

Eido T. Shimano, Abbot

SUMMER 1993

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

Zen Spirit,

Zen expression

During the week of April 15-18, 1993, an unprecedented event took place in Syracuse, New York - a celebration of the one-hundredth anniversary of Zen in America. Internationally known Zen masters from Rinzai and Soto traditions met with scholars, artists, poets and students to address the profound effects that Zen has had on so many aspects of American life.

Eido Shimano Roshi, John Daido Looi Sensei, and Daien Patricia Bennage Roshi addressed the conference in talks and panel discussions with scholars such as Rev. Louis Nordstrom, and Prof. John McRae.

In conjunction with the conference, the Everson Museum of Art held an exhibition titled "Zen and the Arts". This exhibition among others, featured original calligraphy by Eido Roshi, Soen Roshi and Yasutani Roshi; nature photographs by John Daido Looi Sensei; and brush paintings by Kazuaki Tanahashi.

The conference was organized by Roko-san Sherry Chayat and the Zen Center of Syracuse Hoen-ji, which by auspicious karmic circumstances, celebrated their zazen group's twentieth anniversary. Morning service, zazen and encouraging words from all three Roshis' marked the event.

The following teisho is excerpted from Eido Roshi's keynote address to the participants on April 15, 1993.

First, let me thank the members of the Zen Center of Syracuse whose enormous effort made this conference possible. When people have enough passion to organize an event like this, it is a real spontaneous expression of their "Zen Spirit." Because of my karmic connections with D.T. Suzuki, who founded the Zen Studies Society, and Nyogen Senzaki, who was a close Dharma friend of my teacher Soen Nakagawa Roshi, I feel that I am suited to be here tonight.

As most of you know, their teacher Soyen Shaku came to the United States in 1893 to attend the World Parliament of Religions in Chicago, and on September 18, 1893, his three page paper titled, "The Law



US Half-dollar commemorating The World Columbian Exposition, 1892.

of Cause and Effect as Taught by Buddha," was read by an American scholar. So the first appearance of Zen Buddhism in this country was only three pages of paper. Even more important than his talk at the World Parliament of Religions was Soyen Shaku's second visit in 1905 to San Francisco where he first taught zazen practice to Mr. and Mrs. Alexander Russell.

One hundred years ago, other Buddhist representatives also submitted papers, yet why does it seem that Soyen Shaku alone

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is so important in the history of Zen Buddhism in America? The answer is very simple: he had good students. D.T. Suzuki was one student and Nyogen Senzaki was another. Although Sokei-an Sasaki, who founded the First Zen Institute was not Soyen Shaku's direct disciple, he was a grandson-in-Dharma. [His teacher, Sokatsu Shaku, studied with Kosen Imakita and Soyen Shaku]. Without these three distinguished individuals the name of Soyen Shaku might have been forgotten and we would not be celebrating 100 years of Zen in America today.

Nyogen Senzaki's attitude towards his teacher was quite impressive. One could say he was "in love." I shall read three poems which he composed in Japanese and translated into English.

*How can I forget his angry face?
How can I forget the blows of his strong fist?
Thirty years in America,
I worked my way to answer him--
Cultivating a Buddhist field in this strange land.
This autumn, the same as in the past
I have no crop but the growth of my white hair.
The wind whistles like his scolding voice,
And the rain hits me,
Each drop like his whip.
Hey!
November 3, 1935*

Soyen Shaku passed away on November 1, 1919, and every year Nyogen Senzaki held a memorial service, even when he was in an internment camp in Wyoming during World War II.

*In this part of the plateau we have no woods,
No trees around us.
If the snowstorm comes to the village of
Honeycomb,
One may fail to tell either east or west, south or
north.
Our imagination, thus, goes back to the Gobi Desert
of ancient times,
Where many Chinese monks perished on their way
to India.
Thanks to America!
The lamp of Dharma burns in exiled life.
Today we commemorate Soyen Shaku, the pioneer
Zen teacher in the land of liberty.
We offer incense to his portrait, with no wild
flowers,
But the fragrance of the faith.
November 7, 1943*

The devotion that Nyogen Senzaki had for his teacher is indispensable to carry the Dharma. The following poem was written after the war on a persimmon leaf,

[pictured on the front cover] when Nyogen came back from Wyoming to Los Angeles, California. He had settled in a small hotel called the Miyako hotel which doesn't exist today.

*As a wanderer in this strange land for forty-two
years,
I commemorate my teacher each autumn.
Now on the sixth floor of this hotel,
He gazes at me severely as ever.
"How is the work Awkward One?"
He might be saying to me.
"America has Zen all the time.
Why, my Teacher, should I meddle?"
Namo Tasso Bhagavato Arahato
Sammāsambuddhassa!
November 2, 1947*

Inspiring and transmitting the Dharma to reliable, dedicated students was an expression of Soyen Shaku's Zen. Because of Nyogen Senzaki's fifty years of struggle, D.T. Suzuki's intellectual introduction of Zen Buddhism, and Sokei-an Sasaki's years of work in New York City, of all the representatives of the World Parliament of Religions, Soyen Shaku alone has become a Zen hero.

At Dai Bosatsu Zendo we celebrated a seven day retreat from April third through April tenth which we call Holy Days Sesshin: Passover on April 6th, Buddha's Birthday on April 8th, Good Friday on April 9th, Rinzai's Memorial Day on April 10th, and Easter Sunday on April 11th. Usually, these Holy days occur over a two week period, but this year, through an interesting Dharma arrangement, they were all condensed into one week.

During one sitting, I was thinking of the verse from the Gateless Gate (Mumonkan) which goes:

*In spring, hundreds of flowers
In summer, refreshing breeze
In autumn, Harvest moon
In winter, snowflakes accompany you
If useless things do not hang in your mind,
Every season is a good season for you.*

Zen people have a poetic style of expression as if they are describing external events, but, in reality, they are expressing internal matters. On that night during sesshin, there was a full moon over Beecher Lake. There was a flower pavillion for the baby Buddha's Birthday in the Dharma Hall, and a refreshing breeze in the Zendo. The full moon was shining on the Catskill

mountains, but shining fuller in our hara. The flowers were in the Dharma Hall, but blooming in our hearts. The refreshing breeze was on Beecher Lake, but more so in each inhalation and exhalation through our nostrils.

My teacher, Soen Nakagawa Roshi, was a good friend of Nyogen Senzaki and because of their karmic connection, I came to the United States. For 31 years I was with Soen Roshi, and I loved my teacher as much as Nyogen Senzaki loved Soyen Shaku. In his teaching he never said anything about kensho or non-kensho. Our greatest lessons happened spontaneously. I clearly remember, one day while riding in a car together, he suddenly asked, "What do you think about Ummon's "Everyday is a good day?"

In China there was a Zen master called Ummon, but do not think that this is an old Chinese story that has nothing to do with United States of America today. Ummon said, "I don't ask anything about Before the fifteenth day of the month, but tell me something about After the fifteenth day of the month?" According to the lunar calendar, the fifteenth day is the full moon, and the implication is, "I don't ask you about anything before self-realization, but say something after attaining insight." No one answered. So Ummon said, "Everyday is a good day."

That day Soen Roshi suddenly said to me "How do you see Ummon's "Everyday is a good day?" Now, this can be called spontaneous dokusan, unstructured dokusan, unexpected dokusan. Because it could happen at any place and at anytime, I had to be more with it. Dokusan might happen, not only when I was in the zendo, but whenever I was with him. So while I was relaxing in the car, he asked, "How do you understand Ummon's "Everyday is a good day?" At first I said this-and-that and that-and-this. Soen Roshi would never say "no" directly, but if he did not say anything, it meant "no." Later, in the same car, he asked again. "What do you think about Ummon's "Everyday is a good day?" It was March fifth and without much conviction I said, "Today is March fifth." He shook my hand. He didn't say "good" or "congratulations." This year on Good Friday I was thinking, "What does Good Friday mean?" From an ordinary point of view, for Jesus Christ it might be seen as a "bad" Friday. Never before had I made the connection

between Good Friday and Ummon's "Every day is a good day."

Today is April 15, 1993. In human history, we never have celebrated April 15, 1993, and yet it cannot be repeated. THIS IS IT. Day after day passes, and we take it for granted. We think this is just another one of those days, but is not. It is unprecedented and unrepeatable. To thoroughly understand IT and appreciate IT, this is the first step of Zen. If we have preconceived ideas, we say that Good Friday is two days before the Resurrection. The true meaning of Good Friday is that every day is good--not just Friday, today is Thursday--Good Thursday.

