



NEW YORK ZENDO
SHOBO-JI



DAI BOSATSU ZENDO
KONGO-JI

THE NEWSLETTER OF THE ZEN STUDIES SOCIETY · FALL / WINTER 1999

HATARAKI: *Intuitive Movement, Spontaneous Action*

Eido T. Shimano Roshi

I KNOW TWO BANKERS, one Japanese, the other French. They met in Hong Kong fifteen years ago, where they worked for different banks. They became very good friends. One day, the Japanese banker expressed his frustration that he did not receive adequate pay for his work. He worked many hours, sacrificing his weekends and time with his family. And yet, he could not bring himself to look for a new job. For the Japanese, it is unheard of to “betray” one’s company by changing employers. It’s a long standing custom in Japan that once a person is employed, he stays with that employer for his entire professional life; he is expected to be obedient and loyal.

The Japanese banker told his friend about his unhappiness. The French banker, not knowing much about Japanese culture, asked, “Why don’t you come to work for my bank? You will be fairly treated and adequately compensated.” “No, I can’t,” he replied, “I have to be loyal to my bank.” “All right then. Stop complaining,” the French banker said. “But I need a higher salary,” the Japanese banker added.

The Japanese banker complained for months. The French banker always kindly offered him a job. Their dialogue continued for quite some time. One day the French banker was tired of his friend’s complaints, so he prepared a contract for the Japanese banker to sign. From his guts he said, “Here it is! Sign!” The Japanese banker was still reluctant to take this big step when suddenly the French banker pinched his nose sharply and said, “Sign? Or



“Hataraki”

Original calligraphy by Eido T. Shimano Roshi

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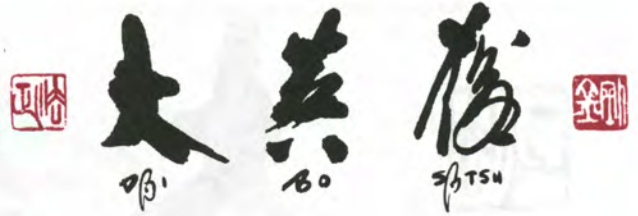
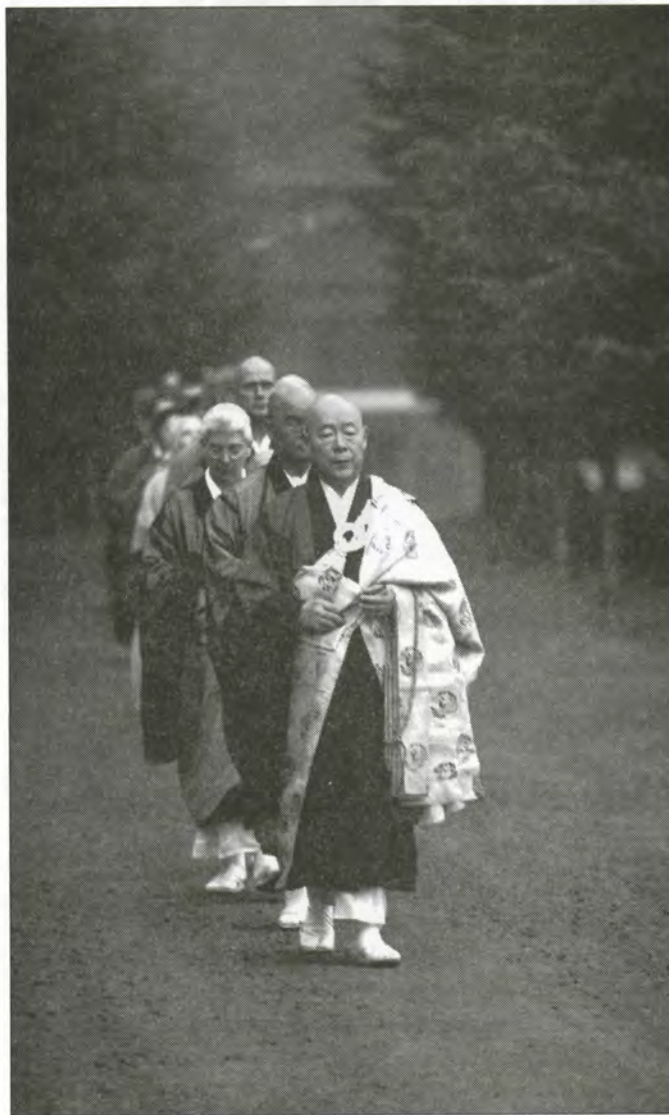
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THE NEWSLETTER OF
 THE ZEN STUDIES SOCIETY
 FALL / WINTER 1999

Published twice annually by
 THE ZEN STUDIES SOCIETY, INC.
 Eido T. Shimano Roshi, Abbot

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*Newsletter subscriptions are free.
 Send requests, cancellations and changes
 of address to Dai Bosatsu Zendo or e-mail to
 mailinglist@zenstudies.org*



*News, Aiho-san Y. Shimano;
 Rev. Seigan Edwin Glassing; Rev. Tendo Tim Lacy
 Bird painting, Rev. Seiko Susan Morningstar;
 Copy editing & proofreading, Kigen Jim Frechter;
 Photo editing, Daishin Pawel Wojtasik;
 Editing & design, Rev. Tendo Tim Lacy.*

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BOB STRONG

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not sign?" Then, handing him the pen, he said, "SIGN! Sign here right now!"

With dynamism, the French banker forced his friend to face his dilemma. Only because he was desperate could the Japanese banker see clearly. He signed the contract and changed banks. This is called *hataraki* in the Zen tradition. From the next month on, his family was happy, everything went well, and his wife could go to the beauty salon. No one complained of his "betrayal."

They became best friends over the years. Then one day, the French banker was assigned to work in France. By that time, he loved Oriental culture. His dilemma began: should he stay in the Orient or to return to his mother land? Days passed with great agony. Finally, he consulted his friend. The Japanese banker didn't give him any sympathy. Instead, with guts, he shouted: "Stay!" and "Live in Japan!" This was the Japanese banker's *hataraki*, his spontaneous, even irrational, yet most powerful "KATSU!" It was as effective as the pinching of his nose.

The two bankers both live in Tokyo trading *hataraki*. To strangers, they look as if they are constantly fighting. Beautiful *hataraki* exchange and beautiful friendship. This is Soshi Zen. Yet they are not even aware of it.

This story of two bankers buying and selling *hataraki* to each other will remind you of the story of Baso and Hyakujo. When Baso was walking with Hyakujo, he saw a wild duck fly away. Baso asked, "What is it?" Hyakujo replied, "It is a wild duck." Baso asked, "Where did it go?" Hyakujo answered, "It has flown away." Baso then gave

Hyakujo's nose a sharp pinch, and Hyakujo cried out in great pain. Baso asked, "How can it fly away?"

The sudden "turn of events" in these "nose" stories is *hataraki*, literally "spontaneous action" or "intuitive movement." What the Frenchman did, and what Baso did, are live and vivid Zen. Preconceived notions are the greatest obstacles to *hataraki*. Where there is true concern for the other's well-being, *hataraki* springs up and works in a brisk spirit, without fixed form. We may think that zazen practice will lead to samadhi, and samadhi will lead to realization. But truth does not follow a rational sequence. When people hear the word "Zen" they think of "meditation," but this a narrow view of practice.

Dynamic flexibility and appropriateness to each circumstance, to be fully alive and spontaneous is the life of Zen. A rational view of the world is a wonderful thing, but a rational view alone makes us lifeless Buddhas. Reason will not make us spontaneous. When we understand *hataraki*, we shall know just how much extraordinary desperation and profound compassion are necessary for realization.

