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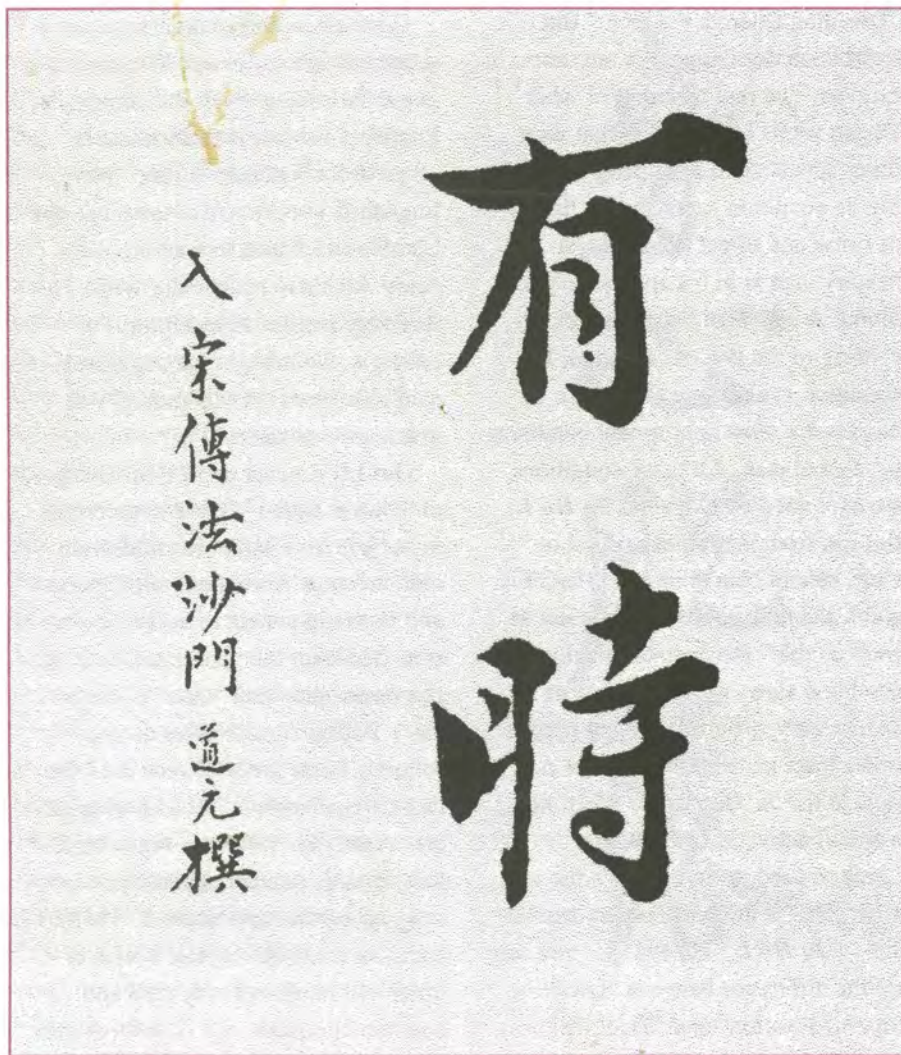
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1997

VEN. EIDO SHIMANO ROSHI, ABBOT

NEW YORK ZENDO • SHOBO-JI • DAI BOSATSU ZENDO • KONGO-JI



"Uji"— composed from
characters written in
Dogen Zenji's hand.

*UJI, BEING-TIME,
FROM THE SHOBOGENZO*

by Dogen Zenji

Translated from Japanese by Ven. Eido Shimano Roshi and Charles Vacher

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A Note on *Uji, Being-Time* by Ven. Eido Shimano Roshi

The last issue of the newsletter presented a “comprehensible translation” of Dogen’s *Uji, Being-Time*. Some of you may wonder why another translation of *Uji, Being-Time* appears in this issue.

Last May, I did a “comprehensible translation” rather quickly with the help of Kinzan Christopher Pallm. I wanted to present it as a birthday gift to my friend Charles Vacher, a French Monsieur who lives in Tokyo. He helped so much in the roof-replacement fundraising of Dai Bosatsu Zendo this last year. Since Charles was born on June 10, which is called *Toki no kinenbi* in Japan, the anniversary day of the adoption of the Gregorian calendar, and since he loves philosophy, I thought this would be the most appropriate gift to him. Sure enough, *Uji, Being-Time* shook him and he became addicted to it and was challenged by the original Japanese text. As he had some difficulties, I said I would help him. We combined our efforts, and started to work on the Japanese text. In February, Charles Vacher came all the way from Japan to Dai Bosatsu Zendo to complete the present translation. We worked together from morning till night for four full days. Unlike my first effort, now it was relatively easy for me to proceed since I knew Dogen’s intention more clearly. Charles then decided to translate it into French; his translation will be published in France later this year. The following are a few points which may help you to understand Dogen’s *Uji, Being-Time*.

First, bear in mind that Dogen is deliberately trying to crush our preconceived notions of “time.” It goes

without saying that our everyday notion of time is extremely important; without it we can’t even make an appointment or make plans. However, if we perceive time only “passing from past to the future,” we are bound to a narrow and one-sided view of life, which causes much suffering.

The second point is what Dogen calls *Ju Ho I*. Literally, it means: “Dwelling Dharma Position.” But this expression does not make any sense in English. The real meaning of what Dogen wants to convey is that each thing appears and disappears, changing its condition according to the law of cause and effect (Dharma). A healthy man is in his appropriate condition. A sick man becomes sick according to the law of causation. His condition is also appropriate. To be dead is the most appropriate condition for a dead man. All these conditions are expressed by Dogen as *Ju Ho I*. But we, from the ordinary point of view, cannot help thinking: “Health is good, sickness is bad, death is not as good as life.” Because of this dualistic good/bad view, we are victims of unnecessary suffering. Dogen tries to emancipate us from the *good or bad view* to the *Ju Ho I view*. When he was still active at CBS, Walter Cronkite used to say: “That’s the way it is!” This is the best English translation of *Ju Ho I*, I believe. So, you can see the difference between “Dwelling Dharma Position” and “That’s the way it is.” That’s the way it is!

