue in the Dharma Hall was a gift from Mr. and Mrs. John Burden. On September 14, 1973 it was flown from Hawaii and arrived at midnight in New York. In order to determine the correct proportions for its platform, Roshi had us hold the buddha up, down, left and right while he determined its correct positioning. The platform could then be designed and built.

Roshi bought the hokku (dharma drum) after a long search through the by ways of downtown Tokyo, and on

January 11, 1974 had it sent from Japan to New York. The sound of the "double drum" is still vibrating East to West.

There is a big bonsho outside the main entrance to Dai Bosatsu. It looks like a bell but sounds like a gong, and it has an interesting story. A few years before the opening of Dai Bosatsu, we were living on the third floor of the present Shobo-ji. One Sunday morning, someone rang the doorbell, and there appeared a rather dignified Japanese businessman. He handed Roshi a cake and his business card and said, "May I beg a bowl of Japanese green tea?" So we invited him to come to the third floor and when Roshi looked at his business card he was surprised to see that his guest was Mr. Kiichiro Kataura, the Chairman of Nomura Securities, the prestigious Japanese financial institution.

So Roshi asked him, "How did you find the Shobo-ji?" He said, "I so badly wanted to have a cup of green tea and it occurred to me that a Zen temple would have some. So I looked in the Yellow Pages and found Shobo-ji." Roshi made him a bowl of tea and immediately noticed that he had profound knowledge in the art of tea. As the conversation progressed, he learned that his guest had been a student at Ryutaku-ji under Gempo Roshi's guidance. This is also where Roshi had trained, so that they were, in a way, already dharma brothers. We had a great time that day.

The following year, when Roshi was in Tokyo, he visited Mr. Kitaura and was invited quite cordially into his beautiful office. Roshi mentioned, with no expectation, "You know, I was thinking about building a bell tower with a gong at Dai Bosatsu." Mr. Kitaura immediately asked, "May I donate it?", and Roshi responded, "Yes, please." So Mr. Kitaura and his wife came to Dai Bosatsu Zendo and walked around the site trying to find the most appropriate spot, the most effectively resounding sound for his gong. Using Beecher Lake water we made sumi ink and wrote inscriptions to be molded into the gong when it was finally cast in Japan.

He came to the opening ceremony to strike the first gong, and just before he was going to retire he came to spend the night and he asked Roshi to give him a rakusu. After he died he was cremated

wearing this rakusu, as a Lay Buddhist in business.

Thus one cup of tea became a gong. Now we listen deeply to the sound of the Bonsho morning and evening. It penetrates the mountain as though it were the sound of the mountain itself, the sound of the universe, and it circulates within our Zazen.

When Roshi went to Japan to do some fund-raising, he spoke to a Mainichi News reporter about the Dai Bosatsu Zendo project. Mr. and Mrs. Tomoto, who are tatami makers in Uji City, Kyoto, read the newspaper article and were very much moved by what Roshi had to say. They decided to make an offering of 100 of their best tatami mats to Dai Bosatsu Zendo. They began their endeavor to make the tatami on January 1, 1976 with sunrise chanting, and on April 1, 1976 they shipped them from Osaka harbor. All expenses were their own contribution.

At that time there were so many things going on, so many hidden, sincere Sangha EXISTING and WATCHING us and what we were doing. There was no way to know who or how many or what they expected. My eyes were opened to new dimensions of the world and a certain element of mystery evolved. As a result, I learned humility and sometimes became just a little afraid for this quiet Dharma movement.

#### VOWS

Because of the financial difficulties, we could not go ahead with the interior carpentry work for the Zendo and dharma hall. Mr. T. Takebe was a Japanese architect working with a team of Japanese carpenters, and he said, "Roshi, don't worry about the payment. After you get your funds please pay us, but in the meantime, we will finish in time for the opening July 4th, 1976." They really worked hard from morning til night, and each took his own vows. Some took the vow not to drink coffee and tea, some vowed not to shave until the project was completed, some took no dinner. As I watched them work, I felt that they too were being ordered from SOMETHING. After everything was over, we took Mr. and Mrs. Takabe to a Thai restaurant and to see "The King and I" with Yul Brenner. At the end of the

evening we settled the architectural bill.

We needed 100 sleeping sets and zazen sets for the International Opening Sesshin, June 27 to July 4. The Sangha and I started to make them but it was impossible to make them all before June 27. Then one day someone came to the monastery and seeing our predicament asked Roshi to please accept his donation and go out and purchase 50 futons, blankets, sheets, pillows, and towels. Fifty of each of these items finally arrived from a warehouse and the deliveryman asked me, "What are you doing? Opening a hotel? What kind of hotel is it?" I just really didn't know how to explain to him what a monastery was and I'm afraid that he was more puzzled when he left than when he arrived.

During construction we did many, many sesshins at the guest house. We chanted the Diamond sutra with strong nen, and one person vowed to memorize 32 chapters of this sutra. Whenever Roshi had the time, he helped him to memorize, line after line, in the boat on the lake. It was a beautiful sight to see them out there together on the lake, except that I wished it was me in the boat instead of the student.

One young man took a vow to do a 140 mile walking practice from Shobo-ji to Dai Bosatsu, chanting "Na Mu Dai Bosa" all the way and carrying a stick. It took him four days to walk from Manhattan on Route 17, and when he arrived at the gate house he called Roshi to say that he was almost there. Everyone then gathered on the monastery steps to receive him as though he were a marathon runner.

