



Eido T. Shimano Roshi, Abbot

Autumn 1991

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

## The Ancient Buddha and the Pillar: Teisho by EIDO ROSHI

HEKIGANROKU, Case 83  
MAIN SUBJECT

*Ummon spoke to his disciples and said, "The ancient Buddha communes with the pillar. What level of spiritual activity would that be?" And he himself gave the answer for them, saying, "Clouds gather over the southern hill, rain falls on the northern mountain."*

### SETCHO'S VERSE

*Rain on the northern mountain,  
clouds over the southern hill:*

*Four sevens and two threes, I see  
them face to face!*

*In Korea they assemble in the  
lecture hall,*

*In China they have not beaten the  
drum or rung the bell.*

*Joy in the midst of pain, pain in  
the midst of joy;*

*Who dares to say, "Gold is the  
same as soil?"*

I have done sesshin so many times and I have quoted The Song of Zazen innumerable times, especially,

*As for Zazen Practice in the Mahayana, we have no words to praise it fully.*

Some of you may be suffering with pain and are not enjoying sesshin, but



do not assume that everybody is suffering and resisting. As a matter of fact, quite a few of us are enjoying the subtlety and profundity of this great practice called Zazen. Today's koan has something to do with the ancient Buddha merging, or communing with a pillar. "Merge," "commune," "intermingle": these are key words for

the koan as well as for Zazen practice.

Instead of using what Ummon said, I can perhaps use more comprehensible words. Ummon said to his monks, "Ultimate Reality and your selfish self merge. They commune, they intermingle with each other." Or, I can say, "The selfish Dharma Student and selfless Mu harmoniously

cooperate with one another and infuse each other." This may sound a little unrealistic to some of you, but let me give you an example. Someone came to see me and said that he had fantastic Zazen last night. Three sittings went: Pow! Pow! Pow! As short as that! Pow! One sitting. Pow! Another sitting. Pow! Another.

And almost all of us know that this is not an exaggeration. This happens when the selfish egocentric being such as ourselves and Ultimate Reality, or Mu, harmoniously cooperate, and there is no resistance or greed from the egocentric self. "I want to be enlightened!" "I WANT!" —when there is no laziness, no resistance —"I want to go home! I want to go home! Tomorrow definitely!"

When greed, resistance, questioning and all reservations are set aside and each inhalation and exhalation is just Mu, then, the pillar, that is the selfish individual and the ancient Buddha, that is the selfless Mu, merge. When they are merged, time and the concept of time disappear, so sitting goes: Pow! Pow! Pow!

Again, let me repeat what I always say,

"If you give yourself to the Dharma, the Dharma will give itself to you."

This means, if you can let go of greed and resistance, and just be, selfless as Mu, then it is easy to merge. But we have strong egos, and it is difficult to let go. So the key secret, an open secret for Zazen practice is unconditional Mu practice. It may take a long time to understand this term, "unconditional," but it is literally unconditional, without any conditions, without any reservations.

Another individual came and said, "After all these years, at last I realized that everything is a dream." It is almost breathtaking to hear this statement —that everything is a dream. And I know that this person was not quoting, but that this statement came from the bottom of the heart. And this happens when we sit without

conditions.

Let me say a few more words about Mu practice. It takes a long time for most of us to accept this Mu koan. (*A monk asked Joshu, "Has a dog Buddha nature or not?" Joshu replied, "Mu." What is this Mu? - Mumonkan, Case One*) We modern people need to have some intellectual understanding first. Unless we think that it makes sense, or that it is worth while to try, unless we are sure something works and it is guaranteed, we will not take an action. And yet, Mu refuses all these kinds of contracts and conditions.

At O-Bon, the traditional memorial ceremony held each August, for the past few years we have been reading a poem by the Japanese poet, Tatsuji Miyoshi. Its title in Japanese is

*Wagana o Yobite Tamaware*

I have tried my best, but the only translation that I can come up with is "Please Call My Name." This is not incorrect, but it is not really exact. Anyway, in O-Bon, the deceased spirits ask us, remind us, to remember them. So, "Please call my name!" And I was thinking that Mu, too, is asking, "Please call my name!" "PLEASE call my name!"

The egocentric, corporeal body, and the selfless, original true nature live together and cannot divorce —and never married actually. From the beginningless beginning, even "prior to heaven and earth," all the way to the endless end, when this world completely disappears, they were, are, and will be, together.

"Please call my name," Mu is asking us. "Call my name," which is Mu. "Please call my name!" Your True Name! Mu! And repeat it breath after breath, as if your most intimate friend, or your son or daughter asked, "Mommy, please call my name!" And of course, the mother will immediately call out,

"Dear!" "Sweetheart!"

But for some reason, for our own True Self, for Mu, we do not respond. And so we are separated —not divorced —separated.

