



EIDO T. SHIMANO ROSHI, ABBOT

SPRING 1995

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

SOMETIMES"

This teisho was given by Eido Roshi at Dai Bosatsu Zendo on the opening night of Spring Kessei, April 1, 1995.

One day Master Dogen ascended the platform in the Dharma Hall and said to his monks:

*Sometimes I speak deeply of entering noumenon just wanting you to be in a peaceful state.
 Sometimes I set up teaching devices just wanting you to freely exercise mental powers.
 Sometimes I gallop way beyond the senses just wanting you to shed body and mind.
 Sometimes I enter into inner absorption just wanting you to pick up whatever you may.*

If someone suddenly were to come forth and ask me about transcending all this, I would say, "The dawn breeze polishes the dusky smoke clean, dimly the green mountain presents a picture."

He descended the platform and left the Dharma Hall.

One day Master Rinzai said to his monks:

*Sometimes I take away man and do not take away the surroundings.
 Sometimes I take away the surroundings and do not take away man.
 Sometimes I take away both man and the surroundings.
 Sometimes I take away neither man nor the surroundings.*

He then descended the platform and left the Dharma Hall.

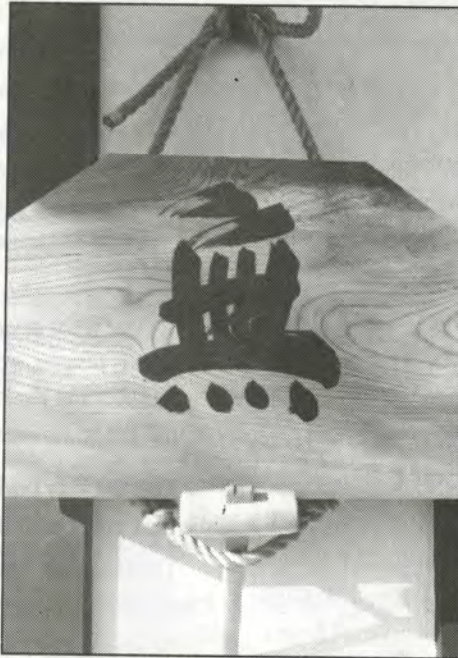


Photo by Sangen Hiro Tanaka

With this signing-in ceremony and the first striking of the new han, Spring Kessei of 1995 at Dai Bosatsu Zendo has now begun. A few students will join us later, but this is the Spring Kessei Sangha. As the saying goes, *ichi go ichi e* [unprecedented, unrepeatable]. For each kessei, each sesshin, and each day, the faces are different. And yet, each day, every sesshin and every kessei continues year after year, since Shakyamuni's time. No matter what happens, in one form or another, this tradition of gathering together twice a year for the training period will continue.

Today I chose two interesting cases from Dogen and Rinzai. Both of them mentioned "sometimes" four times. We speak of Soto Zen Buddhism or Rinzai Zen Buddhism. This is not a comparison but different styles of teaching. Although I consider myself a carrier of Rinzai lineage, I studied Soto Zen Buddhism with Yasutani Roshi for a few years.

After many years of practice I have come to this conclusion: the best practice is neither koan nor shikantaza. The best practice is Shikan-Mu. I cannot find a better, more effective practice than this.

We often say that all koans are manifestations of Mu. However, koans are diversities or trivials while Mu is unity and essentials. Yet for some mysterious reason, the Rinzai

Zen tradition does koans, one after another. In short, trivials after trivials are regarded as important.

On the other hand, in Soto Zen Buddhism, just sitting, called shikantaza, is the natural manifestation of This Matter. Therefore we don't have to strive, just sit. What happens during so-called shikantaza is that our mental activities are caught by going from one thought to another. Even though our body looks like it is doing zazen, our mind and our heart are somewhere else. This is the weak point of shikantaza.

When we do Mu practice, there is concentration, there is simplicity, there is directness, and there is something to depend on: MU, breath after breath. The journey is more important than the

destination, but we modern people think that the destination is more important than the journey.

Shikan-Mu is the journey and at the same time Shikan-Mu, each breath, is the destination. This is why I say, "The real is not rational." Our rational thinking goes, "There is a journey, a process, and at the end of the journey, there is a goal, the destination." Dogen said:

*Sometimes I speak deeply of entering the noumenon
just wanting you to be in the peaceful state.*

This "sometimes" is different from our daily sometimes. Daily sometimes goes something like this: "Sometimes my zazen is good, but sometimes my zazen is not good." In the texts both Dogen's and Rinzai's, "sometimes" actually means: being time, as in Dogen's work *Being Time*. It does not mean "occasionally," but being time, or timeless time.

The word noumenon is a philosophical term. (In Kantian philosophy, an object reached by intellectual intuition without the aid of the senses, opposite to phenomenon.) Perhaps it is inappropriate to use it in a Buddhist text. It implies that there is some kind of entity, while Buddhists say that everything is just temporary phenomena; no fixed entity exists. Using this term is a little misleading. I would translate it as:

"Sometimes I speak deeply about the universal principle, hoping that you understand that we have body and mind and that they are not separate. We have both intellect and emotion; we cannot ignore either one. If we ignore either emotion or intellect, the peaceful state cannot be attained."

Gempo Roshi often said, "A human being is a being of emotion." Emotion means that there are feelings which might be hurt; there is pride; there is greed; there is envy; there is jealousy; there is ego and there are many other things. You cannot simply solve your problems with intellect alone; intellect is important but emotion is equally important.

Sometimes Dogen speaks in depth about the universal principle that human beings have a body, mind, intellect and emotion. Guilt or sin, again, it is not at all bad. This is a quote from Soen Roshi: "There is nothing in this world which is not important, and there is nothing in this world which could be regarded as bad."

When this is understood, then the peaceful state, which we all so badly want, will be with us. The moment we set up discriminating mind or a dualistic view, then peace will be gone.

*Sometimes I set up teaching devices
just wanting you to freely exercise mental powers.*

Everyone has excellent ability, but many of those abilities are not yet cultivated or discovered. Dogen set up teaching devices, just wanting his students to freely exercise their hidden or uncultivated abilities. Dogen continued and said:

*Sometimes I gallop way beyond the senses,
leaving no trace, just wanting you to shed body and mind.*

Dogen emphasizes this point, again and again. It is here where we modern people have such great, idealistic attachment. We think that it must be really great "to shed body and mind." At the same time, we also have the completely opposite attachment, that is: **me** my mind is the most important, therefore, it must not be shed. This is a huge dilemma and our greatest struggle. The reality is one thing, and our idea is another. We deceive ourselves, day after day, sesshin after sesshin, hoping for some kind of miracle. That is to say, that it will only be necessary to shed body and mind for a short while, then it will be "refunded". Many Zen students throughout the world think that way. Zen teachers have responsibilities. If a teacher does not know this point, naturally his students will not see it. There are plenty, of so-called teachers who do not know this, and who are deceiving themselves by saying that body and mind can be shed, must be shed, ought to be shed for good. What does that mean?

*Sometimes I enter into inner absorption
just wanting you to pick up whatever you may.*

Dogen is saying, "Sometimes I enter into deep samadhi and become the universe itself." Whether he says so, or not, we cannot be otherwise but the universe itself and you can pick up whatever is useful for your activities. Dogen mentions four different "sometimes," and then he continues:

*If someone suddenly were to come forth and
ask me what about transcending all this,
then I, Dogen, would say, "The dawn breeze
polishes the dusky smoke clean, dimly
the green mountain presents a picture."*

This is a very poetic way to express it. Gutei lifts his finger. I say the best practice Shikan-MUUUUU, transcending all.

The other day when I was in New York City I received a fax from Christopher. Let me read:

"Roshi, today I was in the Livingston Manor Post Office on the weekly town trip for DBZ. The office needed stamps, especially in the amount of twenty-one cents. So I asked for twenty-one cent stamps, and this is what I received. Have you seen them? Chester Carlson stamps in the denomination of twenty-one cents. One of the people, instrumental in the foundation of this DBZ mandala, on a U.S. postage stamp! And on the twenty-first day of each month, we celebrate this amazing DBZ mandala every month. WOW!"

I vividly remember the best thing Chester Carlson ever said to me. I was still living at West End Avenue and 81st Street. We did not know each other well at that time. I did not know that he was the inventor of Xerography or that he and his wife lived in Rochester.

He seemed to be a gentleman, a very decent man who came to our zendo from time to time to do zazen. One day he called and asked if he could come over to talk. It was in the afternoon. I served tea. The first thing he said was, "You came all the way from Japan to teach zazen for the Americans, but we Americans do not do anything for you. My wife and I discussed this matter and we would like to make a contribution." I said, "Thank you," thinking that maybe he will give us five hundred or one thousand dollars. When he mentioned the amount, it was amazing. However, the most impressive statement which I heard from him throughout our acquaintance was this, "You came all the way from Japan to teach zazen for the Americans, but we Americans do not do anything for you. My wife and I discussed this matter and we would like to help you." This was the beginning of Shobo-ji and Dai Bosatsu Zendo.