Third point. If you read carefully Daijaku Zenji’s saying, “Sometimes, I have Him raise his eyebrows and blink. [This is] *Being-time*.” Understand *Him* as your own True Nature, in short: MU, or THAT ONE, instead of “Him” as a person apart from you.

Throughout *Uji, Being-Time*, sometimes in a very subtle way, sometimes quite directly, Dogen reminds us that “time” (our True Nature) is always and already present, regardless of our circumstance. We have a tendency to be deceived by appearances and think that if transformation takes place, our True Nature also changes accordingly. But Dogen says, “That’s not right!”

Quite often Dogen does not have a subject in his sentences. We have to guess the subject from the context. In English a subject is indispensable, otherwise a sentence is incomplete. English is not the native language for Charles and I, and so we asked Jiro Andy A fable to review our work. He was very helpful as an editor. For example, we thought his suggestion of using the word “regeneration” was great, and we adopted it.

Our LIFE never ends. (Our Being-time never ends.) We are transformed in our life from infant to child, from child to adult, from adult to old person and from old person to deceased person. Whatever the appearance may be, it is none other than “time” (True Nature). But our True Nature does not follow a linear order. Dogen uses the term “regeneration.” “Today regenerates yesterday, yesterday regenerates today; today regenerates today; tomorrow regenerates tomorrow....” He thus wants to crush our regular notion of order. All in all, not only pine and bamboo, mountain and ocean, but also innumerable conditions which we pass through are none other than Time, in short, MU.

When Dogen speaks about a horse or a sheep, he uses a double meaning. He literally means “horse” or “sheep,” but he is also playing on the Japanese way of saying “time.” For example,

even nowadays twelve noon is called *shogo* in Japanese, which means 'just horse time' (One of the meanings of the character *go* is "horse"). AM is called *gozen* which means "before horse time." PM is called *gogo*, "after horse time." These expressions are quite ancient. However, even during the late twentieth century in Japan these expressions are still in common use. But if someone interprets "horse" as an animal, without knowing Dogen's pun, confusion occurs. Throughout *Uji, Being-Time*, Dogen uses puns and often turns words upside-down. How many times did I think, "How nasty Dogen is!" while trying to translate from thirteenth century Buddhist Japanese expression to twentieth century English. But the more we worked on the translation, the more we understood the difference between the Eastern view and the Western view.

It is not a matter of which is better. But nowadays the world is so westernized, scientific, materialistic and dualistic. Scientifically speaking, what Dogen conveys does not make much sense. Dualistically speaking, pine and bamboo are not the same. So, *Uji, Being-Time* is a shocking essay, a warning voice from thirteenth century Japan which tells us that truth has two faces: dualism and monism. This monistic view is what Dogen emphasizes time and again throughout *Uji, Being-Time* in order to teach us a larger view of being-time.

It was Dogen's kindness that gave me the impression, "How nasty!" But as the saying goes, "Good medicine is always bitter." "Kind advice always sounds mean." I highly recommend that you read *Uji, Being-Time* many times. Thus, you may start to understand the quintessence of Zen Buddhism.

Original calligraphy:
"Body, Mind Cast Off"
by Dogen Zenji

UJI, BEING-TIME

by Dogen Zenji

I

Words of an ancient buddha:

*Sometimes standing on the top
of the highest peak,
Being-time.*
*Sometimes going to the deepest ocean,
Being-time.*
*Sometimes three heads
and eight elbows,
Being-time.*
*Sometimes eighteen or six feet high,
Being-time.*
*Sometimes a monk's staff, a fly whisk,
Being-time.*
*Sometimes a pillar, a stone lantern,
Being-time.*
*Sometimes Mr. Chang, Mr. Li,
Being-time.*
*Sometimes the good earth
and the vast skies,
Being-time.*

By *Being-time* he [the ancient buddha] means that time is always being, that all that is is time. The *six foot high* golden Buddha statue is time. Because it is time, it has time's glorious light. You must study the *nowness* of the twelve hours.

Three heads and eight elbows are time. Because they are time, they are one with the twelve hours' *nowness*. Even though the dimensions of the twelve hours could never be measured, we call them twelve hours. The trace of [time's] coming and going is so clear that no one questions it. That no one questions this does not mean that anyone knows it. Human beings have always spontaneously questioned the

many things they don't know. Therefore the present questions do not necessarily coincide with the questions to come. Questioning is none other than time.

II

We place ourselves all in succession and consider this as the entire universe.

We must consider each individual and each thing of the entire universe as One time. Things don't hinder things; equally time does not hinder time. Therefore time awakens mind, mind awakens time, simultaneously. Practice and awakening are thus.

All of us are in succession. We see it.

Such is the truth of us as time.

Because of this truth, we must study that in the entire world there are myriads of things and hundreds of blades of grass and that each of these things and each blade of grass is, one by one, the entire world. With this lively view our practice begins.

With this view, a thing is a thing, a blade of grass is a blade of grass. [Yet, with this view,] a thing is no longer a thing, a blade of grass is no longer a blade of grass. At this very moment, each *being-time* becomes One time. Being grass, being event are equally time. One and all beings are the entire universe at each moment and at all times.

Not a thing in the entire universe is missing from the present time. Observe and meditate on it deeply.

III

Nonetheless people who are still immature because they have not studied the Buddha Dharma have all sorts of ideas. [For example,] when they hear the word *being-time* they think:

Sometimes, three heads and eight elbows.

Sometimes, sixteen or eight feet.

It is like having crossed a river and having climbed a mountain. That river and that mountain may still exist, but I have already crossed it and climbed it. Now I am in the scarlet tower of my jewel palace. Thus that mountain and that river are as far apart [from me] as heaven from earth."

However this is only part of the truth. When I climbed the mountain and crossed the river, I was. Time can only be in me. Since I still am, time cannot leave me.

