



New York Zendo
Shobo-ji

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Dai Bosatsu Zendo
Kongo-ji

THE NEWSLETTER OF THE ZEN STUDIES SOCIETY

FALL / WINTER 1997

Segaki

*Adapted from a Teisho given by Ven. Eido Shimano Roshi on August 3, 1997
during August 5 Day Sesshin at Dai Bosatsu Zendo.*



O-BON IS TRADITIONALLY HELD on July 15th. If we follow the lunar calendar it would be done around August 15th. The O-Bon ceremony is specifically performed for the comfort and remembrance of the deceased. At that time, the Segaki ritual and Dai Segaki chanting are usually done. But Segaki can be done at anytime—in fact, it would be best to do it every day. It is performed not only for the deceased in “that world” but also for those in “this world,” and many other realms. Most importantly it is a cure for our many ills, an act that can be done rather than waiting and searching for some miracle to happen.

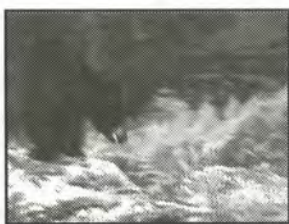
Whenever July and August come around, I’m always high. I think part of the reason why I’m high is due to the Segaki ceremony at Shobo-ji in July, and the O-Bon ceremony at Dai Bosatsu in August. I love Dai Segaki. This year, with Zen-san’s help, Jiro’s help, and all the residents’ help, at last we did the Segaki authentically during O-Bon at DBZ. I’m impressed, to tell you the truth. You did it well; of course, some parts were still clumsy, not knowing what to do. That is not so important—it is the spirit that counts.

This Segaki ceremony and chanting is not fully translatable. The more you do it though, the more you understand. When I do Dai Segaki chanting, I am really with it! I go into a different realm, and I’m so happy! And some day I will transmit that special rhythm to those of you who want to learn. I am willing to offer what I learned.

This Segaki ceremony will be the tradition from now on at Dai Bosatsu Zendo, on the evening of July 4th, as well as evenings of August Sesshin and O-Bon. It’s easy to discontinue a tradition, [CONTINUED PAGE 3]

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Attendees of DBZ's Dai Segaki Chanting on July 4 will recall the uncannily appropriate, simultaneous appearance of Eido Roshi and a large Black Bear at the ceremony's commencement. As the Sangha prepared to offer chanting, water and rice to all beings, Shogetsu Harry McCormick captured on video a regal emissary of the animal realm.



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 THE ZEN STUDIES SOCIETY
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Published twice annually by
 The Zen Studies Society, Inc.
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Newsletter subscriptions are free. Send requests, cancellations and changes of address to Dai Bosatsu Zendo; or e-mail to dbzoffice@zenstudies.org

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Editing & Design: Tendo Tim Lacy

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Segaki [CONTINUED FROM PAGE 1] but is very difficult to create and activate one. Once it is activated, it takes great effort to continue. Not only for our sake, but for future generations. Literally, there is no other place in the United States doing such an authentic Segaki. But I am hoping it will be like sesshin. When I came in 1960, sesshin was very rare, and after only 37 years—sesshin, sesshin, sesshin at many Zen centers all over the United States. So, now Segaki, Segaki, Segaki....

Let me begin to explain the subject of Segaki, a seemingly quite exotic ceremony.

If you look in our current Sutra Book on page nineteen you will find the Dai Segaki Chanting. The title is translated: "Dai Segaki Chanting for All Known and Unknown Deceased Dharma Brothers and Sisters." I would like to insert two lines, so it reads: "Dai Segaki Chanting for All Protecting Deities, All Nature Spirits, All Known and Unknown Deceased Dharma Brothers and Sisters, As Well As All the Hungry Ghosts Within Us and Apart From Us."

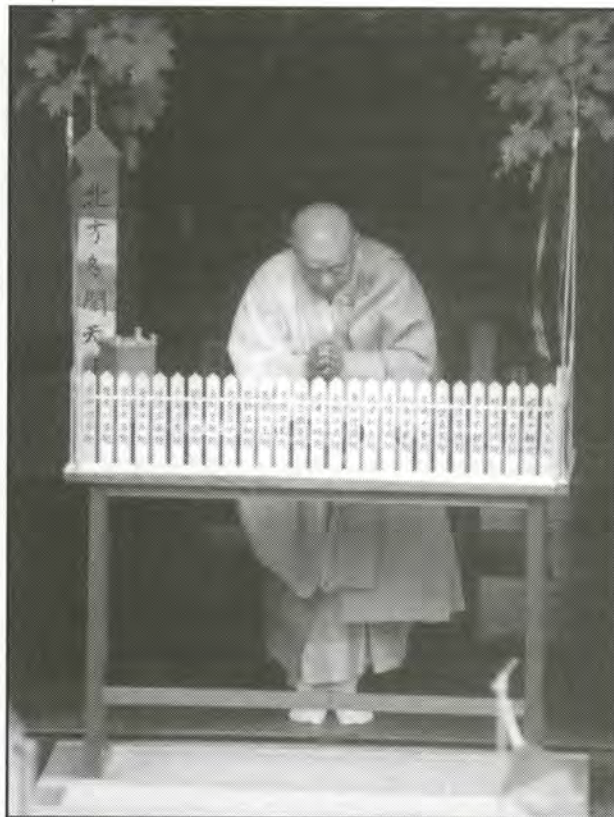
Here *ga-ki* is normally translated as "Hungry Ghost." We think that we are human beings, not Hungry Ghosts. One of the definitions of Hungry Ghost is someone who is extremely stingy, and extremely, aggressively greedy. This can mean greedy for attention too. Often we see some individual who behaves strangely, either unconsciously or deliberately, asking people's attention. We all go into this *gaki* condition from time to time. That is the definition of Hungry Ghost.