Chester Carlson suddenly appears on the twenty-one cent stamp. It seems that a postcard is only twenty cents. So there is no specific reason for a twenty-one cent stamp. WOW. For almost twenty years, we have celebrated Dai Bosatsu Mandala Day on the twenty-first day of each month. When the weather is fine we go to Sangha Meadow, and when it is not, we chant *Namu Kara Tan No* and *Namu Dai Bosa* in the Founders' Hall.

So some people may call it a coincidence, some may call it synchronicity, but I call it WOW! It is really WOW! There is no explanation, just amazement. WOW! So, Dogen said:

*If someone suddenly were to come forth and ask me,
"What about transcending all this?" I, Dogen, would say,
"The dawn breeze polishes the dusky smoke clean,
dimly the green mountain presents a picture."*

No good! Not yet! He should have said WOW. That is IT. Or MUUUUUU. Everybody says, "Master Dogen... Master Dogen... Master Dogen..." Yes, he is a great master but even Dogen is not yet. Not to speak of the rest of the Zen teachers. We must have a discerning eye.

Rinzai said:

*Sometimes I take away man
and do not take away the surroundings.*

Of course in the original Chinese text of the Rinzai Roku, there is no subject: that is, "I." But when we translate Chinese or Japanese into English, we have to follow the rule that says a subject is indispensable. So "I" is added. Suppose I read it without the I, it would go something like this: "Sometimes taking away the man and not taking away the surroundings."

That is perhaps better. It means the "taking away" of my so-called, self-consciousness or the concept of separate entity which is called "me... me... me," which seems so different from we.

I was talking with Roko the other day. There are many problems between East and West. One problem that she pointed out was the



difference between me and we. Here in the West it is "me", there in the Orient, it is "we." It is just a cultural gap. We cannot say which is better or which is worse. From the point of view of independence, "me" is perhaps better; from the point of view of togetherness, "we" may be better. Because of our education and brain-washing for so many years, we cannot easily change this me-me attitude. We cannot easily change the attitude of taking things for granted. It may take a couple of centuries or more to change from "me" to "we" or to change taking-for-granted to being grateful. For this reason, I often say that to introduce Zen from East to West is a difficult task, but it is badly needed.

Another example of the East/West exchange is the introduction of Western science and medicine to the East. In many cases, it is very effective and much needed, especially for underdeveloped countries. Western medicine may have an immediate effect on the symptoms, but Chinese medicine changes the whole system, though it may take longer to work. It may also take a long time, to change our concept from "me" to "we": one century... two centuries... three centuries... or even five centuries. It can be done; this is just a beginning. This complete denial of so-called me, is Rinzai's "Sometimes taking away man." He continued:

*Sometimes, take away surroundings
and do not take away man.*

It can be said, "Above the heaven, beneath the earth, I alone am the World-Honored One."

When one flower blooms, the entire universe blooms. It seems like an irrational statement, but you may have noticed that one person's bad mood can easily effect the entire sangha. One individual's good, cheerful mood makes the entire sangha cheerful. This morning, I said clearly one "Good Morning." "Good Morning" said with energy can set the entire day. In that sense, you can understand "When one flower blooms, the entire universe blooms." If you do not understand this point, you do not understand Zen Buddhism at all.

My ordination teacher once told me, "You are not good for anything, except when you say HAI.

I love that." I have never heard such a HAI in my thirty years of American life. So this year someone please say "HAI."

Zen is a practical, pragmatic, day-after-day matter. If you can say WOW, why can't you say HAI. "You are not good in anything except HAI." At least, I said to him, HAI. Needless to say I am not talking about my past. Needless to say I am asking you to master it. Otherwise, there is no point in doing sesshin or kessei. Right? Everyone: HAI.

Sometimes taking away both man and surroundings.

Rinzai is saying: sometimes there is no man, there is no zazen, there is no cushion, there is no time, there is no space, there is simply NO NO NO. Sometimes not even no-concept, no-notion, not-even-NO, he means that NO. With that experience of NO, Rinzai then says:

Sometimes taking away neither man nor the surroundings.

I am me, you are you, and we are we. The tenzo-san is tenzo-san, The zomu-san is zomu-san, the inji-san is inji-san, the jikijitsu-san is jikijitsu-san, and we are all harmoniously happy. It is the last picture of the Ten Ox-herding Pictures. The man goes to the market. He is buying things from the market and carrying his sake bottle. Before that picture, there was only a circle representing no-thing, no-him, no-ox, no-picture, no-nothing.

Sometimes taking away both man and surroundings, and after that, neither man nor surroundings are taken away.

Just ordinary, happy, harmonious. True harmony can only come through complete negation. In other words, the realization of no-ness. This is what we are doing in MU. Pragmatically speaking, when doing shikantaza on the cushion, can you save all sentient beings? NO. Another question: if you pass hundreds of koans, can you save all sentient beings? NO. Then why do we say: "Shujo muhen seigan do?" What is the way to save all beings? "However innumerable all beings are I vow to save them all." If you VOW, there is only one thing to do: MU. Continue, continue, continue, Shikan-Mu. Zazen or Zen practice is not a koan game nor day-dreaming. It is simply self-realization. Without THIS, it is a dead act.

Nowadays teachers will not say this, thus deceiving their students, and those students then deceive their students. It is getting worse and worse. There is no Zen teacher in America, so far as I can see. I am sure this will make some Zen teachers unhappy, but I'm sure others will agree with me if they have a discerning eye.

What I have just said is the clear direction without deception, and this is what we are going to practice during this Spring Kessei. ▲

A REMEMBRANCE OF

KOGETSU TANI ROSHI



Photo by Kobin Yukawa

Kogetsu Tani Roshi, the Abbot of Shogen-ji Monastery in Gifu Prefecture, Japan, passed away on November 21, 1994, at the age of sixty-three. Kogetsu Roshi and Eido Roshi had known each other for over forty years. The following is a biographical sketch and remembrance by Eido Roshi of this fine Zen teacher and friend sanghas in America, Japan, and Europe.

My good friend Kogetsu Tani Roshi was born on October 2, 1931, which is the memorial day of Shuho Myocho Zenji (Daito Kokushi), the founder of Dai Tokuji Monastery in Kyoto. According to our lineage (Tei Dai Denpo), Shuho Myocho Zenji was the teacher of Kanzan Egen Zenji. 1931 marked the 600th anniversary of Kanzan Egen Zenji's move from Kyoto to Gifu to do a private retreat. It was during the sesshin commemorating the 600th Anniversary of Kanzan Egen's death that Kogetsu Roshi and I met for the first time. There were so many "synchronicities" in our relationship, that I felt as if there must have been a deep karmic connection between us.

Born the son of a Rinzai Zen priest in a small mountain temple called Rinsen-ji, in Wakayama Prefecture, he was only six years old when his father suddenly passed away. As a widow, his mother could no longer stay in the temple, and left with her young son and daughter to search for work to support them. Because of pre-war difficulties, she sent her son to a nearby temple called Muryo-ji. Although not yet

ordained, he became an apprentice of the temple, and went to high school from there. During his high school years, his mother passed away leaving the two children alone.

After his graduation, Kogetsu Roshi was sent to Kokoku-ji temple and was ordained by the abbot, Rev. Furukawa, who had been a student of Gempo Roshi at Ryutaku-ji, and almost became Gempo's Roshi's Dharma heir. This was one of our many dharma/karma connections. Kogetsu Roshi trained at Shogen-ji Monastery, during the same time period that I was at Heirin-ji Monastery. The abbots of both these monasteries are Dharma heirs of Isei Roshi of Shogen-ji. Another mandala existed even before we had met and begun to know each other more deeply. Also Kogetsu Roshi's Dharma brother, Rev. Myogi Higashi, who was ordained with him at Kokoku-ji, trained under Soen Roshi at Ryutaku-ji while I was there. The Rev. Okamoto of Los Angeles, who took care of Kogetsu Roshi during the 1960's, also took care of me in Hawaii in the early 1960's. I could add more "coincidences" to our karmic net, but it would become quite complicated.

During the mid-1960's, Kogetsu Roshi and I got to know each other in Los Angeles. Kogetsu Roshi was residing at Rev. Okamoto's house and running a small Zen group. We shaved each other's heads; we drove around in his Volkswagen and we sat zazen together. As two young Japanese monks in a new country, it was very easy to become close friends and that friendship lasted until his death.

