



Eido T. Shimano Roshi, Abbot

April 1991

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

#### TEISHO

"The word *Teisho* is composed of two Chinese ideographs. The first, *tei* means "to carry" and the second, *sho* means "to preach," "to recite," or "to declare." Putting the meaning of the two ideographs together, we can arrive at the primary function of the teisho—to carry and preach the true teachings of the Buddha. Eido Shimano Roshi suggested the translation: "to carry and declare the point." What point? Read or listen to a teisho yourself and, at least intellectually, you will come to the point of the matter of Zen; in other words, you will find nothing less than the very essence of Mind."

This quotation from Janis Levine's introduction to *GOLDEN WIND*, a collection of Eido Roshi's teishos, gives some idea of what a teisho is, but the full experience cannot be conveyed by the written word. Teisho is far more than a talk about Zen, or an explanation of a classic text. It is a demonstration and embodiment of the Dharma—dynamic, free-flowing, and spontaneous. To edit one of Eido Roshi's teishos is a bit like domesticating a tiger: though it becomes manageable, an intrinsic magic is lost in the process. Yet words can be powerful help for Zen practice, and as such, they, too, "carry the point."

The teisho from which the following was adapted was delivered by Eido Roshi on December 7, 1990 at the close of Rohatsu Sesshin at Dai Bosatsu Zendo. ■

## The Buddha's Enlightenment: *Jōdōe*

This will be the last teisho of 1990 at DBZ. It has been a great year. The Dharma activity was strong. Your Zazen was deep, and like today, the seventh day of Rohatsu, there have been lots of tears: tears of joy and tears of gratitude.

This afternoon's schedule will be the same as yesterday's, and perhaps will be even more painful. It increases every day. But the saying goes, "Without crucifixion, there is no resurrection." Tomorrow—the Buddha's Enlightenment—is the day of "resurrection." So we need to crucify ourselves. The greater the crucifixion, the greater the resurrection.

Tomorrow morning we will celebrate *Jōdōe*. *Jō* means "to

early morning of December eighth, Siddhartha Gautama became Shakyamuni Buddha upon seeing the morning star. He experienced ultimate, absolute reality.

Yesterday, I said,

*"Mind is no other than mountains and rivers, sun, moon and stars."*

All sentient and insentient, animate and inanimate beings, primarily have this vivid, dynamic Buddha Nature. By today everybody here somehow understands this Dynamic Energy—this vibration. And that's why there is tear after tear after tear. If we don't do Zazen, a stone is merely a stone. But with Zazen, Zazen, Zazen, and more Zazen, the upside-down views which we have, to which we cling and which we even stubbornly uphold, are transformed. This turning around from upside-down views to right-side-up—this project is called "sesshin." Two powers struggle in us: willingness and resistance. One part wants, one part doesn't want—and the friction between them is at the heart of our pain during sesshin.

The willingness to turn right-side up almost always wins. But resistance is amazingly strong. Hence, the unnecessary psychological and emotional pain which appears in our knees. But even though many of us complain about the pain and suffering, it is as if we are all enchanted by

*"The more we sit, the more we connect. The more we connect, the more we experience this inexhaustible energy. And this inexhaustible energy is LIFE itself."*

accomplish." *Dō* means "path." *E* means "gathering." According to Mahayana Buddhist tradition, in the

Zazen. We cannot stop. So, tomorrow we will celebrate Shakyamuni Buddha's Enlightenment, the birth of Buddhism and the birth of the 2500 year old tradition of Zazen.

Shogetsu said that he has attended twenty-one Rohatsu Sesshins. This is really amazing in the West, and I hope his record will be extended to thirty, forty, even fifty. I don't know actually how many Rohatsus I have attended. But I want to tell you about last year. I was on sabbatical in Japan and consequently did not do Rohatsu here with you. During that Rohatsu I visited a Zen monastery, called Myoko-ji. Most Japanese Roshis prefer to be visited during sesshin, so I went then. After a traditional Rinzaistyle greeting, the Roshi, whose name is Muishitsu, like mine, said, "I have five monks-in-training. One of them is Tenzo (cook). One is Shikaryo (officer in charge of running the monastery) and has to be in the office all the time. One is Jikijitsu (officer in charge of the Zendo). One is Jisha (officer in charge of monastery cleaning and order) and one is Jokei (assistant to the Jikijitsu). That's five. But we are doing Rohatsu, according to tradition." And I recalled what Dogen Zenji said in **SHOBOGENZO**, "It's not a matter of quantity, it's a matter of quality".