So, where is the Hungry Ghost? In the courtyard? In back of the mountain? There are perhaps Hungry Ghosts in different forms, such as nature spirits, or such as deceased spirits of human beings. First let us acknowledge that the one who performs Segaki is the one who needs Segaki the most. Without that acknowledgment, the Segaki may end as a dead act.

Dai Segaki begins with the lines *Jya Jin Nyu Ryo Shi; San Shi Ishi Fu In Kan Hakai Shin Ishi Yui Shin Zo*. The Sutra Book translation of it goes: "If one wishes to know all the Buddhas of the past, present, and future, one should contemplate the nature of this Dharmadhatu essentially as the creation of Absolute Mind."

"Essentially as the creation of Absolute Mind," when we use this kind of expression, you may think Dharmadhatu is someplace else. But Dharmadhatu is right here, this place is Dharmadhatu. It is because of this "condition of mind is created by Absolute Mind," that not only Hungry Ghosts but also Angels, and Bodhisattvas can be created.

The *Se* is translated as "offering," or "charitable deed." Now, during the Segaki ceremony we do the chanting, and go to the altar to offer rice and water. That itself, especially for some highly educated, sophisticated, scientifically-oriented minds, may look so childish. However, the Dharmadhatu in which we live is not so simple. It's extremely subtle. So, the first thing is to acknowledge the



July 4, Eido Roshi bows at the DBZ's Segaki Altar.

definition of Segaki as the practice of charity, the practice of offering. Then to correct the upside down views that we normally have and to affirm that we, ourselves, are the Hungry Ghosts. The more we practice Segaki, the less stingy we become, the less greedy we become, the less weird we are, and the more other beings are satisfied. Of course, according to each one of your karma, some of you can accept it very simply and directly without any problem.

EVERY DAY AT DBZ during breakfast and lunch there's an offering board passed. Everyone offers a portion of their meal, and that is one of the Segaki. For that nobody is stingy, offering even more than the traditional seven grains of rice. This food is collected and brought to the Kanzeon Bodhisattva statue in the courtyard. Why to Kanzeon Bodhisattva? Let me tell you.

There was a student of Shakyamuni Buddha called Ananda. One day he was doing zazen, when suddenly in front of him an extremely skinny being was standing. "Who are you?" Ananda asked. "I am a hungry ghost." "Why are you here?" "I came here to tell you that within three days your good fortune, your good karma will expire, and you will come to the hungry ghost community to live with us." And he disappeared.

So, Ananda went to Shakyamuni Buddha's place and informing him asked, "Is this true? Is there such a thing as

gaki-do, hungry ghost condition?” “Yes,” Shakyamuni said, “it happens because of cause and effect, the principle of the Universe. Even I cannot help you. The karma which you created is the very karma that you deserve to receive.”

Ananda asked. “What can I do?” Shakyamuni sat for a while, and said, “I remember a wonderful thing, let me tell you. In my one of my previous lives, before I was born in this lifetime, I was an ascetic. During that time, Kanzeon Bodhisattva taught me an esoteric ceremony called Segaki. You should practice this Segaki so you don’t literally go into this hungry ghost condition, and will be free from your present fear, greed, and stinginess.”

Shakyamuni Buddha taught him how to do this Segaki. And for this reason, we chant: *Namu Jiho Fu; Namu Jiho Ha; Namu Jiho Sen; Namu Honsu Shikyamunifu; Namu Dai Zudai Hikyu Kukan Shiin Busa; Namu Kiko Anan Sonsha*. These first three are Buddha, Dharma Sangha, and then Shakyamuni Buddha, who taught this esoteric practice, followed by Kanzeon Bodhisattva, who taught this to Shakyamuni Buddha, then Ananda who asked Shakyamuni Buddha and started this Segaki. Therefore these names appear, translated on page twenty-two of our Sutra Book:

*Adoration to the Buddhas of the ten quarters;
Adoration to the Dharma pervading
the ten quarters;
Adoration to the Sangha in the ten quarters;
Adoration to Shakyamuni the Buddha who is
our Master;
Adoration to Kanzeon Bodhisattva, who is the
great compassionate one,
ready to save beings from affliction;
Adoration to Ananda the Arhat who is the
expounder of the Teaching.*

—thus we express our thanks.