For about five years, Roshi did not drink any alcohol and I decided that every day I would chant the Lotus sutra Chapter 25, which is known as the Kanzeon sutra. These were our vows to complete Dai Bosatsu.

Thus we had support and help from the SOMETHING and were able to open on July 4th, 1976 as scheduled.

#### PRE-OPENING CEREMONIES

On June 18, 1976, the grand master Soshitsu Sen XV of Urasenke came to Dai Bosatsu Zendo to offer to the Dharma a ritual of "Okucha". Because of



Opening ceremony of Dai Bosatsu Zendo-Kongo-ji, July 4, 1976.

his busy schedule, he could only be absent from Japan for two days, so we arranged for a helicopter to fly him from New York to Beecher lake. I put 10 white sheets on the ground to mark the landing area. Over 100 people drove up to the monastery to participate in this rare Okucha ceremonial tea ritual.

#### INTERNATIONAL OPENING DAI SESSHIN

Before we actually opened we thought it was important to have already had a sesshin, so invitations were sent to each Zen center across the United States and to many in Japan, especially Ryutaku-ji. Each center sent a representative for five days, and nearly all the Zen teachers in the United States were found to be gathered there on July 4, 1976. The students of the different centers got to know one another, and that was the real significance of the International Sesshin.

From June 27 to July 4, the International Sesshin was held. We did so because, after all, Dai Bosatsu Zendo is a Zen training center, and so a mere ceremony is not enough. Practice together by the International Sangha was and is essential. In fact, all the participants, regardless of their different backgrounds, enjoyed very, very much being together as well as the Dai Bosatsu style sesshin. Teisho was given by Eido

Roshi and dokusan was done simultaneously by three roshis who are all Soen Roshi's dharma heirs. Sochu Roshi's place was the present dokusan room, Kozen Roshi's place was the entrance to the monastery and Eido Roshi's place was on the ground floor. It was quite a traffic mixer.

#### JULY 4th 1976

Although there were many obstacles, one after another we were able to overcome them all and at last the day, July 4th, 1976 came. How many times we had said "July 4th, 76, July 4th, 76," during the past 7 years. It was as though it had become our dharani, true universal words.

It was a beautiful clear day. The ceremony was held outside the entrance area. We lined both the left and right sides of the entrance with 300 chairs, and here were seated all Zen masters and Zen teachers. The 300 chairs were not enough seating, and some sat on the hill near the bonsho.

The ceremony started with the ignition of the light from Kasuga shrine, Ise shrine, and Usa shrine in Japan, which Rev. Koin Takada had brought with him to America in a special type of carrier. This light is considered to be the self-perpetuating eternal light of the Dharma, for Dai Bosatsu and New York Zendo.



We carefully managed to keep that original light for quite some time, but after about six months it was blown out by a gust of wind. So the present light in both zendos is not the original Japanese light, but the spirit continues and I trust this marches on generation after generation.

It was a solemn and dignified ceremony in the Rinzai style, the Yakushi-ji group took over and did a beautiful Sange ceremony with strong voice. Then Rev. Keiyu Sakurai from Nanzen-ji, Kyoto, read the message expressing their gratitude for what Roshi had accomplished in opening this monastery.

Roshi chanted "Opening this Dharma" and knocked three times on the front door. Then Mr. Kitaura, who donated the bell tower, struck the first bonsho, and it was immediately followed by a clap of thunder and driving rain. Mr. Hashizume, who actually designed the gong, added that it has been said that from ancient times

when the first gong is struck and there is thunder, that heaven and earth are expressing their joy, so that this place would be a real dharma center in the west. Some of the lady guests from Japan were wearing extraordinarily beautiful kimonos but they stood their ground, even though the rain meant they would never be able to wear them again.

Altogether there were 500 people gathered there. After the ceremony was over, Roshi did a greeting to all in attendance both in English and in Japanese. His face was so shining and gentle. It was the face of a man who had accomplished a great work. Again and again I was falling in love with him. He finished his talk with the statement, "My real work will begin now." I thought, Oh! My goodness!

On the evening of July 4th, 1976, while families gathered and fireworks flared across the entire country in celebration of the American Bi-centennial, we built a bonfire by Beecher Lake. Happy singing, joyous talks, drinking,

dancing, and as I looked at the newly born monastery through the bonfire, it appeared to be far, far away from me. There is still a long way to go. Our way to Dai Bosatsu is not ended. Yes, indeed, what Roshi said was right, "The real mission started from July 4th, 1976".

#### O TANNENBAUM

Nevertheless, 1976 was the most wonderful and unforgettable year of my life. Later, one of the Sangha members put words to the tune of O Tannenbaum and this became our anthem for quite some time.

*O Dai Bosatsu Zendo dear,  
You fill my heart with gladness.  
Three treasures shine so clearly here,  
They dim samsara's madness.  
From East to West the Dharma's come,  
In time with Buddha's double drum.  
O Dai Bosatsu Zendo dear,  
You fill my heart with gladness.*

#### INVITATION FOR JULY 4, 1976

*It was in the Spring of 1971 with one intense thought, "Let True Dharma Continue," that ground was first broken for the establishment of International Dai Bosatsu Zendo Kongo-ji, by Beecher Lake in the Catskill Mountains, in the State of New York.*

*Through the support of all Buddhas, Bodhisattvas, as well as the Sangha and innumerable Dharma friends throughout the world, it is now at last completed.*

*The Dharma, incomparably profound  
and minutely subtle,  
Is hardly met with, even in hundreds of  
thousands of millions of  
eons.*