When I was the attendant monk of Soen Roshi at Ryutaku-ji, an American professor came to practice Zen. He was desperate to experience insight and was assigned the koan "mu" without any explanation. Many months had passed, and he was very frustrated. One day Soen Roshi invited him to his mother's hut to hear music and have a bowl of ceremonial tea.

The professor's mind was occupied with the koan mu. He asked, "Tell me, Roshi, what is the most effective way to expedite mu and have self realization?"

While whisking the tea, Soen Roshi asked, "What did Jesus Christ say when he was on the cross?" The professor quoted, "My God, my God, why have you forsaken me?" Soen Roshi shook his head "no" and served the tea as if this conversation was over. But again the professor asked, "Please tell me, Roshi, I came all the way from America, I want to know my True Nature, so what is the most effective way to practice mu?" Soen Roshi repeated, "Tell me what did Jesus Christ say on the cross?"

The professor seemed annoyed and in a slightly louder voice quoted again, "My God, my God, why have you forsaken me?" Soen Roshi shouted "NO!" The professor asked "Then, what did he say?" Whereupon Soen Roshi stood up and spread his arms becoming Jesus Christ on the cross, and in an impassioned voice said, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"

I was dumbfounded. No explanations were made and no instructions were given. His way of teaching in this case was so dynamic and yet so subtle that it points out the real difference in spirit between "Explanation Zen" and "Becoming Zen." Spontaneously, beyond time and space, the true spirit of Zen Buddhism was expressed by using Western literature -The Bible -at an Eastern monastery - Ryutaku-ji. We can truly say that there is no East and no West, no ancient and modern.

Zen spirit is not only expressed in ancient Chinese and Japanese stories but also in Shakespeare's words as well. This is from Macbeth, "Fair is foul, and foul is fair." I don't know how much zazen Shakespeare did, but this "Fair is foul, foul is fair," is a true expression of Zen.

In Hamlet, we find the line, "And a man's life is no more than to say one." Without exception, all of us think that there will be a tonight, then a tomorrow, then the day-after tomorrow. You may be right, and then again, you may be wrong. Now when we truly understand Hamlet's "No more than one" --ONE. THAT'S IT.

When we teach zazen, we say to count the breath from one to ten. From now on, Zen teachers should quote from Hamlet. "Man's life is no more than to say one." There will be no "two," and certainly no "three." ONE, THAT'S IT.

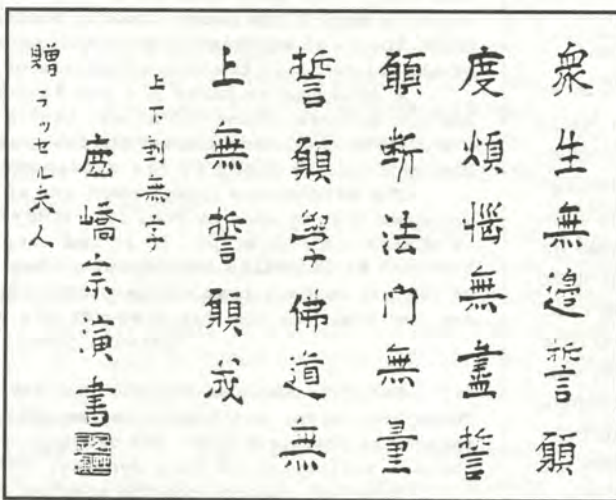
I have been thinking about the future of Zen in America and the form it will take. Recently, someone told me about the origin of the fabric called Nylon. During World War II, when silk was difficult to import, Americans wanted to imitate silk. They found a cheaper, quicker way to produce a great quantity of material, and the name Nylon came from abbreviating the expression "Now You Lose Old Nippon." The meaning is, "Now you have lost your market, Japan."

My concern for the next century is that there will not be "Nylon" Zen. Practice and insight take time. We have the ability to endure and to understand the genuine thing. There is no need to imitate, and no need for mass production. The Americanization of Zen in the best sense of the word is to be encouraged, but please no "Nylon" Zen.

Soyen Shaku, Nyo-gen Senzaki, D.T. Suzuki, Sokeian Sasaki, Yasutani Roshi, Soen Roshi, and even myself, belong to the first generation of Zen Buddhism in America. You are the second generation. Real Zen Buddhism will be rooted on this continent, when your sons and daughters are brought up smelling incense, seeing their parents putting their palms together and doing zazen. As your children watch you practice, somehow their bodies and minds absorb what you do, and then zazen will not be a foreign import. From the beginning, they will be naturally Buddhist. When 200 years of Zen Buddhism in America is celebrated, this nation will have a different perspective. There will be more zazen and less talk going on. This is my hope for the future.

Some of you may say, "Too bad, it won't happen while I am alive," but you must look at it from the long term view. Shakyamuni Buddha did not see Zen in China or Japan. Bodhidharma, Rinzai, Dogen, and Hakuin did not see Zen in America, and even Soyen Shaku could not see your beautiful zazen postures. What we do today will be appreciated by the next generation.

I owe Dharma debts to Soen Roshi, Yasutani Roshi, D.T. Suzuki and many other teachers. I must repay them--but they are gone. The only way I can express my profound gratitude for their teaching is to teach my students and hope that True Dharma will continue. With this attitude, we march on, just march on!



Calligraphy by Soyen Shaku: "The Great Vows for All." Written on the back of a Rakusu presented to Mrs. Alexander Russell, the first Zen Student in America. Circa 1905.

STAIRS without STEPS

100 Zen Stories
to be read
100 times

■ told by Nyogen Senzaki
to Saladin Reps

Nyogen Senzaki passed away on May 7, 1958 in Los Angeles. Soen Nakagawa Roshi was entrusted with the substantial and significant part of Nyogen's belongings. He gave them to Mrs. Shubin Tanahashi, who had taken care of Nyogen Senzaki for many years. He asked her to keep these Dharma treasures until the appropriate time.

In 1968 when I had established New York Zendo Shobo-ji, Nyogen Senzaki's belongings and part of his ashes were brought to New York. At that time, I was quite busy with the plans for Dai Bosatsu Monastery and I could not examine and appreciate them.

I received Senzaki's set of the Tripitaka, his robe and kesa; Soyen Shaku's portrait, robe and staff and D.T. Suzuki's letters. Among all of Nyogen's books and papers, I found a complete translation of the Hekigan Roku, The Blue Cliff Record.

Nyogen Senzaki interpreted each koan, and Paul Reps, his friend and noted poet, polished the language. If we look at this text from a scholarly viewpoint, there are many "inaccurate" phrases. However, when we compare it with other translations we clearly see Nyogen's view of the Patriarchs - vital, unpolluted, and spontaneous.

With gratitude for Nyogen Senzaki's half-century of struggle and to commemorate one-hundred years of Zen Buddhism in America, we share this translation of the Hekigan Roku in its original, unedited form. This is the beginning of an ongoing series from his unpublished manuscript.

EidoT.Shimano

STAIRS WITHOUT STEPS

What is Zen? The more you read these stories, the more you may understand Zen. Zen entered Chinese culture from India about the Sixth century, and then travelled on into Korea and Japan where it still represents the highest teaching of the Ancients.

The purpose of Zen is the realization of one's Essence of Mind. The means is meditation and the personal guidance of a master. This guidance is facilitated through Ko-Ans of which these stories are examples.

The pupil remains three days outside the gates of the Zendo, the meditation home. After he is admitted and approved, he meets the master. From this instant his training begins. He receives his first Ko-An, or problem, and testifies his attainment through other Ko-Ans, one by one.

His errant mind is cornered by the master's Ko-Ans. His response plainly indicates his state of being and his need. If the mind must be shocked into understanding, the teacher will not hesitate even to strike or to beat it. This penetrating mind training, and self-searching meditation, together with the vigorous work of the Zendo, finally breaks the shell of the limited mind. The pupil experiences that enlightenment which is the object of all faiths. With the help of the master, he has set himself free.

A good master makes his own Ko-Ans and a good pupil gives his own answers. Those who assert they are masters most often are pretenders of various grades; the real master is great in humility. His work is the proof of his attainment, not his claims.