We chant dharanis and many Buddha’s names and Bodhisattva’s names during the ceremony. There is a time when each one of you goes to the altar and bows. At that point there is a line which goes: *I Su Shu An Shu Sen Gen...* This part is translated:

*By the practice of this meritorious
deed we pray that we repay what we
owe to our parents, who have done all
they could for our sakes. May those
who are still alive continue to enjoy
their happy and prosperous lives for-
ever, while those who are no more
with us be released from suffering
and born into the land of bliss.*

*We pray that all sentient beings in the triple world
who are recipients of the fourfold benefaction,
together with those beings suffering in the three evil
paths of existence and tormented with the eight kinds
of calamities, may repent of all their sins and be
cleansed of all their sores, so that they may be released
from the cycle of transmigration and be born in the
land of purity.*

Parents think of their sons and daughters far more than we think. My mother was not a particularly educated person, but one thing she taught me was from the Manyoshu. This is a collection of poetry, compiled in the 8th century. It contains wonderful waka poems, long poems. One of them was composed by Yamanoue no okura. When I was a small boy, not knowing anything about Manyoshu, my mother just repeated and repeated this verse, so I just memorized it. I will do my best to translate:

*When I eat, I think of my child. When I eat chest-
nuts, I think of him more so, because it is rare to
have chestnuts and I’d like to share them with him.
Where is he from? Always he is in my vision, and I
cannot sleep well thinking of him all the time. You
may speak of gold and jade as precious. But what
are you talking about? Compared to a child, they are
nothing!*

And all these years, thirteen years after my mother’s death, at last I just begin to understand this. I don’t expect many people to understand it. Nonetheless, is there is anyone who has no parents?



*Dai Segaki at Shobo-ji, July 12, overlooking New York Zendo’s back garden.
Aibo-san Y. Shimano and Rev. Zen-san Hiromi Suzuki offer pure
water and rice to All Known and Unknown Deceased.*



Above, Dai Segaki Chanting at O-Bon, August 9. Nearly 150 people gathered at Dai Bosatsu Zendo to celebrate O-Bon. Below, Eido Roshi leads procession of lanterns to Beecher Lake.

This is the exoteric part of Segaki. There is also an esoteric aspect; it is expressed in the Dai Segaki chant in lines such as: *Namu Amido Bu Ya; Totogyato Ya Toji Toyen; Suryo Suryo Boya Suryo Boya Suryo Somoko; Namusamanda Motonan Pan*. These literally cannot be translated. They are called *shingon*, or *dharani*, the True Voice of the Universe.

The Universe has its own language, it is not translatable, not a human language but, sound—only sound. It can be understood by nature spirits, by deceased individuals, but it cannot be consciously understood by living beings. Even though our intellect may have some reservation in chanting something it doesn't understand, the real meaning is revealed by our action resounding into reaction. This is how communication through *dharani* occurs. If there is only the exoteric, then it's like raising the funds first, and making the plan second, and making an offering third. This is the exoteric way of thinking. The esoteric does not have such

order. Here is a recent scenario from DBZ.

A buddhist nun will go to Japan this fall for the continuation of her Zen training. This summer, she had printed 500 copies of *The Diamond Sutra* as an expression of her gratitude to Dai Bosatsu for allowing her to live here for the last six years. It cost \$2000, a good amount of money for her, I assume. At first I discouraged her, "It's too much. You don't have to do it. Some other gesture is okay." But she did it, and she paid. Within one month, from a most unexpected place, more than \$2000 came back to her. This is how *Se* works.

Then, I spoke to someone else telling him, "You have to prepare something, as you are the next to go." He said, "I have to raise the funds!" "It doesn't work that way," I said. To raise funds before doing a charitable deed—it never works that way. It works the other way around: charitable deed first and forget it! Then, somehow, the funds follow.

Perhaps, the greatest significance of Segaki is the realization of this truth. That is to say, correcting our rational, upside-down views with clear insight into the right-side-up order of the universe. The best *Se* for us is zazen. By offering ourselves unconditionally to zazen we change our *self*. This positive energy has impact on others. It is like when a group of people are talking and carrying on and they suddenly come upon someone sitting in zazen. All of a sudden it is quiet and everyone... "Shhhhh."

I say to you, experiment with *Se* giving and you will be convinced by the reaction. Repeat it again and again. Soon you will have no doubt about this universal principle. *Se* does not only mean things or money. Your kind words are *Se*. Your smile is *Se*. Your hospitality is *Se*. Even if you have nothing material to give, you can give your smile. And best of all—do zazen.



Letters from Shogen-ji

As many of our readers know, Rev. Seiko Susan Morningstar left DBZ in the Autumn of 1995 for Shogen-ji in Japan's Gifu Prefecture. Rev. Seigan Ed Glassing had been there for almost one year before Seiko's arrival, and Rev. Fujin Butsido has very recently begun her practice at Shogen-ji. Their letters have given us a unique perspective: ordained Zen students from America continuing their practice at one of Japan's most respected, if not most strict, Rinzai Zen monasteries.

Dear Eido Roshi,

Today is my last day of *Tanga* [solitary practice for new monks before formal entry]. I take advantage of this piece of paper and pen which someone forgot in my room to write a few words.

So far everything has been a wonderful experience. Japan is as beautiful as I imagined it. Even prior to landing, I was able to see Mt. Fuji for two seconds before it disappeared in the clouds. Just enough to tell him that I shall be back to pay him my respects.

When I arrived, the customs officer called me "O-Bosan" [priest] and said, "Mezurashii" [unusual], and "Shukke" [priest]. It took me a while to remember the meaning of this last word, but then I remembered you used it at Yayoi's ordination.