Perhaps this resistance to Mu comes because I give you this koan to work on. It is still perceived as some kind of intellectual exercise, and this is perhaps one reason why we do not respond as if we are desperate. But when we confront something —the best thing to confront is death —then we become desperate. And when we become desperate, we call the name, "Muuuu!" Then, we are not concerned with being enlightened, but we just call, Mu! Muu! Muuu! as if we are trying to reach our son or daughter. "Namu Amida Butsu!" "God!" What's the difference between all the religious prayers or chants? "MUUUU!" "Namu Amida Butsu!" "Nam yo ho rengo kyo, Nam yo ho rengo kyo!" What's the difference between "Nam Yo ho rengo kyo" and "My God, my God, why have you forsaken me?" What's the difference between "My God! My God!" and "Muuuuuuu!"

So Ummon Bunen Zenji spoke to his disciples and said,

*The Ancient Buddha and the pillar merge. What level of spiritual activity would that be?*

Tree and wind are merging, are communing. Mu and we are communing. Subject and object are communing. [Scroll hits the wall] That sound is the sound of the communing of the wind and the scroll. When the Sutra Leader strikes the gong, and does it single mindedly, without any defilement, it creates a beautiful sound, and we are all "communed" by the sound. The same is true of the Hoku drum, the big gong, the clappers, the food —everything is merging. What level of spiritual activity would that be?

Before World War II, Gempo Roshi tried to convince the government to stop the useless war, and so he was considered a very bad Japanese by many people. One day, a military man with a big sword came to Ryutaku-ji.

"Are you Gempo?"

"Yes."

"I understand that you think that Japan will lose the war."

"Yes."

"You are the worst enemy of Japan, so, I've come to kill you!"  
And he drew his sword.

And Gempo Roshi said,

"Go ahead. I've never tasted death, so please don't do it right away, but do it *g r a d u a l l y*, so that I can appreciate each process, the pain and fear and the going from so-called life to death." And he presented his neck.

"I really want to enjoy this unusual experience."

And hearing this statement, the military man was shocked. His hand started to shake, and he couldn't do it. He bowed and left!

The story of what Gempo Roshi did had a great impact on many people. I am one of them. Another is a man named Seigen Tanaka. Before the war he was an extreme leftist, a communist. Communism was prohibited, so the police pursued him all over Japan. Finally, one day they cornered him in a tunnel, and there was no way out. And just as the police came from both sides and Mr. Tanaka was going to shoot at them, his mother appeared to him. It turned out later that it was exactly at that moment that she had committed suicide, saying that her son was disturbing society, and she was terribly sorry, and there was no way to apologize. So she killed herself. Maybe it was a hallucination, but it was "merge," and seeing his mother, Mr. Tanaka threw the pistol away. He didn't kill any police. He didn't kill himself, and he was captured and sent to prison. And there he made a hundred and eighty degree change from left to right, and eventually became a student of Gempo Roshi's and sat at Ryutaku-ji.

Before I finish this story, there is another: about Mr. Tanaka and Gempo that is about our practice.

While he was at Ryutaku-ji, Mr. Tanaka was asked to be assistant cook. One day, Gempo Roshi came down to the kitchen.

"Hi, Mr. Tanaka, how are you doing?"

"I'm fine."

And Gempo Roshi asked,

"Why are you doing this?"

"Well, I'm doing this for all monks and all sentient beings."

Roshi didn't say anything, and left.

A few days later, he came down from his quarters and asked,

"How are you today, Mr. Tanaka?"

"I'm fine, thank you, Roshi."

"Is cooking getting better?"

"Yes, thank you."

"Why are you doing this?"

"For monks and all sentient beings."

And Roshi didn't say anything.

A few more days passed.

"How are you today, Mr. Tanaka?"

"I'm fine, thank you Roshi."

"Why are you here?"

"I'm cooking for the monks and all sentient beings."

"Shut up!!! You are doing this for YOURSELF!"

We are doing this for ourselves!  
We say,

*However innumerable all beings are, I vow to save them all.*

Beautiful. But in The Diamond Sutra, it says again and again that if a Bodhisattva declares that he is practicing for all sentient beings, he's wrong. In a relative sense there is such a thing, but in an absolute sense, there is no sentient being apart from YOU! If you think that you are doing this for all sentient beings, you can make all kinds of excuses.

We say, "Today, I'm sick. Therefore, I won't practice for all sentient beings. I'll rest for myself." Why not start from the very beginning with,

"I am doing Zazen for myself!"

—which is true. And whether this is interpreted as egotism or non-egotism is up to each of us. If we have clear insight, the language dilemma is easily overcome.

"Shut up, Mr. Tanaka, You are doing this for yourself!"

And Mr. Tanaka stayed at Ryutaku-ji and the event with the military man and Gempo Roshi took

place during that time.

After the war ended, in about 1958, Mr. Tanaka was walking in Tokyo. A young man who felt betrayed by Tanaka's change of political views planned to assassinate him, and thrust a big knife into his hara. And at that moment, Mr. Tanaka thought of what Gempo Roshi had said when his life was threatened. So, when the knife entered his hara, he said, "Do it slowly!" and because he completely gave himself to the experience, this somehow saved his life. He is still alive, and just before Dai Bosatsu Zendo was opened, he visited.

