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Cover Calligraphy: "Sho Fu" (Pine Wind)
by Sohan Roshi.

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SOHAN GEMPO ROSHI

by Eido Roshi

By way of introduction I would like to say that I never had the opportunity to meet Sohan Roshi; he died nine years before I was born. But when I was a monk at Ryutaku-ji, Gempo Roshi spoke of him often and with much esteem, saying that among all the roshis that had given him guidance Sohan had the warmest, clearest, most transcendent state of mind. Evidently, Gempo Roshi spoke of his teacher to Soen Roshi quite often, and as a result Soen Roshi spoke to me of the karmic congeniality between Sohan Roshi and Gempo Roshi. What I am able to say here about Sohan Roshi only describes a very small part of his multifaceted personality. Unfortunately, there is little in print about this master, and there are no records at all of his teishos and lectures. We do have two important pieces of material, however. One is the book Dharma Lineage, which introduces many modern Zen masters all the way back to Shido Bunan Zenji (two generations before Master Hakuin). This work provides at least some biographical information and a few very revealing episodes of his life. The second work is a calligraphy by Sohan Roshi, "Sho Fu" (Pine Wind), which appears on the cover of this issue and which I found by chance in a Tokyo shop. Not even Ryutaku-ji possesses a calligraphy by Sohan Roshi, who was highly respected as both a calligrapher and poet.

Shoun Shitsu Sohan Gempo Roshi was born in Ishikawa Prefecture in 1848. It was at the age of twelve that he was ordained, and when he was old enough, probably eighteen or nineteen, he went to Empuku-ji monastery

outside Kyoto and began his zazen practice under the guidance of Kasan Zenryo Zenji. It is said that whatever he was asked to do he did to the very best of his ability, and sometimes in order to meet his own exacting standards he would study and practice to an extreme degree. When Kasan Roshi assigned him the koan "What is the sound of one hand clapping on Mt. Fuji?" Sohan thought that in order to understand he must climb to the top of the mountain, which he did, and so there he sat and sat. After coming down he presented his understanding to Kasan Roshi, but his presentation was rejected. And so again he climbed Fuji, and again he was rejected, and again he climbed....Altogether he went to the peak seven times. But though he was very strict and demanding with himself, he was lenient with his own students, and according to them, being with Sohan Roshi was like being in the presence of a warm spring wind. In the Rinzai tradition, the dokusan experience is often very intense, powerful, dynamic. Once a student came to Sohan Roshi's dokusan with this spirit of intense concentration, and Sohan was in the room quietly practicing his calligraphy. The monk approached him and expressed his understanding, but Sohan Roshi just continued doing what he was doing, neither accepting nor rejecting whatever the monk had said. The monk did not know what to do except to pick up Sohan Roshi's dismissal bell, ring it himself, and leave the room.

In 1908, while he was abbot of Empuku-ji, Sohan Roshi was invited to become the abbot of Daitoku-ji, a very prestigious temple in Kyoto. Naturally, on the day of his installation, there was great energy, pomp and ceremony. Participants were dressed in their fine ceremonial robes and all were assembled in anticipation of his grand arrival. But when he came, it was along the

road and on foot. He was slightly late, not at all in a hurry and was wearing his everyday robes. This was his unique way; unpretentious, transcending ceremonial superficiality. A similar event occurred when the emperor Taisho was installed (1913). Sohan was invited to this high affair of state, and as these days, security was very tight around such an event. Again or as usual Sohan was dressed in ordinary robes, and for this reason he was singled out and arrested by a very arrogant police chief. "Who are you, and what is your business here?" he demanded. Sohan Roshi said that he was the abbot of Daitoku-ji. When this was verified the police chief was humbled and apologetic.

It was through Sohan Roshi's enlightenment that he was beyond formality. Students are not encouraged to copy his style. If it is merely copied, then it is nothing other than a superficial show.

Although he was quite transcendent, he was after all human and had his weaknesses. What he considered his evil karma was his great love of antique art, such as scrolls and tea bowls. To this he was very attached. But it seems that he himself never carried money, which caused his attendant monks some trouble. They would walk through town and go into one of the antique shops, and Sohan would see something and admire it and want it so much, and there lay the poor attendant monk's problem if he wanted to satisfy his teacher.

