



Eido T. Shimano Roshi, Abbot

Vol. V No. 2 Fall 1994

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

# The **F**FOUNDERS' Hall ALTAR

by Eido Tai Shimano

With the readiness of time, on this auspicious day of July 4, 1994, the day has come at last to dedicate the Founders' Hall of Dai Bosatsu Zendo Kongo-ji.

As you all know, I have been involved with the Dai Bosatsu Zendo project since the very beginning, and am still very deeply engaged in its continuing activities. It has been nearly a quarter of a century, yet I do not feel comfortable calling myself the founder of Dai Bosatsu Zendo. I will tell you why.

Without my teacher, Soen Roshi, and without his friend,



The Founders' Hall Altar at Dai Bosatsu Zendo.





Above: wood carving of a calligraphy entitled "Dream" by Gempo Roshi.

Nyogen Senszaki, it would simply not have been possible for me to even come to the United States.

You may ask, what about Gempo Roshi and Soen Shaku? Weren't they the teachers of Soen Roshi and Nyogen Senszaki? Yes, they were. But if we take this approach, we have to go all the way back to Shakyamuni Buddha, back even prior to Shakyamuni Buddha. From this point of view, we are unable to specify anyone as the founder of Dai Bosatsu Zendo. This view is perhaps the most important perspective, for it allows us to see the reality that there is, after all, no one to be venerated as the founder of Dai Bosatsu Zendo.

But I have decided to follow the example of my favorite Zen master, Torei Enji Zenji, who was the first abbot of Ryutaku-ji, where I was trained before I came to the United States. Master Torei was a student of Hakuin Zenji.

At the time Ryutaku-ji was established, some 250 years ago, Master Hakuin was living at Shoin-ji, about 50 miles south

of Ryutaku-ji. Master Torei, by karmic coincidence, was informed by an unknown village farmer that there was a beautiful and spiritually dynamic spot for a temple in the mountains at Sawaji, just outside Mishima City.

Curious, Torei went to see it, and was struck by its power and serenity. He was determined to establish a temple there.

First, he invited Kanzeon Bodhisattva to dwell there. He began chanting Enmei Jukku Kannon Gyo many, many times, without having any set number in mind, just chanting over and over, Kanzeon.

Meanwhile, there was a man in Gifu Prefecture who for one reason or another had decided to chant Enmei Jukku Kannon Gyo one million times. Not knowing of each other's chanting practice, and living about 500 miles away from each other, these two individuals were chanting intensively Enmei Jukku Kannon Gyo.

A couple of years later, the man in Gifu Prefecture had a dream. In this dream, he saw Torei chanting. Afterward, he went to Torei, and offered total financial support to establish a Buddhist monastery there. People in the village of Sawaji were delighted. They worked very hard to cut down the trees and to make a level spot on the hillside upon which to erect the buildings.

When everything was underway, Torei went to see his teacher, Hakuin, and informed him about what was going on. He asked Hakuin to come and visit, which he did. This is almost exactly what I did when I came to New York. I asked Soen Roshi to come and visit, which he did.

After the completion of Ryutaku-ji monastery, Torei asked Hakuin to be the Kan Jo Kai San, which means the Respectfully Invited Founder. Now Torei is regarded as Sun Ken Kai San, which means the Originating Founder.



Right: Nyogen Senszaki as a young monk.

When I was a young monk practicing at Ryutaku-ji, I heard this story, and it impressed me very, very much. I even thought that if in the future such an opportunity would be possible in my life.

I had no idea I would come to America. I did not know anything about Nyogen Senszaki, Jimmy Tanaha-shi, or his mother, Shubin-San. But when I look back, I cannot help but be aware of all these threads that eventually were woven into this Dharma net we call Dai Bosatsu Zendo Kongo-ji:

Soen Shaku, Nyogen Senszaki's teacher, came to America to attend the World Parliament of Religions in Chicago in 1893. It was because of this visit and his subsequent visit with Mrs. Alexander Russell in San Francisco that his students, D. T. Suzuki and Nyogen Senszaki, came to the United States.

Nyogen Senzaki had his karmic encounter with Shubin-San and Jimmy Tanahashi in Los Angeles, and D. T. Suzuki, with the help of Cornelius Crane, established the Zen Studies Society in New York.

Gempo Roshi met with Nyogen Senzaki, and years later, Soen Roshi began his correspondence with Senzaki.

Soen Roshi had a close friendship with Yasutani Roshi. Because they had heard of Yasutani Roshi, Chester and Dorris Carlson began to come to sit in our small apartment zendo on West 81st Street, and supported the efforts of the Zen Studies Society.

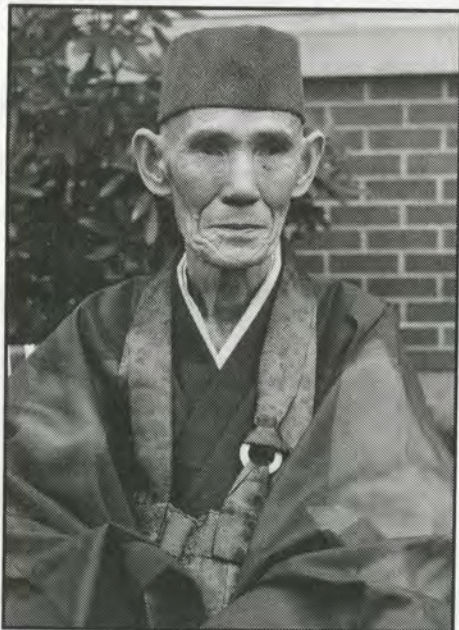
To make a long, long story short, it was due to the Carlsons that we were able to establish the New York Zendo Shobo-ji on September 15, 1968; dramatically, Chester Carlson died four days after its formal opening. This in turn led to the gift which allowed Dai Bosatsu Zendo to come into being.

I am keenly aware that in this country people are trained to take credit for what they have accomplished, but I feel it is inappropriate for me to consider myself to be the founder of Dai Bosatsu Zendo — not because I did not do anything, but because I know what a karmic net is. Therefore, it is most appropriate, at least for now, to name the following people as the Founders of Dai Bosatsu Zendo Kongo-ji:

Soen Nakagawa Roshi, Kan Jo Kai San,  
 Respectfully Invited Founder;  
 Nyogen Senzaki, Karmic Founder;  
 Chester Carlson, Financial Benefactor;  
 Jimmy Tanahashi, Karmic Benefactor;  
 Hakuun Yasutani Roshi, Spiritual Benefactor;  
 Dr. D. T. Suzuki, Scholarly Benefactor;  
 William Johnstone, Managerial Benefactor.

It is eighteen years since the formal opening of Dai Bosatsu Zendo Kongo-ji. Today I am extremely happy to open this Founders' Hall for these teachers, these individuals, and all beings.