The stories are independent one of another instead of being arranged step by step in a study of Ko-Ans. After all, Zen is stairs without steps. If it had steps it could not be called a method of immediate emancipation. May the fragrance of purpose of the old masters lead one deep into the growing garden of one's own Zen where he too may discover his Essence of Mind.

Saladin [Paul] Reps

Saladin asked me to tell the stories of Zen, classics in China and Japan, and I have chosen Hekigan Roku, the Blue Cliff record, as the first text. The original stories are written in the Chinese colloquial of Sung dynasty, 960-1278 AD.

Some Zen masters use the stories as their tools of Zen and neglect the language of old China. This rendition endeavors to be faithful to the Chinese writing which in parts is quite different from the later tradition in Japan.

Nyogen Senzaki

The First Principle

The Chinese Emperor, Bu-Tei asked Bodhi-Dharma, "What is the first principle of Buddhism?" Bodhi-Dharma answered, "In the spacious view there is nothing to be labeled first principle." The Emperor inquired, "Then who are you?" Bodhi-Dharma answered, "I know not." The Emperor could not understand this. Therefore Bodhi-Dharma gave up his intent to spread the teaching in his country and left. Afterwards the Emperor asked another sage the same question. That sage asked, "Does his Majesty know this man?" The Emperor replied, "I know not." The sage said, "He is really the messenger of Buddha. He came to teach you." Learning this, the Emperor was deeply regretful. He tried to call Bodhi-Dharma back. The sage said, "Even if you should send all of your people to that country to call Bodhi-Dharma, he would not come back."



ZEN STUDIES SOCIETY NEWS

ZEN STUDIES SOCIETY BOARD NEWS

The Board of the Zen Studies Society is the decision-making body of the institution. With Eido Shimano Roshi who is the Chairman of the Board, its members are chosen from the practicing Sangha at Shobo-ji and Dai Bosatsu Zendo. The Board's primary responsibility is to assist and sustain the authentic transmission of Rinzai Zen Buddhism from East to West. Its second responsibility is to support the evolution, the transition and the growth of the Society both in terms of practice and thought. Currently there are twelve members on the Board. The senior Board members are:

Muin Bernard Spitz is a senior member who has been practicing at Shobo-ji and Dai Bosatsu since 1976. Presently he conducts weekly zazen meetings in Ridgewood, New Jersey with his wife, Kuon Marcia Spitz. Muin has been the President of the Zen Studies Society for three years, and has been on the Board for ten years.

Aiho-san Yasuko Shimano is the Treasurer of the Zen Studies Society, and has been the Director of Shobo-ji for three years. A teacher in her own right, she has been involved with the Dharma for over thirty years.

Hozo Wilkie Pretorius has been on the Board since 1986. He is the current Secretary. Hozo works as a fundraising consultant for various non-profit organizations in New York. He brings his managerial and organizational expertise to the Board. Hozo has been a member of Shobo-ji for over ten years.

Jikei Jean Bankier is one of the most senior of all board members, and has been the past president and secretary of the Zen Studies Society. Jikei started zazen at Tassahara in 1971, and was a friend of Buddhist author Nancy Wilson Ross. She has been a member at Shobo-ji since 1974, and has been on the Board for over twelve years.

Zenshin Richard Rudin lives in California. He has been a student of Eido Roshi for eighteen years and a member of the board since 1982.

Shingo John Brady works as a national sales manager for a major mail order company. He has been practicing at Shobo-ji since 1986 and a member on the board for two years. Shingo brings his business and fundraising skills to the Board. He is currently a member of the Shobo-ji Executive Committee along with Aiho-san, Rev. Saman Sodo, Daichi Vasken Kalajian, Fran Perriello, and Charlotte Mansfield.

The four newest members of the Board are:

Daichi Vasken Kalajian is the President of a New York based corporate communications agency. Daichi has offered his graphic design skills for both zendos since he started sitting in 1989. He brings his experience in business and corporations to the Board.

Fran Perriello is an environmental manager at a major corporation and holds leadership roles on several environmental committees on the national level. Fran came to the Zen Arts sale in 1990 and began formal practice at Shobo-ji in 1991. She brings her background in law, labor relations, and business management to the Board.

Charlotte Mansfield has been a member of The Zen Studies Society since 1991 and has contributed administrative and technical support to the organization since 1992. She is a consultant specializing in information systems engineering and data architecture.

Seigan Ed Glassing is the Shikaryo at Dai Bosatsu Zendo and has ex-officio status on the Board. He has been at Dai Bosatsu Zendo since 1988, previously sitting at Shobo-ji for two years. He is a member of the Executive committee at Dai Bosatsu Zendo with Seiko Susan Morningstar, Fujin Attale Formhals and Tashi Linda Baylor.

At no other time has the Board been as active. After two years of research,

new By-laws were drafted and adopted, and four new members were chosen to be on the Board. With regret the Board accepted the resignation of Junpo-shi Denis Kelly as Vice-Abbot of Dai Bosatsu Zendo, Seigan was then appointed the Shikaryo. Recently, the Board approved an accounting firm to set up a computerized system of finances for both zendos, and a consulting firm to advise on our future plans.

Perhaps the most significant decision this year has been the drafting and adoption of a set of guidelines (page 14 of this issue) that will apply to both Zendos. After months of deep thought and much work, The Zen Studies Society joins other Zen Centers and Buddhist communities throughout the United States in issuing a statement of conduct for the organization.

THREE NEW DHARMA TEACHERS

In an unprecedented ceremony held December 8, 1992, at Dai Bosatsu Zendo, three women were acknowledged as new Dharma teachers by Eido Shimano

Roshi. They are: Aiho-san Yasuko Shimano; Roko-san Sherry Chayat; and Agetsu-san Agatha Wydler-Haduch. They were each presented with gold brocade rakus as symbols of their new position.



In his address Roshi spoke of their long years of practice and dedication and the creation of their own sanghas with their own students. Most importantly though, Roshi said, each of them has experienced clear Insight and with this wisdom can help others. He concluded that each within their characters have the gift of leadership and the potential to carry the authentic Rinzai Zen spirit into the future.

We congratulate them.

ORDINATION NEWS

We are pleased to announce that on September 12, 1993 Fujin Attale Formhals will receive full ordination as a Rinzai Zen nun. Fujin has been a student at Dai Bosatsu Zendo for two years and took Jukai November of 1992. She is an accomplished flutist, playing in several orchestras and tutoring students both in France and America.

From the death of a seed, springs the life of a tree.

by Aiho-san Yasuko Shimano

This article covers a period of seven years. There are certain cycles in life that should be consciously recognized and seven years is one of these cycles. We each, through our actions, lead our own pilgrimage through life. Unique and specific. Patterns to this pilgrimage become more and more apparent as we gain human experience, and these patterns may be viewed as simultaneously leading both away and towards a common source.

During these seven years, outside, inside, many, many things happened in both zendos, as though it was necessary to digest events in order to mature. The time covered in this article is like a record of deceased people. As I think of each person, I am reminded once again how much time, energy, skill and funds each of them offered towards the establishment of both zendos, and it is with sincere gratitude and joyousness that I remember them all.

It is said that every cell in the human body has been replaced at the end of seven years, yet the basic ground of our being is unaltered. This essential ground is invisible, and yet a quiet heart can perceive it quite clearly. A quiet heart is acquired by being undisturbed by small things and leads to the continuation of true dharma, never ceasing, always dharma itself, always coolness.



RACCOON APPEARS, SOEN ROSHI DISAPPEARS

1982

In 1982 Shobo-ji was a fourteen year old hovering on the edges of adulthood and Dai Bosatsu Zendo was still only a six year old child. Roshi and I took care of both zendos by constantly commuting between New York City and the Catskills. It was so hard but after returning from the China pilgrimage we felt that our mission was increasingly important and correct.

It is the custom in Japan to remember the dead each year on the day that they passed away. This day is called *mei nichi* in Japanese, and we try to surround ourselves with their favorite foods and objects as though they were with us once more. You may recall that at the Soen/Yasutani Memorial Sesshin, I served wild mushrooms and rice. This was one of Soen Roshi's favorite dishes.

In 1982 we were living in a townhouse with a small garden on East 69 Street. On March 13, I had been working in the kitchen with the door to the garden open, preparing *mei nichi* dinner for Roshi's father. At some point I walked into the living room and was brought up short by an unexpected visitor. Here, in the midst of Manhattan, I found that a big raccoon had planted himself as if tonight he was a guest and was awaiting his dinner. I was frightened and grabbed the vacuum cleaner to shoo him out the back door but he just watched me through his yellow eyes. I finally managed to persuade him (with some of Roshi's father's favorite foods) that he would be happier in the garden, and quickly shut the door.