Many students misunderstand the matter of Dharma transmission. Perhaps through their reading they get the impression that this transmission is "performed" during a ceremonial encounter or in some such way. But this is not truly the case. As I have said, Gempo Roshi spoke a great deal to Soen Roshi about his relationship with his teacher. Gempo Roshi did not know his real father, and so he considered himself the son of So-

han Roshi. Almost every evening as Sohan Roshi retired to bed, Gempo Roshi attended him, giving him a restful message. It was during such a time that Gempo Roshi's koan study was polished and refined. It was in this way, day-to-day encounter, that this transmission gradually took place. Sohan might have asked something like, "In the past we have talked about 'Hyakujo's Fox.' About this matter, what do you think today?" Or he might say, "I used to look at this story in such and such a way, but lately, I see it like this." Then he would state his thoughts, perhaps asking for Gempo Roshi to state his understanding. After many, many hours of talk, discussion, polishing and refining, then the so-called "transmission" could take place. This is how Gempo Roshi succeeded to Sohan Roshi's Dharma. The relationship of teacher and student is so important, the cultivation of soil where this transmission can take place. When student and teacher meet, they are, of course, at the level of stranger. The strangeness disappears, the two become more intimate, and move to the level of roommate. In time, with patience, "roommate" will change to the level of soulmate. This is the meaning of transmission. This is the meaning of Dharma-mate.

Sohan Roshi had two Dharma heirs. One was, of course, Gempo Roshi. Gempo Roshi was a monk in training until he was over 50. When the readiness of time came, he went to Sohan Gempo Roshi and asked permission to leave Empuku-ji to restore and re-establish Ryutaku-ji, which had fallen into disrepair and been abandoned. Sohan said that the atmosphere was not suited to Gempo Roshi's delicate health and that he should not go. Gempo Roshi replied that the stupas of Masters Hakuin and Torei had fallen over and should be cared for. Sohan said, "Hakuin's spirit has not fallen over. It not in the condition of the stupa. It does not matter

whether it stands or falls down." To this Gempo Roshi replied, "What you say is true. And therefore, I would like to go." "If you understand that much," said Sohan, "then go to Ryutaku-ji."

Sohan Roshi died on December 23, 1927, at the age of 75. Though so little is actually known, a very great impact was made. His humility, simplicity, and great diligence are evidenced by even these few episodes, and certainly his great impression has been transmitted to the present day.

Teisho on Rinzai's Noble Man by Eido Roshi



[This teisho was presented on May 25, 1985, the first day of Memorial Day Sesshin at Dai Bosatsu Zendo.]

Master Rinzai addressed the assembly, saying: "Followers of the Way, it is urgently necessary that you endeavor to acquire true insight and strive boldly here under heaven so as not to lose your senses due to that bunch of spirits. He who has nothing to do is the noble man. Simply don't strive -- just be ordinary. But you go and run hither and thither outside and make inquiries, looking for some helper. You're all wrong!

"You only try to seek Buddha, but Buddha is merely a name. Don't you know what it is you are running around seeking? The buddhas and the patriarchs of the three periods and the ten directions only appear in order

to seek Dharma. You followers of the Way who are the students of today, you, too, have only to seek Dharma. Attain Dharma and you're all done. Until then, you'll go on transmigrating through the five paths of existence just as you have been.

What is Dharma? Dharma is mind-dharma. Mind-dharma is without form; it pervades the ten directions and is manifesting its activity right before your very eyes. Since men lack sufficient faith [in this], they accept names and phrases and try to speculate about Buddha-dharma from written words. [They and Dharma,] heaven and earth, are far apart!" *

So, Master Rinzai says, "Followers of the Way, it is urgently necessary that you endeavor" -- that is, we endeavor -- "to acquire true insight." We students chant; in our Dedications we call upon the name Rinzai Gigen Zenji Dai Osho, which in itself, of course, is not bad. And we study the Rinzai Roku or the sayings of Master Rinzai. But all this sutra chanting, dedication and the study of the Rinzai Roku does not mean that we have met with or have understood Master Rinzai -- the vivid, vital Rinzai. Rather, we are talking about Master Rinzai as a person who lived in China during the early Sung Dynasty, a man who lived in ancient times in a foreign country over one thousand years ago. This is not bad. It is better than nothing. But what he teaches in the Rinzai Roku is the breakthrough of medieval theism. He didn't say this in so many words, but the spirit is similar. By knocking down ideas of theism, atheism, and modern humanism, and realizing what Rinzai meant by "It is urgently necessary that you endeavor to acquire true insight" -- through this realiza-

* From The Record of Rinzai, pp 10-11. Copyright 1975 by The First Zen Institute of America in Japan, Ruth F. Sasaki, translator.

tion we know that Rinzai is not merely a historical Chinese figure who lived over one thousand years ago. Rinzai is you. Apart from you, there is no "Rinzai" as such. We bumpkins worship a fake Rinzai, fake Bodhi-dharma, fake Shakyamuni Buddha.

