

Eido T. Shimano Roshi, Abbot

Winter 1992

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji



Photo by Kenji Takigami

The teishos in this issue are from **Points of Departure**, Eido Roshi's new book which is a collection of excerpts and full teishos edited by Myoshin

Lorette Zirker. One of the highlights of the 1991 Fall Kessei at Dai Bosatsu Zendo has been the daily reading of sections of the book at morning meeting.

## Renunciation

by EIDO ROSHI

Why does someone become a monk or nun? This is very difficult to explain, but let's try.

Each one of you chose a certain profession, or a certain way to live. And some of you are quite contented with what you have chosen. But some of you may hear a gentle voice from some part of your heart saying, "You are doing well at what you have chosen but, so what?" That silent question, "So What?"

If you are one hundred percent contented with what you are doing, you don't have to become a monk. But from time to time, whether you are a doctor, social worker, artist, business person, you may hear that voice. Something seems to be lacking and you want to fill up that hole. The reason why we meet at a zendo again and again is because, either consciously or unconsciously, we want to fill up that hole. So in a way, you are one-week monks and one-week nuns, or 45-minute monks, or weekend-workshop nuns.

Now, the difference between this "monk job" and other respected jobs or professions is that its clearly stated purpose is: Renunciation.

We don't usually use this term in other jobs and professions. This word has to do with "things", including psychological "things." Needing many things is the opposite of renouncing. Renunciation. Not needing things. When this is forgotten, or if it is not practiced, then there is not much difference between so-called ordained monks or nuns and ordinary people.

To be ordained a monk does not mean that, from that day on, one is a person of renunciation. You may shave your head as a visible act of renunciation, and year after year you may continue to shave your head, or wear your black robe. But this doesn't mean you have renounced aggression, arrogance, pride, greed, anger, or anything else. But a direction is set. A direction is set, at least.

So here we are, each with a different style of living. But the more we think about life, the more honest we are about our life. Sooner or later there is one way, only one way we will end up taking —the path of a monk or a nun. I say, "Sooner or later." I do not mean necessarily within this lifetime. Sooner or later, many, many lives from now perhaps, we will eventually choose a direction. It will be quite different from all other directions, and it will be towards renunciation. That is the only way we can find peace of mind, and through it we can share that peace of mind with the people around us by our being, acts, and words.

All other "jobs" are almost the opposite of renunciation. You expect to gain, attain, obtain...along with the accompanying anxieties and suffering.

Perhaps this renunciation may seem naive to you, idealistic. But those who have decided to become monks or nuns have gone through very delicate and complicated struggles to reach that point. And whatever the struggle, the key teaching and the key action is renunciation. They must always keep working in that direction.

Of course human beings are emotional beings. There is anger and upset. But in the next moment they must tell themselves that they became monks and took the direction of renunciation. So, effort, effort, great effort. This requires not only this lifetime's effort, but life after life. When Harada Sogaku Roshi, Yasutani Roshi's teacher, was about to die at the age of ninety, someone asked, "Roshi, after your death, where will you go?" He said, "I will go to America, to be born in America, and to become a Buddhist monk in America."

The decision to become a monk or a

nun doesn't come from just a few years of deep consideration. A few lives, more than a few, thinking it over, again and again. Then at last, when the karmic situation allows, you are ready to be ordained.

In this matter, monkhood, we have no choice. Sooner or later, we will all become monks and nuns. I'm positive that some of you right now in your heart are refusing to listen to what I'm saying. "Oh, not me," some of you may say. But allow me to speak, and I will allow you your resistance. There is no other choice, sooner or later.

The best way of life is to be ordained, and to renounce. Of course there is great difficulty in living this way

*"All other "jobs" are almost the opposite of renunciation. You expect to gain, attain, obtain...along with the accompanying anxieties and suffering."*

in the twentieth century. We are not ancient Indians, or ancient Chinese, who were supported by their culture. Here in America right now Buddhism itself is so new. We talk very easily about "the spiritual life" but this life of renunciation in America, and even in Japan and in India these days, is not so easy. However, to shave the head is not so difficult, and to try to control our feelings is not so difficult.

Now, some of you think that to become a monk or a nun is to attain a new status. Monkhood is not a new status, not something special. To think it is, is not renunciation. "Now I'm something different" is not renunciation. I repeat that everyone knows what renunciation is, but monks and nuns are especially dedicated to this single point.

And when a certain degree of renunciation is reached, somehow Dharma helps. This is a most mysterious mechanism between

renunciation and Dharma help. Of course we don't even expect Dharma aid. But when a certain degree of renunciation is actualized, the Dharma helps.

To wear the black robe, to shave the head, these represent the Dharma. Don't say, "But this is America." I'm talking about Buddhist monks and nuns. I'm not talking East or West. I'm sure many of you have seen Buddhist monks in a Theravadin country, with their shaved heads and orange robes, walking very quietly. Watching them is itself "ambrosial nectar," like today's rain. Somehow, seeing them, one's thirsty heart is refreshed. Something that is lacking is temporarily found.

To become a monk or a nun is a meritorious deed. You don't do it just to qualify to conduct funeral services. Sometimes you must do this, but monkhood in America is far more pure —by that I mean, more or less free of priestly responsibilities — than in Japan or some other places. You can renounce, and practice tranquility, peacefulness, clarity, lucidity, and contentment, and giving back these positive vibrations, and being thanked in some mysterious way —"What more need we seek?"

Daito Kokushi, Shuho Myocho Zenji, said, "Oh you monks, you are gathered in this deep mountain for the practice of renunciation, not for the food or the robes. And as long as you practice renunciation, the food comes all by itself; the robes come all by themselves."

Why they come, we don't fully understand but they do.

Those of you who are not going to be ordained immediately, please consider nevertheless that in zazen, each sitting, each breath, is this renunciation. Of course I will not say such an unrealistic thing as, "Don't have any thoughts." But entertaining fewer thoughts in zazen is renunciation. Making less disturbance to sangha-living is renunciation. In that sense, all of us are doing the practice of renunciation even though only our two present candidates will have their heads shaved.