To tell you the truth, over the years literally thousands of thousands of people have helped to bring Dai Bosatsu Zendo into its present manifestation. I thank them all profoundly. My special



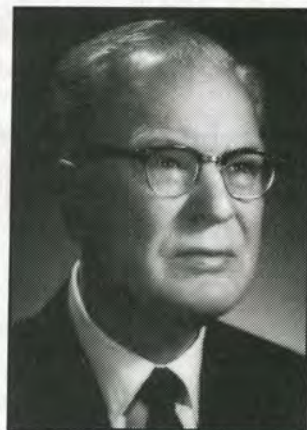
thanks go to Aiho. From the beginning she has shared my seemingly impossible dream, and has supported it in every way for more than two decades.

I am delighted that this unthinkable Dharma Drama has occurred, and I am very grateful that I was able to be involved in these developments, however difficult the events that have transpired may have been. And finally, I bow with profound gratitude to the deities of Dai Bosatsu Mountain and to all sangha members past, present, and future who have allowed us to continue this fantastic practice.

It is my sincere wish that this practice, this tradition, will continue long after I am gone. As Soen Roshi said when he was working to expand the monastery grounds at Ryutaku-ji, planting pine, cedar and cypress trees:

“This will be called the National Teacher’s (Hakuin’s) Forest, and will provide a deep Zen practice place for future generations. Just think: someone like Hakuin, or even half the measure of Hakuin, may be born here in five hundred years, or one thousand years. Such a person will increase the radiance of the Buddha’s sunlight, and will continue turning the Dharma wheel. We, too, will be at play in this forest, forging ahead on the unsurpassable path, birth after birth, generation after generation.”

With this same spirit in mind, today let us open the Founders’ Hall of Dai Bosatsu Zendo Kongo-ji.



From top:  
 Yasutani  
 Roshi,  
 Chester  
 Carlson,  
 Soen Roshi

# Stairs without Steps

Continuing our series on

100 Zen Stories to be read 100 times

The Blue Cliff Record as told by Nyogen Senzaki to Saladin [Paul] Reps

Nyogen Senzaki



## Case 5

A Grain of Rice

**T**he teacher of Zen, Seppo, told his disciples, "The whole universe, when you pinch it, is like a grain of rice. I throw it out in front of you fellows and tell you to look, and none of you fools even glance at it. You had better beat the drum and call everybody, and search for it."

## Case 6

Every Day is a Happy Day

**O**n the middle of the month the Chinese teacher, Ummon said to his disciples, "I am not asking you about the past fifteen days, but I demand that you say something true concerning the next fifteen days." None of the disciples could answer this. So the master answered himself, "Every day is a happy day."

## Case 7

What is Buddha?

**A** student whose name was E-Cho approached the Zen master Ho-Gen and asked, "E-Cho is asking the master, 'What is Buddha?' " The master said, "You are E-Cho."

## Case 8

Suigan's Eyebrows

**A** Chinese Zen master, Sui-Gan, advised his disciples, "For one hundred days I have preached to you brothers. See if my eyebrows are still growing." It is said that if one talks about Zen too much, as punishment one's eyebrows will fall off. A disciple, Ho-Fuku, criticized this remark of the master, saying, "The guilty are always uneasy." Another, Cho-Kei, also offered a criticism, "The eyebrows are growing splendidly." Another, Ummon, said, "Look out. There is a trap in these words."



Illustration by Seiko Susan Morningstar

# NEW YORK ZENDO news



## Segaki Evening

On Saturday, July 9th, we held our annual Segaki Evening of gratitude to those who have departed. Eido Roshi's Dharma talk was followed by a poem of calling, pleading, and remembrance carried by the voices of Aiho-san and Nen Nen Cheryl Elliot and accompanied by the penetrating sound of Fujin Attale Formhal's flute. All the sangha, family, and friends offered incense, chanting food and flowers, and reunited with our deceased Dharma brothers and sisters. Thus this all-in-one sharing through the Segaki ceremony was beautifully completed.

## Visitors to Shobo-ji

On August 7, twenty monks from Shogen-ji Monastery, Gifu, Japan, visited Shobo-ji. Rev. Sogen Yamakawa Shinmei Roshi and Aiho-san greeted the visitors and NYZ sangha. Aiho-san prepared a delicious lunch for all the guests in the Dharma Hall and the conversation was lively in a mixture of both Japanese and English. Among the guests was Kobin Ichimura, the fifteen-year-old monk, who returned to the United States again this year to sit the five-day sesshin at DBZ, and then traveled as Roshi's Inji to the Shogen Dojo sesshin in Switzerland.

Students from the Union Theological Seminary School visited on October 20 as part of their ecumenical religious study. Eido

Roshi gave a talk on practice from the Zen Buddhist perspective.

## 1994 Fall Training

The training period began on August 17, when the Zendo re-opened after summer interim. While Roshi conducted sesshin in Europe, the NYZ sangha joined together for strong, calm zazen. The atmosphere felt like coming home again. The new officers and new members brought a fresh spirit, and that energy has continued through the fall.

The Twenty-sixth Anniversary Weekend Sesshin was held September 16-18. Fifty-two people sat strong zazen with

much gratitude to Roshi, Aiho-san and Shobo-ji to have such a wonderful zendo in NYC. Eido Roshi gave great inspiration for the future with an impassioned teisho on the Rinzaï Roku and the founding of Shobo-ji, excerpts of which are at the end of this section. Rev Seiko Susan Morningstar joined us as a representative from DBZ, and at the closing ceremony we all sang "Happy Birthday Shobo-ji," followed by festive tea and birthday cake.

The following are excerpts from Eido Roshi's teisho at New York Zendo Shobo-ji's Anniversary Sesshin September 17, 1994.



## RINZAI ROKU: Chapter 55 Record of Activities

*"When Rinzaï took his leave of Issan, Gyosan escorted him out of the room and said, 'If later you go to the north, you'll find a place to live.' Rinzaï said, 'Why should that be?' Gyosan said, 'Just go. Later there will be a man who will surely help you, brother. But this man— he'll have a head but no tail, a beginning but no end.'*

*Later, when Rinzaï arrived in Chinshu, he found that Fuke was already living there. When Rinzaï began teaching, Fuke assisted him, but before Rinzaï had lived there long, Fuke took leave of the world, body and all.*

"When Soen Roshi said to me, 'Just go to America,' I arrived in New York on January 1, 1965, with only one Buddha, one keisaku, one monk's bag and the single-minded unshakable conviction in the practice of Buddha Dharma. When I started a small zazen group on the west side in Manhattan, Mr. and Mrs. Chester Carlson visited the small apartment zendo. They sat with us and gave the financial help to establish New York Zendo, coming from Rochester to attend the opening of Shobo-ji on September 15, 1968. As if his "quest" was accomplished, Chester Carlson passed away on 57th Street three days later, on September 19.

"Chester Carlson's life was one of great struggle and poverty before he invented the Xerox machine. Therefore he loved the Broadway musical Don Quixote and every time the song "The Impossible Dream" was sung, tears would stream down his face.

"In an early version of the Zen Studies Sutra Book this song is printed under the

title "The Song of the Bodhisattva." It is none other than Shujo Mu Hen Seigan Do "The Great Vows for All":

To dream the impossible dream — However innumerable all beings are, I vow to save them all.