After I moved to New York City, whenever I went to Los Angeles to do sesshin with Nyogen Senzaki's students, either with Soen Roshi or Yasutani Roshi, Kogetsu Roshi would join us. He was quite content in California, but returned to Japan when his teacher, Itsugai Roshi, became ill. Shortly thereafter he became his Dharma heir and assumed the responsibilities as abbot of Shogen-ji.

Whenever I went to Japan, I would visit him at Shogen-ji or Kokoku-ji. In 1989, when I was considering where to take a sabbatical, the first person who came to my mind was Kogetsu Roshi, as he also was the president of Shogen Junior College. Aiho and I went to Gifu and stayed at a nearby temple, while I taught courses at the college. This was the beginning of my annual teaching commitment in Japan. The day we arrived in Gifu, Kogetsu Roshi came to meet us at the train station, a rare gesture of friendship for such a busy man. He extended his kindness during our stay by introducing us to his many friends. Because of his thoughtfulness and care, by the end of the year, Gifu felt like my home. When we left to return to New York, he even took the time to accompany us to the airport in Tokyo.

Kogetsu Roshi visited Dai Bosatsu Zendo many times, the first visit was in 1976. The Five-Day Summer Sesshin in 1989 was unforgettable; his sister was dying of cancer at the time. A few days before his scheduled departure to New York, her doctor said that she

would die within a week, and advised him to remain with her as her only kin. Kogetsu Roshi replied, "I have promised to bring my monks to sesshin in New York. The Dharma relationship is more important and will be of greater benefit to my sister." Then he arranged for her funeral service and came to Dai Bosatsu.

During the sesshin, his sister passed away, coincidentally on the same day as his mother. He gave a special teisho on his mother's memorial day. During his talk that afternoon, two bats flew into the Dharma Hall, circled around the ceiling, perched on the window ledge until his teisho was over, and then departed. This was an unprecedented event, and some speculated that it may be his parents, while others interpreted the pair to be his mother and sister.

During that sesshin, we held Dai Bosatsu Day (usually held on the 4th of the month) on the morning of August 8th. As we returned from Sangha Meadow at dawn, we stopped at Beecher Lake. According to tradition, I stood on the dock facing the bronze Buddha on the other shore. Nearly one hundred students were chanting *Namu Dai Bosa* as they faced Mount Dai Bosatsu. Kogetsu Roshi approached and I gestured for him to join me. Through the mist, the sun appeared; at that moment we bowed together, and Mr. Yukawa took the remarkable photo that has been seen by people all over the world.

Throughout the years, we were good Dharma partners. He and I have met in locations all over the world including Japan, Los Angeles, New York, Switzerland, Saipan, and Italy. Our conversation and greatest concern repeatedly centered on the future of Zen in the West in the twenty-first century. These conversations led to concrete actions. In the last few years, Kogetsu Roshi founded two zendos: The Rinzaï Zen Temple of Los Angeles and Shogen Dojo in Zurich, Switzerland. Before his death, he acknowledged his long-time student, Sogen Yamakawa, who was serving as the abbot of Kokoku-ji, as his Dharma heir.

Kogetsu Roshi was planning to come to Dai Bosatsu with his monks for the 1994 Summer Sesshin in August, but canceled his trip after he became concerned about the state of his health. In July, Aiho met him in Japan, where he was hosting a gathering at one of the hot springs; that became his last public appearance. I was to meet him in Switzerland, after DBZ's sesshin was over, but as it happened, this too was not possible.

Sogen Roshi was the leader of the Shogen-ji monks during the Five-day Sesshin and told me at that time that Kogetsu Roshi had stomach cancer and was going to have surgery. Every night after zazen, he called Shogen-ji, and we spoke about the future. On August 6th, Kogetsu Roshi went into the hospital. The results were not made public. We knew it was serious, because after the operation, he was not released.

In October, I planned to go to Japan to attend the 40th Anniver-

sary of Shogen Junior College, however when I received phone calls from Sogen Roshi, other concerned friends and finally Kogetsu Roshi, I knew he must not have long to live. I left immediately after Golden Wind Sesshin to see him. At the hospital, he asked me to meet his doctor who told me that my friend would pass away before the end of the year. Kogetsu Roshi said to me, "Now you know everything. It is my karma." I shall never forget his face as he lay on the hospital bed.

In November, when no one was around, he composed a formal farewell poem. In the Rinzai tradition, this is how some Zen masters express their understanding. After his death, the paper was found and the verse reads:

*Cultivating the clouds,
fishing the moon,
sixty-three years have passed
Now I know clearly
there is no life, no death.*

Later, I was told that from his bed, two days before his departure, he said to his attendant monk:

*What a clumsy attempt at life
Nothing has been accomplished
HA HA HA*

His accomplishments were many. Kogetsu Roshi's generosity and concern for others was boundless. On Christmas day, his funeral was held at Shogen-ji. Over two thousand people gathered to say farewell.

Daito Kokushi once said, "Parted from each other for eons, yet not even a single moment separated. "If I must choose a farewell verse for him, I would take this one, without hesitation. It is here that the intimate, inseparable unity between us exists, and it is here that our everlasting friendship can be found. ▲

*Taizan Hakuyu Maezumi Roshi
passed away early Monday morning,
May 15, in Japan.*

*He was sixty-four years old.
We send our heartfelt condolences
to his family and sangha.*

IN MEMORY OF

TAIZAN HAKUYU MAEZUMI ROSHI

by Eido T. Shimano Roshi

When I received the news of Maezumi Roshi's departure, it was really a shock. I first met him in 1960, when the two of us were just young Japanese monks. As time has passed, it seems that both he and I have put down deep Dharma roots in the American soil.

He was born in 1931 and I was born one year later, so we are from the same generation. Even though our personalities were very different, our friendship was like two sides of a coin. He was a Soto Zen Master with Rinzai flavor, and I am Rinzai with some Soto flavor. He and I started in this strange land with nothing. He and I both assisted Yasutani Roshi at sesshins on the West Coast. He and I have a karmic connection with Nyogen Senzaki, whom Maezumi Roshi met in Los Angeles. While he built his Zen centers on the West Coast, I was establishing my zendos on the East Coast. Our parallel paths, seemed to mirror each other, and even though we did not meet often, there was a deep Dharma relationship. When I heard of his sudden departure, I felt I had lost my balance.

In 1962-63 when I was traveling as Yasutani Roshi's attendant we met again. This meeting must have been a turning point for Maezumi Roshi. He had been sent to America to the Zenshu-ji Temple in Los Angeles to be the resident priest and provide religious services for the Japanese community. However when he met Yasutani Roshi he was inspired to commit himself to real Zen practice. The dissatisfaction of ceremonial priesthood, made him pursue his training with Yasutani Roshi. He returned to Japan to study with Yasutani Roshi and sat sesshin after sesshin, and he became Yasutani's Dharma Heir. Then he started The Zen Center of Los Angeles as an independent Zen teacher.

After thirty-five years in America, I can say that he and I, of all the Japanese Zen teachers who came to this country, are the ones who tried the hardest to learn the language and culture and who have really planted ourselves in the American soil.

I consider him as a "Dharma soldier" who gave his life to Zen Buddhism in America and who passed away in the Dharma battlefield. He is a Dharma patriot and deserves to be buried at "Arlington Cemetery." It is my sincere hope that he can rest contented, and that we shall meet again in our next lives as pioneers of Buddha-Dharma.

Let True Dharma continue, Universal Sangha Relations, International Dai Bosatsu Zendo, everywhere, become complete. ▲

Buddha Shakyamuni was born near the Himalayan mountains in Kapilavastu. He was born a prince in the Shakya family and named Siddhartha. Ever since he was a child, he sought the true meaning of life. When he was twenty-nine years of age, he had a son and decided to leave his castle to seek peace, true self, the eternal meaning of life. For six years he practiced with great effort, but he could not get any satisfaction. One day he came to the river Naranja where he bathed and received milk from the lady called Sujata. His companions thought he was defiled and had given up his practice; so they left him. Even though Siddhartha was completely alone, he tried to continue the practice with very strong determination. "Until I attain enlightenment, I will never, never move from this seat, even if my body rots." He sat and sat under the bodhi tree.

On the morning of December 8, there was a glittering morning star in the eastern sky. When he saw the star, he realized that which he had been seeking for over six years. The first words he said after his enlightenment were, *Ya tai ki*, meaning "Oh! Wonderful! Wonderful!" "*Issai somoku shikkai jobutsu.*" "Sentient beings are primarily all Buddhas, all enlightened."

Thus, Buddhism started with *Jodo E*, the Buddha's enlightenment day. Siddhartha became Buddha Shakyamuni. All over the globe, Buddhist countries celebrate *Jodo E*. In Zen monasteries, Rohatsu Sesshin is held. It is known as the most strenuous and difficult sesshin (retreat). *Ro* means December; *hatsu* means eight. Dai Bosatsu Zendo holds Rohatsu Sesshin from November 30 to December 8, and during that week at New York Zendo Shobo-ji, we study "Rohatsu Exhortation" by Hakuin Zenji.