And thinking now of this past year, I'm happy to tell you, though it's not a matter of quantity, if the quality of Sangha is good and the quantity is many, it's even better. Sesshin energy is like burning logs in a fireplace. Even if there are two or three un-dried pieces of wood, the rest of us are dried. And the fire burns. We combust. So having sat seven days, we are fairly well combusted. Still, of course, there is fear and pride. There is still self-consciousness and resistance. We cannot say that all impediments are gone. And we must admit that these impediments are deeply rooted in our minds.

In our ordinary eyes there are so many things. Even the scriptures say, "Mind is no other than mountains,

rivers, suns, moons, etc.," so naturally we have the impression that, besides ourselves, innumerable things do truly exist. We believe that. Then, all of a sudden someone says, "Fundamentally, not a thing exists. There's nothing. There's no one." This is the craziest statement. No wonder Reiho wanted to leave when she first heard this. To hear such a statement for the first time—it's an outrageous statement. Nevertheless, it's true.

And that's why we do sesshin. year after year. Rohatsu after Rohatsu, we continue and continue: sitting to fully realize This Truth. And happily, more than a few of us have confirmed "This is IT." "However endless the Buddha's way is, I vow to follow it." I can't see any better or greater way to live, than feeling the great significance and joy of this excruciating pain, this inexpressible lucidity, and this boundlessness.

The introduction to today's text (*Ummon stretches out his Hands - Blue Rock Collection Case 54*) begins:

*Transcending life and death, actualizing Zen spirit, he casually cuts through iron and nails, lightly moves heaven and earth. Tell me, whose doing can that be?*

What is "transcending Life and Death?" We have a clear picture that, "This is my birthday. This is the moment I was born. I am living, and someday I will die. Before the birth, after the death, I don't know...But during this lifetime I want to be healthy, wealthy and wise." Transcending life and death is different from that kind of thinking structure. Through Zazen and our experience, we must clearly understand the verse from the Diamond Sutra:

*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.*

This life is one of the composite things. Yesterday's me and today's me are different. Yesterday's you and today's are different because we are

transformed. Even one minute ago and now, we are different. Constant mental and physical transformation is taking place. Dramatic transformation we call birth or death, but without insight we ignore inconspicuous transformations. Through sitting we come to see what life is, and what death is.

In the **SHOBOGENZO** there is a famous saying. Listen carefully:

*"It is a mistake to think that life changes into death. Life is absolute existence, with its own time and already possesses past and future."*

In other words, life changes to another life. Transformation. Each transformation is absolute existence and contains the endless past and future, and of course, (strikes speaker's platform), now! We must understand that each transformation—this moment—even the gong, which you may think has permanent existence, is making tiny transformations. Be sure that millions of years from now, this gong will not be as it is now. Why? Because of this gradual transformation.

The baby becomes a matured individual. Why? Gradual transformation. And the most dramatic transformation we call death. We imagine the crying family, the crematorium, the drastic transformation from body to ashes, digging the grave in Sangha Meadow and burial. It seems somehow that one who spoke or smiled has disappeared for good. But the truth is—and this by now, some of you truly understand—is that everything is gradual transformation like a dream, like a fantasy, a bubble or a flash of lightning.

Birth and death are just the most eventful events of this Life, which has no beginning and no ending. I do not speak about this crazy truth when I am invited to give a talk in a university. I speak about nice comfortable things, but the last day of Rohatsu, I bet you've got it. I bet you understand this *beginninglessnessness, endlessnessness, birthlessnessness, deathlessnessness*. Everything is events: Pain—events, love—events, hate—events, friction

—events, fear —events, events, events  
 —endless events. Confusion —events,  
 clarity —events. And **This** is what we  
 are. Just Events. No self.

We are that dynamic life-energy  
 itself. "No increase, no decrease," the  
Heart Sutra says. "No birth, No death.  
 Nothing is defiled, nothing is pure."  
 And **This** is what we are —this  
 inexhaustible energy.

The more we sit, the more we  
 connect. The more we connect, the  
 more we experience this inexhaustible  
 energy. And this inexhaustible energy  
 is LIFE itself, beginningless, endless  
 Life, nameless, and transforming  
 —appearing and disappearing.  
 Normally we shut our door so tightly  
 that we cannot invite it in. Having sat  
 these days, we gradually open that  
 door, so the energy comes in and we  
 start to see Life itself —no death, no  
 birth as such, only changing. LIFE.  
 Huge capital L - I - F - E ! This is  
 what Shakyamuni Buddha taught us,  
 and realized for us, and left a trace for  
 us to follow. And that is why  
 tomorrow morning we thank him and  
 we make a vow, "Yes, I shall transmit  
 this to the next generation." It's not  
 from East to West, or North to South.  
 That is finally insignificant. It's  
 generation to generation. This  
 generation to the next. Don't be  
 content with your own contemplation  
 —looking in, and enjoying your  
 private sitting. Share this with as  
 many people as possible. **This** is our  
 job, our mission —the greatest work  
 we can think of.

