

Buddha Nature pervades the whole universe, revealing right here now.
With this New York Zendo Shobo-ji 30th Anniversary, let us dedicate to:

Endless Dimension Universal Life,
Buddha Shakyamuni Nyorai,
Kanzeon Dai Bosatsu, Seishi Dai Bosatsu, Monju Dai Bosatsu, Fugen Dai Bosatsu,
Jizo Dai Bosatsu, Kokuzo Dai Bosatsu, Shobo Dai Bosatsu,
Namu Sanze Sanzen Sho Butsu

Buddha Shakyamuni Dai Osho,
Bodhidharma Daishi Dai Osho, Rinzai Gigen Zenji Dai Osho,
Myoan Yosai Zenji Dai Osho, Dogen Kigen Zenji Dai Osho,
Hakuin Ekaku Zenji Dai Osho, Torei Enji Zenji Dai Osho,
Ryoga Kutsu Soyen Zenji Dai Osho, Hannya Kutsu Gempo Zenji Dai Osho,
Hakuun Shitsu Ryoko Zenji Dai Osho, Kanshoken Zenkei Zenji Dai Osho

Baijukuken Itsugai Zenji Dai Osho, Dokusoken Kogetsu Zenji Dai Osho

Rankoken Isshu Zenji Dai Osho, Tsusendo Mumon Zenji Dai Osho,
Kongoken Gemmyo Zenji Dai Osho, Rekiju Nanzen Empuku Kengan Zenji Dai Osho,
Yakushiji Betto Koin Dai Wajo, Zenju Myoshin Nanshin Zenji Dai Osho,
Chikuen Kugai Zenji Dai Osho

Tozu Kaisan Mitta Kutsu Soen Zenji Dai Osho,
Tozu Innen Kaisan Choroan Nyogen Zenji Dai Osho

Tozu Kaiki Daitokuin Chester Carlson Dai Koji, Jikoin Dorris Carlson Daishi,
Tozu Innen Kaiki Shujoin Jimmy Seigando Koji, Yafu Ryuan D.T. Suzuki Dai Koji,
Shokuin Keirin Shugetsu Koji, Shokoin Keishitsu Juko Daishi, Zentei Chisan Daishi,
Gyokubo Chishu Daishi, Bikoin Seishitsu Jisui Daishi, Kodo Seishin Koji,
Daibil en Kannyo Shubin Daishi, Korin Sylvan Busch Dai Koji,
Chigetsu Ruth Lilienthal Daishi, Kuge Hillary Thompson Daishi.

All Buddhas, Bodhisattvas,
All Patriarchs Dai Osho,
And all known and unknown deceased Dharma brothers and sisters.

May the sun of wisdom shine brighter and brighter,
And may we all cease wandering in the darkness of ignorance.

Let True Dharma Continue,
Universal Sangha Relation,
International Dai Bosatsu Zendo
Become Complete



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SPECIAL ISSUE
NEW YORK ZENDO-SHOBO-JI
30TH ANNIVERSARY

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Compassionate Words, Compassionate Deeds

Eido T. Shimano Roshi

ON MAY 12 my ordination teacher, Reverend Kengan Goto Dai Osho passed away at the age of 96.

I always considered Kengan Osho as one of my three fathers. The others were my biological father who died in 1968, the year Shobo-ji was born, and my Dharma father Soen Roshi who passed away in 1984. Each death affected me deeply, but my grief over Kengan Osho's death is the strongest, because I now realize that I have no one to rely on and no one to scold me as a "father". This incident reminded me that I was really fortunate that I had, not only three fathers, but that they all had long lives and watched me with keen eyes.

Kengan Osho was born in 1901 in Mie prefecture in Japan. In 1916, three years before Soen Shaku's death, he became a student of Hakuyan Roshi at Konchin-in temple in Tokyo. In November 1924 he went to Kokeizan monastery, which is about a one hour drive from Shogen-ji and stayed until 1930, two years before I was born. He then became the abbot of Empuku-ji in Chichibu. This was almost the same time that Nyogen Sensaki was trying to move from San Francisco to Los Angeles and Soen Roshi became a monk. It seems that these events are disconnected, but looking back on them now I see that a mysterious Dharma connection existed even then and still does.

From 1964 he became the chief administrative priest at Nanzen-ji in Kyoto. He held that position for a few years. In 1975 he became the abbot of Kongosho-ji in Mie prefecture, where I went several times to see him. In 1976 he came to DBZ's official dedication. Before he came he asked me, "What would you like as a

gift?" Without hesitation I replied, "A big mokugyo and a good sounding gong." He arranged them to be shipped from Kyoto before July 4th 1976. They sound even better nowadays, than 22 years ago and I am sure they will last many more generations. In 1980 he retired as abbot of Empuku-ji, but continued to live in a small hut on the temple grounds.

Because of his age I was prepared to be unperturbed by any bad news, but when I heard over the phone that he was critically ill, I was perturbed. The following day when I was informed about his death I was devastated. Then I realized how deeply he influenced me and at the subconscious level how much I was thinking of him.

Except for zazen, he taught me practically everything I now know as a Rinzai Zen monk. It was he who gave me my name Eido. He said, "There are two schools of Zen Buddhism, Rinzai and Soto. Rinzai Zen was first introduced by Eisai (Yosai) Zenji to Japan, while Soto Zen was introduced by Dogen Zenji. Borrowing one Chinese character from each of these patriarchs, I

give you the monk's name Eido." He may have predicted that in the future I would come to America to experience a foreign culture, and therefore, he took the name from these patriarchs who went to China and struggled with language and culture.

He taught me the tasks of daily Zen life, such as, how to arrange the altar, how to wipe the floor, how to farm and even how to make tofu, shoyu and miso. Also, it is he who taught me the Segaki chanting rhythm.

It is said that every teacher has his own *ka fu*, literally "house wind" or style of teaching. Some teachers constantly scold their students,

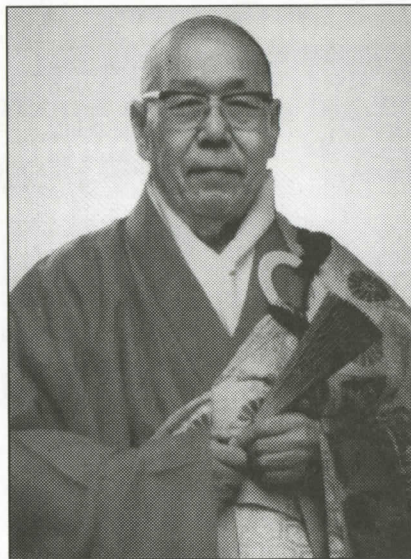
that is their style of teaching. Kengan Osho's style was a very gentle one. He scolded me, maybe only three times. Evidently he was really mad. Because this was so rare, the effect was great, and each of those times I was unable to sleep. He did not speak so profoundly, but he taught me to pay attention to every detail and to be very thorough. This was the style of his teaching. Sometimes I couldn't stand it and thought, "It's too much!" But today I am grateful for it. I may not be as detail-oriented as he was, but if I am a little detailed person then this is his gift to me.

The first or second time I met Kengan Osho he said, "If you so badly wish for something, without fail, that wish will be materialized." This short quotation helped me so many times in my life. For instance, during my training at Heirin-ji and at Ryutaku-ji I often had to remind myself, "No matter how difficult and lonely this practice may be, I will not drop out, I will not give up!" When Soen Roshi asked me to go and help Nyogen Sensaki in Los Angeles and when I came to New York wanting to build a zendo I often thought of this quotation, as well as the quote that Soen Roshi often used, "If you give yourself to the Dharma, the Dharma will give itself to you."

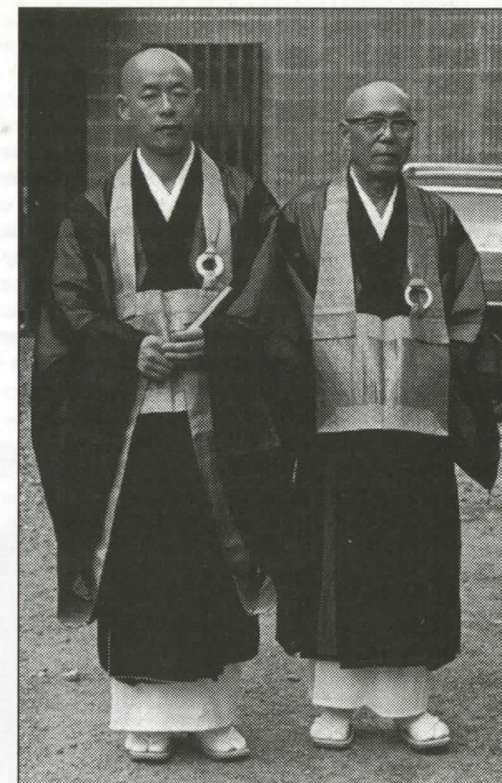
There are many stories about Soen Roshi that I have told in public, as it has been 14 years since his death. In my mind however, there are some stories about Soen Roshi which I feel are still premature to speak of in public. I may need a few more years to do so. As for Kengan Osho's memory, it is too early, too deep in my mind, thus, too difficult to dig them out. My devastated state of mind still continues, as the aftermath of an earthquake. Right now I am unable to entertain you by telling you these episodes. For example, what was our karmic force to meet in the first place?

However, I would like to mention the significance of his death. Jiro Osho's installation as Vice Abbot of The Zen Studies Society was decided last year. I did not have a chance to inform Kengan Osho. The installation ceremony took place on July 4th of this year. Kengan Osho passed away before that without consciously knowing of the event. Also, I have been doing the Segaki chanting for over 20 years in the way that Kengan Osho taught me. Since the spring of this year all monks and lay students have practiced authentic Segaki chanting at DBZ. A newly ordained monk, Tendo had mastered its rhythm by early summer. Again, I did not have a chance to report it to Kengan Osho. However, it seems to me that those two incidents, Dharma heir in DBZ and Segaki rhythm heir, were known to him on his subconscious level and he was relieved and quite happy to see this, as a grandfather sees his grandsons. His Dharma mission was over, thus he is gone. The death of a seed is the birth of a plant. Destructive - creation. This is how I interpret his departure.

