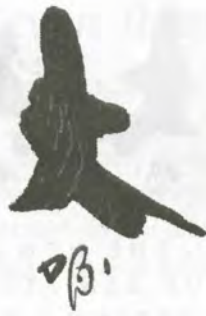




NEW YORK ZENDO
SHOBO-JI



DAI BOSATSU ZENDO
KONGO-JI

THE NEWSLETTER OF THE ZEN STUDIES SOCIETY · SPRING / SUMMER 2000

The Seven Regulations of This Monastery

Torei Enji Zenji

Buddhism and Women

Venerable Nyogen Senzaki

Introduction by Eido T. Shimano Roshi

In this issue of the Newsletter, I would like to introduce two rather important teachings. They are: "The Seven Regulations of This Monastery" by Torei Enji Zenji, and an article written by Venerable Nyogen Senzaki, entitled "Buddhism and Women."

It was in 1954 that I first entered Ryutaku-ji monastery. At that time, Gempo Roshi was 90 years old, the "retired" Abbot. Soen Roshi was full of energy, training thirty-three monks. The evening of my first Sesshin at Ryutaku-ji, Soen Roshi read with a loud voice "The Seven Regulations of This Monastery" by Torei Enji Zenji. I was deeply moved by its simplicity and directness. Some twenty years ago, I translated it into English and then completely forgot about it. While sorting through old documents in a closet, I rediscovered these two articles.

Master Torei was the Dharma Heir of Master



Ven. Nyogen Senzaki, 1876-1958

Hakuin. He is the actual founder of Ryutaku-ji. Evidently, on the opening day of the monastery, April 18, 1760, these regulations were made public. Upholding the date of opening, all the Sesshins at Ryutaku-ji to this day start from the 18th of the month. Like Dai Bosatsu Day, celebrated the 4th day of each month.

For some karmic reason, I feel a strong intimacy with Master Torei. I am glad to share his teaching with you. So it happened that exactly on Ryutaku-ji's bicentennial, for the first time I came to America. And so it happened that on America's bicentennial, Dai Bosatsu Zendo opened its gate to the International Sangha.

"Buddhism and Women" by Venerable Nyogen Senzaki, was part of the three boxes of his work which Soen Roshi entrusted to me. As it is not dated, I have no way of knowing when it was written. But I would guess in the

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ARTIST UNKNOWN / THE ZEN STUDIES SOCIETY ARCHIVE

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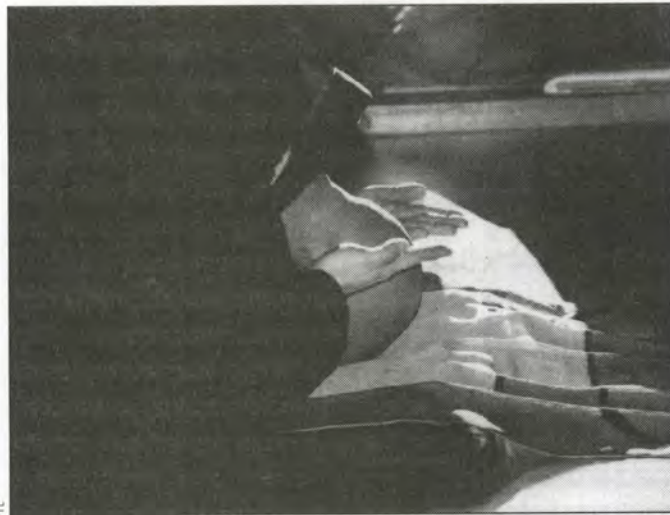
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early fifties. Since it was never published and since the West is ready to receive Buddhism without prejudice, I feel it is appropriate to present it. The original article is three pages long, typed in single space. However, for about a page, he goes into some historical aspects of Buddhism which seem inappropriate at this point. Therefore I took the liberty to omit this. The English is his original, no editing has been done.

At the beginning of the third millennium the sprouting of Zen Buddhism in the West is so obvious. For Venerable Nyogen Senzaki, sowing a seed and caring for it every single day for half a century in America was "to dream the impossible dream." ♦



THE NEWSLETTER OF
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The Seven Regulations of This Monastery

Torei Enji Zenji, translated by Eido T. Shimano Roshi

1. *If one really wants to do zazen, even though he is a beggar, we must admit him. But if someone wants to come to this mountain monastery for the sake of his vanity or for selfish reasons, even if he be a nobleman, he must not be allowed.*
2. *We shall refuse anyone who comes to this mountain monastery for the sake of appearances or just to socialize. If anybody wants to visit this mountain for sightseeing or frivolous talk, it is out of the question.*
3. *Drinking alcohol, playing chess, and other trifling games, is strictly forbidden. The same is true with playing instruments, singing, or dancing.*
4. *Smoking seems a harmless deed, but I know the bad effects of smoking tobacco. It leads to laziness, and at the same time it increases your greedy mind and your attachment to pleasure. A real truth-seeker must not smoke. If one truly does zazen, he often forgets even sleeping and eating. How can you indulge in such a pointless activity?*
5. *Ceaseless concentration, under any circumstance, is the most important attitude in Zen practice. From dawn to dusk, you must be with it. When you work, eat or read, keep your concentration.*
6. *Confession is one of the most important practices to change your karma. In order to do so, offer incense to the Buddha, do zazen in the morning and in the evening and chant sutras. Let your Samadhi energy flow, thus your delusions will weaken. If you keep going like*

this without cease, for many years, undoubtedly all the Dharmas will shine.

7. *Seeking the Dharma is just like climbing a mountain. The more you climb, the more you will know its height. Unless you reach the top of the mountain, the view is still incomplete. Searching the Way is just like entering into the ocean. The farther you go in, the more you will know its depth. Unless you reach the bottom of the sea, your attainment is not deep enough. Pay attention to your deeds, minute after minute. Study the doctrine day by day. Have a good Dharma teacher and friends, ask questions if you don't understand. The object set before you is as noble as the height and subtlety of the mountain. Compassion and forgiveness are as profound as the depth of the ocean. It is my sincere hope that these words are good enough to foster great geniuses.*

Be diligent!

All of us must keep these seven regulations. If anyone violates even one of them, he is no longer my Dharma friend. Or, if some of you indulge in poetry, abandon yourself to painting, cling to clothing and eating, criticize as right and wrong, have a hateful mind, forgetting the aim of a true monk, and seek fame and wealth, I will expel you immediately.

April 18, 1760,

The Abbot of Ryutaku Monastery

Torei

PHOTOGRAPHER UNKNOWN / THE ZEN STUDIES SOCIETY ARCHIVE



Buddhism and Women

Venerable Nyogen Senzaki

BUDDHA'S TEACHING is to lead our life in accordance with the noble eight-fold Path. Now, what is the noble eight-fold Path? It is the road to reach moral and intellectual perfection. It may separate in eight different directions at a time, but as each of the eight is the right road for pure-minded persons, it will lead you nowhere but to your own peaceful home. Eight directions are, right view, right resolution, right speaking, right acting, right mode of life, right effort, right recollectedness and right concentration. These eight directions are provided for the men and for the women alike. Irrespective of sex, caste or race, Buddha prescribed this noble eight-fold Path to us all. It was the true road for everybody 2500 years ago and it will be the same in our time.