But I began to enjoy his company and with a certain fondness would place food in the garden every day. By night he would appear for his dinner. His coming and goings were at turns interesting, strange, charming, sometimes disturbing, but he was certainly never boring. He appeared every night and we entertained ourselves with many raccoon parties after zazen with the sangha.

That summer Eido Roshi attended sesshin at Ryutaku-ji and he returned with Soen Roshi on June 25 for the start of the Independence Day sesshin at Dai Bosatsu Zendo. I had been looking forward to introducing Soen Roshi to our unpredictable guest, but the raccoon had suddenly vanished.

During his stay with us in New York, Soen Roshi acted as though he were now in a different dimension from me and I had a difficult time in understanding him. I had known him for so many years, but it seemed that something had broken away in his spirit and whatever it was had been replaced by certain characteristics that reminded me very much of the raccoon. I found myself thinking of Seijo's koan, *Gateless Gate* Case #35, about the woman who had two selves who were finally united. I later came to associate the sudden disappearance of that raccoon with what would be, for me, the last appearance of Soen Roshi. Perhaps he had already begun his slow walk towards eternity.

Roshi said good-bye to Soen Roshi at Los Angeles airport and flew onward to visit some friends. Upon his arrival he found that his hosts were upset over discovering that a raccoon had died in their garden. We felt somehow that this was related to both our own raccoon and to Soen Roshi, appearing and disappearing, and as it turned out, we would never see either one again in this life.

1983

Especially in 1982, after Soen Roshi left, there were miscellaneous obstacles in both zendos, and we worked hard to correct them and bring back the original briskness of the dharma. During the month of February, Eido Roshi went to India for a retreat by himself and returned to America refreshed.

On March 26 the Kashin Zendo in Washington reopened in a new building, and Roshi went down for the ceremony. He also gave a speech at the Smithsonian afterwards.

We celebrated the seventh anniversary of Dai Bosatsu Zendo with the July 4th Independence Day sesshin. This sesshin also acknowledged the monks' completion of their 1000 day commitment, and three other students were newly ordained.

On August 22 Mr. William H. Johnstone passed away. He had helped us so open heartedly in establishing Dai Bosatsu Zendo, and when I visited him in the hospital near the close of this life he told me, "Yasuko, please take care of Taisan. The next thing he said was, "Please bring me some paper and a pen. We are going to start the Board meeting right now." In the last twilight of life he was still working for Dai Bosatsu, and we miss him even now very much. His funeral was held at Shobo-ji on September 18, with almost 150 people present and laden with sorrow. Part of his ashes were placed at Dai Bosatsu which he loved so much.

1984

On March 11, almost exactly two years from the time that the raccoon first appeared on East 69 Street, Soen Roshi passed away at the age of 76 at Ryutaku-ji monastery. Eido Roshi went to Japan for his funeral in April and returned to America with part of his ashes. He is now sleeping in Dai Bosatsu cemetery with Nyogen Senzaki, as though they were still bowing to each other on the 21st day of each month.

The students at Dai Bosatsu created a memorial in the cemetery for Soen Roshi and Nyogen Senzaki, and we were especially grateful for the architectural skill and spiritual commitment of Shido Chris Finnican. With the passing of Soen Roshi, a great man of Zen was gone but his footsteps remain forever at New York Zendo and Dai Bosatsu Zendo. One period had ended, and a new one had begun.

1985

You may recall from my previous article that the big bonsho at Dai Bosatsu was donated by Mr. Kitaura of Nomura Securities. Mr. Kitaura passed away on October 31, and Roshi went back to Japan to attend his funeral service and to express his gratitude for his sincere support of the Dharma. Although he is gone, his distinct sound of dharma persists from generation to generation.

HALLEY'S COMET

1986

The last time Halley's Comet had appeared was in 1910 and we awaited its return in 1986. It takes 76 years for it to revolve once around the sun, which is exactly how long it took Soen Roshi to revolve through one human life. I returned once again to Seijo's koan, to the appearance and disappearance of that independent raccoon, and to the traces and tracings of dharma.

On July 4, over 300 people celebrated the 10th anniversary of Dai Bosatsu Zendo. In attendance were Rev. Koin Takada, Abbot of Yakushi-ji in Nara, Japan, who performed a special ceremony in the Hosō style and Mr. Sokei Kobori, Tea Master of an *Enshu* school, who offered tea ceremony to honor the occasion. He also donated a set of *shin* style tea utensils, which are used in the highest and most formal tea ceremonies. At the end of the ceremonies, a beautiful rainbow spanned the expanse of Beecher Lake.

There is a cyclical concept in the repayment of debts to the dharma, where both the originator and the perpetrator are the dharma itself. It neither offers a gift nor asks for repayment, yet

something is given and something is received and so something must be offered in return. This is the concept of *on*, the return of dharma debt, and without *on*, things just do not continue. It was therefore in the spirit of *on* that Roshi and I traveled to Japan in July to offer our gratitude.

While we were there Mr. Teiijiro Saito passed away on July 30th, and Eido Roshi was asked to lead his funeral ceremony. Mr. Saito had offered us many, many spiritual and material donations for the benefit of Dai Bosatsu as well as visiting with his son, Prof. Takashi Saito, who was a student of the famous professor of Buddhism Hajime Nakamura. During their stay at Dai Bosatsu it happened that we conducted the burial service for Saman Sodo's father. Mr. Saito was too elderly to go on the long walk to Sangha Meadow, so we both stayed behind and I watched over him from a distance. He stood quietly alone with his head bowed in *gassho* and began a nearly inaudible chant *Namu Amida Butsu, Namu Amida Butsu, Namu Amida Butsu, Namu Amida Butsu*. I became aware that I was witnessing the distinctive quality of solitude that is the embodiment of prayer, a minutely subtle unity of the groundless ground that underlies and overlays and connects all known and unknown beings, non-being and no being. In this exquisitely connected unity he had become prayer itself.

I tell you, I have had some wonderful and amazing moments that are treasures, pure treasures in my mind, and that moment with Mr. Saito is one of them.

My mother-in-law passed away on September 8. Roshi's mother had come to New York twice to visit both zendos. Both zendo's sent flowers and the sangha sat all day, and when Roshi came back from Japan we held a burial service at Dai Bosatsu mountain. Both of Roshi's parents are now resting forever with us in Sangha Meadow.

1987

During Memorial day sesshin at Dai Bosatsu, we received a call that Mrs. Okamura had passed away on May 28. It was she who donated the stone lantern at DBZ and it continues to shine the light of the dharma. Her daughter Mihoko had been D.T. Suzuki's secretary.

Rev. Dokai Fukui, who had attended the opening ceremony of Dai Bosatsu and was of enormous help to us all, passed away on June 15. Eido Roshi and he were good dharma brothers who had practiced together at Ryutaku-ji monastery during the 1950's.

On July 28 Korin Sylvan Busch passed away. He had been a dedicated student from the very beginning and a great help to us all.

In October Mr. Rutherford passed away. He was the former owner of Dai Bosatsu property and had been so pleased when it became a Zen Buddhist monastery.

1988

On January 7, due to the interest of a number of Japanese people who wanted to begin a practice with Roshi and Shobo-ji, we started to open once a month on Saturday afternoon. Roshi's dharma talk, chanting, zazen and informal tea upstairs have become a good opportunity to serve the Japanese community in

New York City.

As a Zen Buddhist priest from the United States, Roshi was invited to speak at a big conference in Hanover, Germany, May 20-27. There we met the famous professor of Buddhism Hajime Nakamura. During the conference they asked Roshi to conduct a zazen meeting, and we had assumed it would be a small group. Quite unexpectedly about 200 people attended and we had to switch to a larger room as well as honoring their request to have evening zazen too. This zazen meeting is the origin of the Germany sesshin. Shikyo Mrs. Gessler and Hinju James Juszczyk also came from New York to help with the zazen meeting. The title of the conference was "Mind and Nature", but in Roshi's talk he emphasized the point that "Mind is Nature".

Roshi's brother, who once had visited Dai Bosatsu with his mother, passed away in Japan on August 3rd. Because of the summer's busy schedule, we could not go back to Japan.

