

Eido T. Shimano, Abbot

Winter 1994

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

## N.Y.Z. SHOBO-JI CELEBRATES TWENTY-FIVE YEARS.



*Participants at Shobo-ji's Twenty-fifth Anniversary Sesshin, September 17-19, 1993.*

For a quarter-century New York Zendo Shobo-ji (The Temple of True Dharma) has been an oasis of stillness and beauty, introducing the practice of Zazen to thousands of people.

The three-story carriage house, once a place for horses and carriages, was dedicated on September 15, 1968, while still incomplete and not yet occupied. On January 1, 1969, the first zazen meeting was held and from that day forth, Shobo-ji's "nen" has continued to grow, transform and mature.

It is through the efforts and energy of Eido Roshi, the Abbot, Aiho-san, its Director, its Dharma grandfathers: D.T. Suzuki, Soen Roshi, and Nyogen Senzaki, the many individuals and the countless Bodhisattvas, that the unique spirit of Shobo-ji has endured.

We dedicate this issue of The Newsletter to The Temple of True Dharma, may she be a stable and harmonious force for the future Dharma in America. Please turn to page 10 for more on the Anniversary.



## *"The Rabbit Sleeps in the Clouds"*

A Teisho By Eido Shimano Roshi

With Rohatsu Sesshin 1993 at Dai Bosatsu Zendo, Eido Roshi begins a series of Teishos on The Dogen Zenji Goroku. Most people are familiar with Dogen through his works the Shobogenzo or Shobogenzo Zuimonki. The Dogen Zenji Goroku, which was compiled by Senne and Ejo, shows a dynamic teaching style of Dogen that is very refreshing. The text is newly translated into English by Eido Roshi. The Teisho that follows was given at Shogen Dojo, in Switzerland this Summer.

One day Master Dogen came to the Dharma Hall and said, "Suppose there is a man who could say one word and reduce the mass of the entire universe. It is like a dream of spring. Thinking about fortune and misfortune is useless.

Suppose there is another man who could say a word which breaks and crashes the entire universe. He is the one who picks up a sutra which preaches on Infinite Reality. It is unnecessary, like putting makeup on a beautiful lady's face.

Instead, why don't you realize the Truth which is not a dream, and then you will know the entire universe is not as big as you think. A speck of dust is not as small as you imagine.

However, if these words are still not true, what would the True Word be? I'll tell you: the frog at the bottom of the well swallows the moon. The rabbit in the heavens takes a nap in the clouds."

He got down from the platform and left the Dharma Hall.

Today is the third day of the five-day sesshin. As you have noticed, most everything is getting better and better. However, in the relative world there is no such thing as impeccability. It is always "not yet." As a result, we become frustrated and never feel peaceful or content.

Consequently, we search for a different realm that may be called "Absoluteness," where everything is impeccable and nothing is superfluous or deficient. We accept that things are as-they-are and cannot be otherwise. It is difficult in everyday life to appreciate and sustain this Absolute vista, therefore we do zazen in order to testify to this realm.

As an inspiration to us all, I will tell you about a fourteen year-old monk, Kobin Ichimura, who spent the month of August at Dai Bosatsu Zendo. Kobin is a student of Tani Roshi and Kokoku-ji Osho, my close Dharma friends. My sincere wish is that his present enthusiasm and vow to be a monk will continue year after year, decade after decade, and even life after life.

When he came to Dai Bosatsu Zendo, I asked him whether he had ever done zazen and he said, "Yes." Then I asked him if he had ever attended sesshin he said, "No." When I asked if he had ever done Dokusan, he said, "No, but I would very much like to do so." Then I asked my attendant monk to instruct him in the procedures.

Usually I do not talk about Dokusan matters in public, but allow me to share this story because it may help your practice. On the first day of sesshin, Kobin came to the Dokusan room, and this tiny boy bowed and sat down in front of me. I asked him, "In the past, what kind of zazen did you do?" He said, "I just sat and sometimes I counted my breath. When thoughts come, I use a special trick."

What he said stimulated my curiosity, so I asked him, "What kind of thoughts do you have?" He replied, "My thoughts are something like, 'I wonder what we will have for lunch today?'" Then I asked him "What kind of special trick do you use when these lunch-thoughts come?" He said, "Bo no mu jin sei gan DAN." This means, "However inexhaustible delusions are, I vow to extinguish them all." Dan means "extinguish." Whenever the distracting lunch-thoughts come, such as, "Is it curry rice or noodles?" he strongly thought, "DAN!" This is really wonderful.

During the next Dokusan, Kobin said, "I would very much like to do koans." Seeing his face and attitude, I knew he really meant it. So I said, "All right, in English or in Japanese?" Without hesitation he said, "English, please." I asked him to repeat after me, "A monk asked Joshu, 'Has a dog Buddha Nature or not?' Joshu said, 'Mu'." I rang the bell to end the interview.

The next time he came in first and said, "Obosan ga Joshu ni tazunemashita: inu ni bussho ga arimasuka? Joshu wa Mu to iimashita." Roughly translated it means, "A monk asked Joshu, 'Has a dog Buddha Nature or not?' Joshu said, 'Mu'." I said to Kobin, "This is called translation," and I rang the bell. I shall never forget the look of deep regret on his face.

The following Dokusan I was waiting with great anticipation for what he would



say. He spoke both in English and Japanese, "It has nothing to do with whether a dog has Buddha Nature or a dog doesn't have Buddha Nature. It is simply Mu." I said, "Very good, Joshu wa Mu ni narikitte Mu to iimashita. Joshu became Mu, and therefore Mu came out. You must become Mu and continue Mu, too." He smiled and nodded.

Dogen Zenji's *Goroko* was first published by Donki Zenji, the sixth abbot of Eihei-ji during the thirteenth century. At the same time in Italy, the Renaissance was beginning and it eventually spread all over Europe. However, there was no Renaissance in Japan. It was a unique happening that lasted for about two centuries. Up until that period of time, God was the central figure. During the Renaissance a change occurred, and man became dominant.

Such sayings as, "I think, therefore I am," were inspired by the Renaissance period. In Zen Buddhism it is inappropriate to say, "I think, therefore I am." In Zen it would be, "I sit, therefore I am." To state it more accurately, we would say, "I sit, therefore I am not that I am. I sit, therefore I know that I am not that I am."

As a result of the Renaissance, diversity and individuality were emphasized more than unity. Categorization and classification systems were developed and expanded. This was the beginning of the modern, European, rational, scientific way of thinking. Contemporary thought began to make clear distinctions. The world was divided into black or white, beautiful or ugly, life or death.

In today's text, the last paragraph is the most important:

"However, if these words are still not true, what would the True Word be? I'll tell you. The frog at the bottom of the well swallows the moon. The rabbit in the heavens takes a nap in the clouds."

This quote is very beautiful. However, the first problem we may encounter is thinking that animate objects, such as rabbits and frogs, are distinct from inanimate objects, such as the moon and clouds. In our modern intellectual sickness, animate and inanimate objects appear to be separate categories.