I rearranged the sesshin schedule and went to Japan to attend his funeral. As soon as I got back to New York we held a sesshin called "Kengan Osho Ho-On Sesshin." During Teisho I spoke of him and each time my eyes were wet with tears. I was amazed to know how deep our teacher-student relationship was. (continued)



Kengan Goto Zenji Dai Osho
1901-1998



Eido Roshi and Kengan Goto at Dai Bosatsu Zendo's
dedication, July 4, 1976.

COURTESY EIDO SHIMANO ROSHI

In August I received a beautiful kesa in a wooden box from a Kyoto robe shop. The card said it was from Empuku-ji. I called his son, the present priest of Empuku-ji and asked him about it. He said that just before his father's departure, he said as a will, "After my death make a kesa for Eido." Again my eyes were wet.

Dogen Kigen Zenji said, "When one hears compassionate words or sees compassionate deeds directly, one cannot help but feel joy in one's heart. However, when compassionate words and deeds are unseen, their impression goes far deeper, so that even the soul is moved. We should learn that compassionate words and deeds have power to change even one's life."

"After my death make a kesa for Eido." These are truly compassionate words, said without my knowledge, therefore they touch me even more deeply.

September 15th of this year marked the 30th anniversary of New York Zendo Shobo-ji. We held an international sesshin with monks from Japan, at DBZ. Sesshin ending day was the day of our celebration and I wore that kesa for the first time. It had arrived from Kyoto just in time. My teacher had passed away as if he were arranging his life to meet this auspicious occasion. The kesa was his Life. I take it as his silent encouragement: "However endless the Buddha's Way is, I vow to follow it."

More than twenty western students have become monks under me. When I depart this life, I wonder if I can do something as smartly as my teacher has done for me. Through his death, I am reminded once again that the essence of Buddha-Dharma is the compassionate word, deed and thing. I was knocked out, yet extremely grateful.

The mountain here at Dai Bosatsu Zendo is a brocade of autumn color. Beecher lake is as deep as indigo. However my ordination teacher Kengan Osho's corporeal body is no longer on earth. ♦



September 15, 1998.

TENDO TIM LACY



The Eternal Will

Aiho-san Yasuko Shimano

ON SEPTEMBER 15, 1998, Roshi and I were extremely happy to attend the 30th anniversary celebration of New York Zendo Shobo-ji.

As a living witness I wrote the articles for The Zen Studies Society newsletter from 1991 to 1994 entitled "The way to Shobo-ji". It was my personal reminiscence. When I wrote these articles, Shobo-ji was about to celebrate its 25th anniversary. I felt as though I was looking at my own face in the mirror.

During the past three decades innumerable events occurred. Some of them were like climbing a steep mountain. Some of them were like crossing a river where the bridge was broken. Nevertheless, Shobo-ji became 30 years old. As Confucius said, "At the age of 15 I began study. At the age of 30 I became independent..." So, Shobo-ji is an independent, mature zendo with youthful, vigorous power.

On March 3, 1968 at 3 PM, available Sangha gathered in the old dirty garage located at 223 East 67th Street. We placed the gong at the center, burned incense and chanted *Enmei Jukku Kannon Gyo* 33 times with intense *nen* to "Let True Dharma Continue."

On June 25th, 1968 the renovation began. A worker was knocking out a wall with a hammer, while drinking a can of Budweiser beer and said, "This building will become a Buddhist temple..." When he said that I felt the voice from SOMETHING coming through the workman, which gave Roshi and me encouragement and conviction. At that moment nobody on this earth thought that this ugly garage would ever become a beautiful, elegant and breathtaking Zendo.

I am proud of it, as a mother is proud of her own son. I'm grateful for my karma to be involved with this historic creation and its transformation and growth the past 30 years. As one of the Dharma students I sat and sat. I prayed and prayed. My prayer was nothing but, "Let True Dharma Continue. Please encourage and guide us all. May Shobo-ji be protected ever, ever and forever." I will continue to sit and sit during the remainder of my present incarnation.

This is my ETERNAL WILL, my lifelong devotion and doubtless commitment for my beloved Shobo-ji.

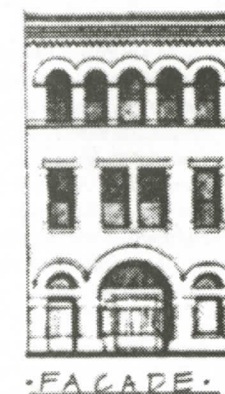
*Endless is my vow,
Boundless autumn sky,
Blue heaped upon blue* (Soen Roshi's Haiku)

We are all on our pilgrimage which has no end. Luckily we have no alternative, but to walk together with THIS. Thus, we can cross the rivers and mountains. With THIS we have no choice, but to return to our original HOME where THIS radiates shining alone under the name, "True Dharma—Shobo!" ♦



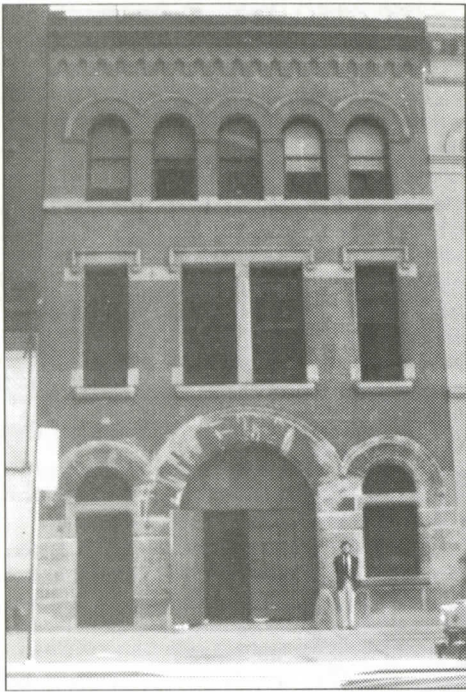
Aiho-san in Japan, June 1998.

FUJIN ATTALE FORPHALS



ZEN STUDIES SOCIETY
223 EAST 67th STREET, N.Y.C.
VITO J. TRIGARICO ARCHITECT
226 E. 62ND STREET, NEW YORK, N.Y.

·FACADE·



THE ZEN STUDIES SOCIETY

vey the carriage house: an empty garage with high ceiling on the ground floor, a backyard, a second floor, and upstairs rooms that tell a story.

Piles of *Vanity Fair* and *Life* magazines have dates ending before the second world war; and picture frames, now removed, leave ghostly shadows on the walls. The place is dry, dusty, and waiting for new use. We prepare sketches, drawings, construction documents. Jack Greene Associates are the engineers. Sylvan Busch is the moderator and coordinator.

We file plans with the building department, and run into difficulties with the “tea room.” The examiner thinks that the six by ten foot room is a matter of public occupancy requiring a restaurant permit. We rename the tea room. After the bidding process, Garson-Bergman are selected as general contractor. Joe Berndes, a Dutchman, is super for the job. Bill Rothschild is the photographer.

The choice of materials and colors are off-white walls, teak trim, wood floors, tatami areas, a moss-green wool carpet, and the exterior is painted to match the monk’s robes. A stone resembling a resting elephant is found in Bethlehem, Pennsylvania, and placed in the stone garden.

The renovation runs smoothly through the summer months of 1968. New floors, ceilings, mechanical and plumbing systems are installed. But the new paint on the upper floors has cracked the the decades-old plaster. Paint acts

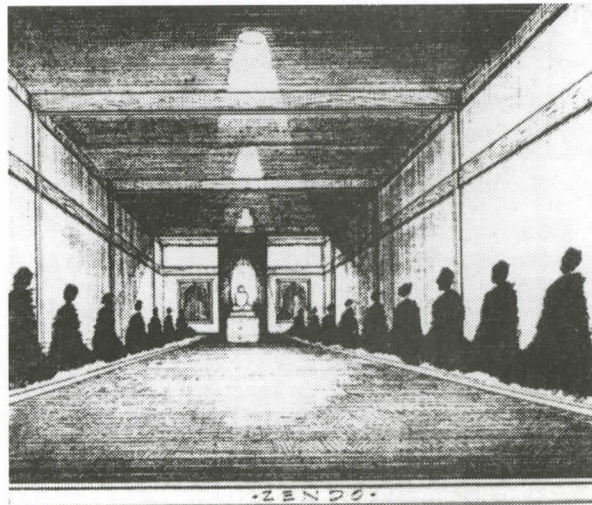
My First Zendo

Yar Kunyia

WHEN, IN 1967, VITO TRICARICO introduces me to Sylvan Busch and Tai-san in the drafting area of Tricarico Associates on Fifty-second Street, Tai-san breaks out into laughter: “Ah, *konichiwa!*” My last name sounds like “hello, good day” in Japanese.

I see it as an auspicious beginning. The project is a zendo in a carriage house on Manhattan’s East Side. A lawyer has referred The Zen Studies Society to Vito because he has experience with Asian-American as well as religious facilities. And I get to be known as Mr. Konichiwa.

This is one of my first projects after graduation from Pratt Institute. Tai-san (as Eido Roshi was then known) lets it be known that the place will be a combination of east and west. We visit the West Side Zendo and learn what a tatami is, what a sesshin involves. We sur-



COURTESY YAR KUNYIA



THE ZEN STUDIES SOCIETY

Interior of Shobo-ji before renovation began in 1968. This view is shot from roughly halfway down the jikijitsu line on the main zendo.

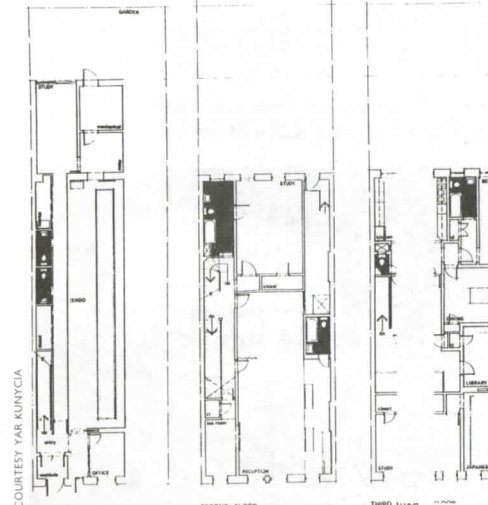
as an astringent, shrinking the plaster. The wall has to be redone. After a meeting, the expenses are equally divided between Zen Studies, contractor, painter, and architect.