The spirit or essence of Rinzai's teaching is true insight. True insight, in Buddhist terms, is known as "kensho." We are not interested in a dead, fake Rinzai. We are attracted to the vital, living and useful Rinzai. This is true also of Jesus Christ, Lao-tze, Confucius. This is the target of our practice here at Dai Bosatsu Zendo. Some of you may think that it is impossible for you to meet Rinzai, impossible for you to meet Joshu face to face, and therefore Master Rinzai said it is "urgently necessary" -- "urgent" is not strong enough a word. "Necessary" is too weak. "Endeavor to acquire" -- no good. Now you know how weak words are, how weak language is, how inadequate they are in expressing true insight.

Further on Rinzai says, "Attain Dharma and you are all done." Many of us think that zazen is a kind of practice which brings a peaceful condition at the expense of pain, but again and again and again we stand up and sit down, and that "peacefulness" is gone. As long as we have a body to feel, mind to think, heart to feel, there will be pain, confusion, and anger. Like I was so angry yesterday, and I am sure that it will be repeated, but there is "something", and because of that something, even though we become angry, even though we are involved with human madness, in the midst of madness there is that something. Old age, poverty, illness and death -- in the midst of it all there is what we call "true insight." True insight.

The next sentence is very famous and very famously misunderstood: "He who has nothing to do is a noble man. Simply don't strive. Just be ordinary." First, it is

very important to know that Master Rinzai was talking to us. From his enlightened point of view he is saying to us, "He who has nothing to do is a noble man." The "we" consists mainly of students of Dharma who are sincere but have not attained true insight. So there are two levels. There is a famous haiku by Bassho which goes:

Inazuma ni
satoranu hito no
tohtosa yo

The translation goes more or less like this: "How precious, how wonderful a man who does not get enlightened by a flash of lightning." From the bumpkin's point of view, it goes like this: "How wonderful the man who got enlightened by a flash of lightning." But Bassho, like Rinzai, was speaking from his insight to us all. "How precious a man who is not enlightened by a flash of lightning." What does this mean? When a man attains true insight, he cannot become more enlightened. Still you may say, "Well, what about Master Hakuin who said he had eighteen great enlightenment experiences?" But you are talking from the existential viewpoint. There is no need to be enlightened eighteen times. Even once is good enough. As long as you know that there is nothing -- nothing -- not at all in the negative sense, but NOTHING that can be more enlightened than it is now. This is what Bassho is saying. How wonderful that they are enlightened from the very beginning -- birth, greed, anger, folly, jealousy, pain, confusion, anxiety, boredom, resentment -- how precious! The reason we suffer is that we think jealousy is bad, resentment is no good. Therefore, endless madness.

"Simply don't strive, but just be ordinary." Don't take this as Rinzai's instruc-

tion on how to do zazen. To do zazen, do strive! Okay? Don't be ordinary! But this statement came out of his true insight. So "simply don't strive" means you cannot strive! Like a woman striving to become a man or a man striving to become a woman. Don't strive! Just accept whatever is the karma. "He who has nothing to do is a noble man. Simply don't strive. Just be ordinary." This is what Rinzai is saying from his enlightened vista, and we hear, so far, from our unenlightened viewpoint. There is a famous koan in the Gateless Gate: "Daitsu Chisho Buddha sat for millions of kalpas, millions of eons, hundreds of sesshins, hundreds of kesseis, thousands and thousands of days, but nothing happened. How come?" The master answered, "Buddha cannot become more Buddha," or "He who has nothing to do is a noble man." He cannot be otherwise. He who knows that he cannot be otherwise than he is right now is a noble man. Just don't strive, but accept. Don't take this as negative passivity.

Rinzai continues, "But you go and run hither and thither outside and make inquiries, looking for some helper. You are all wrong. You only try to seek Buddha, but Buddha is merely a name. Don't you know what it is that you are running around seeking? The buddhas and patriarchs of the three periods" (past, present, future) "and ten directions only appear in order to seek Dharma. You followers of the Way" -- we followers of the Way -- "who are students of today," not the T'ang or Sung Dynasties in China but the twentieth century in America. Today! "You too have only to seek Dharma. Attain Dharma, and you are all done. Until then, you'll go on transmigrating through the five paths of existence just as you have been (doing). What is Dharma? Dharma is Mind-dharma. Mind-dharma is without form." This is again easily misunderstood. Dharma is not any fixed entity. This fan has a form, a shape, and this

is Dharma too. But if I have a knife to cut it, kkkkkhe..shhhhhhhhh!....this form will be changed. If there were a fire, and I threw this into it, in one minute it would combust, and the form will be changed. So, "Dharma has no form" means you too. Once you were young and small, but you are now a big boy. In the future you will shrink and become ashes and be put into the Sangha Meadow and eventually disappear, okay? "Dharma does not have form," but right now you have form, I have form. "Dharma has no form," and yet "it pervades the ten directions" -- east, west, north, south and in between these cardinal points, as well as up and down. "It pervades the ten directions and is manifesting its activity right before your very eyes". This is what Rinzai is. Not Mr. Rinzai Gigen Zenji but vivid, living Rinzai. VIVID Rinzai.