If time does not come and go, the time I climbed the mountain is the living now of *being-time*. If time keeps coming and going, the living now of *being-time* is in me. This is *being-time*.

Did the past time when I climbed the mountain and crossed the river swallow the time when I dwell in the scarlet tower of my palace, or did it spit it out?

IV

Three heads and eight elbows are the time of yesterday. *Sixteen or eight feet* are the time of today. However the truth of this yesterday-and-today is simply revealed in the time when, entering the mountain, I see the thousands of peaks and the myriads of peaks around me. It does not pass. Thus three heads and eight elbows too are my *being-time* in one movement. Though they seem somewhere else, they are the living now. Sixteen and eight feet too are my *being-time* in one movement. Though they seem far away, they are the living now. Hence, pine too is time, bamboo too is time.

You must not regard time as merely

flying away. You must not think that flying away is the only function of time. If you keep entertaining the notion that time only flies away, then there must be gaps [between yesterday and today]. The reason why you don't understand the way of *being-time* is that you study that time only passes.

V

To state it briefly, all beings in the universe, while in single line, are One time. Since they are *being-time*, I am *being-time*.

Being-time has the quality of regeneration. Namely, today regenerates tomorrow, today regenerates yesterday, yesterday regenerates today, today regenerates today, tomorrow regenerates tomorrow. Because regeneration is the quality of time, modern times are not heaped upon ancient times, nor do they fall in a row. Seigen too is time, Obaku too is time, Kozei too and Sekito too are time.

As self and others are always time, practice and awakening too are simultaneously time. Entering the mud and entering water are equally time. Although the present view of the ordinary people, as well as the cause of their view, are what they are seeing now, it is not the Dharma of ordinary people. It is only the Dharma that determines ordinary people [see this way] for the time being.

As they think that this time and this being are separate from the Dharma, they believe that the sixteen foot golden body of Buddha is not themselves. Even their blindness when they say that they are not the sixteen foot golden body of Buddha is just a piece of *being-time*. Those who have not yet understood, look, look!

VI

The horse and the sheep, now in succession in the world, are as they are in their appropriate dharma condition which rises and falls. The rat too is time. The tiger too is time. Life too is time. The buddha too is time.

At this very moment, three heads and eight elbows awaken the entire universe; the six foot golden body awakens the entire universe.

Let the entire universe be. Let it be the entire universe. This is called impeccability. Let the sixteen foot golden body be a sixteen foot golden body. Thus it is revealed as motivation-practice-wisdom-nirvana. It is being. It is time. Let the entire time be entire being. Besides this, no other dharma can be found.

VII

Since all superfluous dharma is superfluous, even the *being-time* of half impeccability is impeccable half *being-time*. Even what seems to be half [impeccable] is [in fact, complete] being. Furthermore, from a fundamental point of view, whether half [impeccability] is revealed sooner or later, it is none other than the opportune condition of being-time. All these are fully alive dharma conditions—this is *being-time*.

Don't be confused by nothingness. Don't force it into being.

If you believe that time only passes, you have not understood that time never arrives, never leaves. Though understanding is time, whether you understand it or not, it has nothing to do with time. Seeing only the passage of time, a beast cannot experience the *being-time* of dharma conditions, not to speak of the time of breaking through the barrier.

Who, even having understood the appropriateness of dharma conditions, could speak about what he has thus understood? Even if someone understood this for a long time and could speak about it, he still would be searching for his original face in darkness.

If you rely on what ordinary people think *being-time* is, then bodhi-nirvana is merely coming and going *being-time*.

VIII

Absolutely no traps, no nets can stop the concretization of *being-time*.

Now appearing in the right realm and appearing in the left direction, celestial kings and celestial beings are all the total combustion of *being-time*. In addition all *being-time* in the water and on the land is emerging due to my total combustion at this very moment. The various species and creatures that are *being-time* in the realms of yin and yang are all appearing due to my total combustion, the regeneration of my total combustion.

Without the regeneration of my total combustion at this moment, not a single dharma and not a single thing could appear, [not a single dharma, not a single thing] could regenerate. That you must study.

Speaking about regeneration, you must not assume that it is like wind and rain passing from East to West. The entire universe is neither moving, nor unmoving, neither progressing, nor regressing. Regeneration only.

Regeneration is like spring. Spring has many faces. This is called regeneration. You must understand that it regenerates all by itself. For instance, the regeneration of spring regenerates spring without fail. Although regeneration itself is not necessarily spring, since we are talking about the regen-

eration of spring, the regeneration of spring attains enlightenment now in spring. Whether coming or going you must study this point thoroughly.

Speaking about regeneration, if you think that the conditions of regeneration exist apart from yourself, that the regenerating self alone faces to the East and passes through hundreds of thousands of worlds and hundreds of thousands of kalpa, it means that you are not wholeheartedly devoting yourself to the practice of the Buddha Dharma.

IX

Once, following the advice of Musai Daishi, Yakusan Kodo Daishi visited Kozei Daijaku Zenji and said:

As for the three vehicles and the twelve divisions of teaching, I understand them. But what about the meaning of Bodhidharma's coming from the West?

Daijaku Zenji replied:

Sometimes I have Him raise his eyebrows and blink, Being-time.

Sometimes I don't have Him raise his eyebrows and blink, Being-time.

Sometimes have Him raise his eyebrows and blink is right, Being-time.

Sometimes have Him raise his eyebrows and blink is not right, Being-time.

Upon hearing these words Yakusan obtained great enlightenment and said to Daijaku:

When I was at Sekito's place, I was like a mosquito riding the iron bull.

Daijaku's expressions are different from other people's. Eyebrows and

eyes are mountain and ocean. Because mountain and ocean are eyebrows and eyes. The teaching to have Him raise his eyebrows is [to have Him] see the mountain. The teaching to have Him blink is [to have Him] found the ocean. Right is familiar to Him. Him is uncovered by the teaching. Not right is not neither teaching, nor Him. Neither teaching, nor Him is not not right. All these are equally *being-time*.