There are only a few more hours  
 left. So, with the last ounce of  
 energy...

You know, everybody always  
 laughs at me, "Why are you so crazy  
 about the Man of La Mancha?" Yes,  
 I am crazy about it. There's a reason.  
 Listen to the lyrics of "The Impossible  
 Dream:"

*To be willing to march into Hell  
 for the Heavenly Cause*

—Isn't that wonderful?

*And I know if I'll only be true  
 to this glorious quest,*

—Glorious zazen.



*Shakyamuni Undergoing Austerities, attributed to Soga Jasoku*

*That my heart will be peaceful  
 and calm when I'm laid to my  
 rest*

—No need to wait, even now -  
*And the world will be better for  
 this,*

*That one man, scorned and  
 covered with scars,*

—keisaku...keisaku!

*Still strove with his last ounce of  
 courage*

—of energy

*To reach*

—what he called unreachable. But it  
 IS reachable.

*The unreachable stars!*

The morning star!

So, brothers and sisters, with our  
 last ounce of energy —ready to  
 resurrect! ■

#### TEISHO SUBSCRIPTION

All of the teishos given during  
 sesshin at Dai Bosatsu, and now those  
 given at New York Zendo as well, are  
 available on tape. Single teishos are  
 available for \$10 per teisho and \$2  
 postage. Yearly subscriptions of six  
 teishos from Dai Bosatsu are available  
 at a new rate of \$50.00 plus \$8 for  
 handling.

# ZEN STUDIES SOCIETY NEWS

## PUBLICATION NEWS

A new collection of Eido Roshi's teishos, edited by Myoshin Lorette Zirker and published by The Zen Studies Society Press, is scheduled for late Spring release. Titled **POINTS OF DEPARTURE: Zen Buddhism with a Rinzai View**, the book focuses on the concept and reality of Buddha Nature: what it is and what it means in our daily lives. The paperback edition has a sewn binding, with acid-free paper and will sell for \$12.00. The hardbound edition will be \$17.00. To order, see the last page.

Eido Roshi is also the co-creator of another book, **ZEN WORDS ZEN CALLIGRAPHY**. This book, with calligraphies by Tani Kogetsu Roshi, the abbot of Shogen-ji and commentaries by Eido Roshi has already appeared in the Japanese and German language versions. The American version will be published by Shambala Publications and should be available in the Autumn of 1991.

## WINTER PILGRIMAGES

During the Winter Interim, Eido Roshi returned to Japan for a month, to teach at Shogen Junior College. While there he attended the publication party for the Japanese edition of **ZEN WORDS ZEN CALLIGRAPHY**. Upon his return from Japan, Roshi visited several West Coast Sanghas, news of which can be found in the GRASSROOTS ZEN section.

During the Winter, Junpo Denis Kelly took another sort of pilgrimage, spending up to 8 hours a day in therapy for his back. We are delighted to report that without surgery, he is well on the way to recovery and is back teaching yoga, sitting and maintaining his therapy schedule while at Dai Bosatsu.

## INDIA PILGRIMAGE

Details are being arranged for our **1992 PILGRIMAGE TO INDIA**. The three-week trip will begin on January 4, 1992 and will end on January 24. It has proved impossible to coordinate a visit with the Dalai Lama while there, but the itinerary will include visits to Varanasi, Bodhi Gaya, Nalanda, Kushinagar, Lumbini, Kathmandu, and other important holy places. The tour will fly from New York to Delhi and return from Calcutta on January 25, 1992. The total cost for the trip, including hotels, air-fare and all surface travel will be less than \$5000. The maximum number for the group is 20 persons. A deposit of \$1000 will be required to hold a place on a first come - first served basis. Send your deposit to Dai Bosatsu.

