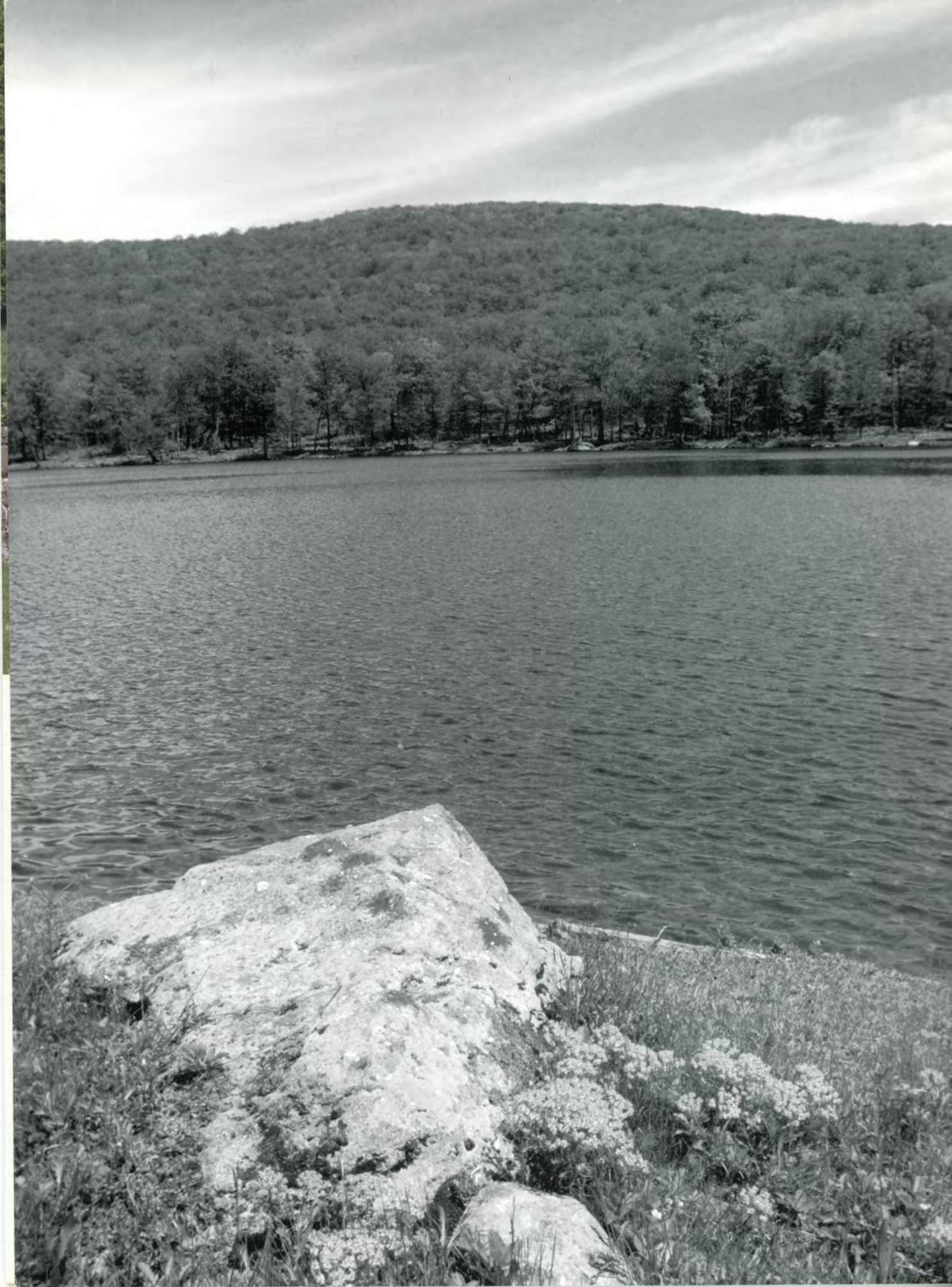


A photograph of a Zen garden. In the foreground, a large, weathered stone statue of a seated Buddha figure with closed eyes and a serene expression stands on a stone base. To its left, a black vase holds a small, green, feathery plant. In the background, a stone path leads through a lush green landscape with various trees and another stone monument. The text is overlaid on the middle of the image.

THE NEWSLETTER OF  
THE ZEN STUDIES SOCIETY  
SUMMER / FALL 2002



T H E N E W S L E T T E R O F  
**THE ZEN STUDIES SOCIETY**

S U M M E R / F A L L 2 0 0 2

*Contents*

*buji*

Ven Eido T. Shimano Roshi .....3

*The 3% Solution*

Jiro Osho Fernando Afable .....6

*Far Beyond Upside Down Views...*

Jikyo Bonnie Shoultz .....8

*A Faltering Goose*

Myobu PJ Bennett .....10

*New York Zendo Shobo-ji News*

.....11

*Dai Bosatsu Zendo Kongo-ji News*

.....14

Published twice annually by  
The Zen Studies Society, Inc. Eido T. Shimano Roshi, Abbot.

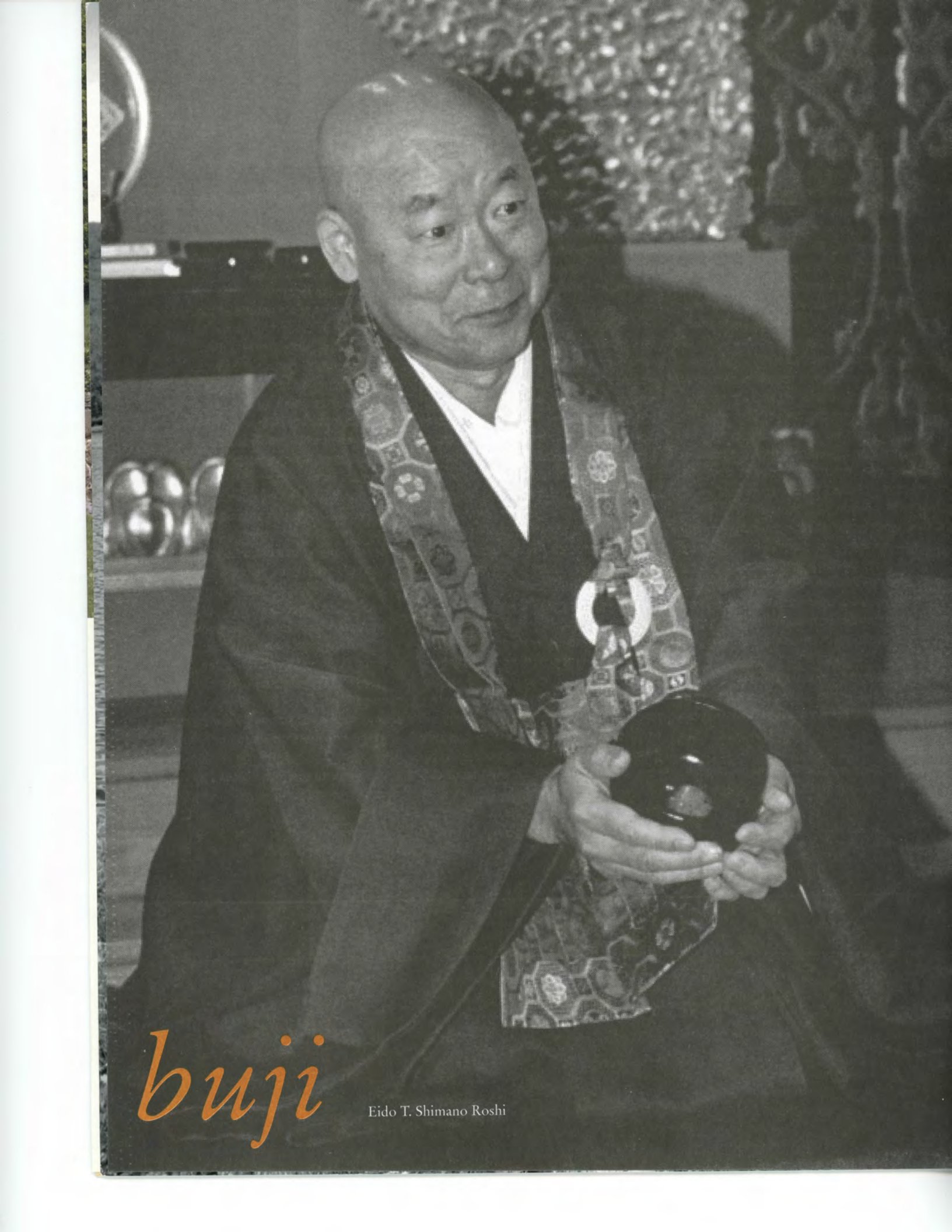
Offices:  
New York Zendo-Shobo-ji  
223 East 67th Street New York, NY 10021-6087 Tel (212) 861-3333 Fax 628-6968 office@newyorkzendo.org

Dai Bosatsu Zendo-Kongo-ji  
15 Beecher Lake Road Livingston Manor, NY 12758-6000 Tel (845) 439-4566 Fax 439-3119 office@daibosatsu.org

News: Aiho-san Y. Shimano, Seigan Edwin Glassing, Ippo Marc Hendler, Rinden Roland Sugimoto; Copyediting & proofreading:  
Ippo Marc Hendler;  
Editing and design: Banko Randy Phillips; Page 2 Photo by Marvin Moore, Cover photo and all other photos by Daishin Pawel  
Wojtasik.