Mountain too is time. Ocean too is time. If they were not time, there would be no mountain and no ocean. Don't ever think that time is not in the living now of mountain and ocean. If time is damaged, mountain and ocean are also damaged. If time is indestructible, mountain and ocean are also indestructible. This being so, the morning star appears, Tatagatha appears, clear eyes appear, twirling the flower appears. This is time. If it were not time, it could not be thus.

X

Kisho Zenji of Sekken was a Dharma descendant of Rinzai and a Dharma heir of Shuzan. One day he said to his monks:

*Sometimes, there is understanding,
but there is no expression for it,
Being-time.*

*Sometimes, there is an expression,
but there is no understanding,
Being-time.*

*Sometimes, there is understanding
as well as expression,
Being-time.*

*Sometimes, there is neither
understanding, nor expression,
Being-time.*

Understanding and expression are

both *being-time*, *there is* and *there is not* are both *being-time*. Even though [you may think] that the time of *there is* has not yet come, [actually] the time of *there is not* has already come. *Understanding* is donkey, *expression* is horse, making horse *expression* and donkey *understanding*. *There is* does not come. *There is not* is not to come. *Being-time* is thus.

There is is hindered by *there is*, not by *there is not*. *There is not* is hindered by *there is not*, not by *there is*. *Understanding* is nothing but *understanding* thus sees *understanding*. *Expression* is



Eido Roshi and Charles Vacher translating "Uji." February, 1997.

nothing but *expression* thus sees *expression*. Hindering is nothing but hindering thus sees hindering. Hindering hinders hindering. This is time.

Although hindering is used by other dharma, there is no hindering that hinders any other dharma.

XI

I meet him. He meets himself. I meet myself. Meeting meets meeting. Without time, it would not be thus.

Furthermore, *understanding* is the time of concretizing the koan, *expression* is the time for the advance and passing through the barrier. *There is* is the time for casting [off] the body.

There is not is the time of neither one

with, nor apart from. This is the way you must practice and accept. This is how you must *be-time*.

The ancient teachers have already spoken thusly. Is there anything else to understand?

Let me say:

*There is half understanding,
half expression.*

That is being-time.

*Even if there is not half
understanding, half expression.*

That is being-time.

You must practice and question in this way.

*Teaching Him to raise his
eyebrows and blink,
Half being-time.*

*Teaching Him to raise his
eyebrows and blink,
Mistaken being-time.*

*Not teaching Him to raise his
eyebrows and blink,
Half being-time.*

*Not teaching Him to raise his
eyebrows and blink,
Mistaken being-time.*

Whether coming or going, whether *there is* or *there is not*, you must understand this is the time of *being-time*.

*Composed on November 1, 1240 at
Kosho Horin-ji and copied by Ejo dur-
ing the summer of 1243 in the Province
of Echizen. ▲*

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Zendo roof replacement. Photo by Sangen Akihiro Tanaka



High On the Roof



Work started on the DBZ roof on April 22. As this newsletter goes to press, the roof over the Zendo and the Dharma Hall have been replaced with new shingles, and the roofers have moved on to the areas over the Residents Hall and the

Meeting Room. The built-up edge (the eaves) which give the roof its distinctive curve is soft and rotten. This edge is being replaced with three layers of 3/4" cedar boards. The boards are pre-cut by Dai Bosatsu residents before they are installed for the roofers. A brown aluminum drip edge is being installed in front of the original line of the eaves to prevent future water damage. We also bevel the angled shingles for the roof ridges for the roofers so they are ready to nail. A significant amount of prep work is done by us so the roofers can concentrate on laying the shingles.

The roofing crew is led by Pat Murtagh and Chris Koester, local roofers who do excellent work. We are very pleased with the quality and efficiency of their work.

If you visit DBZ this spring or summer, be prepared for the rhythmical sound of hammering as new shingles are laid, step by step, towards the peak.

Jiro Andy Afable
General Manager

P.S. Soon the Long Life Dai Bosatsu shingle will be sent to those who gave to our roof fund.

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Spring 1997

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Errata. Apologies for this late mention: (Winter 1996 Issue) cover *sumi-e* art was brushed by Ven. Eido Shimano Roshi.

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The Wild Goose

In Springtime at DBZ, the ice silently melts on the lake, and stillness reigns in the Zendo. Then, one day, the quietness is shattered by a great din of honking and chattering. The Canada Geese have arrived. Sitting in the Zendo, one is entertained by bits of geese-conversation, as they check out their stop-over accommodations. And for some days, wonderful honking from Beecher Lake punctuates our zazen.

Then, as suddenly as their arrival, they are gone. But this time, two geese remain, gliding on the silent water, rummaging for food, preening their feathers, as if to say, "This will be home for awhile."

Soon, we are delighted by five fuzzy little goslings circling around the parent geese. And to all who come, we happily chant: "Have you seen the baby geese on the lake?" As the days pass, we notice the number of goslings are diminishing . . . until only one is left. The parent geese stay very close to this one last gosling: on the lake, one parent on either side; at the lakeside, always three together.

As Spring changes to Summer, the young goose grows to its full size. We notice a deformity of its left wing which protrudes downward from its body — and we wonder. Still, the three are always together, so close;

now by the bridge, or on the lake, and very often by the Guest House. We can approach them within a few feet, but they hurry into the water if we seem threatening. We embrace them throughout the Summer as part of our beautiful environment.

As Autumn approaches and temperatures drop, our wondering becomes concern. Will the young goose be able to fly? If not, will the parents abandon it? One morning, I stand near the Guest House, viewing the mist on the lake. Out of the mist comes loud honking; and two geese rise up with flapping wings, and begin circling the lake, honking all the while. The third goose is honking and flapping pitifully in the spot from which the other two arose.

This scene is repeated in the days that follow. Sometimes the parents fly off, only to return a short while later. Will these geese survive the harsh winter? Can we help in some way? We contact the forest ranger who puts us in touch with a wildlife rehabilitator.

"Will the parent geese finally leave?"

"Perhaps. If they stay, they can protect each other from predators, and survive if you feed them. If the parents leave, the young goose will most likely go to the water for protection and become trapped in the ice."

