



NEW YORK ZENDO
SHOBO-JI



DAI BOSATSU ZENDO
KONGO-JI

THE NEWSLETTER OF THE ZEN STUDIES SOCIETY · SPRING / SUMMER 1999

Dai Bosatsu Zendo Style, Universal Style

Eido T. Shimano Roshi

Shogen-ji life is continuing with as little "Harmony" as ever. It is a good practice to find peace within chaos. That's why the Dharma sent me here. Last night, our boss had another fit of anger in the Zendo before kaichin [closing]. She stood two inches from my face, threatening and screaming in Taiwanese. Unconsciously, I must have asked your advice. I suddenly started to chant (first softly) NAMU DAI BOSATSU. The German sister joined in and together we swelled in volume until we completely covered the screaming. After a few minutes, the angry one couldn't stand it any more and rushed back into her room. Thank you Eido Roshi.

THIS IS A PARAGRAPH from a letter I recently received from Fujin, a French nun who was ordained under me at Dai Bosatsu a few years ago. In October of 1997 I sent her to a Japanese monastery to experience the different style and different culture. This paragraph demonstrates very well about DBZ Style.

Let me say something about style. The original Japanese term is *kafu*, which literally means "house wind." Each teacher has his own personality, consequently each teacher has his own



"Wind"
by Eido T. Shimano Roshi

wind to blow. This blowing wind is called "style" in English.

Soshi & Nyorai Zen

In the *Rinzai Roku* there is a dialogue which goes:

A monk asked, "Master Rinzai, what house is the tune you sing? To whose style of Zen to you succeed?" The Master said, "When I was staying at Obaku's place I questioned him three times and was hit three times." The monk hesitated. The Master gave a shout and struck him, saying, "You can't drive a stake into empty sky."

This illustrates Obaku-Rinzai style, which is known as Soshi Zen or Patriarch Zen. In English it could be called spontaneous, dynamic, or non-conceptual teaching. However, I wonder how many

Rinzai Zen students understand the real wisdom behind such actions. My great concern is how easily one can imitate Soshi style Zen, but without real understanding.

There is another style known as Nyorai Zen or Tathagata Zen. In English it would be categorized as lucid, intellectual, or eloquent Zen. Master Dogen says the following in a well-

CONTINUED ON PAGE 3

Contents

Dai Bosatsu Zendo Style, Universal Style
Ven. Eido T. Shimano Roshi 1

Washing Rice is Washin Rice
Rev. Seppo Gido Edward Farrey 4

Dharma Teachers Acknowledged
*Zenrin Chido Zenji Robert Lewis &
 Denko Mokudo Zenji John Mortensen* 6

Fall Kessei 1999..... 7

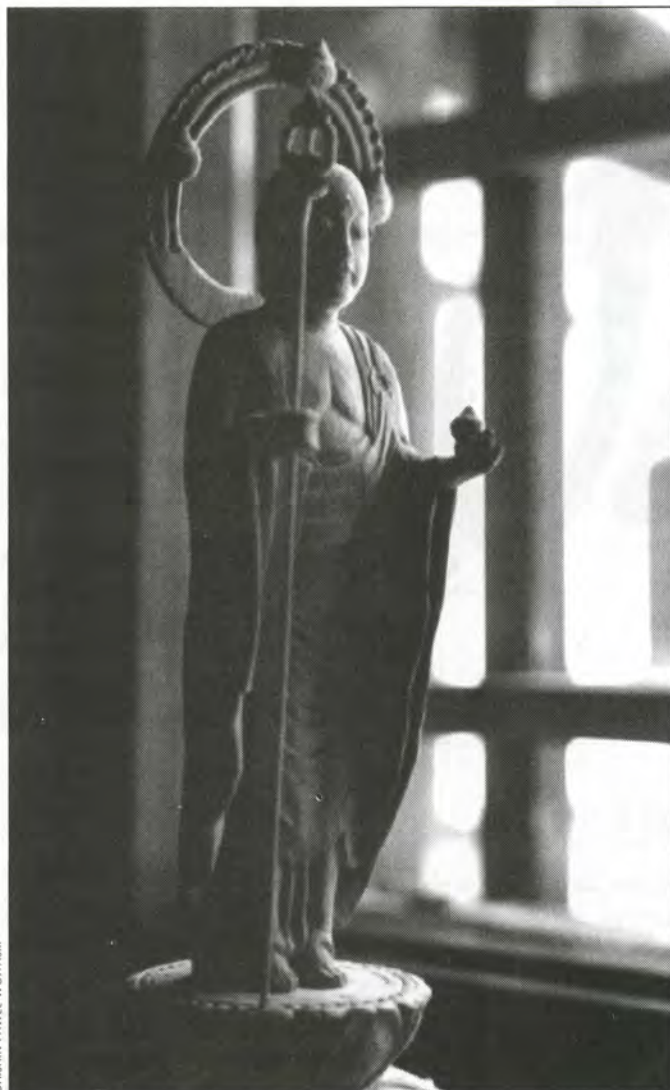
NYZ News..... 10

DBZ News 11

Walking in Formation
Rev. Seigan Fudo Edwin Glassing 12

In Gratitude 14

Zen in Y2K
Jiro Osbo Fernando Afable 15



DAISHIN PAWEL WOJTASIK

ON KA KA KABI SAM MA EI SOWA KA



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known chapter of the *Shobogenzo* called "Bussho":

The Buddha said, "If you want to know the meaning of Buddha-Nature, you must see the readiness of time. When the time is ready Buddha-Nature manifests all by itself."

This demonstrates the Nyorai Zen style. But again, I wonder how many Soto Zen students really grasp Dogen's very profound and subtle Nyorai Zen wisdom.

DBZ Style

I was ordained in a Rinzai Zen Buddhist temple and practiced at a Rinzai Zen monastery, especially under the guidance of Soen Roshi, who was characteristically a Soshi Zen Master. After I came to the U.S. I studied for a few years under Yasutani Roshi, who had a Soto background and could be considered a Nyorai Zen Master. Through Yasutani Roshi I was introduced to the *Shobogenzo*. At the time I succeeded Soen Roshi's Dharma in 1972, though I did not know it myself, I certainly had assumed both aspects of style, namely Soshi Zen and Nyorai Zen.

In 1976, when Dai Bosatsu was opened there was no "DBZ style" as such. What now a days is called "DBZ style" is the result of cultivation and polishing over the past 23 years. Besides my style, it is important to note that every year Rinzai Zen monks from Japan come, bringing Soshi Zen. At the same time I've been translating Dogen Zenji's work into English, thus perpetuating the Nyorai Zen aspect.

What we might call "DBZ Style" is a combined effort influenced by Soen Roshi, Yasutani Roshi, myself, Japanese monks and Western Zen students. In the history of Zen and the transmission of Buddha-Dharma, this is a unique situation. When I established Dai Bosatsu Zendo a huge cultural gap existed between myself, the only person Japanese and experienced in Zen, and Western Dharma students who were sincere but inexperienced. The students' resistance and lack of obedience coupled with misapprehension from both parties contributed to the early development of what today is known as "DBZ style."

Namu Dai Bosa

So-called Soshi Zen has no chanting like Namu Dai Bosa. But when this monastery was created we used to chant it fanatically. Soen Roshi really loved that kind of spirit. Perhaps it was necessary at the beginning in order to cultivate this mountain and transform it into Dai Bosatsu Zendo. That energy is still needed, we still need to shout MU.

But the evolution of practice and style here arose from the dilemma I have continued to face since the very beginning of my move west: How to introduce Japanese Zen to Western students without being overwhelmed by their resistance? It was time that taught us this paradoxical reality. That is to say, softer is stronger. Saying less speaks louder; the less I teach, the more they learn. In the same way we learned that soft Namu Dai Bosa chanting penetrates peoples hearts more than forceful chanting.