We ask that no part of this newsletter be reproduced without permission of the publisher.  
©2001 The Zen Studies Society, Inc.



*buji*

Eido T. Shimano Roshi

**T**eisho by Eido Shimano Roshi  
Holy Days Sesshin, Day 6  
Dai Bosatsu Zendo  
Rinzai Roku, Discourses,  
Chapter 13 (continued).

*"Followers of the Way, the resolute student of Dharma knows that, at this moment, it is fundamentally buji. Only because you have no faith in yourself, you search outside, nen after nen. Having thrown away your head, you seek it ceaselessly. The bodhisattva of complete and sudden enlightenment goes into the dharmakaya and manifests his body. Heading to the Pure Land, even he dislikes the secular and delights in the sacred. Such a fellow still has a deep desire for love and aversion for hatred.*

*The Zen school doesn't uphold this kind of attitude. It is direct and reveals right now! It requires no time. This mountain monk's teaching is to let medicine and sickness cure each other at once. Ultimately there is no Dharma with substance. If you can see things in this way, you will be a true renouncer of home who has relinquished his household and may spend 10,000 golden coins each day.*

*Followers of the Way, don't say you understand Zen, you understand the Way. After being mistakenly acknowledged by various Zen teachers, even if you can speak eloquently, it is nothing but creating hell-karma. If you are a student of Dharma, you cannot search for mistaken acknowledgment, but rather, desperately apply yourself to attain genuine insight. Only when you can understand this in perfect clarity, then, indeed, that's all."*

The title of this book, from which I've just read, *Rinzai Roku*, is translated as "The sayings and doings of Master Rinzaï." Today's excerpt recounts particular sayings of Master Rinzaï — in other words, verbal teaching. In *Critical Examinations and Record of Pilgrimages*, doing is recorded. Keep this in your

mind: this is a teaching, from the platform, to his disciples.

*"Followers of the Way, the resolute student of Dharma knows that, at this moment, it is fundamentally buji."*

*Buji* is one of these terms, which I couldn't translate, and I thought I shouldn't. But perhaps I can explain what Master Rinzaï meant. First, let me clarify that, essentially, in the deep part of our mind, there is no Chinese or Japanese, American or European. However, the thought structure in the West and in the East is different. As much as I don't understand Western feelings or the deep parts of this culture, it may be quite difficult for you to understand Oriental feeling and the depths of Oriental culture. In other words, essentially, we have One Mind. But we have many different cultural backgrounds.

The reason why this term *buji* is difficult or impossible to translate into a short, condensed way is that there is no equivalent in European languages to convey the *ji* part of *buji*. *Bu* is a negation. And *ji* is something like "event," "matters," "phenomenon," "happening," and many other similar words we can find. But when they are all denied, when they are all negated — *buji* — then what is left?

When the Dharma is thoroughly, completely, perfectly understood by someone, he needs nothing to search for. In short, as long as you want to get something, and seek something, you are not a man of *buji*. Assuming that many of you want this and that—spiritually, materially—then, you are not yet a man of *buji*. So the best way to convey this is that, fundamentally, there is nothing to seek, for a Dharma student, or a resolute student of Dharma, who awakens to this matter. This is what Master Rinzaï said.

*Followers of the Way, the resolute student of Dharma — the resolute student only knows that, at this moment, it is fundamentally buji.*

In another place, Master Rinzaï says

*buji kore kinin* — "The man of *buji* is a noble man." The term *buji* appears again and again. As this is among the most important terms in Rinzai Zen Buddhism, keep this in your mind.

*Only because you have no faith in yourself, you search outside, nen after nen, or minute after minute. There is a deficiency of faith in ourselves, or deficiency of faith in Dharma, or lack of understanding of the mechanism of Dharma and how that works. We are here doing zazen — sesshin — together, and you may think that you applied and came — in other words, that you took initiative. This is one viewpoint, and inasmuch as this is one viewpoint, you are right.*

The Dharma surprise however, is that you did not take initiative, but rather that it's a kind of karmic inevitability for us to do sesshin together. We often carelessly speak about Dharma, Dharma. It is necessary for us to reexamine the mechanism, or True Nature, of the Dharma, and have faith in the Dharma, because, after all, there is no better truth than Dharma.

*Having thrown away your head, you seek it ceaselessly. The bodhisattva of complete and sudden enlightenment goes into the Dharmakaya and manifests his body.*

There is a bodhisattva called Enton Bodhisattva in Mahayana Buddhism. Nothing is wrong with complete and sudden enlightenment. But, as you can see, Master Rinzaï denies this attitude. This Bodhisattva, Enton Bodhisattva, heading to the Pure Land, still dislikes the secular and delights in the sacred. In other words, he prefers, or has preferences. Therefore Master Rinzaï calls this Enton Bodhisattva "such a fellow."

That's very unusual: nobody calls Manjushri Bodhisattva "such a fellow," or Fugen Bodhisattva "such a fellow."

*Such a fellow still has a deep desire, still has a deep desire for love and aversion for hatred — in other words, he's not a bodhisattva of buji. And you may say, "What's wrong with love?" Western mind struc-*



ture, in my opinion, is saturated by this word: L-O-V-E, both Eros and Agape. Complete saturation!

This may be a good opportunity to correct some of your misunderstandings of Rinzai Zen. By "misunderstanding," I mean the concept of our tradition as militaristic, brisk, strict, lacking in compassion, without even friendliness.

In America, from the beginning of its history, people have been searching for an easy life, and, to some degree, they have accomplished this. A saying goes, "An astringent persimmon becomes a sweet persimmon only after severe cold winter days.

So when things are a bit difficult, for example, as in sesshin, some people say, "It's hard!" while I think it's pretty normal.

In order to understand the true spirit of compassion, we have to experience hardship. We have to know the taste of the tear. We have to know hunger, pain. So our Zen tradition forces us to embrace these aspects of life; none of them are easy. But after years of practice and mindfulness, you'll understand how tacky it is to hug one another and speak of "love."

*But the Zen school doesn't uphold this kind of attitude. It is direct and reveals right now. I often say to the students in the dokusan room, "State it, directly, simply, and clearly."*

*It requires no time.*

We often think that, after many, many sesshins, we'll understand *Mu*. In many cases, this is so. But at the same time, there are some students who have never done zazen but who may understand — who have no education, have never done for instance sesshin, or kessei. The Sixth Patriarch, just hearing that Diamond Sutra, became a man of *buji* at once. It required no time.

And, by hearing so, you may think, "Well, he was a genius and I'm not. Most of us are not geniuses, therefore, it requires many sesshins." But remember that time is a creation of man. The complete, full realization of Dharma has nothing to do with so-called time. "Dharma is time." In the *Shobo Genzo Uji*, "Being Time," Dogen Zenji said, "Pine is time." Bamboo is time. We are time, if we want to call it that. We are all connected, bounded by, related to, time. Realization is time!

*This mountain monk's teaching is to let medicine and sickness cure each other at once.*

There is a koan in *Hekigan Roku*, or Blue Rock Collection. It goes:

Master Unmon addressed his student: "Medicine and sickness cure each other. All the Earth is medicine. Where do you find yourself?"