## BOARD OF DIRECTORS

Muin Bernard Spitz is the new President of The Zen Studies Society, succeeding Jikei Jean Bankier who served as Board President for over

three years. We welcome Muin and express our thanks to Jikei for her calm and elegant leadership. Shingo John Brady has joined the Board of Directors. The current Board includes:

Eido T. Shimano Roshi, Chairman  
Muin Bernard Spitz, President  
Aiho Yasuko Shimano, Treasurer  
Hozo Wilkie Pretorius, Secretary  
Jikei Jean Bankier, Jiro Andy Affable,  
Zenshin Richard Rudin, Reiko Karen Barnes and Shingo John Brady.

New York Zendo has also reorganized its operating procedures. Major financial decisions and policy direction will be under the direction of **The New York Zendo • Shobo-ji Committee** made up of Zen Studies Board Members: Roshi, Aiho, Muin, Hozo, Jikei, Shingo, and Shido Chris Finnican. **The New York Zendo Staff** is responsible for daily operation and Dharma activities decisions and is made up of Eido Roshi, New York Zendo Director, Aiho Shimano and Resident Student, Seiko Susan Morningstar. **New York Zendo Officers** are selected from the membership and are committed to an officer's position for one training period. ■

# NEW YORK ZENDO NEWS

## SHOBO-JI DHARMA ACTIVITIES

**Nirvana Weekend Sesshin** was held January 25 through 27, earlier than usual this year, because of Eido Roshi's teaching commitments in Japan. The sesshin, which annually commemorates the Buddha's death and Parinirvana, coincided with the first weeks of the Gulf War, and over forty participants sat with intensity and deep *nen* for peace.

**Soen Roshi and Yasutani Roshi Sesshin** was held from March 15 through 17. Each March we hold this sesshin to express our gratitude to

Hakuun Yasutani Roshi (1885-1973) and Soen Nakagawa Roshi (1907-1984). These two great Zen Masters were pioneers of the Dharma in the United States, and instrumental in the establishment of our Zendos. Among the 45 participants were Kochi Kathy Woodworth and Mike Washkevich from Kashin Zendo in Washington D.C., and Shinzo Sengoku, an Obaku monk from Japan, who will spend this year at Dai Bosatsu Zendo.

**Nyogen Senzaki and Gempo Roshi Sesshin**, April 26 through 28 will be the final weekend sesshin of

the Spring 1991 Training Period. With this annual sesshin, we remember Nyogen Senzaki (1876-1958), another important pioneer of American Zen, and Gempo Yamamoto Roshi (1865-1961), who was teacher to both Soen Roshi and Eido Roshi.

Reservations for sesshin are necessary. The cost is \$40.00 for New York Zendo members, and \$60.00 for non-members.

#### WEDNESDAY NIGHT TEISHOS

For the past year, Eido Roshi has presented teisho to the New York Sangha on the *Shodoka* (The Song of Enlightenment), by Yoka Daishi, who was Dharma Heir to the Sixth Patriarch. This series was completed on March 13.

Beginning with the Soen/Yasutani Roshi Sesshin, Roshi will be giving teishos on **THE RINZAI ROKU** (The Sayings of Master Rinzaï), using the new translation by Yoshio Miyakoshi (available from both New York Zendo and Dai Bosatsu Zendo Bookstores for \$10.00). Eido Roshi expects that it will take over two years to complete this study. In addition to Weekend Sesshin Teishos, Wednesday Night Teisho will be given once a month on:

April 24    May 15  
June 19    July 31

#### NIRVANA DAY ZAZEN WORKSHOP

On Saturday, February 16, a workshop for new members and beginners was held at New York Zendo. There was Zazen, instruction in Morning Service and eating bowls, and a formal, silent lunch served in the Zendo. In the afternoon, a special class in *Shao-Lin Ch'i Kung* was taught by Dr. Tzu Kuo Shin, from the Chinese Healing Arts Center in Kingston, NY.

*Ch'i Kung (Qigong)* is a Chinese system of movements and breathing for maintaining good health and increasing vitality and well-being. There are many forms and different practices of Ch'i Kung, such as the

Taoist form, Medicinal or Seasonal forms. We learned a Buddhist form called Shao-Lin, which is named for the monastery in which Bodhidharma resided after meeting with Emperor Wu.

Upcoming Saturday Zazen Workshops will be held:

April 6 - Buddha's Birthday Workshop  
June 8 - Zazen Workshop  
July 20 - Zazen Workshop

#### BUDDHIST STUDY CLASS

For members of Shobo-ji, we offer a Buddhist Study Class on alternate Fridays during the second period of Zazen. For the 1991 Training Period we are pleased to welcome Professor Joan Stambaugh who will alternate with Saman Lea Liu in leading the classes. Professor Stambaugh, who is on the faculty of Hunter College, has an extensive background in Western Philosophy as well as familiarity with the works of Dogen Kigen Zenji, so we will have the opportunity to discuss such concepts as "the soul", "karma", and "Life and Death" from both the Judeo/Christian and Buddhist perspectives. The class will cover an historical selection of readings from early sutras, the works of Nagarjuna, The Platform Sutra, works of Dogen, and others.