An-san was waiting for me at the airport, and was extremely kind, patient and helpful in teaching me everything for *Kato* [ceremonial entry]. When he explained to me the meaning of the rope interlaced around the *kesa-bunko* [worn outside of the robe for formal ceremonies], I thought I would like to keep it and order another one for my successor. An-san had understood that this was my belonging and put my name everywhere. Also the *kappa* [ring] was missing so An-san lent me one of his. I prepared a list of things which I was missing. I will send it in a letter to the Sangha.

On Wednesday morning I climbed the 204 steps to Shogen-ji and went to the *Katodome* [plaque which reads "Please refrain from applying"] to do *Tanomi-massho* [request for entry, called out by prospective new monks]. It was 7:30. I was greeted and I recited the phrase which An-san had taught me. Then I started on for two days in the *Niwazume* [begging for admission].

Those days were the coldest ever since and at times I was shivering, mostly because of the unbalanced posture, immobility and cold wind. During breaks I was with another entering monk in the back of the *Tenzo* [kitchen]. At night I went to the *Tanga-ryo*, which is part of the Dharma Hall. The hardest part is to have no light—between 7pm and 7am it is dark and I am expected to go to the bathroom, dress, fold my robes, etc. On night I fell from the deck going to the bathroom, one morning I came to Morning Service with my robe inside-out! On the third day I was able to steal a flashlight, but the battery was so weak it died the next day.

As you know, everything is done to make the newcom-

ers miserable. Young monks teach me how to do things, and ostentatiously do the opposite in front of me. As you said, upside-down views prevail.

It is a mixture of extreme strictness and extreme sloppiness. Morning Service and meals are a good example. You probably know the mindless series of *Namu Kara Tanoh* that are mumbled during Morning Service. The *mokugyo* [wooden drum] and the monks' chanting have nothing to do with each other. Nobody puts their palms together, and the *Ino* [chanting leader] stumbles over his words because he goes too fast. Prostrations are quite something also! I remember Roshi's "Don't run!" now because here everybody runs all the time.

On Dai Bosatsu Mandala Day, I chanted the Lotus Sutra at 4pm because I could still see. And at 8pm I started our monthly zazen and service. A few minutes before, I experienced my first earthquake. It was only one second but the whole building shook. Charles Vacher had told me it is quite frequent in Japan.

A few minutes later, someone started to sing outside the Dharma Hall. The monks were in the Zendo, so it must have been a *Koji-san* [lay person]. He sang it again and again. At first I felt irritated because I wanted to do zazen, but then I thought this was his way of offering his heart to the Dai Bosatsu Mandala, and among all the non-senses, this was the least. At 8:30 I started to chant quite softly, but he must have heard it because he stopped. The next day I stopped working at 9am, which is 8pm DBZ time, so I did the whole service over again, knowing that this may be the last time I can coordinate with your chanting.

During *Tanga-ryo*, I have been working for 2 or 3 hours in the morning and 2 hours in the afternoon. It is true, like Seiko said, the we are asked to weed weedless places. The work seems to be not at all result-oriented (for the best and for the worst). One day I was carefully sweeping dead leaves from a small garden and when the time to stop came, I was not allowed to collect the leaves, which means that the wind would scatter them in no time.

The other *Tanga-san* comes from Rinzai-ji temple and seems to be quite well trained. I have learned a lot just watching him cleaning and weeding. I had never cleaned the floor in my gray kimono before. I had to watch him so that I didn't show my underwear. I must admit that most Westerners don't know how to use their bodies properly. A lot of his actions remind me of Aikido practice and I remembered that if you give your body the right posture

(attitude), no effort is required with a maximum efficacy.

This morning five of us left for *Kimpatsu* [also called *Takuhatsu*, alms-begging]. It was one of the most joyous experiences in my life. I was so proud to carry the rice for future Dharma meals.

We went with the head monk and my three Shun Sho-an [name of nuns' living quarters] sisters. They are quite bossy, but they all have a good heart. I think I will manage to communicate with them. My future roommate is Japanese. She must be ten or fifteen years older than me and speaks to me in fluent Japanese, assuming I understand everything. I understand about half, and the rest I guess. But it's good for my Japanese study.

When we walked back to Shogen-ji, I heard children in a classroom singing the song which you always sing with Aiho-san (the one which goes "Chichi ha-ha" at some point). At this moment I could have used a sponge. I already know the melody, I hope someday you can teach me the words.

Roshi, I really apologize for my handwriting but I am trying to be the dark. In a few minutes I won't see anymore, so I am writing very fast.

Tomorrow I will move to Shun Sho-an and be a Shogen-ji nun. I am thinking of you every single minute. I can see when I compare myself to old times that I need to become more *tatamized* (as Charles says), and so I can perfectly accept the upside-down views, so far.

I send you my strongest Nen, and will write to the Sangha as soon as possible. Warmest thoughts to Aiho-san.

Fujin
October 23, 1997

Dear Aiho-san,

We have just finished our last sesshin, Hangae o Sesshin, which took place during the week of July 1—7, the same time as DBZ's 21st Anniversary Sesshin. On the middle day, during sarei, five big, delicious cherries were served to each monk and nun. Later I learned that they came from America—from you! What a way to celebrate July 4th and the Dharma connection between the two zendos. I am amazed at your great timing! Great zenki! (And great cherries!) I am so grateful to you and Roshi's continued energy, thoughtfulness and support. Even though I am half-way across the world, you continue to

teach in unexpected ways. I think of the saying: *San zen rigaichi in ari*. "Three thousand miles away there's intimacy." Thank you for your kindness.