That medicine and sickness cure each other is sort of easy to understand. "All the Earth is medicine" — medicine, not in the ordinary sense. In this case, Unmon was saying that all the Earth is *buji*. "Where do you find yourself?" Who are you?

Master Rinzai did not know of Unmon's saying, because when Rinzai passed away, Unmon was only four years old. "Medicine and sickness cure each other" may have been a common saying around that time; we have no way of knowing. Nonetheless, "This mountain monk's teaching is to let medicine and sickness cure each other at once." At once! This "at once" is no other than "It

requires no time."

*Ultimately, there is no Dharma with substance. This is an important sentence. Dharma has no substance. Dharma has no entity. This is not a saying of a modern physicist, but of Master Rinzai, who lived more than 1,100 years ago.*

*If you can see things in this way, you'll be a true renouncer of home who has relinquished his household and may spend 10,000 golden coins each day.*

In other words, if you understand this way, you deserve to spend 10,000 golden coins, \$10,000 a day — you deserve it, because of this realization! Through the virtue of this realization, of which I have been speaking, you deserve it; you can use it—ten thousand golden coins, which means an inexhaustible number.

*Followers of the Way, don't say you understand Zen, you understand the Way. After being mistakenly acknowledged by various Zen teachers—*

I've spoken before about my ordination teacher's Dharma brother, who was the abbot of Konchi-in temple in Tokyo and who went to Kokeizan monastery for *unsui* training. Gempo Roshi, too, went there and was there for about three years. So they knew each other.

My ordination teacher's brother went to Kokeizan, where he was assigned Joshu's *Mu*. And he sat with *Mu*, like you do. For 13 years, he did not taken *zanka*. *Zanka* means a kind of vacation, a short-time leave of the monastery. For 13 years, he was doing *Mu, muuuu, muuuu*. In the meantime, some other monks came, and either mistakenly or not, were acknowledged by the Roshi of that temple. But my ordination teacher's brother continued to do *Mu* for 13 years.

I first met him in Tokyo, after my ordination teacher told me that I should

visit him to pay my respects. So I went. He was sweeping. From a distance, I observed his way of sweeping. At that time, I was still an *unsui* at Heirin-ji, not knowing anything about the Dharma. Even so, I was able to see that this person was different.

He kindly invited me to come in and have tea. Of course, he never said anything about 13 years of *Mu*. Later, when I heard of that story, I thought, "No wonder. No wonder." In his case, he had been saturated, permeated by *Mu*. Rinzai Zen practice requires this kind of bodily saturation.

Some of us have been doing *Mu* for more than 13 years. We modern people are too impatient. Someone came to me who was stuck in one of the koans, and said, "Could you please give me a hint?" That is a poison! There is no reason to expedite. But there is a good reason to struggle, a good reason to hate yourself and hate me! "Why is he so nasty?" you may wonder. Being nasty is GOOD medicine—not Western medicine, but Chinese medicine. It doesn't have a drastic effect but a healthy effect. In this day and age, quick, quick, quick is considered important; quantity is more important than quality. These, in my opinion, are all upside-down views. Only one koan, *Mu*, is good enough.

This, too, again, I've told you, but I will repeat: It was Soen Roshi who said, "If you truly understand – realize – *Mu*, I'll teach you all the so-called answers of the koans. You can come to me with notebook and pen...and you'll feel how empty a deed that may be."

Even one koan! A few years from now, if you do the same koan again, your understanding will be quite different; after another few years, still different. Another few years, still different! According to the depth of your *samadhi*, the depth of your sitting, the clarity changes.

*Followers of the Way, don't say  
you understand Zen, you under-*

*stand the Way. After being mistakenly acknowledged by various teachers. Even if you speak eloquently, it is nothing but creation of hell-karma.*

Ironically enough, those who don't understand Zen, who don't understand the Way, speak beautifully, eloquently. And for those who do, it's not at all eloquent, but somehow, somehow...

As Soen Roshi said, after hearing a *teisho* by Gempo Roshi, who was not at all eloquent, "It didn't make any sense, but I felt as if I were in a hot-spring bathtub for a long time, and my entire being was warm."

*Even if he can speak eloquently,  
it is nothing but hell-karma creation.  
If you are a true student of  
Dharma, you do not search for mis-  
taken acknowledgment, but rather,  
desperately apply yourself to attain  
genuine insight.*

The other day, I was talking about how Shakyamuni's Buddha's words really came out of his lips. One of the things he said was "*Atta dipa*." The other is "*Vhaya dhamma, sankhara, appamadena sampadetha*." The day I mentioned this, someone went to the library and found a book for me that included the last words from Buddha to Ananda. The translation of that goes as follows:

"Buddha said, 'I exhort you. Subject to change are all component things. Strive on with diligence.'"

Subject to change are all component things. Strive on with diligence. This is not only from Shakyamuni Buddha to Ananda, but something for you to repeat to yourself about your own life, your own surroundings. "Subject to change are all component things." This we have experienced so many times, and nobody can deny this fact. Strive on with diligence! Strive with diligence! Do, do! More! Do! Why? If I have to say: it's for you to be a man of *buji*.

If you do a solo *sesshin* in an apartment in Manhattan, for example, it is not at all easy. Whenever you want to stand up, you can stand up; in that sense, it is easy. But here during *sesshin* at DBZ, it's difficult, and that difficulty is a treasure, and easiness is a poison.

So let us desperately apply ourselves to attain genuine insight. Only when we can understand this with perfect clarity, then, indeed, that's all.

Master Rinzai doesn't deceive us. What he has been saying is so true and penetrates our very hearts. Only when we can reach this point with perfect clarity—only then can we say, "What more need we seek?"



*buji calligraphy  
by Eido Shimano Roshi*



# The 3% Solution™

Jiro Osho Fernando Afable



**T**he teacher of Zen has been called someone who "sells water by the river," while the student looking for Zen is "like a man in the midst of water, crying in thirst so imploringly." It is an absurd and crowded situation: the teacher hawking water by a river, while the student, in the middle of the stream, is dying of thirst. Each one of us is immersed and permeated by Buddha Nature: "It" hears and tastes and breathes, yet we're looking to "get a life" because something is missing. Turn a corner in the street, and a whole new world opens up. You listen, and all these sounds come to you. But we're still asking, "What's the meaning of this? Why? What's the secret of Zen?"

There is a story in the Rinzaï Roku that points to the absurdity of this question.

*Lung-ya (a monk) asked Rinzaï, "What is the purpose of the Patriarch's coming from the West?"*

*Rinzaï said, "Hand me the backrest."*

*Lung-ya handed the backrest to the Master. The Master took it and hit him with it.*

*Lung-ya said, "It's all right that you hit me, but there's still isn't a purpose in the Patriarch's coming from the West."*

The monk Lung-ya's question means, "Why did Bodhidharma (The first Patriarch, who brought Zen to China) come to China? What was his purpose?"

The Buddha said that the cause of suffering is desire. "The mind is on fire (with desire), and all the senses are on

fire." We always want more than we have, and more than we could possibly consume in a lifetime. We are living hungry ghosts. Buddha says that for the anguish to stop, the wanting has to stop.

Why is it so difficult to be free from want? Now think: Why is this? In the face of it, nothing could be simpler than to sit still and live the moment. But why is it difficult? We're so tuned in to our internal monologue that if it stops for a minute, we don't quite know what to do with ourselves. We're like the teenager plugged into earphones who can't live without the sound of rap.

Somebody told me, "Why is it, whenever I start to practice zazen at home, I always think, 'Oh, I gotta do the laundry? And I get up, and do everything but Zazen.'" People get up; anything to



escape. We feel imprisoned in the posture, fettered by the silence. We get antsy.

Perhaps the kind of peace we're looking for is to be found in being "contained." You can't find it when you're running around. You have to be still, and you have to accept the condition of being contained in stillness and get over the feeling of being imprisoned. You can't find it by getting on the phone and talking to somebody. If you want to find it for yourself, you actually have to settle down and accept the condition of stillness.

I was talking to a college class, and they asked, "What have you learned from Zazen?" I said, "I think that, when I'm in a really bad traffic jam, I don't get impatient." When we begin Zazen, we all want to get someplace and can't get there fast enough.