Buddhism teaches what is known as Kegon philosophy which originates from the Kegon Sutra. What follows is an explanation of *Kegon-shi-hokkai* which consists of: *ji-hokkai*, *ri-hokkai*, *ri-ji-muge-hokkai* and *ji-ji-muge-hokkai*.

*Shi-hokkai* are the four Dharma realms or Dharmadhatu in Sanskrit. It may seem as if there are four separate kinds of Dharmadhatu, but actually one Dharmadhatu can be looked at from four different points of view.

*Ji* can be translated as form, which can be a singular event, an individual, or an object. A tea cup is *ji*, *sesshin* is *ji*, *teisho* is *ji*, joy and sorrow are *ji*. You are *ji*. *Ji-hokkai* means to look at this Dharmadhatu from the *ji* point of view. When we look around at the world, we see that the Dharmadhatu consists of many types of *ji*.

The second aspect is *ri-hokkai*. *Ri* encompasses principle, reason, totality, emptiness, *sunyata*. When we look at the Dharmadhatu from the viewpoint of *ri-hokkai*, though there are many trees, men, cars, trains, many inanimate and animate objects, there is one universal principle.

When we drop a tangible object, such as a tea cup,

according to Newton's theory of gravity, it will fall and break into many pieces. Those many pieces will become smaller and eventually they become dirt. The world of *ji* consists of form made from the four elements, and the principle of *ri* regards the world of form as a temporary manifestation. *Ri* is impermanence and states that nothing has any fixed entity.

What we call a house consists of a ceiling, walls, a roof, floors and pillars. Yet fundamentally, this house is temporarily formed and essentially empty. This Dharmadhatu, from the *ri-hokkai* viewpoint can be seen as *sunyata*. *Ri-hokkai* and *ji-hokkai* are two opposite views. The world of form appears solidly to exist, yet in fundamental reality, it is impermanent, without any real substance.

The third aspect of Dharmadhatu is *ri-ji-muge-hokkai*. This is where *ri* and *ji* are interfused. There are many *ji*'s (form) and many *ri*'s (principles) intermingled. To look at this Dharmadhatu from the interfused *ri-and-ji* condition is called *ri-ji-muge-hokkai*. In the Heart Sutra it says, "Form is *sunyata*, *sunyata* is form."

For most people there is no problem in understanding the first three aspects. The last view, *ji-ji-muge-hokkai* is more difficult, but this is where one finds the true spirit and understanding of Zen Buddhism. *Ji-ji-muge-hokkai* is to see the world of *ji* where each individual *ji* is seen as interfused with every other individual *ji*. A well-known Zen story explains this clearly.

During the Sung Dynasty, there was a Zen master called Bokushu. He had a student named Mr. O, who was a government official. One day Mr. O was late for an appointment to see Master Bokushu. When he finally arrived, Master Bokushu asked, "Normally you are a punctual person, why are you late today?" Mr. O said, "I was watching a polo game." Then his teacher asked, "Were the men tired?" Mr. O replied, "Yes, all the men were tired." Bokushu asked, "Were the horses tired?" "Yes, Master, all the horses were exhausted," Mr. O replied. Then Bokushu asked, "Is this wooden post tired?"

Mr. O could not answer this unexpected question. That night Mr. O went back to his home. He sat and asked himself, over and over again, "Was the post tired?" until he reached an insight.

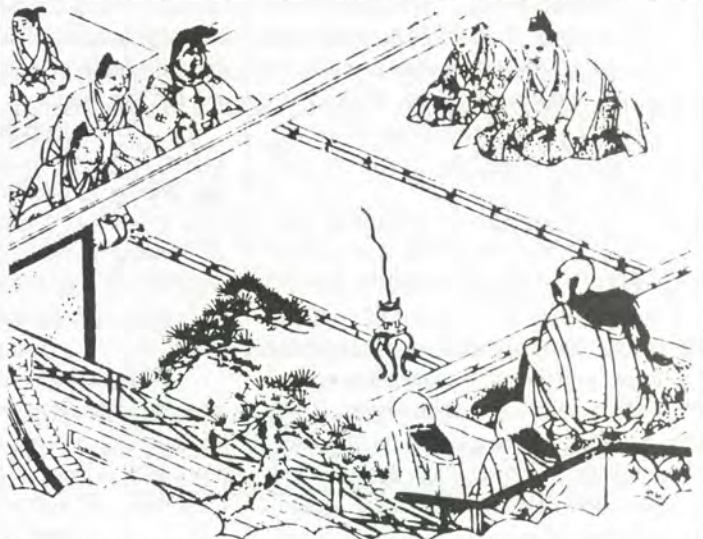


Illustration from *Moon in a Dewdrop*, showing Dogen's Dharma discourse at Lord Hatano's residence.



The following day, Mr. O went back to Master Bokushu. Bokushu asked, "Was the post tired as a result of the polo game?" Mr. O answered, "Yes, the wooden post was also tired."

Is this house tired? In our modern, rational state of mind, this question makes no sense. From the ji-ji-muge-hokkai point of view, unless the pillar is tired, there is no total exhaustion. There is no total tiredness. The men are tired, the horses are tired, the pillar is tired. Using the word "tired" may sound negative, so I shall use a positive word. Were the men happy? Yes. Were the horses happy? Yes. Is this pillar happy? Yes.

We do zazen happily for five days. Is this building happy? Perhaps you can say, "Yes." Is our neighbor happy? Well, perhaps you can say, "A little bit." How about the entire city of Zurich? What would your answer be?

When we realize that our happiness and contentment is the contentment and happiness of all animate and inanimate objects in the entire Dharmadhatu, then we understand the real meaning of ji-ji-muge-hokkai.

We say, "Shujo muhen sei gan do. However innumerable all beings are, I vow to save them all." All beings include both animate and inanimate. This part is simple to understand, but when we say, "I vow to save them all," it sounds very arrogant.

Yet if each one of us has deep, joyous, lucid sitting, we don't have to do anything. That contented sitting is no other than "saving all beings." Whether we are aware of it or not, from the Mahayana point of view, all beings are already and always contented, happy and joyous. This is why Master Makuin in "The Song of Zazen" said, "Sentient beings are primarily Buddha."

Dogen expresses it another way: "However, if these words are still not true, what would the True Word be? I'll tell you, the frog at the bottom of the well swallows the moon." Not only the frog swallows the moon, but you do too. You swallow not just the moon, but the whole solar system. It may sound as if I am exaggerating when I say, "Swallow the moon, swallow the sun, swallow the stars, swallow the solar system, swallow the galaxies."

Many of you may be doubtful, but

this is not an exaggeration. You may ask how is this possible? The answer is that when you inhale, you inhale the solar system. This is reality. That's why Dogen says, "The frog at the bottom of the well swallows the moon." The students at Shogen Dojo, Zurich swallow the solar system.