I assure you therefore that Buddhism is the teaching for men and for women, and there is no discrimination of sex in learning the Dhamma—that is the truth which Buddha taught.

I do not know who ever started the rumor first, but there are many words against women, even in the Buddhist countries—Japan and China. Some of the Buddhists in those countries believe that women are sinners by their past incarnations; otherwise, they may not be born as women in this life. Such words certainly cause you to make an indignant protest. The law of causation works upon men and women alike, and it works upon good karma and bad karma alike. Why do they condemn women exclusively, as if the men are transcendent above all karmic process? In the true Buddhist view, there is no one born as a sinner; on the contrary we are all here to attain enlightenment—to free ourselves from all worldly delusions, and to enlighten those who follow us.

In a Sutra, one of the disciples said that the women have five hindrances—that is, they are impossible to become Buddhas, kings, devils, angels or gods. Then Buddha actually proved and convinced him that an eight-year old girl has enlightenment in this actual world. She could reach high above gods, devils, angels and kings, and she entered Buddhahood instantly. Modern women already have possibilities to become gods, devils, angels, and kings, and why should they

not become Buddhas? If they do not, it is their own fault.

A Chinese proverb says: "A woman should be obedient to her parents when young, to her husband when married, and to her children when she is old." An example such as this merely describes the Oriental custom of family standard, and nothing to do with the principle of Buddhism.

In the life of Buddha, nothing is said upon the subject, namely, whether man or woman is better fitted to accept Dharma. Buddha had men disciples and women disciples, and he honored both. Nothing in his sayings can be found to show that he made any difference between man and woman. His men disciples were

called Bikshus, and women disciples, Bikshunis. Bikshus were ordered to keep

250 precepts and Bikshunis 500 precepts. This sounds as if Buddha was

quite severe with his women disciples, taxing them with twice the number of men disciples. Buddha's

teachings were, however, expressed in his Silas—that is, rules for the disciples. For instance, if there is a

rule, "Speak no lie," its positive meaning, "Tell truth and enlighten others," is implied in it. Women disciples

were qualified to perform 500 virtues. So they were ordered to keep 500 precepts. They ought to be

proud of it. Let me quote from the history of Buddha.

"Buddha was married and had his son, Rahula, before he left his home and the world and studied the way of emancipation. After he had attained his enlightenment, he returned home and met the princess Yasodhara, his former wife.

"When Yasodhara saw him in the garb of a mendicant, she burst into tears, and falling down before him clasped his knees. Buddha raised her up, trying to comfort her with gentle words, and explained the doctrine to her. His words fell on good soil and took root in her heart."

Fielding Hall once wrote a book called *The Soul of a People*. It deals with the influence of Buddhism among the people of Burma. I am going to borrow his expression here.

"That man's greatest attraction is woman, does not infer wickedness in woman; that woman's greatest

Why do they condemn women exclusively?

In the true Buddhist view, there is no one born as a sinner.

attraction is man does not show that man is a devil. Wickedness is a thing of your own heart. If he could be sure that his desire towards woman was dead, a monk might see them as much as he liked. The desire is the enemy, not the woman. Therefore, a woman is not to be blamed because by her man is often tempted to evil, by the same reason, a woman is not praised because by her a man may be led to better



PHOTOGRAPHER UNKNOWN / THE ZEN STUDIES SOCIETY ARCHIVE

Above and detail below, the only photo of Gempo Roshi, Soen Roshi, Nyogen Senzaki and the 23 year-old Tai-san, Eido Shimano Roshi. Taken at Ryutaku-ji in 1955, during Nyogen Senzaki's only return visit to Japan in 50 years.

thoughts. She is but the outer and unconscious influence. If, for instance, you cannot see a precipice, without wishing to throw yourself down, you blame not the precipice but your dizzy head, and if you are wise, you avoid the precipice in the future. So it is with woman. You should not condemn woman because they rouse a devil in man.”

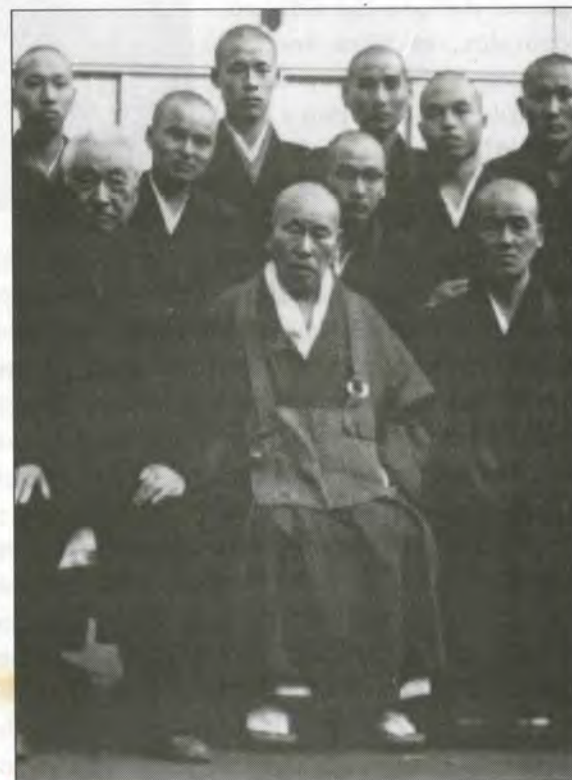
What do you think of these Fielding Hall's words? It is a right view in the Buddhistic eyes. Some of European Buddhists renounce the world and leave their wives and children behind. I admire their braveness to do so, but, with such sacrifice, if they do not enter Buddhahood in this life, they are wasting their time and energy in vain.

When Zen teaching—that is, the lamp of Dharma—entered China from India, a very few students learned it at first, and I want to tell you that one nun was in that first group, and she acquired a splendid fruit of meditation.

When this teaching entered Japan, the first one who attained the enlightenment was the Queen of the time. A woman was the first Japanese who accepted this lamp of Dhamma which was handed down from master to disciple continuously. The Chinese nun's name was So-Ji and she studies Zen under Bodhidharma. The Japanese Queen's name is Dan-rin Kogo—the Queen of Emperor Saga.

Here in America, at first, a woman opened her inner eye in studying Zen. Her name was Mrs. Alexander Russell. She went to Japan and studied under my master Soyen Shaku.

So, you see, ladies, you have already your pioneer in Buddhism—Buddhism which is not only book-learning, but is brilliant Buddha Dhamma itself. Why do you not study and meet your own true self face to face? When that time comes, your everyday road will be your own noble eight-fold Path, and you will be Buddha yourself in this actual life. ♦



Green Beans with Orange and Dill

Rev. Seppo Ed Farrey; recipe from Three Bowls: Vegetarian Recipes from an American Zen Buddhist Monastery by Seppo Ed Farrey and Myochi Nancy O'Hara, Houghton Mifflin Company, 2000.

WHEN I APPROACHED EIDO ROSHI with the idea of compiling some recipes for a small computer generated cookbook to offer for sale in The Monastery Store, he proposed a much different and bigger design for a cookbook than I could have imagined. I was overwhelmed with his proposal of writing a professionally published cookbook. I didn't know where to begin. It seemed an immense project.