DBZ presents an historical precedent, each aspect of our life here is a fusion of elements: Rinzai and Soto; Ryutaku-ji style and Shogen-ji style; Asian, European and North American; Lay and Ordained; Koji and Daishi; guests and residents; zafus, benches, and chairs; etc. When Japanese monks come to DBZ, they are shocked by such things as Morning Meeting, the residents' lounge, and Sunday informal lunch. These very customs make for an incomparable atmosphere of Sangha Togetherness at DBZ.

In Morning Meeting, to take an example, we gather in the meeting room immediately after the morning meal. These days we are learning to chant *Ryo Gon Shu*. That in itself is incredible: in the old days Western students resisted even the *Heart Sutra*, but now they actually *want* to learn this Dharani.

So, we chant and offer our dedication to Dai Bosatsu Dai Gongen and all protecting mountain deities. Following a short reading we have coffee and tea. The Jisha will introduce newly arrived guests, the Shikaryo prepares the day's work, and often we will review and examine the quality of zendo officers' practice, the timing, precision, and execution of instruments and actions. Thus in Morning Meeting, in an apparently Democratic system unheard of in Japanese monasteries, we polish and refine our practice, our selves, and each other.

It is my hope and intention that this remarkable DBZ Style will come to be known as a Universal Style of Zen. Thus I have to live long so that DBZ Style will fully saturate this mountain and its future life. ♦



BOB STRONG

Washing Rice is Washing Rice

Rev. Seppo Gido Edward Farrey, DBZ Tenzo (Head Cook).

MOST NEW ZEN STUDENTS are assigned Joshu's MU koan; their practice: MU. One of the very first things I remember Eido Roshi explaining to me was that my practice was also Tenzo. What exactly did that mean? What exactly does anything mean? My practice was Tenzo. On an intellectual level I understood that it meant my "work practice" was to be the Tenzo, to cook food for the residents, visiting guests, and the open space groups of 20 to 70 people. It meant that I had to go on at least one all-day shopping excursion each week to purchase groceries. It meant that I had to decide what recipes to cook, what groceries to buy, and what to bulk order from the dry goods supplier. It meant that I had to delegate responsibility to my assistant(s) while remaining ultimately responsible for anything that they did... or didn't do. It meant that I had two meal gong deadlines a day and often a dinner clapper deadline to meet. That's initially what my practice as Tenzo meant. It meant that I had a lot of responsibility.

For the first two years, I was overwhelmed by the amount of work and it was all I could do to stay afloat mentally, emotionally, and physically. It took all I could muster to plan, execute, and serve meal after meal after meal after meal. It seemed there was always a special occasion that required a special menu and bulk order deadlines making themselves known that very day. I kept facing the challenges head-on, determined to not allow them to conquer me. Somewhere in the back of my mind, sometimes very present, often obscured by the task at hand, I maintained a grateful heart for my karma to be Tenzo. But the job itself just kept relentlessly thrashing me. The Dharma Ocean was not gently washing over me—I was drowning in it, with the weight of responsibility, stress, and seemingly endless work, and with precious little time to do zazen and resurface. I had little to no perception of Tenzo as "my practice." It was an unwavering and boundless amount of work.

Slowly, very slowly, as I did Tenzo work every day, day after day, week after week, month after month, year after year, I began to notice a shift in my perceptions and attitudes. This Tenzo routine, like the routine of going to sit in the zendo, has gradually begun to erode the previously inert wall which separated and obstructed me from any true understanding and appreciation of "practice."

Being Tenzo became much more than just an obligation to cook food. It provided me with a very valuable opportunity to do service for and to nurture others; an opportunity to completely give myself to planning and providing nutritious and delicious vegetarian meals for the Sangha to enjoy. I not only had to hone my limited culinary skills, but I had to sharpen my nutritional knowledge from my days of graduate study. I was completely and utterly swept away by my unsatiated appetite to explore hitherto unknown ingredients and to learn more cooking techniques and the laws of different foods. The more I learn, the more I seek. The more I'm told, the more I question. It's truly a vast and endless path.

The shopping trips are no longer only about quick and economical grocery purchases. When I walk into Zabar's or Fairway in Manhattan, the abundance of fresh produce, the luscious aromas, the extraordinary and endless selections completely fill me up, entrancing me so that I am in the moment, saturated and inundated by their magnificence.

The daily routine of cooking is always a welcome challenge and an invitation that beckons me to learn anew. Though always the same, it is always new—even brown rice is never the same two days in a row. One evening I was mindlessly washing two pots of rice simultaneously, with one hand in each pot. I was also contemplating the next day's lunch and was calculating whether there was any preparatory work that needed to be done that evening. I glanced at the clock to see how much time I had before the shinrei. Looking at the clock, it struck me. "Washing rice is washing rice," I heard from the recesses of my mind. Not sure where it came from, but trusting it, I placed one pot aside and intensely focused on the grains of rice in the other pot as I washed them. Any thought of the next day's meal was erased from my mind. I was in the moment. I was the rice as it flowed between my fingers. Washing rice is washing rice.

Rice Porridge with Condiments

This is a meal that many of our regular guests favor and eagerly look forward to when they visit. Rice porridge (more commonly referred to as "rice gruel") is served at Dai Bosatsu Zendo for most formal breakfasts and many of our visitors associate rice porridge with the DBZ experience. However, we cannot, by any stretch of the imagination, take credit for this recipe. Rice porridge, known as *okayu* in Japan, has been the traditional breakfast in Zen temples for centuries. At Japanese monasteries, the monks and nuns do



*Rev. Seppo and Myochi Nancy O'Hara are busily preparing to publish their first cookbook, *Three Bowls*, due from Houghton-Mifflin in June 2000. We look forward to their success, and will present a piece by Myochi, plus more recipes and Tenzo wisdom in these pages in coming issues.*

takuhatsu (begging practice) for food in the surrounding communities. The food gathered during *takuhatsu* is the bulk of what the Tenzos have available to prepare the monk's meals. Bags of rice are commonly bestowed upon the monks; thus it is a daily staple.

Visitors who have eaten at Zen monasteries in Japan tell us that the *okayu* served there is more appropriately called "rice water." This credits the Tenzo's ability to stretch their precious ingredients as far as possible. The consistency of the rice porridge that we serve tends to be just a little soupy. There is no "right" consistency; find one that you like.

Though we prefer our rice porridge with short grain brown rice, and it is traditionally made with white rice in Japan, it can actually be made using any variety of rice following the same basic instructions.

In the morning, I don't have much time to prepare breakfast. By starting the rice porridge the night before, and getting the condiments ready, it allows preparation to go quickly and easily in the morning. This is suitably adaptable for you if you lead a "rise and run" lifestyle. ♦

RICE PORRIDGE WITH CONDIMENTS

Makes 4 to 6 servings

1 $\frac{1}{4}$ cup short grain brown rice, rinsed well

1. The night before, bring 6 cups water to a boil in a medium saucepan. Add rice, return to a rolling boil for a few minutes, cover, and remove from heat. Store covered at room temperature overnight.
2. In the morning, place the covered pot over medium high heat and stir occasionally. If it is a little dry to start, add a small amount of water—just enough to give it a slightly soupy consistency. Once the rice is hot, it will begin to cream. (If it's too dry, it can't cream. If this occurs, keep adding hot water a little bit at a time.) When the rice has reached the desired consistency and it is heated through, serve with condiments.

Spicy and Salty Condiments

We serve rice porridge with an assortment of condiments. Some condiments are served only occasionally. Other condiments are served practically every morning—depending upon availability, of course. The one condiment that we never do without is tamari. This is where you get to be creative and add your own particular tastes and whims to this traditional breakfast. There is a vast array of possibilities from which to choose.