Do consider that all of us together are ordained. ■

## Open House by EIDO ROSHI

During the days when Dai Bosatsu Zendo was being built and its budget was all arranged, you may remember that we had all the upset of the oil embargo and inflation. I was becoming very involved in the problems of building and I couldn't seem to escape the madness of all those problems. I couldn't seem to do anything about

them. I couldn't control anything that was happening in the world. I felt powerless, helpless, limited.

Here is an idea for you to remember for the future when you encounter something similar -- that is, when you can't go forward, or backward, or stay in one place.

I thought it would be best for me to seclude myself for a week. I stayed at a cottage on the DBZ property. I did eat, and I did sleep, But I also did Open

House. I opened my heart. I opened my being. I invited the Universal Energy, sun energy, moon energy, stars energy, animal energy, human energy, tree energy, rock energy, lake energy, to come into me as I chanted. I chanted the Bright Light Dharani:

*On abo kya,  
Bei rosha no,  
Maka bo da ra,  
Mani han, do ma jim, ba ra  
Hara bari ta ya un.*

I chanted this many, many, many, many, many times.

When you're confronted by some kind of problem and are feeling hopelessness or limitation, one of the things you can do is hold Open House. That is, open up your heart.

Don't think, "I'm a small individual, my heart is not large enough, I'm not capable of doing such a thing." That's what I call the bumpkin vista. Seclude yourself and do Open House and invite —cordially invite —all Universal Energy to visit you. Amazingly enough, you will gradually feel that you are more than you think you are. You can do more than you think you can.

In return, you can radiate your own being. You don't have to speak. Your being speaks, and that silent speech is more eloquent than eloquent speech.

I learn these things from zazen. Master Hakuin said, "As for zazen in the Mahayana, we have no words to praise it fully." No matter how much we say about it, we never can fully praise it. You can define zazen many, many different ways but one way is "unification." That is, Open House. Open yourself. Open your being and, without fear, allow the Universal Energy to enter you.

Fear is a big problem. Some of us fear that some project we want to try will fail. Sometimes we feel guilty if we don't do some project. We don't want to feel guilty of being lazy but we don't want to fail. This is a big problem. Zen Buddhism offers a very clear answer for this.

You may not believe now what I'm going to say but what you see now, what you hear, what you smell, what you taste, what you sense, what you feel -- these are not as tangible as you are convinced they are. These are temporary

## The Year of Ordination

On December 8, the last morning of Rohatsu Sesshin, New York Zendo resident student, Seiko Kido Susan Morningstar was fully ordained as a Rinzaï Zen Buddhist Nun, with Aiho Yasuko Shimano as her spiritual guardian. Seiko became the seventh person to be ordained since last December. Agetsu Kudo Agatha Wydler, Roko Jido Sherry Chayat, Jiun Seido Ewa Tarasewicz, Banzan Katsudo Jurek Szczepkowski, Chimon Keido Carl Viggiani, and Seigan Fudo Ed Glassing have all made lifelong commitments to the Dharma and to The Zen Studies Society. Agetsu's and Roko's ordinations bring two established teachers into the sangha, and connect us with their Zen groups in Zurich, Switzerland and in Syracuse. Eventually, Banzan and Jiun plan to return to Poland, and thus will continue this transmission, and Seiko, Chimon and Seigan will be residents at Dai Bosatsu Zendo for at least three years.

This strengthening and widening of our sangha of fully ordained men and women promises a more stable and better trained community at the monastery and a continuation of the transmission of the authentic forms and spirit of Rinzaï Zen into the twenty-first century. It is also a demonstration of the growing maturity of the practice as we look toward the 100th anniversary of Zen in the West.



Eido Roshi with the monks and nuns ordained in 1991 Front Row: Roko, Jiun, Eido Roshi, Seiko, Chimon; Standing: Agetsu, Banzan, Seigan

manifestations. You think they are real and that is where the mistake is. Let me speak from the realm of the really real. When the time comes, after you have done zazen with intense concentration, you will realize that what you can imagine in your own mind is not all there is. Listening to talks, reading books, and from the imaginings that grow from your own fear or your own wish, you may think you have formed a perfect picture of, for instance, "kensho". A hundred people will have a hundred expectations of kensho. "This is what it ought to be." Unfortunately and strangely enough, this fixed image is a great impediment to spiritual growth. What actually happens is not at all what you now imagine. What happens -- and here I am talking about it and you will create more images, but this is human karma -- what happens is the realization of *shunyata* (emptiness).

What I feel now is that I exist: I feel pain; I feel joy; I feel sorrow. I can talk, listen, think, taste, and I can imagine. But what happens in a true realization is that all these are gone, gone, gone. And this is where our imagination cannot take us. We can imagine some things gone but we cannot

imagine the earth is gone, the moon is gone, the universe is gone. And yet, something is able to recognize that all is gone. My own invented name for this something is "pure consciousness". This "pure consciousness" doesn't belong to me; it belongs to everyone. You ask, "Who tells, who knows, that everything is gone?" Just pure consciousness tells us. And in the next moment, all of a sudden, revitalization takes place. I am more me; it is more it.

When that revitalization takes place, whether it is strong or still weak, very clear or still not too clear, we do see that all the fears we had are completely unnecessary.

The Diamond Sutra says: "All composite things are like a dream, like a fantasy, like a bubble, like a dewdrop, like a flash of lightning." Things look as though they exist but they are ungraspable, ungrabbable. "So should you think of all this fleeting world." Intellectually, we cannot regard all things this way. Experientially, we have no choice but to do this.

And when this is done, the fear of failure, of becoming a failure will be gone. The desire for this project or that project to succeed will also be gone.

This doesn't mean we become lazy. Rather, we now can appreciate, moment after moment, truly appreciate, the breath, air, water, our temporary existence, temporary friendship, temporary project, temporary every thing. That's what, after all, our practice is for. Unless we reach that vista, that viewing point, real peace of mind will never come. We will always be discontented."

Now here is a play on words, but important. Discontented. Content, as in "contentment". Content, as in "what is inside a container". Discontented -- having no contents. Referring again to Open House, consider your own being; consider this your own house. This is a container -- flesh, blood, apple, couscous, brain, feeling, thinking. Many, many contents, yet we say we are dis-contented! We have a container and more than enough contents, including Buddha Nature, and we still say we are discontented!