When I was a college student, I couldn't understand some of the poems that we were reading. And the teacher told me, "You have to keep reading them and reading them and reading them." He said, "It's like chipping at a rock. You get very little out, and then you start figuring out the grain of the rock. At first you attack the rock blindly with a chisel and sledge and find you can't crack that rock. You have to study and keep trying, and finally it will just cleave open."

What you do the first time you sit is Zazen. The practice is so simple that I can't add anything extra to your orientation. It involves sitting down, breathing quietly, watching your breath. You need to channel your breath. You need to give it your complete attention, and it will open up to you. There are no secret mantras. We don't go through stages where we say, "Okay, pay an extra \$25 and we'll get you through the next stage, then the next stage..." We don't have certificates for completing the third or fourth stage of samadhi!

Just keep doing Zazen, and you'll find stretches when the sitting is sweet. These stretches come when we're not frustrated or perplexed. Think of Zazen as a learning process, not as a means or an end. When you're doing Zazen, you're learning Zazen. "Paying attention" to your breath means you do take note of each breath; you need the edge of attention to "be present".

I sometimes say that Zazen is the 3% solution. I think that the simple practice of sitting can lighten the burden of life (when life feels burdensome, and painful) by about 3%. Over the long haul, it's a great advantage. It's like going on a hike with a 60-lb pack and 6-lb boots. If you reduce the weight of your boots by 2 pounds, you travel many more miles.

Let me finish the Rinzai story.

Later, Lung-ya (after his encounter with Rinzai) went to see Ts'ui-wei and asked him,

*What is the purpose of the Patriarch's coming from the West?*

*Ts'ui-wei said, "Hand me the mat." Lung-ya handed him the mat and hit him with it.*

*Lung-ya said, "It's all right that you hit me, but I still don't see any point to the Patriarch coming from the West."*

*After Lung-ya had become master of a temple, a monk entered his room to receive instruction. And the monk said, "I have heard that when you were making a pilgrimage, you had the opportunity to interview two eminent elders" (Rinzai and Ts'ui-wei). "Did you acknowledge them?"*

*He said, "Yes, I met with them, and they hit me, and there still isn't any purpose in the Patriarch's coming from the West."*

Lung-ya is saying, "Wasn't Bodhidharma's mission pointless? Wasn't he trying to sell water by the river?"

And you, dear reader, are you buying?

"Drink, and be whole again beyond confusion."



## Far Beyond Upside Down Views

Jikyo Bonnie Shultz  
Spring Kessei 2002

Six weeks into Spring 2002 Kessei, the first I have done, I could not be happier or healthier. While I have learned many things, a primary learning is that I very much needed to do a kessei at Dai Bosatsu Zendo. I came to DBZ from Syracuse on April 2 for a 3 month kessei, and have found it to be such a rich experience that I am already exploring, mentally, coming back for another one.

Zen practice became a part of my life at age 55, before which I'd spent 35-40 years with no overt spiritual practice. With boundless gratitude for what I've been given during these 5 1/2 years, I have practiced at the Zen Center of Syracuse Hoen-ji with Roko Ni Osho Sherry Chayat and the Hoen-ji sangha, and became a resident student there in 1999. I had also attended 8 sesshins at DBZ before coming here for this kessei period, and have had Eido Roshi as my DBZ teacher since 1997. From the bottom of my heart, I thank both Eido Roshi and Roko Ni Osho for all they have done for me and countless others.

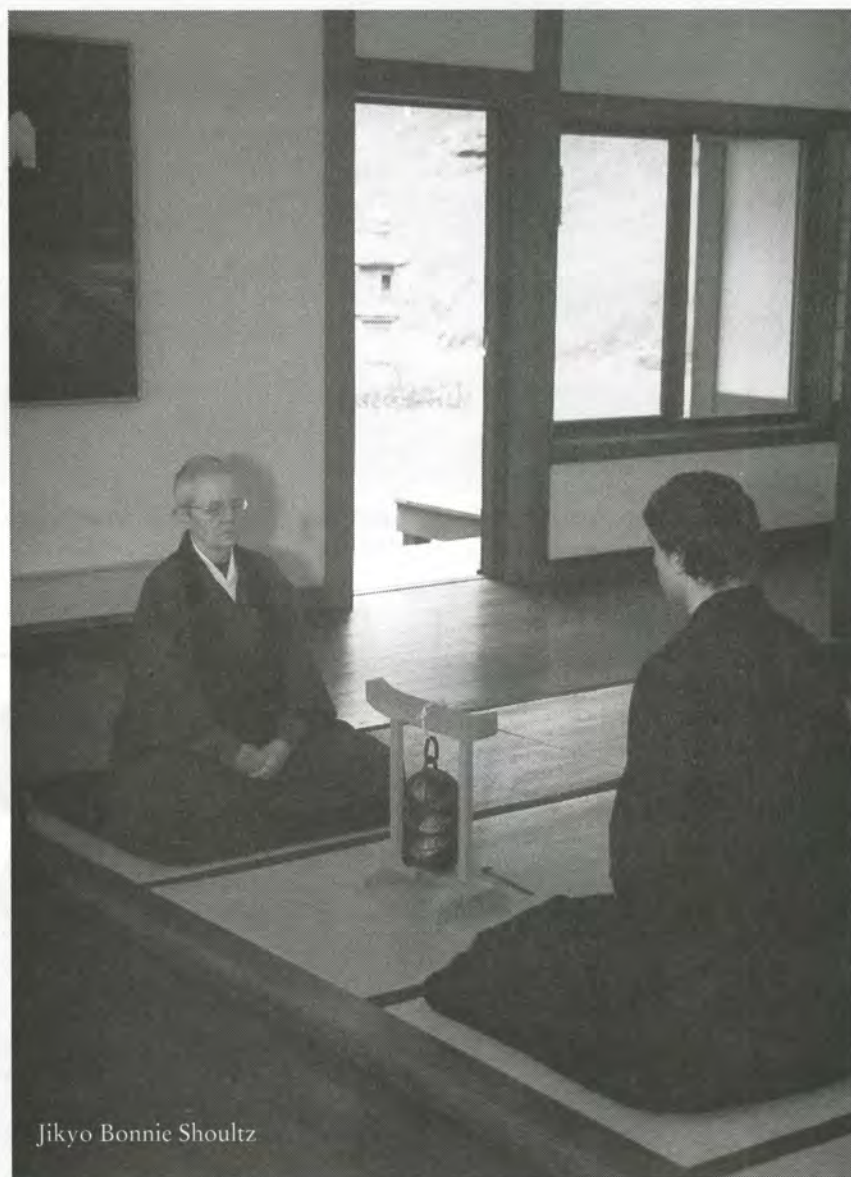
It took about a year of planning and work to be able to participate in this kessei. As the time drew near, I tried to have no expectations about how it would be, but I also had some trepidation about it, and many questions about the residents here and about DBZ life in general. I am happy to say that my fears were groundless and that the residents have welcomed me into their lives. I've found them to be many things: fun-loving, serious, hard-working, gracious, high-spirited, and dedicated to their practice.

Christian Barthod, another Kessei student and I both had some ideas about how the Kessei experience would affect us personally. We both found that some of our habitual patterns came into play here, such as finding so many things to do that sitting might have become a low priority for each of us. Rinden, who

was very concerned about the possibility that we might work too hard and burn ourselves out, teased us about being workaholics. Indeed, we consistently found that people here encouraged us to pace ourselves and to say "No" when necessary. Christian, like me, plans to come back.

Shortly after Holy Days Sesshin, I was asked to serve as assistant Jisha, to work with newly-appointed head Jisha Bundo. I have held both the Jisha and Assistant Jisha positions during three-day sesshins and for weekly sittings at Hoen-ji, so I knew a little about what is involved.