For the next century, *hataraki* is a fitting koan for the West. If we can act naturally and spontaneously, if we can and do trust our intuition, then we can say we understand the Zen of the Patriarchs (Soshi Zen).

"In the beginning was the Word." We all understand this. How about, "In the beginning, there is *hataraki*." Everything else follows. ♦

Above and opposite: Dai Bosatsu Zendo, July 4, 1999.



BOB STRONG

From the Board of Directors

The Zen Studies Society

AT THE SEPTEMBER MEETING of the Board of Directors of The Zen Studies Society it was decided that following the conclusion of Dai Bosatsu Zendo's Fall Kessei, Rev. Seigan Edwin Glassing will become a resident monk at New York Zendo Shobo-ji, assisting and training under Aiho-san. Following this resident training period, if all goes well, as we trust it will, in the not distant future Seigan will assume the role of Director of New York Zendo, with Aiho-san stepping down to work in a voluntary and supervisory capacity.

Since March, 1989 Aiho-san has worked exhaustively as Executive Director of New York Zendo, effecting and caring for all aspects of its every day Dharma Life with her characteristic energy, skill and great concern. Our debt of gratitude to her is beyond measure. Throughout future generations the practice at Shobo-ji will, whether consciously or unconsciously, find energy and inspiration from her years of hard work and Love for the Dharma.

This transition period is crucial to Shobo-ji's smooth-flowing continuity as an authentic practice place in Eido Roshi's Rinzai Zen lineage, and as a center of lay Zen practice for our growing and changing New York City Sangha. With sincerity in our hearts and minds, we wish Aiho-san and Seigan the best for this coming year, and for the future. ♦

*Aiho-san Y. Shimano at New York Zendo Shobo-ji
30th Anniversary Celebration and Ceremony, September, 1998*

Tea at Dai Bosatsu Zendo

Chika Bettina Vitell

WE WILL BE HOSTING a week long seminar on tea at Dai Bosatsu this November. The brochure says that “Tea is in love with Zen.” While I’ve never heard it expressed quite like this, there is a strong connection between the two. It is said that in the fifteenth century, the great Zen master Ikkyu was the first to encourage tea drinking as a spiritual discipline and art. His student, Murata Shuko, transformed the lavish tea gatherings of the day into simple and personal affairs. He was the first to use Zen calligraphy that appealed to the spirit of the guests, rather than display sensuous objects and priceless Chinese landscape paintings, as was the fashion of the day.

*Thousands of peaks appear
As the rain clears up
Dew shimmers cold.*

I first heard this poem at the Urasenke Foundation in New York City about fifteen years ago. Eido Roshi gave a lecture on Zen Scrolls and Tea. I had been a student of Roshi’s for a while and this was one of my first introductions to tea. I still have the translations he printed out for us. The paper is creased and yellowed, and my notes are just traces of ink. I can faintly make out the word “imperturbability” circled and underlined.

The scroll is the most important object in the tearoom. It is almost always painted by a Zen Master or Tea Master. The words and phrases are usually from the vast lexicon of Zen koans and set the theme of the tea gathering. One of the first things a guest will ask is for the host to read the words of the scroll; they resonate in the hearts and minds of the guests.

A *mondo*, a question and answer, begins between host and guest. One by one the host brings out the objects used for making tea and the guests inquire about them. Tea bowls, a tea caddy and the tea scoop often have poetic names that are taken from koans and poems. A single word or phrase speaks entire worlds.

Tea has been a very important aspect of my Zen practice, particularly in the last ten years while I was living in San Francisco. I was often unable to come back to Dai Bosatsu Zendo for sesshin, and missed the Sangha and Eido Roshi very much. During this time I was extremely fortunate to be able to sit sesshin at a Soto temple outside of San Francisco. There, at first, I was an unknown person sitting in my brown robe amongst everyone else’s black. “Where

do you come from?”, “Who is your teacher?” And of course, the eventual dokusan and mondo, “Show me what you know,” “Tell me who you are?” These questions are the same in tea, but the expression comes when you enter the tearoom carrying the tea bowl, when you whisk the tea, when you say the name of the tea scoop.

I hosted a tea gathering at Green Gulch Zen Center a couple of years ago in the middle of December. The scroll was by Eido Roshi with the characters that read *Matsu Ni*

Ko Kon No Iro Nashi, “Pine does not have the color of ancient and modern.” The tea scoop was carved by Katsudo Roshi of Daitokuji Temple in Kyoto. It’s name is *Fu Shiki* which means “Not knowing” or “I don’t know.” This comes from the famous dialogue or mondo of Emperor Wu and Bodidharma. Emperor Wu asked, “What is the first principle of the holy teachings?” Bodidharma replied, “Emptiness, no holiness.” “Well then,” said the Emperor, “who is standing here before me?” “Fu Shiki,” “I don’t know.”

Over the years I have been extremely fortunate to study with Eido Roshi and to have met and

sat zazen with Tani Kogetsu Roshi and Yamakawa Sogen Roshi. I have re-met Tani Roshi and other Zen masters, many of them Abbots of the great Rinzaï Temple Daitokuji, not in person but in the tea room where their calligraphy is hung or in tea scoops they have carved. Their personality or *zenki* is immediately evident in the bold brush strokes of black ink on paper, or in the delicate curve of the bamboo scoop.

I remember a story Yamakawa Roshi told of the time he was Inji, attendant monk, to Itsugai Roshi, Abbot of Myoshinji, one of the largest Rinzaï Zen temples in Japan. He asked Yamakawa “What do you think it takes to be Abbot of Myoshinji?” “I don’t know, Roshi,” replied Yamakawa. Roshi replied, “It takes guts!” At least that’s what I remember him telling us one afternoon during Teisho at DBZ. I remember this when I see Itsugai Roshi’s calligraphy in the tearoom. I recognize his signature and particular “gutsy” style. One of my favorite scrolls of his reads *Ho Ho Kore Dojo*, “Every step along the way is the way.”

These koans, stories and my Rinzaï lineage are woven

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COURTESY CHIKA BETTINA VITELL

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through my experience and have been most strongly felt when I have been far away from Dai Bosatsu. The head of the Urasenke Foundation, the school of tea that I study, is a Rinzai Zen priest. Rikyu, the sixteenth century Tea master most influential in the Wabi tea we practice today, was very connected with Daitokuji Temple in Kyoto, and this connection is still alive, four centuries later. I feel as though I've met all of these Zen and Tea teachers face to face in the tearoom through their scrolls, utensils, and koans that appear in the names of the utensils. Lineage seems to support practice no matter where I go.

One of my favorite poems to use in the tea room was written by Soen Roshi, Eido Roshi's teacher, and in many ways my teacher.

*Sweeping the temple garden
The voice of autumn
Getting deeper day by day*

Former DBZ Tenzo, Chika is the author of *The World in a Bowl of Tea*, and *A Taste of Heaven*.

I use *Aki no koe*, "Voice of Autumn" to name my pure black tea bowl. ♦

Zendo in the Tenzo

Myochi Nancy O'Hara

MY VERY FIRST SEVEN-DAY SESSHIN in April, 1992 came four years after my first zazen experience at Dai Bosatsu Zendo. Despite my illusory notions of precocious genius, I am both a slow-learner and a late-bloomer, so I put off doing sesshin until I had no other choice. The infamous pain factor of sesshin was enough to dissuade me from it for all those years, even though I knew that sesshin is the crux of Zen practice. Eido Roshi says that desperation is necessary to motivate us toward a spiritual practice, and particularly toward the practice of zazen. Well, in my case he's especially correct. If my life hadn't gotten to the point of desperation, I'm not so sure I would have volunteered to sit in silence (and pain) for seven days straight. I would have merrily continued on my way sitting daily and merely inching my way toward enlightenment. The calm that sitting brought to my daily life was enough reward for me, until the desperation set in.