Mrs. Millie Johnstone, who was the wife of Mr. Johnstone and a pioneer of American tea ceremony, passed away on August 3rd. She was also a wonderful zen *ubai*. We say *ubai* meaning a free spirited, gracefully detached and devoted Buddhist woman.

On December 24, Rev. Mumon Yamada Roshi, the "Rinzai Pope", passed away. He had come to Dai Bosatsu with 60 monks for International Dai sesshin with 40 of our sangha in October 1976. I took care of his special meals while he stayed at DBZ during the sesshin. When we visited his temple in Kyoto on the way back from China, he served us a wonderful vegetarian lunch served in the traditional monastic manner.

In the Fall of 1988 our personal life also started to change, with a move from the town house to an apartment. We would then move from America to Japan for a one year sabbatical in 1989.

So many of our intimate friends were gone during the period of Halley's Comet and although it would appear that their missions are over, they are always sending coolness. From the death of a seed springs the life of a tree.

NEW YORK ZENDO NEWS

SPRING TRAINING PERIOD

The Spring Training Period began on January 6 with the enthusiastic participation of the Sangha. We welcomed a number of new members to New York Zendo and look forward to greeting them frequently. Segaki Evening on July 17 marks the end of the training period.

SESSHIN NEWS

The Nirvana Sesshin was held January 22-24, a bit early this year, working around Eido Roshi's teaching engagement at Shogen Junior College in Japan. Roshi offered his strong encouragement to the 47 participants, as well as some poetry by Saigyo during his talks.

"Not knowing what it is, with much gratitude my eyes are wet with tears."

"It is my sincere wish that I may die under the blooming flowers, on a full moon night in February."

We started the Soen/Yasutani Memorial Day sesshin on Soen Roshi's birthday March 19 and ended on March 21. The temple was completely full: Main zendo, garden zendo and library zendo. Soen Roshi and Yasutani Roshi were Eido Roshi's teachers, and they both passed away in the month of March. We were pleased to welcome Eido Roshi back from Japan with a very strong sesshin at Shobo-ji. During the sesshin he re-emphasized that "we are what we think."

On May 7-9, the Nyogen Senzaki/Gempo Roshi sesshin ended the Spring training period. It was a full building with forty-eight participants and a joyous time (it being Mother's Day.) Roshi explained *Jiji muge hokai*, where *ji* represents the infusion of the entire network of reality which surrounds us. He spoke about Nyogen Senzaki and with great affection for Gempo Roshi, to whom he had been attendant monk. We presented Aiho-san with a dozen pink roses for Mother's Day at sesshin's end.

On February 22, Yoga instructor Carlos Madrid graciously joined us again this year for an **All Day Sit and Yoga Practice**. We began the morning with very strong sitting followed by a wonderful lunch. In the afternoon Carlos lectured on the connection between the zen and yoga practices, which he followed up with an expert demonstration and class instruction.

On April 17 we enjoyed an **All Day Sit** including a full morning service with a **Buddhist Studies Class** given by Rev. Saman Sodo. Her theme, "Zen Tradition and Koan Practice", was very well presented and provided further insight into the role of koan studies within Zen.

UPCOMING DHARMA ACTIVITIES

| | |
|---------------|---|
| Jul 17 | Segaki Evening |
| Jul 2-6 | Closed for 4th of July weekend |
| Jul 18-Aug 24 | Zendo closed for summer interim |
| Sep 8 | Bunpo Nakamura Roshi and 25 monks from Kokeizan monastery will visit. Nakamura Roshi will offer a Dharma talk |
| Sep 9 | Dharma Talk by Eido Roshi |

CONGRATULATIONS

We congratulate Rev. Saman Sodo on the completion of her first 1,000 days as a nun in the Rinzai Zen Buddhist tradition, which was acknowledged at the conclusion of the Nyogen/Gempo sesshin. Saman was honored with a gift of a scroll of calligraphy from Eido Roshi. She was appointed Assistant Director at New York Zendo. We offer her our fond congratulations and best wishes for her continuing achievement.

VISITORS TO NYZ

Nearly 250 students from universities and high schools came to visit Shobo-ji this Spring, usually as part of their studies in comparative religion, Eastern philoso-

phy or Buddhist studies. They listened attentively and demonstrated their interest through their questions about Zen. We hope that someday they may pursue this Dharma connection. Katsuro Anthony McKiernan and Mark Minervini were a great help during the scheduled visits :

- Apr 13 Fordham University
- Apr 16 Long Island University
Southampton Campus
- Apr 28 Medill Blair High School
- May 12 Medill Blair High School
- May 14 Medill Blair High School
- May 21 Medill Blair High School

On May 30, a group of monks from **Shogen-ji Monastery** visited Shobo-ji, having completed the Memorial Day Sesshin at Dai Bosatsu Zendo.

THANKS AND GRATITUDE

Thanks so much to all the Sangha for your good natured volunteer work in helping the daily schedule to run so smoothly, as well as for the special gifts that have been offered to help our practice: flowers from Francis Cramer, Chito Puato and Shinju Kiyoko Watanabe; special incense from Japan from Roshi and Mrs. Y ananogi Sawa; special items for the altars from Roshi and Mrs. Hiramoto; a silent clock from Charlotte Mansfield; handmade large and small clappers and densho striker from Joun Denis Drew; sesshin flyers from Daichi Vasken Kalayjian; kitchen utensils and appliances from Fran Perriello, Rev. Saman Sodo and Shingo John Brady; special engineering repairs from Kobutsu Kevin Malone and linen Buddhist tea bowl napkins from Robert Kennedy.

The Newsletter of The Zen Studies Society

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NEW YORK ZENDO SHOBO-JI 25th ANNIVERSARY

New York Zendo Shobo-ji first opened its doors on September 15, 1968. Since then we have commemorated Shobo-ji's birthday with weekend sesshin. This year's Anniversary Sesshin will be held September 17-19 and is very special because we will celebrate our Twenty-fifth year as vital, active Zen center.

Nikyu Robert Strickland, a psychologist from Syracuse, NY who has been a Sangha member for twenty years, will give a congratulatory Dharma talk on Saturday September 18. Roshi will give a teisho on Sunday September 19 and dokusan both days.

Roshi and Aiho-san have invited the monks and nuns from Dai Bosatsu Zendo and all members of the Zen Studies Society Board to join the New York Sangha for the weekend. A unique commemorative gift from Shobo-ji will be presented to the sesshin participants. We expect a large gathering, so only full-time participation will be allowed.

FUNDRAISING

Although the beautiful old carriage house which is now New York Zendo has held up remarkably well in serving the thousands of people who have practiced here, it is calling out for some mandatory, significant, and rather expensive repair work. We have formed a Shobo-ji fundraising committee and would appreciate your time and ideas in helping to raise funds. If you would like to help, please call Shingo John Brady at (212) 861-3333.

SHOBO-JI SEGAKI EVENING

On July 17, we will once again host Shobo-ji Segaki Evening to share a meal and remember all the buddhas, patriarchs, ancestors, known and unknown Dharma brothers and sisters, family, and friends. Robert Greene and David Gillette will play *shakuhachi* flutes. We will write the names of those we wish to remember on paper which will be made into lanterns. During O-Bon at Dai Bosatsu Zendo, August 14, the lanterns will be set alight upon Beecher Lake. The cost is \$15 for members and \$25 for non-members.



drawing by Seiko Kido.

DAI BOSATSU ZENDO NEWS

KESSEI/ANGO

The 1993 Fall Kessei or "Ango" will begin on Saturday, September 11 and will end December 9. Kessei/Ango is a training period during which one can intensify one's practice in a community environment. The structured daily schedule includes 4 1/2 hours of zazen a day, work practice, yoga, three sesshins, and daily dokusan with Eido Roshi when he is in residence.

This fall, Roshi will be assisted by Rev. Seigan Ed Glassing, Rev. Jiun Ewa Tarasewicz, Rev. Banzan Iurek Szczepkowski, and Rev. Seiko Susan Morningstar.

We look forward to Stephen Nooman and Yugen Koen Van Wijngaarden, both from the Netherlands, joining us for part of the summer interim and the Fall Kessei.

From July 28 to August 28 we will welcome Rev. Kobin Ichimura from Kokokuji Temple in Wakaiyama, Japan. Kobin-san will practice with us for our Five-Day Sesshin and O-Bon Festival. On a special note, this monk is only 13 years old! His greatest wish is to study in America.