I was happy to see you and Roshi looking well at Shobo-ji when I was there in May. It is now the rainy season and very uncommonly rainy, with some flooding elsewhere in Japan. I actually had a ten day sesshin, because the school had weekend sesshin at Shogen-ji in the Dharma Hall, and then the seven day sesshin began. During the first night, there was a typhoon. It was wonderful to sit in the Dharma Hall with the sound of the wind in the screens and the rain like the drum. Japanese style buildings really let you be right in nature (and not get too wet).

I hope you and Roshi will enjoy the enclosed tea. When I went to the shop the owner was surprised. "Americans only drink coffee," he said. We explained it was for my Japanese teachers. Then he asked about the water. "Is it delicious in New York?" I was told the tea is from Shirakawa and is supposed to be good. Please take care and have a cool summer and new beginning with the Shobo-ji training period.

Gassho,
Seiko
July 21, 1997

Dear Eido Roshi,

It has been a long time since I've written to you. Please accept my apologies. We are coming to the close of this training period, and in a matter of two weeks or so we will enter the interim period known as *seikan*.



"We westerners have a very high and unrealistic point of view of Zen practice in Japan."
Above, Shogen-ji's 700 year-old buildings.

Since February I have been in the Tenzo and in April I was made Head Tenzo [Head Cook]. It has been a tough but very rewarding experience being in the kitchen. As you know from some past letters, the Tenzo is a large room with a high rafter so that the smoke from the wood stoves can rise and exit the roof. It is a rather dark and dreary room resembling a garage, soot gets over everything so that one must constantly wipe down everything, from pot covers, the floor, to one's own feet. Because the amounts of water, rice and fire must all be in perfect combination to make good rice, and because no fire is the same—rice can be old or new, and the air temperature in the summer and winter is different—it makes the job very precarious.

During the second sesshin of the training period, I had to do *Shinigi teto* [formal apology] for burning rice. It turned out okay in the end. The white rice I had burned was made into sushi (lots of seasoning added), so no one even knew that it had been burned. Aside from that one experience it has been smooth and quite successful. Almost all of the Tenzo is learned through experience, nothing else. Smelling, touching, tasting, hearing all become very important senses, and perhaps most important of all is the ability to prioritize and schedule things in your mind. You inevitably have five or more different things to do simultaneously, all making the Tenzo a challenge.

Being the Tenzo has been all-consuming. There was one time during sesshin where I had to go to sanzen (sanzen and dokusan are compulsory), and all I could do was to say very honestly, "I don't care about my koan! Right now all that is on my mind is measuring, cleaning, and cooking rice. Please ring your bell so that I can get out of here and do it!" It was only afterward that I thought it may have been rude to say such a thing. But perhaps that is what being a Tenzo is all about—having it consume you so much that you become it, embody it.

Because the Tenzo is quite heavy, plus all the *takubatsus*, I've had little chance to attend the classes at Shogen-ji Junior College, and since Seiko moved over to the college full time, I've only seen her several times in the last few months.



Shogen-ji Junior College, a two-year accredited Buddhist college, adjacent to Shogen-ji Monastery.

The rainy season hit about a week and a half ago. It's been non-stop rain, sometimes very heavy, for the past ten days. The moisture in the air keeps clothes from drying and makes paper stick together. We had our second typhoon of the year right before Hanga-O Sesshin, with gusts of wind doing some damage.

That reminds me of this year's Tambo rice planting day. Once a year all the monks get together, and in one day plant rice sprouts in the fields. Needless to say, we are all barefoot, knee-deep in the water and mud, and very dirty. Halfway through, the blue sky turns into a dark, black, cloudy, ominous nightmare. All of us wonder when it's going to start, and at that moment lightening flashes all over and the rain starts pouring down like an ocean. We diligently continue to plant rice, but when the rain starts pelting and stinging our backs, we look at the boss. He is oblivious. After ten minutes of soaked *samugis* [work clothes] and near electrocution, we haul our asses back to Shogen-ji. When it rains in Japan, it truly rains!

At the end of April a young Canadian named Julian came to Shogen-ji for a month. He was actually practicing Theravada Buddhism in Thailand, but on his break came to Japan for three months. He was a nice fellow, but incredibly idealistic. Day by day I watched as his ideals were one by one snatched away. I tried to help him out with all the irony and paradox, and to a good extent he was accepting and able to adjust. But the one thing he refused was a small glass of sake offered by a high monk who was testing him. I became their mediator, trying to translate and eat my lunch at the same time. The senior monk told him that Rinzai drank, Bodhidharma drank, even Shakyamuni drank, relating a story from a sutra somewhere. The argument ended, but in a very strange sense Julian represented what I used to be like: a very adamant, stick-to-his-guns idealist. We westerners have a very high and unrealistic point of view of Zen practice in Japan.

There is also an American woman staying for a month, and in only one week her ideals are crashing down.

Zen practice in the west is relatively new, because of this freshness, it is practiced with sincerity. I've discovered that to the Japanese mind any Zen outside of Japan is strange, distrusted, false. What we have in the west is quite precious. Westerners should not demean themselves, thinking that western Zen is second rate. It's not. All in all, Shogen-ji is broadening my view and practice, it is deepening and teaching me that the Dharma has many, many aspects, and innumerable levels.