At the time the work at 223 East 67th Street is under way, Sylvan and Tai-san are looking for a mountain top retreat that will be secluded, quiet, and free from airplane traffic above.

On Sunday, October 5, *The New York Times* publishes a headline article in the Real Estate section: “Garage here converted to Zen Studies Center” giving the cost of the carriage house as \$100,000, and the construction costs as another \$100,000.

That same year, the New York State Association of Architects awards the project an honorable mention for “transforming the Japanese idiom and feeling within the context of American materials and methods and reconciling the heavy elements of the carriage house with the delicacy of Japanese tradition.”

Architect Yar Kunyia, NCARB, is a graduate of Girard College, Philadelphia; Pratt Institute, Brooklyn; the Middle East Technical University, Ankara, as Fulbright-Hays Grantee; and principal in private practice since 1979. Thirty years later, Yar Kunyia, along with Eido Roshi and Aiho-san, is one of three people in attendance at both the original opening ceremony in 1968 at New York Zendo Shobo-ji, and at the 30th Anniversary Celebration in 1998 at Dai Bosatsu Zendo Kongo-ji.



COURTESY YAR KUNYIA

The Annual Zen Arts Sale

Hozo Wilke Pretorius

COULD THIS HAVE BEEN Shobo-ji's answer to a church bazaar? For two days over a weekend in December, New York Zendo opened its doors to the public to present for sale the works of leading American ceramists trained by Japanese Masters; antique kimonos now used in the West as bath robes; contemporary women's fashions from Japanese designers; Tibetan artifacts; calligraphies and scrolls by Eido Roshi and other Zen masters; baskets from China and the Philippines; temple objects; zafus and zabutons; origami pieces; incense; orchids; books; T-shirts, and more.

What fun it was to see Upper East Side matrons in designer ensembles happily appearing barefoot in public, eagerly doing the "special gift" Christmas shopping. How moving to see beginning Zen students proudly greet the weekend's 600 or so visitors at the entrance. How special to attend a formal tea in the tea-room. [See Yar Kunyucia, Page 6.] What a delight to visit Seisen and her team's gourmet food counter in the Dharma hall, have lunch with friends and buy DBZ baked bread to take home. What a special thrill to come upon Seiko's strikingly beautiful poster advertising the event in unexpected locations throughout the city. What a warm feeling to see Eido Roshi and Aihosan visiting with old friends and the spouses and children of Zen students on their once-a-year visit.

How comfortable to know there was always a chance to do meaningful Christmas shopping and at the same time support a cause close to heart. What an institution it was. After 18 successful years, the readiness of time had come, and in 1990 it was all over.

Once again the impermanence of it all....

Hozo lives in Manhattan and is the Secretary and Treasurer of The Zen Studies Society.

Thank You

Following the 30th anniversary celebration, many people wrote to express their gratitude. These three selections come from a student from the Japanese Dharma class, a DBZ nun, and a Shobo-ji member.

Dear Eido Roshi and Aihosan,

Congratulations for the 30th anniversary of Shobo-ji. Thank you for inviting me for the events.

I assume the difficulties which you experienced during 30 years can not be described in words or letters. However, I must say that what you did—create such a great Zen Buddhist center in New York—is a historical landmark.

Please do take care of yourself and continue your most meaningful task.

Gassho,
Tadao Fujimatsu



DANESHIN PAVEL WOJCIASIK



Thank you, For over 30 years!
In your honor, I would like
Shobo-ji to have this offering.

*May Shobo-ji continue to be the
Dharma Gate and a Dharma relief
to New Yorkers and others
as it has been for me.*

*The love, toil and patience
you have put into this work,
really brings tears to the eyes.*

Deep Nine Bows,
Yayoi

* * * * *
An Impossible Dream

*Wedged among high rises, sprawling boutiques
And falling leaves is a slim carriage house.*

*Inside is the dwelling place of WA.
The main zendo, long and narrow,
Is watched fixedly by a Golden Buddha
Along with wisdom seated on a lion
Compassion on an elephant, whispering:
"The heart's aspiration is vital,
the heart's aspiration is vital."*

*In a smaller zendo is Hotoke, holding up a flower
For continuity of transmission, of Dharma
To those with passionate devotion
Exerting themselves to the utmost.*

*Upstairs a seated Buddha meditates
Radiating such bliss and great dignity,
A challenge to walk the same path
Urging, "Do not tarry, do not tarry."*

*The third floor is the 'going into the room'
For dokusan, quicksand for those
Letting slovenliness arise in their heart.
Each trainee Roshi wholeheartedly encourages
To take one further step up
From the top of the hundred foot pole.*

*Caring for all Buddhas and innumerable students
Is a Bodhisattva dedicated to Dharma.
And to Roshi and Aihosan Dharma has given
Shobo-ji, their impossible dream.*

Soshin Anne Hughes

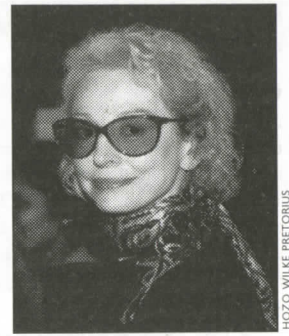
Sit!

Jikei Jean Bankier

"SIT!", A MAN ROARED at his dog on the sidewalk outside; and several members of the New York sangha obediently straightened their spines. Such can be the interplay between the street world and the New York Zendo. Clanging and rumbling fire engines. *Mu.* Tuneless passerby whistling. *Mu.* Tuneful passerby whistling. *Mu.* Road enraged horns. *Muuuuuuuu.*

I first learned of Shobo-ji on June 24, 1972. An Op-Ed article by Nancy Wilson Ross appeared in *The New York Times*. Entitled "Zen, Universal Style", it was a rebuttal to an article (not seen by me) that had been written by someone in mockery, I gathered, of the Zen of the day. Ross' article concluded, "In daily existence Zen's emphasis falls on meditation, work, orderliness, simplicity, love of nature, serenity, humor, good sense, balance, oneness with all life and gratitude for the gift of being. In 30 years of Zen interest, I have known no Zen practitioners who could be described as 'repressed victims of the present struggle between East and West, between Christian idealism and Marxist materialism.' Such unfortunate impressions could be easily dispelled by visiting any one of many centers for serious Zen study in America, two of the most notable in *New York City itself.*" (Italics mine.) Although I was aware of "beat Zen" somewhere out on The Road, I had not comprehended that Zen was an ancient and honored Buddhist sect with present day city temples and "Zen practitioners" doing whatever it was that ZPs did. Consulting the telephone directory, I discovered that one of the two in-town temples was a mere six blocks away. Hastening over, I soon was introducing myself to a young woman in a floor-length, shapeless brown dress who advised me to return on a Thursday night. And eventually I did.

DBZ was still an architect's renderings in those days, so Roshi spent most of his time at
(continued)



HOZO WILKE PRETORIUS

Shobo-ji. Early (very early) morning sittings were held three times a week, and Saturday morning sittings only once a month. Non-members could not attend “members’ nights” (Monday, Wednesday and Friday). To the novice, some things seemed scary (such as yelling *Enmei Jukku Kannon Gyo* in the dark). Would-be members had to be convincingly sincere. In my case, it took about a year and a half, and then one day in June of 1974 I received a letter (in those days he sent letters) from Roshi acknowledging that I had advanced to “provisional student.” I was very happy.

It is the everyday sittings that matter. The stillness—even when the city roars. The unsentimental scent of “Zen” incense. The sudden sight of flowers reaching from the altar; of pebbles raked in an advancing ripple; of black ink dashed across a scroll. Of an elegant, energetic Aiho-san in robes and tabi and bound-up hair.

Thank you, Roshi, Aiho-san, Carlsons. Thank you, Dharma sisters and brothers. ♦

Jikei Jean Bankier has been a member of Shobo-ji since 1974. She first practiced zazen at Tassajara in the summer of 1972. She was among the pilgrims accompanying Roshi on a round of temples in Japan (1977); to sites of Rinzai significance in China (1981); and, in India (1992, above), exploring the path of the Buddha. She has worked in many fields, none of them profitable.

The Confession of a Zen Idiot

The First Thirty Years at Shobo-ji

Eshin Brenda Lukeman

FOR SOME OF US it takes almost thirty years to realize very simple, obvious things. As a naturally slow and bumbling student who could never bear to accept very much reality, the gift of these years on the cushion has been of immeasurable value to me. I cannot imagine my life otherwise.

After years of practice at Shobo-ji, I finally came to realize one day that I was born a fool, but have not yet been willing to remain who I am. This is a serious mistake that fools always make, being unhappy about their situation, or thinking that being a fool is wrong. But fools never know right from wrong anyway, although they imagine they do. Some even demand that others follow their conclusions, on fear of reprisal, or the complete denial of self worth. Certain fools proclaim their conclusions as laws of the universe, while others, smiling, follow along.

I have done both, and am sorry for it. I ask for forgiveness and offer deep thanks for the constant presence and tireless efforts of my great teacher, Eido Roshi, Aiho-san, and all the Dharma brothers and sisters who have paid no attention to my errors, but who helped pull me out of the pit time and again.

Are thirty years a long time to dream, struggle and escape from sesshin time and again? Though I ran away constantly, the doors were always opened for me when I returned. They

were open without any need on my part for justification. Only a smiling face at the door. Welcome. The very heart of zazen.

Slowly, I too learned how to welcome myself, others, the evening darkness and the morning sun. Finally, this fool came to realize that there was nowhere else to run. The more I ran, the more lost I became.

Now I approach the doors of the zendo with extraordinary wonder that in the midst of the flux and chaos of experience, this place has remained, quietly waiting, the floors polished to shining every time.

I bow to the great Vow of Eido Roshi that permitted him and Aiho-san to remain constant to their practice throughout the endless fluctuations and lessons we’ve all learned.

I toast the next thirty years of practice, during which perhaps I will learn to become a beginning Dharma student, after all. ♦

Eshin is a psychologist living in Long Island. She frequently gives Dharma talks at Shobo-ji’s Thursday evening Public Night.



COURTESY ESHIN BRENDA LUKEMAN

“May I Help You?”