Some people say, "Well this content is not what I want. If the content is replaced, I will be contented." Never. Even with change after change after change, you will never be contented. Contentment is right now! As you are!

## ZEN STUDIES SOCIETY NEWS

### PILGRIMAGE TO INDIA

As the Newsletter goes to press, the final preparations for the Pilgrimage to India led by Eido Roshi are in progress. Twenty pilgrims will make the three week trip which will visit the holy sites of the beginning of Buddhism. The Pilgrimage commemorates one hundred years of Zen in the West and Eido Roshi's *Kanreki*, the beginning of a new cycle, marked by his 60th Birthday next October.

Among the Dharma activities planned will be a special *Jukai* ceremony in which eight Dharma students will take the precepts and receive Dharma names at Bodh Gaya, the site of the Buddha's enlightenment.

At the close of the Pilgrimage, Roshi will go to Japan, where he will once again be teaching at Shogen-ji Junior College. He will return to the United States in late February.

### THE BIRTHPLACE OF THE WAY by Zenrin Robert Lewis

[Zenrin Robert Lewis has been in Sri Lanka for much of this year. The following is a report sent in September about Bodh Gaya.]

A ghat is a flight of stairs with landings, descending to a body of water -- often a rectangular sunken lake (Pali - *vāpī*) set in a park, like the one in which Māyā, Buddha's mother, bathed at Lumbini.

In the cool of the evening at Rajgir, we walk in the *Vepuvana*, the Bamboo Grove. We pass a small shrine in a wide, roofed, open veranda within and under the bamboo, where people rest and converse in the heat of day, which is apparently the "descendent" of the Buddha's *vihara* there. Sitting on a bench above the sloping banks of Kalanda (Pali for "squirrel [feeding place]") *Vāpī*, with a newsprint bag of in-shell roasted peanuts, one sees a broad ghat at the left end leading to a striking large Buddha statue. The matching ghat to the right rises to a picnic pavilion with high, thick clumps of bamboo beyond. At the four corners of the banks, there are low, open towers for solo snoozing. A tree reflecting in the lake bears very pale orange-pink flowers, and filling the distance above, a high and mighty, sunlit, iron-brown ridge -- one of the "Magadhan Hills" -- defends the ancient capital, gone now with hardly a trace. In the *Mahā Parinibbāna Sutta*

Buddha said, "Delightful is Kalanda Lake in Vesuvana."

You have to be patient with the town of Bodh Gaya: it shows its worst face first. One way is to get there in the evening and go to the Diamond Seat under the Bodhi Tree early in the morning —before the hawkers set up along the empty street, before the beggars make the entrance court an obstacle course, before there's someone to remind you to take off your shoes and charge you for it, and before the tour touts and the admission fee.

Having gone in through the high metal fence, which is superbly wrought with lotuses, you descend a broad ghat into an enormous vāpī. Instead of water, low votive stupas, dark with age but gold-tipped, surround the Maha Bodhi Temple which is so high it seems incredible its foundations are below ground level. Around it there is a broad, cool, marble walkway which is bordered by the "Sanchi-style" (rounded like carved ivory) stone fence, which is higher than you but more like a container than any kind of barrier.

Beyond is the mirror image of the steps you just came down leading up to the Bodhi Tree (almost as many flags as leaves) and the Diamond Seat. And between the stairs is the temple, a single, Indian tower with row on row of Buddhas, each in its own niche, some gilded, some blue-grey —all alike but each distinct —extending up so far you can't make them out.

Pilgrims begin to circumambulate the long path on the banks. On the side opposite the street, arches lead out onto an ancient ghat down to Mucalinda Lake, a large vāpī, half-covered with lotus, the brighter-than-azaleas along the path around its slopes softened in the morning light.

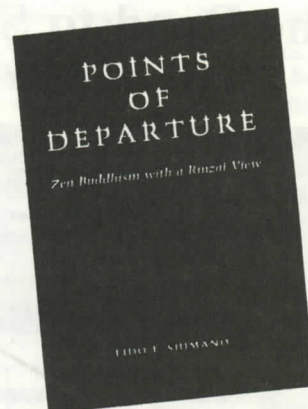
A good walk beyond the town is Mandir Marg (Temple Road), lined with a liberal sample of Buddhist temple architecture in full splendor with more being built. There are two Japanese temples, one of which sits atop high steps, surmounted by a yet higher pagoda. The pagoda and the Maha Bodhi Temple are what you first see of Bodh Gaya in the distance, as you approach from across the wide river.

#### MONKS' AND NUNS' MEETING

On December 8, following the end of Rohatsu Sesshin, Eido Roshi and monks and nuns from Dai Bosatsu Zendo held an historic meeting. As the number of ordained men and women grows, it has become clear that we need to clarify the nature of commitment to The Zen Studies Society and to Zen practice as a lifelong path. We must reinvestigate such basic questions as, "What does it mean to be ordained?", "How will ordained monks and nuns take a more active role in the future direction of the two zendos?", and "What is our vision of Zen in the West in the twenty-first century?"

It was a wonderful meeting, marked by enthusiasm and a sense of deepening commitment. It was determined that each year all ordained monks and nuns will be asked to attend Rohatsu Sesshin, after which there will be a short gathering to establish an agenda. The next year, all monks and nuns will come together for a weekend to go more deeply into the issues raised at the Rohatsu meeting.

It is Roshi's hope that all active monks and nuns will be able to return at least twice a year to attend Rohatsu Sesshin and the annual meeting and join in determining the direction of our practice.



#### POINTS OF DEPARTURE

We are pleased to announce that the distinguished publisher, Charles E. Tuttle Company, Inc. will be distributing Points of Departure beginning in 1992. The book is available in the bookstores of both New York Zendo and Dai Bosatsu Zendo, and through the mail from Dai Bosatsu Zendo. The cost is \$12.00 for paperback, and \$17.00 for hard cover. Please send orders to the Zen Studies Society Press c/o Dai Bosatsu Zendo and add \$5.00 for handling and postage.

#### ADDRESS UP-DATE

Do we have your correct address? If not, please let us know so that we can keep the mailing list up-to-date.