I thank you again for sending me here. That's all for now. I hope you are well and good in spirits. Take care of yourself and Dai Bosatsu and Shobo-ji.

Regards to all,
Seigan
July 12, 1997

New York Zendo Shobo-ji News

1997, the Year of the Ox, will soon come to an end, and with it concludes a full and successful Dharma schedule. Finally, it seems we could catch the Ox and ride it.

Traditional Segaki Ceremony and All Day Sitting

Saturday, July 12, we held an All Day Sitting, ending with Segaki Ceremony. This year Eido Roshi, with the help of Rev. Zen-san Hiromi Suzuki, introduced the traditional Dai Segaki Chanting. The Garden Zendo was festooned with colorful papers and flags, with offerings to Hungry Ghosts. The Ceremony began with Rev. Fujin's solemn flute and Aiho-san read the poem "Please Call My Name," inviting and calming the spirits. Roshi led Dai Segaki Chanting and called the names for the known and unknown deceased, as well as all sentient beings. During Kanzeon Sutra chanting, participants offered pure water and rice. Afterwards, we enjoyed a delicious Segaki feast prepared by Aiho-san and served in the Main Zendo.

Zuiryo-ji Visit

On Thursday evening, September 4, Ven. Honan Kiyota Roshi, Abbot of Zuiryo-ji temple in Japan, brought a group of twenty monks and lay persons to Shobo-ji, following their visit to DBZ. Honan Roshi delivered Teisho to a large Thursday night group, translated by Shobo-ji member Ms. Clara Inaba. We are grateful for their visit.

Year of Repair

On May 12, we asked our Sangha to help fund Shobo-ji's roof and sidewalk repair. Many people responded with warm and encouraging letters and cards. By the beginning of June we were able to begin work, and Katsuro Anthony McKiernan and Curtis Gatz assisted the roofers. From one Sangha member's card:

I wish to thank the roof of Shobo-ji for many, many wonderful zazen meetings, Sesshins, Dharma activities it has scheduled. Under the roof at 223 East 67th Street I was able to hear and receive the teaching and inspiration of Eido Roshi. May this roof continue the Dharma activities which will bring many back "Home."

Sidewalk Repair

For over five years, the City of New York has asked us to repair our front sidewalk. Finally we received a repair plan, and now we wait for the City to do it. This project has been greatly helped by the concern and professional effort of Marjorie Hoey.

Gas Meter Replacement

At the end of September, Con Edison asked us to replace the existing gas meter. The new one is much smaller, more efficient, and more accurate, and is expected to save on Shobo-ji's current power expenses, up to now approximately \$8,000 annually.

Boiler

Winter is coming, and the boiler is on. Following our annual inspection by the City, Rev. Kobutsu Shindo Kevin Malone and his son Sean stared up the boiler. We sincerely thank Kobutsu for his continuing help and skill in such areas at Shobo-ji.

New Dharma Hall Cabinet

Rev. Jiro-san has made a wooden cabinet for our second floor, after a design by Aiho-san. It looks neat, clean, practical, and brings a calm feeling to the Dharma Hall.

Rev. Fujin Butsudo Continues Practice at Shogen-ji

On Dharma Day, October 13, Rev. Fujin departed for Japan after six years of practice at DBZ and Shobo-ji. We wish her wonderful continuing practice at Shogen-ji. Aiho-san asks her to please observe "Buddhism in Japan" and think: "Why did Eido Roshi come to America?" We are always with you, *Nen Nen Fu Ri Shin*.



Ven. Eido Shimano Roshi and Ven. Honan Kiyota Roshi in Shobo-ji's Garden Zendo, September 4.

Eido Roshi's 65th Birthday at Golden Wind

On September 27, Dai Bosatsu Zendo invited New York Zendo Sangha and friends to join in Eido Roshi's birthday celebration, as well as the ending ceremony of Golden Wind Sesshin, without charge. The powerful ceremony, followed by music from Dr. Lionel Party, Rev. Fujin, and Anthony Bez were splendid. With the dinner, celebratory toasts by senior students, Zen skits, and breakfast, we enjoyed a marvelous and joyous occasion. We all sincerely wish Eido Roshi the best of continuing good health and offer our deep gratitude to his boundless Dharma work these past 35 years in America. Indeed, Roshi, our Sangha, Kongo-ji and Shobo-ji are Golden Wind itself. We thank DBZ residents for making possible such an unforgettable party.

Upcoming: *Points of Departure* Meeting

One Thursday a month in 1998, Kyoshin Jacques Van Engel will lead a talk on readings from Eido Roshi's book *Points of Departure*. A discussion will follow focusing on the living experience and practice of zazen meditation. The next and final talk for 1997 will be December 11, members and non-members are welcome.

1998 New York Zendo 30th Anniversary Sesshin

On September 15th, 1998, New York Zendo Shobo-ji will be 30 years old. The Anniversary Sesshin will be held at DBZ, combined with the seven day Golden Wind Sesshin. See schedule for details.



September 27 at DBZ, Head Tenzo Rev. Seppo Ed Farrey hoists the cake containing 65 candles around a diamond and a birthday wish.

In Memoriam: Chigetsu Ruth Lilienthal

by Ven. Eido Shimano Roshi

SINCE NEAR THE VERY OUTSET of the Zen Buddhist movement in the United States, Chigetsu has been involved, dedicating her life to the practice of zazen. Now, more than 35 years after her pioneer beginning, zazen has spread all over the Western world—the population of Zen Buddhists is now enormous.