Saman, an ordained Rinzaï Zen Buddhist Nun and long time New York Zendo member, has been leading classes at Shobo-ji for several years. This training period, classes will focus on the Heart Sutra. Class topics already discussed have included "Wisdom Literature of Mahayana Buddhism", "The Bodhisattva Ideal", and "The Five Skandas".

The schedule for the coming Friday Classes is:

March 22    Prof. Stambaugh  
April 5      Saman  
April 19    Prof. Stambaugh  
May 3       Saman  
May 17     Prof. Stambaugh  
June 7, 28   Saman  
July 12, 26   Saman

#### JAPANESE DHARMA CLASS

As part of our effort to be of service to the Japanese community in America, we hold *Zazenkai* once a month on Saturday afternoons. Each class includes Zazen, chanting, tea and a talk in Japanese by Eido Roshi. The *Zazenkai* for this Training Period are:

April 20    May 18  
June 22    July 27

#### THURSDAY NIGHT TALKS AT SHOBO-JI

A highlight of our Thursday Night Introduction to Zazen is the opportunity for members to give a talk every other week. We have had some very interesting talks already this year on such topics as "No Big Dharma", "Zen and Out-of-Business", and "A Road to Zazen". Upcoming talks will be given by:

Apr 11    Shodo Pedro Ortiz  
Apr 25    Saman Lea Liu  
May 9     Donge John Haber  
May 23    Junpo Denis Kelly  
June 13    Muin Bernard Spitz  
June 27    Martin Hara

Topics will be announced at New York Zendo.

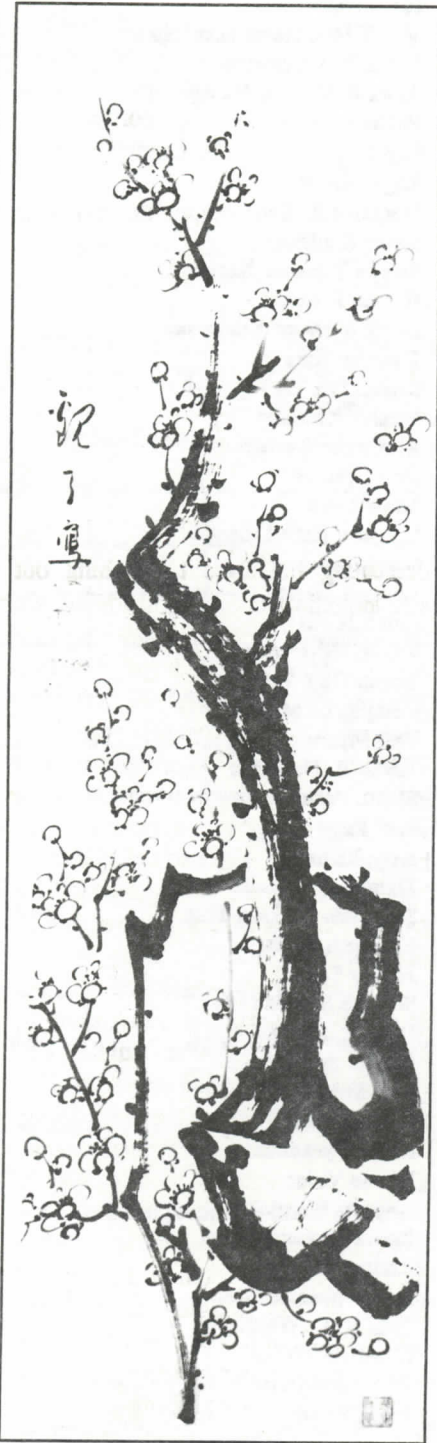
#### DAILY WORK PRACTICE

New York Zendo • Shobo-ji relies on the effort and talent of the Sangha for many projects throughout the building and for help when we plan special events. Work practice does not exist only during sesshin, but is part of our day-to-day practice and commitment. The extra effort of our members is much appreciated by the New York Zendo Staff as there is always something to be done here.