That very first sesshin seemed, like life, to be only about pain and relief from pain. It was of course more than this but the pain often carried the day. All I could focus on was when relief might come. It came from standing, walking, working, lying down, even bowing. Sometimes, even the relief activities carried their own version of pain. The one sesshin activity, however, that always eased my pain was eating. The rigidity of the sesshin schedule was a blessing here—I always knew exactly when we would eat. If I was in extreme pain, the sit before meals would be a strange mixture of excruciating agony and blissful anticipation, as the Tenzo aromas wafted across the courtyard and into the Zendo. It sometimes felt like pure torture but I knew it would end with the resonant sound of the meal gong. Such sweet reprieve.

And, of course, there were the meals themselves. Though at times convinced that sitting on my aching knees would ruin them forever, as I ate each morsel of each delectable meal, there was no pain. I was completely and utterly concentrated on the food, and happy. When chanting, I would reflect for a moment "on the effort of those who brought us this food," but mostly all I cared about was satisfying my hunger and relieving my own pain.

Over the years, as I put more and more sesshins under my zafu, my sesshin experiences changed—as all things do. Sesshins became seamless streams of awareness with each activity blending into the whole. And meals were an integral and necessary part of this whole—as important as Teisho and Dokusan—infusing me with energy and encouragement. So, for the most part, while sitting I would just sit, while chanting just chant, while bowing just bow. And I was extremely grateful that the food, lovingly prepared by the Tenzos, was so delicious that it allowed me, while eating, to just eat.

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DAISHIN FAVEL WOTYSKI

Myochi is a DBZ & Shobo-ji Sangha member, and author of *Find A Quiet Corner* and *Just Listen*.

Butternut Sweet Potato Soup

Rev. Seppo Edward Farrey

THIS IS A CLASSIC—a combination of a sweet winter squash and sweet potatoes both harvested after summer's long days grow short and the dark autumn mornings begin with a chill and a hint of frost. These two vegetables harmonize beautifully and their natural flavors shine through with the addition of only a few complementary ingredients. Baking the sweet potatoes and butternut squash brings out a natural sweetness that you can't get from simply boiling them. Take the extra time to bake them. You and your guests will be deliciously rewarded for your efforts. A perfect way to begin a Thanksgiving feast or autumn dinner party.

BUTTERNUT SWEET POTATO SOUP

Makes 6 to 8 servings

*1 large butternut squash (2 to 2 1/2 pounds),
cut in half lengthwise and seeded*
*1 large sweet potato (about 1 pound),
pierced a few times with a fork*
1 tablespoon sesame oil
1 medium onion, chopped
1 1/2 teaspoon sea salt
1 tablespoon ginger, finely grated
1/2 cup fresh orange juice
2 tablespoon maple syrup
Freshly milled black pepper
Sour cream (optional)
Chopped fresh chives or parsley (optional)

1. Preheat the oven to 350°. Place the butternut, cut-side-down in a baking pan. Pour about 1/2 inch boiling water into the pan. Bake for 60 to 90 minutes, until a fork easily pierces the thickest part of the squash. Reserve any leftover cooking liquid.
2. Bake the sweet potatoes directly on the oven rack, right alongside the squash, for 45 to 60 minutes, until soft and they can easily be pierced with a fork. You can bake them until the butternut is also done. It won't damage them and their flavor will actually be sweeter.
3. Heat the sesame oil in a soup pot over medium heat. Add the onions and the salt and saute, stirring occasionally, until the onion is almost translucent, about 8 minutes. Add the ginger and continue to saute, stirring constantly, until the onions are translucent, about 2 more minutes. Add 4 cups water, including the reserved liquid from the butternut, and the orange juice to the onions. Remove from heat.
4. When the baked vegetables have cooled enough to handle, remove their skins. The pulp from the butternut is easiest removed by scraping it out with a large spoon. To peel the sweet potatoes, pierce the skin with a knife and gripping the skin between your thumb and the flat part of the knife blade, gently peel it back from the flesh going in a latitudinal direction around the potato (not down its length). This method is much easier and more efficient than trying to squish the potato out of its skin.
5. Add the pulp to the rest of the ingredients and mix it and/or mash it together well. Puree in a blender or food processor until smooth and creamy. You will probably have to blend it in two batches. Return puree to the soup pot and whisk to blend the two batches. Heat slowly, stirring occasionally.
6. Add the maple syrup and the black pepper. Stir well and adjust to your taste.
7. Garnish each bowl with a dollop of optional sour cream, swirl it through the soup, and sprinkle with optional fresh chopped chives or parsley. Though definitely not needed to enhance the flavor of this rich soup, their addition makes a beautiful presentation and complements the flavor very nicely.

Seppo and Myochi are just completing their first cookbook, Three Bowls, soon to be published by Houghton-Mifflin. Although available in stores nationwide by spring 2000, you may order a signed copy in advance from the DBZ Monastery Store. Please call (914) 439-4566 to place an advance order, and your copy will be shipped as soon as the book is released. The cost is \$17.00 plus postage.

Tea Teacher Arriving for Spring Kessei

Rev. Seiko Susan Morningstar

AS PART OF SPRING KESSEI 2000, April 4 through July 7, Dai Bosatsu Zendo will be offering classes in the study of Chanoyu, the Japanese Tea Ceremony. Michiko Matsumoto from Fukushima, Japan will be in residence for these three months and has offered to instruct the kessei students in the way of tea. She visited Dai Bosatsu Zendo last year in the fall as one of eighteen tea teachers from Urasenke International, Japan for a conference as part of the Open Space program. Inspired by our practice, she wishes to return as a Zen student.

Matsumoto-san has been studying the Urasenke style of tea ceremony for ten years. For the past three years, she has been introducing the way of tea to foreign students as a member of Urasenke International Association. She also teaches English at Fukushima Meisei High School. To quote from her letters:

September 11, 1999

I have been studying the way of tea for only ten years. I have been asking myself, "Can you teach tea?" since I received your letter. When I was reading today's newspaper, I came to be interested in a small article. A young wife wrote a letter to an advice columnist asking if she should divorce. The advice columnist, who is also a film director, answered, "In one of his westerns, John Wayne said that a man and a woman don't have to be in love before marrying, they can learn to love each other afterward." As I read in your flyer, "Tea is in love with Zen," I thought of the advice columnist's answer—if I try to teach tea, the good students will teach me a lot, and I can learn to teach afterward.

October 13, 1999

When you begin to learn the way of tea, you may feel how complicated the procedures of making tea are. When I began to learn tea, I felt that I knew nothing, how green I was. When I feel so, everyone and everything around us becomes our teachers. Friends sitting next to us will be our teachers. The scroll that is displayed in the tea room will give us hints for our way of our life. The flowers for the tea room, nature itself will be our teacher. The lily blooming in the fields is graceful even if it blooms on a cliff or in the wild. We can only hope we could have such grace as the lily, even in a time of suffering. We learn much from the flowers in the fields. Being modest you will learn a lot from people and things. Then at last you will find out that your teacher is yourself. When I read the first part of Oedipus at Colonus I was moved very much. The blind Oedipus enters with his daughter, Antigone, and says

Who will provide today with scanted dole
this wanderer?