So, the appearance of his mother in the tunnel, and this memory of Gempo —what level of spiritual activity might THAT be? Some people may call it psychic, some people may call it hallucination, but it is more than that. *Nen*, our intense thought, somehow manifests beyond time and space.

But what Ummon is talking about, is even more profound than that.

We ARE communing, we are connected, from the very beginning. It is not trying to negotiate, approaching each other, getting together for a while. It's not like that. These are our bumpkin ideas —approach, negotiate, agree, date, get together, experiment, and if it doesn't work, well... But, in this spiritual level, "prior to heaven and earth," prior to the big-bang, we cannot be otherwise than IT. It is not they. It is not two together. It is ONE. This is why we can say the microphone is Mu, the wind is Mu, you are Mu, and it cannot be otherwise.

So Ummon asks,

*What level of spiritual activity can that be?*

And he himself gives the answer, as he did on another occasion when he said

*Everyday is a good day.*

One day, Ummon said to his monks,

*I do not ask you anything about before the fifteenth of the month, but tell me something about after the*

fifteenth.

The fifteenth of the month in the lunar calendar is the full moon, which implies deep insight. So Ummon is saying, "I do not ask you anything about before you were enlightened, but tell me something about after your self-realization!"

No student could say anything, so Ummon said,

*Every day is a good day.*

If, on the other hand, one of the monks had stood up and said,

"Hi, Master Ummon, I think..." perhaps this would not have been recorded. So we have to appreciate these either intimidated or unenlightened students together with Ummon's saying.

Today, he says,

*Clouds gather over the southern hills, rain falls on the northern mountain.*

Rationally, this doesn't make any sense. It's like saying when Jack drinks, Bob gets drunk.

Setcho's verse says,

*Four sevens and two threes.* Four sevens is twenty-eight. There were twenty-eight patriarchs in India. From Shakyamuni to Bodhidharma (the first Chinese patriarch) twenty-eight, and from Bodhidharma to Nampo Shomyo (the first Japanese patriarch), again twenty-eight, and from Nampo Shomyo to Soen Roshi is twenty-seven, so I'll be twenty-eight. I don't know why this Dharma mechanism works, but twenty-eight is the limit for Zen to dwell in one nation. That's long enough. And then it moves someplace else. Zen has a Gypsy spirit.

And "two threes", two times three is six—from Bodhidharma to the sixth patriarch, Eno Daikan Zenji. So twenty-eight patriarchs in India, and six in China.

*I see them face to face.*

Don't take this as exaggeration. Face to face!

*In Korea, they assemble in the Dharma Hall.*

*In China, they have not beaten the drum or rung the bell.*

Wonderful?

*Joy in the midst of pain. Pain in the midst of joy.*

You know this.

*Who dares to say gold is the same as soil?*

They are different. The ancient Buddha and the pillar are different. Different, and yet the same, and yet different, and yet the same. Mu and you are different, and yet same, identical, and yet different, and yet same. "WHICH is it?" an impatient one may ask. And I have to repeat: Different, yet same. Same, yet different. It doesn't make any sense. OK. Different yet same, same yet different. This makes perfect sense—universal sense, not modern, European rational sense—Dharma sense!

In the Dharma realm, we are communing, endlessly communing. And we are saved, we are unified, right here, right now! No need to wait for death, no need to go to heaven, IF we see that we are already merged—together.

*This very place is the Lotus Land of purity,*

*This very body is the body of Ultimate Reality.*

And this is what I have been saying, again and again, and again. Thirty years in America and I've said nothing else but THIS. Sometimes from this direction, sometimes from that, but always saying the same thing. And ten years from now I'll sit down and say nothing and get off the platform.

So, it takes some time to settle into sesshin. The first day is a little uneasy, the second day is easier, the third day is easier, and when we did the ten-day sesshin, on the tenth day, I was like...ah, wait and see! Golden Wind 1992, we will have a ten day sesshin. Until then, let's march on!

*Along this way goes No One*

*This autumn evening.*

Bassho

## ZEN STUDIES SOCIETY NEWS

After the close of the Spring Kessei at Dai Bosatsu Zendo, Eido Roshi conducted a five-day sesshin in Boulder, Colorado from July 10 through 16. Over 40 participants from the West Coast made this a very deep and powerful sesshin.

From August 26 through 31, Roshi conducted sesshin at the *Zenhoff*, in Germany for about thirty European sangha members from ten different nations. He then visited Berlin for two days.

### INDIAN PILGRIMAGE

There are still a few places open for the once-in-a-lifetime **Pilgrimage to India** from January 3 through 24, 1992. For details, contact Renji.