"The rabbit in the heavens takes a nap in the clouds." The students and sesshin participants take a nap in the clouds! Dozing is zazen! To do zazen is dozing! Once when the young Rinzai was sitting in the zendo, his teacher Obaku came in with his keisaku. When Rinzai saw Obaku in the zendo with his staff, he went to sleep. Master Obaku stopped in front of Rinzai's seat and struck the front plank once with his staff. Rinzai looked up, and noticing that it was his teacher, he went back to sleep. Then Obaku walked through the Zendo and went to the Jikijitsu's seat. The Jikijitsu was wide awake, doing zazen like a mountain. Obaku struck him and said, "What are you doing? Look at young fellow Rinzai. He's doing wonderful zazen. What are you doing cooking wild fancies?" He struck the Jikijitsu and left the zendo.

This is recorded in the Rinzai Roku, and some people misinterpret it to mean that dozing is encouraged. The essential point is whether dozing or not, Rinzai was swallowing the moon and the universe. The Jikijitsu was too, but in order to let everybody know, Obaku had to play that kind of game.

In the relative world, to be in deep samadhi is far better than dozing. In fact, the four Kego views of the Dharmadhatu, especially ji-ji-muge-hokkai, can only be understood through self-realization.

As Dogen said, "Why don't you realize the Truth which is not a dream, and

then you will know the entire universe is not as big as you think. A speck of dust is not as small as you imagine." Dozing in the zendo is not encouraged. However, we should also know that whether we do zazen or not, we cannot do anything but to inhale and to exhale solar systems. Someday you will understand, and in that moment, the human dilemma of suffering and anxiety will no longer bother you. It really doesn't matter. This imperturbability is one of the objectives of our zazen practice.

In a transcendental way, it doesn't matter. When we do zazen, our zazen saves all animate and inanimate beings. We can converse with a flower, we can converse with the trees. This is how ji-ji-muge-hokkai works.

In my opinion, all those Toyotas, Hondas and Sonys are not the greatest Japanese exports. The most important Japanese exports, since World War II, are zazen and Kego philosophy. Zazen is what we are doing today in Switzerland. Please keep this in your mind.



## The Newsletter of the Zen Studies Society



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# STAIRS without STEPS

## 100 Zen Stories

to be read

## 100 times

told by Nyogen Senzaki  
to Saladin [Paul] Reps

In 1905, Nyogen Senzaki came to the United States. For seventeen years, he stayed in San Francisco working at various odd jobs. He was a hotel manager, a dishwasher, and a manager for a canary show. He learned English and became skillful at social dancing.

In 1922, he rented various halls and began to teach zazen and give lectures.

In the introduction to *Like a Dream, like a Fantasy*, by Eido Roshi, he speaks about Nyogen's lineage, "Nowhere does Nyogen Senzaki speak of his original ordination. Neither does he ever refer to himself as a Rinzai or Soto Zen monk. If anything, he calls himself the "black sheep" of his Zen family. However as evidenced by the style of his Buddhist robes, namely his rakusu and kesa, which I now have in my possession, I must venture to guess that he was ordained by some Soto Zen priest whom he must have met before his encounters with Dr. Suzuki and Soyen Shaku."

## HEKIGANROKU

### Case 2

It is Easy to Reach Truth

A Chinese Zen teacher, Jo-Shu, once lectured to his disciples. He said, "It is not difficult to attain the true path, only you should cling neither to relativity nor to absoluteness. When you speak a word it is either hesitation or determination. Look at me, I am not remaining in absoluteness. Can you hold yourself as I do?" Thus the lecture ended.

A monk pupil asked the teacher, "If you are not remaining in the state of absoluteness, what can you hold?"

Jo-Shu replied, "I know not."

The pupil continued to chatter, "If you do not know, then why do you say you are not remaining in absoluteness?"

Jo-Shu said, "Your business of asking questions is finished. You had better bow and retire."

### Case 3

Sun-Face Buddha and Moon-Faced Buddha

It is said that the Sun-face Buddha lives for one thousand eight hundred years, and the Moon-face Buddha, for only one night.

The Chinese Zen Master Ba-So, was very sick. An attendant, greatly concerned, asked the master how he felt.

Ba-So answered, "Sun-face Buddha, Moon-face Buddha."

### Case 4

Tokusan, The Traveler

The Chinese Zen student, Toku-San, went to another Zen retreat. Arriving, he carried his baggage directly into the lecture hall, and pacing back and forth, he said to himself, "No thing, no thing." Then he left the hall.

As he passed the outer gate he thought, "I should not go in such haste." So he returned, changed from his traveling robe and met the master.

At the same instant that the master took his seat to meet Toku-San, Toku-San called out, "Master!" and made a bow instantly. Then just as the Master was about to bow in return, Toku-San shouted "Hey!" and left the room. He changed into his traveling robe, tied up the strings of his sandals and departed.

The master that evening asked the chief attendant "Where is that new arrival?"

The attendant replied, "He has gone already."

The master said, "One day that fellow will build his meditation hut on the highest mountain in the country, and scold the Buddha and scorn the Patriarchs."





# ZEN STUDIES SOCIETY NEWS



## 1994 JUKAI CEREMONY

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

Eido Roshi spoke these words at the first Harvest-Jukai Sesshin in 1990. Harvest Sesshin 1994, Oct 29-Nov 6, will mark the third bi-annual Jukai ceremony to be held at Dai Bosatsu Zendo. During Jukai, one formally receives the precepts and is given a Dharma name as an acknowledgement of these vows.

In order to qualify for Jukai, you must have completed three seven-day sesshins at Dai Bosatsu, or be a member at Shobo-ji and have participated in seven week-end sesshins at New York Zendo. Those Sangha who wish to take Jukai should write expressing their commitment to Eido Roshi at Dai Bosatsu Zendo by August 1, 1994.

## KOKEIZAN MONKS VISIT

On September 7th and 8th, Nakamura Bunpo Roshi and 23 of his students from Kokeizan Monastery in Gifu, Japan, arrived at Dai Bosatsu Zendo to join the residents for a day of International Sangha togetherness. After dinner, the monks joined evening zazen and Nakamura Roshi deliv-

ered a Teisho.

The monks were very impressed with the training schedule, the sincerity, and stamina of the students at the monastery.

An exchange of gifts was held before they left.

After their trip to Dai Bosatsu, the group visited New York Zendo Shobo-ji on September 8th. Nakamura Roshi gave a Teisho and as a gift the visitors received Shobo-ji's 25th Anniversary teacups.

## ORDINATIONS

In an unprecedented ceremony and in a unique location, Kobutsu Shindo Kevin Malone was ordained on October 24, 1993, in Sing Sing prison, Ossining, NY. It is there, in the prison, that Kobutsu has organized the Dharma Song Sangha and holds zazen meetings once a week. The ordination ceremony was conducted by Eido Roshi with monks and nuns from Dai Bosatsu Zendo, and witnessed by Aiho-san Yasuko Shimano and other Sangha members from New York Zendo. It took place during Sing Sing's first week-end sesshin. Liz Potter was a co-ordinator for the sesshin and is Kobutsu's spiritual guardian.

A basement room at the prison's chapel had been transformed into the Dharma Song Zendo with an altar, incense, black cushions and scroll of Roshi's calligraphy. It is Kobutsu's sincere wish to become a Buddhist chaplain for those incarcerated in prison.