It's truly amazing that *Three Bowls* has come to be. What was so overwhelming in the beginning gradually became manageable. Only with the support and input of a lot of people and palates, and especially Myochi's persistent support, encouragement, and help has the seed blossomed forth into the completed book.

Three Bowls is representative of the food served at Dai Bosatsu Zendo, from the very simple and basic, such as Rice Porridge (Gruel), which is served almost daily, to the rich and complex, such as Sesame Crepes Stuffed with Portobello Mushrooms in a Port Cream Sauce which I serve for Thanksgiving. Much like our practice at Dai Bosatsu Zendo, our diet is usually simple, sometimes very rich, but always fulfilling. Many of the recipes in *Three Bowls*, (I was actually surprised by how many), get better if allowed "to sit in themselves." Their flavors meld and mature. And the more we sit and do zazen, the more that we fuse with the universe, and the more that we mature on many levels, both in apparent and imperceptible ways.

Though it is recognized as a cookbook, *Three Bowls* is actually much more. Eido Roshi has contributed 20 original calligraphies that grace the pages of the book, making it quite elegant. He has also contributed some Tenzo-related translations from notable Zen masters. In addition, Myochi has written about 50 essays that offer an intimate in-depth portrait of life and form at Dai

Bosatsu Zendo. She also researched and selected many applicable quotes from translated Zen teachings that are sprinkled throughout the book.

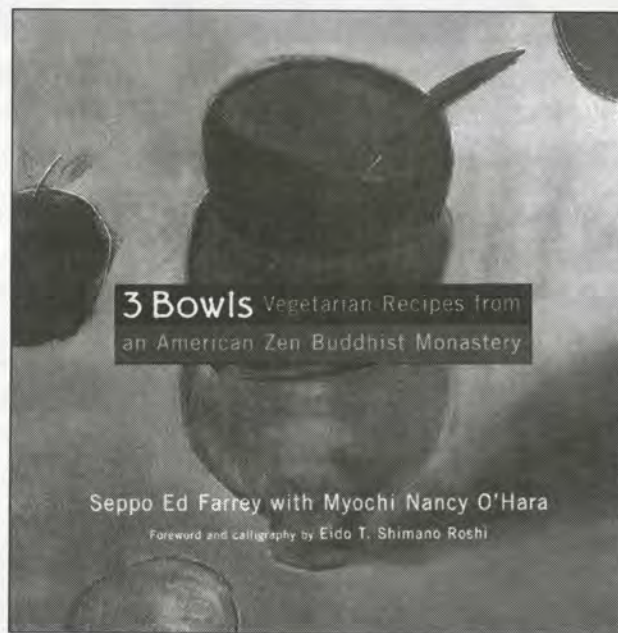
I wrote much of the text for *Three Bowls* on the main office computer in the quiet winter months and early spring last year. It was the full moon that drew me to realize that most authors are not as fortunate to work surrounded by such natural beauty. Last April, I could see the full moon's magnificence directly out of the office window behind the desk I was working on. From the chair where I sat and wrote, I could see Beecher

Lake through the window, the moon's glow bouncing off it at night and the sun shimmering blindly from its surface during the day. I could see the side of Dai Bosatsu Mountain and I watched as it went through its very gradual and breathtaking transformation from winter to spring. As I write this article, we are once again going through the same awesome transformation.

Just as nature transforms, so too does one's cooking. It's only natural. Given a new recipe, each time you pre-

pare it you should gain a new understanding of it, or some quality of it. And you will have this knowledge and experience to draw on the next time you are cooking. You'll also gain more confidence each time you use a previously unfamiliar ingredient. And because of this and many other factors, every time you make a specific recipe it will be slightly different.

Recipes can be used only as a compass to steer you in the right direction. Each time you journey a specific path, it's different, though similar. You may have a different vehicle, or have complications with it. You may be in different company, be in a bit of a rush, or taking your time to smell the daisies. You may be obsessed with a problem, or you may be simply *in the moment*, enjoying and being present for each foot of your jour-



ney. There are many variables to consider when comparing each journey to the same destination.

While the recipes in *Three Bowls* are akin to a map, giving you directions and showing you the way, any time you venture into any recipe, your experience, and likely the outcome of the recipe, will be different than the previous. I can tell you the route that I took to get to a certain destination. And you may start your journey with every intent to follow that route exactly. But you simply may need to go astray somewhat, somewhere along the way, to get to a very similar end. Perhaps you don't have a specific ingredient called for and you substitute another. Perhaps you don't care for a specific spice, so you omit it, or replace it with an appropriate spice that you enjoy.

One of the greatest variables in cooking is the quality of ingredients we work with. Considering the fact that a recipe may have anywhere from 2 to more than 20 ingredients, there are infinite possibilities in deviation simply by using a different brand, fresh tofu, organic produce, a Meyer lemon, a beefsteak tomato in season, fresher spices, etc. Even the taste and quality of the most basic ingredient deviates wildly; water from one tap tastes quite different than water from a tap in a different location.

The equipment we use must also be considered. Ovens don't usually operate at the temperature that their little dial tells us they do. Things are not always as they appear to be. This is an important lesson. (And it is also why it is important to always have an oven thermometer, separate from the one that is built into the oven, hanging inside of it.) The heat of a gas stovetop reacts much more quickly to an adjustment than an electric stovetop. Skillets have different thickness and are made from different materials. Some lids fit pots much more securely than others. Electric beaters run at different speeds. Knives may be considered the most basic of kitchen equipment, but they are also considered by many professionals to be the most important and most cherished. There is simply no parallel to a finely honed knife blade.

And last, and certainly the most important, there is

the mind that we bring to our work. Are you clear, present, and in the moment, truly doing what you want to be doing? Or are you resenting the fact that you have to cook? Is your mind stuck elsewhere? Are you engaged in conversation? Watching television? All these factors will have an effect, either directly, when you forget whether you added something or how much of something you added because you are elsewhere in your mind, or indirectly, as the cumulative *nen* (energy) that you are working with is infused into your food.

So, even though we are working from the same recipes, our previous experience with the particular dish or some of its ingredients will vary. The quality, brands, and freshness of the ingredients will be different. The ingredients that we have on hand may not be exactly what is called for in a recipe, but we may have enough to make it work with some creative adjustments. The equipment we use will not be the same. And most certainly, the mind we bring to each cooking experience will be different, and different from other individuals.

Naturally, the outcome of one individual's recipe will be slightly different from another's.

Likewise, each time you prepare that dish it will likely be somewhat different as well. But it will be okay in the end. Everything's okay.

There is no right or wrong way. The recipes in *Three Bowls* simply reflect my way—my experience, my background, and the delight I see on faces partaking in my food.

The rich variety of cultures that are represented by the residents of Dai Bosatsu Zendo and the visiting guests have given me the opportunity to be introduced to and experiment with many ingredients that I was unfamiliar with, and some that I was unaware of, before arriving at Dai Bosatsu Zendo. It has made for an enriching, rewarding, and mind-opening experience.