Rev. Yayoi Karen Matsumoto

WHEN I FIRST PEEKED into New York Zendo Shobo-ji one afternoon, it seemed like a serenely enchanted space-time hole in the midst of raging New York City. It was like a vivid dream: soft natural light; wafting incense smoke, scent of dry leaves; a spacious yet thick serenity. I am not alone in having been so affected by this entryway experience. Anyway, the doorman gave me a brochure and said to come on a Thursday night.

I did a few years later, in 1975. Around that time I had my first Shobo-ji encounter with Roshi and Aiho-san. I was in the foyer next to the desk when Roshi and Aiho-san came down the stairs. They stood next to the shoe rack. What I remember clearly about this moment is Roshi’s gracious and very kind, “May I help you?” as Aiho-san stood quietly next to him, beautifully and neatly dressed all in light gray with matching stockings, shoes, and chiffon scarf.

I kept coming to the scheduled events, following a quiet and mysterious hint from within that here was the “true,” touched upon through the practice of zazen and the presence of a teacher. The simple offerings: a bow, the clean simplicity of the space, spiritual refreshment after a hectic day, gave me the experience of thanks. I received the quiet ticking of the zendo heating system and the warm wood parquet floor on a snowy day; a gentle breeze and aroma of new buds while waiting for the el; and back home fun and laughter playing cards with my daughters Titi and Miko.

Shobo-ji has welcomed and provided for wave upon wave of Zen students, each wave discovering the Dharma anew, each with its unique character. Senior students helping new students, and new students bringing fresh vitality and enthusiasm to the Sangha. Sharing a *Yes!* to an all day sitting, a sesshin, a zazen meeting, a work project. Comrades bonded forever.

I think of how Shobo-ji has been able to make this great Dharma offering. It is immediately due to the great generosity heart of our Venerable Teacher Eido Roshi, and to Aiho-san’s continuous and meticulous care. The transmission of this ancient practice and tradition from East to West is now happening. Thank you Eido Roshi and Aiho-san for your Help. Thank you all Venerable Teachers of infinite lineage, donors and protecting Bodhisattvas in many forms, past residents, and our brother and sister Zen students.

Thank you and congratulations Shobo-ji for 30 years of offering the True Dharma Light! ♦

Yayoi was a regular student at Shobo-ji. She was ordained by Eido Roshi in December 1995 and currently practices at Dai Bosatsu Zendo.



Rev. Yayoi Karen Matsumoto, Liberty, New York, May, 1998.

TENSHIN DAVID HILL



法

Dai Bosatsu Zendo · Kongo-ji Program Information 1999

Introduction To Zen

Dai Bosatsu Zendo offers an incomparably beautiful setting for those interested in practicing Zen in a monastic environment. These workshops emphasize the basics of Zen practice: zazen (sitting posture and breathing); chanting, work; and formal procedures for meals. Individuals and groups are welcome, and groups may also arrange for an introduction workshop during the week.

The workshop begins on Friday evening with orientation class, and the weekend includes Morning Service (chanting), zazen, work, vegetarian meals, tea, and free study time. Saturday evenings often include a talk given by our teacher Eido Roshi, or a senior student. The cost is \$150 per person.

Sesshin

Sesshin is a week-long intensive Zen retreat held at Dai Bosatsu Zendo six times a year. The tradition of sesshin began with Shakyamuni Buddha's intense sitting under the bodhi tree in India. On the morning of December 8, he attained enlightenment upon seeing the morning star. The word *sesshin* means literally 'to collect one's heart or mind. Sesshin is practiced by all Zen schools throughout the world. Students gather for a week of silence, zazen (Zen sitting meditation), chanting, three vegetarian meals a day, Teisho (a formal Zen talk given by Eido Roshi), dokusan (private interview with Eido Roshi), and brief daily work practice.

THE ZEN STUDIES SOCIETY
DAI BOSATSU ZENDO

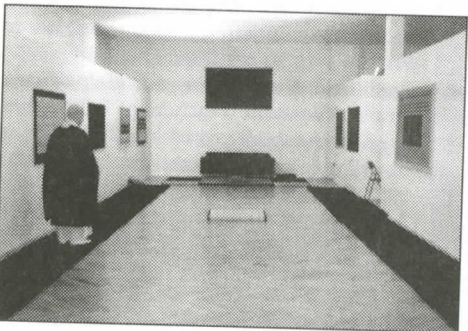
Shobo-ji Going or Returning

Hinju James Juszczzyk

BEFORE I BEGIN to recall a few memories about New York Zendo, I would like to offer a deep, sincere bow of gratitude to Eido Roshi and Aiho-san for their dedication, effort, and patience in planting the Shobo-ji seed in Manhattan, and congratulate them on its blossoming into a serene and beautiful refuge in the midst of the city.

I don't remember the exact date that I first entered Shobo-ji, probably sometime in the fall of 1979. But what I will always remember is that when I took off my shoes and passed through the entrance foyer, I was *overwhelmed* by the aroma of burning incense, the order and the cool stillness of the zendo. I was zapped on the spot—body, mind, and spirit. Did I fall in love? All I know is that ever since that first visit I have gone back, again and again, to feel Shobo-ji's unique atmosphere of light and shadow, to bask in that aura of radiant calm.

The second time I was overwhelmed at Shobo-ji was during my first weekend sesshin, and my very first dokusan. Kneeling in front of a small gong, I was told to strike it twice, then quickly go up the stairs, bow at the room's entrance, then bow and kneel before Eido Roshi. Sounds easy, doesn't it? Well, after I took my position in front of Roshi and looked into his eyes: *Earthquake*. Zapped again, couldn't talk, didn't move, forgot to breathe—IMPACT. Somehow, I found my way out of the room and remember doing only one thing: sweating. You tell me what happened because I still haven't figured it out.



Hinju lives and paints in Manhattan
Above, Eido Roshi stands among Hinju's
paintings at ACP Gallery, Zürich, May, 1988.



On February 20, 1981, in a simple ceremony at Shobo-ji, I received my Dharma name, *Hinju*. This was the third time I was overwhelmed.

I'm an artist, a geometric, abstract painter, to be exact. A few months before receiving my Dharma name, I began making notes and new drawings in which I referred to the figure/ground gestalt as my guest/host, a color-shape (guest) being entertained in the surround of another color (host). Imagine my surprise when Eido Roshi translated my new Dharma name as meaning Guest/Host. Since I wasn't in the habit of discussing my painting ideas at the zendo, this unbelievable selection was mysterious and amazing. It became prophetic of my travels in the years to come.

I began my practice as guest at Shobo-ji—a guest that was constantly going and returning, however. During this time I was criss-crossing the country in a truck, happily chanting *Kanzeon* while delivering art works to various places; and also periodically going to Europe to attend my exhibitions there. In fact, Europe is where I eventually had a chance to become a kind of host with Roshi as guest. After attending the Fall 1986 Kessei at Dai Bosatsu Zendo, I returned to live in Europe for what I thought was to be one year, but turned out to be five. I had the good fortune during my stay in Zürich to take part in sesshin with Eido Roshi and the growing Swiss Sangha—a transatlantic Shobo-ji. The spirit and energy of East 67th Street was brought to sesshin in an old, magnificent Swiss farm house, a Boy Scout camp in the Jura mountains, and another farm, this time in southern Germany. Even in Europe, Shobo-ji continued to overwhelm me. The highlight was one day, in an art gallery in Zürich with only my paintings on the walls, the space was made into a zendo for the afternoon—Shobo-ji on the Bahnhofquai.

Dharma and Karma still have Hinju going from and (luckily) always returning to Shobo-ji. When I do return and bow, I ask myself, "Is it Guest or Host bowing?" An interesting and intriguing question to keep going for "30 more years."

1999 Programs & Events

*Schedule subject to change, please call
Dai Bosatsu Zendo for current information.*

JAN	21 Thu	Winter Interim
FEB	15 Mon	Mandala All Day Sitting
	21 Sun	Parinirvana All Day Sitting
MAR	4-7 Thu-Sun	Mandala All Day Sitting
	21 Sun	March On Weekend Sesshin *
APR	1 Thu	Mandala All Day Sitting
	3-11	Spring Kessei Begins
	21 Wed	Holy Days Sesshin
	23-25 Fri-Sun	Mandala All Day Sitting
	30-May 2	Introduction to Zen Weekend
	Fri-Sun	Pine Planting Weekend Sesshin *
MAY	7-9 Fri-Sun	Introduction to Zen Weekend
	22-30	Memorial Day Sesshin
JUN	18-20 Fri-Sun	Introduction to Zen Weekend
	21 Mon	Mandala All Day Sitting
JUL	26-July 4	Anniversary Sesshin
	7 Wed	Spring Kessei Ends
	21 Wed	Mandala All Day Sitting
	30-Aug 4	Summer Five Day Sesshin

法 New York Zendo · Shobo-ji

Upcoming Events

Fall / Winter 1998-99

The Zen Studies Society
 Ven. Eido T. Shimano Roshi, Abbot
 223 East 67th Street
 New York, NY 10021-6087
 Tel. 212-861-3333 Fax. 212-628-6968

Thursday, December 10, 1998
 Dharma Talk by
 Eido T. Shimano Roshi



Doors open 6:15pm.