On September 12, at Dai Bosatsu Zendo, Fujin Butsudo Attale Formhals was ordained as a Rinzaï Zen Buddhist nun.

Originally from France, she has been a resident of Dai Bosatsu Zendo for two years and will continue her training at the monastery. Subaru Salvadore Chirvai is her spiritual guardian.

Our sincere congratulations to both Rev. Kobutsu Shindo ("Ancient Buddha, New Way") and Rev. Fujin Butsudo ("Wind God, French/Buddha's Way").

## SOEN ROSHI'S HAIKU

With the readiness of time, an edition of Soen Nakagawa Roshi's haiku and poetry in English is being prepared. The translators are noted scholar and artist Kazuaki Tanahashi, and Roko-san Sherry Chayat.

Mr. Tanahashi's publications include: Moon in a Dewdrop: Writings of Zen Master Dogen; Penetrating Laughter: Hakuin's Zen and Art and Brush Mind, with paintings by Mr. Tanahashi. Roko-san is the leader of the Syracuse Zen Center, Ho-en-Ji.

Eido Roshi, in interviews, is providing biographical background for the poetry and will be writing the introduction.

We look forward to this publication.

## PASSINGS

It is with profound sadness that we heard of the departure of Mrs. Shubin Tanahashi in Los Angeles on August 31, 1993.

Shubin is her dharma name; her real name is Kin Sago (Autumn Sky). She was born in Gifu in Japan in 1897 and came to America when she was eighteen years old. She and her husband ran a laundry when she first befriended Nyogen Senzaki in 1932.

It was Mrs. Tanahashi who gave Nyogen Senzaki a copy of the magazine that had Soen Roshi's poems. Thus, the great friendship between these two teachers began and the Dharma drama of the Dai Bosatsu Mandala came into being.

She visited Dai Bosatsu Zendo and New York Zendo in 1974. Without her friendship, dedication, and her son, Jimmy Tanahashi, the Dai Bosatsu Mandala might never have happened.

On behalf of the entire Sangha, Eido Roshi and Aiho-san flew to Los Angeles to attend the funeral service held in September.



# “However Endless The Buddha’s Way Is I Vow To Follow It”

by Aiho-san Yasuko Shimano

1989 - 1993

Three years have passed since I started to write this series for the ZSS Newsletter. I wanted to share with you the histories of New York Zendo Shobo-ji and Dai Bosatsu Zendo Kongo-ji, as well as our personal life relative to it. It has been a long and heavy journey for me but I have enjoyed it.

1989

On March 10, after much consideration, we moved to Japan from New York for a one-year sabbatical. Our residence was in Seki-City, Gifu. It was a small, newly built temple called “Ryukoku-ji”, surrounded by rural sights. There were rice fields in front and a bamboo forest behind us. We wanted to get in touch again with the Japanese style of life and nature after being in America for such a long time.

Roshi was warmly welcomed as a visiting professor at Shogen College. His friendship with Rev Kogetsu Tani Roshi continued as if no time had passed since they were in California together some 30 years ago.

Roshi’s daily schedule was quite full with school and public lectures but in the evening he came home and had a relaxed dinner. The simplicity of daily life made me very peaceful and happy. In America, we were either at the zendo for evening zazen or we were separated. I would be at Shobo-ji and Roshi at Dai Bosatsu Zendo. It is very rare for us to have dinner together at home in New York City.

I became a fulltime housewife and completely enjoyed living with the villagers.

*In spring, under cherry blossoms, we had picnic.*

*In summer, cool wind by the side of Nagara River.*

*In autumn, under the chestnut tree we listened to the temple gong.*

*In winter, our breath was taken away by the snow flakes of Mino mountains.*

On November 15, Roshi was asked to give a public talk at Yasuda Hall in Tokyo, which was organized by the Tokyo Rinzai Zen Group. For the past thirty years or so, this group has been inviting a Roshi from different Rinzai Zen monasteries to give a public lecture. Years ago, Soen Roshi did it and Yasutani Roshi

was also invited. Almost all the Roshis have been asked to stand in front of the people of Tokyo. The previous generation of Zen masters is now all gone, and the Japanese people are eager to listen to and see the Zen masters of Roshi’s generation. It is a privilege, but one must also pass the public’s discerning Dharma eye. Over 500 people came from all over Japan. Roshi’s theme was “Impossible Dream - The Quest.” It was a deeply moving talk. Afterwards we received many encouraging letters, telephone calls and visitors. A young student sent him a card which said that during the talk, she cried and cried, then finally, she began to understand a little of the meaning of “SHUJO MUHEN SEI GAN DO.”

Roshi was also invited by NHK Japanese National Television to give a one-hour talk program. The title was, “There is no East and West in Buddha-Dharma.” The public response was overwhelming. It was broadcast all over Japan on January 7, 1990. Even now, people are still talking about it, and many individuals have come to New York because of that program.

1990

On March 10, one year from our departure, we returned to the USA, refreshed and with a peaceful mind. Someone said, “Both of you look 10 years younger.”

On April 1, I was asked to be the Director of New York Zendo Shobo-ji. It was a surprising appointment. At first I was a little fearful of such a big responsibility. I felt that I was forced by “SOMETHING.” I had no choice but to accept.

When I became the Director of Shobo-ji, I had to organize and actualize many things. I took over daily activities, planning sesshins, annual schedules and financial work. Also my work included creating a good atmosphere for the zendo with flowers, seasonal scrolls and cleaning every day, besides teaching visitors from high schools and colleges, and interviewing new members. I always feel that I could use three more Aihos’ at least.

December 8, 1991

Seiko Susan Morningstar was the resident student at Shobo-ji from 1989. During this time, she helped a lot with my work. When she decided to become a Rinzai Zen Buddhist nun and do her training at Dai Bosatsu Zendo, she asked me to be her Spiritual Guardian. It was the last day of Rohatsu Sesshin, the day Shakyamuni



Aiho outside of Mino Castle 1989, Gifu, Japan.



Buddha was enlightened, the most auspicious and appropriate day for her.

1992

Shobo-ji is blooming with many wonderful new members. I know that as long as we continue Zazen practice in the Mahayana, IMPERTURBABILITY will increase, and as a by-product, a peaceful, happy life will continue. I tell you this partially through my own limited experience, but also from hearing positive reports from Sangha brothers and sisters. This zazen practice is quite something, and I am very grateful that we can practice it in the midst of New York City.

October 1 was Roshi's Kanreki (60th birthday). His party was celebrated with a Wednesday Night Teisho. All the Dai Bosatsu monks and nuns joined the New York Zendo sangha and presented Roshi's Kanreki gift of two winter robes.

During Rohatsu Sesshin, on December 8, I was officially acknowledged as a Dharma Teacher with Roko-san Sherry Chayat and Agetsu-san Agatha Wydler at Dai Bosatsu Zendo. If I may be permitted to call it "teaching," it teaches through my work. I tell myself, "Not yet, not yet."