Then what is Buddha's teaching? There are three important basic points. In Sanskrit they are called *duhka*, *anitya* and *anatman*.

Duhka (*Issai kai ku* in Japanese) - Everything is suffering. Everything is pain. Whether you like it or not, this is the fact. Birth and death is suffering. To live or sometimes to be separated from one's beloved is suffering. Hatred is suffering. It is as if we are living in a house of fire. This suffering comes from our own egoistic delusions.

Anitya (Shogyo mujo) - Everything is impermanent: youth and old age, health and illness, hot and cold. Nothing is permanent.

Anatman (Sho ho muga) - Means selflessness, only the collective unconscious. After death, our blood transfers to water, our body heat transfers to fire, our breath becomes wind, our bones and flesh transfer to soil. Then again by some karmic coincidence, the elements get together and a baby is born. Yet, originally IT is selfless.

How does one practice to understand these fundamental teachings? There are six practices called the Six Paramitas: *Fuse*, *Jikai*, *Ninniku*, *Shojin*, *Zenjo* and *Chie*.

First, *Fuse* means offering, not only monetary, but also words,

DEDICATED TO
KOGETSU
TANI ROSHI

FROM THE VERSE OF THE GATELESS GATE, CASE 44.

A DHARMA TALK GIVEN BY
AIHO-SAN Y. SHIMANO ON DECEMBER 8,
1994 AT NEW YORK ZENDO SHOBO-JI



time, energy, kindness, a smile, etc. It is like Dogen Zenji's *Ai go* (commended, true love words). If you speak *Ai go* to someone, it makes their face happy, but speaking *Ai go* in their absence will have great power to make them enlightened.

I always stand near the entrance-contribution basket on Thursday nights. It is not because I am the director, but because it is part of my practice. I grew up in a quite wealthy family, so I did not deal with such things. For me, it's very important to practice the humble way for the Dharma. I learned many things from standing at the entrance to receive contributions. Some people are very arrogant in giving, some complain, some are angry and some are very sincere and generous. *Hose*, which means an offering of the Dharma, is very important. "Thank you for coming for the practice of the Dharma. We prepare the zendo, a clean, neat and calm atmosphere for your zazen. This is a Dharma contribution from us." "Thank you for welcoming me to the practice." No money exists, only *fuse* and *hose*. Then, *sara gya* (let's go). Let's go to the other shore with the practice of zazen.

Second, *Jikai* means to keep the precepts. In Buddhism, there are

many important precepts: don't kill, don't steal, etc. To put it another way, follow the truth of nature. If we know this truth, we cannot go against it. It would be like swimming against the stream of a river. Hundreds of flowers bloom in spring; cool wind blows in summer; fruit ripens in autumn; snow falls on a northern mountain; the sun rises in the east; the sun sets in the west. We are all following "nature's way". Naturally we can keep the precepts.

Third, *Ninniku* means endurance or patience. It is easy to give up, become angry, fight, etc., but contentment will never develop in our mind this way. It is hard to hold strong feelings, pent up in the mind with struggle, struggle, tears, tears. This is the time to practice endurance. With the help of time, they will melt into our blood like a vitamin. A bitter persimmon, with the help of time, becomes a sweet persimmon. The sutras say, "If by chance he should turn against us and abuse and persecute us, we should bow down with humble words in the reverent belief that he is the merciful avatar of Buddha who uses devices to emancipate us." We are all hoping to master this teaching. There are many, many opportunities to practice patience in our daily life and in zazen. When you are suffering, please think of this teaching.

Fourth, *Shojin* means endeavor or effort. It is said in the sutras, "However immeasurable Dharma teachings are, I vow to master them all." This is what *shojin* means. The important thing is to make the effort. Don't count the result, just try to be diligent and faithful.

Fifth, *Zenjo* means samadhi, in this case, zazen. The practice of concentration helps one to control a wandering and futile mind.

Sixth, *Chi-e* means wisdom. *Chi-e* does not come from the intellect. It comes from the practice. Through offering, keeping precepts, endurance, putting forth effort and samadhi, wisdom changes a dark and confused mind into clear and penetrating insight. To know what is the most important thing to do for people, is to come out with action in an instant. For example, if someone suddenly becomes ill in the zendo, take them quietly upstairs, give them water, shut out the light, keep them warm and call the doctor; instead of pretending to be in deep samadhi. What is the most kind and proper way to act in the moment through your mind and practice of wisdom?

I remember during the Second World War, Japan was so miserable, especially at the end. Some people were still thinking of fighting on Japanese land, but the Emperor and some governors were very worried about that idea. Finally, the prime minister, Mr. Suzuki, consulted with Gempo Roshi, who was Dharma grandfather of Eido Roshi, "What is the best way to act at this time, please teach us."

Gempo Roshi said quietly, "*Tae gataki o tae shinobi gataki o shinobu,*" which means, "This is the time to endure that which is so hard to endure. This is the time to be patient with that which is so hard to be patient with." Then Mr. Suzuki went back to Tokyo and

reported to the Emperor. The Emperor decided to end the war, fifty years ago on August 15. His last statement which was broadcasted all over Japan, included the sentence which Gempo Roshi said to Mr. Suzuki. Of course this is the teaching of endurance, but I may say it is also the teaching of wisdom. Because of this one sentence, so many lives were saved. Japan was saved. The practice of wisdom is the key point of practice.

If I had not met with Zen Buddhism and this practice in my life, I would be in darkness. In *The Gateless Gate*, Chapter 44, there is my favorite phrase. In Japanese it says, *Tasukatewa dankyo no mizu o watari, tomonoute wa mugetsu no mura ni kaeru*. "With THIS, (with zazen) I can cross the river where the bridge is broken. Accompanied by THIS, (by zazen) I return to my original village on the moonless night."

Thirty years ago, I came to New York after being married in Japan on December 21 (Dai Bosatsu Mandala Day). At that time, I had no friends, knew nothing about New York, and was experiencing severe culture shock. I had to take care of Yasutani Roshi, who had jet lag, as he was our guest Zen master. The West 81st Street zendo had three rooms: one was used for the zendo, and one was used for Yasutani Roshi. The third room was used in the daytime for visitors and after zazen it was used for the Sangha's tea. Finally, after that, it became our room. Every morning at 5:00 A.M., Yasutani Roshi would give teisho for only the two of us; I was sleepy and tired.

On July 4, 1976, Dai Bosatsu Zendo Kongo-ji officially opened. On the same week: an opening Dai Sesshin was held with one hundred people from all over the country. Then three hundred people from Japan came to attend the opening ceremony. I had to prepare lunch and dinner for them. In the same year, in October, we held Dai Sesshin with sixty Rinzai Zen monks from Japan plus forty of our Sangha; again I had to serve as tenzo (cook). At that time, there was no one else who could do it, one hundred people's meals for ten days, three meals a day! I wasn't sure whether I could do it or not, but I could not escape. If I refused, one hundred people's sesshin would be difficult, and I didn't want to dishonor Roshi and the guest Rinzai monks.

There was lots of loneliness, no private place for rest, hard work which I wasn't so familiar with at that time. There was lots of fear about the future and life in America. We had no income, no medical insurance and felt physically and mentally home sick; indeed, it was great, hard practice. But now looking back, I feel great appreciation to have had such chances, and I feel I was supported by Something. Otherwise, I could not have made it. "If you offer yourself to the Dharma, the Dharma will offer itself to you". Without the practice, I could not have passed over the river where the bridge was broken.

Kogetsu Tani Roshi was born in a small temple in Japan. When he was young, his father passed away. Later, his mother also passed away, so he and his sister had to leave the temple. His sister was adopted and he went to another small temple as a student monk. He had to earn his living by working for the temple. He had a hard and lonely life there. After practicing with great effort, he became a Roshi, and the abbot of Shogen-ji Monastery. For over thirty years, he was a very close friend to Eido Roshi. He always understood and encouraged what we were doing in America.

On November 21, 1994, he passed away from stomach cancer. Again, it happened to be Dai Bosatsu Mandala Day. In October, Eido Roshi went to Japan to see him at the hospital. I was so moved with what Kogetsu Roshi said to Eido Roshi, "Facing the reality of death is so hard to accept, even though we practice deathlessness and birthlessness." With tears, he said, "Can't be helped." When I visited him in the hospital, he was so weak but sharp in spirit. He hugged me with a smile. Maybe he was concerned about me; he never showed a tear in front of me. I respected him a lot for that attitude.