The basic condiments we try to serve daily are:

Tamari (soy sauce)
Toasted ground sesame seeds
Shredded nori (seaweed)
Thinly sliced scallions
Korean kimchee (spicy pickled cabbage)

Other condiments served from time to time:

Hard-boiled eggs
Beans
Hijiki (seaweed, leftover)
Cooked greens (leftover)
Sliced shiitake mushrooms sauteed in mirin and soy sauce
Umeboshi (pickled plums)
Kombu sliced paper thin (leftover from soup stock)
Pickled daikon radish (takuan)

You can serve and eat rice porridge as simply or as elaborately as you'd like. I personally prefer it with tamari and only one or two other condiments. Some people prefer to load up on the condiments. Experiment a bit and you'll quickly find a combination that suits you—though it is nice to have alternatives to turn to if you enjoy this on a regular basis.

You may want to soak and boil a small handful of beans to toss into the pot of porridge. Together with the brown rice, the beans will provide you with a complete protein. Leftover cooked greens, such as kale or spinach, can also be mixed in and make a tasty addition.

Sweet and Creamy Condiments

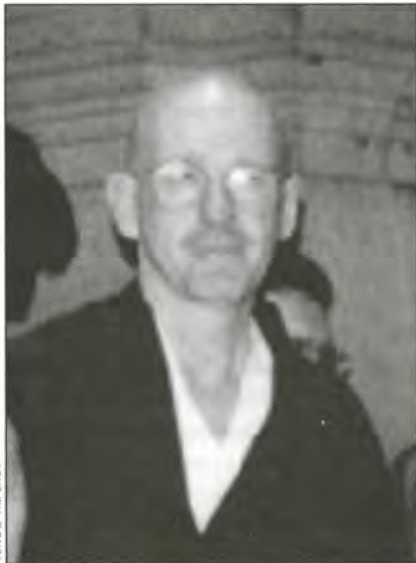
This can be changed from a traditional salty and spicy taste to an Americanized sweet creamy version by serving it with:

Maple syrup or honey
Milk (dairy, soy, or rice) or yogurt
Cinnamon
Raisins or other dried fruits
Toasted nuts (walnuts or peanuts)
Toasted wheat germ
Toasted coconut
Toasted seeds (sesame or sunflower)

I keep cinnamon in a salt shaker to offer our guests. It's easy to sprinkle, far nicer than a commercial spice container, and gives those with allergies or a dislike for cinnamon the option to pass.

Zenrin Chido Zenji & Denko Mokudo Zenji

On December 8 (Jodo-E) Eido Roshi acknowledged Rev. Zenrin Robert Lewis and Rev. Denko John Mortensen as Dharma Teachers. While this does not yet mean that they are 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. Here in their own words they accept this auspicious responsibility.



TENDO TIM LACY

FIRST I'D LIKE TO THANK EIDO ROSHI for putting up with my confused karma for these many years. It is only looking back on it now that I'm beginning to see something of how selfless his patience has been. My debt of gratitude to him, and to The Zen Studies Society sangha, is beyond words.

This sangha mysteriously acts as a model for us in Jacksonville: What we are going through now, different as it is, is somehow the same as what you went through decades ago. Apparently wherever there is authentic practice-and for that, we have to thank, ultimately, Shakyamuni Buddha-the sangha mysteriously, in its own time-not the way I, for one, expected-coalesces, and the mutual support of practice develops naturally.

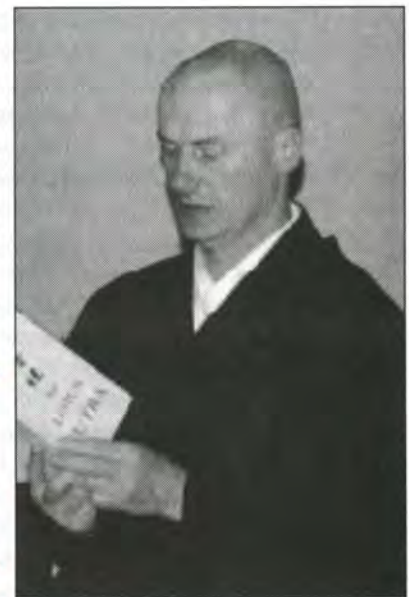
We have incorporated, publish a quarterly [knock wood!] newsletter, make tapes of my discourses, have our own web site, and have even published a book. Now we're starting to look for (and do some practical dreaming about) land. An architect here (R.C. Broward, a student of F.L. Wright) has volunteered to design our zendo if we find the site for it. An example of Eido Roshi's phenomenal patience is the fact that, for us in Florida, this ceremony is the right thing, done in the right way and at the right time. ♦

Zenrin Chido Zenji became a student of Muishitsu Eido Sotai Roshi in 1978, was ordained by him with Denko Mokudo Zenji and others on July 4, 1980 and, after 12 years of practice at DBZ, was sent on a 2-year pilgrimage to Buddhist Asia. For the last 6 years he has been practicing with, and guiding the practice of, the Jacksonville Zen Sangha, and translating Zen texts from the Chinese and Japanese.

THE IMMENSE IMPORTANCE of this place and your work, Eido Roshi, really hit me this sesshin when I realized that we are living in such an important time, right now here; very similar to what happened about 56 generations ago when Bodhidharma brought this Zen Buddha-Dharma to China and I am just overwhelmed that I could be part of this kind of happening, which is unbelievably rare, so what I see also here is like Bodhidharma becoming synonymous with the essence of Buddhism, "Why did Bodhidharma come from the West?" To me, Eido Roshi, you truly embody the essence of this Zen Buddha-Dharma, so that in 222 years, maybe someone will ask "Why did Eido come from the East?" And at some point someone will say "Have a cup of coffee!"

I just can't believe my fortune to be part of this, and I sincerely take on the responsibility of taking care of whomever might be, for some reason, attracted to Pine Hill Zendo, or the other places where I sit, while they are finding their way to Zen Buddha-Dharma. ♦

Denko Zenji first became interested in Zen in the late sixties in his native Denmark. He traveled to Japan in 1971 and there met Soen Nakagawa Roshi at Ryutaku-ji. In 1979 he came for spring kessei at Dai Bosatsu Zendo. He was ordained as a Rinzai Zen Buddhist monk on July 4, 1980, and after 3 years went back to Denmark for a while. He returned to the U.S. in 1986 and has been a regular guest student at DBZ since. He now lives in Katonah, NY with his wife Angela where he has recently started Pine Hill Zendo. He is also in the process of starting up a Zendo in Copenhagen, Denmark.



PHOTOGRAPHER UNKNOWN

Fall Kessei 1998

Students offer impressions and thanks for the three month resident training period at DBZ.

THANK YOU for the wonderful Kessei. Last fall the liveliness and togetherness of the Sangha was really outstanding. I believe this is very important. Alone we cannot achieve anything.

Thank you Eido Roshi and Aiho-san for making everything possible. And Jiro Osho for your concern, and Seigan and Seiko for practicing in Japan, and Zen-san for your effort in America, and Subaru, Ippo and Andrew for being at Dai Bosatsu, and Yayoi-san for the rice in the lounge, and Entsu in the office, and Doshin for taking care of Roshi, and Tendo for all the graphics work, and Shokan for innumerable cushions, and Kinzan for taking care of details, and Jane for the delicious bread, and Michi for the laundry, and Hosen, Daishin and Kigen for being Hosen, Daishin and Kigen—a very important factor in the liveliness and togetherness of last year's fall Kessei Sangha.

Every fall, nature gives me a wonderful koan, the Dai Bosatsu Leaf Raking Koan, which Seppo (thank you Seppo for being so efficient in the Tenzo) finds especially hard to penetrate.