1993

September 15 marked the 25th Anniversary of New York Zendo Shobo-ji. Just before the 25th Anniversary Sesshin, Mrs. Shubin Tanahashi passed away in Los Angeles. She is the one, after all, who created the Jimmy-Nyogen-Soen-Eido Mandala. Her departure on August 31 was a dramatic declaration of the completion of the first movement of the Dai Bosatsu mandala. "The death of the seed is the birth of the plant." The second cycle of Shobo-ji is now taking place. [See the 1990 Winter Issue for the description of the opening day of Shobo-ji and the "Mandala.]"

The Mandala is the actualization of Roshi's endless "SHUJO MUHEN SEIGAN DO," and his determination and courage to reach for the seemingly "unreachable" star. For me, it is the joyful fulfillment of my first child.

Today, the real journey on "The Way to Shobo-ji" starts anew. I know that it will begin again and again, endlessly on the way, but "However endless the Buddha's Way is, I vow to follow it." Yes, yes, I vow to follow it!

*AOZORA NI*

*WAGA GAN TSUKIZU*

*AKI TSUKIZU*

*Endless is my vow*

*Boundless autumn sky*

*Blue heaped upon blue.*

*- Soen Roshi*

I am sincerely grateful to all of you who have shared the "Way To Shobo-ji" with me.

Gassho,

Aiho Yasuko Shimano

## SHOBO-JI 'S BUILDING FUND

With the many generous responses received to date, we were able to install a new, more efficient boiler. We are sincerely grateful to all who contributed to Shobo-ji's Building Fund Drive. We acknowledge and thank the following Donors for contributions received through October 31, 1993.

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# NEW YORK ZENDO NEWS

## RINGING IN THE NEW YEAR

Every year, we celebrate New Year's Eve with an Enmei Jukku Kannon Gyo Chanting Ceremony, followed by a party at midnight. While we are chanting Kanzeon 108 times, everyone hits the gong. Please join us to dispel 108 delusions and make 108 wishes for the New Year. All members, non-members, friends and family are invited. The Zendo opens at 9:30 pm, Zazen begins at 10 pm, and chanting at 11:30pm. For the party, please bring an offering of food or drink.

## 1994 UPCOMING EVENTS

On January 5, 1994, New York Zendo will begin the Winter/Spring Training Period. Eido Roshi will give a Teisho on The Rinzaï Roku.

The first weekend sesshin of the new year will be Nirvana Sesshin January 21-23. Roshi will give Teisho and Dokusan. Then in February while Roshi is in Japan, we will hold a one-day sitting on the 19th.

Please register for all activities in advance.

## THURSDAY NIGHT CLASS

This spring training period, once a month, Eshin Dr. Brenda Lukeman will give a class on "Zen and Psychology." Eshin has been a longtime student of Zen, a practicing psychologist, and has recently written a novel. We look forward to her lively talks.

## DECEMBER 11 YEAR END ONE-DAY SESSHIN

In ending the fall training period, we had a day of practice with Eido Roshi. Morning service began at 9:00 am and sesshin atmosphere continued until 9:30 that evening. The day included zazen, dokusan, teisho and two delicious meals.

KAIGEN SOYEN SHAKU SESSHIN was held from October 29-31. The main zendo and garden zendo were both full. The living Buddhas were joined by many Buddha statues brought to Shobo-ji for the unique ceremony of Kaigen or "eye

opening" ceremony. Many thanks for the beautiful donations of flowers from Frances Kraemer, Shinju Kiyoko Watanabe and Fran Perrillo.

## EXTRACURRICULAR

On November 23, 28 students from the Center School in New York came to Shobo-ji for an Introduction to Zen Meditation.

Eido Roshi also addressed a class in world religions at New York University on November 18.

## SANGHA TRAVELS

Rev. Saman Sodo was invited to return to Bodh Gaya, India, to teach the Zen section of Antioch College's Buddhist Field Studies program for the month of October.

Soshin Dr. Anne Hughes, a professor of Mathematics at St. Johns University and a senior member of Shobo-ji, will be researching "Temple Geometry" in Kyoto in May, 1994, in preparation for the presentation she will be making at the conference of the American Mathematical Society in Switzerland in August.

In January of this year, Soshin presented a paper, "Escher As A Mathematician," in San Antonio, Texas. Soshin's great interest in Zen, art and mathematics will be reflected in her upcoming paper.

## THANK YOU

We are very grateful to all our members who helped as officers this training period. A special thank-you to those who gave the Thursday Introduction to Zen Dharma talks and the teachers for the Friday night Buddhist Study classes: Rev. Saman and the monks and nuns from DBZ: Rev. Seigan, Rev. Banzan, Rev. Jiun, Rev. Seiko, Rev. Genchu and Rev. Fujin.

## NEW BOILER NEW ENERGY

During the summer interim, we replaced the old boiler which had served us for twenty-five years. The total expense of removal and installation was \$20,385. Many Sangha members helped out during the construction by keeping the zendo open for

workers and did a thorough cleaning afterwards. We thank them all and especially Robert Kennedy and his 4-year old son "Bear."

November 3, 1993

Dear Sangha and Friends,

We have no words to adequately express the depth of our gratitude for your overwhelming response to our appeal for New York Zendo Shobo-ji's Building Fund Drive. The money raised will cover such major repairs as a new sidewalk, heating system, brickwork and painting. After 25 years of service, all this work to the building was very necessary.

What was most impressive was the loving support and open generosity which all of you expressed. We were very touched, and our hearts and hopes are reawakened to dedicate ourselves more than ever to the Great Vows For All.

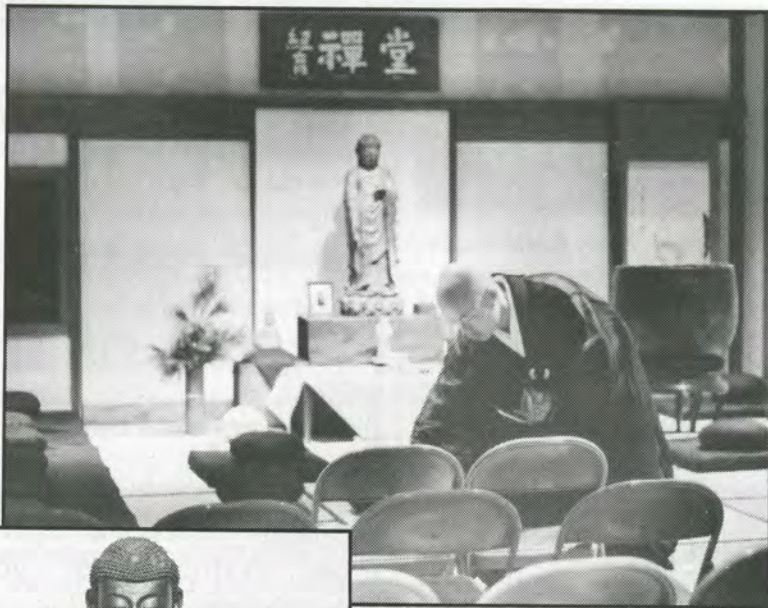
May all beings everywhere be happy. With our best wishes for a warm and wonderful holiday season.