To fight the unbeatable foe — However inexhaustible delusions are, I vow to extinguish them all.

To bear the unbearable sorrow — However immeasurable Dharma teachings are, I vow to master them all.

To run where the brave dare not go — However endless the Buddha's way,

This is my quest...to reach the unreachable star — I vow to follow it.

"Shobo-ji was miraculously born out of the merging of Chester Carlson's 'quest' and Roshi's unshakable conviction. Now at last Shobo-ji has a real feeling of a temple. Many Fukes who helped establish Shobo-ji and Kongo-ji have vanished, leaving behind a powerful legacy, a beautiful sangha, and the hope and dreams of the sangha of the future.

"Shobo-ji is twenty-six years old. Dai Bosatsu is eighteen years old. They are just beginning, so we call it the head. Shobo-ji will continue to serve us and our practice without end, without a tail. Endlessly encouraging us to JUST GO, JUST DO, JUST SIT, JUST MU.

"The sangha that is here is meant to be here. Shobo-ji was meant to be established. Today I especially wanted to talk with Chester Carlson on this celebration day. CHESTER, WHERE ARE YOU NOW?"

With Roshi's invocation, the altar's autumn lily, *misho* ("before born") incense and all the sangha joined their conversation.

Soyen Shaku/Kaigen Sesshin was held October 21-23. It commemorates Soyen Shaku who passed away on November 1, 1919. Rev. Seigan Ed Glassing and Rev. Fujin Attale Formhals from DBZ joined the New York sangha to assist the officers with the full zendo. Every year during this sesshin, *kaigen* ceremony is held and the Dharma eyes of the participants, as well as their Buddha statues, are opened.

We would like to express our con-

gratulations to the New York Zendo members who participated in the Jukai, and with that ceremony, expressed their commitment to follow the Buddhist way. It is the harvest of the sincere daily practice at Shobo-ji.

## 1994 Upcoming Events

### All-day Sitting

An all-day sitting will be held on November 19 with a Dharma talk by Soshin Dr. Anne Hughes titled, "E Train Diamond Sutra."

#### Schedule:

Doors open	9:30 A.M.
Morning Service	10:00 -12:30 P.M.
Break for lunch	12:30-1:45
Talk	2:45-4:00
Zazen	4:00-4:45

Lunch is not provided. Members are free, the cost for non-members is \$10.

### Autumn Talks

Nov 17 Eshin Dr. Brenda Lukeman

Dec 8 Aiho-san Y. Shimano  
Director of NYZ.

### Friday Buddhist Study Class

After one sitting period, Rev. Saman Sodo will teach on the Vimalakirti Sutra. The dates are Nov 18, and Dec 2.

### Year End One-day Sesshin

Held every year to end the 1994 Fall Training Period, we follow a sesshin schedule for a full day. Reservations are required. The fee includes lunch and dinner. \$40.00 for both members and non-members.

### Ringin Bells for 1995

Join us this December 31 for our annual New Year's Eve zazen, Roshi's Dharma Talk and the Enmei Juku Kannon Gyo ceremony in which we chant this sutra one hundred and eight times. Everyone strikes the large gong in the main zendo to dispel the 108 delusions and make 108 resolutions for the new year. A party follows at midnight. Members, non-members, family and friends are all invited. The Zendo opens at 9:30 P.M., zazen begins at 10:00 P.M.

We would appreciate a contribution of food and drink. Free for members. Non-members: \$10.00.

## 1995 Winter/Spring Training Programs

The Zendo will re-open after Winter Interim (December 11- January 3) on Wednesday, January 4, 1995, with zazen and a teisho by Eido Roshi.

Nirvana Weekend Sesshin will be held February 17-19 and Soen/Yasutani Roshi Sesshin will be March 17-19. Eido Roshi will give dokusan and teisho. Reservations are required.

### Thursday Nights

For over twenty-six years, New York Zendo has opened its doors to the public on Thursday evenings. We offer a zazen introduction and orientation class for first time participants, as well as formal zazen. Once a month, a talk is given by Eido Roshi, a senior lay student, or monk or nun from Dai Bosatsu Zendo. If you would like to join us, please note:

- No reservation is necessary.
- A \$10 entrance fee is required. No checks please.
- Doors open at 6:15 P.M.; please arrive no later than 6:50.
- Wear loose-fitting clothing, subdued colors are best; do not wear scented cosmetics or beeping watches.
- Zazen meetings end by 9:00 P.M.
- The zendo is closed for winter and summer interims; dates will be announced.

Each month during 1995, Eshin Dr. Brenda Lukeman will continue her talks on "Zen and Psychology." We look forward to seeing and practicing with you.

### Intoku

Some of the shining new energy at Shobo-ji must be attributable to the inconspicuous volunteer work of the sangha that took place during summer interim. *Intoku* means "to offer one's self — self-lessly." We thank the examples of *intoku* spirit of Rev. Fujin Attale Formhals and Tozen Mike Olsen from Dai Bosatsu Zendo, who spent several weeks quietly painting the Zendo and third floor kitchen.

Rev. Kobutsu Kevin Malone and his son Sean spent many summer weekends painting the boiler room, repairing the cement sidewalks, and working on the plumbing. For their diligence in checking on the heating system and other engineering work for the building, we say "thank you," but we also want to let them know that through their Dharma energy and spirit we feel safe and protected.

Daily Zomu work is very important work. Katsuro Anthony McKiernan has been quietly helping year after year. Whether it is sweeping the front sidewalks, collecting and putting out the garbage, assistant tenzo or carrying boxes, he is one of our best Fuke.

Joun Dennis Drew took time from his busy life to refinish the entrance doors. With his efforts, the doors are shining like new. Every week he takes care of the stone garden, and thus with his care both the front and back of Shobo-ji are rejuvenated.

For the "flowers that came one after another" from Frances Kraemer, Alice Gimenes, Hotto Fran Periello, and Pam Ross, Shobo-ji smiles always.

Jito Kimie Nakajima for organizing and handling the Japanese Dharma class mailing.

Aiho-san for donating a couch to the main entrance foyer.

We want to thank the officers for the smooth operation of the daily practice: Kokan Jim Borowiec, Mark Brennan, Eshin Brenda Lukeman, Richard Massen, Patric McGory, Alex Matte, Zuigan Eddie Rosenthal, Dai-o Paul Sagerman, Rev. Saman Sodo, Shodo, and Seisen. Tendo Tim Lacy, a daily officer, also donated his graphic design skills in making our monthly schedule fliers.

Dai Bosatsu Zendo donated 100 copies of a beautiful, newly printed "Lotus Sutra" and two hand-made, walnut bulletin boards made by Rev. Jiro Andy Afable. One is downstairs in the entrance foyer and the other in the Dharma Hall. We can now post information and schedules of both zendos.

When we think of these peoples' thoughtful concern for the Dharma, we are filled with gratitude for our precious sangha and send to all of them our sincere appreciation.