#### TEA:

Calligraphy

by

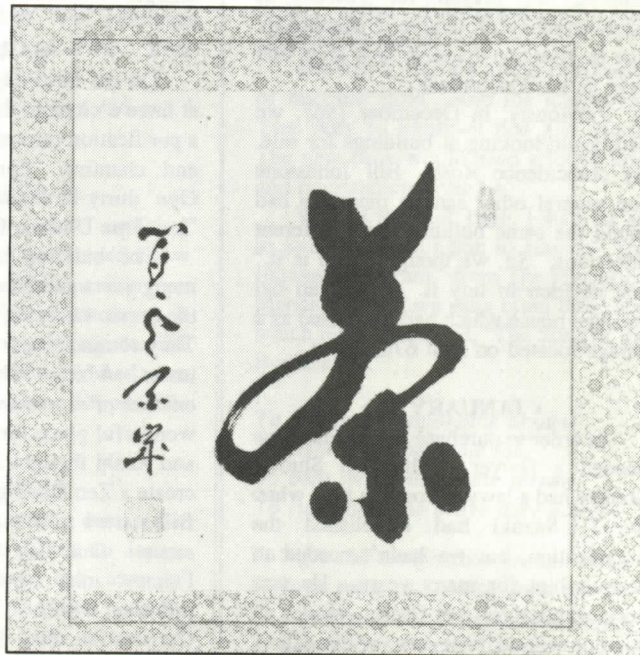
Ashikaga

Shinzan

Roshi

at age

100



# The Road to Shobo-ji: Part Three - 1968

by AIHO YASUKO SHIMANO



Photo by George Holton

## • JANUARY 1 •

Shobo-ji's first stirring of life was a fundraising letter which was written and sent with extreme *nen* (intense thought) to our sangha and friends in the United States. Relying completely on Buddha, Dharma and Sangha for protection and support, we prayed for success in establishing a Zen temple in Manhattan. The response to the letter was great and gave us encouragement.

Previously, in December 1967, we had begun looking at buildings for sale. By coincidence Roshi, Bill Johnstone and several other sangha members had found the same building from different directions. So, we thought, "This is it," and decided to buy it. It was an old carriage house which had been used as a garage located on East 67th Street.

## • JANUARY 26 •

In order to purchase the building, we needed a lawyer. The Zen Studies Society had a lawyer from the time when D. T. Suzuki had established the organization, but we hadn't needed to consult him for many years. He was very expensive, but Roshi made an appointment to visit him at his office.

That very morning, Roshi received a letter from Libby Holman which said, "I have a lawyer who is, first, a wonderful person and second, a great lawyer. If you ever need a lawyer, I'll arrange it for you." Jack Clareman represented us for over 20 years until 1989, without any charge.

## • MARCH 3 •

On the third day of the third month at three o'clock in the afternoon, we held a purification ceremony, offering incense and chanting "Enmei Jukku Kannon Gyo" thirty-three times with intense *nen*. "Let True Dharma Continue."

The building had been vacant for many years and needed lots of work. In the rundown backyard were two trees. They reminded us of the twin sala trees under which Shakyamuni Buddha entered *Parinirvana*. It seemed a wonderful place for deep zazen practice and Roshi thought it would be fitting to create a Zen stone garden there. He and Bill started to search for an appropriate stone. One day when they went to Pennsylvania, where Bill was a vice president with Bethlehem Steel Corporation, they found the large rock

which is in the garden now. It weighs four tons and a truck had to drive through the empty building to bring it from the street to the garden. The smaller stones on the right were from Bill's house.

## • MARCH 13 •

We received news from Japan of Roshi's father's death. It was just before the signing of the formal contracts with the general contractor and bank, and with such heavy responsibility, Roshi was unable to return for the funeral. His father's death was like a sunset before the sunrise—the energy of the father transferred to the son.

## • JUNE 25 •

The renovation work to transform the old garage into a Zen temple began. We were so excited and went every day to see what was going on. One day a worker who was knocking down walls with a hammer said to me proudly, "Do you know? We are renovating this building into a beautiful Zen Buddhist Temple," as if I were just a passerby. I wasn't sure he knew what a Zen temple was, but nonetheless, I was so pleased that the workmen felt such pride and joy about the project.

## • JULY - AUGUST •

Because of the increasing work at the zendo, I quit my job at the Nippon Club. Soen Roshi and Yasutani Roshi came from California with half of Nyogen Senzaki's ashes. They were accompanied by Takashi Saito, Masayuki Inoue and Kazuko Saito who joined us for sesshin in a rented house in Tuxedo Park, N.Y.

This was an interesting sesshin. One of the participants was a woman named Harriet. The last night of sesshin, she disappeared. Somehow she was afraid she would be slaughtered like the Holocaust victims and decided she needed to escape. The men went into the woods and searched for her all night long. She had even tried to convince me to escape with her, but I declined the invitation and chose to sleep instead. So she hit me! It was a full moon night.

The next morning the police found her, but as a result of the commotion, we

were asked not to return to Tuxedo Park. We looked for another place and found the convent of the Daughters of Wisdom in Litchfield, Connecticut. By a coincidence, there was a tiny museum of Harriet Beecher Stowe there. So Harriet led us to Harriet, and who ever dreamed one day we would establish a zendo on the shores of Beecher Lake!

The first sesshin at Litchfield began on August 25th with fifty students participating. We chartered a bus and carried everything —altar, cushions, instruments and gongs—with us. While there we first met Sister Jeannine Boutin, who still attends sesshin at Dai Bosatsu Zendo.

All summer the construction developed slowly, while the daily zazen schedule at the Apartment Zendo continued. To create a calmer atmosphere, Milly Johnstone and I designed some sitting robes for the women to replace the many colored dresses that were worn: first a dress-style linen summer robe, and then a brown robe, kimono-style, which was Roshi's idea.

Roshi was counting on Soen Roshi to help him with the details of completing the zendo, but Soen Roshi hid himself in an apartment on Central Park West. Intense days passed. Roshi had to attend to all the details of the renovation and each day went to see Soen Roshi at the apartment. One day, Soen Roshi said,

"While you do the work to build this new zendo, someone has to do the other work —zazen. I think both are equally indispensable."

I think that only a man of true virtue could have said this. It reminded me of what Gempo Roshi once said,

"Even though you may feel you must to go to the South, when wind blows North, go to the North. When it stops, then go to the South."