Often we form opinions about certain foods or specific ways of preparing them and by doing so box ourselves into a limited style of cooking or eating and easily close our minds to any other possibilities. In fact, this is our delusional small self who in a larger sense limits the

CONTINUED ON PAGE 8

“
*Together
they have pulled
together a collection of eclectic
(and some vegan) recipes that reflect
love and respect for good food
as well as for the
spiritual life.**
”

* Publishers' Weekly, June 2000

CONTINUED FROM PAGE 7

life we live, not only in eating and cooking. It is definitely worthwhile to experience new ingredients, new dishes, and new cuisines. It's like adventuring out of the area you grew up or live in. Once we travel to distant and foreign lands, we are usually quite awed by the magnitude and beauty of what is outside our own little circles of existence. The same is true of adventuring into previously unfamiliar waters with your cooking and dining. Open your mind to the infinite possibilities. Shatter the self-imposed walls and move through them into inviting, exciting, and new territories. Zen cooking is a way of broadening our vista and exploring a new territory—the territory of Buddha Nature.



GREEN BEANS WITH ORANGE AND DILL

This distinctive side dish is a refreshing accompaniment to any main course, but it complements spicy dishes especially well. It also makes a cool salad for a hot summer day.

Makes 4 to 6 servings

3/4 pound green beans, trimmed and cut into bite-size lengths

1 tablespoon canola or corn oil

Grated zest of 1 large orange

Juice of 1 large orange

2 tablespoons chopped fresh dill

Sea salt and freshly milled black pepper

1. Steam the green beans until crisp-tender, 6 to 8 minutes. Drain in a colander.
2. Heat the oil in a large skillet over medium-high heat. Add the green beans and toss until coated with the oil and heated through, 3 to 5 minutes.

Remove from the heat and stir in the zest, juice, and dill. Season with salt and pepper to taste and serve immediately.

Variation:

ZESTY COOL GREEN BEAN SALAD

Following the directions in the recipe, steam the green beans. Immediately after removing them from the heat, shock them in cold water and drain thoroughly. Omit the sauteing process. Whisk together the oil, zest, juice, dill and 1 teaspoon rice vinegar (optional) in a small bowl. Toss the beans with the dressing. Season with salt and pepper to taste. Chill and toss again before serving.

If you would like to purchase a copy of Three Bowls: Vegetarian Recipes from an American Zen Buddhist Monastery, please call Dai Bosatsu Zendo's Monastery Store at 914-439-4566. The total cost including domestic shipping is \$21.00.



New York Zendo·Shobo-ji

Upcoming Events
Summer / Fall 2000

THE ZEN STUDIES SOCIETY
NEW YORK ZENDO·SHOBO-JI
VEN. EIDO T. SHIMANO ROSHI, ABBOT
223 EAST 67TH STREET
NEW YORK, NY 10021-6087
TEL 212-861-3333 FAX 628-6968

Sunday, July 9, 9am - 5pm

Segaki All Day Sitting

Teisho

by

Eido T. Shimano Roshi

Doors open 8:15am.



On Sunday, July 9th please join us for our annual Segaki All Day Sitting. Segaki is a traditional Japanese Buddhist ceremony for the departed. It is a time of remembrance and gratitude to our Ancestors, all known and unknown deceased Dharma brothers and sisters, the Spirits of nature, and of the formless realms. The program will start at 9:00 am with Morning Service, Zazen, Lunch, Teisho and special Dai Segaki Chanting. *Reservations required.*

New York Zendo closed for Summer Interim,
July 10 - August 16, reopening
Thursday Evening, August 17, 2000

During Summer and Winter Interim in 2000,
the zendo will be open for evening zazen on
Wednesday and Thursday, as well as for
Saturday Japanese Dharma Class
when Eido Roshi is available.

**Weekend Sesshin & All Day Sittings
with Teisho by Eido T. Shimano Roshi**

Since preparations are needed for Weekend Sesshin and All Day Sittings, and because of limited space, we ask that reservations and payment be made in advance.

**Anniversary Sesshin
September 15 - 17**

**Soyen Shaku / Kaigen Sesshin
November 17 - 19**

**New Years Eve
All Day Sitting & Celebration
December 31**

**Wednesday Evening
Teisho by Eido Shimano Roshi
Rinzai Roku
October 11 & December 13**

**Thursday Evening, September 7
Dharma Talk by Bunpo Nakamura Roshi
Abbot of Kokeisan Monastery, Japan**

2000 Schedule of Events

Schedule subject to change,
please call New York Zendo for current information.

JUL	1-4	Zendo closed for Independence Weekend
	9 Sun	Segaki All Day Sitting, Spring Training Ends
	10-Aug 16	Zendo closed for Summer Interim
	22 Sat	Japanese Dharma Class
AUG	17 Thu	Zendo reopens w/ Dharma Talk
SEP	15-17	New York Zendo Shobo-ji
	Fri-Sun	32nd Anniversary Weekend Sesshin
OCT	7 Sat	Japanese Dharma Class
	11 Wed	Evening Teisho by Eido Roshi
NOV	17-18	Soyen Shaku/Kaigen
	Fri-Sun	Weekend Sesshin
	21-24	Zendo closed for Thanksgiving
	25 Sat	Japanese Dharma Class
	30-Dec 7	Rohatsu Week
DEC	13 Wed	Fall Training Ends, Teisho by Eido Roshi
	14-Jan 3	Zendo Closed for Winter Interim
	31 Sun	New Years Eve Sitting & Celebration
JAN	4 Thu	Spring Training Begins,
2001		Evening Teisho by Eido Roshi

Weekly Schedule

Day	Doors Open	Program
Tuesday	1:30pm	2-4 Afternoon Zazen
Wednesday	6:15pm	7-9 Members' Evening
Thursday	6:15pm	7-9 Public Night
Friday	6:15pm	7-9 Chanting & Zazen
Saturday	9:30am	10-12:30 Morning Service & Zazen

Thursday Evening Dharma Talks

August 17	Kyoshin Jacques Van Engel
August 31	Eshin Dr. Brenda Lukeman
September 21	Jiho Ann Ogden
October 5	Tadahiko Fujihira
October 19	Tanzan Kevin Barrett
October 26	Genju Joe Gaffney
November 9	Kyoshin Jacques Van Engel
November 30	Eshin Dr. Brenda Lukeman
December 7	Sokko Nicholas Proferes



Dai Bosatsu Zendo-Kongo-ji

Program Information
Summer / Fall 2000

THE ZEN STUDIES SOCIETY
DAI BOSATSU ZENDO-KONGO-JI
VEN. EIDO T. SHIMANO ROSHI, ABBOT
HCR 1 Box 171
LIVINGSTON MANOR, NY 12758-9402
TEL 914-439-4566 FAX 439-3119

Summer Five Day Sesshin August 2 - 7

In addition to the regular sesshin schedule, Summer Five Day Sesshin will include Dai Segaki Chanting and offering each evening.

O-Bon 2000 Saturday & Sunday, August 12 & 13

Please join us for O-Bon, a traditional day of remembrance and gratitude to those with whom we have shared life. With Dai Segaki Chanting, the calling of the names of the deceased, and the beauty of the floating lanterns over Beecher Lake, this annual occasion for offering will be deeply profound and memorable. *Overnight accommodations, evening and morning meals.*

Space is limited, please reserve by phone before July 21.