**December 10**

**Year end  
one-day  
Sesshin**

**December 31,**

**New Years Eve  
Celebration**

AT

**New York Zendo Shobo-ji**

Call for information or to register:

**TEL: (212) 861-3333**

**FAX: (212) 638-6869**

### Re-building Shobo-ji

This spring and summer the building has undergone many repairs and improvements, such as painting the inside and outside of the building, sidewalk repairs, and new gravel for the tree grates in front. We also replaced the tatami mats in the third-floor dokusan room which had served us for over 25 years. Not only do they look new, but the fresh scent greets us as we open the door.

There is still so much to do: replace the aged carpeting throughout the building; complete the re-cementing of the front sidewalks; new weatherproof windows for the whole building; a new door for the boiler room. The bathrooms need fixtures replaced and the roof needs repairing. While the list seems endless, one-by-one all these projects will be actualized and completed

with the help of so many individuals. We are grateful for our sangha's support.

### Building Fund Contributors List

(April 1 through October 23, 1994)

Robb A. Allan	Enzan Laurence McKisson
Yoshi Amakawa	Kenro Morimitsu
Roy C. Breimon	Jane Moore
Daïen George Burch	Jito Kimie Nakajima
Zenpo Jerry Casserly	Goshin Craig Nelson
Judy Chang	Zuigan Eddie Rosenthal
Eileen M. Danville	Pamela Ross
Genjo Joe Harkness	Deanna Roth
Emi Hatano	Brent Shigeoka
Miyano Hiraki	Rev. Eido T. Shimano
Jikishi Yukiko Irwin	Aiho-san Yasuko Shimano
Eshin Dr. Brenda Lukeman	Rev. Saman Sodo
Kokin Andrea Masters	

## Membership at NYZ 1995

For over 26 years, New York Zendo has provided traditional Zen training for lay practitioners. Our teacher Ven. Eido Sotai Shimano Roshi is a Rinzai Zen Master and is Abbot of New York Zendo Shobo-ji. If you wish to become a member, speak with the Executive Director, Aiho-san Y. Shimano.

### To those dedicated to Zazen Practice (Zen Meditation) New York Zendo Shobo-ji offers

- Introductory Zazen instruction
- Daily Zazen meetings
- Zazen workshop and all-day sittings
- Weekend Sesshins which include teisho (formal talk by Eido Roshi) and dokusan (private Dharma interview with Eido Roshi)
- Teisho one Wednesday a month by Eido Roshi
- Buddhist Study class conducted by monks, nuns or Buddhist professors
- Traditional Buddhist Ceremonies
- Open admission for school students

### Benefits of Membership

- May attend all scheduled activities
- Opportunity to have dokusan with Eido Roshi
- With permission from Roshi, may participate in Jukai Ceremony and receive Dharma name
- Will receive the Zen Studies Society Newsletter
- May be selected by Director to give a talk during a Thursday evening or an all-day sitting
- Will have priority for Sesshin or all-day sittings
- Will receive discounts on Sesshins and other events:

	Mem	Non-mem
NYZ Wknd Sesshin	\$75	\$100
DBZ 7-day Sesshin	\$325	\$35

### Requirements

Pay monthly dues punctually for support of the Zendo. This payment also due during summer and winter interims. (After three months of non-payment, membership status will be canceled.) Dues record is posted in Dharma Hall (2nd Floor).

Participate as member for at least one training period.

Wear meditation robe while in the zendo. Robes can be ordered through New York Zendo; see the director.

Members are encouraged to attend NYZ Shobo-ji Dharma activities such as Weekend Sesshin, all-day sittings and Wednesday teisho.

### Fees

Monthly Individual Membership	\$40
Monthly Couple Membership	\$60
Annual Benefactor Membership (Includes one NYZ Sesshin fee)	\$700
Annual Patron Membership (Includes two NYZ Sesshin fees)	\$1000
Non-member, per visit	\$10

## 1995 Membership Dues

Our dedicated members provide the financial support for Shobo-ji with their monthly dues. Effective January 1, the monthly dues will be raised \$5.00 to \$40.00 per month. We sincerely ask for your understanding of the rising operations costs and our wish to keep the quality of practice consistent.

The Zendo is located at 223 East 67th Street between 2nd and 3rd Avenues. Please call or send a self-addressed stamped envelope for more information to :

223 East 67 Street  
New York, NY 10021

### The Newsletter of The Zen Studies Society

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### Spring Shakuhachi Retreat at DBZ

For the first time, in the spring of 1995, on April 21-22 and again on May 12-13, Shakuhachi Grand-Master Ronnie Nyogetsu Seldin will be offering a beginner's only retreat for play Zen meditation music on the Shakuhachi.

The Shakuhachi is an end-blown Japanese bamboo flute and is the only melodic instrument associated with Zen Buddhism. Master Nyogetsu Seldin will instruct beginners on KYOREI, the oldest piece in the Zen repertoire.

Seldin is the head of Ki-Sui-An Shakuhachi Dojo, the largest and most active Shakuhachi Dojo outside of Japan.

The cost of the weekend is \$ 185. Please register with Dai Bosatsu Zendo. For specific information Call Ki-Sui-An Shakuhachi, (212) 505-5663.



# DAI BOSATSU ZENDO

## news

### 1995 Winter Interim at DBZ

The snow fell thick and fast—  
first like hard grains of salt,  
then more like soft willow buds.  
The flakes settled quietly on the bamboo  
and piled up pleasingly on the pine branches.  
Rather than turning to old texts, the darkness  
makes me feel like composing my own poem.

- Ryokan from *Dewdrops on a Lotus Leaf*

After Rohatsu sesshin, on December 15, the monastery will close for a month, re-opening on January 15, 1995. The winter months at DBZ are peaceful and snow-filled. (Last year there were about 5 feet of snow in the woods until April—great for cross-country skiing.) Guests are welcome, but please call first about the road conditions. The schedule allows for unstructured zazen and time for individual study.

Our training schedule will begin with the Spring Kessei/Ango opening ceremony on April 1. Those interested in attending can apply for the full three months or shorter periods. Kessei/Ango is held twice yearly and is a time of intensified daily practice and three seven-day sesshins.

### Winter Workshops

#### Wilderness Weekend for Women

Anju Anne Burnham, usually known for her pottery, recently obtained her wilderness guide certification. She will be offering a cross-country skiing tour for women on February 10-12. It will be for all levels. Beginning skiers can practice on the lake while more advanced can try the snow-filled logging roads on the mountainside. Please call the office for additional details.

#### Find a Quiet Corner

Come to a retreat the weekend of March 3-5 in a quiet corner of the Catskill Mountains and learn how to introduce quiet time into your everyday life. Discover how to bring the peace and serenity of Dai Bosatsu Zendo home with you by participating in

workshops led by Myochi Nancy O'Hara, based on her upcoming book. Along with the workshops, yoga classes and outdoor winter activities will be offered. All activities are optional. Call 212-866-0730 for reservations or for more information.

### Weekend Sesshins at Dai Bosatsu Zendo

There will be two weekend sesshins in the new year: Winter Weekend sesshin will be held on February 23-26 and Spring Pine Planting Weekend sesshin on April 27-30. They begin Thursday evening and end Sunday afternoon. First-time participants will receive orientation on the practice form, and then we devote ourselves to silent zazen. Eido Roshi will give teisho (a formal Zen talk) and dokusan (private interview). Weekend sesshin is perfect time for newcomers to experience sesshin practice.