Both teachings have been extremely helpful for my practice.

#### • SEPTEMBER •

To refresh our spirits, about ten of us went camping with Soen Roshi in the Catskill Mountains. The spot where we were was very close to the present site of Dai Bosatsu Zendo. Soen Roshi

performed a Nōh Dance in a white kimono in the deep mountains. Everyone enjoyed it.

Because of Soen Roshi's need to celebrate Yom Kippur in Jerusalem on September 17, we decided that, even if the zendo was not ready, we would do the opening on September 15. It was not finished, but we had a wonderful ceremony.

#### • SEPTEMBER 15 •

At last we had the opening ceremony. Buddha, Dharma and Sangha were gathered together. Shunryu Suzuki Roshi sent a beautiful stone from Tassajara by airmail. Among the many gifts for the opening were calligraphies by Soen Roshi and Yasutani Roshi and a yellow incense box from my sister in Japan. I wore a "tomesode" kimono, a traditional celebration dress.

It was a beautiful autumn day. Soen Roshi offered a special haiku:

*America no Nippon bareto narinikeri*  
Cleared-up  
Fine sky of Japan.  
Now in America!

*Furu Akino Aruhinogotoshi New York.*

Like a day  
Of an ancient autumn  
Today's New York.

Every year when we celebrate Anniversary Sesshin at New York Zendo, we hang the scrolls.

Eido Roshi was 36 years old and I was 33.

#### • SEPTEMBER 19 •

After attending the opening ceremony, Chester Carlson stayed a few days in New York. While walking on 57th Street, he had a fatal heart attack. It was as if he had been waiting for the birth of New York Zendo and had seen the realization of this "impossible dream."

#### • OCTOBER 13 •

On this traditional date that Buddhism came from China to Japan, the Grand Tea Master of the Urasenke School, Mr. Soshitsu Sen kindly arranged to offer a bowl of tea to

celebrate New York Zendo's opening. He offered an unprecedented two bowls of tea for Buddha, Dharma and Sangha. He was assisted by Mrs. Tomiko Sen and Mrs. Yaeko Shiotsuki who came with him from the school's headquarters in Kyoto.

#### • NOVEMBER •

Mr. Carlson's memorial service was held at the Xerox Corporation headquarters in Rochester. Mrs. Carlson asked Roshi to speak after U Thant, the Secretary General of the United Nations. Roshi spoke as if he were facing Mr. Carlson,

"Chester, I know where you are, but I can't shake your hand and can't see your great smile. We miss you."

#### • DECEMBER 8 •

The renovation was completed, and the New York Zendo officially moved from West End Avenue to East 67th Street. Roshi and I moved from Riverside Drive and we lived on 67th Street for about two years. The first resident students were Chuck and Alex.

Thus, the mandala took form.

For Roshi, it was the actualization of his endless, "*Shujo Muhlen Seigan Do*"—having the determination and courage to reach for the star.

For Mr. Carlson, it was a period of protective watching and waiting for the birth—the fulfillment of this "impossible dream."

For me, it was the joyful fulfillment of my first child. And the journey on **The Way to Shobo-ji** had just begun. The new baby would need a lot of love and nourishment from us.

When I think of 1968, I want us all to join again and again in singing "*The Impossible Dream*," from The Man of La Mancha, which we sang often then, and which Roshi re-named, "*The Song of the Bodhisattva*."

*To dream the impossible dream,  
To fight the unbeatable foe,  
To bear with unbearable sorrow,  
To run where the brave dare not go,*

*To right the unrightable wrong,  
To love, pure and chaste, from afar,  
To try, when your arms are too weary,  
To reach the unreachable star.*



## O AN

by Donge John Haber

On November 15, 1990, my mother died. On November 15, 1991, while I was in Syracuse, conducting a healing service for People with AIDS, a roof was going on a small log cabin on a knoll just beyond the woodshed at Dai Bosatsu Zendo. These three apparently separate events are in fact intimately related. The year's karmic journey has drawn many threads together, and with the readiness of time and the support of Eido Roshi and the Sangha, I would like to share some thoughts.

I was propelled into Zen practice by death —my father's in 1983 and beginning in 1984, a long and continuing line of friends and acquaintances who succumbed to HIV related diseases. Though I did not take the antibody test until 1987, I knew what the results would be. My first weekend sesshin at New York Zendo was heightened by an unexplained, and as it turned out, completely harmless spot my dentist had found on the roof of my mouth. I recall that even though I had never been to the monastery, I thought that if this was it, I'd move to Dai Bosatsu Zendo. How this would be accomplished, I could not say. But I knew it to be the right path.

It turned out not to be it, and it took me a few years to get here. I was ordained, partly it seems now as a bargain with the Dharma. "I'll do this, you save me," and also in the belief that the practice itself would heal, if not save me: helping me to live and die with grace. And for the better part of three years, it seemed to work.

The fear that resulted in my being asked not to cook vanished. The community embraced the idea and realization of retreats for HIV positive men and women, and we discussed the

best ways to take care of me if I should become ill. I seemed protected, and in perfect health.

Then, this spring, that seemed to be changing. It turned out to be related to medication and not to my dropping blood numbers, but I began to feel low on energy and was experiencing a number of odd, small and upsetting symptoms of decline. This depression of my energy was joined by the sickness and death of one of my dearest friends and the now evident mourning process for me mother. And it threw me into a crisis of faith.

Who was I kidding? All of my so-called insight paled in the light of the simple fact that I might actually be spiralling into "sickness" —helplessness —and my mother, the only one who had permission to take care of me, was dead. What was I doing here? In sitting, in walking, in every activity of life here, I came face to face with this terror. I said to Muin Bernard Spitz, "I should have seen this coming." With a wonderful gentle smile, he said, "You don't hit the wall if you see it coming."

The community was wonderfully tolerant and supportive. I asked to be relieved of many responsibilities and was given complete understanding. Nonetheless, I felt I needed to go off alone. Junpo was away, so I did a private retreat at Sun-Moon Cottage, feeding the deer, picking meals from the garden, sitting a bit, chanting, crying a lot and trying to find my bearings. I didn't lose the practice, but I felt I was just going through the motions. Shots of a magic potion corrected the anemia, but not the spirit.