Now back in Vienna, I travel to Zürich every 21st day of the month to help with the newly activated Dai Bosatsu Mandala All Day Sitting. We start with Morning Service at 8am, which is followed by zazen at 9 and lunch break at noon. The afternoon sit is from 2 to 4pm, followed by a short work period and afternoon break. At 7pm the evening sitting starts, which includes a Dharma Talk by Monju Manfred Eckstein, and the day ends with the Dai Bosatsu Mandala Day Ceremony. Shortly after 9pm I strike the han.

So, if you are in Zürich on the 21st please let us know and join us at Shogen-dojō, Rinzaï Zen Gesellschaft der Schweiz, Weinbergstr. 100 8006 Zürich, Telephone 0041/1/364 30 10.

I am very grateful to my Karma, allowing me to come to DBZ every fall. During Kessei always many, many uncanny things happen—for example, the hail that accompanied Dai Bosatsu Mandala Day chanting at Sangha Meadow. But all in all, I always feel that time there passes very quickly. With a deep bow, in gratitude, Rinden.

Rinden Roland Sugimoto, Vienna



DPW



SEIKO SUSAN MORNINGSTAR

I HATED SUMMER CAMP. I did not like school, either. Group situations often made me uncomfortable. So it was with quite a trepidation that I showed up at DBZ one early September day to begin kessei. During my first meeting with Roshi I confessed that I felt very apprehensive about spending the next three months living in close quarters with people I didn't know. I told him, "I don't like institutions." Roshi replied, "But this is not an institution. It's a monastery. We live here." I felt encouraged, "I guess I will make myself at home." "You do that," was the answer.

As a displaced person, an immigrant from Poland, who lived some years in North Africa, Belgium, and several New York City boroughs, I found the idea of home quite elusive. It often seemed as though I did not have roots anywhere. Amazingly, as kessei progressed, I began to feel an unfamiliar but deeply satisfying feeling of belonging. This was due to many factors, of which 'Sangha Togetherness'—the support one feels from the members of the community—was crucial. Here is an example. One early day of the kessei Tendo, who does graphics for the monastery, suggested I take photographs documenting daily life at the monastery. I am very absent-minded and "spaced-out" by nature, so this was an incredible invitation to awaken to the moment. I became acutely aware of my surroundings, always on the lookout for photo opportunities. My vision expanded. I began to see the way a zoom-equipped camera would see things. I noticed and photographed details like Autumn leaves in a puddle of rainwater by the kitchen, or a streak of sunlight hitting the tatami mat in the zendo just before noon. At the other end of the spectrum were wide-angle panoramas of the monastery or views of the lake. In the process the beauty of the place and of the people here were revealed to me. Photographing residents or guests of the monastery, often at work, taking care of their daily tasks, brought me closer to them. Occasionally I managed to capture not just the surface but a deeper aspect of a person. That would give me great joy. Yet sometimes what I saw could not be recorded by the camera. The grace and power of our Tenzo Seppo hitting the gong at mealtime could not be accurately rendered, in spite of my several attempts.

Documenting the monastery life was just one of the many ways in which the kessei experience helped open my eyes. One of the things that I saw was that I have finally found a home.

Daishin Pawel Wojtasik, Brooklyn



LAST YEAR I WAS LUCKY to get a 3-month's leave from my job, which enabled me to take part in DBZ's fall kessei. As I was asked to write a few words about it, I would simply like to share with you some of my impressions: To start with, I will always associate DBZ with the characteristic smell that greets you when walking up the corridor towards Dharma Hall. I guess it is a mixture of incense and tatami-mats, but most likely it is more, and one is just not aware of it. Anyhow, this smell immediately brings back to me the solemnity of morning service, the sound of clappers and bell, the quiet in the zendo, the cool, fresh air coming in while the han was done. There is the meal-gong, the rough wood of the kinhin-deck, the warm rice-gruel in the morning. There is the wonderful moss with its intense green when walking around Beecher lake, the calm and quiet up on Sangha Meadow, the "tingle-tangle" of the bells near Soen Roshi's and Nyogen Senzaki's stupa. In order not to bore you, I do not mention the beautifully colored leaves, the deer, the glittering of the lake, the Mu-shouting. As I do not want this portrayal to become too one-sided, maybe I should add: There is a certain tiredness in the morning, that I did not get rid of until the second month of kessei. There is the - at best to be called "interesting" - taste of Pink Bismuth, that I got to know when I was sick and that I - as a non-American - never had seen (let alone tasted) before. It strongly reminded me of the toothpaste I used when I was a child, though. Finally and most important, the mixture of incense and tatami mentioned above brings back to me Roshi and all the residents and kessei students, with whom I was lucky to share this wonderful time. Without their commitment a place like DBZ could never be possible. I would like to end by expressing my gratitude. Thank you, Roshi. Thank you all. Gassho.

Michi Felber, Vienna

UNDER THE WATERFALL: I left for Kyoto immediately after the Fall Kessei. My Japanese acquaintances were inevitably interested - um, puzzled, actually—to hear that an American lawyer would be involved in Zen. I grew accustomed to answering the usual questions about Zen practice, the same ones that my American friends ask, concerning the "what," "why," and "how," of Zen. But in Japan, almost invariably, I was asked about the existence of a waterfall. The conversation would go something like this: "You lived in a monastery?" "Yes." "Where, Kyoto? Myoshin-ji? Nanzen-ji?" "No. America. New York. Kongo-ji." (Picture face contorting with confusion.) "WWHHheerre is the monastery?" "New York." "There is a Zen temple in America?" "Yes, several actually." "HHHmmmnn, I see." (Long pause.) "Is the food vegetarian?" "Yes." "Is the training difficult?" "Yes." "Do your legs hurt when doing zazen?" "Yes." "Waterfall?" "Yes." "YEEeess???" "YES." (This last "yes" regularly produced the most astonished expressions.) "Yes, there is a waterfall," "Yes, its cold," "Yes, we chant." And the astonishment seemed slowly to change into respect and quiet admiration. I thought to myself, "Yes, there is a Zen monastery in America with a waterfall." My chest swelled with pride.

Whenever I had this conversation I was transported back to the last day of Harvest Jukai Sesshin (Halloween), my first trip to DBZ's waterfall. That day's events are vivid even now. Hosen, Daishin and I, all first-time Kessei participants, were all about to take Jukai, together with nine other students, during the ceremony to be conducted later that afternoon. We had lived together at DBZ and, perhaps more importantly, had sat together, during the preceding two months. We had been excused from the sitting just before the ceremony in order to prepare ourselves and so, after lunch, walked to Sangha Meadow to shout. Thirty minutes later, hoarse but bristling with life, we stood silently and breathed with the silvery mountains under the bright grey sky. As we descended from what seemed like the pinnacle of the Universe, I was seized by the feeling that our purification was incomplete. "We must get under the waterfall, now," I blurted out. At that moment, no explanation was necessary.





Dai Bosatsu Zendo · Kongo-ji

Program Information Spring / Summer 1999

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O-An Cabin



Approximately 200 yards from the monastery sits O-An, a wooden, one-room cabin with complete kitchen and bath. Perfect for private retreats or for a relaxing weekend away from the City. To reserve please call DBZ.

Single per night \$90; double per night \$120.

Single per week \$450; double \$600. Meals are not included.

Summer Five Day Sesshin

July 30—August 4

Summer Five Day Sesshin concludes with Dai Segaki Chanting in preparation for O-Bon. Please plan to arrive before 4pm on Friday, July 30. Departure is after 11am on Wednesday, August 4, but we encourage Sesshin participants to stay at no charge until O-Bon on August 7-8. (See O-Bon fees below.) *Five Day Sesshin fee is \$225.*

23rd Anniversary Sesshin

June 26—July 4

Join us for Sesshin. First-time sesshin participants and senior students come together for a week-long silent retreat of zazen (Zen meditation), chanting, three vegetarian meals a day, Teisho and dokusan (Zen talks and a private interview given by Eido Roshi), short work practice period, and an optional yoga class held twice daily.