*We now can see it, listen to it, accept  
and hold it.*

*May we completely understand the  
Tathagata's true meaning.*

*Let me express my profound gratitude  
those whose concern has made this  
opening possible, and humbly request  
your participation in the Dedication  
Ceremony of International Dai Bosatsu  
Zendo Kongo-ji at One O'clock in the  
Afternoon, Sunday, the Fourth of July,  
Nineteen Hundred and Seventy-Six.*

*NA MU DAI BO SA  
Eido Tai Shimano, Abbot* ■

# NEW YORK ZENDO NEWS

## THE CELEBRATION OF EIDO ROSHI'S 60TH BIRTHDAY

On Wednesday, September 23, after the evening Teisho, we will celebrate Eido Roshi's "Kanreki" 60th birthday. All members and non-members and friends and family are welcome to attend.

On Saturday, September 26, at 1:00 at the Nippon Club, Mrs. Tomi Inoue will celebrate Eido Roshi's "Kanreki" with an offering of Ceremonial Tea preceded by Roshi's talk. A reception will follow. There will be a \$10 donation, those interested please call Mrs. Inoue at (718) 445-0247.

## ROHATSU WEEK and YEAR END SESSHIN

While Dai Bosatsu Zendo is holding its traditional Rohatsu sesshin from December 1-8, New York Zendo will correspond with Rohatsu Week from December 1-5. From December 10-12, instead of the Art Sale there will be a Year End Sesshin. December 12 will be the last day of the 1992 Training Period. The Zendo re-opens on January 6, 1993.

On December 31st, New Years Eve will be celebrated with Kanzeon chanting and Zazen, Roshi's talk and afterwards we will have a New Year's Eve party on the 2nd floor. Members, non-members, friends and family are all welcome.

Dear Sangha: Although the Zendo will be closed for the summer interim, the Shobo-ji depends upon your Dana (supporting contribution), so please pay your August dues on time.

## RINZAI AND OBAKU MONKS VISIT SHOBO-JI

On June 1, after their sesshin at Dai Bosatsu, Rev. Kogetsu Tani Roshi and Shogen-ji monks and nuns as well as 35 lay people visited Shobo-ji for a dharma gathering. We served formal tea in the Zendo and had very nice conversations with them.

On June 15, Obaku School Monks visited and had lunch at Shobo-ji. After the workshop at Dai Bosatsu was over, they came directly to Shobo-ji to pay their respects to the Dharma. They chanted the Heart Sutra in Obaku style. Aiho made a wonderful curry rice lunch which was served to them.

## OVER 250 HIGH SCHOOL STUDENTS AT SHOBO-JI

Students from Medill Blair High School, Grace Church School and Brookfield High School visited and did Zazen on six occasions this Spring (April 2, 24, 29 and May 6, 16, 28). They listened seriously to the instruction and appeared quite interested in learning Zen. We hope that this will form a good connection and that in the years ahead they may pursue this dharma connection.

## TWO WEDDINGS AT NEW YORK ZENDO SHOBO-JI

Two weddings were performed here this Spring. One was for a Japanese couple and the other for Nichole Normandeau and Bruce Jett. Both weddings were very beautiful and quite touching for all attendants. We wish them health and happiness in their lives together.

## SOEN ROSHI-YASUTANI ROSHI SESSHIN

It was held March 13-15 with 45 attendants. This was the first sesshin of the year and Roshi had just returned from India and Japan. His Teisho was excellent and a great help to our practice.

## GEMPO ROSHI-NYOGEN SENZAKI SESSHIN

This was the first sesshin to use the newly structured schedule and there were 47 people in full time attendance. The new schedule was very successful.

## NEW SESSHIN SCHEDULE

### FRIDAY EVENING

6:15-6:45 Arrive  
7:00 Chanting,  
Zazen  
9:00 Sesshin Cautions  
9:15-10 pm Newcomers  
Orientation

### SATURDAY

8:30 am Doors Open  
9:00-12:00 Morning Service,  
Zazen, Dokusan  
12:00 pm Lunch, Rest period  
1:30 Sarei  
2:30 Teisho  
5:00 Supper  
6:30-9:30 Zazen, Dokusan,  
Retire

### SUNDAY

8:30am-5pm Schedule same as  
Saturday  
5:00-6:00 Zendo cleaning,  
Informal Tea, Depart

Reservations are necessary.

Members Fulltime \$50  
Non-members Fulltime \$75  
Part time \$40 per day  
Call (212) 861-3333  
with your payment.

## EIDO ROSHI'S TEISHO ON WEDNESDAY ONCE A MONTH

Every month we have a Teisho night on Wednesday at Shobo-ji, with more and more people attending and eager to listen. It is very helpful to our koan practice. The Zendo is always full, so please come early.

## LESS IS MORE

Because Shobo-ji is so well attended by the Sangha for zazen, the thickness of the cushions became thinner and thinner. So we sent 20 cushions up to Dai Bosatsu, and with the help of Chisho,

they've all been restored with fresh kapok. Indeed, less will bring more.

#### THURSDAY PUBLIC NIGHTS

Thursday nights are becoming increasingly popular and have all been attended by a minimum of 65 people. Zazen instruction and Dharma talks by senior students are very helpful for beginners. The Thursday night mission is important in providing a window of accessibility, making Zazen practice available to a broader range of people in the Metropolitan area.