Golden Wind Sesshin September 23 - October 1

Harvest / Jukai Sesshin November 4 - 12

Join us for Sesshin. First-time sesshin participants and senior students come together for an intensive week-long silent training period of zazen (sitting meditation), chanting, vegetarian meals, Teisho and dokusan (Jiro Osho will give dokusan to first-time participants), and short daily work practice. An optional yoga class is offered twice daily. On the last day of Harvest Sesshin, Saturday November 11, Eido Roshi will conduct his last Jukai Ceremony for those wishing to become Buddhists. For more information, please call Dai Bosatsu Zendo.

Introduction To Zen

Introductory weekend workshops emphasize the basics of Zen practice. Individuals and groups are welcome. (Groups may schedule a midweek introductory workshop.) Workshops begin on Friday evening with orientation, and end Sunday with informal lunch. The weekend includes chanting, zazen (sitting meditation), work, vegetarian meals, and free study time. Saturdays include a talk given by Eido Shimano Roshi, Abbot of The Zen Studies Society, or by Jiro Osho Fernando Afable, Vice Abbot.

Special Monastery Programs

OM Yoga & Meditation Retreat

with Cyndi Lee, Director of OM Yoga Center August 23 - 27

Program will include yoga classes open to all levels, plus zazen and walking meditation, evening Dharma Talk and discussion.

Call OM Yoga Center at (212) 229-0267 for details and reservations.

The Zen Mind at Work Training Intensive

Providing a foundation for meditation practice for people in the busy working world, this program is designed as an introduction to Zen training for groups of ten to fifteen individuals. It focuses on how Zen training gradually diminishes our habitual and deeply rooted conceptual constraints. Over three days, participants will take part in daily zazen, work practice, and various aspects of the monastery schedule, rising before dawn and retiring late in the evening. The group will meet each day to read and discuss selections from Zen texts, and their application to cultivating and carrying Zen spirit into practice in the ordinary activities every day life. **Please call for further information.**

2000 Schedule of Events

Schedule and fees subject to change, please call Dai Bosatsu Zendo for current information.

AUG	2-7	Summer Five Day Sesshin
	12-13	O-Bon
SEP	5	Fall Kessei/Ango Begins
	15-17	Introduction to Zen Weekend
	23-Oct 1	Golden Wind Sesshin
OCT	27-29	Introduction to Zen Weekend
NOV	4-12	Harvest Jukai Sesshin
	23-24	Thanksgiving Celebration
	30-Dec 8	Rohatsu Sesshin
DEC	10	Fall Kessei/Ango Ends
	31	New Year's Eve Celebration

Fees		NYZ Members
Sesshin		
Five Day	\$225	\$200
Seven Day	350	325
Rohatsu	450	425
O-Bon	150	150
Thanksgiving Celebration	120	100
New Years Sitting & Celebration	120	100
Introduction to Zen Weekend	150	150
Guest Student per day	40	40
Guest per day	95	95
Mandala Day Sitting overnight stay	95	95

Kessei / Ango: Resident Training

Following ancient tradition, Dai Bosatsu Zendo holds a resident training period called Kessei in the spring and fall. Zen students retreat to the monastery for three months of intense inquiry into their true nature, in an atmosphere of deep introspection and discipline. Meals are vegetarian and each student receives a private room. Kessei students also take part in three seven-day sesshins and all monastery events. *Applications must be submitted at least one month prior to the Kessei starting date Fall Kessei begins September 5. Please email, call, fax or write for a Resident Training Application.*

Reservations

For events at Dai Bosatsu Zendo reservations and prepayment are required at least two weeks in advance. In case of last minute cancellations, payment is non-refundable but may be applied toward future events or Monastery Store purchases. *Major credit cards accepted.*

Treasure

Rev. Doshin David Schubert

IT WAS FIVE AM and it was still snowing. We all stood waiting for the leader to arrive. *Samui ne!* Our rope sandals were little protection from the bite of the snow. Shogen-ji unsui are tough though, and spirit was always high before takuhatsu. We all shivered and laughed quietly to ourselves as we ran down the icy stairs to the bottom of the mountain. Fourteen dark robed monks trotted, with bamboo hats bowing to the blowing snow, through the pre-dawn countryside. After almost two hours we stopped running; the city houses in view across a vast plain of frozen rice fields. Now it was light, so we took out our hand-copied maps and divided into three smaller groups. Bowing to each other we went our separate ways to begin begging. The snow had stopped and the rising yellow sun hinted of warmth on our faces, but our hands and feet could feel nothing. My group stopped at a Shinto shrine for a short break. Someone returned quickly with some cans of hot coffee, which we drank with reverence. Another map check and we left to enter the city. Many people were now on the streets; small children waving and yelling "Konichiwa!" as we passed. My shivering was punctuated with laughter as I saw them play in the glistening snow. The Japanese

people were always so generous during takuhatsu, but today especially so. Each gassho was an effort in frozen coordination as I bowed and received their offering of rice or money. At one home an old woman smiled and offered a bowl of green tea. I gratefully accepted, hoping she wouldn't see the tear drop rolling down my cheek. "Why do I feel so fortunate in the midst of this frigid agony?"

This question followed me like a shadow that day. In fact, questions like this became sort of like koans during my short one year of training at Shogen-ji. The severe eye of the jikijitsu, the sharp whack of the keisaku, the scolding shout of the shikaryo, the kick of an angry senior monk: "How can this be considered compassion?" Cold, hunger, pain, sleeplessness, loneliness, self pity and recrimination: "How can these be your allies?" When stripped of all that is held so dear, only gratitude and humility remain. When this paradoxical truth is penetrated then all this 'suffering' is realized to be the greatest treasure. ♦



New York Zendo · Shobo-ji News

The Year of the Dragon Safely Opened

Over 100 people welcomed the New Year on December 31st at Shobo-ji's All Day Sitting. Since then, it seems the Dragon has been eating up all of our greed, anger, and folly and transforming it into positive energy. We hope that the rest of the Dragon year will continue to transmute this "ki" into harmony and deeper zazen for us all.

Dharma Team Mates

Rev. Seigan Fudo Ed Glassing has been the resident monk at Shobo-ji since he came down to New York after Rohatsu sesshin of last year. He has been assisting Aiho-san in her heavy responsibilities and helping very diligently in daily Dharma activities. Together they make a great team and work harmoniously with each other with the attitude "Let True Dharma Continue."



Immediately after returning from Japan, Rev. Doshin David Schubert offered incense and chanting at New York Zendo, then went to DBZ to do kato, reentry into the monastery.

Welcome Home Doshin

Rev. Doshin Gendo David Schubert returned to New York in March having completed one year training at Shogen-ji monastery in Japan. He visited Shobo-ji first and made a greeting with incense, bows and chanting before going up to DBZ.

Aiho-san and the staff at NYZ welcomed him with a warm spirit and wish him well in his continuing practice.