It was obvious that she was aware of the "crisis of the spirit" as early as 1962, and consequently her dedication was sincere and steady. Her attitude encouraged me enormously. She had a rather subdued presence among the community members, not wanting to waste precious time in social exchanges.

Because she was an excellent teacher of biology, many of her students came to practice Zen. Even after she stopped coming to the zendo, former students of hers would come, carrying her concern, her energy.



Tai-san (Eido Roshi), Chigetsu Ruth Lilienthal, and Hakuun Yasutani Roshi, Tuxedo Park, New York, 1970.

Chigetsu witnessed all the events of my New York life, including the opening ceremony of Dai Bosatsu Zendo. On the morning of July 4, 1976, after Morning Meeting I exclaimed, "At last, July 4th!" Immediately and energetically Chigetsu replied "Congratulations!" She always carried that dynamism, but she did not show it publicly. Now this Dai Bosatsu Zendo has become 21 years old, and has at last become stabilized and rooted in American soil.

According to Chigetsu's wishes, her ashes were interred at Dai Bosatsu Zendo's Sangha Meadow on October 4. It is not for rest, I take it, but rather to keenly observe the future growth of Zen Buddhism in America. Of course she will be missed, but we need her in that Way too.

Dai Bosatsu Zendo Kongo-ji News

1997 Fall Kessei/Ango

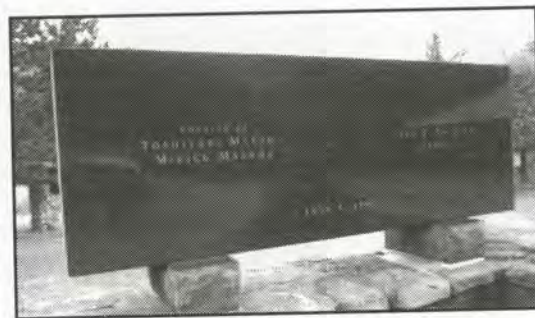
A Golden Wind blew on Dai Bosatsu Mountain, rippling the waters of Beecher Lake, tinting the leaves as Fall Kessei 1997 began the evening of September 16. The Fall students signed in, and Eido Roshi delivered an encouraging Teisho. The ordained students are: Jiro-san Andy Afable (General Manager and Fusuryo), Fujin Attale Formhals, Doshin David Schubert, Shokan Marcel Urech, Zen-san (Yuzen) Hiromi Suzuki, Yayoi Karen Matsumoto, Kinzan Christopher Pallm, Entsu Scott Rosecrans and Seppo Ed Farrey. Returning lay students are: Subaru Salvatore Chirvai, Andrew Gregory, Sangan Akihiro Tanaka, Shoshana Susanne Triner and Ippo Marc Hendler. DBZ warmly welcomes Dai-en George Burch, Rinden Roland Sugimoto, Mikhail Nedostupenko and Steven Johnson. We would like to extend our best wishes to Chisho Fusaye Maas, a devoted DBZ resident for seven years, who left during Spring Kessei. She still attends Sesshins, donating her time and skill with beautiful flower arrangements for our altars.

Urasenke School Visits DBZ

Eido Roshi entertained three teachers from the Urasenke School of Tea on May 15, after having celebrated the 30th anniversary of the Urasenke School in New York City. The group graciously performed a tea ceremony for the DBZ residents. We are all grateful to the Urasenke School for being given this extraordinary cultural gift.

New Main Gate Sign Installed

Thanks to a generous donation by Mr. and Mrs. Masuda of Chichibu City in Japan, a very impressive black granite sign was erected at the main gate of Dai Bosatsu Zendo on August 8, the evening the welcoming fire for O-Bon was lit. Eido Roshi and Tendo Tim Lacy worked closely with the stone masons to design the sign, and the result is a beautiful monument commemorating DBZ's 21st Anniversary. The original wooden sign is now hung on the north side of the Zendo, near the Han. The Masuda's names are inscribed on the back (right), and we are very grateful to them for their exceptional contribution.



Fujin Departs For Shogen-ji

Fujin Butsudo Attale Formhals has been a familiar face at both DBZ and Shobo-ji for six years. At Golden Wind Sesshin, Eido Roshi conducted the "Completion of Practice" ceremony, and to show her gratitude, Fujin offered new printed books of *The Diamond Sutra* for chanting at future Sesshins. She departed on October 13, and the Sangha extends their warmest wishes to Fujin as she expands her practice at Shogen-ji. As Fuke's bell resounds in the heavens, Fujin's flute will echo over Beecher Lake.

Zuiryo-ji Group Visits

On September 2, Ven. Honan Kiyota Roshi, Abbot of Zuiryo-ji temple in Japan, brought a group of twenty monks and lay persons to DBZ, joining our Sangha for an informal evening dinner. The next day Eido Roshi led a question and answer period at morning meeting, and our guests departed for New York City. We thank Ven. Honan Kiyota Roshi for arranging this Dharma connection, and very much appreciate the visit.