As the autumn equinox and winter solstice mark the year's completion and a time to move indoors, the Fall Ango is a time to make a real commitment to accomplishing the Way. For a Kessei application contact the office at Dai Bosatsu.

SATURDAY OPEN DOOR AND LECTURES

When the monastery is not in retreat we open our doors for the afternoon and evening. Visitors are welcome to join a Yoga class at 3:00 p.m. followed by Zazen Instruction, meditation, and a Dharma talk. We have expanded these talks to include noted authors and Buddhist scholars.

This Fall Kessei, author, poet and Buddhist priest, Louis (Shoro) Nordstrom will present a series of classes on the Four Noble Truths. He will examine the ideas of Mahayana Buddhism in Zen and The Heart Sutra. Shoro will raise the possibility that there may be elements of Theravada, Vajrayana and Taoist influences as well. Upcoming Dates:

| | |
|--------|---|
| Jul 10 | Rev. Jiun Seido Ewa Tarasewicz, DBZ nun. |
| Jul 17 | Nyogetsu Ronnie Seldin, a master of the Shakuhachi Japanese flute will speak and perform with his students. |
| Jul 24 | Lex Hixon, author and longtime student of Buddhism, Sufism and other religions, will read from his new book <u>Mother of the Buddha: Meditation on the Prajna Paramita Sutra.</u> |
| Jul 31 | Eido Roshi will speak on <u>The Essence of Buddhism</u> by D.T. Suzuki. |
| Aug 21 | Rev. Saman Sodo, NYZ nun. |
| Aug 28 | Rev. Seiko Kido Susan Morningstar, DBZ nun. |
| Sep 7 | Bunpo Nakamura Roshi, Abbot of Kokeizan Monastery |
| Sep 11 | Eido Roshi Fall Kessei Opening Exhortation. |
| Oct 9 | Louis Nordstrom |
| Oct 16 | Eido Roshi |
| Oct 23 | Louis Nordstrom |
| Oct 30 | Louis Nordstrom |
| Nov 20 | Rev. Banzan Katsudo Iurek Szczepkowski, DBZ monk. |
| Nov 27 | Louis Nordstrom |

Bunpo Nakamura Roshi, Abbot of Kokeizan Monastery in Gifu, Japan will give a special Dharma talk on the evening of September 7. Nakamura Roshi will visit Dai Bosatsu Zendo with twenty-five monks for one night only. Kokeizan Monastery; along with Shogen-ji and Ibuka in Japan are considered the "Ivy League" of monasteries, like Harvard or Yale. A suggested donation of \$10 for the evening is requested, please join us.

BUDDHIST STUDIES AT DBZ

In response to students' requests to deepen their understanding of Buddhist philosophy, this fall we have added several programs.

Recently, Eido Roshi was contacted by an Indian monk who is a Sanskrit scholar and wished to study Zen Buddhism in the United States. Roshi made arrangements for Rev. K. Wimalananda to join our sangha in exchange for teaching Sanskrit and Theravada Buddhist philosophy for three months.

Rev. Wimalananda is from Sri Lanka and studied English and Pali at the University of Kelaniya. He continued his education in India at Banaras Hindu University. He is currently affiliated with the Maha Bodhi Society of India in Calcutta. His course will be offered Tuesday afternoon and Thursday evening. It will include Buddhist Sanskrit language study, selected prose works of Buddhism, the Bodhisattva Doctrine in Mahayana and the Transcendent virtues in Theravada, interested non-residents may attend.



UPCOMING SESSHINS

Sesshin is a week-long intensive Zen retreat which is held seven times a year at Dai Bosatsu Zendo. Sesshin is the quintessence of our practice. It is a time when we can experience our True nature, that which is imperturbable and endless.

Students from across the world gather for a full schedule of Zazen, Chanting, Work practice, Teisho (Zen talk given by Eido Roshi) and Dokusan (private interview with Eido Roshi.) An option of two diets are offered: regular vegetarian meals (dairy and eggs), or a brown rice diet served with tofu and miso soup. Also optional daily yoga classes will be conducted by Shelley Piser, an Iyengar trained yoga teacher with twenty years of experience.

There will be a **Five-Day Summer Sesshin** held **August 3-8**. This retreat can act as a good introduction to a seven-day sesshin and a wonderful prelude to the O-Bon Festival on Aug 14 (see above box.)

During the Fall Training Period there will be three sesshins, each having its own unique character:

Golden Wind is the most ethereal time of the year, when the leaves glitter and the air is crisp and clean. The conditions are ideal for zazen when the wind blows through our hearts. **September 25-October 2.**

Harvest Sesshin is one of the most quiet times of the year. The trees are bare the days grow shorter, and the earth is preparing for winter. It is an introverted time where we can harvest the fruits of our own introspection. **November 6-13.**

Rohatsu Sesshin is the most intense sesshin of the year, where each night we sit zazen later and later into the evening. Rohatsu symbolizes Shakyamuni Buddha's sitting under the Bodhi tree for seven days and nights when on the morning of the eighth he was enlightened when he saw the morning star. **November 30-December 8.**

SESSHIN NOTES

We celebrated Buddha's Birthday, Passover, and Easter during **Holy Days Sesshin**, April 3-10. Thirty students attended and for the first time sesshin was held with no teisho or dokusan. It was a deep, silent retreat where appreciation for the simplicity and purity of just sitting was noted by all.

Memorial Day Sesshin which took place May 22-May 30 was one of the most beautiful sesshins as spring unfolded in the Catskill Mountains. The seventy-two sesshin participants included Rev. Sogen Yamakawa, Abbot of Kokoku-ji Temple, Wakaiyama Japan, six Japanese monks, and eight lay-students from Shogen-ji College. Kokoku-ji Osho gave two very inspiring Dharma talks on cases from the Mumonkan and Hekigan Roku. We were treated to delicious Japanese meals prepared by guest tenzo Rev. Daian Goto. Ansan, as he is called, studied at Shogenji Monastery and is now the resident at the newly formed Rinzai Zen Temple of California in Los Angeles.

For the 17th year, **Anniversary Sesshin**, was held on June 26-July 3. It commemorates the founding of Dai Bosatsu Monastery on July 4, 1976. Sesshin

O-Bon

The following excerpt is from Zen Seeds Reflections of a Female Priest by Shundo Aoyama, a Soto Zen Roshi, and chief priest of a training temple for women in Japan.

"In relation to our ancestors, we are like the apex of a pyramid. The levels of the pyramid ever widening toward its base represent past generations of ancestors. Our present existence is the sum of all they did, and we are the starting point for our descendants. All that our ancestors did reflects on us, and all that we do reflects on both our ancestors and our descendants.

One's life is not entirely one's own; it contains the past and conceives the future, and should therefore be lived with great care. This is the teaching of the Bon Festival.

"The term 'bon' derives from the Sanscrit ullambana. It means "rescue from the torment of hanging upside down in hell. The bon festival originates in the story of Moggallana saving his mother from one of the Buddhist hells, the realm of hungry spirits, where she was hanging upside down. A major disciple of the Buddha, Moggallana was known for his supernatural powers. He asked the Buddha how she could be saved and the Buddha said that if Moggallana gave alms to fellow monks, he would earn merit that would liberate her."

One of the most important events at the monastery is the annual O-Bon festival. O-Bon is a traditional Japanese holiday which remembers and honors those who have passed away.

This year O-Bon will be held on Saturday, August 14 through 15. Guests will prepare a paper lantern for the deceased and a dinner prepared by Aiho-san will be served at 6:00 p.m. In the evening a ceremony will be performed and a Dharma talk given by Eido Roshi. O-Bon culminates with the lanterns floating on Beecher lake and a giant bonfire. An optional Morning Service will be held Sunday, followed by a continental breakfast. The cost is \$100 for adults and \$50 for children under 11. For more information or reservations call Dai Bosatsu as soon as possible at 914-439-4566.

DBZ CD

As an offering to DBZ, French spiritual master, artist and musician, Ahimsa Cyrille Adams made a digital recording of Morning Service and the Diamond Sutra chanting. He will have it made into a Compact Disc and donate it to both zendo to sell. We hope the new CD entitled "Dharma Rhythms" will be available late in September. The chanting is very strong as we were joined by the Shogen-ji monks. We want to express our gratitude to Ahimsa, who has become a good Dharma friend in the last year.

participants sat with strong Nen to let True Dharma continue. This sesshin marked the end of the 1993 Spring Training period.