"We will stay in touch."

On the very next day, we see only one goose by the lake, pecking at the ground. All alone. One lonely goose fills our hearts. One small goose on a large quiet lake; one large goose on a small mountain lake—

Another phone call to the rehabilitator. The Canadian Geese are a protected species, and the goose must be taken to a licensed rehabilitator. She has six others with the same deformity, apparently caused by contaminated waters or fields.

"How shall we catch it?"

"Well, remember that the goose can run faster than you can. You must get between it and the water. Move slowly, cornering it against a wall or some other barrier. Throw a blanket over it, and put it in a box."

So we choose a time — Sunday afternoon, rest afternoon. It's a sunny, pleasant day. I take my camera and walk to the Guest House. There, Doshin, Entsu, and Andrew are sitting under the tree, waiting for the goose to come up out of the water to feed. It's taking its time, but finally it waddles on to firm ground and starts pecking near the edge of the water.

Doshin starts crawling slowly, belly to the ground, behind some bushes, toward the lake. As he gets closer, impatiently, in an effort to scare it away from the water's edge, he makes a dash for the goose. The goose, in a dash, is in the water.

Well, this is going to take some time. I go back to the monastery.

Another phone call. "Use some bread to entice it up away from the water." So, to the Guest House again, with camera still in one hand and a hunk of bread in the other.

This time the guys are sitting on the patio of the Guest House, trying to be

casual, hoping the goose can't read their minds. The goose has moved out of the water again, a little way up from the dock. The blanket and some gloves are ready.

The goose loves the bread; and slowly, stretching its long neck for



each morsel, it moves closer and closer, as Doshin strategically tosses the bread. Doshin then passes Entsu the gloves. Entsu gets up and slowly moves out making a wide circle toward the lake. Next, Andrew takes the blanket and follows. Meanwhile, the goose has come quite close to the patio; very wary, reaching slowly for each piece of bread, trying not to come any closer.

Andrew and Entsu are now at two points near the lake, between the goose and the water. I am on one side and Doshin is on the patio, the other side. Suddenly, the goose realizes its predicament. It stretches its long neck



straight up. Only its head turns: it sees Andrew, and then Entsu. The way to



the water is blocked. It turns to Doshin, then me. Back to Entsu, and Andrew . . . ! The goose makes a mad dash down the slope toward the water, its great wings flapping wildly. Undaunted, Andrew, holding the blanket wide, and Entsu, with arms outstretched, do not give way. The goose turns back toward the house. We close in. Weak with fright, its legs cannot carry it back up the steep slope; and the struggling bird sinks to the ground. The blanket is placed over the resigned but frightened goose, and placed in the prepared box. Only then do I realize the camera, unused, still in my hand.

The box is closed and loaded onto the back of Doshin's car, and the journey begins to a new home near Monticello. There's an emptiness. And the wild goose? It may dream of the beautiful Beecher Lake. It will survive the coming winters.

Do we infringe?

The goose has no answer.

Chisho

April 15, 1997. It's Spring again, and the parent geese have returned, before the other geese. The ice is just beginning to melt. ▲

O-Bon

Saturday & Sunday

Aug. 9-10, 1997



O-Bon is a traditional Buddhist celebration which commemorates our ancestors, parents, friends and loved ones who have passed away. It is believed that during the O-Bon period, spirits of the deceased return to this earthly plane. Through our remembrance and gratitude, expressed with chanting and incense, we give those who are departed peace and tranquility. O-Bon, therefore is a time of joy and reflection.

Saturday

- Afternoon Arrival and free time to sit zazen, walk, relax and enjoy the surroundings of the monastery.
- Vegetarian Dinner
- O-Bon Chanting Ceremony
- Dharma Talk by Ven. Eido Roshi
- Silent Processional/ Floating of Lanterns on Beecher Lake
- O-Bon Bonfire
- Overnight Accommodations

Sunday

- Optional Zazen & Morning Service
- Breakfast

Children are Welcome

\$150/Adult

\$75/Children under 12

\$45/NYC Chartered Bus Seat

For Registration,
please call the Office at:

914-439-4566

or fax 914-439-3119.

Calligraphy by Ven. Eido Roshi:
"Myriad Spirits in the Three Realms"

DBZ NEWS

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Winter Interim News



Sogen Roshi and Monks Join March-On! Sesshin

Ven. Muinken Sogen Yamakawa Roshi along with nine monks from Shogen-ji attended March-On! Sesshin, making a total of 33 participants. After completing a sesshin in California, the group arrived on the evening of March 3, to join opening *sozare* (formal tea). Eido Roshi and Sogen Roshi presented *teisho* and offered *dokusan* alternately, thus creating a very dynamic and powerful sesshin atmosphere. Seiko (Sensan) and Seigan (Gansan) were among the monks, blending harmoniously with Shogen-ji's brisk style. We are extremely grateful to Sogen Roshi for his effort and concern in traveling with his monks to DBZ and sharing his unique style of Dharma.

1997 Spring Kessei/Ango

With ice still covering Beecher Lake and a blanket of snow on Dai Bosatsu Mountain, Spring Kessei 1997 began on the evening of April 4th (Dai Bosatsu Day). With Eido Roshi officiating the signing in of Kessei students, DBZ moves into its 21st year. The ordained Kessei students are: Jiro-san Andy Afable, Hokai Jeff Webster, Fujin Attale Formhals, Doshin David Schubert, Shokan Marcel Urech, Zen-san (Yuzen) Hiromi Suzuki, Yayoi Karen Matsumoto, Kinzan Christopher Pallm and Entsu Scott Rosecrans. Returning are: Chisho Fusaye Maas, Subaru

Salvadore Chirvai, Andrew Gregory, Seppo Ed Farrey, Sangen Akihiro Tanaka, ShoShaNa Susanna Triner, Ippo Marc Hendler, and Tendo Tim Lacy. We welcome Todd Gilens from Philadelphia for his first Kessei.