At the end of the Pilgrimage, Roshi will join a group from Yakushi-ji Temple in Japan, led by Rev. Koin Takada. They will attend a ceremony in Imparl, India to commemorate a World War II battle there on the Burmese border.

Roshi will then travel to Japan where he will spend most of the month of February teaching for the third consecutive year at Shogen Junior College in Gifu. He will return to the United States late in the month.

### ORDINATION NEWS

After having spent three years as a resident at Dai Bosatsu Zendo, Seigan Edwin Glassing became a Rinzaï Zen Buddhist Monk on September 28, 1991 at the close of Golden Wind Sesshin. Seigan first came to Dai Bosatsu Zendo for the ten-day Golden Wind Sesshin in 1988. His ordination therefore marks the unofficial completion of his first one thousand days, the traditional commitment made at the time of ordination.

## The Road to Shobo-ji: Part Two 1966-67

by AIHO YASUKO SHIMANO

1966 to 1967 was a period of Dharma quickening just before the birth of New York Zendo • Shobo-ji. Dharma events which began in this period would eventually be fully revealed a quarter of a century later in ways I could not have imagined at the time.

JANUARY 1, 1966

About twenty people celebrated our first New Year's party with zazen, chanting, and food which everyone brought. I cooked "kuromame" (black beans), and I still clearly remember that Chigetsu Ruth Lilienthal liked it very much. New Year's Eve 1992 will be Shobo-ji's 26th Anniversary.

JANUARY 3, 1966

Yasutani Roshi was so kind in trying to teach me Zen, which was new to me at that time. On the morning of January 3, he gave a teisho to Tai-san, as Roshi was called then, and myself, only the two of us! Yasutani Roshi wore the traditional kesa, and spoke as if 100 people were there. I was stunned and couldn't enjoy it at all. I didn't know the Chinese teisho text. It was five o'clock in the morning. It was all so strange, and I was distracted by thoughts of what to serve for breakfast. But mainly, I was still very jet-lagged from having just arrived from Japan.

JANUARY 8, 1966

Yasutani Roshi's birthday party was held at the Saito Restaurant on West 53rd Street. This was another wave in the Dharma movement. The restaurant was owned by Madame Moto Saito, and although we did not meet her on that day, a Dharma tie was created: it was Madame Saito who presented the gorgeous *kesa* and *mo-su* to Eido Roshi at his Recognition Ceremony led by Soen Roshi on September 15, 1972. The meal gong

at New York Zendo and the White-robed Kannon statue on the right of Dai Bosatsu Zendo's main entrance are also Madame Saito's offerings. So her encouragement continues year after year, even though she passed away three years ago.

JANUARY 16, 1966

Dr. Paul Weisz, the husband of Lotte Weisz, suddenly passed away from a heart attack. Lotte and Paul had taken care of Roshi from the time he came to New York. Paul had a warm, beautiful smile, and he was always gently saying to Lotte, "Yes, Master. Yes, Master." A few weeks after Paul passed away, we received a visit from Mr. and Mrs. Chester Carlson at the apartment zendo. I can still see Mrs. Carlson in a soft, flowing orange dress, like a heavenly lady.

About a month after I came to New York, I was feeling very alone. Unable to speak English well enough, the telephone was especially difficult. In those days, there were very few Japanese things in New York. Food and clothes were so different and Roshi was busy all the time. Our apartment was the zendo, and therefore

we had no privacy. So I started to think that I had to do something about the situation; otherwise I couldn't be of any help to my husband's lifework in America. We needed privacy, but we couldn't afford it. So, I worked full-time at the Nippon Club doing office work and on Saturdays, I taught a children's class.

Every Sunday afternoon, we took a walk to find an apartment. One day, we found a very good one on Riverside Drive. We liked it and asked about the rent. The landlady said, "\$285." We were shocked: "What?! \$285?" to which she replied, somewhat contemptuously, "This is Riverside Drive!" I shall never forget that.

Whenever we saw a nice building, Roshi would say, "Oh, this is a good size for a zendo," while I looked only at the "vacancy" signs. Finally, on April 1, 1966, we moved to 230 Riverside Drive. I was so happy. The rent was \$145.

JULY 1966

Roshi went to California for sesshin with Yasutani Roshi. On the way back, he stopped at Gumps Department Store in San Francisco. There, he found a big Japanese temple gong made about 550 years ago. It cost \$1000. Roshi had only \$250 in his monk's bag, but after struggling and struggling for three days, he



Aiho Shimano with Mrs. Shubin Tanahashi

# Breaking the Addiction

by JUNPO DENIS KELLY

It has long been a dream of mine that Dai Bosatsu Zendo would develop some sort of a program or programs which would embody compassionate action and which would reach out into the mainstream of American society. And, as if by itself, this is beginning to happen. About two years ago, I received a call from a drug addict named Keith Scofield and growing from that conversation and a number of other Dharma coincidences, Dai Bosatsu Zendo is beginning the development of a drug rehabilitation practice.