However, at DBZ we are responsible on a continual basis for the cleanliness and order of all parts of the monastery in addition to hosting students, preparing for and greeting guests, and carrying out formal duties such as opening and closing every day, serving tea during sesshin, setting up the zendo, making work and room assignments, and making announcements. Bundo has been a great teacher and supervisor as I learn the duties of this position. For example, he never orders me to do anything; he asks, "May I ask you to ..." in such a nice way that I want to do my best. When I make one of my frequent mistakes, his

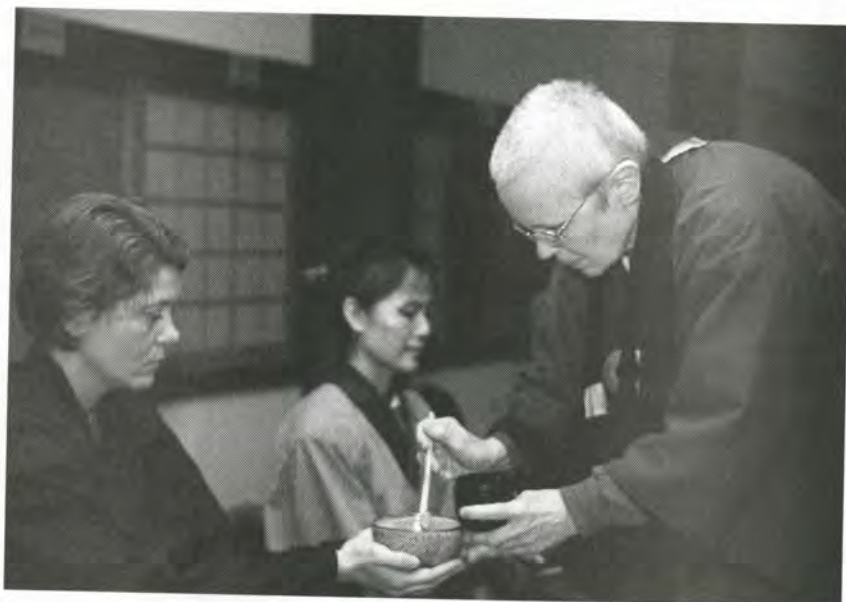


Jikyo Bonnie Shultz

way of correcting me is equally considerate, and he tries to make sure that I know as much as possible about the jisha duties, the form, and other important monastery matters.

Yayoi is Shikaryo, head monk, as of this kessei period. She is also Jikijitsu and office/store manager, and she assists Jiro Osho with the finances. In spite of how much she has to do, she is always thinking of ways to help us practice more strongly together and feel a sense of solidarity. For example, she announced one day not long ago that we would suspend the regular schedule and would have a Samu day (a day dedicated to work). It was a remarkable day—together we dug wild leeks on monastery grounds, cleaned them, par-boiled them, and froze most of them. We wore our working clothes for lunch, and we had an informal dinner that included a large bowl of the leeks we'd gathered. Eido Roshi headed the group in the afternoon, digging leeks for a while and then cleaning two big buckets of them with Kinzan. A week or two before that, a visiting Japanese monk had said that all Zen monks have to be good cooks, and I had wondered about Roshi. We don't typically think of him in the tenzo. That day, he was one with the leek-cleaning, and as one of the DBZ monks said the next day, "Yes, Roshi was unsui for a day." Most important was how enjoyable it was to be doing a special task together.

Some of the most gratifying parts of the kessei experience have been made possible because I am serving as assistant jisha. Many guests come to DBZ, and some of those are so moved by their experience here that they describe it as life-changing. We have high school and college groups, Intro to Zen students, and some Open Space participants who spend two or three days with us, following or participating partially in our schedule of chanting, Samu, Zazen, and meals. Some of these speak privately to me, their eyes glowing or filling with tears, about how meaningful the time has been and how it has transformed them and made them aware that there is another way to live and



engage in spiritual practice.

Pine Planting Sesshin, a three day Sesshin early in May, was led by Jiro Osho. As Assistant Jisha, I acted as his inji for the dokusan period, meaning that I set up the Dokusan bell, incense burner, and zabutons as well as his Dokusan room in the library, rang the bell to call students for Dokusan, and so on. His students both told me privately how grateful they were for the opportunity to be his students and have interviews with him. One, who experienced a great deal of pain during sitting, said, "Dokusan has been so good that the pain was inconsequential." My own gratitude for the existence of this monastery and its people, and my certitude that it will continue to be an important place in the lives of Zen students everywhere, are renewed every time someone else expresses his or her own feelings about their time here.

What makes a kessei, then? It's the chance to have frequent Dokusan with Eido Roshi and to see how he and Jiro Osho conduct the affairs of the monastery and affect its daily life. It's also the opportunity to sit, with others, for five hours a day; it's the fun we have and the hard work we do; it's the feeling of being in tune with, of understanding the nonverbal language of, the other residents here; it's caring lovingly for the monastery and the people who come here; it's the chance to see and be a

part of the strong bonds between those who live here; it's working hard enough to lose weight and gain in strength and stamina, at age 60, and it's doing zany things once in a while as well. It's everything that makes the Kessei—some difficult things as well as all of these. At the end of the day, sitting with Yayoi for "structured Zuiza" as night falls over Dai Bosatsu Mountain, happiness pervades the universe. How could it be otherwise?



# A Faltering Goose

Myobu PJ Bennett

While walking home one day, I heard a familiar honking sound and upon looking up saw a chevron of geese approaching from the west backlit by the late afternoon sun. As it drew nearer, I realized that one goose was out of formation and flying alone and though flapping his wings rapidly, he was failing to keep up with the others. Feeling that they were headed towards a park just four blocks east of where I stood, I felt fairly certain that this lone goose would be alright, but still, concern for his safety crept into my mind. And, it was at that moment, that two geese left the line and flew towards the struggling one taking positions in front and behind him. Honking louder than the others, they offered support and with wings beating strongly and with purpose were able to guide him back into the chevron. I continued to watch until they angled towards the park and knew that all would be safe.

As I related this event to others, I realized that this is the way of the sangha as well. Periodically, someone stumbles or loses direction and if unable to regain steadiness, the sangha is already in place, ready to provide support until balance is regained.

And, just as I imagine that the two birds which aided the faltering one forgot the incident as soon as they touched ground, nor does anyone in the sangha seek praise or extra attention thinking that he served a more important role than another. For the crisis is over - it is in the past. Everyone is already focused upon 'this moment' and what it offers.

But, it can be difficult to not belabor something that has passed. It takes practice to release, which is why we are so fortunate that Dai Bosatsu Zendo offers intense practice in a serene surrounding along with instruction and guidance through the process of letting go and waking up.

Some time has passed since I've been able to visit DBZ and as a result, I find myself describing in great detail its pure, uncluttered beauty to those who express an interest in zen and how sitting has affected my entire being.

Interestingly enough, it turned out that a few people were anxious to practice concentration and meditation and consequently, in January 2002, a small group began to congregate every Saturday in my living room for sitting practice. There have been as few as two, as many as six. Two periods consisting of nearly thirty minutes broken by a silent 10 minute break.

The group was barely one month old when one practitioner's husband was admitted to the I.C.U. at a nearby hospital. One moment he was fighting what appeared to be a chest cold, the next he was on complete life support in a drug-induced coma fighting for life as the infection had entered the bloodstream causing his body to go septic. He teetered between this life and the next for much of the thirty-five days which passed before he no longer needed intensive care. During that time, his wife took respite from her watch to sit with our newly formed group to regain balance and fortitude not knowing what laid ahead.

For a while, she was a bit like that flailing goose and beginning to falter from the hugeness of the situation, but she continued to sit and with the support of many, she maintained her focus and resolve. (Her husband has recovered and is recuperating at home.)

Each of us were affected by the suddenness and enormity of this situation which once again, drove home the fact that our present being is much like dew which evaporates in the morning sun.

The Chinese hermit Hanshan (7th century) wrote the following poem:

Man, living in the dust,

Is like a bug trapped in a bowl.

All day he scrabbles round and round,

But never escapes from the bowl that holds him.

The immortals are beyond his reach,

His cravings have no end,

While months and years flow by like a river

Until, in an instant, he has grown old.

Through sitting, through the sangha each of us can avoid from slipping into a bowl. The more one practices, the longer one practices can only bring fulfillment,

peace and compassion towards all sentient beings. May we extend This mind over the entire universe.



# New York Zendo·Shobo-ji News

2002, the year of the Horse, was celebrated at New York Zendo Shobo-ji on New Year's Eve December 31, 2001. Together the energy from our Zazen, Enmei Jukku Kannon Gyo chanting, a special meal and Eido Roshi's Teisho were our prayer to the world to embrace harmony and peace. Let us take heart in the next year and let cheerfulness come from our zazen as exemplified by the Horse.

## UPCOMING EVENTS

### Koki No Iwai

On October 1, 2002 Eido Shimano Roshi will be celebrating his 70th birthday. A Chinese poet named Toho said "*Kodai marena ri*" which means "Since ancient times it is very rare to live for 70 years".