Normally speaking we talk about Rinzai's shout, but truthfully speaking, Rinzai is the singing of the birds in the forest. Rinzai resounds as the gong, and he grows as the grass. The gong is the wonderful shout of Rinzai! The birds are the same thing. Ouch! -- the same. And my anger -- Rinzai's anger, universal anger....When one becomes angry, the entire universe becomes angry. Dogen Zenji says when one sits, the entire universe sits. If this is understood, all done. Until then, transmigrate.

"Since men lack sufficient faith, they accept names and phrases and try to speculate about Buddha-dharma from written words. [They and Dharma,] heaven and earth are far apart." What I am going to tell you is something that you have heard many times before, but it is essential for our practice, so I have to repeat it: First, Shujo muhen seigando. First is this 'do' and second is 'nen'. We chant "Shujo muhen seigando." In English the phrase is "However innumerable all beings are, I vow to

save" -- save is 'do' -- "them all." 'Do' or save means that on the bumpkin level, there is dualism; that is, "you" and "I". On the bumpkin level "shujo muhen seigando" means "you and I, we both get true insight" by which we are liberated from all kinds of strange ideas. "Strange idea" refers to the idea of separation between you and others. 95 percent or even more think this way, and the thinking goes that if the majority thinks this way, then it must be right, it must be true. The real mistake of democracy is the belief that if the majority thinks like bumpkins, the bumpkins must be right. No, no, no, no, no!

'Do,' shujo muhen seigando, means to get true insight. You become Rinzai, you become Shakyamuni Buddha. You realize this is it, and you can't help but share it with others. That's what "shujo muhen seigando" means, not only thinking, "I would like to get peaceful, wonderful, high, deep samadhi." No, no, no, no, no! Just "shujo muhen seigando, shujo muhen seigando, shujo muhen seigando, shujo muhen seigando, shujo muhen seigando. "Seigan" means not only "I" wish, "I" hope. It means I VOW! VOW! VOW! VOW! Don't change your mind. Don't say, "I would like to become a monk," and a few months later, "I've changed my mind," That's not a vow! VOW! V-O-W! Without vow, zazen cannot be done. And with nen, intense single thought, with intense nen in our sitting, chanting, and mu-ing. So, seigando, seigando, seigando!

We're not only talking about you or me. We're talking of past, present, future. We're talking about the ten directions, the universe, and that is why I became so angry when someone complained to me yesterday and said, "I want to sit in a front seat, otherwise I will leave the sesshin." So, go ahead! Leave! We don't need such a student! However, if that person changes his mind, then at that

very moment he is saved. The seed is sown, and there is hope. That person, too, is one of the beings. I vow to save THAT (he gives the podium three sharp raps).... So, it is not a matter of my anger or rudeness or that I am unkind or cold. Just shujo muhen seigando, shujo muhen seigando, seigando! seigando! seigando!

So this is Rinzai's spirit, and this is the backbone of Dai Bosatsu Zendo. Not only for this generation, but for generations to come.

Oxherding

In the last issue of the Journal the first two oxherding pictures were included with translations and commentaries by Eido Roshi. The series continues below and will be completed in subsequent issues. For reprints of those you may have missed, send a self-addressed, stamped envelope to New York Zendo, 223 E. 67 St., New York, NY 10021.

III. SEEING THE OX



Introduction: Listen deeply - see your original Self. The gates of the senses are essentially the same, though diverse are the activities of seeing, smelling, tasting, feeling, and thinking.

VERSE

On the branch --
 The voice of the yellow nightingale.
 The sun is warm, the wind is gentle
 And green are the willows on the riverbank.
 Just This, This; there is nothing to conceal.
 Splendid head and horns
 That no artist can paint
 And no poet can describe.

Commentary: "Listen deeply" -- Not only listen with your ears, but listen deeply with your heart. Master Hakuin asks, "What is the sound of one hand clapping?" Actually, what he was asking was not "What is the sound?" Rather, he was saying, "Listen deep-

ly with your heart, listen deeply to the sound of the universe."

"See your original Self" -- Naturally, you cannot help but see. When you interpret "see" as an order, then you resist. If you take it as a natural inevitability, then you cooperate. This is a forked road. How to see the "see."

"The salt in the ocean, the oil in the paint -- though they are essential they are not seen. But open your inner eye, and you will see there is nothing which is not revealed." Oxygen in the air, hydrogen in the water, sand in the brick and innumerable others -- as they are they reveal their selfness. In truth you are seeing their suchness, but in your mind you refuse to accept their simplicity thinking that things ought to be more complicated. This is the modern disease. But look! The sun rises in the East and sets in the West. The fact that we meet is the cause of our separating. Appreciate the saying, "Simplicity is profundity."