#### ALL DAY SITTING JUNE 20, SATURDAY

It was dedicated to **Rev. Donge Zedo John Haber**, for his burial at Dai Bosatsu Zendo. Over 30 people attended. The dharma talk, dedicated to him was given by Aiho Yasuko Shimano, Director of New York Zendo, and was entitled "Coolness". It revolved around two haiku poems.

Konoatari  
meni miyurumono  
mina suzushi

Around this area  
Whatever I see  
All is but cool.  
by Basho

Yama suzushi  
homo imaya  
nishi higashi

Mountain coolness  
Dharma nets now spread  
East and West.  
by Soen Roshi

#### SEGAKI, JULY 18, SATURDAY EVENING

On July 18, the traditional Segaki service took place in the garden zendo and the garden of Shobo-ji, to commemorate our deceased family members, friends and all known and unknown Dharma brothers and sisters. Robert Green played the shakuhachi and there was special chanting followed by Eido Roshi's talk. He said that without these deceased individuals, none of us would be here. So this was not a mere



commemoration in the ordinary sense of the word, but rather an expression of our gratitude for what they have done for us. The atmosphere was very positive and joyous, the zendo was full to overflowing, and we all enjoyed the evening together with all our known and unknown, both deceased and alive, Dharma brothers and sisters.

#### GIFTS

Mr. Jin Takeda, an artist from Japan, donated his powerful calligraphy "Enmei Jukku Kannon Gyo". It has been hung in the third floor meeting room.

Fran Perriello donated a personal computer and printer, which is very much appreciated and being put to good use by the community at large up at Dai Bosatsu.

Mrs. Yanagisawa from Japan visited with the Shogen-ji group and donated a beautifully carved wooden Kanzeon statue, as well as two bell strikers.

Frances Creamer brings so many beautiful flowers for Thursday nights, adding such a fresh bloom to the Zendo.

#### SHOBO-JI THIRD FLOOR CHANGE

With the readiness of time and Banzan's dedicated efforts this Spring, the whole third floor and parts of the second floor have been beautifully repaired and painted. The third floor now contains the Dokusan Room, Inryo (Roshi's room), Shikaryo (Director's room), Tenzoryo (Kitchen), Meeting Room, and The Zen Studies Society's

office which is being used by Charlotte Mansfield, Roshi's secretary when he is at New York Zendo.

#### DEEP GRATITUDE TO ROSHI

The end of the Spring Training Period was successfully and harmoniously completed. Despite Roshi's busy schedule at Dai Bosatsu Zendo, we appreciated his frequent participation and guidance in our daily sittings, weekend sesshins, monthly Teisho and Japanese Dharma Class. Roshi may also begin to do Dokusan on Wednesday evenings at Shobo-ji when he is at New York Zendo.

#### OFFICERS' EFFORTS

During this full 7 month training period, officers were appointed for each Zazen meeting and because of their help, each meeting went very smoothly. The Sangha is certainly very appreciative of their efforts. Let true Dharma continue.

We are grateful to those who have made recent donations to The Newsletter. And we are even more grateful for the notes and cards sent to us in appreciation for receiving it. It is imperative to keep the communication lines open, and to sustain this precious link in Sangha togetherness. If you have not already, please send us a donation to cover the cost of printing and mailing. All contributions are tax deductible. We thank you again for your support. You may send them to:

THE NEWSLETTER  
c/o Dai Bosatsu Zendo  
HCR 1 Box 171  
Livingston Manor, N.Y. 12758

## O - B O N at DAI BOSATSU ZENDO

This years O-Bon Lantern Ceremony will take place on August 15 - 16. If you are interested in coming, please call Dai Bosatsu Zendo IMMEDIATELY to reserve a place. The cost will be \$100 for adults and \$50 for children under the age of 11.

# DAI BOSATSU ZENDO NEWS

## UNPRECEDENTED FALL SESSHINS

By coincidence this year each of Dai Bosatsu Zendo's three Fall Sesshins will all have special Dharma events going on. To register for any of these sesshins please call Dai Bosatsu at 914 439 4566.

### ■ KONGO/ SHOBO 10-DAY SESSHIN

To mark 100 years since Master Soyen Shaku and other Zen pioneers brought the Dharma to the West and to celebrate the 60th birthday of Eido Roshi Dai Bosatsu Zendo will host a second 10-Day Sesshin.

Eido Shimano Roshi will again lead this sesshin, which will bring together the spirit of both zendos, and hopefully will prove to be as profound, enthusiastic, and deeply intense as it was three years ago.

On October 5, Reta Lawler will be ordained as a Buddhist nun and at the end of the retreat there will be a Dharma Transmission Ceremony for Junpo Denis Kelly, Vice-Abbot of Dai Bosatsu Zendo-Kongo-ji.

The dates for the Kongo/Shobo 10-Day sesshin are the evening of **September 30** through the afternoon of **October 10**; the fee is \$400.

### ■ HARVEST JUKAI SESSHIN

**November 7 - 14.** The second bi-annual Jukai ceremony will conclude this sesshin. Jukai is an important step in deepening one's practice, when one accepts the ten precepts and makes a commitment to live as a Buddhist. The sesshin cost is \$300.

### ■ ROHATSU SESSHIN

Rohatsu is traditionally the most rigorous sesshin of the year, commemorating Shakyamuni Buddha's Enlightenment. It will be even more special with the formal acknowledgement of Aiho Y. Shimano, Roko Sherry Chayat and Agatsu Agatha Wylder as Dharma Teachers. Rohatsu will begin **November 30** and culminate on the morning of **December 8th**. Fee is \$300.