Nearly forty-years ago Eido Shimano Roshi came to America introducing and teaching Zen practice to the West. After practicing Rinzai Zen in Japan, he established New York Zendo Shobo-ji, and Dai Bosatsu Zendo Kongo-ji. For these four decades he has been instrumental in creating Sangha togetherness and bringing Japanese Buddhist culture to America. When we think of his life work dedicated to the Dharma, running both Zendos and doing Dharma work in Europe and Japan, it is even more rare than what Toho said in his poem above.

We sincerely send him our grateful heart.

To celebrate Eido Roshi's 70th birthday there will be a celebration. More information and details will be forthcoming.

### Dokusan with Eido Roshi

Starting April 2002, all New York Zendo Shobo-ji members will be able to go to dokusan with Eido Shimano Roshi while attending sesshin at Dai Bosatsu Zendo or here at a New York Zendo Weekend Sesshin.

### Teisho

Teisho will be presented by Eido Roshi and will be held during the following Dharma events. Except for the Teisho on Dec 12 and Jan 8th respectively, you must sign-up for the event to attend. Teisho dates are:

Jul 14, Sun	Segaki All Day Sitting
Sep 14, 15	Shobo-ji 34th Anniversary Weekend Sesshin
Oct 13, Sun	Dharma Day All Day Sitting
Nov 16, 17	Soen Shaku/Kaigen Weekend Sesshin
Dec 12, Thu	Last Teisho of 2002
Dec 31, Tue	New Years Eve Celebration
Jan 8, Wed	Opening Teisho for 2003



### Angya (Dharma Travels)

From June 13 to 16 Eido Roshi will conduct a Shambhala Sesshin at Shambhala International in Halifax which was founded by the Vajrayana Master Chogyam Trungpa Rinpoche. Bunrin Madeline Schreiber, a senior member of the Nova Scotia group and others were instrumental at organizing the event. Roshi will be accompanied by Rev. Seigan and Rev. Fujin. Bunrin met Eido Roshi over 35 years ago when he gave a public lecture at Cooper Union in New York. She has been practicing Buddhism ever since, attending Dai Bosatsu Zendo Sesshins and living in the Buddhist community of Halifax.

October 18 to 20 Eido Roshi will visit Zen Center of Syracuse Hoen-ji for an important ceremony.

### Japanese Dharma Class

A Japanese Dharma class including Zazen, Chanting and a lecture on the "Hokku Kyo" (The Dhammapada) by Eido Roshi will be offered on the dates below:

Jun 8, Sat  
Oct 12, Sat  
Sep 7, Sat

Presented in Japanese by Eido Roshi, doors open at 1:30 pm, class is from 2 to 4 pm.

In addition Japanese Sangha are welcome to attend the Segaki All Day Sitting with a traditional Segaki service (see below), and Dai Bosatsu Zendo's O-bon Ceremony held Aug 10 to 11, see DBZ section for details.

### Segaki

Sunday, July 14 New York Zendo Shobo-ji will host a Segaki All day Sitting with a Segaki service for the deceased. Segaki is a traditional Japanese Buddhist ceremony held each year during the summer months. Segaki is dedicated to all ancestors, known and unknown deceased Dharma brothers and sisters, spirits of nature and the formless realms. The day will include Zazen, morning



service, lunch, a special Segaki service and a Teisho by Eido Roshi. Reservations required. 9 am to 5pm, doors open at 8:15 am.

#### All Day Sitting

Sunday, October 13th New York Zendo Shobo-ji will have an All Day Sitting with Teisho by Eido Roshi. The day will include Zazen, morning service, lunch, and Teisho. 9 am to 5pm, doors open at 8:15 am. Reservations required.

#### Weekend sesshin

September 13th to 15th, The 34th Anniversary Weekend Sesshin will be held at New York Zendo Shobo-ji. The retreat includes: zazen, chanting, three meals a day, Teisho and dokusan (private interview) with Eido Roshi. Sesshin begins Friday evening 7:00 to 9:00 pm and continues to Sunday afternoon. Reservations required.

November 22nd to 24th Soen Shaku/Kaigen Weekend Sesshin will be held. This sesshin is dedicated to Zen Master Soen Shaku.

#### Mandala Day

New York Zendo Shobo-ji, along with Dai Bosatsu Zendo, celebrates Mandala Day every month with a special chanting ceremony on the 21st. Mandala Day was the day that Soen Nakagawa Roshi and Ven. Nyogen Senzaki exchanged Dharma greetings to each other across the Pacific, sharing chanting, zazen and bows. Celebrated simultaneously at DBZ, this ceremony commemorates and honors those in our lineage and all related teacher's known and unknown who helped to further the Buddha-Dharma. If attending please wear clean white socks to the Zendo. On Wednesdays there will be tea and one period of zazen before chanting. Saturdays the Mandala service is exchanged for regular morning service.

Jun 22nd, Sat  
Aug 21st, Wed  
Sep 21st, Sat  
Oct 23rd, Wed  
Nov 20th, Wed

#### New Years Eve Sitting and Celebration

On the evening of December 31st, Shobo-ji will be offering a New Years Eve sitting with zazen, Teisho by Eido Roshi, Chanting and ringing the gong 108 times for a happy upcoming year of the Sheep. Call NYZ for details, reservations required.

#### Interim

Shobo-ji will enter its Summer interim break period from July 15th to August 14th. The Zendo will be closed for all activities except for Wed Jul 24th, Thu 25th and Wed 31st, the Zendo will be opened on these nights for our regular schedule. Shobo-ji will re-open for Fall Training on Aug 15th.

During Winter interim New York Zendo will be closed from December 13th to January 7th, and re-open January 8th with a Teisho by Eido Roshi.

#### RECENT NEWS

##### Rev. Tendo Continues Practice at Shogen-ji

After many years of practice under the guidance of Eido Roshi both at New York Zendo and at Dai Bosatsu Zendo, Rev. Tendo Kodo Tim Lacy went to Shogen-ji monastery in Japan. There he will continue his practice in a traditional Japanese monastery. We hope that he will have a meaningful monk's life and keep his good health.

##### Visitors

Yamakawa Sogen Roshi and his students attended the March-On Sesshin at Dai Bosatsu Zendo from March 1st to 6th. We are very grateful for this Dharma connection between both monasteries. A day before the group returned to Japan, Aiho-san invited all to a lovely Japanese meal.

Mr. Seijuro Uraki, President of a hotel group in Japan and several of his associates visited New York Zendo Shobo-ji on November 23rd. Eido Roshi conducted a memorial service for the victims of 9/11. After chanting, all the participants traveled to the World Trade Center for a second memorial service. The group circumambulated the perimeter of Ground Zero and Eido Roshi led a chanting service.

### Eido Roshi's travels in Japan

#### Gratitude to Shinmin Sakamura

Eido Roshi visited Shinmin Sakamura on Shikoku Island this spring to express his gratitude for the donation of two stone statues. The statues "NENZUREBA HANAHIRAKU," one at New York Zendo Shobo-ji and the other at Dai Bosatsu Zendo Kongo-ji, were installed during the 25th Anniversary celebration last summer. Eido Roshi thanked him personally and conveyed the Sangha heartfelt thanks.

### Teisho, Zazen and Lecture

Eido Roshi taught at Shogen-ji Junior College, in Gifu prefecture and led an All Day Sit with Teisho in Kyoto. Attending the All Day Sit and Teisho were Rev. Shoei Nakai, Rev. Daiho Hirose, and Myoyo Tanaka. The next day Rev. Nakai told Roshi that he was so moved by the event that he promised to continue coming each year no matter what.

### In Memoriam:

On New Years Eve, a long time friend of Eido Roshi's, Yukio Funado unexpectedly passed away in a car accident. He greatly supported Dai Bosatsu Zendo as well as New York Zendo these past 10 years. Mr. Funado was one of the most important government representatives of Gifu Prefecture in Japan. Eido Roshi was one of three people who officiated at his funeral. We wish to convey condolences to the surviving members of his family.

### September 11th, 2001

On the fateful Tuesday we all will remember, Aiho-san felt strongly that we must keep the Zendo open for the afternoon sit and continue the regular schedule despite the uncertain time. Many came to do zazen strongly and silently on that day and throughout the months ahead. Our deep sitting not only helped ourselves, but also eased the pain of those who died in this tragedy.