New York Zendo
 will be closed for
 Winter Interim

December 11-January 5
The Zendo will Reopen
 Wednesday Evening January 6
 Spring Training Opening
 Teisho by Eido Roshi

New Years' Eve Celebration
 Thursday December 31, 1998
 Doors open 8pm
 Dharma Talk by Eido Roshi



Reservations Required
 Members Free; Non-members \$10

1999 Programs & Events

*Schedule subject to change,
 please call New York Zendo for current information.*

DEC 31, 1998	New Years Eve Celebration & Ceremony
JAN 6 Wed	Spring Training begins, Teisho by Eido Roshi
16 Sat	Japanese Dharma Class
FEB 13 Sat	All Day Sitting with Teisho by Eido Roshi
20 Sat	Japanese Dharma Class
MAR 3 Wed	Evening Teisho by Eido Roshi
13 Sat	Japanese Dharma Class
19-21 Fri-Sun	Soen Roshi/Yasutani Roshi Weekend Sesshin
APR 17 Sat	All Day Sitting (<i>Eido Roshi will not attend</i>)
MAY 8 Sat	Japanese Dharma Class
14-16 Fri-Sun	Gempo Roshi/Nyogen Senzaki/ Kengon Goto Weekend Sesshin
JUN 5 Sat	Japanese Dharma Class
9	Evening Teisho by Eido Roshi
19 Sat	Segaki All Day Sitting
JUL 2-5	Zendo closed for Independence weekend
14 Wed	Spring Training Closing Teisho by Eido Roshi
15-Aug 18	Zendo closed for Summer Interim
AUG 19 Thu	Zendo Reopens w/ Dharma Talk
SEP 4 Sat	Japanese Dharma Class
17-19 Fri-Sun	New York Zendo Shobo-ji Anniversary Weekend Sesshin
OCT 16 Sat	Japanese Dharma Class
22-24 Fri-Sun	Soyen Shaku/Kaigen Weekend Sesshin
NOV 10 Wed	Evening Teisho by Eido Roshi
13 Sat	Japanese Dharma Class
24-29	Zendo closed for Thanksgiving
DEC 16 Thu	Dharma Talk by Eido Roshi
17-Jan 4	Zendo Closed for Winter Interim
31 Fri	New Years Eve Celebration & Ceremony
JAN 5 Wed	Zendo reopens, Spring Training begins,
2000	Opening Teisho by Eido Roshi

Weekly Schedule

Day	Doors Open	Program
Tuesday	1:30pm	2-4 Afternoon Zazen
Wednesday	6:15pm	7-9 Members' Evening
Thursday	6:15pm	7-9 Public Night
Friday	6:15pm	7-9 Chanting & Zazen
Saturday	9:30am	10-12:30 Morning Service & Zazen

www.zenstudies.org

Shobo-ji: The Beginning of a Journey

Zensho Martin Hara

I VENTURED INTO SHOBO-JI almost 20 years ago, curious to learn Zen meditation. I wanted to know more about "this matter" that was known to be difficult to understand. The peace and serenity that I felt during an O-Bon ceremony at Dai Bosatsu gave me the sweetest sample of something very meaningful to my life. It was my personal quest to discover the roots of my full potential, but a challenge to do it while living in New York. So I thought Shobo-ji was a convenient place to start. Why not?

Compared to the lush environment of DBZ, Shobo-ji seemed small and ordinary. But once inside, I felt the laws of the universe change into other dimensions. Each thing inside was clear and defined. The incense, the wood floors, the air of floating silence, all sustained an aura of magic, transporting my soul into a deeper state of mind. Everyone moved with the devoted precision of mindfulness, maintaining an atmosphere of an orderly universe. The measured routines of bowing and chanting prepared the setting for the perfect Zen moment... and then there was Roshi.

Eido Roshi takes many appearances to those who meet him. Warm, compassionate, humble. To me, Roshi was a mischievously clever monkey who found incredible ways to show me the Dharma. When he smiled and asked if I wanted to become a Zen student, it almost sounded like a trick question to a quiz. Roshi always stood poised like a wise cat waiting for his Dharma prey to enter the gates of Nirvana. When he shouted unexpected answers to my questions, he always made me laugh.

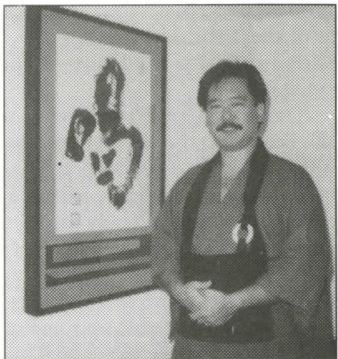
At Shobo-ji he taught me how to breathe, to sit and to practice. Most importantly, he taught me how to get closer to me gut feelings through breathing and meditation. In the end I learned how to develop my potential talents through zazen. He prodded my mind with a lasting thought: "Your energy comes from your hara. YOU are Hara." I have found laughter to be the essence of my Zen practice.

Once during dokusan, I told Roshi that Zazen practice made my shoulders very stiff. Immediately, with a concerned expression, he gestured to me to bow as he proceeded to slap my shoulder with his keisaku. When I said that it felt better, he proceeded to continue with the keisaku several more times. Accidentally, I got up too soon and the last stroke glanced the corner of my head. When a piece of the keisaku broke off painlessly to the floor, neither of us could stop laughing.

During another weekend sesshin at Shobo-ji, Roshi caught me falling asleep with my head nodding to stay awake. Instantly, he leaped to his feet with his keisaku in hand to me to give me a taste of Zen discipline. His energy was electric as he struck my back with the keisaku as hard as he could. Three times on the left shoulder, three times on the right. But on the last stroke, the stick broke in two! As the broken piece flew high above the ground, he threw the remaining piece on the floor with a shout and went back to his cushion. Everyone in the room sat frozen in sheer terror.

Inside I couldn't believe that Roshi's keisaku broke in two over my back. Although I felt no real pain, it must have sounded to others like Roshi had nearly killed me with his stick! While the zendo was in suspended animation for over an hour, I couldn't stop laughing for nearly an eternity.

The two pieces of Roshi's keisaku hangs on my wall as a reminder that zazen can be practiced anywhere. In the middle of chaos and noise, Shobo-ji was a good place to start. ♦



YASUKO HARA

Zensho Martin Hara is a native New Yorker who works as a design director for television and computer graphic design. He and his wife Yasuko had their wedding at Shobo-ji 10 years ago and have been living in Manhattan ever since. He is pictured beside the stick in question, and Eido Roshi's calligraphy of Master Rinzai's shout.

Kessei/Ango

In the spring and fall of each year, the monastery conducts a three-month training period, a tradition dating back to the time of Shakyamuni Buddha. The training utilizes the discipline of structured daily zazen, chanting services, work, and formal meals, with the support and guidance of the Sangha (community) and a Zen Master, Eido Shinano Roshi.

Kessei students follow a rigorous schedule. The daily work ranges from splitting wood and landscaping to serving guests and zendo cleaning. Students have private rooms and there is one rest day each week for personal study. The monastery holds three seven-day sesshins during each kessei training period. The fee for a full three-month kessei is \$2000. One month is \$750 and includes one sesshin. Those interested please call or write.

Available at The Monastery Store

From Dogen's Masterwork Shobogenzo

Translated by Eido T. Shimano Roshi & Charles Vacher

uji

Yui Butsu Yo Butsu:
Buddha Alone Knows Buddha

Being-Time

Shoji: Life-Death

One volume in

Japanese, French and English.

Paper, 94 Pages, \$20

One volume in

Japanese, French and English.

Available March, 1999

Please call or write for a Monastery Store Catalog.

FRI - TUES

AUG	7-8 Sat-Sun	O-Bon
	21 Sat	Mandala All Day Sitting
SEP	7 Tue	Fall Kessei Begins
	10-12 Fri-Sun	Introduction to Zen Weekend
	21 Tue	Mandala All Day Sitting
	25-Oct 3	Golden Wind Sesshin
OCT	15-17	Introduction to Zen Weekend
	21 Thu	Mandala All Day Sitting
	30-Nov 7	Harvest Sesshin
NOV	12-13	Introduction to Zen Weekend
	21 Sun	Mandala All Day Sitting
	25-26 Thu-Fri	Thanksgiving Celebration
	30-Dec 8	Rohatsu Sesshin
DEC	10 Fri	Fall Kessei Ends

* Eido Roshi will not be in attendance.

Mandala Day Sitting

On the 21st day of each month, the monastery conducts an all day sitting, resembling one day of Sesshin, concluding with Dai Bosatsu Mandala evening chanting. Call for reservations. Please note that there will be no all day sitting in May or December.

Guests and Visitors to Dai Bosatsu Zendo

Guests and visitors are always welcome at DBZ, but because of special events and retreats, as well as winter road conditions, we ask that all visitors please call in advance.

www.daibosatsu.org

Seeing Zen Practice with New Eyes

Kokan Jim Borowiec

THE STUDENT HAD ONLY ARRIVED a few minutes earlier, sitting a bit restlessly until the Thursday evening class began for those new to New York Zendo Shobo-ji. She turned around and asked, "So, do you see God when you meditate?"

One of the great pleasures of teaching a class in Zen practice is occasionally being asked questions such as that, questions of innocence and wonder. Although most individuals arriving at the zendo for the first time have varying degrees of familiarity with a meditation practice, they usually arrive with an open soul and a 'ready for anything' attitude. Their senses are often clarified by the sharp transition they feel by coming from the rushing city streets to the oasis that is Shobo-ji. Because direct zazen experience for those living in the United States is still somewhat rare, when the students leave their shoes at the door for the first time, they often leave some of their experiential baggage behind as well.

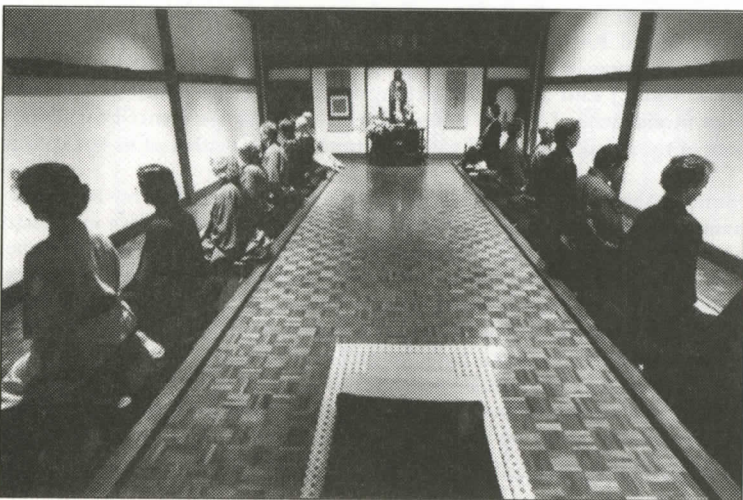
I have been teaching the Thursday evening class for the past few years. First-time visitors to Shobo-ji come for an infinity of reasons. However, all wish to increase their familiarity with Zen meditation ("What is Zen?") and other elements of Zen practice. They come because they want to be there. For some, the visit to Shobo-ji is sufficient to satisfy their interest. For others, the visit begins the student on the path of Zen practice, or continues another phase of their practice. Whether they stay or go does not matter. As *The Song of Zazen* says: *Even those who have practiced it for just one sitting, will see all their evil karma erased; nowhere will they find evil paths, but the pure land will be near at hand.*

I teach the basic elements of meditation posture and the initial tools to focus the mind and spirit (the counting of one's breath). Other elements of Zen practice at Shobo-ji, such as the chanting of *Namu Dai Bosu*, are also given. We listen to the sounds of the zendo—Who hears? After receiving this relatively short instruction, the students join the kinhin line and find their sitting places in the main zendo below. There they either listen to a Dharma talk by a member of the Sangha, or just sit. With words or without, the atmosphere of Shobo-ji (respectful, quiet, alive) powerfully continues the lesson of the meaning of Zen practice.