### Ordinations of 1994

We wish to congratulate the four students who have been ordained as Rinzai Zen Buddhist monks this year: Jiro Andy Afable, Daijo Brian Cobb, Ejo Chris Cotsonis and Doshin David Schubert. The following are excerpts from Eido Roshi's ordination texts to them.

*Jiro Andy Afable &  
Daijo Brian Cobb  
July 4, 1994*

"It is essential for you to know that this ceremony is your life-long devotion and commitment to the Way of the Buddha. As you are aware, this is the most important and excit-

ing period in the movement of the Buddha-Dharma from the East to the West. It began only one hundred years ago. The first wave followed Soyen Shaku, one by one. Some stayed, some returned, some passed away. The next wave is your generation together with the senior monks. The characteristics of your generation are:

1. Most of you were born in the West.
2. Most were immensely influenced by Judeo-Christian Culture.
3. The people of this generation found Buddha-Dharma by themselves. Without being persuaded or threatened by anyone, you decided on your own to take the vows to become a monk.

"More and more, I feel the great importance of humility and the feeling of gratitude. Our tradition has a tendency to emphasize zazen and kensho, and does not mention the other things that are necessary in order to really do zazen. The best way to expedite the experience of insight is to be grateful all the time—under any circumstances, and to be humble—without being



Above: Shogen-ji monks and sangha of Five-day Sesshin on the way to Sangha Meadow for Dai Bosatsu Day ceremony.

Photo by Sangen Hiro Tanaka

afraid. Do remember that the softest is the strongest. Humility and gratitude are the softest way, but indeed the strongest. On this auspicious occasion, I would like to stress these points, as both of you are promising monks for the future of Zen training on this beautiful continent.

"However, there is another perspective, that is, never mind the past and future generations, look only at your own monk's vow. After all, at the risk of being misunderstood, I would say, "That practice is not for anyone else but for yourself." For the time being, put aside the metaphysical aspects such as self-less-ness, bodhicitta, or bodhisattva spirit. Remember you are a human being with substance and ego. Whatever you do, it will come back to you alone and doesn't go anywhere else. That is the mechanism of karma. From today on, as a newly born Rinzai Zen monk remember that your practice is for your own sake. I trust you understand what I mean—because you are ready. To paraphrase John F. Kennedy: "Ask not what Dai Bosatsu can do for you, but ask what you can do for the sangha."

#### *Jiro Sando Andy Afable*

"Jiro, you were the second boy born in your family, and so your grandfather called you 'Jiro,' which means 'second son.' I changed the character and now your jiro is 'The Man with Compassion.' Thinking many days about your monk's name, from different perspectives, I came to the conclusion that SANDO would be most appropriate for you. There are at least two reasons:

1. In Japanese, the third son is called saburo and this comes from *san*. The number next to two is three. In short, as a Dharma student you are Jiro which means # 2. As a monk, you are Sando meaning #3. In a contest, #1 is better than #2. However, rationally, we think the more the number increases, the better, thus if you have ten dollars it is more useful than one dollar. Sando (#3) as a monk is more valuable than Jiro (#2).

2. San in the Zen tradition means "practice" or "to be involved with religious discipline." Hence the way from the gate to the monastery temple is called the sando. People walk that path to come to the monastery to do zazen. Now you live at the entrance gate of the monastery, the beginning of the sando, and you take the sando everyday to come to DBZ to practice sando.

#### *Daijo Kodo Brian Cobb*

"Daijo, as you know, your name is 'Great Vehicle Mahayana.' Since the vehicle is big and great, you need a wide and broad path to drive. Your name KODO means 'Broadening the Way.' Needless to say, I am not talking about Broadway in New York. Dai Bosatsu Mandala Day, celebrated every twenty-first day of the month, is called *kobo* (the day of broadening the Dharma). From today on, your great vehicle should be greater and greater, and the way of Dharma must broaden with your effort. When this is done, interestingly enough your ego will shrink. This is the direction for you to take to accomplish 'The Great Vows for All.'

#### *Ejo Kaido Chris Cotsonis*

*August 6, 1994*

"First, you and your wife, Joshin Marci Ziesse, will be the main priests of Shorin-ji in Baltimore, Maryland, one of the most promising branches of DBZ. Therefore, your ordination and upcoming three years of training has personal significance, as well as carrying the responsibilities of a future vision for Zen practice.

"Secondly, through unthinkable karmic connection, your ordination is taking place with the monks and students participating from Shogen-ji. We extend special thanks to Sogen Yamakawa Roshi for his kindness in taking part in the responsibility for this ordination.

"Thirdly, so far as I know, your religious background as Greek Orthodox is quite unique. Whatever the reason you decided to become a Rinzai Zen monk, you must be thankful for the Greek Orthodox Church. As the saying goes: If one does not have gratitude towards his former association, he will not grow with his new associations.

"Ejo, for your monk's name, I chose KAIDO which means 'The Way of the Precepts.' There are three traditional points of the study and practice in Buddhism. They are:

KAI meaning precepts

JO meaning samadhi or zazen

E which is wisdom

Your name Ejo means 'Wisdom and Samadhi.' You already have two out of

three, and by adding *kai*, your name becomes impeccable. Not only that, Joshin's monk's name is Kado. Now your name is Kaido. They go well together. Kaido has one more 'i' than Kado, but I hope that 'i' is not your ego 'I'.

"Both you and Joshin have established Baltimore Zendo Shorin-ji and from now on, just march on, hand in hand."

#### *Doshin Gendo David Schubert*

*October 2, 1994*

Doshin began his practice at Hoen-ji in Syracuse, New York with Roko-san Sherry Chayat as his first Zen teacher. He will train for three years at Dai Bosatsu with Eido Roshi who officiated at his ordination. Eido Roshi gave him the monks name of GENDO. The *gen* comes from Gempo Roshi's name and the *do* from Eido; thus it means "Profound Way."

Roko-san Sherry Chayat read from a text excerpted below:

"Just four years ago, you came to the Zen Center of Syracuse for the first time. It was an October evening a few days before your thirtieth birthday. After some very brief instruction, you stayed on to sit with the sangha that evening, and you never really left. I still remember the feeling I had when you came for a Dharma interview a few weeks later: the thrill of recognition, of karmic certainty that you would become a monk — indeed that you had been on this path before.

"From the beginning, yours was a rock-steady presence at Hoen-ji. Inconspicuously, you cleaned, organized, transported, provided food; before a request could be formulated, it had been taken care of. You began to attend our weekend sesshins and three years ago, your first Golden Wind sesshin at Dai Bosatsu Zendo. At our three-day Sesshin last November, you took the precepts. I gave you the name Doshin — "Heart of the Way" as an acknowledgment of your unswerving resolve. Truly, if you have a heart for the Way, then no matter how arduous the circumstances, no matter how difficult the struggle, you will be undeterred.