Spring Ordinations



As Eido Roshi has expressed regarding the flourishing of Buddha Dharma in the West: the ordaining of monks and nuns is the flourishing. We are deeply touched and encouraged by the commitment of three Dharma brothers and extend hearty congratulations to them.

■ Kinzan Satsudo



On March 21, Christopher Pallm received ordination as a Rinzaï Zen Buddhist monk and was given the name, *Kinzan Satsudo* (Reverential Mountain, Way of the Bodhisattva) by Eido Roshi. Kinzan's ceremony was exceptional, in that it combined the Dai Bosatsu Mandala chanting including the Lotus Sutra - Chapter 25, with the traditional *tokudo* (ordination) ceremony.

■ Entsu Jodo

Entsu Scott Rosecrans became an *unsui* (monk) on April 12, the final day of Holy Days Sesshin, in an ordination

ceremony performed by Eido Roshi and Roko-san Sherry Chayat (Abbot of Hoen-Ji in Syracuse, NY). Entsu received the monk's name, *Jodo* (Eternal Way) during the service, which was witnessed by sesshin participants, friends, family and over 20 students from Hoen-Ji.

■ Seppo Gido



DBZ's Head Tenzo, Seppo Edward Farrey, also joined the order and became a Rinzaï Zen monk on May 31st, at the close of Memorial Day Sesshin. Eido Roshi selected the monk's name, *Gido* (Way of Justice) for Seppo, who was joined by the sesshin sangha, family and friends during this auspicious event.

Venerable Eido Roshi

For five weeks in mid-January Eido Roshi visited Japan for his annual pilgrimage there. His full itinerary included teaching a course in world literature at Shogen Junior College (affiliate of Shogen-ji) and giving several lectures to various groups. He also met with Charles Vacher, concerning a French translation of Dogen's *Uji Being-Time*. Mr. Vacher also traveled to DBZ in February and worked with Roshi during a four-day intensive to complete the translation (see Roshi's article). Roshi's powerful Dharma activity continues into this Spring 1997 Kessei with March-On!, Holy Days and Pine Planting Sesshins, as well as his continuing work at Shobo-ji.

"Namu Dai Bosa"

Eido Roshi shares parts of a communication from Dharma student, Mumondo Devorah Steinecker, a poem:

*Japanese Face
American Face
Spring Winds Blow
Namu Dai Bosa*

(cont'd.)

"Namu Dai Bosa"

and a P.S.:

*Thank you for being
such a grandmother,
you haven't changed either!
NAMU DAI BOSA*

World Wide Web

www.daibosatsu.org
www.zenstudies.org

The Zen Studies Society is now on the World Wide Web. On December 15, 1996, the web site for our two zendos was activated. Designed, programmed, and maintained by Denko John Mortensen and Tendo Tim Lacy, the site offers our Internet guests practical information concerning Dharma activities of both DBZ and Shobo-ji. Please look for our future on-line expansion: the DBZ Monastery Store Catalog, which will be up and running by Summer's end, and the electronic version of this Newsletter shortly after. We encourage visitors to our website to send their comments and questions via e-mail to nyzoffice@zenstudies.org.

NEW LOWER RATES

Through the generous support of donors and program revenue the roof endowment fund has been a great success. Because of this, the DBZ Executive Committee has decided to return to former sesshin and guest student rates as of March 31. Your participation is valued at Dai Bosatsu Zendo.

Full Kessei	\$2,000
1-Month Kessei	750
7-Day Sesshin	350
(NYZ Member)	325
5-Day Sesshin	250
(NYZ Member)	225
Weekend Sesshin	175
(NYZ Member)	150
Intro To Zen	150
Guest Student	35/nite
Guest	75/nite

WORK STUDY

Dai Bosatsu Zendo is offering free room and board to guest students in exchange for work between July 10 and August 31. Applicants are asked to commit to at least one week, and are expected to participate in our daily practice schedule. Fees for special events such as sesshin and O-Bon are not deferred under this program. The work needed ranges from daily cleaning and cooking to grounds maintenance and gardening. Those interested are encouraged to write or send a fax outlining your intentions and any skills you may have.

Open Space

The Open Space program, which hosts independent, holistically oriented groups' workshops and programs on the monastery grounds, now has its own phone and fax line. Would you like to reach Open Space? It's easy now! Just call: **914-439-5288**

\$50 Scholarships

An anonymous sponsor is offering a refund scholarship of \$50 to Zen students wanting to participate in an Intro to Zen Weekend or Sesshin. The scholarship is available to only those with less than \$2,000 in their savings account.

DHARMA PROGRAMS

SESSHIN

Sesshins are silent zazen retreats ranging in duration from a weekend to a full week. Week-long sesshins occur six times a year, three times in the Spring and three times in the Fall. At sesshin, we set aside who we are in our busy lives and offer our energy and our attention fully to the practice of Zen. This tradition of "rejoining the mind" dates back to the earliest days of Buddhist practice and has been the essence of Zen practice since its beginning. Please see our schedule to take advantage of this truly rare opportunity to not only deepen one's practice, but also to experience the incomparable taste of Zen at Dai Bosatsu Zendo.

'97 FALL KESSEI/ANGO RESIDENTIAL TRAINING PERIOD

SEPTEMBER 9 - DECEMBER 12

How can you and I, separate egoistic individuals, meet and explore the Boundless Self, indeed become one with It? We can be passive and wait until "the readiness of time" comes. Or, we can be more active and make an effort called "Zazen" or "Mindfulness" in the Zen Buddhist tradition. As we continue to practice Zazen, we experience deep gratitude for the fact that we are born, can breathe in and out, and can question and discover what it is all about. Gratitude—what I call Thanksgiving—benefits our karma. Zazen, mindfulness, gratitude, humility—all these are part of our Zen practice here at Dai Bosatsu Zendo.

—Venerable Eido Roshi

The three month Kessei/ango offers Zen students a chance to live, work, and gain insight into the universal rhythm in a monastic environment. The daily schedule is rigorous and challenging, with early morning chanting, zazen, work practice, vegetarian meals, and *dokusan* (private interview) when Eido Roshi is in residence. Three week-long sesshins, and rest days once a week are included. Participation for one month or one week is also permitted.