Visitors

After the Five-day Sesshin at Dai Bosatsu Zendo in March, Yamakawa Roshi and his monks from Shogen-ji came to visit New York for one night before returning to Japan. Together with Eido Roshi, Seigan, Seiko and Fujin, Aiho-san treated everyone to a wonderful dinner.

Before joining Spring Kessei, Rev. Giho (Hossan) Shohata, a monk from Zuisen-ji Temple in Gifu prefecture and Ms. Michiko Matsumoto from Fukushima prefecture in Japan visited Shobo-ji in April. Ms. Matsumoto has been a student of Tea for ten years. She will help residents

and guests to appreciate The Way of Tea during Kessei. Hossan has expressed the desire to return for continued training.

On March 27th Professor Karen Prentiss from Drew University visited with a group of twenty students. On April 27th Professor Bob Andrian, Chairman of the History Dept at Loomis Chaffee High School, visited Shobo-ji bringing 15 students. Both groups were given a short introduction to zazen and sat. They were deeply impressed by the Zendo and shocked at its quiet beauty and silence in the midst of New York City.

Mountain Pilgrims, City Visits

Throughout the year, New York Zendo Shobo-ji members continue to join sesshin and sittings at Dai Bosatsu Zendo, revitalizing their own practice and at the same time deepening the Dharma connection of our two temples. Likewise, when duty calls the monks and nuns of DBZ to New York City, they carry the mountain nen to Shobo-ji, where the familiar warmth and generosity of the New York City Sangha offer them encouragement and support. The great treasure and energy of this mutual support cannot be overestimated. We look forward to many, many years of this continuing True Dharma.



In Memoriam

During the Gempo Roshi/Nyogen Senzaki/Kengan Goto Zenji Weekend Sesshin, Eido Roshi performed a memorial service for Aiho-san Yasuko Shimano's older sister and Enyo Caroline Starks mother. Both of their family members passed away peacefully in April, having had a long and happy life.

Between the Roof and the Floor

Because of heavy snow in February, the roof unexpectedly leaked water into the Garden Zendo. The flood did irreparable damage to both the floor and tatami mats. Before we could repair the floor however, we had to start from the top, and that meant dismantling the abandoned air conditioning unit on the Garden Zendo roof. By the beginning of March the unit had been surgically removed and the roof was then resealed. On March 21st a beautiful red oak plank floor (right) was installed in the Garden Zendo and a donation of six brand new tatami mats from Hinju James Juszczyk finished the major project.

We thank Aiho-san and Seigan for their prompt action, and are very grateful to all the people who helped contribute money, material, and work in refinishing the Garden Zendo.

Spring Refreshment

The sliding door of the Men's dressing room was replaced after thirty-two years. The ancient Panasonic telephone unit was upgraded to a new state-of-the-art system with a working intercom. Shobo-ji purchased a new computer and printer with help from Rev. Denko Mokudo John Mortensen, and William Georgiadis donated a scanner. With these improvements Shobo-ji will be able to make its own flyers and upcoming event calendars. We sincerely thank Rev. Tendo Kodo for many years of offering his skills in designing and producing flyers for Shobo-ji.

During spring-cleaning, the closet in Seigan's room, which had been closed for many years, was opened. Inside were stored objects dating back to the "old days": letters of Soen Roshi, photographs, calligraphies, pre-production architectural drawings of DBZ, and manuscripts of Nyogen Senzaki. While some of these things remain at Shobo-ji, some were brought up to Dai Bosatsu Zendo for storage. The energy in these objects is a great Dharma protection.

Yamakawa Roshi Rekiju Kaido Ceremony

Eido Roshi has been invited as one of the main guest Roshi's to attend the Rekiju Kaido Ceremony of Yamakawa Sogen Roshi on October 28, 2000. During this ceremony in Kyoto, Yamakawa Roshi will become "One day Abbot" at Myoshin-ji, one of the headquarters of the Rinzai School. As representatives of Dai Bosatsu Zendo and New York Zendo, and also having trained at Shogen-ji, Seigan, Seiko, and Fujin will also attend. They will be going a week before the ceremony to offer help in preparations.

Happy Life Together

On June 17th New York Zendo Sangha members Randy Phillips and Atsumi Hara will be married in a ceremony at Dai Bosatsu Zendo, officiated by Eido Roshi. Many New York Zendo members will be in attendance. In September, Sangha member Marjorie Hoey is also planning to be married.

We wish them all a most beautiful wedding and hope that their future brings happiness immeasurable! Congratulations.

Kokeisan Monastery Visit

In September, Ven. Bunpo Nakamura Roshi and monks from Kokeisan Monastery in Japan will come to the United States, first visiting Dai Bosatsu Zendo and then New York Zendo. Nakamura Roshi will give a Dharma Talk at Shobo-ji on Thursday evening, September 7, following zazen and newcomers' zazen orientation. Doors open at 6:15pm.



Dai Bosatsu Zendo · Kongo-ji News

It's the Year 2000, and All is Well

Dai Bosatsu Zendo hosted its first ever New Years Sitting and Celebration, and were very pleased to welcome more than 50 people to our remote mountain monastery. Amid biting cold and beautiful snow, we celebrated the coming of the Year 2000 with dinner, the ringing of the bonsho gong 108 times at midnight, plus the hanging of the 88 *chochin*, traditional Edo period lanterns bearing the names of the Patriarchs in our Zen lineage. Jiro Osho also offered a talk, and a wonderful New Years Toast (left). Thanks to the efforts and planning of Rev. Kigen plus the hard work of all the winter DBZ Sangha, the new year was welcomed in style. We hope to see even more next December 31.



DASHIN PAVEL WOITASIK

March On Five Day Sesshin

From February 25 to March 1, DBZ held March On Five Day Sesshin, welcoming Sogen Yamakawa Roshi and seven monks from Shogen-ji monastery in Japan. With alternating Teisho and Dokusan offered by Eido Roshi and Yamakawa Roshi, and the incomparable zazen spirit and energy of the Shogen-ji monks as well as all sesshin participants, the first sesshin of the year brought Dai Bosatsu Mountain to full combustion amid snow, clouds and wind. We thank Yamakawa Roshi and the Shogen-ji monks for keeping this tradition and connection during this very historic period in the transmission of the Dharma from East to West.



Eido Roshi, Yamakawa Roshi, the monks of Shogen-ji and DBZ with sesshin Sangha at the close of DBZ's March On Five Day Sesshin.

Holy Days Sesshin

Forty-five people from all over the world attended the first seven day sesshin of the year, beginning the evening of Buddha's Birthday, April 8. For the first time, Dokusan was offered not only by Eido Roshi to students already practicing under him, but also new sesshin participants received Dokusan instruction from Jiro Osho. This auspicious transitional threshold was piqued by the presence of eleven students from the Sanghas in Munich and Zurich. And although she could not attend, Ms. Erika Imhoff of the Zurich Sangha generously donated an exceptional painted scroll, used to honor Master Rinzai on his day, April 10. We thank Eido Roshi and Jiro Osho for their inestimable guidance, and we also express our sincere thanks to former DBZ resident Shoshana Susanne Triner for her effort in organizing the European Sanghas' attendance and transportation.