### Buddhist Compassion:

Rev. Daiho Hirose, a Japanese Obaku monk, hearing of the events of 9/11 asked his congregation, friends, other monks and nuns to write one copy of the Heart Sutra. With great intensity and with zazen energy each person hand wrote the Heart Sutra. Hossan collected over 850 calligraphies, and sent them all to Eido Roshi in the hope that their saturated "nen" would be able to appease the suffering caused by 9/11. Half of these sutras were taken to Dai Bosatsu Zendo and half are enshrined in the altar at Shobo-ji. We would like to thank Hossan personally and to all those individuals who took the time and energy to hand write the Heart Sutra. Your concern was a gentle encouragement of calm and peace and a testament to Buddhist compassion.

### Ihai

To always remember the victims of the tragedy, Eido Roshi asked Mrs. Yanagisawa to make a special Ihai (memorial plaque) dedicated to all deceased victims of 9/11. Mrs. Yanagisawa hand painted the plaque herself, writing one side in Japanese and on the other in English. These Ihai will forever stay at both Zendos.

### 100th day Memorial Service

After Rohatsu sesshin in December, Eido Roshi was invited to perform a joint Buddhist and Christian memorial service at the Japan Society to honor the victims of September 11th. Roshi was one of the principal guests and speakers for the service along with the Japanese Ambassador Kawamura. The ceremony drew together Buddhist and Christian clergy throughout the New York area. All were moved by Roshi's talk.

### Pittsburgh Funeral Service

In an unprecedented ceremony Eido Roshi performed a funeral service in February for a Japanese victim onboard United flight # 93 that crashed in Pennsylvania on September 11th. Eido Roshi was contacted and asked to perform the funeral by the Japanese consulate and United Airlines. The parents of the victim, a twenty-year-old boy and student at Waseda University in Tokyo, flew from Japan and met Eido Roshi in Pennsylvania. They were very grateful to Eido Roshi for his compassion and his efforts. Shanksville is a small town about 80 miles south of Pittsburgh. Roshi and Fujin visited the site of the plane crash, and performed a Segaki service for all of the deceased and brought back three stones from the crash site. The stones were placed on the altar at Shobo-ji, to be purified by our zazen and chanting. In May, finding more remains of the student, a second service was held and again Roshi officiated. We wish to convey our condolences to the Japanese family.

# *Dai Bosatsu Zendo-Kongo-ji News*

The three Sesshins of Fall Kessei 2001 were all deeply influenced by the horrific events of September 11th. Golden Wind Sesshin, which began on September 22nd, was especially somber, with morning zazen dedicated each day to all those who lost their lives.

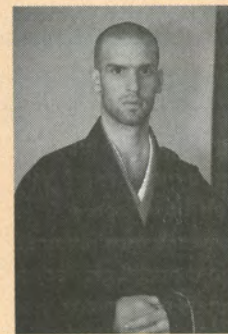
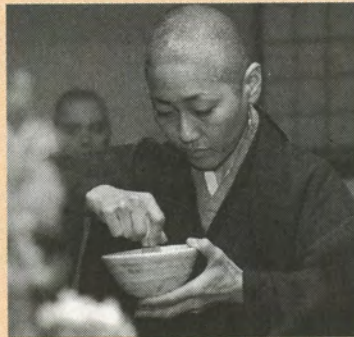
A memorial service was conducted during Harvest Sesshin on the 49th day following the attacks and Eido Roshi spoke about what had happened from a Buddhist perspective, exhorting us to take the "Macro-view" which sees all phenomena as a result of cause and effect, while acknowledging that the attacks were "unforgivable."

Rohatsu Sesshin was held as always from November 30th to December 8th. Commemorating the enlightenment of Shakyamuni Buddha, each night we sat later than the night before. On the last day, the words of the Buddha from the Diamond Sutra (read by Settan Vassily Apostolidis) had an especially poignant effect:

"All composite things  
Are like a dream, a fantasy,  
a bubble and a shadow,  
Are like a dewdrop and  
a flash of lightning.  
They are thus to be regarded.

—and so you should

Think in this way of  
all this fleeting world:  
As a star at dawn,  
a bubble in a stream,  
A dewdrop, a flash  
of lightning  
in a summer cloud,  
A flickering lamp,  
a phantom,  
and a dream.



Rohatsu Sesshin, 2001 ended with Beethoven's ninth symphony, played just before dawn. At the first light of daybreak, the "Ode to Joy" began and the last of the 88 Patriarchal chochin lanterns flickered out, again reminding us of the exquisite preciousness of this transient life.

## NEW YEAR'S EVE

On December 31st, DBZ held its third annual New Year's Eve celebration with 38 participants. We sat all afternoon, and just before midnight gathered at the Bonsho, ringing it 108 times while chanting "Enmei Jukku Kannon Gyo" to ring out the old and ring in the new. A delicious feast prepared by Kigen and his assistants followed.

## MARCH ON SESSHIN

Sogen Yamakawa Roshi and seven Shogen-ji monks came from Japan to join us for March On Sesshin, from March 1st to 6th, for a total of 33 participants. Among them was DBZ ordained Entsu Scott Rosecrans (Do-san) who is now training at Shogen-ji. Eido Roshi and Yamakawa Roshi again alternated dokusan and Teisho, Eido Roshi on the Rinzaï Roku, and Yamakawa Roshi on the Mumonkan, cases 6 and 7. ("Buddha Holds Up a Flower" and Joshu's "Wash your Bowls.")

## FAREWELL

The DBZ Sangha extends its thanks to Sally Carlsson, who left in December after spending two years as Open Space Co-ordinator and to Tendo Tim Lacy, who left for Japan after March On Sesshin to continue his training at Shogen-ji monastery. Good luck Sally and Tendo!

## SPRING KESSEI

Spring Kessei 2002 began on April 3rd with the following returning residents:

Fujin Attale Formhals – Inji (Roshi's Attendant), Yayoi Karen Matsumoto – Shikaryo (Head Monk) and Fuzui (Office Manager),



Kigen Jim Frechter – Tenzo (Cook, yet more than a cook) Bundo Zachary Browman – Jisha, (monastery attendant) Rinden Roland Sugimoto – Zomu (Building maintenance and groundskeeper), Kinzan Chris Pallm, assistant Zomu and Gyorin – prepares for ceremonies and plays Mokugyo (wooden fish drum) and Ippo Marc Hendler – Guest House Jisha and Ino (Sutra leader.) Joining us for Kessei is Jikyo Bonnie Shoultz from Syracuse (assistant Jisha). Christian Barthod from New York Zendo also came for one month of Kessei and Kossan Yamada returned and stayed for two weeks.

### VISIT TO SAIRAIZENSO AND BODHI MONASTERY

On Thursday, April 25th, 2002 Eido Roshi and five of his students went to Sussex, New Jersey, to visit SaiRaiZenSo, a zendo founded by Jikei Georgette Siegel, a long term student of Isshu Miura Roshi, and Maxwell Siegel. Traveling with us was Kossan Kazutaka Yamada, present Shikaryo of Koon-ji, a Japanese Rinzai Zen monastery in Hachioji, a city near Tokyo, of which Isshu Miura Roshi was once abbot and Zen master. Kossan, who stayed for two weeks this time also practiced with us for one month last fall and we are looking forward to his visit to Dai Bosatsu Zendo later this year.

After two periods of intense zazen and a delicious meal at SaiRaiZenSo we continued on to Bodhi Monastery, a Chinese monastery nearby. The spiritual leader of Bodhi Monastery is Ven. Master Jen-chu, who has been teaching in the US for over 30 years, and he and his ordained staff welcomed us warmly. In return Eido Roshi extended an invitation to DBZ to him. Both teachers enjoyed their meeting of minds and Eido Roshi emphasized the importance of transmitting the teaching to the West authentically. After the meeting we were invited to the musically rather sophisticated evening chanting service in the Buddha-hall. All in all it was a very eventful and impressive trip, and we hope that Ven. Master Jen-chu can soon find time to visit Eido Roshi at DBZ.