INTRO TO ZEN WEEKEND

The April 18-20 Intro to Zen weekend retreat workshop was well attended with 10 people: 4 students from Cornell University, 1 student from SUNY at New Paltz, and 5 others. The weekend was charged by the enthusiasm and earnest beginner's attitude of the participants who dove into the schedule consisting of basics instruction, zazen, morning service, work practice, and free time. On Saturday evening Rev. Denko John Mortensen gave an inspired Dharma Talk which generated many interested questions. We sincerely wish the participants the best in their continued studies and work, and encourage them to continue their Zen practice wherever they may be.

These weekend retreat workshops are designed for beginners and include the basics of Zen training: zazen posture and breathing, chanting, walking, formal meal bowl use, and zendo procedures. The weekend schedule includes morning service chanting, zazen, work practice, vegetarian meals, a Zen talk or presentation, question and answer period, and free time to enjoy the natural beauty of Beecher Lake. Upcoming dates for Intro to Zen weekends are:

July 11-13, Aug. 22-24, Oct. 10-12 and Nov. 14-16.

GROUPS: *DBZ welcomes college and other groups as well as individuals to participate in Intro to Zen. Group rates are available. If you would like to arrange for your group to attend either a scheduled weekend or would like to reserve a special time during the week, please contact the office at 914-439-4566. ▲*



Photos by Sangen Akihiro Tanaka

NYZ NEWS

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*Teisho meeting during Soen Roshi/ Yasutani Roshi Memorial Weekend Sesshin.
 Photo by Sangen Hiro Tanaka*

1997 Spring Training Period

■ The year of the Ox has started to walk. At the opening ceremony on New Year's Eve with nearly 100 people's attendance, we chanted "Enmei Jukku Kannon Gyo" 108 times for the safety and happiness of 1997. The event appeared in *OCS News*, the local Japanese newspaper.

■ The Jan. 18 All Day Sitting, Feb. 14-16 Nirvana Weekend Sesshin and Mar. 14-16 Soen Roshi/ Yasutani Roshi Memorial Weekend Sesshin were fully attended. DBZ Sangha members Rev. Fujin, Rev. Shokan, Rev. Yuzen, and Sangen joined us. At last the Dharma activities of the two zendos of the Zen Studies Society have become one.

■ April 8 was Buddha's Birthday. We celebrated by offering incense and water to baby Buddha who was standing in a beautiful flower pavilion in front of the main altar.

Upcoming Events

■ **June 21 All Day Sitting:** Changed to **Saturday, June 14.**

■ **July 12, Sat.: Segaki All Day Sitting** with Teisho by Ven. Eido Roshi, and Segaki lunch. 9am-6pm. Reservations are required.

■ **Aug. 21, Thurs.: 1997 Fall Training Period Begins.** 6:50-9pm.

■ **Sept. 12-14: SHOBO-JI 29th ANNIVERSARY WEEKEND SESSHIN**

■ **Oct. 11, Sat.: All Day Sitting** with *Rinzairoku* Teisho by Ven. Eido Roshi. 10am-5pm.

■ **Nov. 7-9: SOYEN SHAKU/ KAIGEN WEEKEND SESSHIN**

■ **Dec. 1-8: Rohatsu Week**

■ **Dec. 13, Sat.: Year End All Day Sitting** with *Rinzai Roku* Teisho by Ven. Eido Roshi.

■ **Dec. 31, Wed.: New Year's Eve Celebration & Ceremony**

■ **Jan. 7, 1998, Wed.:**
Spring Training Period Begins
 with Teisho by Ven. Eido Roshi.

Thursday Night Dharma Talks

- Jun. 5** Rev. Denko Mokudo John Mortensen
- Jun. 26** Kyoshin Jacques Van Engel
- Aug. 21** Eshin Dr. Brenda Lukeman
- Sep. 4** Ven. Honan Kiyota Roshi
- Sep. 25** Angela Mortensen
- Oct. 9** Michael Murphy
- Oct. 23** Jito Kimie Nakajima
- Nov. 20** Eshin Dr. Brenda Lukeman
- Dec. 4** Aiho-san Yasuko Shimano

Japanese Dharma Class

The Japanese Dharma Class has now been active for ten years. On Jan. 11, sangha from the class made a special *sarei* (tea) to express their appreciation and gratitude to Eido Roshi and Aiho-san. The coming classes will include a lecture on the "Heart Sutra" by Eido Roshi and will meet on the following dates from 2-4pm:

Saturdays: Sept. 6, Oct. 4, Nov. 15.

O-BON at Dai Bosatsu Zendo:
Sat.-Sun. Aug. 9-10. Please call DBZ to register: 914-439-4566

Special Guest Speaker

Ven. Honan Kiyota Roshi of Zuiryo-ji Gifu, Japan will be coming to Shobo-ji on **Thursday, Sept. 4**, and will give a Dharma Talk at 7pm. All are welcome.

Zendo Closed

■ **June 27 - July 5: Independence Week.** Reopens July 8 with Tuesday Afternoon Zazen.

■ **July 13 - Aug. 20: Summer Interim.** Reopens Aug. 21 with Thursday Evening Zazen and Dharma Talk.

Gratitude

■ **To Roshi:**
 Traveling back and forth between Dai Bosatsu Zendo and New York Zendo for truly innumerable kesseis, sesshins, teishos, and ceremonies; teaching college in Japan; conducting sesshin in

Gratitude

Europe; he is the eye of a Dharma typhoon. Because of this eye's energy, the Zen Studies Society's Dharma lives are vividly shining. We are sincerely grateful to Ven. Eido Roshi for his boundless work and wish him the best of continued good health.