Zen training as drug rehabilitation? What could be better rehabilitative training than an extended stay at Dai Bosatsu? During a six-month stay one meditates four to five hours a day and participates in at least three seven-day sesshins. One studies and practices Buddhist philosophy, trains and purifies the body through Yoga and vegetarian food, and is supported by a community of like-minded seekers, each in the process of personal realization and transformation.

If we strip away the more exotic aspects of our life here, we see that on one level, we are participating in a precise and proven life rehabilitation training. We are all here to accomplish the same objective: to break our habitual addictions to the bondage of egocentric attachments. Heroin is just another on the endless list, along with alcohol, sex, work, cigarettes, money, relationships and religion.

On a profound level, we are here to realize our true nature, far beyond the day-to-day world of ego and addiction and greed, but for most of us, the process must begin with coming to consciousness about our daily lives.

Zen training brings about two

essential changes toward the breaking of any addiction: the strengthening of will and the heightening of awareness. Through the concentration and mindfulness training of Zazen and daily practice, and the physical purification of Yoga, stronger personal integrity and character are developed. Buddhist philosophy introduces a new perspective on the mind and its behavior, and that new view, joined with this new found will (Joriki - Zazen or samadhi energy) and awareness (Prajna - wisdom), create a new personal environment in which real and lasting change is possible.

This is not easy. It requires deep and true commitment to change. As Eido Roshi says in the teisho which opens this issue, it requires true desperation to break through. But it is possible, and it does work. We have seen it, watching Keith gradually transform into Chuya, from addict to Dharma student.

And so we have been talking of establishing an addiction related program for some time. And just when it seemed that we were ready to begin to explore the possibility in a more concrete way, Jay Morris, a professional addictions counselor and Zen student came for a weekend visit to the monastery. Jay decided to join us for the Fall Kessei, and perhaps beyond. With Jay's expertise and Chuya's experience, which he will begin to share with addicts in prisons and rehabilitation facilities this fall, we hope to develop this program as soon as possible.

As we now foresee the program, it will be a follow-up program only and have nothing to do with detoxification. It will necessarily be a small program, but it is a real beginning, and I feel certain that with its establishment, Dai Bosatsu Zendo will enter a new era of increasing impact on American society, which will grow as people like Chuya break through and share their experience of this remarkable path with the world.

## SEARCHING for the TRUTH

by Chuya Keith Scofield

[Chuya has been at Dai Bosatsu for twenty-one months and many of you know some of his story. In conjunction with the announcement of the drug rehabilitation program, we are pleased to include this article.

His Dharma name, *Chu ya*, which he received at the Jukai Ceremony in November 1990, means "This is it!"

*My story is not a pleasant one; it is neither sweet nor harmonious, as invented stories are; it has the taste of nonsense and chaos, of madness and dreams—like the lives of all men who stop deceiving themselves.*

*Hermann Hesse*

I was raised as a Catholic in an alcoholic dysfunctional family. I always felt dissatisfaction with Christianity. Looking for direct experience of God, I felt I needed more.

Through my life-long search, I hung on to the words of Jesus,

*You will know the truth and the truth will set you free. (John 8:32)*

And so I tried to find that truth. Confused by the emotional turbulence of my family life, I turned increasingly to drugs for relief, and at the same time, continued my spiritual search. I searched the Bible, the Bhagavad Gita, and the Koran. I looked into numerous New Age occult disciplines and made several trips to the Hare Krishna Temple.

Along with this spiritual search was my ever deepening reliance on drugs—at the age of thirteen, marijuana, at fifteen, LSD. I spent my sixteenth year in jail on a drug charge. At eighteen I began using cocaine, at twenty-five, heroin. I spent days poring over different religious texts, and hundreds of drug-binging nights in cheap hotels and back alleys, often covered in blood, screaming out to God to help me stop doing this to myself.

At nineteen, I married a woman who tried unsuccessfully to keep me on a healthy track. The marriage fell

apart due to my extreme cocaine use, at which point I turned to heroin. After several months of heroin addiction, I began to seriously contemplate suicide. One night, I wrote a suicide note and went into the bedroom to get my pistol. It wasn't there, stolen the night before by some associates I had been "partying" with.

I ended up in jail again at twenty-nine for heroin possession. Once again, I turned to the only pacifier possible: my spiritual search. I brought a stack of books with me to jail, one of which was The Way of Zen by Alan Watts. While reading this book, I thought, "This is it!" —a way of self-realization I had been searching for all my life.

After I served four and one half months, I was given two weeks to come up with an alternative to the conventional drug rehabilitation program which I had turned down. I just couldn't deal with another rehab. I had been through five already, with three years in various twelve-step programs. While reading Zen Mind, Beginner's Mind, I read about Tassajara on the West Coast, and it dawned on me that a Zen monastery would be the ideal place for me to try to transform my life. I called, and was referred to several East Coast centers, and ended up with the name, Junpo

Denis Kelly.