Gassho,

Aiho Y. Shimano  
Executive Director  
New York Zendo Shobo-ji

Saman Sodo  
Assistant Director





Pictures, clockwise from top left:

- Taisan adjusting chairs before opening ceremony.
- Interior of the garage before renovation.
- Taisan with Chester Carlson outside of Shobo-ji.
- 25th Anniversary celebration.
- Endless Dimension, Universal Life Buddha after restoration.



## NEW YORK ZENDO'S 25TH ANNIVERSARY

25th Anniversary Sesshin was held at Shobo-ji on the weekend of Sept 17-19. Sixty one full-time participants attended this special sesshin. On Saturday, Nikkyu Dr. Robert Strickland gave a celebratory Dharma talk entitled "True Sincerity, True Practice, True Insight." Eido Roshi gave a Teisho on the Rinzai Roku. He quoted a Chinese poem to illustrate his feeling about his life's work in America.

*Sango Chinjo Ryoko no Namida  
Nakaba kimio omoi.  
Nakaba kimio uramu*

*On a coral pillow, when I think of you,  
Tears fall on one cheek with regret and  
On the other cheek, tears fall with great love.*

All six monks and nuns from Dai Bosatsu Zendo came and helped as officers and added a special Dharma energy. At the end of the sesshin, beautiful tea cups made by George Peterson with calligraphy individually hand-painted by Roshi were given to each participant as a commemorative gift from Shobo-ji.

On behalf of the Sangha members, Rev. Saman Sodo presented to Eido Roshi and Aiho-san a gift for their vacation with heartfelt thanks and gratitude and Dai Bosatu presented a bouquet of flowers. Soshin Anne Hughes took photos during this special event of all the scheduled activities and participants. During tea after sesshin, the sangha presented a huge cake to celebrate the occasion. It was a poignant moment, the fruit of 25 years of effort.



# DAI BOSATSU ZENDO NEWS

## NEW PROGRAMS

We are pleased to announce several new programs at the Monastery. We have received many requests for an **INTRODUCTION TO ZEN**. This weekend workshop will be ideal for those beginning their practice. We will cover the basics including zazen postures and the daily schedule at the monastery, and will have time to answer any questions new students may have about Zen. The workshop will take place on April 22-24, it will be led by the monks and nuns and will include a Dharma talk on Saturday evening.

We will also be holding two **WEEK-END SESHSHINS**. For those who cannot attend a week-long retreat or who have never tried a seven-day sesshin, the weekend format at the Monastery is a good way to intensify your practice.

The schedule will follow a typical day during sesshin: morning service, zazen, a dharma talk and formal meals. (Teisho/Dokusan with Eido Roshi will be held only during April Weekend Sesshin).

**ZAZENKAI WEEKEND SESHSHIN** (with DBZ monks and nuns) Friday, March 11 through Sunday, March 13.

**APRIL WEEKEND SESHSHIN** (Teisho and Dokusan with Eido Roshi) Thursday, April 28 through Sunday, May 1.

**SAMU WORK WEEKEND** will focus on a project at the Monastery. Work practice is an important aspect of Zen training where we extend our zazen into everyday activities. The real meaning of selfless work is to actualize the Bodhisattva's vows of thinking of others before ourselves. Samu Weekend is scheduled for June 3-5. Please join us this spring in the Mountains.

## SATURDAY NIGHT LIVE

During the fall training period, the Saturday night talks and classes proved to be very popular. We are pleased that Rev. Shoro Lou Nordstrom will return and continue his lively and provocative discussions. His topic for the spring is: "The Perfection

of Wisdom: The Heart Sutra and The Diamond Sutra." His talks from the Fall 1993 Series, "The Four Noble Truths" are available on tape from DBZ; set of four tapes, \$29.

This spring we again invite those in the surrounding communities who are curious about Zen and Dai Bosatsu Monastery to learn more about zazen with the DBZ residents and sangha on Saturday evenings when we are not in sesshin. The evening schedule is as follows:

5:30 pm	Zazen instruction
6:30	Zazen
7:30-8:30	Dharma talk
9:00	Tea, depart

Reservations are necessary and a contribution of \$10 is requested. Call : 914-439-4566 for more information and reservations.

### Dates:

March 19, 26	Lou Nordstrom
April 16, 23	Lou Nordstrom
May 7	Lou Nordstrom
May 14	Eido Roshi
June 4, 11, 18	TBA

## WELCOME & FAREWELL

November 1 brought Jiro-san Andy Affable to the mountain as Dai Bosatsu Zendo's general manager and treasurer. He will be making his home here with Kit Pollok. Jiro-san will be responsible for overseeing all the business aspects of the Monastery, while the Shikaryo, Seigan, remains responsible for the daily matters of the monastery.

Jiro-san comes from Kashin Zendo in Washington, DC, where he was President of the Kashin Zendo Board and resident teacher for many years. He has known Eido Roshi for twenty years, and in 1988, Roshi acknowledged him as a Dharma teacher. We welcome him to the mountain.

It was with great sadness that we said good-bye to Rev. Bhante Wimalananda, our Sanskrit instructor from Sri Lanka. The sudden death of his father on October 21 precipitated his early departure. He arrived at Dai Bosatsu from India in August and was planning to stay until after Thanksgiving.

In a farewell letter to the Sangha he said, "The Zen practice I did here for two months gave me much energy. I appreciate and memorize it in my life as my intimacy in which we observe the reality of humanity. May we all realize the meaning of Buddha, Dhamma and Sangha. Thank you."

## SESSHINS

*"Floating clouds, sticking nowhere, may fly over any mountain top."*

## 1994 KESSEI/ANGO TRAINING

# P E R I O D

Twice each year, in the spring and fall, the monastery conducts a 100-day training period. The daily schedule includes Zazen, Chanting, Work practice, Dokusan when Eido Roshi is in residence, and every Saturday a Zen talk or lecture. Three week-long sesshins are included in the Ango fee- \$1500.

### Daily Schedule

5:00 am	Wake-up
5:30	Morning Service
6:30	Zazen
7:15	Breakfast
7:45	Morning Meeting
8:30-12	Work practice
12:30 pm	Zazen
1:00	Lunch
2:30-4:30	Work practice
6:30-9:00	Zazen

### Spring Sesshins

Zazenkai Wknd Sesshin	Mar 11-13
Holy Days	Apr 2-10
April Wknd Sesshin	Apr 28-May 1
Memorial Day	May 21-29
Anniversary Day	Jun 25-Jul 3

### Fall Sesshins

Golden Wind	Sep 24-Oct 2
Harvest Jukai	Oct 29-Nov 6
Rohatsu	Nov 30-Dec 8



This poem evokes the spring retreats on Dai Bosatsu Mountain.

The first seven day sesshin in 1994 will be **HOLY DAYS SESSHIN**, from April 2-10. It receives its name as it begins on Easter weekend, we celebrate Buddha's birthday on April 8, and Rinzai's Day on April 10.

#### MEMORIAL DAY SESSHIN

May 21-29, baby leaves unfurl and the swallows return to the temple's eaves. It is a most wonderful time to sit as spring and summer come to the Catskills. During this sesshin, we will be joined by monks training at Shogen-ji Monastery in Gifu, led by Kokoku-ji Osho.

