



Eido T. Shimano, Abbot

Autumn/Winter 1992

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

## The Staff, the Robe and the Bowl

On October 10, 1992, the final day of Golden Wind Ten-Day Sesshin, Rev. Junpo Kando Denis Kelly received Dharma Transmission from Eido Shimano Roshi in a public ceremony at Dai Bosatsu Zendo. Junpo-Shi is Roshi's first Dharma heir.

The transmission ceremony followed the same form as it did twenty years ago when Soen Nakagawa gave the transmission to Eido Shimano at Shobo-ji. Junpo arrived in the entrance to the zendo dressed as a traveling monk: barefoot and carrying a straw hat. As tradition holds, he was confronted by five Dharma Gates represented by ordained monks and nuns who presented original koans for him to pass.

The first barrier challenge was Rev. Banzan Katsudo Iurek Szczepkowski who asked him, "With what mind will you pass this barrier?" with no hesitation Junpo embraced Banzan and hugged him, and Banzan allowed him to pass.

The second gate was Rev. Seiko Kido Susan Morningstar who's koan was, "Junpo, your name means 'Dharma Cruiser' You've come along way. Where are you going with this Dharma?" Whereupon Junpo pounded

on the ground with his hand three times.

The third barrier was a dramatic challenge by Rev. Chimon Keido Carl Viggiani, who asked, "Buddha says in the Diamond Sutra that there are no beings to be liberated. Why then do you chant '*Shu jo mu hen sei gan do*' every morning, vowing to save all beings?" Junpo began chanting *Shu jo mu hen sei gan do* when Chimon

of the problem is that you don't understand the question." Chimon said, "I understand the question perfectly. I want to see your understanding." Junpo made a mudra with thumb and index finger of both hands. Chimon said, "How will you actualize This for the sangha?" Junpo bowed. Chimon accepted this.

The fourth gate was Rev. Jiun Seido

Ewa Tarasewicz who's koan was: "Zen is neither Japanese nor American, Junpo, What do you enshrine on your altar?" Junpo said, "Truth, love, compassion" and with a smile on his face said "and a good bottle of Italian wine!"

Rev. Seigan Fudo Ed Glassing was the fifth barrier gate who shouted, "Junpo!" Junpo answered saying, "Hai!". Seigan asked, "If there is No giving and No receiving, then tell me, what are you receiving today?" After a long minute of silence, Junpo

raised his finger and placed it over his mouth indicating "It" cannot be said.

The last and final gate was reached with Junpo facing Eido Roshi at the altar. Eido Roshi asked Junpo, "In the Rinzaï Roku, Master Rinzaï gave four shouts: Sometimes a shout is like the jeweled sword of the



interrupted him, saying, "You're just chanting the same chant!" Junpo hit Chimon's forehead with his forehead three times. Chimon exclaimed, "You may be able to break my skull but that does not mean you understand Dharma!" Junpo walked around Chimon once, then said, "I think that part

Vajra King; sometimes a shout is like the golden haired lion crouching on the ground; sometimes a shout is like a weed-tipped fishing pole; sometimes a shout doesn't function as a shout. Junpo, how do you understand this?" Junpo shouted a resounding "MU".

Assisted by Aiho-san Yasuko Shimano, Eido Roshi gave Junpo the wooden staff, a robe and bowl, and a calligraphy as symbols of the formal acknowledgment of

the transmission of the Dharma.

During the second part of the Transmission ceremony, the five ordained monks chanted a special Great Compassionate Dharani, and the sangha chanted the Teidai Denpo Lineage as Roshi and Junpo bowed and made prostrations to all Buddhas, Bodhisattvas, and Patriarchs.

Junpo-Shi (as he will be called during this transition year) gave his first teisho on Case 6 of the Mumonkan; "Buddha

Holds Out a Flower". The ceremony ended with the chanting of The Great Vows.