"On the branch / The voice of the yellow nightingale. / The sun is warm, the wind is gentle / And green are the willows on the riverbank." Just This. Just This! No Zen master can say more than this.

IV. CAPTURING THE OX



Introduction: The ox has dwelt on the outskirts for a long time. Today, at last, I have captured him, but he is hard to control due to his untamed nature. His stubborn spirit is still very strong, his nature not yet gentle.

If I really want to

keep him, then I must use my whip.

VERSE

Exhausting my spirit and energy
I have captured him at last.
His great will and wild power
Are not easily subdued.
Sometimes he climbs and stands upon the plateau,
And at others he dwells in the obscuring mist.

Commentary: Language is a convenient tool but it can be a dangerous instrument. If language is used in a relative, dualistic way and is used to conceptualize or to instruct, it is indeed a useful tool. For example, if I ask you, "May I have a cup of tea, please?" my wish and instruction has been expressed, and you understand, and I have a cup of tea. Most of our life is based on this aspect of language; therefore, language is indispensable. But we often forget the dangerous aspect; that is, when we try to describe something in the absolute sense, when we try to point out something which is unpointable, the language becomes paranoid. Yet we keep our old habit and use language as a "useful tool," and this is where deception, misconception and misunderstanding take place.

"The ox has dwelt on the outskirts for a long time" -- With our habitual attitude we read this sentence and think of ox in the relative sense dwelling someplace else. This "someplace else" is space dualism, and "long time" is called time dualism, and we deceive ourselves thinking that "ox" has dwelled somewhere else for a long time. But in truth it is always today, not "at last." "He is hard to control due to his untamed nature. His stubborn spirit is still very strong, his nature not yet gentle." It is just like the habitual way of using language which is hard to control. It is difficult to shift from seeing it as a useful tool to a deceptive instrument due to its untamed nature.

"If I really want to keep him, then I must use my whip." What does this mean? Mere sitting for a short time cannot be considered using the whip. To hit with the keisaku a few times on the shoulder is a massage, not a whip. "Whip" means many, many, indeed, many hours sitting and many, many, indeed, many times being hit until our rational, logical way of thinking is cast away, and a new vista is born.

"Sometimes he climbs and stands upon the plateau, / And at others he dwells in the obscuring mist." Sometimes we, the students of Dharma, feel that we are well united with the universe, and the following day it may continue. But, alas, the law of impermanence acts meanly, and our understanding goes into "the obscuring mist." Thank heavens, the law of impermanence works favorably, too.

An Interview with Korin Sylvan Busch

Korin Sylvan Busch is the most senior member of The Zen Studies Society. He was a student of Yasutani Roshi, Soen Roshi and Eido Roshi from their first sesshins on the East Coast in the early 1960's, and at age 75 is still one of our Sangha's most active members. Korin runs his own photo retouching business in Manhattan; his son Kuya Stephen Busch is also a member of New York Zendo. On September 15 of this year Korin was lay ordained by Eido Roshi.

- Genro Lee Milton, NYZ



Q: Would you please say something about your early involvement in the study of Zen Buddhism?

A: Twenty-seven years ago, in September of 1958, I was first introduced in a formal way to Zen Buddhism at a class given by Dr. Bernard Phillips at the New School. I attended the class because friends of mine invited me to join them to learn about a subject that was being talked about and read about at the time but of which very little was really known. It proved to be the most meaningful and karmic evening of my life. Up to that point my only knowledge of Zen was through Jack Kerouac's book on the "Beat Generation".

Dr. Phillips was a professor of religion at Temple University and had recently returned from a stay at our "mother" temple

in Japan, Ryutaku-ji. He was very enthusiastic and spoke of Zen with a golden tongue. The things he said were just what I wanted to hear about religion and a way of life. Many, many people in the class were similarly affected, for the second semester was fully attended, and eventually many continued their Zen practice as I did. His last course at the New School was on Yin and Yang after which he could no longer come to New York on a regular basis. Some of us persuaded him to meet with us informally. Eight or ten of us would gather at various apartments in New York, and one of these was Charlotte Selver's apartment at which time we did our first actual zazen.

The next word I received from Dr. Phillips was an invitation to attend a five-day sesshin at Pendle Hill, a Society of Friends' center near Philadelphia, in 1962. It had been arranged for Yasutani Roshi and his attendant monk, Tai San (Eido Roshi) to conduct several sesshins for Zen students in this country. But it had been during these early classes with Dr. Phillips that I found what I had been looking for. I was never very religious. The one thing that attracted me to Zen was that it was a way of life, a spiritual way of life not based so much on dogmatism as on one's self and not on a deity as such -- the Buddha, yes, but Buddha as a living person, a teacher to emulate, to follow.