Tomonoute wa mugetsu no mura ni kaeru. Accompanied by THIS I return to my original village on a moonless night. His body has transformed into water, wind, fire, and soil. Now, he has returned to his original village and his teachings become flowers, clouds, wind, green trees and snow in the completely enlightened form of Nirmanakaya Buddha. Kogetsu Roshi was born as a human being, practiced hard and taught us about the nature of sickness, suffering and impermanence.

We are living in the midst of *duhka*, *anitya* and *anatman*. Let's try to have THIS accompanied with THIS. Do continue the practice of *zazen* with the Six Paramitas and I hope they become truly, truly yours. ▲

LETTERS FROM SEIGAN AN AMERICAN UNSUI IN JAPAN

It was more than a year ago, when I began quietly talking to Seigan, as his 1000-days training at Dai Bosatsu Zendo was coming to its "end". At that time Kogetsu Tani Roshi was still alive. I talked with him and Sogen Yamakawa Roshi (who became the abbot of Shogen-ji after Kogetsu Roshi's death in November. As both of them were willing to train Seigan just like a regular Japanese unsui (monk) and not as a gaijin (foreigner), we made the arrangements.

The following are two letters which I received from Seigan who is now at Shogen-ji in Japan. The letter is self-explanatory about life in a Rinzai Zen Monastery.

April 12, '95

Dear Eido Roshi,

Forgive me for not writing sooner, but I only have 1 hour now of free time, the only free time that I've had in these two weeks.

It is extremely difficult to summarize all that has happened so far. But I am adjusting pretty good and each day is better and better.

I am called Gansan here. Yesterday was my first day as a newly accepted monk in the zendo. My testing period was completed. I am number five out of ten candidates. All of them are in their twenties, except for 2 nuns - one in her sixties and the other in her thirties. It has been a very demanding practice here -- mentally and physically. I thought I was prepared for what was ahead for me -- but, barely enough. I feel as if I've been swept away in the most powerful undertow of a wave. Always the verse from *Shin Jin Mei* runs through my mind: "The perfect way knows no difficulties except that it refuses to make preferences; only when freed from hate and love, it reveals itself fully. To set up what you like against what you dislike -- this is the disease of the mind."

Cold and pain are my companions. It is constantly cold here. There is no heat in the buildings, the zendo, nowhere. The testing period of *tangaryo* [solitary period] -- the room -- was, without exaggeration, like sitting in the walk-in refrigerator. We sit on zabutons only. There is no such thing as a *zafu*. We don't use anything to sit on when we eat or when we chant morning service.

My room is a 3 foot by 6 foot space in the zendo. My possessions have been searched 3 times by 3 different people, each taking things away. I am down to 3 pairs of underwear, 3 pairs of socks, 3 pairs of undershirts (all white). The undershirts are against regulation but I have them on secretly. No brushing teeth. Robes and *samugi* [work clothes]. We have to wear our *jiban* [robe undergarment] and our grey kimono's **all the time** -- sitting, sleeping, working, eating. No shaving cream is allowed. Indeed, it is like being in *sesshin* all the time. Except that I cannot discern a fixed schedule. The chants during morning service change

every other day. The times of sitting in the evening or even if there will be a sit is determined 5 minutes before the evening han. When we do sit, however, it is quite long - 1 hour and a half to 2 hours straight, with no break.

Keisaku is given frequently. Yelling is constant. You must do everything fast. If you are late or slow you are scolded. Because I am a foreigner, they have been patient with me, but I think my luck is running out! What they think of me is mixed. Most of the time I am ignored. Some monks are curious, others are joking and friendly. A few people speak English so I can manage to follow along with everyone. The small Japanese that Sangen taught us has helped a lot. I am actually amazed at how well I understand everyone. The thing that they are most curious about is how do I know the forms that I know already; like putting on *kesa* etc. and **why do I practice if I don't have a temple?** Overall, they are not embarrassed to have me as one of them. They are helpful and concerned, but also quick to point out what you are doing wrong. There are rules heaped upon rules. And a lot of form and etiquette which is superfluous. For example, yesterday upon our return from *takuhatsu* we were required to work. Even though we had to undress and change into *samugi*, get our tools and walk to the workplace, all we did was go into a shed, close the door and wait 10 minutes until the work period was over. Then we changed back again to robes.

Takuhatsu is incredible and there are many aspects of it that are unforgettable. From the surface it is an opportunity to walk in the outside world, see the country and meet people. Actually it's not really meeting people but seeing them. We walk in silence for up to 2 hours away from Shogenji in straw hats and straw sandals and go to a prearranged map of houses. We stand, each of us to a house, and shout a recitation: *Konnichiwa Ibuka Shogenji Bushno Kokorozeshin Onegai Moishimas*. Then wait. A person will come and we bow to them and determine if it's money or rice that they will donate. Each has a separate bag that is hung around the neck. Then another bow. I can never see their faces, only their hands. Some are old wrinkled hands that look so ancient, others are young hands. Some give nervously, some give reverently, some people say a few words like: "Thank you for your practice," or "Please practice hard for me," or "Your life is so difficult, I honor your way." I have been moved to tears often because there is so much feeling and so much connection on another level. Even though I don't know the language, there is a connection.

2 days later.....

Roshi, I have had no time at all to write. I'm afraid that I can't finish this letter in its entirety because sesshin is starting tomorrow. I have only 45 minutes now and I'd like to send this out as soon as possible. This morning all 14 of us, there are 2 nuns and 2 new candidates, did *shoken* with Yamakawa Roshi. It is actually the first

time that I've seen him. He has come to morning service 2 or 3 times in all the time that I've been here. He must be extremely busy. He only spoke to the group a few minutes.

The hierarchy in charge and power is rigid and absolute. The *Joju* officers have almost unlimited power and enforce it with brutality sometimes. The *Donai* are a separate team. The *Shikaryo* I met once at Dai Bosatsu Zendo. He was nice then, but now he is a yelling lunatic who is cruel. This is not a joke. I am very serious. Everyone fears him.

Other things that are a part of life here and then I will close: Everyone is extremely helpful and reverent, especially the lay people. Bowing is done at all times. *Koshiagi* [tying up the robes] is also done at all times. My feet are callousing very well, but I still have bruises, sores and bleeding. I have to keep my sense of humor though sometimes my life seems so hilarious. But, I am fortunate for my good karma. I send you my heartfelt regards and think of you and Dai Bosatsu often. My palms together to the Sangha.

Seigan

May 2, 1995

Dear Roshi,

I thought that I can write you a short letter since we've unexpectedly been given an hour of rest.

I hope that you received the last letter that I sent you and that you are doing fine.

In sanzen this morning Yamakawa Roshi said the schedule here is good for my practice. Indeed! I said, "Well it's non-stop." And he laughed and said he understood. It truly is "non-stop" --it is relentless from the minute we are awoken with a big shout to the ritual of going to sleep. Each event precedes the next and then the next with almost no breathing space for the mind and body. Nor is there any set schedule -meals change time, the wake-up sometimes is 3:30 A.M. and sometimes 5:00 A.M. Sometimes we have to wear *Shinigi* to Morning Service. Sometimes for a quick evening chanting. The chants, even for morning service, change often. Sometimes we stand, other times sit or in *seiza*. Because there is nothing set, life is constantly in a state of not knowing what is next. The *zazen* in the evening is determined by the *jikijitsu*, the length; when we start, of course when we finish and even if we will have a sit-- sometimes there is no sit, then we are given instruction on how to do this or that properly. But this not knowing what is next combined with the relentlessness of the schedule creates an atmosphere which is focused entirely in the moment. Which is very beneficial to working on koans. It seems to me that we don't have any choice but to embody the koan not only with our Mind or spirit but our physical bodies.

This life is very demanding physically -- everyone is hungry all the time, work is long and physically tough and *takuhatsu* is painful for the feet.

The hierarchy is **extremely rigid** with seniority ruling just about everything, there are certain areas you can't be in, certain things you can't do, and if you deviate from this pattern or stand out from the rest of the group you are punished. There is almost no freedom of choice and if you think that something is not allowed the chances are good that it's not. I have surprised many people here because of my thinking or doing something which no one has done before and most importantly "there is no written rule about it." If there is no written rule about it, then it may be OK according to the circumstance. Or, it may not. So I've invented shortcuts and my own way of doing things which in many cases are better than the old way. And until a senior says you can't do that, or its forbidden then its fair game. But when they see me do something different they say "good idea" or "very smart," but you can't do that. SO I have to say Hai and do it the traditional way. Because I am a foreigner, I think I'm outside the general etiquette. In other words, because I don't know about it, I am not punished as other people are. For example, if we need to go to the toilet during work practice, we must report the senior in charge. And hands in gassho ask **properly** to be excused. If there is a mistake in asking or if you didn't bow low enough the senior will yell. I try to speak and bow as the others, but I might seem very sloppy- but they just laugh and say "OK" or "Dozo". Also, I can speak and joke around with the senior *donai*, the leaders of the "shinto" (what I and everyone else are called) while other *shinto* cannot. --But they treat me no differently for the most part.