## KANREKI

In the East, the ideal length of life is said to be 120 years; the 60th has special significance, marking the halfway point. On October 11, 1992 at 2:00 pm we will celebrate Roshi's 60th birthday, "kanreki", and his transmission of the Dharma to Junpo Denis Kelly. Attendance will be by invitation only.

## BUDDHIST STUDIES CLASSES THIS FALL

Dai Bosatsu Zendo is happy to announce that this fall six Buddhist Study Lectures will be given by Dr. John R. McRae, Associate Professor of East Asian Religions at Cornell University. Prof. McRae visited Dai Bosatsu in the Spring and was so impressed with the monastery that he offered to teach in exchange for practicing here on the weekends. The titles and dates of the lectures are as follows:

- Sep 11 Bodhidharma and the beginnings of Ch'an: legend and history, meditation and activity.
- Sep 18 Hung-jen and the East Mountain Teaching: nurturing the Buddha-nature.
- Sep 25 Shen-hsiu and the Northern School: the perfect teaching of constant meditation.
- Oct 16 Shen-hui and the Southern School: Ch'an evangelism and the rhetoric of suddenness.
- Oct 23 The Platform Sutra: the resolution of early Ch'an through a mythical Hui-neng.
- Oct 30 Ma-tsu Tao-i: the origins of encounter dialogue in literary form and religious practice.

Dr. McRae says that these lectures will challenge participants' previous understanding of Buddhism and at the same time broaden our point of view by seeing the history and activity of Buddha Dharma in its living reality. All are welcome, we ask for a \$5 donation for each talk.

## AUTUMN PROGRAMS

The Zen/Yoga workshops at Dai Bosatsu were designed not only to introduce beginning students to the practice of Zazen but to broaden our practice to include the physical dimensions of yoga asanas and yogic breathing (pranayama). This, coupled with the power and clarity of living in a monastic setting, offers people a chance to taste Zen in a weekend.

This fall we will offer two Zen/Yoga Workshops (Sept 18-20 & Oct 23-25).

With all of us being touched in one way or another by the AIDS crises, at no other time has the power of zen practice been more needed. The **Healing and Wellness Retreat for HIV+ People** was Donge's great dream. Initiated in the Spring of 1991 these workshop's offer HIV+ people a chance to begin to look at themselves and their challenging life from another point of view. Through the disciplines of zazen, yoga, massage and shiatsu work, many participants have for the first time come to terms with their disease in a positive and uplifting way. This fall we will offer a four day workshop retreat during Labor day weekend.

**Zen and the Art of Stress reduction: A retreat for those in Business.** This retreat, created and coordinated by Muin Bernard Spitz, gives those working in high stress jobs a practical and sound approach to begin releasing and reducing tension. By introducing participants to the practice of zazen, along with yoga and yogic breathing, the built-up physical and mental blocks that plague those in high pressure careers can be eased. Massage and body work will be offered as well as interactive group meetings.

ZEN/YOGA  
WORKSHOPS  
September 18 - 20  
October 23 - 25

HEALING and WELLNESS  
RETREAT for HIV+ PEOPLE  
September 4 - 7

ZEN and the ART of  
STRESS REDUCTION  
November 20 - 22

### THE BLUE CLIFF-HANGERS

By the time this newsletter gets to you the verdict will be in, and the winner will be set for the great Dharma Battle of the century... **softball!**

Last year the Sangha from the Zen Mountain Monastery, a well known Zen monastery following the Soto tradition, challenged Dai Bosatsu Zendo to a softball game. We accepted the challenge but were unable to plan the event because of scheduling difficulties. This year, however the Dharma has provided.

After a formal counter-challenge delivered by Junpo, the date was set for August 2, 1992. Rinzaï vs. Soto.

The residents at Dai Bosatsu have practiced nearly every week and have dubbed the team **The DBZ Blue Cliff-Hangers** (Roshi wanted the team to be called The DBZ Giants but he was out-voted). Zen Mountain Monastery was kind enough to offer to host the event and follow it with a B-B-Q picnic. It will be an incredible day of laughter and sangha togetherness.

### SPRING KESSEI 1992

Spring Kessei ended on July 5 with the playing of the zendo instruments and a dedication to all Buddhas and Bodhisattvas for their support, protection, and guidance.

In his closing remarks Roshi said that we must consider ourselves extraordinarily lucky to be born in this period of time. With the drastic, dramatic and sometimes unbelievable developments in current events he urged us not to take things lightly, to act as Dharma pioneers and not only to see history in the making, but to become actively a part of it.

### FALL KESSEI

We are now accepting applications for Fall Kessei; if interested please call Dai Bosatsu Zendo.

As decided in a recent staff meeting, a new fee for Kessei has been set: \$1500 for the first, \$1250 for the second and \$1000 for the third consecutive Kessei. If not consecutive, each Kessei will be \$1500.

### DBZ ON THE AIR WAVES

During June, Eido Roshi was interviewed by Larry Frankel of radio station WJFF, a local Catskills radio station. They discussed many topics: Zen practice and daily life at Dai Bosatsu Zendo; the ways in which one can benefit from Zen training; and Eido Roshi's impressions of Zen Buddhism in America. The response was very positive, and many area residents who heard the show have visited the zendo to practice with the DBZ residents.

### SESSHINS AND CONNECTIONS

• Anniversary Sesshin ended on July 4, with forty-six participants celebrating the sixteenth birthday of Dai Bosatsu Zendo. The weather during sesshin was very unusual, ranging from hot and humid to cool and autumnal, with grey skies changing to blue.