Throughout the winter, Katsuro Anthony McKiernan has appeared like Fuke to de-ice the sidewalks, move furniture, and keep the cookie jar full. Dennis Drew sculpted a new hammer for the Han. Denko John Mortensen fixed our computer and installed a new printer in the office, and Jeff Burger supplied the kitchen with water-saving

is changing. More people are arriving. More people are staying. More want to give and do and add to the monastery itself—all of them touched by a new spirit, strong enough to suggest Spring.

Come and join us and watch the flowers bloom. ■



Blossoming Prunus by Ikeno Kanryo

## DAI BOSATSU ZENDO NEWS

### SPRING KESSEI 1991

The 1991 Spring Kessei began on April 2 with a strong and energized group. Returning students include staff members Junpo Denis Kelly, Donge John Haber, Renji Ellen Darby, Ho-on Christopher Adamo and Seigan Ed Glassing, as well as Chimon Carl Viggiani, Chuya Keith Scofield, Daiyu Daniel Imerti, J. G. Powers, Paul Schenk, Fusaye Maas, and Susanne Geissler. Agetsu Agatha Wydler will join us for her second Kessei. Jiun Eva Tarasewicz and Banzan Jurek Szczepkowski will return in May, and Anju Anne Burnham will join us for the month of April. New Kessei students include Shinzo Sengoku (Shin-san), a friend of Hossan Daiho Hirose, who has come from Japan to train under Eido Roshi until December, John Wujick, Dennis Havel, Karl Scofield, Paolo Osmena, Bob Haduch and George Williams. We also welcome Tesuke, a wonderful and mellow dog who has come to stay for the year.

Zenrin Robert Lewis is currently in Varanasi, India. We hope to include a report on the beginning of his pilgrimage in the next newsletter.

### BUILDING PROJECTS

Several building projects are planned for this year. The wood shop has already been rebuilt, with new partitions, storage and several new power tools which have been generously donated.

By Summer, we hope to have completed the extension of the deck around the Zendo, so that outside kinhin can go from the double doors around the building, re-entering through sliding doors into the kinhin corridor on the lake side.

A donation has also been made to construct a greenhouse so that the monastery can have fresh vegetables

and flowers year-round. We hope to dedicate the building in November.

And lastly, we have begun landscaping a new meditation garden and pool across from the Guest House. A beautiful white marble Buddha has already found its way to the mountain to preside over the waterfall, the pool and plantings.

### WINTER INTERIM

The Monastery reopened on February 15. What is usually a quiet time here has been one of unusual activity. The maple syrup operation, dormant for several years, has been fully revived under the expert and tireless direction of Chuya Keith Scofield, so we have a limited amount of wonderful New York State Grade A Syrup for sale at the monastery this year.

With help from visiting Sangha members, we have completed painting almost all of the public areas of the Zendo interior. Both of these jobs could not have been accomplished without the Sangha's help. Both old and new friends have come to work and practice with us, and the sweet taste of syrup and sparkle of the Zendo walls attest to their work and generosity.

### ORDINATION NEWS

As was announced in the last Newsletter, Spring will see a number of full ordinations at Dai Bosatsu. On April 13, Roko Sherry Chayat will become a Rinzai Buddhist Nun, and June 1st will see Jiun Ewa Tarasewicz and Banzan Jurek Szczepkowski ordained as a Rinzai Nun and Monk. And, on July 6, the last day of Anniversary Sesshin, there will be a double ceremony, with a full ordination ceremony for Chimon Carl Viggiani, and the completion of Donge John Haber's initial one thousand day commitment to the monastery.

DAI BOSATSU ZENDO ANNUAL FUND

We are immensely grateful to the Sangha for the generous response to the 1991 Annual Fund. Along with the pledges and checks, quite a few notes were received which expressed thanks both for being asked to support the Zendo and for its existence. Both old and new friends, from literally every state, and several foreign countries responded. With pledges and donations still coming in, this effort has raised almost \$25,000. To all of you, a deep bow of gratitude.

The list below reflects donations to through March 31, 1991.

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Fred Zafran

## SANGHA TRIP TO HEAR THE DALAI LAMA

On Tuesday, March 26, Eido Roshi and the Dai Bosatsu Sangha took a field trip to Ithaca, New York to hear the Dalai Lama speak at Cornell University. A caravan of vehicles left the mountain in the morning, arriving for lunch, with time to explore Ithaca before the talk.

An estimated 12,000 people came to the talk. The Sangha had wonderful seats, and Roshi was able to exchange greetings with His Holiness when he entered the auditorium. He spoke on overcoming differences through love, compassion and understanding, and all of us were struck by his humility and good humor.

After the talk, the Sangha had a meal at a natural food restaurant, and arrived home at 1:00 AM. It was an inspiring day.