"However endless the Buddha's Way is, I vow to follow it. Your steps upon this way did not begin four years ago, and they will not end three years from now. Lifetime after lifetime, holding nothing back, devoting yourself with the very last drop of your being to the Buddha-Dharma. This is nothing but *doshin*."

## The Founders' Hall Altar

On the last day of Spring Kessei, July 4, 1994, the dedication ceremony for the Founders' Hall Altar at Dai Bosatsu Zendo was held. The ceremony was attended by Roshi and Aiho-san, kessei students, guests and sesshin participants. The altar was constructed in the dokusan room of the monastery, and there we will preserve for the future a collection of documents and objects from the pioneers of Zen in America: Nyogen Senzaki's scrolls, letters, photographs; Soen Nakagawa Roshi's correspondence, calligraphy, and ceremonial robes; altar objects from Soyen Shaku, Gempo Roshi, Yasutani Roshi, D.T. Suzuki and many others.

In the dedication (to the right), we called the names of many of the Zen pioneers in the West. Some are well-known to our sangha through their stories in *Namu Dai Bosa*, such as Mitta Kutsu Soen (Nakagawa Roshi), Choro-an Nyogen (Senzaki), Shujoin Jimmy Seigando (Jimmy Tanahashi), D.T. Suzuki and Chester Carlson. Others include:

- Hakuun Shitsu Ryoko (Yasutani Roshi) a Soto priest and friend of Soen Roshi and a teacher of Eido Roshi.
- Yasutani Roshi traveled extensively in the United States conducting sesshins.
- Rainan Shitsu Taiko, the abbot of Myoshin-ji Monastery for ten years in the '50s and '60s, came to America when he was 90. Eido Roshi, on his first trip to the U.S. mainland, accompanied him to Hawaii in 1960, acting as his *inji* and translator.
- Muin Ken Itsugai (Kajiura Roshi), Tani Kogetsu Roshi's teacher and abbot of Shogen-ji Monastery, Gifu Japan. He visited DBZ on October 5, 1976.
- Sokei An Shigetsu (Sasaki Roshi), a Zen pioneer in the 1930s in New York City, founded the First Zen Institute. The karmic connection with Sokeian's student, Dr. Henry Platov, and his students continues as Roshi conducts sesshins in Zurich for his group.
- Kansho Ken Zenkei (Shibayama Roshi), the Abbot of Nanzen-ji Monastery and head of the Rinzaï temples of Japan, visited Shobo-ji in 1968 but passed away before DBZ was opened.
- Tsusen Do Mumon (Yamada Roshi), head of Myoshin-ji (Rinzaï head-quarters), brought sixty monks to Dai Bosatsu for the October 1976 Sesshin.
- Ranko Ken Isshu (Miura Roshi), one of the first generation of Japanese Roshis to come to New York City, had a small Zen group on East 72nd Street.
- Zenju Myoshin Nanshin Okamoto befriended Eido Roshi and Tani Roshi in the early sixties. He founded the Rinzaï Zen Center of Los Angeles.
- William H. Johnstone was chairman of the Building committee; his brilliant financial management and heartfelt concern helped establish DBZ.
- Davis Hamerstrom was the architect of the monastery.

We bow with deep reverence to this first and second generation of teachers, patrons, and students of the Dharma. With deep gratitude, we acknowledge that without their guidance, perhaps we would not be practicing the Dharma in this impeccable way today. And also we should remember:

"The greatest significance of International Dai Bosatsu Zendo Kongo-ji is that it has been established through the combined effort and ceaseless concern of all known and unknown teachers and students, brothers and sisters. I put my palms together and bow to all

## Founders' Hall Altar Dedication

The waves of life and death are manifest  
in the great ocean of Shunyata.

The tranquility of Nirvana transcends past, present, and future.  
On this Fourth Day of July, Nineteen Hundred and Ninety-four  
Opening the Founders' Hall of Dai Bosatsu Zendo Kongo-Ji,  
Offering incense, flowers, candlelight and pure water  
With the chanting of the Great Compassionate Dharani,

Let us dedicate to:

Tozu Kaisan Mitta Kutsu Soen Zenji Dai Osho  
Tozu Innen Kaisan Choro-An Nyogen Zenji Dai Osho  
Tozu Kaiki Daitoku-in Chester Carlson Dai Koji  
Tozu Innen Kaiki Shujo-in Jimmy Seigando Koji

Let us also dedicate to:

Ryoga Kutsu Soyen Zenji Dai Osho  
Hannya Kutsu Gempo Zenji Dai Osho  
Hakuun Shitsu Ryoko Zenji Dai Osho  
Rainan Shitsu Taiko Zenji Dai Osho  
Muin Ken Itsugai Zenji Dai Osho  
Sokei An Shigetsu Zenji Dai Osho  
Kansho Ken Zenkei Zenji Dai Osho  
Tsusen Do Mumon Zenji Dai Osho  
Ranko Ken Isshu Zenji Dai Osho  
Zenju Myoshin Nanshin Okamoto Zenji Dai Osho  
Shunryu Suzuki Zenji Dai Osho  
Yafuryu An D.T. Suzuki Dai Koji  
Daihi Ken Kan Nyo Shubin Daishi  
Reiseki William H. Johnstone Koji  
Sansui Davis Hamerstrom Koji

Past, present, future, all Buddhas, Bodhisattvas,

All Patriarchs Dai Osho,

All known and unknown deceased Dharma Brothers and Sisters,  
Lowering our heads and asking your protection and encouragement

In pursuing the Great Way,

Let True Dharma Continue,

Universal Sangha Relation,

International Dai Bosatsu Zendo

Become Complete.

## Jukai 1994

The third Jukai Ceremony of the Zen Studies Society was held on November 5, the last day of Harvest Sesshin at Dai Bosatsu Zendo. Each student made the commitment to follow the Buddha's way, receiving a *Rakusu* and a *Dharma name* which reflects the many facets of Buddha Dharma. As Roshi has said, "The Dharma name you receive now is your name, but it will also be shared by everyone since it is the one manifestation of the incomparably profound, minutely subtle Dharma. Please practice hard to live up to this Dharma name as a newly born Buddhist."

During the ceremony, he emphasized the guidelines of the six paramitas for all to examine carefully and practice.

1. To be generous in all things, words and action
2. To keep the ten precepts
3. To be patient
4. To be diligent
5. To do zazen
6. To have lucid insight.

Many family and friends joined the sixty-three sesshin participants in witnessing the ceremony.