It is little that he craves and less obtains—
that less is enough for me,

It seems to me that a bowl of tea is like "that less is enough for me." ♦

In addition to the Kessei program, Matsumoto-san will offer a weekend workshop, "Introduction to Zen and Tea" May 5-7, 2000. For additional information and reservations please call Dai Bosatsu Zendo.

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When Seppo arrived at DBZ in 1994 and became the Tenzo, the food got even more delicious, though I didn't think it possible. When spending non-sesshin time at DBZ I would often help in the Tenzo and was always amazed at Seppo's efficiency and creativity. But it wasn't until I finally worked in the Tenzo during a recent sesshin that I witnessed first-hand Seppo's unique ability not only to deliver sumptuous food three times a day—precisely on time to forty or more people—but also to do so in a mindful, meditative, compassionately

loving way.

The intensity of a Tenzo sesshin is different from a zendo sesshin. At first it seemed easier. Standing at a counter chopping vegetables or at a sink washing lettuce or dirty dishes felt like cheating. Everyone else was sitting still in the zendo while I was able to stand and move around. I figured it wouldn't be as physically demanding a week as sesshins usually are. Boy, was I wrong. There were times when I would have given anything to just sit. And the exhaustion I felt at the end of each day was way beyond my usual sesshin tiredness. But my body eventu-

ally found its rhythm and in no time I was just simply doing sesshin. So, rather than sitting still and MU-ing, I was chopping vegetables and MU-ing. Seppo would give me a task to do and I would do it. Seppo would give Seigan a task to do and he would do it. Seppo would then create his own magic in front of the stove. By the third day the three of us were in sync. We knew what to do and when to do it. We didn't get in each other's way. It was as though we were in a dance that was beautifully choreographed, the music generated by the zazen in the zendo. The Tenzo became our



Dai Bosatsu Zendo-Kongo-ji

Program Information
Winter / Spring 2000

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March On Five Day Sesshin February 25 - March 1

For March On Five Day Sesshin we will welcome Sogen Yamakawa Roshi and monks from Shogen-ji Monastery in Gifu Prefecture, Japan. Please plan to arrive before 4pm on Friday, February 25. Departure is after 11am on Wednesday, March 1. Please reserve at least two weeks in advance, and please call for information on road conditions before embarking for DBZ.

Holy Days Sesshin April 8 - 16 Memorial Day Sesshin May 27- June 4

Join us for Sesshin. First-time sesshin participants and senior students come together for an intensive week-long silent training period of zazen (Zen meditation), chanting, vegetarian meals, Teisho and dokusan (Jiro Osho will give dokusan to first-time participants), short work period, and an optional yoga class held twice daily.

Monastery Programs Spring 2000

Three Bowls with Seppo Edward Farrey March 24 - 26
DBZ Tenzo (Head Cook) leads workshop featuring recipes from his forthcoming cookbook, *Three Bowls: Vegetarian Recipes from an American Zen Buddhist Monastery*.

Shakuhachi Workshop with Ronnie Nyogetsu Seldin March 31 - April 2
World-renowned Grand Master of the Shakuhachi, the end-blown Japanese bamboo flute, offers beginning and intermediate instruction. Schedule integrates instruction with Zen practice.

Zen & The Art of Bread with Entsu Scott Rosecrans March 31 - April 1
Resident DBZ monk leads activities in the process of making good, wholesome bread, focusing on baking and Zen practice.
Please call for schedule and fee information.

Introduction To Zen

Introductory weekend workshops emphasize the basics of Zen practice. Individuals and groups are welcome. Groups may schedule an introductory workshop during the week. Workshops begin on Friday evening with orientation, and end Sunday with informal lunch. The weekend includes chanting, zazen (sitting meditation), work, vegetarian meals, tea, and free study time. Saturday evenings often include a talk given by Eido Shimano Roshi, Abbot of The Zen Studies Society, or by Jiro Osho Fernando Afable, Vice Abbot.
Please arrive by 4pm Friday.

Kessei / Ango

Following ancient tradition, Dai Bosatsu Zendo holds a resident training period called Kessei in the spring and fall. Zen students retreat to the monastery for three months of intense inquiry into their true nature, in an atmosphere of deep introspection and discipline. Meals are vegetarian and each student receives a private room. Kessei students also take part in three seven-day sesshins and all monastery events. Applications must be submitted at least one month prior to the Kessei starting date. Please call, fax or write for an application.

Summer Work Exchange July 10 - September 1

During our busy guest season, free room and board are offered to students in exchange for work and their participation in the daily schedule of zazen, chanting and formal meals. (Expenses for Summer Five Day Sesshin are not covered in the Summer Work Exchange program.) Those interested should apply by letter or fax by June 15. Minimum one week commitment; limited availability; prior sitting experience at DBZ recommended.

2000 Schedule of Events

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

JAN		Winter Interim
FEB	12	Parinirvana All Day Sitting
	25-March 1	March On Five Day Sesshin
MAR	31-April 2	Introduction to Zen Weekend
APR	4	Spring Kessei/Ango Begins
	8-16	Holy Days Sesshin
	28-39	Introduction to Zen Weekend
MAY	12-14	Pine Planting Weekend Sesshin*
	27-June 4	Memorial Day Sesshin
JUN	9-11	Introduction to Zen Weekend
	30-July 7	Anniversary Sesshin
JUL	7	Spring Kessei/Ango Ends
AUG	2-7	Summer Five Day Sesshin
	12-13	O-Bon
SEP	5	Fall Kessei/Ango Begins
	15-17	Introduction to Zen Weekend
	23-Oct 1	Golden Wind Sesshin
OCT	27-29	Introduction to Zen Weekend
NOV	4-12	Harvest Jukai Sesshin
	23-24	Thanksgiving Celebration
	30-Dec 8	Rohatsu Sesshin
DEC	10	Fall Kessei/Ango Ends
	31	New Year's Eve Celebration

*Eido Roshi will not be in attendance.

Fees		NYZ Members
Sesshin		
	Pine Planting Weekend	\$175 \$150
	Five Day	225 200
	Seven Day	350 325
	Rohatsu	450 425
O-Bon		150 150
Thanksgiving Celebration		120 100
Introduction to Zen Weekend		150 150
Guest Student per day		40 40
Guest per day		95 95
Mandala Day Sitting overnight stay		95 95

Reservations

For all events at Dai Bosatsu Zendo reservations and deposit are required at least two weeks in advance. In case of last minute cancellations, deposits are non-refundable but may be applied toward future events or Monastery Store purchases. Major credit cards accepted.

dbzoffice@zenstudies.org
www.zenstudies.org



New York Zendo-Shobo-ji

Upcoming Events
Winter / Spring 2000

Thursday, December 15

Teisho

by

Eido T. Shimano Roshi

The Rinzaï Roku

Doors open 6:15pm

New York Zendo

Will be closed for Winter Interim,

December 16 - January 4

Reopening

Wednesday Evening, January 5, 2000

with

Teisho

by

Eido T. Shimano Roshi

The Rinzaï Roku

Doors open 6:15pm

Welcome!

Year 2000 One Day Sesshin

December 31, 1999 - January 1, 2000

Zazen, Chanting Service, Sarei (Tea),

New Millennium Teisho by Eido Roshi,

striking the gong 108 times with Kanzeon Sutra

chanting, *toshikoshi* soba year-end supper,

and New Year's refreshment and celebration.

Reservations required.

Saturday January 8 & February 12

Japanese Dharma Class

by

Eido T. Shimano Roshi

2-4pm, Doors open 1:30

Saturday February 19

All Day Sitting with Teisho

by

Eido T. Shimano Roshi

9am-5pm, doors open 8:30am

Reservations required.

Friday-Sunday, March 17 - 19

Soen Roshi / Yasutani Roshi

Weekend Sesshin

Reservations required.