From June 25-July 3, **ANNIVERSARY SESSHIN** commemorates the founding of Dai Bosatsu Zendo on July 4, 1976. This year we are celebrating our eighteenth birthday.

All seven-day sesshins begin on Saturday evening with orientation and formal silent dinner and Closing ceremony takes place at 9:00 pm the following Saturday. Sesshin participants are asked to stay until Sunday morning and should plan to depart after Sunday brunch around 11:00 am. There will be an additional fee of \$50 for those requesting a private room.

#### WINTER SCHEDULE

The Monastery's regular zazen schedule will not be in effect from December 12-January 15, 1994. There will be residents staying on the mountain throughout the holidays.

A less rigorous schedule is in effect during the winter interim months from January 15-March 29.

Guests are welcome to visit the monastery and practice with us during this period. Please call ahead of time to find out condition of the roads. Added benefits, to the snow-shoveling and wood crew work, are the many cross-country skiing trails on the old logging roads. Students and guests can come for a day or by the month. Please contact the office for additional information and reservations.

#### FALL KESSEI/ANGO

Fall Kessei/Ango Training period at Dai Bosatsu Zendo began on September 11, with the traditional signing-in ceremony. That evening, Eido Roshi gave an opening

teisho using the text from his new translation of the Dogen Goroku.

There were nineteen full-time kessei students: Rev. Seigan Ed Glassing, Rev. Banzan Iurek Szczepkowski, Rev. Jiun Ewa Tarasewicz, Rev. Seiko Susan Morningstar, Rev. Genchu Osamu Sekine, Rev. Fujin Attale Formhals, Gento John Vitell, Yugen Koen van Wijngaarden, Nen Cheryl Elliott, Chisho Fusaye Maas, Subaru Salvatore Chirvai, JG Powers, Andrew Gregory, Ejo Chris Cotsonis, Michael Olsen, Jeff Latini, Lynndal Daniels, Mitchell Stern, and Greg Ardo.

Stan Kaminski from New Jersey joined us for almost two months. Yoko Tanaka whom many know through her carved Buddha statues, came from Japan for one month. We thank her for her generous gift of zendo incense and special Diamond Sutra incense. Sokan Marcel Urech from Switzerland came for Harvest Sesshin and stayed through Rohatsu.

#### ONDEKOZA

On Thanksgiving Day, we held a Benefit Dinner with a performance by The Ondekoza Drumming Troop. These Japanese musicians, ten men and three women, have been touring the United States for two years. They began their tour in 1991, at DBZ and returned this year to practice before their date at Carnegie Hall.

The group's instruments include a drum weighing over 700 pounds, bamboo flutes, and the banjo-like shamisen. Their music incorporates dance, song and drama from Kabuki and Banraku plays.

The performance was held outdoors in the late afternoon and was followed by a gourmet vegetarian meal cooked by the residents.

#### FALL ANGO SESSHINS

Golden Wind Sesshin from September 25-October 2 was attended by thirty-seven participants. It was the peak of fall color on the mountain. We ended with a festive birthday celebration for Eido Roshi.

Harvest Sesshin was held on November 6-13. As there were only two weeks between this sesshin and the beginning of Rohatsu, the forty-four sesshin participants sat with great dedication. We experienced a full seven days, as we sat until closing ceremony at 9 pm Saturday Nov. 13.

Rohatsu Sesshin, was attended by over 50 students and was held November 30 through December 8, is the traditional Buddhist retreat to commemorate Shakyamuni Buddha's enlightenment under the Bodhi tree. Rohatsu is the last sesshin of 1993 and Fall Kessei ended on December. 9th.

#### SUMMER EVENTS

Five-Day Summer Sesshin was held August 3-8, with Eido Roshi giving Teisho and Dokusan. During this time, Kobin Ichimura, a fourteen year-old monk from Japan, sat his first sesshin and was Eido Roshi's Inji.

On August 14, one hundred and twenty people attended the 1993 O-Bon Festival. It was a cool, clear Catskill Mountain evening with a full moon and heat lightning. We were very grateful to Aihosan and her dedicated tenzo staff who prepared the delicious Obon meals. Eido Roshi gave the Dharma Talk in the main zendo, which glowed from the light of the many lanterns. After the talk, the lanterns were set afloat on Beecher Lake to a chorus of Namu Dai Bosa chanting. A giant bonfire and refreshments closed out the evening.

#### 1994 WORK/STUDY POSITIONS

If you have wanted to experience Zen Training but have been unable to afford it, there are a few scholarship openings for skilled persons, serious about study:

An experienced vegetarian tenzo (chef) to manage kitchen staff and ordering, and cook 1-3 meals a day for residents and Open Space guests.

Building maintenance person: carpentry, plumbing, electrical work.

#### Organic Gardener

If you are interested, please call the DBZ office at (914)439-4566 for an application.



## DAI BOSATSU ZENDO DONOR LIST

We thank the following donors for their generosity and support of Dai Bosatsu Zendo. We are sincerely grateful to all who gave us financially, this list reflects contributions received through September 30, 1993.

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## Dai Bosatsu Zendo Kongo-ji 1994 Calendar

<b>March</b>	
<u>11 - 13</u>	<u>Zazenkai Weekend Sesshin</u>
19, 26	Zen Talk by Rev. Lou Nordstrom
29	Spring Ango Training Begins
<b>April</b>	
<u>2 - 10</u>	<u>Holy Days Sesshin</u>
16, 23	Zen Talk by Rev. Lou Nordstrom
22 - 24	Introduction to Zen Workshop
<u>28 - May 1</u>	<u>April Weekend Sesshin</u>
<b>May</b>	
7	Zen Talk by Rev. Lou Nordstrom
14	Teisho by Eido Roshi
<u>21 - 29</u>	<u>Memorial Day Sesshin</u>
<b>June</b>	
4, 11, 18,	Zen Talk
3 - 5	Samu Work Weekend
17-19	12-step AA Weekend
<u>25 - Jul 3</u>	<u>Anniversary Sesshin</u>
<b>July</b>	
4	Spring Ango Period Ends
9, 16, 23, 30	Zen Talk
<b>August</b>	
<u>2 - 7</u>	<u>Summer Five-Day Sesshin</u>
13 - 14	O-Bon
18-22	Healing and Wellness
20, 27	Zen Talk
<b>September</b>	
4 - 5	Sangha Weekend
10	Fall Ango Period Begins, Opening Teisho
<u>24 - Oct 2</u>	<u>Golden Wind Sesshin</u>
<b>October</b>	
8, 15, 22	Zen Talk
<u>29 - Nov 6</u>	<u>Harvest Sesshin</u>
<b>November</b>	
12, 19, 26	Zen Talk
24 - 25	Thanksgiving Benefit Dinner
<b>December</b>	
<u>Nov 30- Dec 8</u>	<u>Rohatsu Sesshin</u>
9	Fall Ango Ends

## Grassroots Zen

Spiritually affiliated groups

**CORTE MADERA, CALIFORNIA - DEER RUN ZENDO - 25**  
Deer Run Road, Corte Madera, Ca. 94925. Zazen Monday thru Friday  
7 to 7:45 a.m., Wednesday 6:30 to 8 p.m., Sunday 8 to 9:30 a.m.. ☎ Godo  
Gordon Johnson (415) 924-5159.