■ To "Behind the Scenes"

Bodhisattvas:

Shobo-ji daily Dharma activities are doing very well. This is made possible by the help of "behind the scenes" bodhisattvas who serve as daily zazen officers, Jisha's help, doorpersons; and in building maintenance, graphics, Thursday Night Talks, Zazen Introduction Class, and sesshin help. We cannot mention each person's name, but we are deeply grateful for their inconspicuous offering. It is easy to say, "Let True Dharma Continue," but it is difficult to give support in a tangible way, continuously and without complaint.

■ Save Water: Save Zendo Expenses

In early March, we received an invoice from the NYC Water Board for nearly \$4,000. It was a shocking amount for us. Fortunately, a sangha member, Marjorie Hoey helped us in a legal way with Stephen Tessler. She was able to lower the charges from \$4,000 to \$270. We thank her very much for her effort.

**Remember: Water Is Not Free.
Be Mindful.**

■ New Front Altar in Main Zendo

Upon his ordination as a Rinzai Zen monk, Rev. Kinzan Satsudo Christopher Pallm expressed his gratitude to Shobo-ji by offering a new front altar for the main zendo. This altar was made by Rev. Jiro-san Sando. We thank them both and sincerely hope Rev. Kinzan becomes a true monk.

■ Soundless Clock

Rev. Fujin, inconspicuously and soundlessly, donated a soundless clock for the main zendo. It will go to good use and we thank her very much.

■ Breads from DBZ

We have been nourished by wonderful breads from Dai Bosatsu Zendo. They are delicious and we feel the strong encouragement from the DBZ Sangha.

■ New Kitchen Cabinets

Mr. George Hill has been working since last summer to install new kitchen cabinets. The job was beautifully completed by the end of March. We are very thankful for his beautiful work which was also dustless and quiet.

■ Gokuro Sama Inji

With the beginning of the DBZ Spring Kessei, Rev. Fujin completed her term as *Inji*. She has served Roshi "royally" when he was in New York Zendo as well. She not only worked as *Inji*, but also took care of typing, caring for guests, phones, cleaning, laundry, and setting up *jihatsu* bowls for sesshin, almost without our realizing it. We respect her "intoku" practice. *Gokuro sama*— Thank you for your hard work!

New Refurbishing Plans

■ We are now planning to replace the cabinets in the second floor kitchen which we have been using for 30 years for sesshin and special events. The cabinets will be made by Rev. Jiro-san.

■ The condition of the roof of New York Zendo Shobo-ji has been getting bad and started leaking to the third floor ceiling. Now, it is time for repairs. By chance, it happens that Dai Bosatsu Zendo's roof is also being repaired.

Aiho-san's Birthday

March 5th was Aiho-san's birthday. After Saturday Zazen, we were having a joyous tea in the Dharma Hall. Suddenly, Katsuro and Tendo brought in a huge birthday cake with singing and flowers. It was Aiho-san's birthday surprise from the Shobo-ji Sangha. Then, another huge bouquet of flowers came from the Dai Bosatsu Zendo Sangha with everyone's name on a custom card made by Rev. Yayoi. Aiho-san was so happy for these surprises and concern. She said, "My birthday is the day of my thanks for having been able to spend the previous year in good health and safety, with many people's friendship and help. I thank you all." Everyone joined her in a spirit of happiness. ▲

SEGAKI ALL DAY SITTING

Saturday

July 12, 1997

Teisho by

VEN. EIDO SHIMANO ROSHI

Schedule

8:00am	Doors Open
9:00	Morning Service
10:00	Zazen
11:00	Lunch
	Zazen
12:15pm	Lunch
1:45	Sarei & Zazen
2:45	Teisho
4:00	Zazen
5:00	Zendo Cleaning
5:30	Informal Sarei (Tea)
6:00	Depart



Members & Non-Members \$25

Reservations Required

New York Zendo Shobo-ji
223 East 67th St.
New York, NY 10021
Phone 212 861-3333
Fax 212 628-6968

1997 CALENDAR

NEW YORK ZENDO SHOBO-JI

JUN.	14	All Day Sitting
	27-7/5	Closed for July 4th Weekend
JUL.	12	Segaki All Day Sitting & Teisho
	13-8/20	Closed for Summer Interim
AUG.	21	Fall Training Period Opens with Dharma Talk
SEP.	4	Ven. Honan Kiyota Roshi (Dharma Talk)
	6	Japanese Dharma Class
	12-14	Shobo-ji 29th Anniversary Weekend Sesshin
OCT.	4	Japanese Dharma Class
	11	All Day Sitting & Teisho
NOV.	7-9	Soyen Shaku Kaigen Weekend Sesshin
	15	Japanese Dharma Class
	26-29	Closed for Thanksgiving
DEC.	1-8	Rohatsu Week
	13	Year End All Day Sitting & Teisho
	14-1/6	Closed for Winter Interim
	31	New Year's Eve Celebration
JAN.	7	Spring Training Period
1998		Opens with Teisho

DAI BOSATSU ZENDO KONGO-JI

JUN.	28-7/6	21st Anniversary Sesshin
JUL.	10	Spring Kessei Closes
	11-13	Intro to Zen
AUG.	1-5	Summer Five-Day Sesshin
	9-10	O-Bon
	22-24	Intro to Zen
SEP.	9	Fall Kessei Begins
	20-28	Golden Wind Sesshin
OCT.	10-12	Intro to Zen
	25-11/2	Harvest Sesshin
NOV.	14-16	Intro to Zen
	27	Thanksgiving Dinner
	30-12/8	Rohatsu Sesshin
DEC.	12	Fall Kessei Closes

DBZ
WORK/STUDY
PROGRAM

A unique opportunity to live and practice at Dai Bosatsu Zendo and to offer your much needed help during the peak guest season, July 10 to Au-

gust 31. In exchange for help with monastery work such as cleaning, maintenance, kitchen work, and gardening; room and board is offered without fees to interested Zen students.

Students would be expected to pay in full for any sesshins or the O-Bon event that would occur during one's work study. Of course it is possible to schedule

one's stay around these events by leaving temporarily and returning later. There is a minimum commitment of one week. Applicants are asked to send or fax a formal request and to list any applicable skills.

Tel. 914-439-4566, Fax 914-439-3119



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