There are 2 unsui, who speak English in the zendo, they help me a lot. One of them is Taiwanese and has been here a year. The other is Sojun Shigematsu, the son of Soiku Shigematsu, whom you know. Sojun speaks good English and hopes to study at Shogen-ji for 1 year. He entered the monastery just after me. I think one day he will visit Dai Bosatsu since he is very interested in Western Zen. I find myself alone most of the time --not physically, since I am at all times with the other *shinto* and *donai*--but mentally. Not speaking the language isolates me in deep ways.

The negative side is that I can't communicate or socialize. I can't understand the simple things that are spoken here. So, I rely on gestures, sign language and "nani?" This gets me through most of the time. Then there is anticipating what is expected of you and intuition which helps a lot also. The positive side is that I don't hear small talk or gossip so I'm forced to just practice **full time**.

I find myself appreciating Dai Bosatsu now that I'm not there. I find that what you have done these thirty years in America is phenomenal. It's difficult for me to convey because I don't want you to misunderstand me. I can see from being in Japan (with its formalities, structures, etiquette and what is traditional) what you have chosen to keep and what you have chosen to leave behind. The fact that you have adjusted and augmented this practice so that it can be practiced not just by a chosen few, but anyone with a sincere heart is a phenomenon. The subtle part is that you have (it seems to me) broken out of tradition by coming and staying with foreigners, and that this takes enormous courage, perseverance and patience, especially for a Japanese person.

I am very grateful to you Roshi. Tomorrow I will go with a few other monks to Kokoku-ji to do a 1 week sesshin. I am looking forward to it please take good care of yourself. I will write again.

Seigan



LOOKING FORWARD

by Jiro Andy Afable

At the end of April, our weekend sesshin closed with the planting of a pine tree behind the Monastery. The first Pine Planting Sesshin was last year. Next year, there will be three pines; in a hundred years, there will be a hundred. Traditions begin just this way.

The flame in the altar candle of the Zendo was brought over from Japan, and behind the candle, inside the black lacquered shrine, the Bodhisattva of Dai Bosatsu Zendo presides. Kongo Dai Bosatsu (her proper name) was carved by Horin Matsuhisa, recognized by the government of Japan as a master-carver of Buddhas. Her stance is unusual. She stands, one foot in front of the other, stepping forward. In 1975, Mr. Matsuhisa asked Roshi many questions, knowing that the Bodhisattva he carved would be in the main Zendo of Dai Bosatsu, in America. He carved Kongo Dai Bosatsu stepping forward. Five hundred years more, and she will have been stepping forward for five hundred years, facing an ancient flame.

"I plant this tree," Rinzai said to Obaku, "for future generations."

While we often speak of preserving and continuing a tradition, we are aware that in this country, where Buddhism is a recent arrival, we are also beginning new traditions. What to save and keep, where to innovate and accommodate, are key questions in every Buddhist Sangha in the United States. I am talking about more than the usual questions about ritual procedures, but also about the issues associated with organizations and communities. The spread of Buddha-Dharma to the United States is taking place during a time of accelerated change, in a highly mobile society, in a culture that values creativity and experimentation. In America, the information available about Zen--in books, tapes, videos-- is mind-boggling. Zen communities are in a period of ferment, trying to provide the right conditions so that the Buddha Dharma can "take" and survive. We may talk about Dharma transmission to America as a transplant: we have to create the conditions that encourage healthy growth, and not alter the original plant so much, that we end up with a pale hybrid.

The situation of Dai Bosatsu Zendo is unique. Our isolation from an urban population precludes a working Sangha who can practice daily here. Dai Bosatsu, then, for most of our large Sangha, is a place to visit: to come as a guest, or to come for Sesshin. Our beautiful and remote setting has become our virtue. Here is a place where one can be on 'the peak of a mountain', away from 'the busy crossroads'. When Soen Roshi and Eido Roshi planned the future of Dai Bosatsu, they envisioned the residents here as a mix of lay students and monks. Dai

Bosatsu Zendo has changed with the times, in ways that Soen Roshi and Eido Roshi could hardly have imagined, but the rigorous schedule of zazen, sesshins, and work has continued. It is this aspect of Dai Bosatsu Zendo that our guests and sesshin participants express their overwhelming gratitude for.

Next year, on July 4th, the twenty-first year of Dai Bosatsu Zendo will begin. Thinking about this event has given us pause to take the long view and think about our future. What we have saved and kept, and what we have to continue doing is clear. How to innovate, how to be creative-- to save and keep what has to be preserved-- is our challenge.

Meanwhile practical concerns pursue us. We must maintain and fix our road, our sewers, our heating system. We try to keep on top of the voluminous paperwork. We try not to get frustrated when a computer breaks down. We approach these tasks with a will to be self-sufficient; we value thrift and resourcefulness. In the next three years or so, the DBZ roof will need major work, if not replacement (this project will require sustained fundraising in excess of \$250,000). Our bell tower, which houses the bonsho, will require new posts and beams.

We are eager to begin these tasks. Anticipating our needs, we have found it necessary to raise our fees. Our increase in fees is a way to help capitalize the work we need to do here, and we are setting up a restricted account specifically for our roof and bell-tower repairs.

We appreciate the practical and financial help so many of you have given to us in the past twenty years. We often wish we did not have to ask for your help, but we truly depend on it.

As we go into the middle of May, four geese rest in Beecher lake for a few days before the final leg of their flight home. The grass around the lake is green, but except for the evergreens, the trees at DBZ are still bare. If you follow the Beaverkill stream, you will find the first pale green buds of spring halfway to Livingston Manor. East on Route 17, towards the Hudson, the azaleas are in full bloom. Slowly, surely, spring is here. ▲

NEW RATES at DAI BOSATSU ZENDO:

One-Month Kessei	\$1000.	Includes 1 sesshin
Full-Time Kessei	2500.	Includes 3 sesshins
Five-Day Sesshin	375.	
Seven-Day Sesshin	500.	
Rohatsu Sesshin	600.	8 days/ 9 nights
Week-end Sesshin	225.	Thur.-Sun. 3 nights
Introduction to Zen Workshop	150.	Fri.-Sun.
Monastery Guest	75.	2 formal meals/ informal dinner/ optional schedule
Work/Study Student	50.	Resident schedule
Guest House	75.	3 informal meals at guest house/ optional schedule

N E W S

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Spring Kessei/Ango

Spring Kessei/Ango Training period at Dai Bosatsu Monastery began on April 1 and will be completed in one hundred and one days on July 10.

There are eighteen Spring Kessei participants: The ordained students are Jiro Andy Afbale, Seiko Susan Morningstar, Fujin Attale Formhals, Doshin David Schubert, and Shokan Marcel Urech. Returning residents include Yugen Koen van Wijngaarden, Chisho Fusaye Maas, Subaru Salvadore Chirvai, Sangen Hiro Tanaka, Andrew Gregory, Christopher Pallm, and Ed Farrey.

Joining us from Japan are three new students: Sayoko Matsuda, who attended her first sesshin at DBZ during Rohatsu 1994 and decided to return for one year. A Japanese monk, Shojun Okagasawa, who has completed three years of Rinzai Zen training in Japan, joined our sangha from May 21 and plans to stay through Rohatsu. Akemi Iga, who has been living in Thailand, joined kessei during April. From New York Zendo, we welcome Ippo Marc Hendler for the full three months and Sokko Nick Proferes for one month. Yayoi Karen Matsumoto, who has been a long-time student at both zendos is here for the spring training.

Zen and Peace

On April 5, Eido Roshi was invited by the Japanese Embassy to give a talk entitled "Zen and Peace" at the Japan Information and Cultural Center in Washington D.C. The talk was in honor of the 50th Anniversary of the End of WWII. He was accompanied by Jiro-san Andy Afbale who gave a zazen demonstration as part of the evenings program. It was standing room only with over two hundred people and the questions and answer period went on for over an hour.

Offerings

In unprecedented event last kessei, the wooden han that has been struck at DBZ since 1976 was broken clean through. Mr. Kameyama, who owns a wood-working company in Japan, donated a new han that was made at his woodshop. He made the arrangements for shipping and it was delivered to the monastery this spring, in time for Kessei opening.

During Memorial Day Sesshin, May 27-June 3, the tenzo was Genki Takabayashi Roshi from Seattle, Washington, where he leads a Zen group. He and Eido Roshi met many years ago in Japan at a Shogen-ji sesshin. Genki Roshi offered his work as tenzo in order to celebrate his fifty years since his ordination as a Rinzai Zen monk.