The 1991 HIV retreat was scheduled for September. I had spent the past year working on the program in the fervent and deep belief that Zen practice, yoga and this magic mountain could be healing in a real sense. I had drafted reams of rhetoric about the benefits of this practice, with myself as proof that it worked. And at the start of the weekend, shaken as I was by my questions and doubts, it seemed I was welcoming the participants speaking lies.

And then, sitting in the Guest House living room, sharing the evening meal, something happened. Suddenly all

the distinctions of "healthy" and "sick," "healing" and "declining" truly vanished. Living or dying with HIV, or cancer, or just humanness, was all one thing. Just living. As it is. And miraculously OK.

Each of you suffers from Acquired Immune Deficiency Syndrome in that you are human. Eventually, if you are not hit by a bus, the immune system will break down. And this shared truth, and the questions it raises, is the beginning of Zen. It is this realization in which my practice has become real —it is not AIDS, not health, not sickness, but just life, just being. And the Dharma is at work in it all.

My mother left me a far-from-mendicant monk, and over the last year Roshi, and Junpo and I have discussed several possible projects by which to memorialize my parents and to benefit the monastery. One of them was a retreat cabin. And we had also discussed what would be the best way to take care of me, should I become ill.

And so *O An* was born. I asked Roshi to name the cabin, and after a few days, he said "How about *O An*?" My Dharma name comes from the Chinese patriarch *O An Donge Zenji*. *O An* means "The Hut of Accord." Roshi did a wonderful calligraphy on a plaque to be placed at the door. He wrote a circle instead of the character for "O," and humorously said that if other cabins were to be built, the names should be "A An," "B An," and so on...

But there is a deeper meaning to circle. It is the circle of life: a circle of embrace and of coming together. So now there is a cabin in which I will live and perhaps die, and which visitors, guests and other members of the community can use when I am not here.

My mother is still taking care of me, building me a house. When she first became ill, we spoke of the oddness of sharing health fears, I at 44 and her at 76. We made a pact that I would worry about her and she about me, but not about ourselves. Neither of us had a thing to worry about.

*Shoji Wa Hotoke No On Inochi Nari*

Birth and Death are the very life of the Buddha.

Dogen Zenji



# DAI BOSATSU ZENDO NEWS

## EXPANDED PROGRAMS

For several years, Vice Abbot, Junpo Denis Kelly has been fine-tuning the concept and content of our Zen/Yoga Weekends, in which the physical disciplines of Yoga asanas and Pranayama (breathing techniques) are integrated with the concentration and mindfulness practice of traditional Zen training. This year the response has been remarkable, with a growing number of returning students and capacity attendance.

In 1992 we plan to expand this program in several ways. Junpo will lead five **ZEN/YOGA WEEKENDS** and a **FIVE-DAY ZEN/YOGA INTENSIVE**, March 20 - 25. This program will include three levels of yoga classes, meditation schedules designed for both beginners and advanced students, as well as daily work practice, study periods, interviews with Junpo, and question and answer periods. Due to Eido Roshi's pilgrimage to India and his teaching in Japan, he will not be present.

### ZEN/YOGA WEEKENDS

FEBRUARY	14 - 16
APRIL	24 - 26
JUNE	19 - 21
SEPTEMBER	18 - 20
OCTOBER	23 - 25

Fee: \$ 120.00  
Deposit: \$60.00

### FIVE-DAY YOGA INTENSIVE

MARCH 20 - 25

Fee: \$250.00  
Deposit: \$125.00

Deposits are non-refundable, but can be transferred to another program in 1992.

## 1992 SESSHINS

At the center of our practice are the six annual seven-day sesshins led by Eido Roshi. In the 1992 sesshin schedule, there will be several special events. **October 1 - October 11**, we will hold **KONGO/SHOBO TEN-DAY SESSHIN**. This special sesshin will celebrate Eido Roshi's 60th birthday on October first, and be the opening of our observance of the 100th Anniversary of Zen in the West which will be observed in 1993.

**HARVEST SESSHIN 1992**, November 7 through 14, will include the bi-annual *Jukai* Ceremony. If you have done at least three seven day sesshins at Dai Bosatsu Zendo or seven Weekend Sesshins at New York Zendo • Shobo-ji you are eligible. Those who wish to make this public declaration of their desire to live as Buddhists, and receive a Dharma name, should formally write to Eido Roshi by August 1, 1992.

During Eido Roshi's absence, Junpo will lead a **FIVE-DAY WINTER SESSHIN**, February 21 through 26. This is an ideal introductory sesshin for new students. There will be daily interviews with Junpo, daily Dharma talks by Junpo and senior students, and yoga and breathing classes. The yoga classes will focus on ways to improve sitting and posture and reduce the discomforts which often occur in long retreats.

From **June 11 through 14**, Eido Roshi will lead **RINZAI/OBAKU WEEKEND SESSHIN**. This special sesshin will be a Dharma connection sesshin. A group of fifteen Obaku monks from Japan led by Hossan Daiho Hirose will join us for three days of intense practice. Highlights will include Obaku-style chanting and a special sesshin-ending meal prepared by the visiting monks.

## 1992 SESSHIN SCHEDULE

Winter Five-Day Sesshin  
February 21 - 26

Holy Days Sesshin  
April 7 - 14

Memorial Day Sesshin  
May 23 - 30

Obaku/Rinzai Sesshin  
June 11 - 14

Anniversary Sesshin  
June 27 - July 4

Kongo/Shobo Sesshin  
Ten-Day Sesshin  
October 1 - 11

Harvest Sesshin  
November 7 - 14

Rohatsu Sesshin  
November 30 - December 8

### FEES:

Ten-Day Sesshin  
\$400.00  
Deposit: \$200

Seven-Day Sesshin  
\$300.00  
Deposit: \$150

Five-Day Sesshin  
\$250.00  
Deposit: \$125.00

Obaku/Rinzai Sesshin  
\$180.00  
Deposit: \$90.00

Sesshin Reservations must be made at least **TWO WEEKS** prior to the first date.

Deposits are non-refundable, but can be transferred to other Dai Bosatsu Zendo programs.