Work Exchange Program

Dai Bosatsu Zendo instituted a work exchange program during the Summer Interim. During the peak of our Open Space activities we received most welcome help. The residents of Dai Bosatsu are indebted to those who committed their time and effort to sustaining the quality of hospitality that Dai Bosatsu Zendo imparts to all visiting patrons. This program will again be offered during the Winter Interim, in January and February. Please contact DBZ for more details.

Venerable Eido Roshi

Eido Roshi has been involved with a rather busy spring and summer Dharma season. In addition to the Dharma activities, he performed several other important ceremonies. On June 7 he conducted a wedding ceremony for Victor Zhelezniak and Emily Haupt and again on August 12 he wed Reverend Genki Takabayashi Roshi and Joshin Leslie Gannon. On September 19 Roshi led the DBZ Sangha in a roof completion ceremony, and special wooden plaques were mounted in the main entrance hall and the Bonsho tower. Also this Fall he conducted a ceremony for Olivia, the baby daughter of Sharon and Gogai Michael Whitener on The first day of October.

He also led two European Sesshins in August, one near Zurich, and another near Munich.

Eido Roshi works ceaselessly and inconspicuously in many Dharma projects to guarantee a strong future for both Dai Bosatsu Zendo and Shobo-ji. He recently said, "Over the past few years it's been as if I was driving on the highway at 80

miles per hour. As I become 65 years old, I should reduce the speed to legal limits to avoid the risk of physical damage.” In 1998 at DBZ, he will conduct six Sesshins, seven days each, held during Kessei. And the Shobo-ji calendar will contain three weekend Sesshins, in March, June, and November. Shobo-ji’s 30th Anniversary Sesshin will be combined with DBZ’s Golden Wind. Please see the schedule for more information.

O-Bon/Segaki

This year we hosted a traditional O-Bon/Segaki ceremony, unprecedented in the West. Almost 150 people participated in this deeply moving event. As head Tenzo, Aiho-san provided an unbelievable Japanese feast. We express our sincere gratitude to Aiho-san who, year after year, gives herself so completely to this wonderful O-Bon meal.

The Segaki chanting ceremony took place in the Zendo. Special altars made by Jiro-san and Zen-san were placed in the court yard, on the deck, in the Zendo foyer and in the Zendo. The setting was breath-taking and established a peaceful, welcoming atmosphere for the “Hungry Ghosts” and “Nature Spirits.” Offerings of food and pure water were made by each participant, during which each received a Segaki flag.

Following the Segaki Chanting the names of deceased Dharma brothers and sisters were read, as Taizo Robert Greene played the Shakuhachi. Eido Roshi offered a Dharma Talk. The O-Bon lanterns were then lit and carried in procession to Beecher Lake.

A rising moon and brilliant stars greeted the guests as the lanterns were set afloat. In the distance, Fujin’s flute music flowed through the cool night air. Thus, on this special night, in this realm, we could offer our hearts and minds to those who have departed.

Eido Roshi’s 65th Birthday Celebration

On September 27, the last day of Golden Wind Sesshin, nearly 100 people gathered to honor Eido Roshi and celebrate his 65th birthday. The evening began with a concert by the renowned harpsichordist and Shobo-ji member Dr. Lionel Party. Joining him were Anthony Bez on classical guitar and Fujin on the flute. Following the concert, a sparkling and delicious dinner was served. Master of ceremonies Zenshin Richard Rudin piqued the spirit of celebration, calling on Sangha members who gave heart-felt toasts. The evening was (indeed!) finished with a very funny skit, a series of scenes depicting Eido Roshi’s coming to America.

Ordinations

Dai-en George Burch will be ordained the morning of December 8, the closing day of Rohatsu Sesshin. He has been a student of Eido Roshi’s for eighteen years, and has been instrumental in many vital Zen Studies Society projects, such as the roof replacement fund raising and future financial planning.

Tendo Tim Lacy will be ordained in April of 1998, on the final day of Holy Days Sesshin, and will begin 1000 days training at DBZ. Tendo has been practicing at Shobo-ji and DBZ for four years and has been active as a sesshin officer as well as in many projects for both zendos.

Shingle-Minded Devotion



THROUGH THE GENEROUS HELP and support of many Sangha members, donors, and Friends of the Dharma, we are very pleased to announce that the roof at Dai Bosatsu Zendo has been fully repaired and resingled. In addition to the main monastery buildings, the Bonsho tower and Gate Houses have also been re-roofed. (The legs of the tower were found to have rotted at the base. Rev. Jiro-san devised a method of repair by lifting the entire tower on jacks. He was able to install newly made feet. When we hear that resounding bell, we can’t help but thank him.)

Because of your attentive concern and the efforts of the Fundraising Committee, we continue to offer and share our practice of Zen. With humble gratitude, *Gassho*.

dōgen
shōbōgenzō

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être-temps

Extrait de *Shōbōgenzō*
de Dōgen Zenji
Maître Zen du XIII^{ème} siècle

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XIIIth century Zen Master

Traduit du japonaise et annoté par
Translated from Japanese and annotated by

Eido Shimano Roshi & Charles Vacher

One volume in Japanese, French, and English. Paperback, 94 pages, \$20.00US.
Available at Dai Bosatsu Zendo Kongo-ji and New York Zendo Shobo-ji.

Published by Encre Marine
Fougères, 42220 La Versanne, France

The Zen Studies Society
Dai Bosatsu Zendo-Kongo-ji
HCR 1 Box 171
Livingston Manor, NY
12758-9402

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