Junpo and I had a telephone interview from my moldy, cockroach infested jail cell on a collect only phone. After twenty minutes, he ended by saying, "Come home as soon as you can." Through his and my family's efforts, Judge James Chamblin accepted the plan and I was officially paroled to the zendo. One and one half months later, on December 9th, 1989, I arrived with high hopes and strong faith that with help and support, I would be able to make a permanent change in my life.

Having only done Zazen in my jail cell for at most twenty minutes, the sudden increase to three or four hours a day, fifty minutes at a time was extremely painful and at first seemed boring and pointless. As the months went by, watching my mind and counting my breaths, I began to notice a very subtle slowing down taking place. The frenzied state of wanting to be constantly entertained or needing to be in constant motion was beginning to give way to an occasional deep serenity and tranquility which I had never known. This began to happen more frequently during Zazen, and sometimes it carried me through the trials of my days, and I began to appreciate this process more and more.

Often I would find myself sitting

down for evening Zazen with my mind full of anger and frustration at individuals or circumstances in community life, but by the closing chanting I would find a sense of quiet and peace.

Change has been slow, painful and difficult. It is still hard to keep myself on the positive, healing path when "obstacles" appear and my whole habitual being responds with, "Fuck it, give me dope!" After more than a year and half here, the old tapes appear less often, but they still play. And now I take note, and try to turn them off gently.

Dai Bosatsu has been a great opportunity for me to realize that I, alone, am responsible for my life. There's no one to blame, and no one but myself is responsible for whatever situation I'm in. Of course I still catch myself trying to point the finger, and this has been my main practice: to be completely honest with myself and be increasingly aware of the old patterns of my behavior.

I am eternally grateful to Eido Roshi and Junpo for their guidance and help. Having been at Dai Bosatsu Zendo for twenty-one months, I am aware that this is not the end, but at last I have found the truth and, so far, the truth has set me free. ■

## DAI BOSATSU ZENDO NEWS

### FALL KESSEI

Fall Kessei 1991 opened officially on September 9 with nineteen full-time students. Returning students are: Junpo Denis Kelly, Donge John Haber, Renji Ellen Darby, Chimon Carl Viggiani, Seigan Ed Glassing, Shinsan Shinzo Sengoku, Ho-on Christopher Adamo, Fusaye Maas, Susanne Geissler, J.G. Powers, Bob Haduch and George Williams. We welcome Linda Baylor, Jay Morris, Salvatore Chirai, Steven Nelson, Norei

Maruyama and Gerhilt Schweiger, and we welcome back Myoshin Lorette Zirker for her second Kessei.

We will also welcome David Stickford, Arthur Adamantides, Eric Laurila, Laurence Rosania, and Joshua Lichtenstein who will join us for at least one month of Kessei.

A highlight of the first week was the visit of Essan Shoei Nakai and Hossan Daiho Hirose who visited for two days with two other Japanese monks.

### SUMMER 1991

A deep and clear Anniversary Sesshin ended on July 6th with the ordination of Chimon Keido Carl Viggiani and the Thousand Day Acknowledgment Ceremony for Donge John Haber. A wind trio concert with champagne and cider as refreshments was given as thanks to Eido Roshi and the sangha for their effort and practice. Among the participants for the seven-day sesshin was Munday Williams, the fourteen year-old daughter of resident George Williams. Munday returned in August to spend a week at the Zendo.

The shorter, but intense third annual Five-Day Summer Sesshin was especially noteworthy for having sixteen first-time participants.

O-Bon 1991 was a beautiful night, with a moving ceremony in the Dharma Hall and Zendo and the lantern floating ceremony on a clear and windy night. As always, we are grateful to Rev. Koshin Ogui of the Cleveland Buddhist Temple for his participation, and special thanks also to our "guest tenzo," Mr. Koichi Sugimoto and all who helped him create such beautiful food.

#### UPCOMING EVENTS

##### DAI BOSATSU ZENDO FALL 1991 PROGRAMS

September 21 - 28  
Golden Wind Sesshin

October 26 - November 2  
Harvest Sesshin

November 30 - December 8  
Rohatsu Sesshin

October 11 - 13  
Zazen/Yoga Workshop

November 8 - 11  
Pottery Workshop  
with Anju Anne Burnham

November 15 - 17  
Zazen/Yoga Workshop

The fee for sesshin is \$300 (\$275 for New York Zendo members). Other Dai Bosatsu Zendo programs are \$100 (\$75 for New York Zendo members). For sesshin and all Dai Bosatsu Zendo programs, we offer round-trip service from and to New York Zendo for \$40. Call for more details.

The tentative 1992 schedule can be found in this issue. Of special interest is the fact that we plan to add two Five-Day Sesshins, one in February and one in March. These sesshins will be especially geared toward beginning

Zen students and may include more instruction and a slightly altered schedule. Also planned are several three-day Rinzai Zen Weekends which will include a full day of the normal daily schedule and one day of sesshin schedule with teisho or Dharma talk. More details will be in the winter 1992 issue.