THE ZEN STUDIES SOCIETY
NEW YORK ZENDO-SHOBO-JI
VEN. EIDO T. SHIMANO ROSHI, ABBOT
223 EAST 67TH STREET
NEW YORK, NY 10021-6087
TEL 212-861-3333 FAX 628-6968

2000 Schedule of Events

Schedule subject to change,

please call New York Zendo for current information.

JAN	5 Wed	Spring Training Begins, Evening Teisho by Eido Roshi
	8 Sat	Japanese Dharma Class
FEB	12 Sat	Japanese Dharma Class
	19 Sat	All Day Sitting w/ Teisho by Eido Roshi
MAR	15 Wed	Evening Teisho by Eido Roshi
	17-19	Soen Roshi/Yasutani Roshi
	Fri-Sun	Weekend Sesshin
APR	8 Sat	All Day Sitting w/ Dharma Talk
	22 Sat	Japanese Dharma Class
MAY	5-7	Gempo Roshi/Nyogen Senzaki/
	Fri-Sun	Kengan Goto Weekend Sesshin
	13 Sat	Japanese Dharma Class
JUN	10 Sat	Japanese Dharma Class
	14 Wed	Evening Teisho by Eido Roshi
	17 Sat	All Day Sitting w/ Dharma Talk
JUL	1-4	Zendo closed for Independence Weekend
	9 Sun	Segaki All Day Sitting, Spring Training Ends
	10-Aug 16	Zendo closed for Summer Interim
AUG	17 Thu	Zendo reopens w/ Dharma Talk
SEP	15-17	New York Zendo Shobo-ji
	Fri-Sun	32nd Anniversary Weekend Sesshin
OCT	7 Sat	Japanese Dharma Class
	11 Wed	Evening Teisho by Eido Roshi
NOV	17-18	Soyen Shaku/Kaigen
	Fri-Sun	Weekend Sesshin
	21-24	Zendo closed for Thanksgiving
	25 Sat	Japanese Dharma Class
	30-Dec 7	Rohatsu Week
DEC	13 Wed	Fall Training Ends, Teisho by Eido Roshi
	14-Jan 3	Zendo Closed for Winter Interim
	31 Sun	New Years Eve Sitting & Celebration
JAN	4 Thu	Spring Training Begins,
2001		Evening 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

nyzoffice@zenstudies.org

www.zenstudies.org

New York Zendo · Shobo-ji News

The year of the Rabbit is nearing its final leap into the year of the Dragon. This change is particularly auspicious in that the millennium is changing as well. New York Zendo Shobo-ji welcomes this coming transition and hopes that the spirit of the Dragon: energy, power and life may extend to all beings.

Welcome Rev. Seigan Fudo

For ten years as the Director of Shobo-ji Aiho-san has been working dedicatedly, diligently and with deep concern for the Dharma. She has through her efforts revitalized Shobo-ji and made it a strong, dignified and beautiful place for zazen practice in the midst of New York City.

Now with her view looking towards the future, she has been thinking about the continuity of the Dharma into the next generation. With this in mind, Eido Roshi and the members of the Board of the Zen Studies Society appointed Rev. Seigan Fudo Ed Glassing to assist her in her work.

Seigan began his practice fourteen years ago at Shobo-ji before moving to Dai Bosatsu Zendo in 1988. In 1991 he was ordained under Eido Roshi as a Rinzai Zen monk and in 1995 was sent to train at Shogen-ji in Japan for three and a half years.

He will begin his residency at Shobo-ji after Rohatsu Sesshin at DBZ. We welcome him and hope that in the future he will be able to lighten Aiho-san's heavy responsibilities in addition to contributing his own Dharma energy to NYZ.

From a letter to Aiho-san from Seigan:

Dear Aiho-san,

Roshi made me a cup of tea today and with it asked whether I would be able to assist you in your work at Shobo-ji. I was deeply moved and humbled that you both would consider me. I do not take this decision lightly and hope that I will be able to learn from you and offer to Shobo-ji what I have always received from Zen: spiritual Sanity, Practice, and a meaningful Path.

I look forward to serving you,

Seigan

zendo, and rather than feeling separate and apart from the goings on in the zendo, we felt very much connected. The zazen, the food, the cooking, the schedule all combined to create a beautiful web of synchronicity.

And even though I helped to prepare the food, at each meal I was astounded at the perfection of the production. The meal seemed to prepare itself. I would chop carrots or mushrooms or onions and pass them over to Seppo and then miraculously there would be a complete meal ready and piping hot at the properly scheduled moment. We would dim the

lights, don our robes and Seppo would strike the gong. I wondered how many of the students in the zendo were more than grateful for that sound.

Silently standing in the Tenzo at the ready. Listening to the meal chanting. Entering the dining room at the sound of the clappers to tidy up the serving bowls for seconds. Waiting while the participants finished eating. The leftovers were ours. We would sit and eat together, the three of us. The Tenzos. The food was divine. I was glad to be of service. It was a profound and meaningful sesshin. Since

then as I chant before DBZ meals, "Let us be aware of the quality of our deeds and the effort of those who brought us this food," I am especially grateful for the silent gift of the Tenzos. Oddly enough the Tenzo experience has even extended my awareness and gratitude to the farmers and truckers and others along the way who contribute to my meal. I suppose working in the Tenzo brought me that much closer to the source. Maybe sometime soon I'll do sesshin in a vegetable garden.



DAISHIN PAWEL WOJTASIK

*Sekibutsuya,
Ikuyo watarite,
Aki fukashi.*

*How many generations have you stood here,
Jizo-sama?
Autumn Deepening.*

Aiho

New York Zendo · Shobo-ji News *Continued*

Dharma Merging

At last after 31 years of practice, Shobo-ji "The Temple of True Dharma" and Kongo-ji "The Diamond Temple" have merged in Dharma togetherness. Particularly in recent years, there has been a great exchange of benevolent deeds, words and actions, manifesting itself in the form of donations, flowers, cards, freshly baked breads and bagels, tea, sweets and chocolates, and graphic design work. It has brought the monks and nuns of DBZ to Shobo-ji for its Anniversary Celebration and to Weekend Sesshin. It has also brought Shobo-ji members to DBZ for Sesshin and its anniversary as well.

This intermingling has enhanced the energy and strength of the Sangha, one of the three treasures of the Buddha Dharma. Eido Roshi must be very happy and proud of this wonderful development.

Eido Roshi at the UN

On September 10, Eido Roshi gave a lecture at the United Nations. The talk was arranged by Sangha member Kyoshin Jacques van Engel. It was well attended by diplomats and delegates from around the world including members of Shobo-ji (for some it was their first time ever visiting the UN!). Despite the heavy security, Roshi felt comfortable and was warmly welcomed by the audience. Roshi



ZEN-SAN HIROMI SUZUKI

Rev. Seigan Ed Glassing

mentioned afterward: "I felt the talk went very well and I was able to convey *Something*. Although it is much easier to speak to people who sit zazen and who, through their practice, can comprehend a Zen talk or Teisho, it was a challenge to find the focal point and speak to this group. Most of them were coming from variously different backgrounds and motivations. But after all, they were quite attentive and, to my surprise, none of them left during the talk as they could have done!"

Sesshin After Sesshin

In March Soen/Yasutani Roshi Memorial Weekend Sesshin ended on a beautiful note. Through appreciating these masters' calligraphy we learn the meaning of "Soshi" Zen and "Nyorai" Zen.