Our first sesshin was extremely disciplined in the Rinzai style. The students were not young but they were committed and deeply serious. They were people like myself who were very enthusiastic about Zen Buddhism. This sesshin was a very strong experience for me, and coming out of it took several days. You asked once if I could recall some revealing stories about the Zen masters I have encountered. One thing that I vividly remember was at Pendle Hill. It was during

a rest period. I was sitting outside, and out of the corner of my eye I saw something fluttering. It was Yasutani Roshi's robe, and he was moving with great haste with his arms outstretched and open wide. When he got across the lawn, he lovingly embraced a big tree and stayed there for a while as I sat entranced.

In those days there was not a lot of talk or excitement directly after sesshin. People packed to go home but continued sesshin atmosphere right through the train ride home to New York. And when we arrived, the city seemed like an altogether new place -- hermetically sealed. These days it seems that students can hardly wait for the chance to talk, to bubble over after sesshin. In the early sixties everything seemed quite disciplined. All which happened was entering the unknown; we were like children being led, and we faithfully followed. I think this showed humility and an effort to lose one's ego. I think the egos were left at home. Present-day students are naturally much more aware of what to expect, and much better prepared mentally and physically. They are given periods of orientation, one-day sittings; weekend and week-long sesshins are available to them and so is training at Dai Bosatsu Zendo. These opportunities make for sittings of silence and intensity that were hard to imagine in the past. At the early sesshins, Yasutani Roshi had a strong feeling for the kensho experience, and Tai San carried out those feelings in the zendo. People at times were extremely demonstrative in their efforts to attain kensho. There was shouting, crying, and loud breathing during zazen. I guess through the years our style has changed to profit by what we have learned and to suit the Western student, but the backbone of Eido Roshi's training is still Rinzai. Generally speaking I would say that experience has shown that quiet, intensive zazen

is the most effective.

Q: What do you think is the significance of your recent lay ordination? Most people have no difficulty understanding ordination for monks, but somehow their understanding of lay ordination is not so clear.

A: I've been a student of Zen for a long time, twenty-seven years. During this time, the thought never occurred to me to become a priest or lay monk. I felt good about sitting on the cushion and being as much help as possible to the Zendo, to the Roshi, and The Zen Studies Society. But I guess, as I said during my ordination talk, that the readiness of time came. I felt that I had gone as far as I could without being ordained as a lay monk. Being a lay monk means added commitment, but there's really no way I can explain it, except that putting on the black robe means accepting further responsibility, if that is possible. There is more desire to follow the Buddhist precepts.

Q: Many who will read this interview will have had little or no experience in the practice of zazen. Can you say something to make the essence of Zen practice more understandable to them? What is Zen?

A: Do your zazen! Sooner or later you will have the answer. Zazen is not a spelled-out practice. Zazen will make you clearer and clearer. Feelings of separation will be eliminated, dualism diminishes. The ability to keep the mind imperturbable under all conditions is, after all, what we are looking for. When you understand the nature of birth and death, then I think that you understand it all. But for each one the path is different. The more I do zazen, the more I become a student of Buddha and the more I follow his precepts. I must say that up un-

til my ordination I was, I think, following them, and the day following the ceremony I was not following them more. But I have become more conscious of them. Constant zazen really leads you along the Buddha's Path.

Q: Will you express your understanding of the statement that Zen is everyday life?

A: I feel the effects of my zazen all the time, every minute of the day. I'm quieter, more compassionate, more responsive to people and more outgoing than I ever thought I could be. The more zazen one does, I believe, the more we reap the benefits of an improved attitude toward and with everything in life. I was born Jewish, but I was not ever very religious. Yet I was looking for something spiritual, something that I could believe in. The fact that Zen Buddhism depends a great deal on one's own effort affected me a lot. The more I sat the more I respected religion per se because I could see the good in all religion even though I didn't embrace the dogma. I know that they are pointing to the same thing that the Buddha pointed to though I may not agree with their way. The Buddha's Way is something that I can follow. I can't say enough for the practice of zazen. In my own life, as I said at my ordination, I did have a very strong ego at one time, but it seems to be getting softer and softer. This is not a matter of boasting because I can see these changes in myself. Zazen is a practice that cannot help but benefit people, and the more you practice, the more it benefits. There's no doubt about it. No doubt.

DAI BOSATSU ZENDO'S TENTH ANNIVERSARY

July 4, 1986 marks the tenth anniversary of the birth of Dai Bosatsu Zendo and the two hundred tenth anniversary of America. In order to celebrate the past decade and future decades at Dai Bosatsu Zendo, we are planning to have a special Spring Kessei beginning April 1 and ending on July 10. An ancient master said, "When a kessei is held in a certain place, the entire universe holds kessei." We have done twenty kesseis in the past, but we would like to make Spring Kessei 1986 something unique, special, intense, and joyous, with the hope that the entire universe and all beings will join with kessei participants. The highlight of this kessei will be the July 4 Anniversary Sesshin, which starts on the evening of June 30 and ends on the afternoon of July 7.