Seven Day Sesshin fee is \$350.00.

O-Bon & Dai Segaki Chanting

August 7—8

O-Bon is a traditional day of remembrance and gratitude to those with whom we have shared this life. Beneath the summer sky at Dai Bosatsu Mountain, the calling of names of the deceased, and the beauty of the floating lanterns over Beecher Lake make this occasion a deeply moving and memorable one. Arrive before 2:30pm on Saturday, August 7; depart 11am Sunday, August 8. Chartered bus service from NYC available, call DBZ to reserve. *Overnight accommodation & meals, \$150 per adult, children \$75.00.*

Summer Work Exchange

July 7—September 6

During our busy guest season Dai Bosatsu Zendo offers free room and board to students in exchange for work. Students are expected to take part in our daily schedule of zazen, formal meals, and work, and should commit to at least two weeks of residence. Expenses for Summer Five Day Sesshin are not covered in the Summer Work Exchange program. Those interested should apply by letter or fax before June 15. Please state any special skills you have (e.g., sewing, carpentry) and please tell us if you have taken part in other programs at DBZ. If you have time off during the summer, the Work Exchange Program is a great experience. *Openings limited, subject to approval.*



1999 Programs & Events

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

MAY	22-30	Memorial Day Sesshin
JUN	18-20 Fri-Sun	Introduction to Zen Weekend
	21 Mon	Mandala All Day Sitting
	26-July 4	Anniversary Sesshin
JUL	7 Wed	Spring Kessei Ends
	30-Aug 4	Summer Five Day Sesshin
AUG	7-8 Sat-Sun	O-Bon
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 Weeker.d
	21 Sun	Mandala All Day Sitting
	25-26 Thu-Fri	Thanksgiving Celebration
DEC	30-Dec 8	Rohatsu Sesshin
	10 Fri	Fall Kessei Ends

Introduction To Zen

Dai Bosatsu Zendo offers an incomparably beautiful setting for those interested in practicing Zen in a monastic environment. Held throughout the year, these introductory workshops emphasize the basics of Zen practice: zazen (sitting posture and breathing); chanting; work; and formal procedures for meals. Individuals and groups are welcome, groups may also schedule an introductory workshop during the week. Workshops begin on Friday evening with orientation class. The weekend includes 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. *Workshop fee is \$150 per person.*

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 road conditions, we ask that all visitors please call in advance.

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. All major credit cards accepted.



New York Zendo · Shobo-ji

Upcoming Events Spring 1999

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

Japanese Dharma Class

with

Eido T. Shimano Roshi

2-4pm, Saturday June 5

Doors open 1:30

Wednesday Evening Teisho

The Rinzai Roku

by

Eido T. Shimano Roshi

June 9 & July 14

(Spring Training Period Closes July 14)

Doors open 6:15pm

Segaki All Day Sitting

Saturday July 10

(rescheduled from June 19)



Doors Open 8:15am

Reservations Required

*New York Zendo Shobo-ji
is planning a*

Welcome the New Millennium

One Day Sesshin

Friday, December 31

in conjunction with the

New Years Eve Celebration

~

*Schedule will be announced
in detail at a future date.*

1999 Programs & Events

Schedule subject to change,

please call New York Zendo for current information.

JUN 5	Sat	Japanese Dharma Class
9	Wed	Evening Teisho by Eido Roshi
JUL 2-5		Zendo closed for Independence weekend
10	Sat	Segaki All Day Sitting
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, Opening Teisho by Eido Roshi
2000		

Weekly Schedule

<i>Day</i>	<i>Doors Open</i>	<i>Program</i>
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

New York Zendo will be closed

July 15-August 18

for Summer Interim

Reopening Thursday August 19

Points of Departure Meeting

Class by

Kyoshin Jacques van Engel

Doors open 6:15pm

www.zenstudies.org

Time was short. We couldn't be late for our own ceremony. But the icy water beckoned. We decided that only a quick dousing of our heads was all that time allowed. We descended the embankment behind the bridge and sluice that form the small waterfall at the southern end of Beecher Lake. Shirtless and chanting "NAMU DAI BO SA, NAMU DAI BO SA... I stepped carefully onto the flat stones underneath the streaming water, and slowly placed my head and then my shoulders under the torrent. "NAMU DAI BO SA, NAMU DAI BO SA..." And in that instant, some unseen hand reached out to me from within that sheet of falling water and pulled me completely in, pants and all. The freezing water seized me and held me there. "NAMU DAI BO SA, NAMU DAI BO SA..." My chest tightened under the pounding of that infinite cascade and still, "NAMU DAI BO SA, NAMU DAI BO SA..." and now breathless, near panic, "NAMU DAI BO SA, NAMU DAI BO SA... with all my remaining strength. And then, just as suddenly, I relaxed, and the cold was no longer on the offensive. My blood was surging, my body electric, but I was almost completely silent. NAMU DAI BO SA, NAMU DAI BO SA... now quietly. A moment later I was climbing back up the embankment, clothes soaking but not at all cold. I watched and chanted as Daishin and then Hosen placed their bodies under the icy stream. Warmed and exhilarated, quiet, slightly bewildered and wet to the bone, we sloshed slowly toward the monastery and Jukai.

"Yes, there is a waterfall at Dai Bosatsu Zendo."

Kigen James Frechter, New York

I DON'T KNOW if you know how much my three weeks at Dai Bosatsu meant to me. It was something I tried to convey to everyone at the Sangha meeting, but it didn't really hit even me until after I'd returned to Winnipeg. People were asking me if it was good to be back and I wasn't sure how to answer them. What I really wanted was to still be at the monastery. It just didn't seem right to be back in Winnipeg already, even though it was nice, of course, to see family and friends again. My life here has pretty much returned to its normal routine. As far as my practice goes, I meditate at least once, usually twice a day (sometimes timing it to coincide with your meditation times) and chant along with everyone on my morning service tape.

I will definitely be returning to Dai Bosatsu as soon as I can (unless I get hit by a bus or something—in which case, please put my urn on a zafu for the occasional sesshin). Hopefully during the spring kessei...

Take care, you guys, and say hi to everyone for me. Even though I was only there three weeks, in a way I feel like I've just written home....

(Excerpt from letter to Daishin and Hosen) Kerry Desrochers, Winnipeg



I WAS NOT BEING HYPERBOLIC when I told the residents of DBZ at our kessei ending dinner, "These were the best three months of my life." So much life happened in so little time. Shouting MU, sitting and sitting, the morning bonsho, morning service, dust mopping, meals, taking care of guests. I experienced such a feeling of immediacy and practice in action throughout kessei, ever increasing with each sesshin.

By the time Rohatsu rolled around, I had shouted more than 2500 times, taken lay precepts at a Jukai ceremony that had me in tears throughout, dove under the "waterfall" with Kigen and Daishin more than once in celebration of our practice, written countless haiku, learned how to say, "Hosen!" with the proper inflection, participated in an eye-opening ceremony for the Buddha painted for me so lovingly by Seigan, and sang an impossible rendition of "When The Saints Go Marching In" to celebrate Thanksgiving at a grand vegetarian feast. The mime troupe, the Tea Ceremony students, my friends from AA, my best friend Mike who first brought me to DBZ 9 years ago, the Introduction to Zen participants all visited and encouraged my practice.

My gratitude to Eido Roshi and to the monks and residents of Dai Bosatsu Zendo knows no bounds of time and space — it is an unconditional gratitude that acknowledges the great beauty of the Buddha, Dharma and Sangha as expressed through the geese and the hail, the full moonlight and starlight, Beecher Lake, Eido Roshi's boundless generosity, and each monk and resident's devoted practice. I will never forget Fall Kessei, 1998.