**NEW YORK ZENDO and DAI BOSATSU ZENDO 1992 SCHEDULES CAN BE FOUND ON THE LAST PAGES OF THE NEWSLETTER.**

### HIV POSITIVE RETREATS

As a result of the wonderful response to our HIV Positive retreat program, we plan two retreats during 1992. The first will be from **July 10 - 12**, and the second will be **Labor Day Weekend, September 4 through 7**. Once again, we will offer zazen, quiet time, yoga, individual body-work, and the chance to join in with any aspect of the monastery schedule. For more information, please contact Donge John Haber at the monastery.

We are extremely pleased that several people who attended or heard about these retreats are planning to sponsor their own groups as part of the Open Space program. Watch for more information in the Spring 1992 Newsletter.

#### HIV RETREATS

JULY 10 - 12

Fee: \$120.00  
Deposit: \$60.00

SEPTEMBER 4 - 7

Fee: \$150  
Deposit: \$75.00

Deposits are non-refundable, but can be transferred to any other Dai Bosatsu Program during 1992.

Round-Trip Bus Service from New York Zendo on East 67th Street to Dai Bosatsu Zendo is available at an additional \$50.00.

For this program, scholarship money is available and reduced fees are possible in cases of need.

### OPEN SPACE

1991 was a fine year for the Open Space Program, with several new groups and many new connections. The 1992 Open Space calendar is filling up rapidly, and we are pleased to be

welcoming new groups and old friends to the zendo.

#### OPEN SPACE 1992

##### A.A. RETREATS

MARCH 27 - 29  
MAY 1 - 3  
JULY 24 - 26  
SEPTEMBER 11 - 13

Information: Chris Greene  
(718) 237 6036

##### CHRISTIAN/ZEN EXPERIENCE

MAY 15 - 17

Information: Laurence Rosania  
(212) 677 1647

##### YOGA IN THE MOUNTAINS

MAY 8 - 10  
SEPTEMBER 18 - 20

Information:  
Judy: (718) 833 8679  
Diana: (718) 256 9486

##### OHASHIATSU

JULY 13 - 22  
AUGUST 17 - 26

Information: (212) 684 4190

### ANNUAL FUND

For the second year, the response to The Dai Bosatsu Zendo Annual Fund letter has been extremely positive. We hope to exceed last year's amount by several thousand dollars.

The sangha's support is extremely important to us, and to all of you who have already responded, and to those who plan to send a donation, a deep bow.

A complete listing of the contributors will appear in the Spring Newsletter.

### SESSHIN NEWS

Rohatsu Sesshin 1991 was unusually deep and powerful with fifty-three participants, including six first-timers. Eido Roshi remarked that 53 is a particularly significant number in Japanese Buddhism. In the **Kegon Sutra**, Zen Zai Doji, with the help of Manjusuri Bodhisattva, visits fifty-three outstanding teachers. The fifty-three stations for pilgrims going from Tokyo to Kyoto are based on this incident.

For this sesshin, there was yet another occurrence of fifty-three. Six years ago Ka Shin Zendo made a gift of 200 tea cups to Dai Bosatsu Zendo. Due to the attrition caused by breakage and time, when it came time to set up for Rohatsu, fifty-three tea cups remained.

The 1991 sesshins were well attended, and reflected the growing maturity of the practice here with an unusual degree of silence and after hours sitting. Highlights included Roshi's teishos on the **Hekigan Roku**, which he concluded on the last day of Rohatsu with **Case 100**. Texts for next year are still to be determined.

Dharma talks were given at each sesshin by Junpo, and by Agetsu Agatha Wydler, Bugyo David Schnyer, Dennis McCort, Ho-on Christopher Adamo, Joshin Marci Ziese and Denko John Mortensen.

### 1991 AT DAI BOSATSU

1991 was a year of growth and new directions. As our resident population grows and becomes more stable, many changes are possible that were not in past years.

During 1991 we have begun to explore several new programs in which to manifest our practice in the community-at-large. These include the drug rehabilitation program announced in the last newsletter, a prison program which will have begun already, and will continue in 1992 with Junpo and other residents visiting an established meditation group at Sing-Sing Prison once a month, our HIV retreats and the possibility of the Dai Bosatsu sangha forming a buddy support group with local AIDS and health care organizations.

The year has also been a year of construction and expansion. The first

retreat cabin constructed at the monastery nears completion, and the new kinhin deck has enhanced our practice since Memorial Day Sesshin. The frog-pond landscaping project (half finished due to the drought this summer) will be completed in 1992.

This year has seen the inauguration of a more intense and regular involvement with New York Zendo. with ordained monks and nuns and senior students giving Dharma Talks and Buddhist Studies classes in New York, as well as participating in sesshins and workshops. This fills a real need for the practice of communication of whatever insight we might have gained, and a clarification of our thoughts, and gives the sanghas of New York Zendo and Dai Bosatsu Zendo a chance to interact and grow together.

#### FEASTS AND MUSIC

By a wonderful Dharma coincidence, Thanksgiving afternoon was filled with the sounds of drums and flutes at Dai Bosatsu Zendo. *On Dekoza*, a drumming troupe from Japan on tour in the United States, arranged to play for us. First, on a stage set up outside and then in the zendo itself, the ten musicians performed a thrilling concert of voice, drums, wooden flutes and shamisens of about an hour before joining us for our Thanksgiving dinner. During dinner, resident Attale Formhals returned the favor by playing several pieces on the flute.

On December 9th, Denis Janis a vegetarian chef who has attended several retreats at the monastery, prepared beautiful food for the Kessei ending party as a way of expressing his gratitude to the sangha and the practice.

We are deeply grateful for these gifts.

#### LIBRARY MYSTERIES

Do you have one of the eighty books that have disappeared from the Dai Bosatsu Zendo Library? Please look on your shelves and if you do find that you have inadvertently taken a book, please return it to the attention of Chimon Carl Viggiani.

#### BROWN RICE DIET

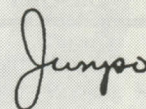
1991 will be remembered by some as the year of the Rice Diet. For all sesshins this year, we have offered both a vegetarian and a rice diet. About half the sesshin participants have chosen to do the rice diet, which consists of brown rice, gomassio, soy sauce and assorted condiments. Tofu is served every other day and miso soup is available in the evening. The diet will be available for all sesshins in 1992 as well as the Zen/Yoga Intensive.