All modern Zen patriarchs whose efforts contributed to the birth of Dai Bosatsu Zendo whether they actually visited Dai Bosatsu Zendo or not will be commemorated during this Spring Kessei. Most of these men passed away in months outside of our Spring Kessei, but according to the numerical day of their passing away, each of these patriarchs will be assigned a commemorative day on which I will deliver a special teisho/lecture. They are:

SOYEN SHAKU ROSHI (November 1, 1919)
GEMPO YAMAMOTO ROSHI (June 3, 1961)
NYOGEN SENZAKI ZENJI (May 7, 1958)
SHIGETSU SASAKI ROSHI (May 17, 1945)
HAKUUN YASUTANI ROSHI (March 28, 1973)
SHUNRYU SUZUKI ROSHI (December 4, 1971)
ZENKEI SHIBAYAMA ROSHI (August 29, 1974)
ISSHU MIURA ROSHI (December 10, 1978)
SOEN NAKAGAWA ROSHI (March 11, 1984)

Dr. D.T. Suzuki (July 12, 1966) and Chester Carlson (September 19, 1968) will also be commemorated.

Joining us for July 4th Sesshin will be Sasaki Roshi of Los Angeles and members of that Sangha. Chogyam Trungpa Rinpoche of Boulder and his students as well as other teachers and students from America and Japan will also take part at various times. A detailed schedule will appear in the next issue of this publication.

It is my deep conviction that DBZ would never have been born without the effort of these teachers. But these distinguished people could not by themselves have made it possible. The greatest significance of Dai Bosatsu Zendo is that it has been established through the combined effort and ceaseless concern of all known and unknown teachers and students, brothers and sisters. So the Spring Kessei gathering of 1986 is the second firm stepping stone for the development for the future of American Zen. We invite you to join us in this celebration.*

Eido Roshi
Dai Bosatsu Zendo
October 1985

* First-time kessei participants will be required to attend the full kessei, but those with previous training at Dai Bosatsu are welcome to attend a portion of it.

Dai Bosatsu Zendo

SCHEDULE OF EVENTS APRIL - JULY 1986

APRIL 1.....KESSEI BEGINS
APRIL 5-12.....HOLY DAYS SESSHIN
APRIL 25-27.....SPRING WORKSHOP
MAY 24-31.....MEMORIAL DAY SESSHIN
JUNE 13-15.....WEEKEND SESSHIN
JULY 1-7.....TENTH ANNIVERSARY
 SESSHIN
JULY 9.....KESSEI ENDS
JULY 11.....GUEST HOUSE OPENS

DAI BOSATSU ZENDO SCHEDULE OF FEES

KESSEI.....FIRST: \$1,200
 SECOND: \$1,000
 THIRD: \$700
 OTHERS: \$500

SESSHIN.....SANGHA: \$200
 OTHERS: \$230

WEEKEND SESSHIN.....SANGHA: \$90
 OTHERS: \$100

WORKSHOP.....\$75

ROOM AND BOARD.....SANGHA: \$18/DAY
 OTHERS: \$20/DAY

GUEST HOUSE.....SINGLE: \$50/DAY
 DOUBLE: \$90/DAY
 WEEKLY RATE = SIX DAYS

DAI BOSATSU NOTES

A chanting service was dedicated during Memorial Day Sesshin to Issai Stephen Smith, who died May 16 of this year.

(DBZ notes continued)

Joaquin Salazar and Al Coleman received Dharma names this past spring. Joaquin is Ryusho (Flying Dragon) and Al is Koku (Universe).

On the final day of July 4th Sesshin, Reishu Jina Heo and Kiun Joan Block took lay ordination.

At the end of Golden Wind Sesshin, on Saturday, October 5, Marci Ziese was ordained as a nun by Eido Roshi. She was given the Dharma names Jonin Kado. Jonin means "samadhi and faith" and Kado is "way of the flower."

New York Zendo

New York Zendo provides working people and students in the New York area a place to learn and practice zazen (meditation). During the year there are two five-month training periods, each offering weekend sesshins (intensive retreats) and a workshop, as well as a full program of daily zazen six days a week.

Newcomers to this center must attend three Thursday evening meetings for zazen instruction and zendo orientation before coming to any of our other regularly scheduled meetings. Arrive here between 6:15 and 6:45 pm, wear loose-fitting clothing, and plan to be here until 9:00. An optional, informal tea follows on Thursday evenings. A contribution of \$3 is requested at every zazen meeting at NYZ; \$5 on evenings when Eido Roshi speaks.