Over a hundred people attended this significant event which marks the first Rinzaï Zen transmission of Eido Roshi's lineage. We congratulate Eido Roshi and Junpo-Shi. It is our sincere wish that Junpo-Shi will continue to grow and mature in his practice with sincerity and dedication for the sake of All Beings. Let True Dharma Continue. ■

## Eido Roshi's Teisho on the Shobogenzo Zuimonki:

### *"Thus have I heard"* by Kuon Ejo Zenji

On December 31, 1237, Dogen, for the first time, invited Ejo to take the seat of shuso at Kosho-ji Temple, outside of Kyoto. Following an informal talk, Dogen had Ejo take up the whisk and give the teisho to the Sangha. This was the first time that the position of shuso had been filled at Kosho-ji, the original temple that Dogen had established after his return from China.

Dogen's teisho on that day was about the transmission of Buddha-Dharma. Master Dogen said:

The first patriarch Bodhidharma came from India and stayed at Shorin-ji Temple in China waiting for the readiness of time to teach. Bodhidharma sat patiently facing a wall until Shinko (Eka Daiso Zenji, the second Patriarch) appeared in the last month of the year. He intuited that here was a vessel of Dharma. Thus, years later Bodhidharma transmitted to Shinko both the Robe and the Teaching. His descendants spread throughout the world and True Dharma has been handed down to this day.

Today I have officially appointed Ejo to take the position of shuso and have asked him to give a teisho. Don't let the smallness of the Sangha or the fact that this is his first teisho frighten you. The Sangha around Funyo Zensho Zenji was only six or seven. Yakusan had less than ten disciples under him. Nevertheless, they gave themselves unconditionally to the Dharma. A time like this is called the monastery flourishes. Think of those who attained enlightenment upon hearing the sound of bamboo when it was struck by a pebble. Think of those who gained insight upon seeing the blossoms of a peach. Does the bamboo distinguish between the clever and the dull, the deluded and the enlightened? Does the flower differentiate between the shallow and the deep, the wise and the stupid? Though flowers bloom year after year, not everyone who sees them attains insight. In the same way, bamboo always gives off sounds, but those who are awakened by them are extremely rare. It is only by the virtue of long, patient practice under a teacher, together with the readiness of time, that one gains clarity of heart.

This does not mean that the sound of bamboo itself has a penetrating effect or that the color of a flower is surpassingly beautiful. Though the sound of bamboo may be wondrous, it does not sound all by itself but must wait for the pebble to hit.

The same is true with a flower. It blooms and becomes beautiful with the aid of the warm spring wind. The practice of Buddha-Dharma is not different from these examples. From the beginningless beginning, all beings are nothing but Buddha-Nature itself. However, unless we depend on the strength of Sangha togetherness and continue our practice with humility, it is simply impossible to realize this marvelous fact.

Therefore, unifying your hearts and concentrating your determination: practice, practice and practice! Jewels become objects of beauty only by polishing again and again. A man becomes a True Man by training after training. No jewel has a bright light from the beginning; who is superior from the outset? You must always keep polishing and keep marching on. Do not deprecate yourself and relax in the study of the Way.

An ancient master said, "Do not spend your time wastefully." I ask you: Is time something that will stop if you value it? Or is it something that cannot be stopped no matter how you value it? You must understand that it is not time that passes in vain, but students who pass their time in vain. Neither time nor students should be wasted. Devote yourself to the practice of this Great Matter.

The entire Sangha must take the same attitude. It is not easy to do shuso alone.

If there is mutual support in the Sangha, we can practice the Way in the manner of the Buddhas and Patriarchs. Although most gained insight by following Shakyamuni Buddha's teaching, you should remember that some students also were awakened by Ananda. Now, new shuso, do not underestimate your ability and do not overestimate your ability. Many students have discerning eyes. With this caution, give a teisho on Tozan's Three Pounds of Flax.

Dogen got down from his seat and as the drum was struck, Ejo took up the whisk and began his teisho. This was Ejo's first teisho at Kosho-ji Temple. Ejo was 39 years old.