#### FAREWELL

Two residents will be departing this winter. Shinsan Shinzo Sengoku has been with us for this year from Japan. In every way, his practice has been an inspiration. He will accompany Eido Roshi on the Pilgrimage to India before his return to Japan.

And, on December 9, Chuya Keith Scofield finished his two year parole to the zendo. While we would like to have it extended for selfish reasons, we reluctantly bow to the legal system and Chuya's desire to return for a time to the "real world." His legacy of fine stonework and beautiful carpentry will be here for years. His wit and genuine heart will be missed, and while we wish him a safe and prosperous journey, we hope he will return often.

On behalf of Eido Roshi and the residents and students of Dai Bosatsu Zendo, greetings for a fine, healthy and insightful 1992. I extend my genuine gratitude to Roshi, and to all of you whose work, interest and support make Dai Bosatsu Zendo possible, and hope to see you this winter in the clear, lucid air of the mountain. Let True Dharma Continue,  
Gassho,



## The monastery STORE

at Dai Bosatsu Zendo

Thank you for making the first year of the Monastery Store so successful. While we are on pilgrimage in India and Nepal, I will be looking for unique items for the store. In the next Newsletter, look for these new and exciting additions.

I hope you had a wonderful holiday season,



#### THE NEWSLETTER • THE ZEN STUDIES SOCIETY

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1992 Yearly Schedule

January 3	Monastery Opens	August 7 - 12	Retreat *
February 14 - 16	Zen/Yoga Workshop	August 15	O-Bon
February 21 - 26	Five-Day Sesshin	September 4 - 7	HIV Positive Retreat
March 20 - 25	Zen/Yoga Intensive	September 8	Fall Kessei Begins
April 1	Spring Kessei Begins	September 18 - 20	Zen/Yoga Workshop
April 4 - 11	Holy Days Sesshin	October 1 - 11	Kongo/Shobo Ten-Day Sesshin
April 24 - 26	Zen/Yoga Workshop	October 23 - 25	Zen/Yoga Workshop
May 23 - 30	Memorial Day Sesshin	November 7 - 14	Harvest Sesshin
June 11 - 14	Rinzai/Obaku Sesshin	Nov. 30 - Dec. 8	Rohatsu Sesshin
June 19 - 21	Zen/Yoga Weekend	December 9	Fall Kessei Ends
June 27 - July 4	Anniversary Sesshin	December 12	Monastery Closes
July 5	Spring Kessei Ends	January 3, 1993	Monastery Re-opens
July 10 - 12	HIV Positive Retreat		

\* To be announced

Dai Bosatsu Zendo Daily Schedules

Daily Schedule

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

Sesshin Schedule

4:30 AM	Wake-up
5:00	Morning Service
6:00	Tea
	Zazen or Yoga
7:30	Breakfast
8:00	Monastery Cleaning
9:00	Diamond Sutra
	Zazen
	Dokusan
12:00 PM	Lunch
1:30	Tea
	Zazen
2:30	Teisho/Dharma Talk
4:00	Zazen or Pranayama
5:00	Supper
6:30	Evening Chanting
	Zazen
	Dokusan
9:30	Retire

Zen/Yoga Intensive \*

5:00 AM	Wake-up
5:30	Morning Service
6:00	Zazen
6:30	Zazen or Yoga
8:00	Breakfast
8:30	Work Practice
10:00	Diamond Sutra
	Zazen
	Interview
12:00 PM	Lunch
12:30	Rest Period
2:00	Zazen
3:00	Dharma Talk
3:45	Yoga or Zazen
5:00	Supper
6:30	Evening Chanting
7:00	Zazen or Pranayama
9:00	Retire

Five-Day Winter Sesshin

5:00 AM	Wake-up
5:30	Morning Service
6:00	Zazen
6:30	Yoga
8:00	Breakfast
8:30	Morning Meeting
9:00	Work Practice
11:00	Pranayama
12:00 PM	Lunch
2:00	Tea
3:00	Talk/Study Period
4:00	Yoga
5:30	Supper
6:30	Evening Chanting
	Zazen
7:30	Talk/Study Period
8:45	Tea
9:00	Retire

\* Zen/Yoga Weekends follow a similar schedule, with some differences

New York Zendo • Shobo-ji  
 223 East 67 Street  
 New York City, New York 10021  
 (212) 861 3333 Fax (212) 628 6968

1992 Spring Training Period

January 25 All Day Sitting  
 February 15 Nirvana Day Workshop:  
 Yoga for Zazen  
 March 13 - 15 Soen/Yasutani Roshi  
 Sesshin  
 March 18 Teisho: Eido Roshi  
 April 15 Teisho: Eido Roshi  
 May 1 - 3 Nyogen Senzaki/Gempo  
 Roshi Sesshin  
 May 6 Teisho: Eido Roshi  
 June 3 Teisho: Eido Roshi  
 June 20 All Day Sitting  
 July 18 Segaki Evening  
 July 22 Teisho: Eido Roshi  
 Zendo closes for Summer Interim

Regular Weekly Events

Every Thursday: Introduction to Zen  
 Meditation, 6:45 PM to 9:00 PM.  
 Program includes instruction, orientation, zazen  
 and every other week a talk by a senior student.  
 Informal tea follows. \$5.00

Thursday Night Public Talk:

Jan. 16	Mar. 26	June 4
Jan. 30	Apr. 16	June 18
Feb. 13	Apr. 30	July 9
Feb. 27	May 7	
Mar. 12	May 21	

Friday Buddhist Study Class:

Jan. 17	Mar. 27	June 5
Jan. 31	Apr. 10	June 19
Feb. 14	Apr. 17	July 10
Feb. 28	May 8	
Mar. 6	May 22	

Saturday Dharma Class in Japanese:

Mar. 21	May 9
Apr. 18	June 6

New York Zendo Daily Schedule

	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
AM					MORNING SERVICE ZAZEN  10:00 - 12:30 (Doors open at 9:30)
PM	ZAZEN  2:00 - 4:00 (Doors open at 1:30)	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)	JAPANESE DHARMA CLASS  1:00 - 3:00 Once Monthly

Closed Sunday and Monday