Having just returned from a busy and tiring schedule in Japan, Eido Roshi conducted Gempo Roshi/Nyogen Senzaki/ Kengan Goto Osho Memorial Weekend Sesshin in May. During this sesshin we heard about the tireless work and effort that each of these Masters gave of to the cultivation of Dharma. Roshi also gave a personal account of visiting the place where Nyogen Senzaki was raised as well as a moving story about his ordination teacher Kengan Goto Osho.

In July, Shobo-ji held Segaki All Day Sesshin, which culminated in a service dedicated to our deceased brothers, sisters, relatives and friends. Thank you to Rev. Tendo Kodo for his beautifully leading the Sutra chanting.

Shobo-ji's 31st Anniversary Sesshin was held in September. During this sesshin Roshi gave teisho on Chester Carlson and how his devotion to *The Impossible Dream* made the growth of Shobo-ji and Dai Bosatsu Zendo possible. At the end of sesshin there was a special memorial service dedicated to him.

Our own Dharma eyes along with all the eyes of the Buddha statues adorning the altar at Shobo-ji were opened during a special "Eye Opening Ceremony" held at the conclusion of Soyen Shaku/Kaigen Weekend Sesshin in October.

Welcome Back Rev. Fujin Butsudo

After practicing for two years at Shogen-ji in Gifu Prefecture, Japan, Rev. Fujin Butsudo Attale Formhals returned to America on July 28, attending DBZ's summer 5-day Sesshin with Yamakawa Sogen Roshi and his monks. She will continue to reside at Dai Bosatsu Zendo, practicing under Eido Roshi. Fujin has brought back with her a strength and cheerfulness cultivated from her time in the East. Welcome back Fujin.

Visitors

The cousin of Eido Roshi's father, Mr. Tadao Shimano, accompanied by his wife and daughter, visited Shobo-ji on July 25. Mr. Shimano was impressed with the quiet beauty of Shobo-ji and moved by the fact that his cousin has devoted his entire life and soul to the practice of transmitting Zen to America.

Later in August, Fujin's eighteen year-old niece Sophie visited Shobo-ji after staying at Dai Bosatsu Zendo for a month as a work study student. Aiho-san took them out to a traditional Japanese restaurant. It was actually the first time that Sophie had eaten Japanese food!



Rev. Fujin Attale Formhals

Dai Bosatsu Zendo · Kongo-ji News

Ven. Muishitsu Eido Sotai Roshi

Since the spring, Eido Roshi has been, as usual, constantly active: conducting Sesshin at both New York Zendo and Dai Bosatsu Zendo, plus summer sesshin in both Switzerland and Germany. He has also continued his translation of Dogen's *Shobogenzo*, in collaboration with Mr. Charles Vacher of Tokyo. The two were able to meet and work on Dogen's text together in Mr. Vacher's native France following Roshi's European sesshin. In spite of Eido Roshi's busy schedule, or perhaps *because* of it, his energy and spirit, and his relentless Zen-ki are sharper and clearer than ever.

Just after the safe conclusion of Golden Wind Sesshin, Aiho-san joined the DBZ Sangha and friends to celebrate Eido Roshi 67th birthday with a party including dinner (*thank you to Aiho-san, Rev. Seppo, and DBZ Tenzo staff*), singing (*thank you to Denko-san, Rev. Fujin and others*) and a special surprise visit from the very traditional Tsukihana-san (*ahem, thank you Kigen*).

With heads bowed, we wish Eido Roshi the best of health and contentment for many years to come and thank him for his immeasurable gift to the Dharma in the West. *Gassho*.

Sesshin and Mandala Days in Spring & Summer 1999

In May, Jiro Osho conducted an intimate Pine Planting Sesshin with the resident Sangha to honor Rinzai Gigen Zenji Dai Osho. Osho's talks from the *Rinzai Roku* inspired our practice, and at the Sesshin's conclusion, a young pine was planted near the altar entrance to the zendo. With incense, water and chanting we offered our heartfelt wish that the True Dharma will continue to be deeply rooted in Western soil.



On May 21, 1999, Dai Bosatsu Mandala Day chanting at Sangha Meadow included the dedication of a new memorial stone for Jimmy Tanahashi (1920-1966). With *Great Vows for All* we commemorated his life and his effect on all of us on this Path of the Mandala.

Also in May, Eido Roshi led 36 participants at Memorial Day Sesshin, with the profound theme of "We Owe You," honoring and commemorating our Karmic Benefactors and Venerable Teachers, especially Gempo Yamamoto Roshi and Nyogen Senzaki. Eido Roshi's Teisho on the *Shoyo Roku* (begun in April at Holy Days Sesshin, and continuing through subsequent Sesshins) encouraged and infused our zazen with his passionate Dharma energy.

Dai Bosatsu Zendo's 23rd Anniversary Sesshin welcomed 35 students for seven days of "Human Extremity and Dharma Opportunity," with Teisho and Dokusan by Eido Roshi, chanting of *Ryogon Shu*, and Dai Bosatsu Day Ceremony on July 4. The weather was no

less extreme, with dramatic downpours, fog and sun, all seemingly synchronous with sesshin activities.

Summer Five Day Sesshin and Dai Bosatsu Mountain welcomed Yamakawa Sogen Roshi and six monks from Shogen-ji Monastery, among them Rev. Fujin, returning after 20 months practice in Japan. 44 Sesshin participants enjoyed the rare privilege of attending alternating Teisho and Dokusan by both Eido Roshi and Sogen Roshi, strengthening this wonderful Dharma connection between the two monasteries. Yamakawa Sogen Roshi offered inspiring Teisho on the *Mumonkan*, recounting his days of struggle as an *unsui* and as Itsugai Roshi's Inji. We thank him very much for his generous effort and kindness in returning year after year. *Gassho*.

Spring/Summer Events & Friends

We thank Sengen Akihiro Tanaka, who spent the month of May at DBZ, working hard as gardener. And Rev. Yayoi led the DBZ Sangha in a high-yield wild leek gathering expedition in early spring. The first signs of green each season, the leeks were prepared in a number of Sangha dishes at both DBZ and Shobo-ji.

CONTINUED



Eido Shimano Roshi, Sogen Yamakawa Roshi, and participants of Summer Five Day Sesshin.



Ven. Eido T. Shimano Roshi

Dai Bosatsu Zendo · Kongo-ji News *Continued*

Mr. Ikeda of Minolta Advance Technology kindly donated a new copy machine, as well as paper and complimentary copies to our monastery office. We sincerely thank him for this very generous support.

We wish to thank the following students for their participation and enthusiastic help during the busy guest season in the Summer Work Exchange program: Nancy Chin, Prof. Pedro Cuperman, Mike Kenny, Yukiko and Tsukasa Matsui, Ben Mayock, Elizabeth McGiff, Lisa Steiner, Sebastian ben Zineb; and from New York Zendo Shobo-ji Bob Strong and Freh Bekele. We also wish to thank and give our best wishes to Fujin's niece, Sophie Formhals. In addition, thanks are due to Myojo Morningstar, Chisho Fusaye Maas, Shiun Valerie Foote, Myochi Nancy O'Hara, Jigen Delys Mullis-Young, Genno Linda King, Bill Lehman, and Judith Molis for their volunteer spirit and help throughout the season. And the Jisha's owe sincere thanks to the thoughtful generosity of many Sangha members, whose very kind gifts and gestures of support never cease to encourage our practice. *Gassho.*

We also thank Ronnie Nyogetsu Seldin, Grand Master of the Shakuhachi (end-blown Japanese bamboo flute), who twice brought a group of students to DBZ, and who twice offered a marvelous performance in our zendo. And thanks to Miss Yiming Gau, who offered three wonderful violin pieces by Bach during a recent visit to DBZ.