Two very lively and inspiring Dharma talks were given by Eshin Brenda Lukeman and Kuon Marcia Spitz.

• Memorial Day Sesshin was made even more strong by a group of sixteen Rinzaï Zen Monks, Nuns and Lay Students who traveled from Japan to attend sesshin at Dai Bosatsu Zendo. The group was led by Kokoku-ji Osho, a long time student of Tani Kogetsu Roshi. Despite their jet-lag and the language barrier, the exquisite beauty and form of their practice outshined their fatigue. For many of the monks this was their first visit to America, and to a sesshin outside of Japan.

Both groups benefited. Western students were given a chance to see the authentic Japanese form of Rinzaï Zen practice: sequential bowing, powerful chanting, brisk Keisaku and yaza (night zazen). Eastern students were impressed by the intensity and silence of sesshin and most of all by the sincerity and dedication of the sesshin participants. They were surprised to hear that most Americans sacrifice their vacation time to attend sesshin.

At the conclusion of the week Tani Kogetsu Roshi and a group of twenty Japanese pilgrims visited Dai Bosatsu, offering gifts of calligraphy. Dai Bosatsu in turn presented two hand carved wooden plaques to Tani Roshi and

Kokoku-ji Osho. The plaques displayed the names of Shogen Junior College and Kokoku-ji Temple.

• Led by Hossan Daiho Hirose, a group of eighteen Obaku School monks and nuns practiced with the Sangha of Dai Bosatsu for three days for the Rinzaï/Obaku Weekend. Although the visit was short it was a festive and intimate coming together of two schools that have the same roots.

In a Teisho that weekend Eido Roshi talked about Master Ingan, a Chinese Rinzaï Zen patriarch and founder of the Obaku school. The Obaku school is another name for the Rinzaï Zen lineage which continued in China for many years after it was transplanted to Japan by Eisai Zenji. It was Master Ingan who brought this still existing Rinzaï lineage to Japan 400 years after it had first been introduced in Japan. The Obaku school, therefore, is another branch of Rinzaï Zen, but more Chinese in its manner and characteristics.

Highlights of the weekend were a chanting service in the Obaku style, which was hypnotically melodic, with bells, cymbals, drums and other instruments. During the service the monks wore brilliantly colored kesas. There also was a drum sequence on the Hokku, played just before retiring, and a special lunch prepared and served in the traditional Chinese Obaku style. The weekend ended with a softball game - Obaku Monks vs. *The DBZ Blue Cliff-Hangers* (we won!), a spaghetti dinner and a dance party lasting late into the night.

### DONGE'S BURIAL

On June 20, under a cool and partly sunny day, over 130 people gathered for the funeral of Rev. Donge Zedo John Haber. Family, friends and sangha members from as far away as Cincinnati, Ohio came to remember, reflect and honor our Dharma brother. Donge made his presence known throughout the day - during morning service Roshi's mala came apart, with 108 beads bouncing all over the Dharma Hall floor. The Buddha statue purchased months ago by Roshi and Junpo for Donge's grave marker arrived from India one day before the funeral, and during the dedication an

alarm clock, owned by Peter Battcock (a student who came to Dai Bosatsu Zendo after reading Donge's obituary), happened to start buzzing.

In a Teisho that evening Eido Roshi said that Donge was one of the most dramatic people he had ever met, and that, needless to say, Donge will never be apart from us.

The ceremony began in the Dharma hall with incense, Hokku, Shakuhachi playing by Ronnie Seldon and group, and chanting. A moving dedication and closing words by Eido Roshi and a eulogy by Muin Bernard Spitz followed.

Donge was buried in Sangha meadow facing the monastery and overlooking both Beecher Lake and his parents' graves.

Dai Bosatsu Mandala Day and an opening dedication for O-An Cottage was celebrated with incense, bowing and chanting.

Jim Haber, Donge's brother, ended the ceremony with a heart-rending talk and poem by Walt Whitman. A reception followed at the guest house.

Namu Dai Bosa, Donge.

Forever.

#### O-AN COTTAGE

Forming a circle around O-An cottage and chanting Enmei Jukku Kannon Gyo with great nen, the sangha led by Eido Roshi performed a dedication and opening for the "Hut of Harmony".

With the end of its construction and following Donge's intention, O-An Cottage is now open for private use. The cabin is one room and is heated by a small wood stove. It has a bathroom with a shower, a gas stove/oven and room for two single tatami and futon mattresses. You may make your own meals or eat at the monastery. The fees for renting the cabin are as follows:

<b>1 person</b>	price with meal
per night - \$100	(\$125)
per week - \$600	(\$750)
per month - \$2100	(\$2625)

<b>2 people</b>	price with meal
per night - \$125	(\$175)
per week - \$750	(\$1050)
per month - \$2625	(\$3675)

#### DONATIONS

With deep gratitude we thank Mrs. Sakuma for a donation of two pottery wheels and a large work table in memory of her husband - gassho.

And a special thanks to Terry Emberling who donated a brand new microwave, a toaster oven, a sink and countertop for the downstairs lounge area. Terry practiced with us for a month of Spring kessei and may be returning in the Fall for kessei.

## OPEN SPACE SUMMER AND FALL PROGRAMS

### OHASHIATSU

AUG 17 - 26

For information: 212 684 4190

### RONNIE SELDON

#### SHAKUHACHI RETREAT

Japanese flute

AUG 21 - 23

NOV 6 - 8

Some experience necessary

for the August retreat;

no experience necessary

for the November retreat,

instruments can be provided.