### ORDINATION

Ippo Marc Hendler was ordained on June 3rd, 2002, Gempo Roshi's Day. Ippo first came to the Zen Studies Society through the doors of New York Zendo Shobo-ji in 1992. Since the spring of 1995, he has been a regular kessei student at Dai Bosatsu Zendo. Ippo (which means "One Peak") received the monk's name "Keido" (Way of the Valley). Roshi remarked that this name serves as a reminder to not become too emotionally influenced by the peaks and valleys of practice.

### OPEN SPACE

Our Open Space Program began its season in April. Administered by Vice Abbott Jiro Osho, it provides space for groups of ten or more people to use our facilities for various activities such as AA meetings, Yoga, Healing and Wellness and others. If you would like more information about Open Space or about renting our cabin, O-An, please call the office and ask to speak to Jiro Osho or to Ippo.

On March 30 Professor Aizawa of Colgate University returned with 14 students for a weekend. On April 19, Jane Marie Law arrived with 18 students from Cornell. Professor Law also gave a talk during the weekend. On April 24 students from SUNY-Oneonta came for an evening. May 15, Hartwick College spent half a day with us, and most recently students from Gill St. Bernard 's High School came for a weekend as part of their studies of different religions.

### JUKAI 2002

"Jukai is the turning point of your life, where as a lay student, you unconditionally commit yourself to the practice of Buddha Dharma. We take the precepts in the knowledge that we are committing ourselves to an endless path of transformation, a path that requires our constant and vigilant awareness. In a larger sense, you are committing your lives to the realization of your True Nature."

Eido Roshi –1990 Jukai Ceremony

## JUKAI 2002 continued

This year Jukai (the taking of lay Buddhist precepts) will once again be given on the last day of Harvest Sesshin, November 10th. This will be the first Jukai ceremony performed by Jiro Osho, who has been teaching students who are new to Dai Bosatsu Zendo for the last two years. As Eido Roshi has continued to see new students at Shobo-ji during this time, he will also be performing a special Jukai ceremony for those students who are Shobo-ji members and have sat a minimum of three week-end Sesshins or an equivalent amount of time at DBZ.

Those interested should send a written letter to Eido Roshi or Jiro Osho by September 1st. Include information about your practice, date of birth, address and phone number.

## UPCOMING EVENTS

### *O-Bon*

Saturday and Sunday August 10 and 11, 2002

*O-Bon* is a traditional Buddhist celebration which commemorates our ancestors, parents, friends, and loved ones who have passed away. It is believed that during *O-Bon*, spirits of the deceased return to this earthly plane. Through our remembrance and gratitude we give peace and comfort to those with whom we have shared this life. *O-Bon*, therefore is a time of joy and reflection.

Saturday:

- Afternoon arrival and free time to sit zazen, walk, relax, and enjoy the beautiful surroundings.
- Vegetarian dinner
- *O-Bon* Chanting Ceremony
- Dharma Talk by Eido Roshi
- Silent processional and floating of lanterns on Beecher Lake
- Bonfire and refreshments
- Overnight accommodations

Sunday:

- Optional zazen and Morning Service
- Breakfast

\$150 per person, children 12 and under \$75

A chartered bus from NYC will be available

Call the DBZ office for bus information and to register (845) 439-4566

## EIDO ROSHI

Ven. Eido Shimano Roshi, who will turn 70 this fall maintains his rigorous schedule of Dharma activities at both New York Zendo and Dai Bosatsu Zendo. This summer, Roshi will travel to Poland for the first time to conduct Sesshin. Below is a statement from Dharma Mission Poland, an organization dedicated to bringing Roshi's teachings to the Polish people:

"As you may know, Poland has had a long and turbulent history. Particularly during the last century the former communist country has been impoverished by wars and political changes. Polish people have always been deeply spiritual and today many of them are interested in Buddhism and are looking for authentic Zen teachers and practice.

At this time there is an opportunity for a true Dharma pioneer, Eido Shimano Roshi, a Japanese Master who helped establish Zen Buddhism in America, to bring authentic Zen spirit to Poland. He plans to travel and teach here in August 2002. This first visit will be very important, as it will lay the foundation for his future Dharma activities in Eastern Europe.

Eido Roshi's visit will begin with a lecture at the Centre for Japanese Art and Technology, "Manggha", in Krakow (August 17). He will then make a pilgrimage to the former death camp in Auschwitz. Finally, Roshi will conduct a Zen retreat (sesshin) at the Kwan Um Zen Center in Warsaw and give a lecture there. (August 20-21)."

Talk on August 17 :  
Center for Japanese Art and Technology  
'Manggha':  
30-302 Krakow, ul. Konopnickiej 26  
Tel:(48 12)267-2703 Fax: (48 12) 267-4079  
www.manggha.krakow.pl

Sesshin - August 20-21:  
Warsaw Kwan Um Zen Center: ul.  
Malowiejska 22/24, Warszawa, Poland  
Tel/Fax (48 22) 872-0552  
E-mail: kwanum@zen.pl

All are invited and encouraged to take part in the sesshin and attend the lecture in Krakow.

### FALL KESSEI / ANGO

September 5th — In the spring and fall of each year, the monastery conducts a three-month training period. The training utilizes the discipline of structured daily zazen, chanting services, work, and formal meals, with the support and guidance of the sangha (community) and a realized Master, Eido Shimano Roshi. Kessei students follow a rigorous schedule. The daily work ranges from splitting wood and landscaping to serving guests and zendo cleaning. Students have private rooms and there is one rest day each week for personal study. The monastery holds three seven-day sesshins during each kessei training period. The fee for a full three-month kessei is \$2000. One month is \$750 and includes one sesshin. If you are interested in taking part in Resident Training, please call or write for an application.

### GOLDEN WIND SESSHIN

September 21-29

### HARVEST SESSHIN

November 2-10th

### THANKSGIVING CELEBRATION

November 28-29th- Dai Bosatsu Zendo will hold its annual Thanksgiving celebration on November 28-29. The cost is \$125.00 per person and includes zazen, a chanting service, Dharma talk by Eido Roshi, a delicious vegetarian Thanksgiving Day feast, and breakfast the following morning.

### ROHATSU SESSHIN

November 30th-December 8th

### NEW YEARS EVE SITTING AND CELEBRATION

December 31st- January 1st—Once again, Dai Bosatsu Zendo will host a New Year's Eve sitting and celebration. Please call the office (845) 439-4566 to register, or if you would like more information.

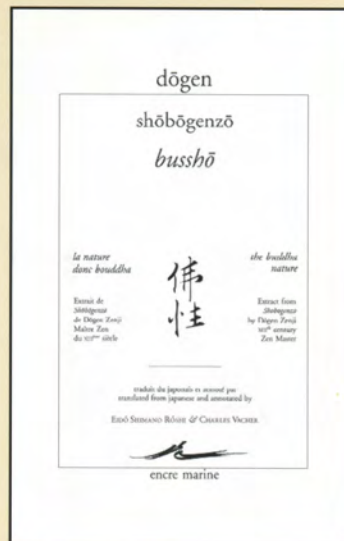
### BUSSHO

Eido Roshi and Charles Vacher have recently completed translating their third volume of Dogen Zenji's Shobogenzo.

*Bussho* (Buddha Nature) is now available at DBZ and Shobo-ji.

The translation is in English and French and includes the original text in Japanese.

The cost is \$29.00 per copy.



### JIRO OSHO

Vice Abbot Jiro Osho Fernando Afable has also been very busy. He continues to teach new DBZ students, and recently took over the vacated positions of Open Space Co-ordinator and Newsletter Editor in addition to his duties as General Manager of Dai Bosatsu Zendo. In March, he spent four days in Alfred University, in Alfred, New York where he gave two public lectures and joined Alfred faculty in teaching a few classes. In March, and again in May, he was in Kashin Zendo, in Bethesda, Maryland, where led weekend retreats. In the fall he will return to Kashin Zendo for another weekend sitting. Also this fall, he has been invited to speak by the New York Zen Circle and The Open Mind Foundation. The date and place have not yet been finalized.



*O-Bon*

*Dai Bosatsu Zendo • Kongo-ji  
August 10-11, 2002*

*The Zen Studies Society  
Dai Bosatsu Zendo-Kongo-ji  
HCR 1 Box 171  
Livingston Manor, NY  
12758-9402*

[www.zenstudies.org](http://www.zenstudies.org)

法

Non Profit Org.  
U.S. Postage Paid  
Livingston Manor,  
NY 12758  
Permit No. 8