In early September Subaru Salvador Chirvai returned to Rumania after having been in America for nearly 30 years, and a DBZ resident since 1991. His work, energy and rascally humor will be missed and long-remembered. Thank you Subi. Good luck. *Gassho.*



O-Bon 1999

93 people gathered at Dai Bosatsu Mountain on August 8 and 9 to take part in O-Bon, with Dai Segaki Chanting, the calling of the names of deceased loved ones, and the floating of lanterns on Beecher Lake.

We sincerely thank Eido Roshi for this tradition and his energized concern and guidance at this time of offering; and many thanks also to Aiho-san for her great effort and Tenzo skill in preparing and presenting such wonderful celebration feasts. Jiro Osho and the DBZ Sangha are to be congratulated for their organization, hospitality and hard work in the smooth managing of this event and, together with all O-Bon participants, providing relief to Myriad Beings wandering in the Three Realms.

Autumn at DBZ

Kessei/Ango Begins This fall reveals familiar faces gathering for three months of zazen, chanting, and work on Dai Bosatsu Mountain. Joining Eido Roshi and Jiro Osho are: Rev. Seigan Fudo Ed Glassing, in his last kessei at DBZ before taking residence at New York Zendo; Rev. Seiko Kido Susan Morningstar, coordinating DBZ's Open Space Program; Rev. Fujin Butsudo Attale Formhals, Assistant Tenzo (Cook); Rev. Shokan Undo Marcel Urech, Shikaryo (Head Monk); Rev. Yayoi Nyodo Karen Matsumoto, Inji (Roshi's Attendant); Rev. Entsu Jodo Scott Rosecrans, Monastery Store and Office Manager; Rev. Seppo Gido Edward Farrey, Tenzo (Head Cook); Rev. Tendo Kodo Tim Lacy, Jisharyo; Kigen Jim Frechter, Fusuryo (Business Manager); returning kessei students Rinden Roland Sugimoto, from Vienna, and Daishin Pawel Wojtasik, from Brooklyn; Kimpu Joe Campesino from Ft. Collins, Colorado, helping with general maintenance and automotive care; Zachary Browman, Assistant Jisha; and returning from Austria for Harvest Sesshin through the end of kessei is Ms. Michi Felber.



Rev. Yayoi Karen Matsumoto

Yayoi Nyodo Zenni Karen Matsumoto

On September 21, Eido Roshi, Jiro Osho, and the entire Sangha joined in a ceremony to acknowledge Rev. Yayoi Nyodo Karen Matsumoto upon the completion of 1,000 days training as a Rinzai Zen Buddhist monk at Dai Bosatsu Zendo. Present also for the ceremony were Yayoi's mother, Sosei Matsumoto Sensei, and two tea students from California, Mrs. Tamae Hamano and Mrs. Tomoko Abe. Eido Roshi spoke of first meeting Yayoi, with her mother and Soen Roshi at Ryutaku-ji, and also Yayoi's family's connection to Nyogen Senzaki in Los Angeles, where she was raised.

Yayoi first came to New York Zendo in 1975, where she became a regular participant in zazen meetings, special events, and sesshin. She was ordained at DBZ at the end of Rohatsu Sesshin, 1995, and in the intervening years has worked hard at the various offices of Zen monastic practice, most recently as Inji, Eido Roshi's attendant. We appreciate her bright smile and shining presence, and wish her all the best in her unending Dharma path.

ALL NEWS PHOTOS DAISHIN PAWEL WOJTASIK, EXCEPT WHERE NOTED



Participants of DBZ's Memorial Day Sesshin.

Japanese lanterns arrived on Day 2 (see back page of Newsletter for details). Jiro Osho offered two very encouraging Dharma Talks on the *Mumonkan* as the fall colors and cool breeze accompanied sesshin to its conclusion. Following sesshin Eido Roshi announced the new Dharma name of DBZ Kessei student Joe Campesino: *Kimpu*, meaning Golden Wind.

Harvest Sesshin 1999

On November 1, the second day of Harvest Sesshin, Eido Roshi led the Sangha in a memorial service for America's First Patriarch of Zen, Ryoga Kutsu Soyen Zenji Dai Osho (Soyen Shaku) whose teaching has profoundly affected the growth of Western Zen practice in the 80 years since his departure. At Teisho time, with great reverence, Eido Roshi read several of Nyogen Senzaki's memorial verses to Soyen Shaku, his esteemed and beloved Teacher.

November/December Events and Programs

Beginning at the end of 1999 the monastery will conduct new and varied programs related to Zen practice and history.

Talks Jiro Osho Fernando Afaible will speak on Zen and American Literature, November 9, 10, and 11. Before coming to Zen practice, Jiro Osho studied and taught literature and composition. Mr. Charles Vacher, Eido Roshi's friend and *Shobogenzo* translation collaborator, will speak on Master Dogen November 20. Prof. Jane Marie Law, Director of the Religious Studies Program and H. Stanley Krusen Professor of World Religions at Cornell University, will speak on the *Surangama Mantra*, or *Ryogon Shu*, an esoteric text now chanted and studied at DBZ, November 23.

Workshops Zen/Yoga Weekend with Cyndi Lee, November 12-14; Tea & Zen with Chika Bettina Vitell, November 16-21.



Rev. Seppo Edward Farrey and Judith Molis preparing a weekend meal.

Tea Visit

On September 21-22 we welcomed Rev. Yayoi's mother, Sosei Matsumoto Sensei, the first American Teacher of Chanoyu, Japanese Tea Ceremony. She arrived to witness Yayoi's 1000 Days Ceremony, and with her two students, Mrs. Hamono and Mrs. Abe, offered the DBZ Sangha a marvelous *sarei*, tea ceremony in the traditional style. It was a great treat and privilege to watch as Matsumoto Sensei prepared tea—with mindful dignity and care—and we appreciate very much that she made such a long journey from California to share this time with us.

Golden Wind Sesshin

30 students gathered at DBZ on a clear full moon night of September 25 to begin Golden Wind Sesshin. Eido Roshi showed us the true virtue of the words "Thank You" and "I'm Sorry," with assistance from Issan and Kyozan in the *Shoyo Roku*. We also welcomed Bibashi Butsu, as the first of 88 *chochin*, traditional Edo period



Celebrations & Ceremonies *Thanksgiving Celebration and Ceremony*, November 25-26, with Dharma Talk by Eido Roshi, zazen, and a delicious vegetarian feast, plus music by Atsundo and Yuka Aikawa.

New Year's Eve Celebration, December 31-January 1, all day event with zazen, Japanese tea, chanting and traditional striking of the big gong at the approach of midnight. (See back page for details.)

Rohatsu Sesshin November 30-December 8. The last sesshin of the 1900's, conducted by Eido Roshi, with participants from far and wide, including Rev. Hosan Daiho Hirose, from Japan, who will give a Dharma Talk.

To register or learn more about any of the above programs, please call Dai Bosatsu Zendo, (914) 439-4566.

CONTINUED

“Knock Down the Flagpole at the Gate!”

Excerpted from a Dharma Talk by Jiro Osbo Fernando Afable,
Mumonkan “The Gateless Gate” Case 22 “Kashyapa’s ‘Knock Down the Flagpole’”.

IN MARCH I WAS IN NEW YORK for the Board Meeting of The Zen Studies Society and had the chance to meet some friends I had known a long time. Two of them had been to Dai Bosatsu. My bald head prompted the question: “So, when are you going to Americanize Zen?” Many people ask this question. I remember a particular case in the meeting room. A Dai Bosatsu guest who had been to zendos out west was having a difficult time during Sesshin, and so at one point I said, “If you have any questions, I’ll try to help you.” “So,” he said, “when are you guys going to Americanize Zen?” I don’t know what prompted the question. Was Dai Bosatsu truly “un-American,” or was he making conversation to ease his pain?