For information: 212 505 5663

A.A.

SEP 11 - 13

NOV 6 - 8

For information: Chris Greene

718 237 6036

### YOGA IN THE

#### MOUNTAINS

SEP 18 - 20

for information:

Judy 718 833 8679

Diana 718 256 9486

### YOGA WITH

#### KEVIN GARDINER

SEP 21 - 27

To register call Kevin

at 212 755 6324

### URBAN YOGA WORKSHOP

with Noll Daniel

Oct 15 - 18

To register or for

more information call:

212 505 0902

## WE HAVE AN EMERGENCY!

Dear Dharma Brothers and Sisters,

**PLEASE HELP!** Time has taken its toll on our road and sewer system.

The sewer system is costing \$35,000 to replace. The road is costing \$25,000 to repair. Work is already in progress and we do not have the funds to complete the projects. We appeal to you to donate as much as you can. Please do not delay. This situation is truly critical and we are desperate.

Thank you so very much.

Junpo

# Grassroots Zen

Last year The ZZS Newsletter printed a number of sitting groups and Zen practice centers that have developed among students who have practiced at Dai Bosatsu Zendo, it was an overwhelming success. Continuing this tradition we once again offer this list including some changes and revisions that have occurred.

CORTE MADERA, CALIFORNIA - DEER RUN ZENDO 25 Deer Run Road, Corte Madera, Ca. 94925.

Since its opening two years ago, Deer Run Zendo has become the hub of Rinzai Zen Practice in the San Francisco bay area. Having converted his living room into a spacious and beautiful place to sit, Godo Gordon Johnson and resident Hisen Tracy LaRock have expanded their sitting and practice schedules this last year. An additional highlight is the annual "Dharma Day" a weekend of practice and meditation with Eido Roshi.

Regular morning sittings are held Monday thru Friday 7 to 7:45 AM. Wednesday evenings from 6:30 to 8, followed by an informal dinner (please call ahead). And Sunday mornings with chanting and zazen from 8 to 9:30 AM. In addition Chika Bettina Vitell, a long time student of Eido Roshi will offer a Sensory Awareness class from 10 to 11:30 AM. For more information, call (415) 924-5159.

BOULDER, COLORADO - THE ALAYA CENTER 1350 Old Tale Road, Boulder Co 80303. Regular sittings are held Monday thru Thursday from 7 to 7:45 AM. Occasionally other sits and Dharma activities are offered. For more information call Thomas Huffman (303) 449-5734.

NEW HAVEN, CONNECTICUT - MONDAY NIGHT SITTING GROUP 193 Mansfield St. New Haven Co. 06511. With space that is rented monthly from the Korean Zen Buddhist Group,

Hogen John Sweeney has been sitting with a small autonomous group for nearly three years. There are two sits and a kinhin from 5:30 - 7 PM. For more information you may call him at (203) 488 9752.

BALTIMORE, MARYLAND - ZEN MEDITATION SOCIETY 9703 Tulsemere Road, Randallstown, MD 21133. Joshin Marcie Ziese, holds regular sittings Thursday evenings from 6:00 - 8:10 PM. A beginners group is held at Johns Hopkins University Tuesday 5:00 to 6:30 PM. Also offered are weekend sesshins, all day sittings and a Dharma study group for more information please write or call Joshin at (401) 521 2013.

RIDGEWOOD, NEW JERSEY - ZEN MEDITATION IN RIDGEWOOD The Unitarian Society Auditorium 113 Cottage Place, Ridgewood NJ  
The Zen group of Ridgewood has in the past two years grown to be a popular place of meditation for those who live just outside New York City. Muin Bernard Spitz leads a regular sitting group Monday evenings from 7:30 to 9:30 PM. Along with short zen talk given by a zen student. For information contact Muin at (201) 652 0313

SYRACUSE, NEW YORK- ZEN CENTER OF SYRACUSE, HOEN-JI ZENDO - 111 Concord Place, Syracuse, NY 13210. Hoen-ji is located on the top floor of director Roko Sherry Chayat's hundred-year-old house. There are some 65 Sangha members. Zazen is held Tuesdays from 8:30 to 9:30 AM; Thursday evenings from 6 to 8:00 PM; and Saturdays from 9:00 to Noon. Roko conducts a three-day sesshin in the Spring and Fall. Next year Ho-en will celebrate its Twentieth Anniversary with a weekend sesshin. For information contact Roko at (315) 479 9355.

PHILADELPHIA, PENNSYLVANIA - ZEN CENTER OF PHILADELPHIA 214 Monroe St. Philadelphia, PA 19147 Genro Lee Milton is the resident director of Zen Center in Philadelphia. There is a full schedule of activities including regular sittings, weekend sesshins,

weekend workshops and six seven-day sesshins a year. Daily sittings are held Monday through Thursday Mornings from 5:30 to 7 AM, doors opening at 5:15. Evenings from 6:30 to 9 PM. A program for beginners is held weekly Wednesday nights. For information call Genro at (215) 625 2601

CHRISTIANSBURG, VIRGINIA - BLACKSBURG ZEN GROUP 2459 Ellett Rd. Christiansburg, VA 24073. Sittings are Sunday mornings from 9:00 to 11 AM, and Thursday evenings from 5:30 to 7 PM. Occasional all day sittings. Please call Tenko Steven Feldman for more information at (703) 382 9125.