## UPCOMING SESSHINS AND WORKSHOPS AT DAI BOSATSU

Memorial Day Sesshin will be held this year from May 25 through June 1. Anniversary Sesshin will be held from June 29 through July 6. 5-Day Summer Sesshin will be August 4 through 9. All sesshins are \$300, \$275 for current members of New York Zendo. Spring Weekend Sesshin will be held this year from June 14 through 16. The fee is \$160.

Spring Zazen/Yoga Workshop will be held May 3 through 5. This program is an especially fine way for interested beginners to experience our practice. The daily schedule includes Morning Service, Zazen, work practice, and yoga, as well as instruction, talks and question and answer periods. The fee is \$100.

## DIAMOND SUTRA SCREEN

Through a series of Dharma coincidences, Dai Bosatsu Zendo now has a beautiful ten-panel folding screen on which the entire Diamond Sutra is written in beautiful calligraphy. This precious screen, which will be officially dedicated during Holy Days Sesshin, was created for Dai Bosatsu

by a Korean businessman, Mr. Jung Sam Sung. Mr. Sung has never been here, nor has he met Eido Roshi, but he wanted to present Kongo-ji (Diamond Temple) with the Sutra from which the name springs.

Mr. Sung's extraordinary gift is even more astonishing by virtue of the fact that this is his 538th complete copy of the Sutra. He expresses his gratitude for events in his life by copying the Sutra. We are deeply grateful for his generosity and his inspiring practice. We also would like to express our thanks to Mr. Toraji Hase, a dedicated Buddhist, President of Hasetora Carpet Manufacturing Company and a board member of Shogen Junior College. It was he who made the arrangements for this wonderful gift.

## OPEN SPACE

We are very pleased to announce that The Open Center in New York City and Dai Bosatsu Zendo are sponsoring several retreats. There will be two retreats at Dai Bosatsu Zendo, a Zen Meditation Weekend, July 26 through 28 and a Writer's Retreat from August 2 through 4. The Writer's Retreat will be led by Molly Moynahan, a novelist who was a part-time resident of Dai Bosatsu last Kessei. Both Junpo Denis Kelly and Molly will also be doing programs at the Open Center in New York. Junpo's program will be June 7 and 8, with a talk Friday Evening and a day-long workshop on Saturday. For registration and information contact the Open Center at (212) 219 3739.

We would like to also call your attention to several events at the Open Center which will be of interest to Zen students. On June 3, the Vietnamese Zen master, poet and peace activist, Thich Nhat Hanh will be giving a lecture, entitled "Peace is Every Step." In addition to this program, the Open Center will be offering programs in *Kyudo: The Art of Zen Archery*, and a large number of programs to mark the International Year of Tibet. For further information, contact the Open

Center.

The Staff of the Community Health Project will make their third retreat at the Guest House on the weekend of May 10 - 12. This "respite time" is a small gift from Dai Bosatsu to these dedicated and tireless healthcare workers.

The Second HIV+ Meditation Retreat at Dai Bosatsu Zendo will take place on the weekend of September 6 through 8. We will again offer free shiatsu, massage, and yoga classes as well as Zazen and quiet time for the participants.

The greater aim of the Open Space Program, to open our doors to as many people as possible, received a surprise endorsement in the pages of *New York Magazine*. Last July, Jennifer Cecil, a travel writer, came to the Guest House at the end of Kessei. She sat with us, participated in yoga and since she was here for the end of Kessei party, had a rare view of the Dai Bosatsu Sangha. In September, a photographer came and an article appeared in the March 4th issue of *New York* which included the Zendo among a number of other places at which a person traveling alone could find a congenial and interesting atmosphere. There was a large color picture of the Sangha eating in our traditional style.

For those who did not see it, here is an excerpt:

*"On Monday night, the guest house gang was invited to a party, celebrating the completion of the rigorous 100 day Kessei (training session), held twice yearly. Along with an attractive multi-national cast—25 students, four very American monks and Eido Tai Shimano Roshi, the Japanese abbot—we sat cross legged at low wooden tables to have our vegetarian feast.*

*The trainees seemed rather quiet, considering they had just ended a week-long silent retreat. But a festive mood took hold as wine and beer were consumed with the celebratory meal. A party was hardly what I expected when*



**GUEST POLICY**  
at  
**DAI BOSATSU ZENDO**

Guest Student      \$30 / night  
*Guest Students* are expected to fully participate in all aspects of the daily schedule, including all Zazen periods, work practice and class.