#### HIV+ WEEKEND

On the weekend of September 6, 7 and 8 we hosted our second HIV+ Healing and Meditation Retreat. 37 men and women attended. The program included Zazen instruction, morning, afternoon and evening Zazen, yoga classes, individual and group body-work, a Healing Circle, and lots of quiet time. It was a powerful weekend for us all, and we plan to offer more in the next year.

We are especially grateful to the shiatsu and massage practitioners who donated their time and energy to the weekend. A deep bow of gratitude to Ranjani Marielén Cobo, Judit Child, Judy Ernst, Lynn Henry, Judith Irwin, Carol Lindsay, Judith Molis, and Kuraku Clark Strand for their healing touch and loving concern.

#### OPEN SPACE

A front page article on "spiritual vacations" in the July 17 issue of The New York Times had two photos and several paragraphs about personal retreats at Dai Bosatsu Zendo, among other monasteries. In contrast with the other monasteries and convents in the article, Dai Bosatsu sounded very austere, but we have had a number of reservations as a result. And Dai Bosatsu Zendo is among the retreat centers mentioned and pictured in a new book, Sanctuaries, by Jack and Marsha Kelly, which is a directory or retreats throughout the northeast.

The Open Center programs at Dai Bosatsu Zendo were a great success. The Zen Weekend was very well attended and Molly Moynahan's Writing in Paradise writers' retreat the first week of August was completely full. A second writers'

retreat will be held October 11 through 13.

This autumn The Open Space will also be welcoming several new groups.

October 4 - 13  
Reiki Workshop  
with Fokke Brink  
Information: Lori  
(503) 484 4000

October 11 - 13  
Writing in Paradise  
Information: Open Center  
(212) 219 3739

October 18 - 20  
Yoga in the Mountains  
Information: Judy or Diana  
(718) 833 8679

November 8 - 11  
Yoga for Couples  
Information: Patricia or Jim  
(207) 236 3092

November 15 - 17  
AA Retreat  
Information: Chris  
(718) 237 6036

#### GATE HOUSE CHANGES

After many years of loyal and steadfast service to the zendo, Jim Wolcott and his family are moving on. All of us who have ever been caught in the snow without lights and power in the middle of the night, in the summer without water, or in the innumerable day-to-day crises of zendo life and maintenance, thank him for his effort, service and smiling presence. We wish him and Sheila, Jim Jr., Jeremy, Jeff and Jill a wonderful new life.

#### BEGGING BOWL

Traditionally Zen monks have gone several times a week into their communities with their begging bowls. This practice, called takuhatsu in Japanese, is described in the Diamond Sutra as giving the men and women in



the community a chance to practice charity.

Dai Bosatsu Zendo is always in need of some new equipment or help with technical problems, and since it is possible that some of you may have or have access to some of what we need, we are beginning a "by-mail takuhatsu."

One of the items which the zendo needs is a new, high-quality reel-to-reel tape recorder and microphone to more adequately preserve Eido Roshi's teishos. Please check with Ho-on Christopher Adamo about specifics. Any help that you can give us in locating one, or suggestions for better recording, will be most appreciated.

Also the ever expanding office needs an office quality typewriter. If you have, or know of one in good condition which could be donated to

the monastery, please let us know.

#### WORK STUDY

As our community grows and demands on the buildings increase, we need skilled help with the maintenance. There are limited work study funds available for carpenters, mechanics, plumbers and other skilled craftspersons. If you have such skills and can commit to living and practicing at the Zendo for at least one year, please contact Junpo.



Drawing by Seiko Susan Morningstar

We would like to thank all of you who responded so generously to the request for donations to support the Zen Studies Society Newsletter. The response has been most gratifying.

Your continued support will make it possible to keep bringing you the Newsletter. We suggest a donation of \$10, but any amount will be most appreciated.

Please send donations to:  
THE NEWSLETTER  
Dai Bosatsu Zendo  
HCR 1 Box 171  
Livingston Manor, NY 12758

## THE ZEN STUDIES SOCIETY

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

### 1992 TENTATIVE SCHEDULE

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223 East 67th Street  
New York, NY 10021  
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Fax - (212) 628 6968

Dai Bosatsu Zendo • Kongo-ji  
HCR 1 Box 171  
Livingston Manor, NY 12758  
Telephone - (914) 439 4566  
Fax - (914) 439 3119

Dec. 31 Kanzeon New Year's Service  
Jan. 10 Spring Training Period Begins  
Jan 25 All Day Sitting (9 to 5)  
Feb 15 Nirvana All Day Sitting (9 to 5)  
Mar 13-15 Yasutani/Soen Roshi Sesshin  
May 1-3 Nyogen/Gempo Roshi Sesshin  
June 20 All Day Sitting (9 to 5)  
July 18 Segaki Evening  
July 22 Training Period Ends