Spring Kessei 2000

Eido Roshi, Jiro Osho, and the residents of Dai Bosatsu Zendo welcome a number of new students, as well as some familiar faces to our zendo this spring. Rev. Hossan Shohata of Zuizen-ji monastery in Nara, Japan, is a trained potter as well as a Rinzaï Zen monk. Ms. Michiko Matsumoto, of the Urasenke Chanoyu Tea School in Kyoto, Japan, imparts to us this characteristically Japanese and Zen-infused art. New York Zendo's Kyoshin Jacques Van Engel managed time from his busy post at the UN's Development Program to do Kessei at DBZ. Brother Bernard Klim, a Holy Cross monk residing in Uganda, has returned to DBZ where he was a Kessei student fifteen years ago. Mr. Francis Strzpek, a musician and school teacher, lately of New Hampshire, is also here for Spring Kessei 2000. Zach Browman also continues his resident training at DBZ this spring.

Our resident ordained: Rev. Seiko Susan Morningstar, Guest House and Open Space Coordinator; Rev. Fujin Attale Formhals, Roshi's Attendant; and we welcome back Doshin David Schubert, recently returned from Japan; Rev. Yayoi Karen Matsumoto, on a partial leave of absence before her departure to Shogen-ji in the fall; Rev. Shokan Marcel Urech, Jisharyo; Rev. Entsu Scott Rosecrans, Shikaryo; Rev. Seppo Ed Farrey, Tenzo; Rev. Tendo Tim Lacy, Jikijitsu, and Rev. Kigen Jim Frechter, Fusuryo.

Family Tree: Pine Planting, Pine Hill

During the weekend of May 12, DBZ held its annual Pine Planting Sesshin, to commemorate the founder of our school, Master Rinzaï. Jiro Osho led the residents plus seven guests in a brief but intimate retreat. The closing of sesshin was marked by the planting of a pine near the zendo, with chanting and offerings of incense and water.

Pine Hill Zendo of Katonah, New York was dedicated in Westchester County by Eido Roshi, and Denko Mokudo Sensei John Mortensen installed as the Zendo's first Abbot, in a ceremony held on Sunday, June 11, 2000. Jiro Osho, Aiho-san, and the ordained of DBZ took part in the in the dedication ceremony where Eido Roshi called upon The Three Treasures to encourage and protect his practice and the future growth of Pine Hill Zendo. Denko Sensei is a former resident and frequent visitor to Dai Bosatsu Zendo, and in recent years has made a great effort to establish a Zen center with his wife Angela. We wish him all the best in his Dharma work, and look forward to a great Zen connection with the Pine Hill Sangha.

Guest House Repairs

During the last weeks of the long winter, the Guest House at Beecher Lake received some much needed improvements, including new interior paint, stain, furniture and carpeting throughout, new bathroom and light fixtures, furnace and plumbing repairs, and a new boiler and kitchen sink. Thanks to the planning and execution by Kigen and Seiko, under the careful and attentive supervision of Jiro Osho, and with the help of DBZ residents and kessei students, the Guest House looks great. Mr. Joe Ratner of Alder Creek Construction provided indispensable carpentry and plumbing work as well. We look forward to welcoming Zen students, guests and visiting groups to Dai Bosatsu Mountain in the months and seasons to come.

Wedding Bells and Gongs

New York Zendo members Mr. Randall Philips and Ms. Atsumi Hara of Manhattan were married at Dai Bosatsu Zendo on Saturday, June 17, in a ceremony conducted by Eido Roshi. In attendance were Atsumi's parents, sister and nephew from Tokyo, Randy's parents and family members from Florida and Colorado, as well as more than 50 guests. A most enjoyable and happy event. Congratulations!



Spring Kessei 2000 Students: left to right, Kyoshin Jacques Van Engel, Francis Strzepak, Brother Bernard Klim, Michiko-san Matsumoto, and Rev. Hossan Shohata.

Jukai 2000

On the last day of Harvest Sesshin at Dai Bosatsu Zendo, Saturday November 11, Eido Roshi will conduct his last Jukai Ceremony for those wishing to become Buddhists.

If you would like to take Jukai and receive a Dharma name, you should apply formally by letter to Eido Roshi by August 1, 2000. In your application letter include a brief history of your zazen practice, your date of birth, and a clear statement of your intention: why you wish to become a Buddhist. Jukai students will be instructed concerning necessary arrangements for preparation. Attendance at Harvest Sesshin is mandatory.

Those who have received Dokusan from Eido Roshi may continue to do so, with or without taking Jukai. Anyone who has completed at least two seven-day sesshins at Dai Bosatsu Zendo, or approximately ten weekend sesshins at New York Zendo, or the equivalent is eligible to apply.

Please mail your letter of application to Ven. Eido T. Shimano Roshi care of Dai Bosatsu Zendo. Please refrain from sending applications by fax, telephone or email.

Reduced to Absurdity: Mu

Jiro Osho Fernando Afable

HERE AT DAI BOSATSU ZENDO, talking about Mu is like bringing coals to Newcastle. Early in the morning, when I come up for morning service, there are four or five people at the far end of the lake, shouting “Mu” in the dawn. Once, this group of MU-ers were shouting, and as I crossed the bridge, passing them, a deer got up slowly from the side of the road and scampered off. My headlights had startled it, but all through the Mu shouting the deer just lay there, perfectly at ease.

When asked by a monk if a dog had Buddha Nature, Joshu said “Mu.” Joshu’s life spanned the 8th and 9th centuries, and it is a miracle that today his simple utterance is repeated under the breath or shouted out loud in Zendos all over the world. Now, even the deer of Dai Bosatsu Zendo are hearing Mu!

It’s a bit absurd to take “Mu” and concentrate on it, to repeat it, to try and plumb its meaning. But clearly, Mu’s great value is that it doesn’t make sense.

Supposing Joshu had replied to the monk, “You know, like a raccoon and a cat and a porcupine—a dog too has Buddha nature.” Think of how different our koan practice would be today. Instead Joshu simply said, “Mu.” To practice this koan, the issue of whether or not a dog has Buddha-nature is irrelevant. When Mumon says, “This single word Mu is the front gate to Zen... it is the barrier of the Patriarchs,” he literally means that Mu *is* the barrier.

There will always be those who give up on Mu because no logical explanation or reasonable clarification can be given for it. We only have the testimony of Mumon and the great Patriarchs that Mu is the barrier to Zen. Once the barrier is breached or pushed aside, then Zen becomes clear. Here we have to trust the Patriarchs and accept what they say on faith.

Certainly the practice of Zen cannot proceed without meeting its absurdity head on—how could the “investigation” and “practice” of Mu possibly lead to understanding! Still, there are mysteries that are only apparent mysteries. Imagine that you are in the middle of the Sahara desert trying to explain what mint chip ice cream is to the desert people. To someone who has never been out of the desert, ice cream is a mystery, and to you, it is clear why ice cream is a mystery to him. It is simply outside his realm of experience.

Similarly, “Mu” can be outside our experience. The concentrated repetition of “Mu,” the breathing in and out of Mu, sitting at peace with Mu, the desperate question of “What could Mu possibly be?”—all these things are “Mu practice.” In the ripeness of time, this absurd practice takes on a meaning and direction of its own, and starts to tug at our consciousness. Immersed in Mu, wet and drowned by Mu, a dawning takes place. While Zen is often described as a “rational religion” it requires of us a leap of faith, whether we are doing Mu or “just sitting”.