SPRING KESSEI

Spring Kessei/Ango began March 30th with 19 students in residence. We welcomed five new Kessei students: Takeshi Hirayama from Japan joined us for April. Michael-David Kerns from New York City, Ejo Chris Cotsonis from Baltimore, MD, and Lynndal Daniels from Oklahoma. Lynndal is practicing Zen for one year as part of the conditions for his parole from Oklahoma State prison. Lynndal was released through the efforts of Rev. Renji Ellen Darby. Jeff Latini came for one month as part of his senior internship in philosophy and religion at Ithaca College. Since graduating, he has returned and joined us for summer interim.

Returning students include Rev. Seigan Ed Glassing, Rev. Jiun Ewa

Tarasewicz, Rev. Seiko Susan Morningstar, Chisho Fusaye Maas, Subaru Salvatore Chirvai, J.G. Powers, Tashi Linda Baylor, Fujin Attale Formals, Mokurai Steven Nelson, Michael Olsen, Kensho Steven Yoder, Shelly Piser, Andrew Gregory, Rev. Genchu Osamu Sekine went to Japan for health reasons and returned in May. Tamcho Bruce Aldrige took the job as the Dai Bosatsu Zendo gatekeeper and head Zomu. He is responsible for keeping the maintenance of the monastery in good condition and beautiful.

HEALING AND WELLNESS

Recently, Seigan received a postcard which said "Just a note to say thank you from the heart to you and everyone at Dai Bosatsu Zendo involved with the HIV Wellness retreats. It is a serene, wonderful, and inspirational time for all of us. I felt like I had come home."

Zen can teach us that our true home is within ourselves and that when we reach that place, we can really say we are free. The healing retreats give those who are living with HIV the opportunity to experience themselves and their challenges in a new light.

A HIV+ Healing and Wellness retreat was held April 30 to May 1, of this year bringing about twenty people, all but three were returning participants. Zazen was held three times a day at Joraku-an and a native American Healing circle was lead by Peter Betancourt, of The Manhattan Center for living. Uncommon for this area, but impeccably timed, the retreat was visited by an unusually large Osprey which arrived on Friday night, and stayed in a tree until the end of the retreat. A special thank you to Seigan, James Wentzy, and Scott Biscione, a graduate of the Ohashi Institute for coordinating participants, body workers and healers. And to Scott, Judith Mollis, Holly Berkley, Joan Weinstein, Michal Briskman, Vera Yanikova, and Sue Williams for offering their healing touch.

The next retreat is scheduled for Labor day weekend, September 3 thru 6. The fee for the retreat is \$150. For reservation please call James at 212-226-8147.

OPEN SPACE

This Summer we welcome back Wataru Ohashi Sensei, Founder of the Ohashi Insitute, a school dedicated to teaching Shiatsu massage. Ohashi has been bringing his students to Dai Bosatsu for its ten-day workshops ever since he gave a shiatsu treatment to Soen Roshi over twelve years ago.

An AA workshop is scheduled for July 30-Aug 1; it will be led by sangha member Boun Nancy Berg. At the end of August Lawrence Galante a Tai Chi master will conduct a workshop at Joraku-an (guest house).

These past few months have brought diverse groups to

practice at the monastery.

In February, a group following the philosophy and teachings of Gurdieff joined our schedule. The group was organized by Dr. Howard Eggers (who participated in Anniversary Sesshin at Dai Bosatsu Zendo this year) and his teacher Lou Castellano.

G.I Gurdieff has been called a "rascal sage", and his philosophy is difficult to explain in a few words. He was concerned with mankind's awakening from its sleep, ultimate liberation and living a life from the highest possible perspective. The synchronicities between the Zen tradition and "The Work", as it is called, are truly amazing, we look forward to their return.

Dan Foley, a member of Bushido, a division of The Sterling Mens group, organized a retreat for 38 men in the middle of March. Originally intended to be a weekend retreat, it was extended to four days due to the fact that Dai Bosatsu was completely snowed in from

the blizzard of 93. Being snow bound certainly gave them a real taste of community building and intensified their retreat even more! The participants enjoyed it so much, that on June 19, forty of them returned with their families for a day of ground work, trail blazing, wood splitting and landscaping.

At the end of March Jishin Cathy Cooney, a member of the Syracuse Zen Center Hoen-ji organized a small group of people from Syracuse for a private weekend sesshin in Joraku-an.

Ed Bergman, a meditation teacher based in New York, lead a Winter retreat for his group of students, and Noll Daniel recently brought his Yoga group to Dai Bosatsu to share in our practice. Shoboji sangha member Joel Slavis conducted a Twelve-step program in

June, and held their meetings in O-An Cottage.

In May we welcomed back Diana Treglia and Judi Lindner, yoga teachers from Brooklyn and their many students. This weekend was special in that they were invited to attend the wedding ceremony of Kuya Stephen Busch and Barbara Kerner, an event which added to there workshop. Roshi delivered a well received talk that evening.

SANGHA IN THE NEWS

On Saturday, May 15 Kuya Stephen Busch and Barbara Kerner were married by Eido Roshi in a very emotional ceremony for over one hundred guests at Dai Bosatsu Zendo. Kuya is the son of Korin Sylvan Busch, one of the most pivotal members of the Zen Studies Society and long time student of Eido Roshi's. Congratulations to them both.

Over the recent months by Karmic circumstance over ten Sangha members lost loved ones dear to them. We offer our condolences to them.

On May 29, 1993 a memorial service was held for the deceased the last day of Memorial Day Sesshin. Clayton Nelson,



drawing by Seiko Kido

Howard Spriggs, Davis Hammerstrom, Olga Ivanova Liu, Bunichiro Sakai, Wladyslaw Tarasewicz, Roger Thompson, Dagmar Myrvik, Dorothy Lois Cantor, Bridie McKiernan, The father of Chinshu Scott Young.

STAFF OPENINGS

Traditionally, work is an integral part of monastic Zen training and during this summer we have more work than the current staff and residents can handle comfortably. So, if you have the time and desire to spend your summer on our magical mountain, we'll put you to work in one of our work-study positions.

With our Open Space Program during the summer season we have hundreds of visitors to take care of and we have ongoing maintenance and landscaping projects. If you have carpentry or maintenance skills, gardening and landscaping talent or vegetarian cooking experience, DBZ needs you! (Our summer practice schedule is lightened to allow for more personal time for study and enjoying the

PRIVATE SUMMER RETREATS

The Catskill mountains have long provided a haven for artists, writers, mystics and other nature lovers to escape from the hassles of urban life. At Dai Bosatsu Zendo we have two cabins that are available for rental, O-An and Sun-Moon.

Built by Rev. Donge John Haber two-years ago, "O-An" means "Hut of Accord or "Harmony" and it has a wood burning stove, full bath and kitchen and is privately situated on the side of the mountain within walking distance of Beecher Lake and the Zendo. During the past winter, three residents from the monastery held private week-long retreats at O-An and all found that this seclusion deepened their Zen practice.

Sun-Moon Cottage is located one mile from the Monastery building. The living room has a fireplace, and the views from the glass walls overlook a small pond in the wilderness. It has a separate bedroom or yoga room, kitchen and recently renovated bath with Jacuzzi. Both cabin and cottage have heat and can be lived in year-round. Call DBZ for reservations or fees.

HOW CAN I HELP?

Dai Bosatsu Zendo was dedicated on July 4, 1976 to mark the bicentennial of the United States. Our country was founded on the principles of freedom and equality for all mankind. Yet, the most precious freedom we as individuals can experience is the true liberation of our hearts and minds. This liberation is the result of the wisdom and compassionate practice of the Buddha.

The realization of our True Nature and the emancipation from suffering for all beings is the intent of our Rinzaï Zen practice at Dai Bosatsu Zendo. The training of monks and nuns and lay-persons in this lineage who can teach and share this open-hearted view is our mission.

At Dai Bosatsu Zendo, we are increasing our Kessei/Ango programming to include Sanskrit language study, Buddhist philosophy classes with noted scholars and Buddhist practitioners, and continuing our yoga program. For the first time this spring, the monastery sponsored a counseling workshop on constructive problem solving, communication skills and community building for the residential students.