The story today is about the two patriarchs that follow Shakyamuni Buddha. The setting and characters are Indian, but the story was recorded in China, and today we have it in front of us in English. And how do we Americanize a story like this? Or do we need to? I think that that’s really the question that I’m asking. And the first thing that I would like to say is that the essence of Zen Buddhist teachings is expressed again and again in our Sutra Book. Don’t be confused by the many Zen books. Of course, we also have our Rinzai Roku and Mumonkan. There are no other stories in the world like these *mondo* (exchanges). They are never abstract explanations of Dharma, but are events that record dharma as it is lived and expressed.

It is clear that whenever we encounter words like *sunyata* (emptiness) or *Dharma*, we can’t simply translate them into words that Americans will readily accept. Think of Joshu’s “Mu”. How do you edit the story and rewrite it so that the western reader will say, “Oh, it’s so simple.” We have a situation where the barrier to meaning exists in the original language. Have we ever considered that “Mu” survives because it defied interpretation, even to the Chinese Zen students in Joshu’s time? People talk loosely about “tradition” all the time. We continue to celebrate Thanksgiving, but as Buddhists we also commemorate Buddha’s enlightenment day. So last year there was only Thanksgiving, but this year, there’s Buddha’s Enlightenment day as well. This is quite miraculous, because the Dharma movement is happening in a country that is democratic and accepting. Buddhism is not being shoe-horned into this country; we don’t have a great desire to convert ‘heretics’ like many missionary efforts of the past centuries. In fact, no other country in the world is home to so many different sects of Buddhism.

Dai Bosatsu Zendo·Kongo-ji News *Continued*

Ordination

The final morning of Rohatsu Sesshin, December 8, will mark the ordination of Kigen Koji James A. Frechter as a Rinzai Zen Buddhist monk under Eido Roshi. Kigen, 35, came to Shobo-ji to practice in 1993, and began participating in sesshins at DBZ in the spring of 1995. He was a Law Clerk for a Federal District Judge, and an attorney at a Wall Street law firm for a number of years before devoting himself full-time to Zen practice. As a kessei student and resident of DBZ, he has brought his professional savvy to the office of Fusuryo (business manager) as well as sincere enthusiasm to various zendo officer positions.

Looking Forward to 2000

Our monastery will be conducting more new and varied programs in the year 2000, and in the years to come. Just to name a few: Zen and Art of Bread, led by DBZ monk Entsu Scott Rosecrans, March 31-April 2. Ronnie Seldin’s Shakuhachi Workshop, March 31-April 2. Weekend Workshop with Seppo Ed Farrey, Tenzo at Dai Bosatsu for 5 years, featuring recipes from his forthcoming cookbook, *Three Bowls: Vegetarian Recipes from an American Zen Buddhist Monastery*, from Houghton-Mifflin. His recipes will include traditional monastic and innovative vegetarian food prepared for guests and residents at the monastery. Tea Weekend with Yamada Sensei of the Uransenke International Tea School in New York City, June 23-25.

Please contact Dai Bosatsu Zendo for more details.



When people talk about “Americanizing” Zen, they may be resisting an alien tradition (“Buddhism”). At the same time they feel a lack of “tradition” in their lives. There are many impediments to understanding Zen. But we should not create more obstacles. I mentioned the *Rinzai Roku* and the *Mumonkan*—they present ways of behaving and talking and sarcasm that we have to learn how to appreciate. But this difficulty exists whenever we study something new. If we took the simple view that everything should be “Americanized” (and therefore somehow familiar) then there would be no reason to read Homer (or Dogen). We have to proceed with confidence that we are large enough to learn many things, Zen tradition—and Zen stories—included.

One day Ananda asked Kashyapa, “The World-honored One gave you the golden robe; did he give you anything else?” “Ananda!” cried Kashyapa. “Yes, sir!” answered Ananda. “Knock down the flagpole at the gate,” said Kashyapa. In this story, Ananda is asking Kashyapa, who is the first Patriarch after Shakyamuni, “The world-honored one transmitted the dharma to you; did he give you anything else?”

The question is: Is there a secret knowledge (transmission) that can be given or “handed down” from teacher to disciple?

“Ananda!” Kashyapa calls out, putting an immediate stop to Ananda’s questioning.

“Yes Sir!”—Ananda himself is caught up in the moment; the question no longer matters. “Knockdown the flagpole at the gate!” (When a Dharma talk was given in the monastery, a flag was raised to honor the event.)

When we read this correctly, the exchange between the two is immediate and swift.

“Knockdown the flagpole at the gate!” means “quit this preaching (and speculation) about dharma.”

Zen is spontaneous and swift. This story is an expression of our human spirit springing forth. What if Ananda had replied, “Well, you know, I had this question about the Dharma....” You see the difference? “Knock down the flagpole at the gate!”

WHEN SESSHIN STARTED just a few days ago, the first woodpecker I’ve heard this year was tapping on the copper flashing of the roof. The pecking would continue, then disappear for a while. The woodpecker would peck again, waiting for another



DAISHIN PAWEL WOJTASIK

Jiro Osho Fernando Afable is Vice Abbot of The Zen Studies Society and General Manager of Dai Bosatsu Zendo.

woodpecker to respond. But the other woodpecker wasn’t there. The woodpecker tried for a long time and finally flew off. This earnest calling out, but getting no answer reminded me of Case 12 in the *Mumonkan*, “Zuigan calls his Master.” In this koan, Zuigan, alone in his room, calls out, “Master!” Then he replies to his own voice, “Yes, Sir!” As an echo bounces back, so he replies to his own voice. Is this koan perhaps about loneliness? About how we sometimes call out and reply to ourselves? In today’s koan, there are two voices:

“Ananda!”

“Yes, Sir!”

“Knock down the flagpole at the gate!”

There are two voices, but they are so attuned to each other we know them to be one. ♦

CELEBRATE
THE NEW MILLENNIUM

at

DAI BOSATSU ZENDO

December 31, 1999-January 1, 2000

For the first time, the monastery entrance and gong tower will be garlanded with *chochin*, traditional Edo period Japanese paper lanterns, bearing the names of the 7 Buddhas and 81 patriarchs of our Rinzai Zen lineage.

Welcome this extraordinary New Year at Dai Bosatsu Zendo. Our all-day event will begin with zazen at 1pm on New Year's Eve, and will include dinner, ceremonial Japanese green tea, chanting, the traditional striking of the *bonsho* gong 108 times at the approach of midnight, and brunch on New Year's Day.

Program begins at 1pm.

Contribution \$75.00

Reservations and prepayment required.

WELCOME!

YEAR 2000 ONE DAY SESSHIN

at

NEW YORK ZENDO SHOBO-JI

December 31, 1999-January 1, 2000

Welcome the coming new millennium at New York Zendo's One Day Sesshin with Zazen, Chanting Service and Sarei (Tea), New Millennium Teisho by Eido Roshi, and striking the gong 108 times with Kanzeon Sutra chanting, toshikoshi soba year-end supper, and New Year's refreshment and celebration.

Doors open at 12:15pm,
zazen program begins at 1pm.

Those who wish to attend only
Teisho and the New Year Celebration
please arrive by 9:30pm.

Members \$25.00

Non-members \$40.00

Evening only \$40.00

Please call for reservations.

The Zen Studies Society
Dai Bosatsu Zendo-Kongo-ji
HCR 1 Box 171
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