Our sutra chanting is often followed by a dedication: “Buddha Nature pervades the whole universe.” To “pervade” means to permeate, as a dye permeates every fiber in a piece of cloth to impart a color. But by Buddha Nature we mean something that is present all the time, that is it fact inseparable from being, something that is not “added” like dye or fades, like dye. We cannot increase or decrease our Buddha-nature, or leave it behind. We can’t say that we have more Buddha Nature than people we dislike—even a criminal like Hitler. When Master Hakuin says “Sentient beings are primarily all Buddhas,” he means that we are Buddhas before we are anything else, that we have a universal and absolute being. So

*Arouse your entire body
with its three hundred and
sixty bones and joints and its
eighty-four thousand pores of
the skin. Summon up a spirit
of great doubt and concen-
trate on this word “Mu.”*

*Carry it continuously
day and night.*

-Mumon Ekai Zenji

we are Buddhas in the Zendo, and we are Buddhas when we are petty, and yes, we are Buddhas when we are confused. We may never think of being Buddhas, but we are Buddhas anyway. We cannot increase our Buddha Nature by practicing zazen, since we are timelessly Buddhas. The seemingly impossible first Great Vow “to save all beings” means that we help all beings to realize that they are Buddhas. We practice also to realize this for ourselves. To help our efforts along, in fact to prod us, the old masters found Mu to be an excellent teacher. To anyone who has practiced Mu for sometime, it is more than a prod or “skillful means” to insight. One finds that Mu—this absurd monosyllable—has great power and luminosity.

In doing Mu practice, we can get lost by speculating just what is “Buddha Nature.” It is simple enough to give a definition of “Buddha Nature,” as I have done. But Master Mumon’s comment on “Mu” is direct:

“Arouse your entire body with its three hundred and sixty bones and joints and its eighty-four thousand pores of the skin. Summon up a spirit of great doubt and concentrate on this word ‘Mu’. Carry it continuously day and night.”

I have read Mumon’s comment many times, and there was a time when I knew it by heart. I read it every day to look for the hidden clue, the “turning word” I was sure Mumon had deliberately concealed. Somewhere, in Mumon’s words, there was a key, and I would find it. One day, it became perfectly clear that all I had to do was to persevere. Master Mumon was exhorting me to “summon up a spirit of great doubt and concentrate on this word ‘Mu’.” There was no secret in the words of Mumon—he was simply telling me to do my best!

Mumon says, “If you pass through it [Mu]. you will not only see Joshu face to face, but you will also go hand in hand with the successive patriarchs, entangling your eyebrows with theirs, seeing with the same eyes, hearing with the same ears. Isn’t that a delightful prospect? Wouldn’t you like to pass this barrier?”

And what could Mumon be talking about, going “hand in hand with the patriarchs, and seeing with the same eyes and hearing with the same ears?”

Why is this “a delightful prospect”? Has Mumon lost his mind, trying to entice us into an imaginary never-never land where we can commune with the patriarchs?

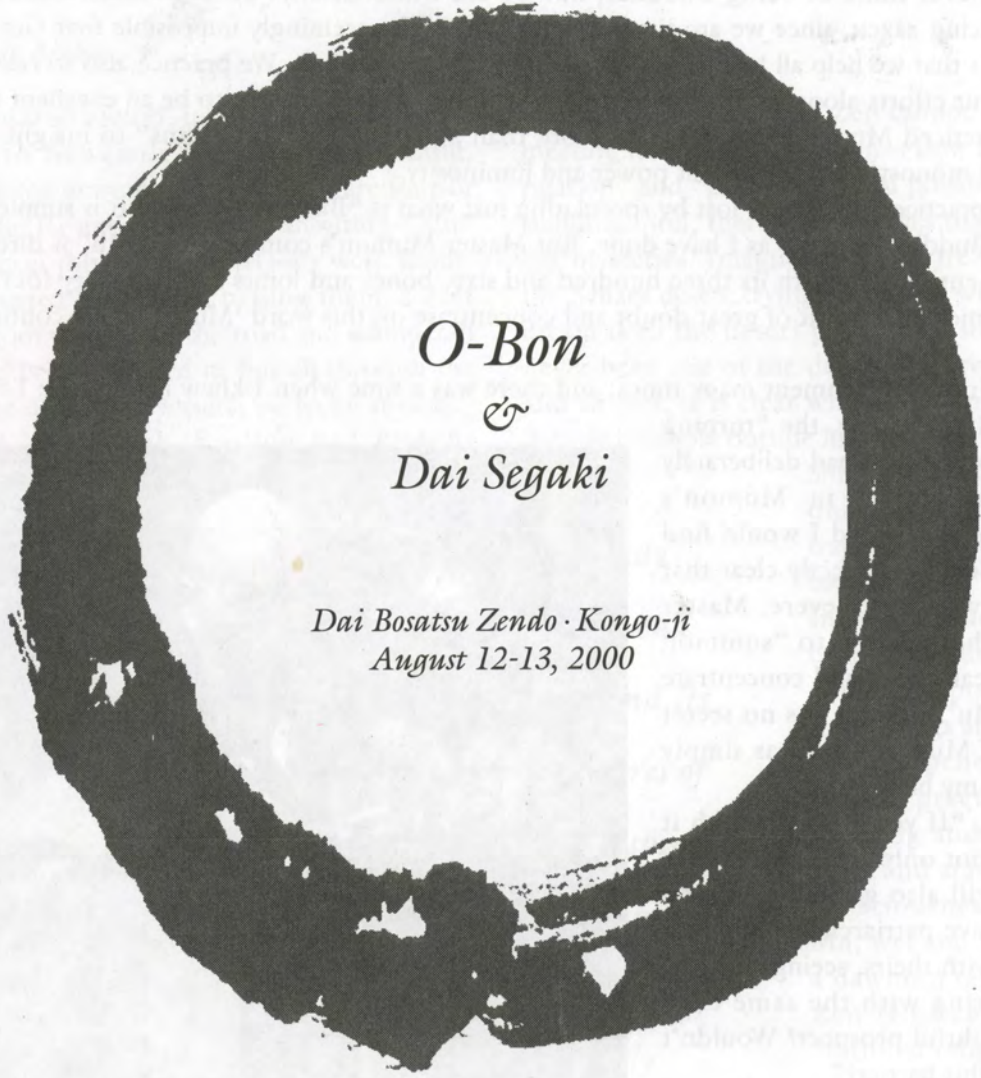
Unless we go through the barrier of Mu, we will never find out.

Our koan, Mu, was four hundred years old when Master Mumon compiled *The Gateless Gate*. Mumon deliberately selected it to be the first koan in the book. No other koan can take its place as the preeminent barrier, the primary koan.

You too, are enjoined to leap over it. ♦



Jiro Osho Fernando Afable leads Dai Bosatsu Zendo’s Pine Planting Ceremony, May 14, 2000.



O-Bon
&
Dai Segaki

Dai Bosatsu Zendo · Kongo-ji
August 12-13, 2000

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