Sangha Publications

Eido Roshi, Kazuaki Tanahashi, and Rev. Roko-san Sherry Chayat are the authors and translators for *A Vow Renewed*, a forthcoming collection of haiku by Soen Nakagawa Roshi that will be published by Shambala. The edition will be ready by July 1996 in conjunction with the 20th Anniversary of Dai Bosatsu Zendo.

Fall 1995 will see a new soft-cover edition of *Zen Word, Zen Calligraphy* by Eido Roshi and Tani Kogetsu Roshi also published by Shambala Editions.

Myochi Nancy O'Hara is the author of *Find a Quiet Corner: A Simple Guide to Self-Peace* by Warner Publications. The book was based on her 1992 kessei experience at Dai Bosatsu Zendo. She will be leading a QUIET CORNER Workshop at DBZ on October 20-22. Info: 212-866-0730.

Rev. Zenrin Robert Lewis, a monk who trained many years at Dai Bosatsu, has revised a new edition of his translation of *The Zenrin Kushu*, which is a collection of Zen koan capping phrases and poems. Entitled *The Book of the Zen Grove*, it will be published by his sangha in Florida where he resides.

Upcoming Special Events

O-Bon: Aug. 12-13

One of the most significant ceremonies at the Monastery is O-Bon. This year we will commemorate the 50th anniversary of the ending of the War between the United States and Japan. The O-Bon festival includes dinner on Saturday night, the ceremony with a Dharma talk by Eido Roshi, overnight accommodations and a continental breakfast Sunday morning. Please join us and use the enclosed registration flyer.

Thanksgiving Benefit Dinner: Nov. 23-24

Please keep in mind our annual benefit Thanksgiving Dinner. All are invited to this delicious, vegetarian feast which we share with family and friends in a day of gratitude. The day will include zazen, Thanksgiving ceremony with a Dharma talk by Eido Roshi, dinner, lodging and breakfast the following morning. \$100.00 adults/ \$35.00 children

20th Anniversary: July 4, 1996

We are now making plans for Dai Bosatsu Zendo's Twentieth Anniversary which will be celebrated July 4, 1996. Our twenty years as a Rinzai Zen Buddhist training center will be commemorated with a special Anniversary Sesshin.

Zen Flute for Beginners

We are pleased that Shakuhachi Grand-Master Ronnie Nyogetsu Seldin found the time to give a "beginners only" workshop. The Shakuhachi is a Japanese bamboo flute and has been associated with Zen Buddhism for centuries. Master Nyogetsu Seldin will instruct beginners on Kyorei, the oldest known piece of music in the Zen repertoire. Seldin is the head of Ki-Sui-An Shakuhachi Dojo, the largest and most active Shakuhachi Dojo outside Japan. The cost of this Sept. 15-17 weekend is \$185. For specific information call Ki-Sui-An Shakuhachi Dojo: 212-818-0897.

Programs

SESSHINS

Sesshins are zazen intensives. DBZ sesshins are a **full seven days and eight nights**. Beginning on Saturday afternoon with instruction and orientation for newcomers, and

is followed by a silent meal; in the evening, there is *sozarei*, the formal opening with tea and exhortations by the abbot and officers. Everyday thereafter, we awaken before dawn and sit zazen until late in the night. The Sesshin Closing Ceremony is the following Saturday evening at 9:30 p.m. and departure is after an informal brunch on Sunday morning.

Eido Roshi's teisho text for 1995 will be *The Hekiganroku* (The Blue Cliff Record). He will be making his own translation and commentary, but recommends that sesshin students bring their own copy of Sekida's *Two Zen Classics* which has been recently re-published.

FIVE-DAY SUMMER SESSHIN: Aug. 1-6

This sesshin is held before O-Bon Ceremony and can be a powerful way to honor those who are no longer with us. Cost: \$375.00/ NY Zendo members \$350.00

GOLDEN WIND SESSHIN: Sept. 23-30

The monks from Shogen-ji Monastery, in Japan plan to join the DBZ Sangha to experience Zen training in America. Every year when our Dharma brothers from Japan join us, the sesshin is deepened by their traditional formal practice. Cost: \$500.00/ NYZ members \$475.00

HARVEST SESSHIN: Oct. 28 - Nov. 4

This sesshin is held before Thanksgiving. As we partake of the harvest of the summer and the harvest of our practice, we contemplate deeply the obligations of ON, (our debt of gratitude) to the Dharma.

ROHATSU SESSHIN: Nov. 30 - Dec. 8

Buddhist monasteries around the world, sit during this week to celebrate Shakyamuni Buddha's enlightenment. It begins Thursday evening and Jodo E Closing Ceremony is Friday, December 8, in the early morning. Cost: \$600.00/ NYZ members \$575.00

Introduction to Zen Weekend Workshops

For students, who have read about Zen and now want to directly experience it, this introductory workshop is highly recommended. The weekend is structured for newcomers to Zen practice as well as others who are curious about residential training in a Rinzaï Zen Buddhist monastery.

During the weekend, the DBZ staff will cover the basics of Zen training from the correct zazen postures, morning service chanting, formal jihatsu (meal bowl) etiquette and zendo procedures. Afternoons are free to enjoy the natural beauty of Beecher Lake.

This workshop will only be offered twice during the Fall Kessei: Oct. 20-22 and Nov. 17-19. Cost: \$150.00/ New York Zendo members: \$125.00

Saturday Night Zen Talks

Saturday evenings after one period of zazen, we have a Buddhist studies lecture or Dharma talk. This program is open to the public and the surrounding communities who are welcome to come for the evening. Lou Nordstrom, an ordained Zen priest and professor of philosophy gave a series of talks on Bodhidharma's One-Mind Precepts and Dogen Zenji's precepts this spring. He will return in the fall to continue his lively discussions.

Jun. 17	Lou Nordstrom
Jun. 24	Eido Roshi Teisho
Sept. 9	Lou Nordstrom
Sept. 16	Ronnie Seldin Shakuhachi Flute Performance
Oct 7	Lou Nordstrom
Oct 14	TBA
Oct 21	Rev. Roko Sherry Chayat, Zen Center of Syracuse
Nov 11	Lou Nordstrom
Nov 18	Lex Hixon

From April 1 - June 24 and from Sept. 9 - Nov 18, the evening schedule is as follows:

5:30 P.M.	Orientation
6:30	Zazen
7:30	Zen Talk
8:30-9 P.M.	Tea, depart

Contribution \$10.00. Call: 914-439-4566 for information and reservations.

Private Retreats

O-An Cottage

O-AN is a one-room log cabin that can be rented for one night, the weekend, week, or month. It has a wood-burning stove, full bath and kitchen; guests provide their own meals. It is privately situated but within walking distance of the lake and monastery.

It is ideal for a private retreat. There is a two night minimum on weekends (Fri.-Sat. night). Meals are available at the monastery for an additional fee.

Single: \$75.	Two nights: \$150.
Double: \$100.	Two nights: \$200.
Week: Single/\$400.	Double/\$450.
Month: Single/\$1000.	Double/\$1200.

Sun-Moon Cottage

Sun-Moon Cottage is a private house located 1-mile from the monastery. It has a separate kitchen, spacious living room with a fireplace, bedroom/yoga room and bath with jacuzzi. Two night minimum for weekend rental. Meals are not included.

Single: \$100.	Double: \$150.
Week: \$550.	Double: \$600.
Month: \$1200.	Double: \$1300.

\$35. each additional person weekend rentals.

Gatehouse Apartment

The apartment at the gate is an efficiency-studio located beside the Beaverkill Road, two miles from the Monastery. It has a full-kitchen, bath, and wood-burning stove. It is available only by the month. \$400. monthly.

Reservations, please.

Reservations are required for all DBZ activities and visits. There is limited space, so we encourage you to register early. Please register for all DBZ programs at least **one week in advance**. There are many behind-the scene preparations before sesshin; the tenzo-san orders food for the meals, the jisharyo prepares the linens, rooms, jihatsu and zendo. Please help us to avoid waste by calling one week ahead for both registration or necessary cancellations.

By mail, fill out the registration form and please include a deposit of 1/2 the cost of the program. Deposits are non-refundable but transferable to other programs or to the Monastery Store.

By telephone (914-439-4566) or fax (914-439-3119) please use a VISA or Mastercard and include the expiration date.

Office hours are: Tues.-Sat.: 9:00 A.M. - 12 noon and 2:00 P.M. - 4:30 P.M. Sunday: 9:00 P.M. - 12 noon. Reservations are not complete until we have received your deposit. ▲

NEW

223 East 67th Street • New York, NY 10021 • Tel. 212-861-3333 Fax 212-628-6968

Upcoming Events

SESSHIN

Sept. 15-17 ANNIVERSARY SESSHIN
Nov. 10-12 SOYEN SHAKU KAIGEN
SESSHIN

In the Fall Training period we will hold two sesshins. The 27th Anniversary of the dedication of Shobo-ji will be commemorated with a weekend sesshin held Sept 15-17. Soyen Shaku/Kaigen Sesshin will be the weekend of Nov. 10-12. During this sesshin we will hold an "opening the Dharma eye" ceremony for Buddha statues. Participants can arrange to bring their Buddhas to sesshin for the ceremony.