We are opening our doors more than ever before with increase workshops and programs. Our Saturday evenings of Instruction and Dharma talks are for our weekend guests and visitors from the surrounding communities. Our monastery sponsored Healing and Wellness retreats for HIV positive men and women have introduced the powerful, healing process of Zazen to many, many people in need. Weekend recovery workshops, such as the AA 12 step weekend run by professional counselors, continue.

As we begin the second century of Zen practice in America, we feel this is a very critical time in the life of the organization. Interest in traditional Rinzaï Zen training is growing, and we want to make this beautiful practice and facility open to more people from around the world. **There are two important ways in which you can help.**

The first is to give your spiritual support through your dedicated sitting here on Dai Bosatsu Mountain. With your generous "nen," and zazen energy the Monastery truly flourishes.

The second means of support, which is equally important, is financial support. In order to keep our program fees affordable and our monastery running we need your help. The new programs do require additional funding and so we appeal to you, our sangha, for assistance.

Last year, we were required to rebuild the road and sewer system at a cost of \$70,000. The winter storms were so severe we had to spend much of the funds raised from our winter fund-raising drive on plowing the road out from three major winter storms. At this time, income just covers our monthly expenses, but we are not able to put aside any funds for the future or for emergencies. Dai Bosatsu Monastery is such an incredibly beautiful facility that many people are unaware that we have no endowment fund to maintain the place that we love so much.

Please use the enclosed envelope to make a contribution- right now- to DBZ. Help us become one of the foremost Zen Buddhist practice centers in America not only for ourselves but for the future generations-100 years from now.

Thank you for your help in the past. Gassho and a deep bow of gratitude for you assistance now.



The Zen Studies Society

223 East 67th Street New York, NY 10021

Telephone 212-861-3333

Facsimile 212-628-6968

GUIDELINES OF THE ZEN STUDIES SOCIETY

The Buddhist Precepts are a fundamental part of Zen Buddhist practice. They help create a safe and supportive environment for all. It is each person's responsibility to follow and honor the tradition.

THE PRECEPTS ARE:

- . Honor life, don't kill
- . Respect others' property
- . Do not abuse sexuality
- . Honor honesty and truth
- . Do not abuse drugs and intoxicants
- . Remember that silence is precious
- . Do not judge others
- . Be tolerant
- . Be peaceful and calm
- . Esteem the Buddha, Dharma and Sangha

Based upon these Precepts the following behaviors are not permissible at both Dai Bosatsu Zendo and New York Zendo for any teacher, guest lecturer, other religious, kessei student, sesshin and/or workshop attendee, sangha member or visitor:

- ✘ Failure to conform to zendo/ monastery rules.
- ✘ Any willful taking, removal or damaging of any property or funds of the Zen Studies Society without explicit permission.
- ✘ Withholding or failing to correctly report all income generated by the Zen Studies Society on budget ledgers, monthly summary reports or tax filings, where applicable.
- ✘ Threatening, abusive or obscene behavior.
- ✘ Disrespectful or preferential treatment towards anyone on the basis of race, religion, sex, sexual orientation, marital status, age, physical disability, income or national origin.
- ✘ Willfully causing injury, to any person.
- ✘ Hunting and/or fishing (applicable to Dai Bosatsu.)

- ✘ Any type of illegal drug use, possession or sale.
- ✘ Consumption of alcohol unless served at an officially sponsored event.
- ✘ Using and/or driving any motor vehicle or water craft on the premises under the influence of drugs or alcohol (applicable to Dai Bosatsu.)
- ✘ Possession of any firearms or other weapons.
- ✘ Misrepresenting personal information requested for kessei, sesshin and/or workshop admission.
- ✘ Engaging in any type of unlawful activity.
- ✘ Sexual advances and/or liaisons between teachers, guest lecturers or other religious and any kessei student, sesshin and/or workshop attendee, sangha member or visitor.

Failure to follow these guidelines may result in disciplinary action by the Board of Directors including but not limited to discharge, probation without pay, leave of absence without pay, or expulsion with the loss of all deposits and fees paid.

In the event anyone is concerned about a violation of these guidelines they should notify a member of the executive committee at the appropriate zendos.

New York Zendo Shobo-ji
 223 E. 67th St
 New York, New York 10021
 Tel. 212-861-3333
 FAX 212-628-6968

Weekend Sesshin

Shobo-ji 25th Anniversary Sesshin
 September 17 - 19

| | |
|----------------------|-------|
| Member Full time | 100 |
| Non Member Full time | \$125 |
| Any Part time | \$50 |

Soyen Shaku and Kaigen Sesshin
 October 29 - 31

| | |
|------------------|-------|
| Member Full time | \$75 |
| Non Member | \$100 |
| Any Part time | \$50 |

All Day Sitting 10:00 a.m. to 5:00 p.m.
 October 16 Non-member \$10

Segaki Evening 5:00 p.m. to 10:00 p.m.
 July 17

Segaki ceremony, Dharma talk by Eido Roshi, Zazen, meal in Dharma Hall.

| | |
|------------|------|
| Member | \$15 |
| Non-member | \$25 |

Teisho

A special Dharma talk by Eido Roshi on the RinzaïRoku
 October 6
 November 17
 Non-members \$20

Buddhist Study Class:

| | |
|--------------|---------------------|
| September 10 | Rev. Saman Sodo |
| September 24 | Rev. Seigan Fudo |
| October 8 | Rev. Jiun Seido |
| October 22 | Rev. Saman Sodo |
| November 5 | Rev. Saman Sodo |
| November 19 | Rev. Banzan Katsudo |
| December 3 | Rev. Saman Sodo |
| Non-member | \$10 |

Japanese Dharma Class

Dharma Talk by Eido Roshi in Japanese. Sutra Chanting, Zazen, and tea.
 July 17 (segaki evening)
 September 25
 October 9
 November 20
 Non-members \$10

Thursday Night Dharma Talk

| | |
|--------------|---------------------|
| July 15 | To be announced |
| September 9 | Eido Roshi |
| September 23 | Rev. Seigan Fudo |
| October 7 | Rev. Jiun Seido |
| October 21 | To be announced |
| November 4 | To be announced |
| November 18 | Rev. Banzan Katsudo |
| December 2 | Aiho-San Y. Shimano |

Year End One-Day Sesshin

December 11
 Member or Non-member \$40

Zendo Closed

July 18 - August 25 Summer Interim
 November 25 - 29 Thanksgiving Weekend
 December 12 - January 5 Winter Interim

Dai Bosatsu Zendo Kongo-ji
 HCR1 Box 171
 Livingston Manor, NY 12758
 Tel. 914-439-4566
 FAX 914-439-3119

Seven/Five-Day Sesshin

5-Day Summer Sesshin
 August 3 - 8
 Golden Wind Sesshin
 September 25 - October 2
 Harvest Sesshin
 November 6 - 13
 Rohatsu Sesshin
 November 30 - December 8

O-Bon

Aug 14 - 15

Saturday Night Talk

| | |
|--------|------------------------|
| Jul 10 | Rev. Jiun Seido |
| Jul 17 | Nyogetsu Ronnie Seldin |
| Jul 24 | Lex Hixon |
| Jul 31 | Eido Roshi |
| Aug 21 | To be announced |
| Aug 28 | Rev. Seiko Kido |
| Sep 7 | Bunpo Nakamura Roshi |
| Sep 11 | Eido Roshi |
| Oct 9 | Louis Nordstrom |
| Oct 16 | Eido Roshi |
| Oct 23 | Louis Nordstrom |
| Oct 30 | Louis Nordstrom |
| Nov 20 | Rev. Saman Sodo |
| Nov 27 | Louis Nordstrom |

Zen/Yoga Workshops

October 29 - 31
 November 19 - 21

A.A. Workshops

July 30 - August 1
 September 17 - 19
 October 15 - 17

Fees

| | |
|---------------|----------------------------------|
| Sesshin | \$300 (\$275 NYZ members) |
| Zen/Yoga | \$150 (\$125 NYZ members) |
| Sat Eve Talk | \$10 |
| Guest Student | \$35 per eve. (\$30 NYZ members) |
| Guest | \$50 per eve. |
| O-Bon | \$100 adult \$50 children |


HEKI

GAN

SHU

集 出 石
木 敢 石

In this issue, an exclusive first look at Nyogen Senzaki's The Hekigan Roku, an unpublished manuscript by Paul Reps and Nyogen Senzaki.

Nyogen Senzaki


The Zen Studies Society

Dai Bosatsu Zendo • Kongo-ji

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