MEMBERSHIP AT NEW YORK ZENDO

Applications are accepted at the end of each training period from those who wish to become members of the Zendo. Students who have attended at least fifteen zazen meetings may apply. Those who are accepted will enter the provisional membership class that convenes at the beginning of the next training period. Tuition for this program is \$150. See a resident for further details.

BUDDHIST STUDIES

Each training period a Buddhist studies course is conducted for all students who wish to attend regardless of membership status. The entire course is required for new provisional students; it is also open to anyone who has attended at least three Thursdays. The class meets Fridays during the second zazen period. Contact the Zendo for details.

DAILY ZAZEN SCHEDULE*

	<u>Morning</u>	<u>Afternoon</u>	<u>Evening</u>
Monday	6-7:30		7-9
Tuesday	6-7:30	2-4	
Wednesday	6-7:30		7-9
Thursday	6-7:30		7-9
Friday	6-7:30		7-9
Saturday	-----		
Sunday	9-12:30		

*Be seated at least five minutes before zazen begins. \$3 contribution is requested for each meeting.

SCHEDULE OF EVENTS DECEMBER 1985 - AUGUST 1986

DECEMBER 14-15.....	ZEN ARTS SALE
DECEMBER 20.....	TRAINING PERIOD ENDS; WINTER INTERIM UNTIL 1/6
DECEMBER 31, 1985....	NEW YEAR'S CELEBRATION
JANUARY 6.....	TRAINING PERIOD BEGINS
JANUARY 12.....	SHOBO-JI DAY*
JANUARY 19.....	WORKSHOP**
FEBRUARY 14-16.....	NIRVANA DAY SESSHIN
MARCH 21-23.....	YASUTANI ROSHI/SOEN ROSHI MEMORIAL SESSHIN
APRIL 6.....	BUDDHA'S BIRTHDAY
MAY 2-4.....	NYOGEN SENZAKI SESSHIN
JULY 12.....	TRAINING PERIOD ENDS
AUGUST 4.....	TRAINING PERIOD BEGINS; SUMMER INTERIM UNTIL 8/4

* Shobo-ji Day is celebrated monthly on the Sunday nearest the 15th. Zazen is from 9 am to 5 pm. Lunch is served.

** Mandatory for provisional students.

NYZ Arts Sale

Modern and ancient Japanese calligraphies and scrolls, Chinese paintings and porcelains, and Tibetan bronze statues and thangkas are among the pieces to be displayed and sold at New York Zendo's thirteenth annual Zen Arts Sale, Saturday and Sunday, December 14-15.

Also available for viewing and purchase will be calligraphies by Eido Roshi, as well as early antique tea bowls and rare ceramics. Contemporary potters Soju Ragnar Naess, Michelle Rhodes, George Peterson, Connie Bracci-McIndoe and Kasumi Saiga will supply the Sale with their diverse and exquisite work.

New this year will be an extensive line of vintage Japanese clothes from Emperor's Old Clothes of Cape Cod. Other traditional Arts Sale items ideal for holiday giving will be sold: meditation cushions and clothing, new and used books on Zen, children's toys, origami decorations, Japanese incense and sachets, T-shirts, jihatsu (Buddhist eating bowls) and other temple objects. Maple syrup and honey, home-grown vegetables and homemade bread from Dai Bosatsu, and Japanese and American refreshments may be purchased at the food bar.

The Sale and exhibit will be open from 10 am to 6 pm the weekend of December 14-15 at New York Zendo, 223 East 67 St. (between Second and Third Avenues), New York City. Admission is \$1.00. There's nothing else like it in New York!

NEW YORK ZENDO SCHEDULE OF FEES

	<u>MEMBERS</u>	<u>NON-MEMBERS</u>
SESSHIN: Full-Time	\$35	\$45
Part-Time	\$20	\$25
WORKSHOP	\$5	\$10
SHOBO-JI DAY	\$3	\$5

NYZ NOTES

Korin Sylvan Busch received lay ordination from Eido Roshi on September 15, on the seventeenth anniversary of New York Zendo.

Former NYZ resident Kogen Mike Raftery and DBZ kessei student Susan Cassidy were married in San Francisco on September 12.

Shoyo Carol Finizio and Tanza Tim Collins were also wed in September in Washington, DC.

Jikei Jean Bankier spent most of October in Japan on a walking pilgrimage tour (the condensed version) of the Shikoku Islands.

Hinju James Juszczuk, now living and painting in Zurich, wrote to tell us of plans to attend a four-day Rohatsu Sesshin in Denmark run by former DBZ monk Denko John Mortensen.

Please note: any donations made to The Zen Studies Society, Dai Bosatsu Zendo or New York Zendo such as sesshin/kessei fees, monthly dues payment, or daily or special contributions are tax-deductible.

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