Sesshins are often "sold out" so please make your reservations either by telephone or letter with Aiho-san at least one week in advance: 212-861-3333. If you make a reservation, please plan to attend. We plan the seating accordingly. Unless it is an emergency, we would appreciate no cancellations.

Teisho on "Rinzai Roku" by Eido Roshi

See the calendar on back cover for dates. The listed teishos take place on Wednesday evenings unless otherwise specified.

Thursday Night Dharma Talks

June 29	Eshin Dr. Brenda Lukeman*
July 13	Eshin Dr. Brenda Lukeman*
Aug. 17	Myochi Nancy O'Hara
Aug. 31	Nen Nen Cheryl Elliot
Sept. 7	Eshin Dr. Brenda Lukeman*
Sept. 21	Hozo Willem J. Pretorius
Oct. 5	Eido Sotai Shimano Roshi
Oct. 19	Eshin Dr. Brenda Lukeman*
Nov. 2	Eshin Dr. Brenda Lukeman*
Nov. 30	Daio Paul Sagerman
Dec. 7	Aiho-san Yasuko Shimano

*Zen and Psychology

Friday Buddhist Studies Class

Rev. Saman Sodo Lea Liu will teach the Buddhist Studies Class on the following evenings:

June 23, July 7, Aug. 25, Sept. 22, Oct. 20.

Daily Schedule

		Door opens:
Tuesday	2-4 P.M.	1:30 P.M.
Wednesday	7-9 P.M.	6:15 P.M.
Thursday	7-9 P.M.	6:15 P.M.
Friday	7-9 P.M.	6:15 P.M.
Saturday	10 A.M. -12 P.M.	9:30 A.M.

Schedule Changes

We will have a Year-end Teisho on Wednesday, December 13, therefore there will NOT be a One-Day Sesshin on Sunday, December 10. New York Zendo will remain open until December 13. The Zendo will be closed for the winter interim from December 14 to January 9.

Saturday Morning Oasis in Manhattan

Since Aiho-san Y. Shimano became Director of Shobo-ji in 1990, the door on Saturday mornings opens with welcoming incense at 9:30 A.M. for morning service and zazen. After zazen is over, there is informal *sarei* (tea) on the second floor with sweets and fruits brought by the sangha along with the harmonious atmosphere and conversation, without talk of any serious practice matters. It creates an oasis on Saturday afternoons. Precious Sangha togetherness is shared. These Sangha get-togethers produce the energy of Shobo-ji, and this energy reflects in our daily zazen practice. With warm feelings, it is as if we are all in a hot spring. Please join our hot spring at Shobo-ji.

Thank You

Rev. Seigan Ed Glassing and Rev. Seiko Susan Morningstar have accomplished their 1,000 days of practice at Dai Bosatsu Zendo Kongo-ji. They both passed through the gate of Shobo-ji before passing through the gate of Dai Bosatsu Zendo. As an expression of their gratitude, Rev. Seigan Fudo donated meal sutra cards. Rev. Seiko Kido served as

Segaki Evening

Saturday, July 15, 1995

2-7:30 P.M.

New York Zendo will host Segaki Evening on Saturday, July 15 from 2:00 p.m. -7:30 p.m. Segaki is held to remember all our ancestors, known and unknown, deceased Dharma brothers and sister, family and friends. The schedule will include zazen, a talk by Eido Roshi commemorating the 50th Anniversary of the end of the war between the United States and Japan. Music will be performed by Rev. Fujin Attale Formhals and afterwards, we will share the Segaki meal.

2:00 P.M. Doors open, arrive. Write the names of the deceased for the service, change into robes

3:00-4:30 Zazen

4:40-5:30 Dharma Talk by Eido Roshi

"In Memory of the 50th Anniversary of the Ending of the War between the U.S.A. and Japan"

5:35-6:20 Segaki Service

6:25-7:30 Segaki Dinner

Reservations are required.

An offering of food and flowers for Segaki Service would be appreciated. Please speak with Aiho-san by July 13. Members \$15.00/Non-members \$25.00

March Sesshin's Tenzo and planted fresh flowers for the garden. Rev. Fujin Attale Formhals donated a new tape recorder for recording Eido Roshi's teisho at Shobo-ji. We are very much moved by their expression of *On* (debt of gratitude to the Dharma).

Rev. Kobutsu Kevin Malone and his son Sean have been working to fix the heating system and have replaced the garden water pipe and the door in the boiler room.

Del Gordon donated an English translation of the Diamond Sutra to the participants of Nyogen Senzaki/ Gempo Roshi Sesshin.

Rebuilding Shobo-ji

This year we are planning to replace the aged carpet throughout the building. The estimated cost is about \$8,000. In May the sidewalk in front of Shobo-ji will be replaced. The cost will be about \$3,000 to \$5,000. Roof repair is needed and the bathroom fixtures need replacement. These projects will be actualized one by one with help from the Sangha. Thank you for your help in the past. ▲

NYZ 1995 SCHEDULE

New York Zendo Shobo-ji
223 East 67th Street
New York, NY 10021
Tel. (212) 861-3333 Fax. (212) 628-6968

- Jul. 15** Segaki Evening, Training Period Ends
Jul. 16- Aug. 16 Zendo Closed for Summer Interim
Aug. 17 Fall Training Period Begins
Sep. 9 Japanese Zazenkai
Sep. 13 Teisho
Sep. 15-17 ANNIVERSARY WEEKEND SESSHIN
Oct. 4 Teisho
Oct. 7 Japanese Zazenkai
Oct. 21 All-Day Sitting
Nov. 10-12 SOYEN SHAKU KAIGEN SESSHIN
Nov. 15 Teisho
Nov. 18 Japanese Zazenkai
Dec. 13 Year-End Last Teisho, Fall Training Period Ends
Dec. 14- Jan. 9 Zendo Closed for Winter Interim
Dec. 31 New Year's Eve Teisho & Celebration
Jan. 10 Opening Teisho, 1996 Spring Training Period Begins

DBZ 1995 SCHEDULE

Dai Bosatsu Zendo Kongo-ji
HCR 1 Box 171
Livingston Manor, NY 12758
Tel. (914) 439-4566 Fax. (914) 439-3119

- Jun. 24** Teisho by Eido Roshi
Jul. 1-8 ANNIVERSARY SESSHIN
Jul. 10 Spring Kessei/Ango Ends
Aug. 1-6 SUMMER FIVE-DAY SESSHIN
Aug. 12-13 O-Bon Ceremony
Sep. 6 Fall Kessei/Ango Begins
Opening Teisho by Eido Roshi
Shakuhachi Flute Performance
Sep. 16
Sep. 23-30 GOLDEN WIND SESSHIN
Oct. 20-22 Introductory Zen Workshop
Oct. 28- Nov. 4 HARVEST SESSHIN
Nov. 17-19 Introductory Zen Workshop
Nov. 23-24 Thanksgiving Benefit Dinner
Nov. 30- Dec. 8 ROHATSU SESSHIN
Dec. 9 Fall Kessei/Ango Ends
Dec. 10- Jan. 31 Winter Interim

38th KESSEI/ANGO FALL 1995 AT DAI BOSATSU ZENDO

SEPTEMBER 6 - DECEMBER 9

KESSEI/ANGO INCLUDES:

GOLDEN WIND SESSHIN, Sept. 23-30
HARVEST SESSHIN, Oct. 28- Nov. 4
ROHATSU SESSHIN, Nov. 30- Dec. 8

Our first Kessei/Ango was in Fall 1976. Next year on July 4, 1996 Dai Bosatsu will become twenty years old.

A newcomer has to inhale the Zen atmosphere. By atmosphere, I mean neatness, quiet, appropriate timing, the fragrance of incense, the sound of the bell, the way that the old students walk, etc. He may not be aware of what is taught or of what he is learning. Mountain, lake, zendo--all these are very subtle, silent teachings.

--Eido Shimano Roshi

Eido Shimano Roshi is the spiritual leader for all DBZ sesshins. He has preserved the original Japanese form yet has made it accessible to Western students. When Eido Roshi is in residence, daily dokusan is held in the evenings. Students have private rooms and the meals are vegetarian. Along with the formal practice schedule, there are also informal activities such as a Zen talk on Saturday evening, a Japanese language class, and informal meals several times a week. There is one day each week for rest, study or voluntary monastery work projects. To apply for kessei, please call the office for an application at (914) 439-4566, fax (914) 439-3119.

The Zen Studies Society

Dai Bosatsu Zendo • Kongo-ji
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