After I started teaching the class, an important realization for me was that by instructing, I am also taught. Because providing a lesson in the basic elements of meditation is not a one-way street, my practice is greatly enriched by being able to teach the Thursday evening class. Always in contact



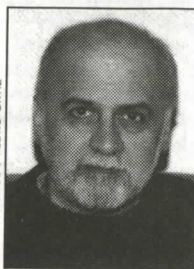
Kokan and his wife Zakke Dianne Applegate have been sitting at Shobo-ji since 1986.



with beginner's mind, can I see Zen practice with new eyes? I am grateful for their gift of questions asked: Zen practice: *What is This?* ♦

Shodo Pedro Ortiz

Shodo is employed by a government agency that concerns itself with workplace issues.



COURTESY SHODO PEDRO ORTIZ

I DON'T REMEMBER anything of the 20th anniversary celebration at New York Zendo. All I remember of the 10th anniversary celebration are images of a great party at Japan House. What is vividly present is the experience of my daily practice at New

York Zendo: very intense zazen practice in my early years, less so today.

Since I first entered the zendo more than twenty-three years ago one Thursday night, the stock market has gone up and down many times, and the political climate in this country has become more confrontational. The zendo has been renovated, painted and repainted. Then, I was single and unemployed. I subsequently married a member of the Sangha, Kanro Sandra Carr, and we now have a teenage daughter, Martha. I've worked in a government bureaucracy for twenty years and now I am eligible for retirement. The Sangha has also changed, with members staying for a few months or years, some leaving to be replaced by new ones, much like the Army after I was drafted, recruits would enter as others were discharged. In Zen practice, however, there are no draftees. Each person enlists voluntarily, and may one day leave for whatever reason.

There is an apparent rigidity to Zen practice, its posture, the length of sitting periods, and sesshin. But those who practice will eventually understand the great freedom inherent in it—the moment-by-moment, breath-by-breath choice that one makes can be described best in direct language and not psycho-babble: commitment, courage, perseverance, endurance; and laziness, cowardice, self-pity, conflict. All of this and more are inherent in this practice, whether on or off the cushion.

When I first came to New York Zendo, there were many more young people, very enthusiastic and energetic, like now at Dai Bosatsu Zendo. It was sometimes amusing, other times disturbing, to see young Zen students who may have recently been under parental curfews, ascend to positions of author-

ity and responsibility at Shobo-ji and DBZ. There wasn't always much of a choice, that's who was there. A person of twenty or twenty-five years, not very experienced in life or trained in the ways of organizations, is not always a reliable leader or competent administrator. But fortunately Eido Roshi, whether in the foreground or background, was there to keep matters from getting too eccentric.

I was a little older than those young students, and had attended college, served in the Army, had several jobs, and belonged to several organizations. Nothing I saw or heard about The Zen Studies Society surprised me or seemed particularly unusual. Besides, I was there to practice Zen, not for friendship or camaraderie, although these did develop, as they usually do.

So, here I am, still at New York Zendo, older, grayer, and heavier. I have never had a desire, even out of curiosity, to go to another zendo or study with another teacher. I don't know why, I've never even thought of it; I only mention it. Most of the people I do zazen with at Shobo-ji on Fridays, the only evenings I can come, are more or less my age. Like me, they have careers, jobs, and are settled in their relationships. They have that enduring, constant energy that survivors often have, and they bring it to their practice. Shobo-ji continues to be a place where anyone can begin Zen practice, and where lay students have a structure to reinforce and continue their effort.

I close by thanking Eido Roshi, who by now has influenced thousands of people, including many who have become his students. It is due to his unique talents and his vision that I can write this. Next I wish to thank Aiho-san for her years of dedicated work for The Zen Studies Society, particularly her stewardship of New York Zendo in recent years that has resulted in a stable and well run organization. *Happy Birthday New York Zendo!* ♦





COURTESY: DAIO PAUL SAGERMAN

Daio Paul Sagerman

Dr. Paul Sagerman (Daio) began his Zen practice at Shobo-ji in the fall of 1992 while finishing his graduate training at Memorial Sloan-Kettering Hospital. He received Jukai from Eido Roshi in 1994, and has been a regular participant at Shobo-ji events.

EVERY NOW AND THEN, someone asks me how I began to practice zazen at Shobo-ji. I tell them that 5 years ago when I was living in the neighborhood, I opened the yellow pages to "Z" and found it there. This is true, but actually I had been preparing for that encounter for an unknown period of time, before my good karma finally brought me there.

At first it was difficult for me to sit at the zendo, both emotionally and physically. I had accumulated many expectations and beliefs from years of reading and thinking, and it has been taking some time for me to sort through these. I would contrast this with many of the visitors I used to see at the zendo on Thursday public night zazen meetings. Many of the visitors seemed to lack expectations and to demonstrate a refreshing curiosity. It used to perplex me that most never return, but obviously this practice is not for everybody.

Once early on when I was having some difficulty, the thought struck me: "The worse it is for you, the better it is for you." This is something that would do me good to remember more often. Not long after that, Aiho-San asked me to become an officer, which has been a great blessing for me. A (former) member who seemed serious about his practice once expressed the wish that he could just do zazen rather than be a sesshin officer, in order to concentrate on his practice. Now I see that it doesn't necessarily work that way.

Likewise, practice at Shobo-ji has been teaching me that giving is receiving. Although not recommended, it is occasionally tempting to look around at other Sangha members and wonder: "I wonder what's going on over there?" I have been observing that the people who seem to get the most from their practice are those who give the most, to their practice and to the Sangha. Shobo-ji works because we have a good supply of such people, and because we have the examples of Eido Roshi and Aiho-San to follow.

So, even though I'm a beginner, I would say that practice at Shobo-ji has had a huge impact in my life. It hasn't been easy, but the most valuable things are that way. Given what's happening in the world today, I feel hopeful knowing that a place like Shobo-ji can thrive. It is truly a place of refuge and rejuvenation for cranky, stressed-out New Yorkers, among others. ♦

Rev. Fujin Attale Formhals

Fujin was ordained as a DBZ nun in the fall of 1993, and for the last year has lived in Japan at Shogen-ji monastery.

ON NOVEMBER 1, 1990, for the first time, I entered New York Zendo Shobo-ji. I had never sat before, nor followed any religious practice. I didn't know anything about Zen or Buddhism. What happened on that evening could be compared to a sudden typhoon that drastically changed my life.

Describing Shobo-ji is like trying to put zazen, or Eido Roshi's spirit into words: hopeless.

Aiho-san's gracious presence and ceaseless work, Shobo-ji's elegant set-up and intense *nen*: nothing superfluous, nothing deficient.

Each sitting, each Dharma event, literally each breath is a message of Eido Roshi's boundless compassion and unshakable faith. It is 30 years of unconditional concern, life after life of single minded devotion to the Dharma that touch us so deeply when we enter 223 East 67th Street. "You too can do it, walk with your own feet, sit with all your might, the rest we'll take care."

On behalf of the millions of people whose lives were revolutionized by a Thursday night at Shobo-ji, I bow 18 times to the founders and Bodhisattvas who led us back home.

Let True Dharma Continue. ♦



SANGEN AKIHIRO TANAKA

Reflections of a Traveling Zen Student

Petra Wilch

HERE I AM, sitting at the airport in Billund, Denmark waiting for my business partner to arrive from New York. Airports and planes seem to be places I spend a lot of time, both for my work and for visiting friends and family. I quite enjoy this lifestyle even though at times it seems to interrupt my life adding sort of a scattered energy to it.

Contemplating this lifestyle and the choices I have made I realize how impossible it would be for me without a place to recollect and reconnect. A place I call my home base. A place that is nurturing, strengthening and clarifying most of my actions. And that place is Shobo-ji. At this point I cannot imagine my life without it. Without the practice, the Dharma, the Sangha, where would I be?

The certainty that this is always there for me

upon my return allows me to do all the things I do.

Shobo-ji is my home, my cushion the base and from there everything comes and goes. What a good place to be... I consider myself so lucky to have found Shobo-ji and DBZ. This certainly marked a turning point in my life. Though I spend a relatively small amount of time there the effects are everywhere. I am very grateful to Roshi and Aiho-san for creating and maintaining these places and continuously giving so much to the sangha and the practice. ♦

Petra was born in Germany, and since 1983 has lived in Manhattan. She is a freelance graphic designer and a member of Shobo-ji since 1994.



COURTESY: PETRA WILCH

How & Why in New York City

Rev. Tendo Tim Lacy

Tendo was ordained in the spring of this year and lives at DBZ.

IN EARLY JUNE OF 1982 I left the United States to visit New York City for the first time. I was 19 and in college in Athens, Georgia. For the drive I brought the first Zen book I ever read, and as my bookmark, one of my companions gave me a postcard showing a very austere and manicured Japanese Zen garden. Manhattan bowled me over, and one day the same companion asked if I wanted to go uptown and see the Zendo that the postcard referred to. Other things came up, but from that moment I associated the postcard with a place to actually do Zen—it was of course a picture of the garden at Shobo-ji.

Through the 80s I read more and more about Zen and Buddhism, but never sat. After I graduated, I hung around Athens for a few years, and at last moved to New York City in 1989. The existence of Zen practice was always in the back of my mind, steady in contrast to various ambitious concerns that were always dancing in front.

I made my bones painting and doing freelance graphics. Apparently New York Zendo was ready to reel me in—I can't say that any particular life event prompted it. But one day in August 1993 I was on the phone with a friend from Georgia with whom I had shared an interest in Zen books. He said he had started sitting at a zendo in Atlanta, and blah, blah, blah. Something in me shouted, finally, "Hey! That's possible! That can be done!"

I took the 6 uptown and walked from Hunter College to Shobo-ji. I tried the door. It was locked, thank God. Hurrying back to the subway, I went to Astor Place and then home.