Hosen Stephen Dansiger, Brooklyn

New York Zendo Shobo-ji News

1999: The Year of the Rabbit Widely Opened

Over 100 people came to celebrate New Year's 1999. With Eido Roshi's motivating Dharma talk, powerful chanting of *Enmei Jukku Kannon Gyo* 108 times, and Aiho-san's *Toshikoshi Soba* (soba noodles to bridge the new year with good health) the Year of the Rabbit, 1999 was opened wide! Roshi and Aiho-san had returned from a trip to South Africa just two days prior to the event bringing with them a vital and gentle energy, like a rabbit. Tendo, Seiko, Yayoi and Doshin from Dai Bosatsu Zendo were on hand to help.

March 13th

On March 13th Eido Roshi commemorated his father's 32nd memorial day during Japanese Dharma Class at Shobo-ji. Roshi offered exquisitely fragrant *kyara* incense and the moving *Adagio* by Albinoni was played while everyone did zazen. Also that day Mr. and Miss Senzaki, the great grand nephew and niece of Nyogen Senzaki attended Japanese Dharma Class. Having found information about the class on our Internet web site, they came to New York for only two days. Eido Roshi and Aiho-san took them to dinner that night. They expressed interest in returning to Shobo-ji for further practice.

Thank You and Good-bye, Doshin

Reverend Doshin Gendo entered Japan's Shogen-ji monastery April 1. Over the past two years he has taken care of Eido Roshi by serving as inji. He has also helped Aiho-san and done much work for New York Zendo. His cheerfulness and unconditional willingness to work has had a positive influence on the entire Sangha. We hope he has a wonderful time at Shogen-ji and experiences traditional Rinzaï Zen practice. Thank you and good-bye, Doshin.

Students Visit

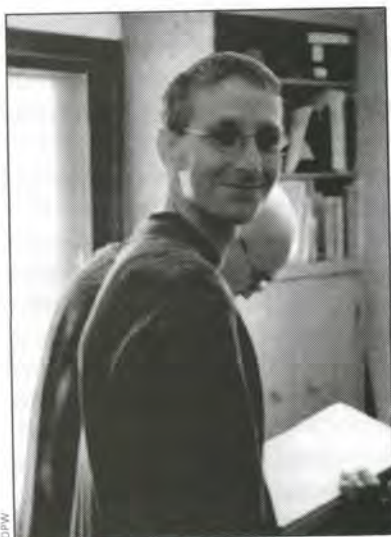
On March 3, 25 students from Drew University came to Shobo-ji for a special class on Rinzaï Zen. The students were learned how to do zazen and Eido Roshi presented a wonderful talk. In a letter from the instructor to Roshi:

Thank you for teaching us about Zen meditation and about the Zen world view. My students and I discussed how overwhelmed we were by your spiritual knowledge and presence, and yet we felt relaxed by your warm teaching method, which included much humor. Truly, there is no substitute for experience, and I am grateful to you and Aiho-san Shimano for allowing us to come to the New York Zendo.

St. Vincent's High School also visited Shobo-ji for a similar class on March 12th, with 30 students. Again, Eido Roshi offered his valuable time to the group by giving a talk on Rinzaï Zen and answering many questions from the students.



Rev. Doshin David Schubert and Aiho-san Shimano enjoying each other's inimitable sense of humor at New York Zendo.



Shobo-ji member and officer Genshin Richard Slechta in the Monastery Store during a visit to DBZ.

Joyful Volunteer Spirit

The upkeep and maintenance of Shobo-ji requires continuous effort and much work. Recently, some Sangha members organized a work project to close off the oak double doors in the foyer to reduce sounds from the busy street as well as insulate the Zendo from heat and cold. With a positive, joyful spirit Genshin Richard Slechta, Randy Phillips, Zachary Browman and Doshin volunteered to do the work, which has deepened the quiet atmosphere of the Zendo.

New Weekend Sesshin Registration Policy

During the March Sesshin there were many last moment cancellations which created chaos and wasted energy, seats and food. Though we are aware that life is unpredictable, we are forced to set a new Sesshin policy. This new policy regarding Sesshin registration will begin with the Gempo Roshi / Nyogen Senzaki / Kengan Goto Weekend Sesshin (May 14-16).

- 1.) Registration for Sesshin will require full payment in advance. Payment may be sent by mail or put into the box in the New York Zendo foyer.
- 2.) Payment is non-refundable. However, it is transferable, but only to the next NYZ Sesshin.
- 3.) The deadline for receiving the registration deposit is the Wednesday just prior to Sesshin.

Year 2000

Shobo-ji is planning a *Welcome the New Millennium* One Day Sesshin in conjunction with the New Year's Eve celebration. Schedule will be announced in detail at a future date.

With Deep Sympathy

Saragi Margaret Haworth died on December 28, 1998. She suffered from a terminal lung affliction for the past several years. She loved both Shobo-ji and Dai Bosatsu Zendo, where she often spent vacation time in the summer. On February 28th a beautiful memorial service was held for her at DBZ, attended by her niece and some of her close friends. That very night while Doshin slept at Shobo-ji, he dreamt that he received a phone call from Saragi, and in a healthy cheerful voice she said, "I am finally free from my sickness and I feel wonderful. Thank you very much!"

Joan Ault passed away on February 22nd. She was a sincere member of Shobo-ji and was with the Sangha for many years. A memorial service was held at New York Zendo on March 27th. In her will she wished to have her ashes buried in Sangha meadow at Dai Bosatsu Zendo. This will take place on June 12th.

Mrs. Tomiko Sen passed away on March 10th in Kyoto, Japan. She was the wife of Mr. Soshitsu Sen, who is the 15th generation Grand Tea Master of the Urasenke School. 31 years ago Mrs. Sen and her husband came to Shobo-ji to offer opening ceremony tea. Over the past years she has offered great support to The Zen Studies Society.

For the loss of these Dharma friends we express our deep sympathy. We are grateful for all they have done for us in the past.

Dai Bosatsu Zendo Kongo-ji News

Practice and Care During a Long Cold Winter

In the profound and plangent denouement of Fall Kessei, the strains of Beethoven's *Ode to Joy* guided Rohatsu Sesshin to its close. Throughout the long winter our energy was sustained by the great events, moments and people who came to Dai Bosatsu Mountain in 1998. We are immensely grateful for Eido Roshi's fiery teaching and unstinting concern through a very busy schedule, and bid a cordial welcome to all Dharma travellers who will visit DBZ in this very auspicious Year of the Rabbit, 1999.

Thanksgiving Celebration

On November 26 and 27, 39 guests joined us for Thanksgiving including Aiho-san and many Shobo-ji members. We did zazen, conducted a special Thanksgiving chanting service, followed by a Teisho from Eido Roshi. The celebration was made complete with an extraordinary and delicious vegetarian feast prepared by Rev. Seppo, to the accompaniment of dinner music by Atsundo and Yuka Aikawa (bass and piano, respectively) and drummer Newman Taylor Baker. Many guests and residents displayed their talents in song thanks to the band's vast and ready repertoire. A marvelous evening was had by all.

Rohatsu Sesshin

From the evening of November 30 to the morning of December 8, with 54 participants, DBZ held an indescribably deep Rohatsu Sesshin, commemorating the enlightenment of Shakyamuni Buddha. The first day's Dharma Talk was given by Rev. Doshin David Schubert as part of a ceremony acknowledging his completion of 1000 days of training as a Rinzai Zen Buddhist monk. The sesshin ended with the traditional Jodo-E ceremony, after which Rev. Zenrin Robert Lewis and Rev. Denko John Mortensen were acknowledged formally by Eido Roshi as Dharma Teachers. (See page 6.)