Congratulations to the twenty-one students who formally took Jukai with Eido Shimano Roshi, becoming Buddhists. Receiving the precepts according to the Rinzai Zen Buddhist tradition, Roshi gave them the following Dharma names:

Name	Dharma Name	Meaning
Holly Berkley	Tsuboh	Capital of the Dharma
Jerry Casserly	Zenpo	Excellent Dharma
Micheline Filippone	Hoko	Radiating the Light
Katherine Griffith	Senshin	Purifying the Heart
Joe Harkness	Genjo	Fundamental Purity
Steve Hartstack	Reiun	Spiritual Cloud
Marc Hendler	Ippo	One Peak
Tim Lacy	Tendo	Celestial Youth
Jeffrey Latini	Jikyu	Compassionate Rest
Andrea Masters	Kokin	Ancient Harp
Laurence McKisson	Enzan	Distant Mountains
Kimie Nakajima	Jito	Compassionate Staff (with which to save all beings)
Michael Olsen	Tozen	Dharma Transmission from the East
Fran Perillo	Hotto	Dharma Lamp
Todd Pittman	Mujin	Inexhaustibility
Liz Potter	E-kun	Fragrant Wisdom
Nick Proferes	Sokko	Cultivating the Breath
Eddie Rosenthal	Zuigan	Auspicious Cliff
Paul Sagerman	Dai-o	Great Accord
Roland Sugimoto	Rinden	Transmission to the Next (Lindenbaum-Bodhitree)
Hiro Tanaka	Sangen	Strive for Profoundity

of my beloved sangha and Dharma friends, especially to the resident students of Dai Bosatsu Zendo who have helped me to keep going at the most critical times. The transmission of the Dharma was very much aided by their dedication." \*

### 1994 Fall Kessei/Ango

Kessei signing-in ceremony was held on September 8, 1994, with a teisho on Dogen's Shobogenzo by Eido Roshi. This year, the fall training period brings together a large and dedicated group of students. There are ten ordained monks and nuns in residence: Jiro Andy Afbale (General Manager), Seigan Ed Glassing (Shikaryo), Daijo Brian Cobb, Ejo Chris Cotsonis, Fujin Attale Formhals, Gentetsu Steven Grant, who joins us for three months from a Seattle sangha, Yuko Hamada, an Obaku monk from Japan, Seiko Susan Morningstar, Doshin David Schubert, and Shokan Marcel Urech, a Soto monk from Switzerland.

Residents include: Yugen Koen van Wijngaarden, Subaru Salvadore Chirvai, Chisho Fusaye Maas, Tozen Michael Olsen, Andrew Gregory, Jikyu Jeffrey Latini, and Sangen Hiro Tanaka. New Kessei students include: Ed Farry, Peter Geraghty, Christopher Pallm, and Carter Wilson.

On September 28, 1994, the middle day of Golden Wind sesshin, Seigan Fudo commemorated his three-year anniversary since his ordination as a Rinzai Zen Monk with a Dharma talk. Roshi read a letter of congratulations. A formal acknowledgment ceremony of his one thousand days will take place during the Winter Weekend Sesshin, February, 1995.

### Five-Day Sesshin

For the past several years, Rev. Sogen Yamakawa (Kokoku-ji Osho) has led a group of monks from Shogen-ji Monastery in Gifu, Japan to Dai Bosatsu Zendo to attend sesshin. Rev. Yamakawa received Dharma transmission from Tani Kogetsu Roshi last year, and is now called Shinmei Roshi. This year twenty monks joined our sangha for the Five-Day Summer Sesshin, August 1-6. Eido Roshi and Shinmei Roshi gave teisho on alternate days and dokusan with both teachers was held. On the last day of sesshin, Ejo Chris Cotsonis was ordained, and a traditional memorial service for Tani Roshi's sister was conducted by Shinmei Roshi. We learn so much from our Japanese Dharma brothers, and appreciate their traveling such a long time and distance for this Dharma exchange.

## Obon 1994

### Verse of Commemoration

Gone in the depths in the waves of the oceans,  
 Hundreds of thousands of soldiers, both enemies and  
 allies, sacrificed their lives.  
 Half a century has passed in deep lament.  
 At last the foundation of peace is firmly anchored.  
 But alas, to whom can I tell this good news.

This year's OBON ceremony was held August 13-14, and we commemorated the ending of WWII. Over a hundred people came for the ceremony of remembering those who have passed away, which included a special dedication for those who died during the war. Eido Roshi conducted the ceremony and gave a Dharma talk citing the verse above which he wrote. Fujin's flute music on the lake was a poignant farewell accompaniment to sparkling lanterns. Obon is a time of offering, and we extend our gratitude to Aiho-san Y. Shimano who served as head tenzo in organizing, shopping and preparing the traditional Obon dinner and breakfast.

### Healing & Wellness Retreats

This summer Dai Bosatsu Zendo sponsored two Healing and Wellness retreats for HIV positive people. Over ninety participants practiced a schedule which included full orientation, introduction to Zazen, Zazen, morning service, hikes, yoga classes, macrobiotic cooking classes and individual body work.

During the August retreat, a special O-Bon service was conducted by Seigan, Daijo and Seiko, dedicated to all who have died of AIDS. It was a beautiful and intense evening, heightened by the full moon piercing through low clouds and 50 lanterns floating in a single row across the lake.

For many participants, this was an evening of remembering, acceptance, letting go, and love for those who have departed and those still with us.

A special thanks to the coordinators of the group: Ron Duran, Ralph Elia, Lou Miller, James Wentzy and Scott Biscione. Thanks also to the bodyworkers and healers who donated their time and gifts: Carol Lindsey, Tsuboh Holly Berkley, Petra Wilch, Joan Weinstein, Anna

Roytman, Michal Briskman, John Tamayo, Maurice Touli, Keith Wilson, David Schoenberg, Marion Blique, Prima for her yoga classes and Patrick Donnelly from the Whole foods project, for his cooking classes.

### Open Space Groups

Dai Bosatsu Zendo had one of its busiest summers ever, with individual guests and group retreats. DBZ sponsors an Open Space Program which encourages unaffiliated groups to hold workshops and programs at the guest house and the monastery, giving participants an opportunity to experience authentic Rinzaï Zen practice. Response to this program has been so positive this year that many weekends, every room was booked, with multiple workshops taking place. In addition to our own Introduction to Zen weekends, this summer's groups included: an Ohashiatsu 10-day intensive workshop, several AA Twelve-Step retreats led by Boun Nancy Berg, two Yoga-in-the-Mountains retreats led by Yoga teachers Diana Treglia and Judi DeCresenzo, Lawrence Galante's Tai Chi Workshop, and Pauline Sasaki's Quantum Shiatsu workshop.

## The Founders Hall Contributors List

Dai Bosatsu Zendo would like to sincerely thank the following people for their donations toward the Founders hall. Their generous support has helped in the construction of the Altar and the preservation of letters, documents, photographs, and other precious Dharma objects. With our palms together, Gassho.

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(more than \$1000)

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List reflects through October 27, 1994

# The Lights of O-BON

by Jiro Andy Afable

A few days before Obon, the lanterns were brought down from the attic, to renew their shades before the evening of the Obon festival. Most of the shades were intact, with the names of the dead that had been written on them the previous year. The renewal of the rice-paper shades is a yearly chore, part of the preparation for the lighting of the lanterns and their being set adrift on Beecher Lake. The old paper is ripped off, and new paper is stretched taut around the frames. New candles are set on the base of the lantern. The lanterns are stacked in the foyer, and as the guests arrive, they pick a lantern and sit by a table to write the names of their dead.