There is no good explanation for such silly behavior. But I went to the Thursday evening zazen orientation on August 27. A smiling, gracious Japanese lady with her hair in a bun tried to give me \$10 change for the \$10 I had given her, and since then neither she nor Eido Roshi have ever once stopped giving.

To the members of Shobo-ji and the DBZ Sangha, I suppose I have been pretty much a high-profile fixture over the past five years. It seems to have begun even before I finally came to Shobo-ji. But by first stepping in and smelling again the unforgettable incense, my life and my busy New York schedule simply popped open and said "Come here for zazen. Everyday." Thank you very much Eido Roshi and Aiho-san, and congratulations on Shobo-ji's first 30 years. ♦

New York Zendo Shobo-ji News

The year of the tiger is nearing its end. It is said that the tiger runs 1,000 miles and returns 1,000 miles. The 30 year cycle of Shobo-ji gave us energy to march on "30 more years".

Eido Roshi's Parent's Memorial

On July 18th, Eido Roshi's parent's memorial service was held in Japan. Roshi and Aiho-san went to perform the service at Yaban-ji temple in Chichibu City. Over 100 people were invited to attend, including Rev. Fujin Butsudo, Rev. Genchu Ichido, Mr. Charles Vacher and Mrs. Myoyo Tanaka. Fujin offered beautiful flute music during the ceremony. DBZ and NYZ offered large, beautiful flower stands. Shobo-ji was born the same year that Roshi's father passed away and his energy was transmitted to Roshi, helping to make the birth of this Zendo possible.

30th Anniversary Celebration



Eido Roshi, Aiho-san, distinguished guests, and ordained from DBZ, at Shobo-ji's 30th Anniversary Day, September 15, 1998.

On September 13th the 30th anniversary ceremony and celebration lunch was held at Dai Bosatsu Zendo. Many Shobo-ji members were in attendance. A free chartered bus and anniversary gifts were offered by DBZ and NYZ.

Visitors to Shobo-ji

On September 15 a group of 25 people who traveled from Gifu prefecture in Japan to take part in the 30th anniversary event at DBZ, visited Shobo-ji. Joined by our monks and nuns they attended a special chanting service of 33 times *Enmei Jukku Kannon Gyo*. This same chanting was done during the purification ceremony performed 30 years ago, just prior to Shobo-ji's renovation. Eido Roshi presented a spontaneous Dharma talk, which was followed by lunch (*oshinogi*) offered by Aiho-san.



ZEN-SAN THRUOHI SUZUKI

20 guests from Gifu Prefecture, Japan, join Eido Roshi, Aiho-san, and DBZ ordained in chanting Enmei Jukku Kannon Gyo thirty-three times at Shobo-ji's Anniversary Day, September 15. This ceremony echoed that of the original purification of the building before its restoration and opening in 1968.

Tax Exemption

For over 30 years we have been paying a large invoice amount to the New York City Water Board. Through Marjorie Hoey's professional work and Aiho-san's daily religious activities, at last, we have tax exemption from the City Water Board.

Shobo-ji Beautification

During summer interim, the front doors were stripped and refinished by Rev. Doshin Gendo and his friend Jeff Tedlis.

The building's exterior was repainted by Rev. Doshin and Rev. Tendo Kodo with colors selected by them. Shobo-ji now has a beautifully classic and elegant exterior.

Recently the bathrooms on the main floor were painted by Genshin Richard Slechta. Aiho-san chose the colors, autumn rose and garden green.

At the end of August, Rev. Tendo made new shelves in the Jisha room to store Zendo instruments, vases and other supplies. This created much more usable space in this room. Other projects last year included roof repairs and Garden Zendo shoji screen replacement. All these actions were made voluntarily by our young students.

1998 Jukai

Several Shobo-ji students have taken Jukai, Lay Buddhist Precepts, and were given Dharma names by Eido Roshi during Harvest Sesshin at DBZ. *Congratulations!*



New York Zendo Shobo-ji's main zendo, September 1968.



THE ZEN STUDIES SOCIETY

Mr. Enichi Fukuda, an old friend of Eido Roshi from the days when they attended the University of Hawaii together, recently came from Japan to exhibit his art work in a Manhattan gallery. He was accompanied by other artists, all of whom also attended the 30th anniversary ceremony.

On October 8, 15 teachers from Urasenke International Tea School in Japan came to Shobo-ji. Eido Roshi led a period of zazen. The group had come to conduct an intensive three day workshop entitled "Tea and Zen" held at DBZ from October 5 to 8.

Memorial Present from DBZ to NYZ

To honor the 30th anniversary, Dai Bosatsu Zendo presented New York Zendo with an oak Teisho platform which was made by Jiro Osho. This beautiful and practical platform will definitely be used for 30 more years.

Fall Kessei/Ango

On September 2, 1998, DBZ commenced its Fall Kessei/Ango training period, which will conclude December 10, following Rohatsu Sesshin. Resident ordained include Jiro Osho Fernando Afable, Vice Abbot and General Manager; Shokan Undo Marcel Urech, Shikaryo; Seigan Fudo Ed Glassing returning from Shogen-ji in Japan; Shogen-ji alumnus Yuzen (Zen-san) Kodo Hiromi Suzuki; Seiko Kido Susan Morningstar; Doshin Gendo David Schubert, his last full Kessei before going to Japan in the spring; Yayoi Nyodo Karen Matsumoto; Seppo Gido Edward Farrey; Entsu Jodo Scott Rosecrans; Kinzan Satsudo Chris Pallm; and Tendo Kodo Tim Lacy. Returning resident lay students are Ippo Marc Hendler, Subaru Salvadore Chirvai, and Andrew Gregory. Kessei students joining us are Rinden Roland Sugimoto from Vienna, Austria; Ms. Michaela Felber, also from Vienna; new Jukai students Kigen Jim Frechter, Hosen Stephen Dansiger, Daishin Pawel Wojtasik. Also joining us Ms. Jane McMullen from California, and for one month are Mr. Kerry Derochers from Saskatchewan, and Ms. Alison Lerrick from Vermont. Ms. Saori Terada from Hiroshima shared our practice for the better part of September, as did Mr. Toshikatsu Tsukamoto from Kyushu. The residents of Dai Bosatsu Zendo appreciate very much the diversity and spirit which these students have brought to this Fall Kessei/Ango. We sincerely hope they will carry the DBZ mind with them and please join us again in the future.

Gratitude for Gifts to DBZ

To celebrate New York Zendo's 30th anniversary, thirteen large format photos of Gassho-style houses in Japan's Gifu Prefecture were given to DBZ by Dr. S. Mori and Mr. Y. Funado. These impressive images form part of a cultural heritage project sponsored by UNESCO. We thank Mr. Funado and Dr. Mori very much for their generous support.

Nineteen sculpted ceramic plates containing the text from the Heart Sutra were given to DBZ by Mr. Suda of Gunma Prefecture, Japan. The pieces formed part of our Mandala Day Ceremony on September 21. Mr. Fukuda presented DBZ with shikishi made of gold origami paper also depicting the Heart Sutra in Chinese characters. We thank them both for these rare and beautiful religious art objects.

The Japanese artist Kuniharu Yoshinaga presented Eido Roshi with a large portrait drawing on the occasion of his gallery exhibition opening at the Atelier Asparas in Osaka. Roshi has generously given this piece to DBZ, and we wish to thank them both.

New York Zendo 30th Anniversary Sesshin & Celebration

From September 8-12 forty-seven students gathered to do sesshin at DBZ, to show their appreciation for New York Zendo Shobo-ji's first 30 years. Ven. Sogen Yamakawa Roshi brought nine monks from Shogen-ji monastery, adding their energy and commitment to our zazen for five days. We thank Yamakawa Roshi and his monks for making such a long and taxing journey to share in the spirit of Zen at DBZ and to further strengthen the Dharma connection between our two monasteries. We also thank those who joined our sesshin from all corners of the earth: Austria, Ireland, Poland, Japan, California, Westchester and Long Island, to name only a few.



Eido Roshi delivers an address to the group gathered in the Zendo at DBZ at the close of the 30th Anniversary Ceremony. Sogen Yamakawa Roshi, seated, also spoke.

BOB STRONG



Shogen-ji monks and attending guests at DBZ during New York Zendo's 30th Anniversary Ceremony.

BOB STRONG

We thank Hisashi Yamada Sensei of New York's Urasenke Tea School for his offering of a bowl of tea at the ceremony's outset. And we sincerely appreciate everyone's support and their visit. We wish especially to thank Aiho-san for her time and effort in arranging and coordinating the many, many details involved. *Let the Temple of True Dharma Continue! Gassho.*

Urasenke International Tea School

On Bodhidharma's Day, October 5, fifteen tea teachers came to DBZ for three days to explore Tea and Zen. Mrs. Masayo Marumo and Mrs. Kazuko Umetsu, and others came from all parts of Japan and were very pleased to see the full moon rise over Dai Bosatsu Mountain. Eido Roshi led the group and the DBZ Sangha in chanting the *Heart Sutra*, and the Urasenke group made a very sincere and warm presentation of gifts, poetry, and of course tea. The following evening, Roshi delivered a Teisho to commemorate Bodhidharma. The Urasenke School left us richer for having fully experienced their very subtle practice, and we hope the energy of the mountain will encourage them to return in the future. We also wish to thank Eido Roshi for his planning, and for the example he has set in being such a stupendous host. May the intersecting traditions of Tea, Zen, and exquisite hospitality thrive at DBZ for many generations to come.



DAISHIN PAWEL WOJTASIK

Monks Complete 1,000 Days Training

This fall two DBZ monks were acknowledged by Eido Roshi as having completed their required training as Rinzai Zen Buddhist monks. Following their ceremonies during Harvest and Rohatsu sesshins, respectively, Shokan Undo Marcel Urech and Doshin Gendo David Schubert each presented a Dharma talk to the sesshin Sangha. Doshin will continue his training at Shogen-ji beginning in the spring, while Shokan has decided to remain at DBZ.

Seigan Returns

After three and a half years as a monk at Shogen-ji Monastery, Rev. Seigan Ed Glassing has returned to DBZ. He practiced in various zendo officer positions and gained a good ("Terrible!" says he) grasp of the Japanese language. Having learned the meaning of "When hot, sweat; when cold, shiver," we proudly welcome him back.