Farewell to Zen-san

Rev. Yuzen Kodo Hiromi Suzuki bid adieu to DBZ at the end of February, having been a resident monk for two and a half years. Returning to Japan and his home temple Shogen-ji Monastery in Gifu, Zen-san has left us with a feeling of great gratitude for the spirit and practice he brought to DBZ, and the unimaginable merit he has acquired for his help in transmitting Zen from East to West. For example: the tremendous effort he made constructing the altar and creating calligraphies to establish the Dai Segaki chanting ceremony and tradition at DBZ; his introduction of many details of style to the zendo officers' practice; his work as Jikijitsu, Jisha, and Tenzo. And of course the friendship, energy, and humor for which he will always be remembered. We wish him all the best in his continuing practice and life in Japan, and look forward to welcoming him back on future visits.



TENDO TIM LACY

Dai Bosatsu Zendo Kongo-ji News CONTINUED

Visits and Guests to DBZ

During the months of February and March, Hal Holstein, a graduating high school student from Lincoln, Massachusetts stayed at DBZ, working hard learning about monastic life. We appreciate his open attitude, and wish him all the best of college life.

Also visiting us from time to time is Judith Molis. We call Judith our weekend Kessei student, because she often comes from her home in New Jersey to sit with us and work in the Tenzo over the weekends. We thank her for her bright presence and skilled support, especially helpful during the busy guest weekends.

During the weekend of April 17, Jishin Kathy Cooney brought four students from her Buddhism class at Utica College to share our practice, getting a real taste of zazen. We thank her for her continuing connection to DBZ, and look forward to seeing her and her students in the future.

Cornell University Professor Jane Marie Law joined the DBZ Sangha for an Introduction to Zen Weekend Workshop April 22-24 bringing 17 students in tow. We appreciate her commitment and the enthusiasm of her students, from this and her previous group visits, and hope that more such groups will be encouraged by her example to come.

Walking in Formation

Rev. Seigan Ed Glassing

ONE DAY OVER THE INTERIM I was in an antique shop and came upon an old kaleidoscope. I picked it up. Even though it was too expensive, I had a good time looking through it. I was amazed at the varieties of patterns that could be made with so few elements. Always changing, yet always the same. It was beautiful. Its beauty came not from the patterns but from its endless ability to change.

Regarding the form at Dai Bosatsu Zendo I think it is much the same as this kaleidoscope. The style and traditions at DBZ have come from a Japanese model: simple elements, yet always in motion. Without being static, or stagnant, without rigidity, Dai Bosatsu is a living entity always evolving.

When I first went to Shogen-ji I realized how etiquette, form and structure is imbedded in Zen. I had been taught at Shobo-ji and DBZ many things about form. Initially, I felt that in Japan it was a bit too extreme. Shogen-ji has a reputation for being strict, rigid, and traditional even for Japanese monasteries. Within a day I was inundated by rules, rules, and more rules. I was instructed on how to *do* things and how *not* to do things. Shogen-ji resembled, for all its style, a marine boot camp. My fellow *shinto* (new monks) agreed that indeed the Japanese army patterned themselves after the structure of Zen monasteries. Wow! I was shocked. My immediate mentors seemed like soldiers in a Buddhist army: stern, direct and weathered from being in battle too long. I was also told that I had better not make mistakes because everything I did was a reflection of how well my mentors had trained me. Not only would I be punished but they would be too!

The codes, procedures and protocol of daily life were overwhelming. To give an idea: we were taught how to brush our teeth with our fingers using nothing but salt; how to bow before taking a bath; what color underwear to wear (strictly white); how to walk in formation. We were taught that it is forbidden to open and pass through the doors of the Zendo during evening gong, and never to point the bottoms of our feet directly at the altar. There was a correct way in which to sleep inside a futon: top edge of futon must be directly under nostrils, not more, not less. We were told only to wear under-ropes while going to the toilet, to walk silently with *geta* (wooden clogs) and to hold our hands together in *shashu* (as during kinhin) when in and around the monastery. We were told to squat when pulling weeds and to never sit down while working. We were forced during *yaza* (compulsory outdoor night zazen) to eat all the leftovers of that particular day, no matter how much food was given us. We heard again and again that for one year "Shinto cannot show their teeth," implying of course no smiling or laughing.

Many times it was a Catch-22. Aside from sesshin there is no kinhin; evening zazen is composed of two or three periods without break. One night my friend had to pee. He held it as best he could suffering and squirming in his seat. After nearly two hours he



Spring Kessei

On the evening of April 3, with a cup of tea, Eido Roshi and the DBZ Sangha commenced Spring Kessei/Ango 1999. Taking part in addition to Eido Roshi are Jiro Osho Fernando Afable, Vice Abbot and General Manager; Shokan Undo Marcel Urech, Shikaryo; Seigan Fudo Ed Glassing, Assistant Tenzo; Seiko Kido Susan Morningstar, Open Space Coordinator; Yayoi Nyodo Karen Matsumoto, Inji; Seppo Gido Edward Farrey, Tenzo; Entsu Jodo Scott Rosecrans, Office Manager; Kinzan Satsudo Chris Pallm; and Tendo Kodo Tim Lacy, Jisharyo. Returning lay students are Ippo Marc Hendler; Subaru Salvadore Chirvai, Zomu; Kigen James Frechter, Fuzui; and Daishin Pawel Wojtasik. We welcome two new Kessei students, Mike Kenny from Columbus Georgia; and Shobo-ji's Zachary Browman, Assistant Jisha. This Kessei presents new challenges to members of our community as we find many newly assigned offices, most notably Inji, Roshi's attendant, formerly held by Doshin and taken up now by Yayoi.

Farewell to Andrew

Andrew Gregory, perhaps the most familiar face at DBZ for many who have visited over the last half-decade, has left to find the next part of his path. Andrew worked hard for six years as a resident, and served as Open Space Coordinator during the last year and a half. We will miss him, but certainly wish him all the best in the future, and hope he will visit DBZ in the future.



got up, bowed to the Jisha formally asking permission to leave. The Jisha will always say yes, so upon my friends return he was beaten sixteen times. I was dumbstruck. Later that night I asked my senior mentor why he was hit. "Well" he said, "those are just the rules." I then asked him, "What if somebody had stayed and peed in his seat, would he have been hit then?" "Of course not" replied mentor "because he didn't leave the Zendo, but he probably would have been hit anyway for making a stain!" Soon after that I realized why there were so many adult diapers being stored in the bathroom closet!

Despite all the rigidity and structure at Shogen-ji, eventually it became second nature. I stopped resisting and struggling with the "Whys" of what we were doing. Within time I could see the template which Eido Roshi had used in creating the schedule and forms at Dai Bosatsu. I could see what he kept and what he left behind. In many cases the Japanese form would not work in America and vice-versa. I can see the Shogen-ji monks point of view when they say DBZ is extremely western in style. From my point of view DBZ is more humane, user friendly, and balanced.

It was not always like this.

My first Kessei in 1988 was scary. There was much yelling and scolding. One evening during zazen Eido Roshi gave the keisaku forty times to a sleeping student. We winced at every whack. (This was the tail end of the so-called fire and brimstone era.) My first Rohatsu, Roshi walked to the Zendo, got the stick, and beat every single participant during Kanzeon chanting. Unexpectedly he would strike his monks who weren't chanting loud enough. He did away with an afternoon sarei because we were all getting too rowdy. I was taught to clean the floors with the grain not against, to walk silently in the halls, and to say "Hai" no matter what was asked of me. All new Kessei students were asked to memorize the Heart sutra, and tested in front of everyone at the end of the Kessei. With only two rest days a month, life was rather intense, not unlike life in Japan.

Looking back, Eido Roshi says he was still learning. He was trying out forms and styles that didn't necessarily fit in America. Dai Bosatsu itself has become more compassionate through the years by changing existing forms both inner and outer.