**NEW HAVEN, CONNECTICUT - MONDAY NIGHT SIT-  
TING GROUP - 193 Mansfield Street, New Haven Ct. 06511. Zazen**  
from 5:30 to 7 p.m.. ☎ Hogen John Sweeney (203) 488-9752.

**JACKSONVILLE, FLORIDA - JACKSONVILLE ZEN  
SANGHA, Inc. - 2196 Eventide Road, Switzerland, FL 32259. Zazen**  
Saturday 4 to 8:00 pm and Monday 3:30-7 am. Also Sunday 9 to 10:30  
am at the Unitarian Center, 7405 Arlington Expressway; Wednesday  
and Thursday 3 to 4:00 pm in the UNF Faculty Lounge(11/1327), and  
4567 St Johns Bluff Rd South. Call for other scheduled times. ☎ Zenrin  
R. Lewis Zenji.

**BALTIMORE, MARYLAND - ZEN MEDITATION SOCI-  
ETY - 2905 Shirey ave, Baltimore, MD 21214. Zazen Thursday 6 to 8:15**  
p.m. Every other Sunday 12:00 -1:30 pm full morning service, and a  
beginners' orientation. Beginners' group also held Tuesdays 6:30-8pm,  
call for more information. ☎ Rev. Joshin Marci Ziese (410) 254-5128.

**RIDGEWOOD, NEW JERSEY - ZEN MEDITATION IN  
RIDGEWOOD - The Unitarian Society Auditorium., 113 Cottage Place,**  
Ridgewood, NJ. Zazen Monday 7:30 to 9:30 p.m. with a short zen talk.  
☎ Muin Bernard Spitz (201) 652-0313.

**NORTH SALEM, NEW YORK- ZENDO AT HAMMOND  
MUSEUM - End of Devau Road, North Salem, NY 10650. Zazen**  
Wednesday 7 to 9 p.m., Sunday 8 to 10 a.m.. ☎ Rev. Denko John  
Mortenson (914) 232-4245 or Hammond Museum (914) 669-5033.

**SYRACUSE, NEW YORK - ZEN CENTER OF SYRACUSE,  
HOEN-JI ZENDO - 111 Concord Place, Syracuse, NY 13210. Zazen**  
Tuesday 8:30 to 9:30 a.m., Thursday 6 to 8 p.m. and Saturday 9 to Noon.  
Also offered are three-day sesshins in the fall and spring. ☎ Roko-san  
Sherry Chayat (315) 479-9355.

**CHRISTIANSBURG, VIRGINIA - BLACKSBURG ZEN  
GROUP - 2459 Ellett Road, Christiansburg, VA 24073. Zazen Sunday**  
9 to 11 a.m. and Thursday 5:30 to 7 p.m.. Also offered are occasional all  
day sittings. ☎ Tenko Steven Feldman (703) 382-9125.

**SANTO DOMINGO, DOMINICAN REPUBLIC - CENTRO  
DHARMA - Av.Nunez de Caceres No. 6D. Meetings on Thursdays with**  
Zen Talk from 7:30 pm to 9:30. Sundays 9 am to 11:00am. ☎ Ryusho  
Seido Joaquin Salazar (809) 563-7392

**WASHINGTON D.C. - KASHIN ZENDO GENZO - JI - 7004**  
9th Street N.W., Washington D.C. 20012. Zazen Tuesday evening 6:30  
to 8:30 p.m., Morning Service and Zazen Sunday 8:30 to 11 a.m..  
Beginners night is held on Wednesday 6:30 to 8:30 p.m.. Other sched-  
uled events. For info: ☎ Kochi Katherine Woodward (202) 829-1966.

**RENO, NEVADA - GINZAN SILVERMOUNTAINSANGHA -**  
626 Humbolt Street, Reno, Nevada Zazen Sunday 6 to 8 p.m.  
☎ Bob or Jackie Christensen (702) 747-0707 or Roger Duncan (702)  
329-0162.



## N.Y.Z. Daily Schedule

### Tuesday

Doors open 1:30 pm  
Zazen 2:00-4:00

### Wednesday

Doors open 6:15 pm  
Zazen 7:00-9:00  
Formal tea (sarei) in zendo  
Dokusan while Eido Roshi is in NY  
Teisho once a month  
Members only

### Thursday

Doors open 6:15 pm  
Zazen instruction class  
Dharma talk once a month

### Friday

Doors open 6:15 pm  
Zazen 7:00-9:00  
Buddhist Study class once a month

### Saturday

Doors open 9:30 am  
Morning Service/ 10:00am-12:30pm  
Zazen

Japanese Dharma class

Doors open 12:30 pm  
Zazen, chanting,  
Dharma talk  
by Eido Roshi 1:00 pm - 3:00

Non-members are asked to make a \$10  
door contribution at each time.

# New York Zendo Shobo-ji 1994 Calendar

## January

5 Zendo Opens, Teisho  
21-23 Nirvana Weekend Sesshin

## February

19 All Day Sit

## March

18-20 Soen /Yasutani Roshi  
Weekend Sesshin

## April

16 All Day Sit

## May

6-8 Nyogen /Gempo Roshi  
Weekend Sesshin

## June

18 All Day Sitting

## July

9 Segaki Evening,  
Closed for Summer Interim

## August

17 Zendo Re-opens for fall  
training

## September

16-18 Anniversary Weekend  
Sesshin

## October

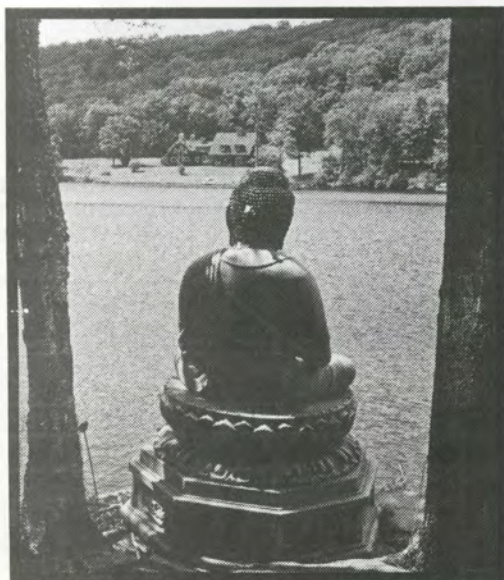
5 Bodhidharma's Day  
Teisho  
14-16 Soven Shaku Kaigen  
Weekend Sesshin

## November

12 All Day Sit

## December

1-4 Rohatsu Week  
17 Year End One-Day Sesshin  
31 New Years Eve Celebration  
Zendo Closes, re-opens Jan  
4.



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Wishing you a Healthy and Happy 1994



*Bright Moon On the Lake.*

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**The Zen Studies Society**

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