On the day of Obon, August 13, the rain fell steadily through the afternoon then lightened to an evening drizzle. Quite a few of the guests arrived late, for Obon was also the day of the '94 Woodstock Festival, the much-publicized re-gathering of the "Woodstock Nation". The guests registered, then went to the foyer, where a table was set up with calligraphy ink and brushes. They took a lantern, and wrote the names of their dead on the rice paper. Our Japanese guests who wrote in Kanji had the knack of writing their characters perfectly with a calligraphy brush — they wrote in neat columns, writing in a script that most of us could not understand. On pads of paper, the names of the dead were written again to make up the list for the evening service dedication.

The conversation in the foyer was muted as people wrote names on the lanterns. Remembering the dead is a conscious act. A list is seemingly complete, only to become longer as a parent or child remembers someone who was left out. A few remembered their pets; their lanterns had fanciful drawings of a cat or dog.

Memorial poems were written to fill the blank sides of the lanterns. As I wrote on my lantern, I was surprised at how long a list I had. Relatives and friends I had forgotten were revived; the dead, for the time being, became animate.

I remember Roshi's talk, given ten years or so ago, at an earlier Obon. He said that we think of hungry ghosts existing only in the realm of the dead, but added that we, the living, are hungry ghosts as well. There is something dreamlike and ghostly about our pursuits, and much of our hunger is our wish to break bread with the dead. It is fitting that Obon is a festival, with a feast preceding the evening memorial service and the release of the lanterns to the lake.

Aiho-San, as she has been for years, was our Obon Tenzo (cook) this year. She also prepared our food offerings on the altar in the Dharma Hall. Though it was raining, there was a festive air in the dining room. The talk was lively; for the families, and for the people who recognized each other from previous Obons, the late afternoon dinner was a reunion.

During this year's Obon evening service, Roshi memorialized the war dead, telling us that in Japan, the 49th year was used to commemorate the 50th anniversary of events. Many of our guests were Japanese; a few of our American guests were veterans of World War II. Many of us were immigrants, from Europe and Asia, with our own memories of the War. Roshi then read the names of the dead written in Kanji, and I followed by reading the names written in English. My list started off with the names of people buried in our Sangha Meadow, followed by the names written down earlier in the foyer.

There were close to six hundred names, and many of them were the ancestors of our sangha. The names we recited were in fact our collective lineage, all of us, who had come from all over the world to this Catskill forest, to remember our dead.

The rain stopped as the service ended, and we put on our shoes to carry our lanterns to the lake. The procession began. Candlelight shone through the shades and illuminated the names. In single file, we walked to the dock, our path lit by torches planted beside Beecher House. The lanterns were loaded into the boats, and the boats headed for the southern end of the lake, towards the bridge. It was a windy night. As the lanterns were released, Fujin, in one of the boats, began to play Faure's *Fantasia* on her flute.

Earlier this year, I had attended a burial service in Sangha Meadow officiated by Seiko. We had stretched out a white square of cotton fabric over the funeral pit. On this cloth, we poured out the ash, and then purified the ash with sea salt and spring water. We lowered the cloth by its corners, then neatly folded the corners over the ash. We chanted the Heart Sutra, and continued chanting as we shoveled the earth back, returning it to its source. When the ground was level once again, we planted our sticks of incense into the soft earth. The ritual we performed, and its association with a purging fire, spoke of a finality, a great divide.

The mood of Obon is comforting; the burden of grief is not heavy, and one feels, for a moment, that the living are assuaged and the dead appeased. The sight of flickering lights across the lake, floating on unseen water, is magical, like a child's first glimpse of fireflies or twinkling stars. From somewhere in the dark, across the water, came flute music. The wind was blowing from the south, from the bridge. It did not matter that some of the candles guttered in the wind, and were snuffed out as the lanterns were released. Our eyes were on the lanterns that stayed lit, and they carried our yearning as they sailed, vessels of light under a starless sky, past the Buddha, and then were gone, to the other shore.

# New York Zendo

# Dai Bosatsu Zendo

# 1 9 9 5 S C H E D U L E

4	Training period starts, teisho	JAN	15	Dai Bosatsu Zendo opens for guests
7	Japanese Zazenkai			
17 - 19	Nirvana Sesshin	FEB	23 - 26	Winter Weekend Sesshin
11	Japanese Zazenkai	MAR		
15	Teisho		24 - 26	Introductory Zen Workshop
17 - 19	Soen/Yasutani Roshi Sesshin			
8	All day sitting	APR	1	Spring Kessei/Ango begins
19	Teisho		8 - 15	Holy Days Sesshin
			27 - 30	Pine Planting Weekend Sesshin
3	Teisho	MAY	5 - 7	Introduction to Zen Weekend
5 - 7	Nyogen/Gempo Sesshin		12 - 14	12 - step Weekend
13	Japanese Zazenkai		27-Jun 3	Memorial Day Sesshin
7	Teisho			
10	Japanese Zazenkai	JUN	9 - 11	Healing and Wellness Retreat
17	All-Day Sit		16 - 18	12-step Workshop
15	Segaki Evening	JUL	1 - 8	Anniversary Sesshin
16 - 8/16	Close for Summer Interim		10	Spring Kessei/Ango ends
			29-31	12-step Workshop
17	Re-opens	AUG	1 - 6	Summer Five-Day Sesshin
			12 - 13	O-Bon
			19 - 22	Healing and Wellness Retreat
9	Japanese Zazenkai	SEP		
13	Teisho		6	Fall Kessei/Ango Begins
15 - 17	Anniversary Weekend Sesshin		23 - 30	Golden Wind Sesshin
4	Teisho	OCT	13 - 15	12-step Weekend
7	Japanese Zazenkai		20-22	Introductory Zen Workshop
21	All day sitting		28 - Nov 4	Harvest Sesshin
10 - 12	Soyen Shaku Kaigen Sesshin	NOV	17-19	Introductory Zen Workshop
15	Teisho		23 - 24	Thanksgiving Benefit Dinner
18	Japanese Zazenkai		Nov 30	Rohatsu Sesshin Eve
10	One-day Sesshin	DEC	Dec 1-8	Rohatsu Sesshin
31	New Years Eve Celebration		9	Fall Ango Ends

DAI BOSATSU ZENDO'S

## Rohatsu Sesshin

November 30 - December 8, 1994

## WinterWeekend Sesshin

February 23 - 26, 1995

**Dai Bosatsu Zendo**, located deep in the beautiful Catskill mountains invites you to join in our two upcoming winter sesshins: **Rohatsu** seven-day sesshin and the three-day 1995 **Winter Weekend** Sesshin.

Sesshin is an intense retreat where Zen students and practitioners come together for a silent week or full weekend of **zazen** (Zen meditation), **chanting, teisho** (Zen talks given by Eido Roshi), **dokusan** (private interviews with Eido Roshi), short work practice, three vegetarian meals a day, and an optional yoga class held twice daily.

For more information or to register, please call the office at DBZ:

Tel: (914) 439-4566

Fax: (914) 439-3119



The Zen Studies Society

Dai Bosatsu Zendo • Kongo-ji

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