Sept. 2 Fall Training Period Begins  
Sept. 18-20 Anniversary Sesshin  
Oct. 30-Nov. 1 Soen Shaku Sesshin  
Dec. 5 New York Zendo Rohatsu Night  
Dec. 10 Fall Training Period Ends  
Dec. 12,13 Zen Art Sale

Feb. 7-12 Five-Day Sesshin  
Mar. 6-11 Five-Day Sesshin  
Apr. 1 Spring Kessei Begins  
Apr. 4-11 Holy Days Sesshin  
Apr. 24-27 Spring Rinzaï Weekend  
May 23-30 Memorial Day Sesshin  
June 11-14 Rinzaï/Obaku Weekend Sesshin  
June 27-July 4 Anniversary Sesshin  
July 5 Spring Kessei Ends  
Aug. 7-12 Summer Five-Day Sesshin  
Aug. 15 O-Bon  
Sept. 4-7 Fall Rinzaï Weekend  
Sept. 8 Fall Kessei Begins  
Oct. 1-11 Kongo/Shobo Ten-Day Sesshin  
Nov. 7-14 Harvest/Jukai Sesshin  
Nov. 30-Dec. 8 Rohatsu Sesshin  
Dec. 10 Fall Kessei Ends

(a more detailed schedule will appear in the Winter 1992 Issue)

# The monastery STORE

at Dai Bosatsu Zendo

**T**he holidays will soon be upon us and this is the perfect time and opportunity to take care of holiday gift shopping. We have added some more new items this issue that we feel you will find of interest, both for yourself and for giving. We encourage you to do your shopping by mail—it makes your life easier and shopping from The Monastery Store is a great way to support Dai Bosatsu Zendo. Thank you.

*Renji*

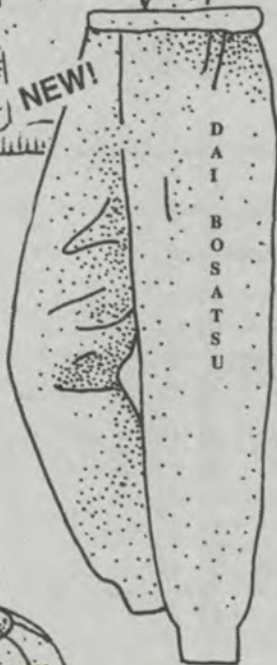
## T-Shirts, Sweatshirts & Sweatpants



Cozy, comfortable sweatshirt and sweatpants for so many occasions: sports, yoga, under your meditation robe, & even sleeping. May be purchased separately. Top quality 50/50 Fruit of the Loom. Black with red lettering.

Sweatshirt M, L, XL \$22.00  
Sweatpants M, L, XL \$22.00

**NEW!**



**NEW!**

Brand new T-shirt, "hot off the presses!" Eido Roshi's beautiful calligraphy: "Purify your heart," with monastery name on the left sleeve.

International  
Dai Bosatsu Zendo  
Mountain Monastery

Our classic "Dream" T-shirt. This calligraphy was done by Gempo Roshi and represents "dream" from the last four lines of the Diamond Sutra:

*Thus shall ye think 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!*

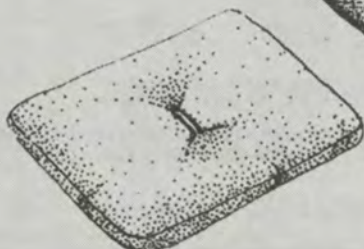
Both designs:  
100% cotton Hanes Beefy-T  
Adults M, L, XL  
Black with white ink OR  
white with black ink  
\$15.00



## Zafus

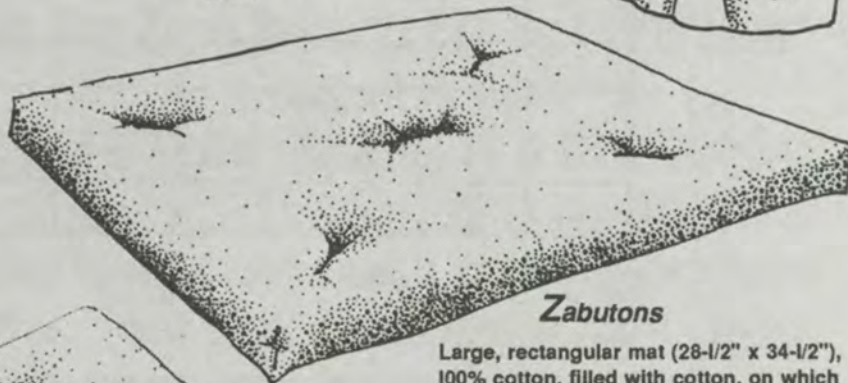


Round meditation cushion, 100% cotton, filled with kapok.  
\$35.00



## Support Cushions

Used to brace knees or add a bit of height to your cushion.  
\$10.00



## Zabutons

Large, rectangular mat (28-1/2" x 34-1/2"), 100% cotton, filled with cotton, on which to place zafu.  
\$40.00



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



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