RICHMOND, VIRGINIA - THE ZEN GROUP OF RICHMOND The Aquarian Bookshop, 3519 Ellwood Ave. Richmond VA. The Zen Group of Richmond offers evening sittings on Sundays from 6:30 to 9 PM. Contact Melinda Nolen at (804) 353 0252.

WASHINGTON, D.C. KASHIN ZENDO GENZO- JI - 7004 9th Street, N.W., Washington, D.C. 20012. In March Kashin Zendo celebrated its Twentieth Anniversary with a weekend sesshin led by Eido Roshi. Regular sittings are held on Tuesday evenings from 6:30 to 8:30 PM, and a Morning Service and sit held on Sunday mornings from 8:30 to 11:00 AM. A beginners night is held on Wednesday evenings from 6:30 to 8:30 PM. In addition there are All-day sittings held once a month, and two Weekend Sesshins a year. For information call Kochi Katherine Woodworth at (202) 829 1966.

RENO , NEVADA GINZAN-SILVER MOUNTAIN SANGHA Chanting and Zazen is offered twice weekly: Sunday evenings from 6:00 to 8:00 PM, and Thursday mornings from 7:00 to 8 AM. For more information please call Bob or Jackie Christensen at (702) 747 0707 or Roger Duncan (702) 329 0162.

# New York Zendo SHOBO - JI

223 East 67 Street

New York, NY 10021

☎ 212 861 3333 FAX 212 628 6968

## SEPTEMBER

- 2 Zendo Opens, Fall Training Period Begins
- 10 Public Night Talk: Katherine Griffith
- 11 Buddhist Studies Class: Rev. Saman Sodo
- 18-20 **Anniversary Sesshin: Weekend Intensive Zazen**  
Retreat Assisted by Rev. Seiko Kido
- 23 Teisho: Eido Roshi
- 24 Public Night Talk: Rev. Junpo Kando
- 25 Friday Buddhist Studies Class: Junpo
- 26 Japanese Dharma Class with Eido Roshi

## OCTOBER

- 8 Public Night Talk
- 9 Friday Buddhist Studies Class: Rev. Saman Sodo
- 17 Japanese Dharma Class with Eido Roshi
- 21 Teisho: Eido Roshi
- 22 Public Night Talk: Rev. Banzan Katsudo
- 23 Friday Buddhist Study Class: Banzan
- 30-
- Nov 1 **Soyen Shaku Sesshin: Weekend Intensive**  
Zazen Retreat Assisted by Rev. Seigan Fudo

## NOVEMBER

- 5 Public Night Talk
- 6 Buddhist Study Class: Rev. Saman Sodo
- 18 Teisho: Eido Roshi
- 19 Public Night Talk: Rev. Jiun Seido
- 20 Friday Buddhist Study Class: Jiun
- 21 Japanese Dharma Class with Eido Roshi

## DECEMBER

- 1-5 Rohatsu Week
- 3 Public Night Talk
- 10-12 **Year End Sesshin: Weekend Intensive Zazen**  
Retreat Assisted by Rev. Chimon Keido
- 12 Zendo Closes for Interim
- 31 New Years Eve Kanzeon Chanting

## JANUARY 1993

- 6 Spring Training Period Begins  
Zendo Opens, First Teisho

# Dai Bosatsu Zendo KONGO - JI

HCR 1 BOX 171

Livingston Manor, NY 12758

☎ 914 439 4566 FAX 914 439 3119

## AUGUST

- 7-12 **5-Day Summer Sesshin**
- 15 O-Bon

## SEPTEMBER

- 8 Fall Kessei Begins
- 11 Buddhist Study Class with Prof. McRae:  
**Bodhidharma, beginnings of Ch'an**
- 18 Buddhist Study Class with Prof. McRae:  
**Hung-jen, Eastern Mountain Teaching**
- 18-20 Zen/Yoga Workshop
- 30-
- Oct 10 **Kongo-Shobo 10-Day Sesshin**

## OCTOBER

- Sep 30-
- 10 **Kongo-Shobo 10-Day Sesshin**
- 16 Buddhist Study Class with Prof. McRae:  
**Shen-hsui, Northern School**
- 23 Buddhist Study Class with Prof. McRae:  
**The Platform Sutra**
- 23-25 Zen/Yoga Workshop
- 30 Buddhist Study Class with Prof. McRae:  
**Ma-tsu Tao-i**

## NOVEMBER

- 7-14 **Harvest Jukai Sesshin**
- 20-22 Zen and the Art of Stress Reduction
- 30-
- Dec 8 **Rohatsu Sesshin**

## DECEMBER

- 9 Fall Kessei Ends
- 12 Monastery Closes

## JANUARY 1993

- 3 Monastery Re-opens

### Daily Schedule

Professor McRae's Buddhist Study class will take place after one sit on Friday nights. @ 7:30 PM. Call DBZ for more information or to make a reservation.

5:00 AM	Wake-up
5:30	Morning Service
6:30	Zazen
7:15	Breakfast
7:45	Morning Meeting
8:15 - 12:15	Work Practice
12:30	Zazen
1:00	Lunch
3:00 - 5:00	Work Practice/Yoga
6:30	Evening Chanting
	Zazen
9:00	Retire

This calligraphy by Eido Shimano Roshi is part of a special Exhibition and Sale on view at Dai Bosatsu Zendo, Summer 1992.



**The Zen Studies Society**  
Dai Bosatsu Zendo Kongo-ji  
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