Guest                      \$50 / night  
*Guests* at the monastery are expected to join in the silent meals and are welcome but not required to participate in any other scheduled activities. Yoga classes are an additional \$6.00.

Guest House

Single	
	\$65 / night
	390 / week
Double	
	120 / night
	720 / week

*Guest House Guests* normally take their meals at the Guest House. They are invited to join any scheduled activities. Yoga classes are an additional \$6.00.

Fees in all categories include three meals.

*I booked three days at the Zendo, but the gaiety continued at the guest house well after I had climbed the stairs to bed.*

*Next morning there was chanting and zazen (meditation) at the Zendo as usual, beginning at 5:30 A.M. I heard the gong's somber call at five, but opted for the 12:30-to-1 P.M. and 6:30-to-7:15 sessions which were shorter and easier on the knees...*

*The religious practice is exacting, but the atmosphere is relaxed and occasionally amusing.*

There have also been several other

articles about the Zendo this Winter. We are included in the *New York Naturally* catalogue, and there was a description in an article about retreats in *Self Magazine*.

Since the Guest House has become the center of the Open Space Program, it is often filled by the visiting groups, and is not always available for those who wish to stay there. To respond to that need, we have a new category for Monastery Guests. This has proved to be an excellent introduction to our practice and many who have initially come as Guests have returned as full participants in our practice.

**ZEN HIKE**

The Second Annual Zen Hike will be held from Friday, October 4 through Sunday, October 6, 1991, at the peak of the Autumn leaves season in the Catskills. Plan to join us for Zazen, a full day of silent, meditative hiking on Saturday, and a morning hike on Sunday Morning. The fee for the weekend will be \$100, and transportation will be available from New York City and back. Watch for further details. ■

## Grassroots Zen

During Winter Interim, Eido Roshi was at several centers around the country. He gave a program at Cleveland Buddhist Temple on December 21 and 22 and was at Kashin Zendo for all-day sitting with Dokusan, January 19 and 20. On February 25, on his way home from Japan, Eido Roshi was the special guest at Dharma Day at the Deer Run Zendo in Corte Madera, California. The event was by invitation only, and 50 people, everyone who had been invited, crowded Godo Gordon Johnson's livingroom Zendo for two and one half hours of Zazen and a Dharma Talk by Roshi, followed by tea and snacks. It was a landmark date in the growth of the San Francisco Area Rinzaï Sangha.

On March 28, Roshi and Aiho traveled to dine with thirteen members

of Ginzan Sangha in Reno, Nevada. Many thanks for the generosity and hospitality of Godo Gordon Johnson and John and Grace Burden.

Additions to the Grassroots Zen list are:

PHILADELPHIA, PENNSYLVANIA - **ZEN CENTER OF PHILADELPHIA** - 214 Monroe Street, Philadelphia, Pa 19147 - Genro Lee Milton directs a full schedule of activities including regular sittings Monday through Thursday - mornings from 5:30 - 7:00 AM and evenings from 6:30 - 9:00 PM. Beginners Night is Wednesday Evening. The Center also offers a full schedule of weekend workshops, weekend sesshins, and four seven-day sesshins yearly. For information call Genro at (215) 625 2601.

BALTIMORE, MARYLAND - **ZEN MEDITATION SOCIETY**  
Joshin Marcie Ziese has begun a group which now has scheduled sittings on Thursday evenings from 6:00 - 8:10PM. Plans are underway for a beginners group as well. For information call or write Joshin at: 9703 Tulsemere Road, Randallstown, Maryland 21133 - (301) 521 2013.

NEW HAVEN, CONNECTICUT - **MONDAY NIGHT SITTING GROUP** meets at the New Haven Zen Center on Monday evenings from 5:30 - 7:00 PM. For information contact Hogen John Sweeney at (203) 488 9752.

In our last report we printed a mistaken address for the **ZEN MEDITATION IN RIDGEWOOD**. The correct address is: 113 Cottage Place, Ridgewood, N.J. Muin Bernard Spitz reports that as many as 18 persons are attending each Monday. For information, call Muin at (201) 652 0313. ■

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THE NEWSLETTER  
THE ZEN STUDIES SOCIETY  
Editor  
Donge John Haber  
Design and Layout  
Seigan Ed Glassing

THE ZEN STUDIES SOCIETY PRESS  
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by  
**EIDO TAI SHIMANO ROSHI**

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HCR 1 Box 171  
Livingston Manor, NY 12758  
Telephone (914) 439 4566 Fax (914) 439 3119