Eido Roshi

In addition to conducting the scheduled sesshins and Dharma classes at DBZ and New York Zendo, Eido Roshi has had an eventful 1998.

On May 12, Roshi's ordination teacher Kengan Osho, passed away. Roshi attended the funeral on June 29, in Chichibu, Japan.

Eido Roshi and Aiho-san again traveled to Japan to perform a memorial service for Roshi's parents. He published a new Daily Sutra book in their honor, and has generously donated it to The Zen Studies Society. While in Japan, they attended the funeral of Ven. Koin Takeda, at Yakushi-ji in Nara. It was he who donated the standing Kongo Dai Bosatsu and shrine now living in DBZ's main zendo. Rev. Takeda was a Bishop of the Hosso school of Buddhism, and a broad-minded and well-known personality in Japan. For many years he and Eido Roshi had a close friendship with no sectarian barriers.

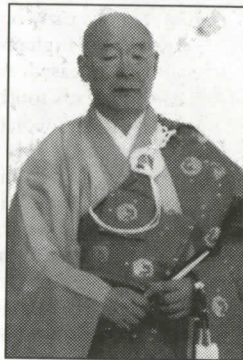
On October 18, Eido Roshi presented Roko Ni Osho Sherry Chayat with Dharma Transmission in a beautiful ceremony at the Zen Center of Syracuse Hoen-ji.

The Shambhala Centre in Halifax, Nova Scotia invited Roshi to conduct a "Zen Weekend" with the *Heart Sutra* as its theme. He instructed and led structured zazen, gave a talk, and demonstrated his calligraphy.

In 1997, Eido Roshi and Mr. Charles Vacher published their translation of Dogen's *Uji: Being Time*. Currently they are again working on sections of the *Shobogenzo*, namely *Yui Butsu Yo Butsu (Buddha Alone Knows Buddha)*, and *Shoji (Life-Death)*. Like *Uji*, these works will be presented in the original Japanese accompanied by translations and notes in English and French. Expected publication is March, 1999, please call DBZ or Shobo-ji to order.

On November 1, Soyen Shaku's day, Roshi was guest speaker at the Desmond-Fish Library in Garrison, NY, at the opening of "The Unfettered Brush," an exhibition of works by long-time DBZ friend and former resident Chisho Fusaya Maas. Roshi spoke before a group of more than 100, reading and commenting on Chapters from the *Tao Te Ching*, pointing to that unnameable "something" lying at the root of art, and life.

On December 8 (*Jodo-E*) Eido Roshi will acknowledge Rev. Zenrin Robert Lewis and Rev. Denko John Mortensen as Dharma Teachers. While this does not mean that they are at this point Eido Roshi's Dharma heirs, they have each been practicing for over twenty years, demonstrating clarity and depth of understanding enough to refer to them as "Zenji," where "ji" means Teacher.



BOB STRONG

*Namu Geese Dai Bosatsu,
Namu Hail Dai Bosatsu*

Here at DBZ, on the 4th day of every month we celebrate Dai Bosatsu Day, and on the 21st we celebrate Dai Bosatsu Mandala Day. On both occasions, weather permitting, we go to Sangha Meadow in procession for chanting to commemorate our deceased Dharma brothers and sisters, and our Karmic benefactors and patriarchs. During these ceremonies, nature often responds to our chanting with wind, thunder, sun, rain, animals or birds.



DAISHIN PAWEŁ WOJTASIK

In the month of October it happened that on both the 4th and the 21st the residents and fall kessei students of DBZ were alone without any group or guests from outside. So, following Morning Service early on the morning of the 4th we followed the inkin bell in single file. Before the tall stupa at Sangha Meadow we chanted Dai Segaki and, with heads bowed, called the names of the deceased. All of a sudden a flock of migrating geese arose from Beecher Lake and flew over our heads southward, honking wildly as if in appreciation of our chanting.

On the 21st, immediately following lunch we gathered again to go to Sangha Meadow just as it began to rain. Quickly we moved and prepared for chanting in the Founders' Hall, as the sun came back out and Roshi said, "Okay, let's go to Sangha Meadow." This was the introduction of quite a play of natural forces around our ceremony. Beneath silvery clouds and bright blue skies, the procession reached the stupa of Soen Roshi and Nyogen Senzaki without feeling a drop of rain. But at the very moment our chanting of The Great Compassionate Dharani began, a wind came up and it began to hail. The hail continued quite steadily throughout the chanting of Namu Dai Bosa as Roshi walked to his parents' grave. At the conclusion of the dedication to all Buddhas, Bodhisattvas, and to our founders and benefactors, the hail suddenly stopped, and we returned in sunshine to the monastery.

The unbelievable precision and clarity of these events are indeed uncanny and rationally unexplainable. We cannot help being convinced, like Eido Roshi, that our deceased Dharma brothers and sisters express their support and appreciation of our actions through these natural forces. Later, during the Jukai ceremony at the end of Harvest Sesshin, when Roshi called the names of all the Bodhisattvas, he added "Namu Geese Dai Bosatsu" and "Namu Hail Dai Bosatsu."

1998 Jukai Students

On October 31, the final day of Harvest/Jukai Sesshin, thirteen students took Jukai, Lay Buddhist Precepts, under Eido Roshi. Formally and publicly declaring themselves Buddhists, they received as a testament of their commitment the following Dharma names:

Bruce Ackland	DENSHIN	"Transmission of Mind"
Dorothy Angell	SHÖYÖ	"Equanimity"
Kevin Barrett	TANZAN	"Patient Mountain"
Stephen Dansiger	HÖSEN	"Dharma Spring"
Amy Denny	ANGE	"Peaceful Flower"
Jim Frechter	KIGEN	"Original Foundation"
Joe Gaffney	GENJU	"Essence of Jewel"
Ann Gaffney	JIHÖ	"Compassionate Friend"
Linda King	GENNÖ	"Glorious King"
Cynthia Sano	RANKEI	"Orchid Valley"
Zoltan Sisko	ZÖCHI	"Stored Wisdom"
Celia Uehara	JUNSHIN	"Loyal Heart"
Pawel Wojtasik	DAISHIN	"Boundless Mind"

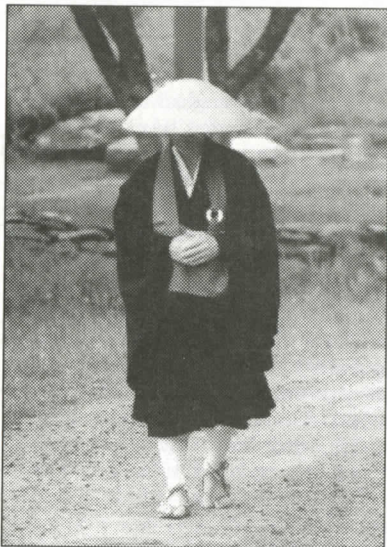
May they manifest their Bodhisattva spirit in this and subsequent lives, and please return to practice at DBZ again and again.

Congratulations!



Jiro Osho Installed as Vice Abbot

Rev. Daien Hifu George Burch



In the attire of an alms-begging monk, Jiro Osho began his walk to the front door of Dai Bosatsu Zendo, July 4, 1998.

the chanting of the Heart Sutra and Great Light Dharani and offerings of incense as Jiro Osho made ceremonial prostrations.

Jiro Osho's official talk was then introduced by myself reflecting the moving and warm confirmation by the sangha of the choice of Jiro as Vice Abbot. Due to a Dharma coincidence, Eido Roshi had to travel to Japan to attend the funeral of his ordination teacher which kept him from attending the first five days of Anniversary sesshin. As I noted then, Jiro Osho was able to show his skill as a teacher and ceremonial leader during the preceding week by giving Dharma talks and presiding in Eido Roshi's absence. Jiro Osho then gave his acceptance speech which emphasized the readiness of time, relating the story of his coming to DBZ and how he and Eido Roshi slowly and carefully traveled for twenty years to this place and time as teacher and student.

Following the ceremony a celebration dinner was held with over 100 persons attending. With excellent vegetarian food and funny cabaret style performances by the residents, the day ended happily with our new Vice Abbot in place. Jiro Osho, the sangha welcomes you and looks forward to your steady and skilled hand leading us in the future. ♦

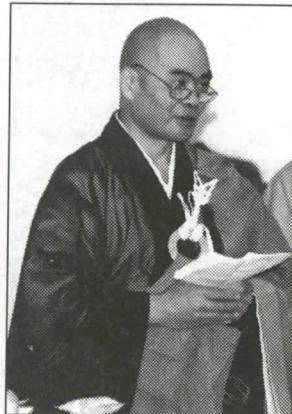
Jiro Osho, right, moved with his wife Kit from the Maryland suburbs of Washington, D.C. to Dai Bosatsu Zendo's gate house in the fall of 1993. They have a four year old daughter, Cecile.

Rev. Daien was ordained by Eido Roshi in December of last year, and participates often in DBZ sesshin and in financial affairs of The Zen Studies Society. He lives in Concord, Massachusetts.

JIRO OSHO FERNANDO AFABLE was officially installed as Vice Abbot of The Zen Studies Society at an official installation ceremony at 2:30pm on the 4th of July, 1998 concluding the 1998 Anniversary Sesshin at Dai Bosatsu Zendo. Eido Roshi presided over the ceremony, and Aiho-san as well as the monks, nuns, sesshin participants, sangha members, and family and friends of Jiro Osho were on hand to witness this auspicious beginning for the "next generation" movement of the Dharma from East to West.

The day was perfectly clear as was the purpose: to protect the Dharma by assuring continuity of The Zen Studies Society and to fulfill the vision of Eido Roshi for the future of Zen in the West. On the evening before the installation, Jiro Osho was made a Dharma heir by Eido Roshi in this Rinzai Zen lineage. The transmission ceremony was witnessed by the Board of Directors of The Zen Studies Society, and myself.

The ceremony started when Jiro Osho walked to the monastery door dressed in mendicant monk's clothes to beseech entry. The head monk, Rev. Shokan, accepted Jiro's request, and to the chanting of the DBZ monks and sangha he was admitted. After changing into his new robes and kesa, Jiro Osho entered the Dharma hall for the formal installation. The ceremony commenced with



BOB STRONG