Years ago, many people said the open-door policy of the Open Space program would destroy the form at Dai Bosatsu Zendo. But, by opening the monastery in this way all kinds of people have encountered Zen who would not have found it otherwise. They may sit in seiza, they may use two or three zafus or sit in chairs... and it doesn't really matter in the end. What does matter is that they *sit*. Many of these people returned and have continued to practice as Sangha members. The monastery benefits by engaging the Bodhisattva vow of serving, helping and sharing. Indeed, Roshi has said that our *takuhatsu* practice (alms-begging) is the Open space program itself. This is one example of change that has worked without destroying form.

The strict training under Eido Roshi, and later Yamakawa Roshi has given me an unforgettable inner strength, determination and endurance. Returning from Japan just a few months ago, I told Eido Roshi how grateful I was for being able to go through *the fire* and return with a stronger practice. I am now able to see and accept things that I had not before in practice. I also feel a deep appreciation for what both he and Aiho-san have given up and what they have given, in coming to the west. Coming back for my first kessei, I was struck by the incomparable beauty of DBZ, not to mention the various things that had changed. There is a new lighting system in the zendo, new chanting books, new rugs, new altars, new instruments, new statues, all adding to its aura. There are a few changes in form as well: we sit facing the center in the zendo; there are new chants (*Ryo Gon Shu*), new dedications (Dai Bosatsu Dai Gongen Dedication), new hanging scrolls, all day sittings (Parinirvana Day and Mandala Day), and new ceremonies like Dai Segaki.

In so many ways the form of Dai Bosatsu Zendo and Shobo-ji is like a kaleidoscope. Many different elements from both East and West come together in exquisite shapes and patterns. Always changing yet always the same: this is "DBZ Style." ♦

In Gratitude

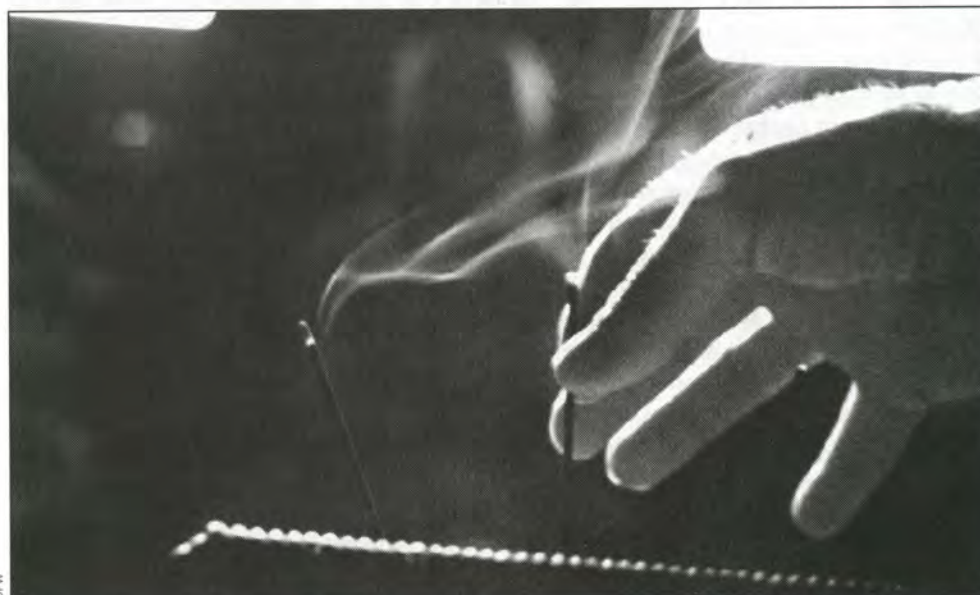
We sincerely wish to thank the following people for their generous financial support of our two places of Zen Buddhist practice.

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 Genno Linda King
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 Geoffrey Koetsch
 Markus Loftin III
 Mark Magill
 Krzysztof Podejko
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 Alice Tanahashi
 Jozan Martin Ziese

Sara Cucinotta
 Mary Swartz
 William & Pauline Kanar
 Eileen Danville
 Dennis Kosovac
 Kenro Morimitsu
 Myoshin Lorette Zirker
 Mujin Todd Pittman
 Satoshi Ikeda
 Zensho Martin &
 Yasuko Hara
 Kyoshin Jacques Van Engel
 Peggy & Richard Danziger
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Zen in Y2K

Jiro Osbo Fernando Afafe, Vice Abbot of The Zen Studies Society

THIS FALL WE SHALL TURN BACK THE CLOCK AN HOUR for daylight savings, and then at the end of the year, at stroke of midnight, we will have the novel experience of saying "2000" for the New Year. Here at DBZ once again we shall chant Kanzeon and strike the big gong 108 times. In Times Square and in distant places, on mountain tops and in deserts, people will gather, expecting an apocalyptic event; and my daughter, five years old, will sleep through the night.

In mid-March, because of a heavy snow, two vehicles were stuck on our hill. On my walk back to the gatehouse, where I live, I could see our small streams, now full of the spring run-off, rush down to Beecher creek. In two places underground water had risen to heave up the road. Here and there, water brimmed over the ditches and into the road, and carried the gravel into the creek. Perhaps the gravel settled in the creek bed where trout could spawn and bury their eggs. I was thinking then what it would take, when the weather was warm, to fix the road: the trucks of gravel, the road-grader, perhaps a roller to compact the gravel fill.

In the yearly summer cycle of repairing the road to Beecher Lake, I've imagined far-fetched modifications that might make the road easier to travel. We could, for instance, clear-cut a wide swath of trees on the upper part of the road. This would allow sunlight to hit the road in the wintertime, and thaw the ice that builds up there. There are two rises on the road where visibility is limited, yet bulldozing them down would radically change the terrain and create real drainage problems.

Just a week before I had been to New York City, for our annual Board meeting. There our concerns seemed different. We talked about long term planning, the endowment fund, how best to serve our Sangha. I had occasion to meet with old friends, and inevitably, perhaps because of my shaven head, the question was asked, "So when is Zen going to be Americanized?" It was a question I have been asked many times in Dai Bosatsu by visitors who had some familiarity with Zen. I always get the feeling that the question had a subtext: "When Zen becomes American, I too can take it seriously."

Today, with the many English translations of Zen texts from Chinese and Japanese, Zen can still elude us. We can say that Zen teaching in the Koan collections and in the Sutras presents a barrier, and this part of the teaching cannot be made 'Western' since the barrier exists in the original texts. In many passages, a "cultural accommodation" will not see us through. We simply have to proceed in good faith and keep going.

Emerson encouraged self-reliance-and the self-made man who starts from scratch and proceeds with confidence is an exemplary person in America. This is a cultural value that complements Rinzai's call for self-knowledge: "Where you stand is the true place."

Emerson-the Transcendentalist-also wrote: "We owe to our first journeys the discovery that place is nothing. At home I dream that at Naples, at Rome, I can be intoxicated with beauty, and lose my sadness. I pack my trunk, embrace my friends, embark on the sea, and at last wake up in Naples, and there beside me is the stern Fact, the sad Self, unrelenting, identical, that I fled from. I seek the Vatican, and the palaces. I affect to be intoxicated with sights and suggestions, but I am not intoxicated. My Giant goes with me wherever I go."

To Zen students, the passage is significant, but hardly in the sense that Emerson meant. Once we fathom the source of the "unrelenting, identical Self," we can say, "Yes, the Giant goes with us wherever we go." ♦



SEIKO SUSAN MORNINGSTAR

dōgen

shōbōgenzō

yui butsu-yo butsu

shōji

seul bouddha connaît bouddha
vie-mort

Extrait de *Shōbōgenzō* de Dōgen Zenji
Maître Zen du XIII^{ème} siècle

生死

only buddha knows buddha
life-death

Extract from *Shōbōgenzō* by Dōgen Zenji
XIIIth century Zen Master

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