



# PLUM MOUNTAIN NEWS

Volume 9.4

Winter 2002-03

## Dear members and friends,

Already the middle of January; yet, it seems like only yesterday we were in Rohatsu Sesshin (winter retreat 12/1-12/9). As usual, Rohatsu was held at Camp Indianola and was attended this year by more people than ever before, thirty-six to be exact. Although most attendees were from the Pacific Northwest (Washington, Oregon and Idaho), many came from California, and then a few came from as far away as France, England, Saskatchewan, Connecticut, Illinois, Michigan and Minnesota. Most of those coming from a great distance are Aikido students affiliated closely with Chief Instructor T. K. Chiba Sensei, who also was in attendance. Students of the Way, regardless of their primary training orientation, provide strong support through deepening Dharma relations. We at Cho Bo Ji are very grateful for the participation of our many Aikido Dharma brothers and sisters.



*Serving Tea at Rohatsu 2002*

Rev. Genko Blackman, who is returning to Dai Bosatsu soon to intensify her unsui [Zen monk] training (see her letter to all of us on the next page), was the Daitenzo [Chief Cook] at Rohatsu. She was ably assisted by her tenzo assistants, John (Daijo) Lowrance and John (Daikan) Green. Together they sacrificed their zazen time to cook us all delicious, balanced and timely meals. Somewhat behind the scenes, Tom (Shodo) DeGroot as our Shika [manager] and Carolyn (Josen) Stevens as our Fusu [treasurer] worked tirelessly to see that Rohatsu ran smoothly. The Jikijitsu [time keeper] this training period is Scott (Ishin) Stalnack, who's

Marine background came in handy keeping us all in line during the long days of sitting. Our Densu [Chant Leader] is Chris (Zenshin) Jeffries; at Rohatsu he did an outstanding job keeping us all in rhythm. Charlie (Taishin) Blackman, our Jisha [tea server – overseeing zendo health] and Peter (Shinkon) Glynn his assistant, made sure we stayed healthy with copious tea and treats. All together, everyone's effort was strong, dedicated and unwavering.

January 18th, Nirvana Day -- February 15th, Soen Roshi Memorial -- March 11th, Buddha's Birthday -- April 8th, Nyogen Senzaki Memorial -- May 7th, Gempo Roshi Memorial -- June 3rd, Bodhidharma Day -- October 5th, Soyen Shaku Roshi Memorial -- November 12th and Buddha's Enlightenment Day which is already celebrated every December 8th.

Genki Takabayashi Roshi, our founding abbot, will conclude celebrations of his 70th year this February 21st, which marks his 70th birthday by our way of reckoning. A tea gathering will be held in Montana to celebrate this occasion February 19th. Genko is planning to be there, and if anyone would like to send Genki Roshi something for his birthday, Genko says she would be happy to deliver it. As most people are aware, Rev. Genchoku (Pat) Johnson has moved his family to Montana in part to assist Genki Roshi in his pioneering efforts to turn the wheel of Dharma in America. Genchoku now lives in Missoula with his family about 30 min. north of Genki Roshi's residence. Genchoku sees Genki Roshi twice a week, and has begun overseeing weekly zazen practice in Missoula. We are all grateful for Genchoku's dedication to Roshi and the Dharma.

In this issue of Plum Mountain News, you will find many items of interest including our 2002 financial report, new post assignments, a call to our Annual Meeting & Board Elections, an excerpt from Ken Eklund's Rohatsu journal (4th day), along with a Rohatsu Dharma Talk. As the light slowly returns in the great Pacific Northwest, I wish you good reading and a good winter season. Take care.

With gassho, Genjo Osho

**Rohatsu Sesshin 2002  
Closing Incense Poem**

*Facing the Great Void,  
Samadhi after Samadhi,  
Doubt follows Doubt,  
Nen follows Nen.*

*Though the eyes of the doe  
and great blue heron are  
crystal clear,  
Who sees the crescent moon  
through the mists?*

**Daiki's Rohatsu Poems  
(12/7/02)**

*A turning word, A crying bird,  
A footstep on a plank.*

*To blow the candle  
out at night,  
To sit right,  
An incense-scented robe,  
A bit of fright  
in the Dokusan line,*

*So much Avalokitesvara knows.*

**(12/8/02)**

*Kinhin path across dewy grass,  
Tongue probing piece of pickle  
stuck between teeth.*

*High Tide, Long Sighs,  
The Benediction of the furnace  
blowing on.*

*So Soft, Trâs Dur (very hard).*



**Rev. Genko Blackman's  
Departure Letter**

As part of my commitment to ChoBoJi as an unsui, or priest-in-training, I spent the fall of 2000 practicing with Eido Shimanô Rôshi and the monks and nuns of Dai Bosatsu Zendo in New York state. At the end of February I will be returning to Dai Bosatsu for the spring training term. This time is somewhat different, as I truly don't know when I will come back to Seattle.



It's very difficult to make a change like this - why would anyone choose to leave family and friends, ChoBoJi, tea practice at Urasenke, and a wonderful job for such a grueling practice situation? I can't say. Some of my life circumstances push me towards this and others pull me back. However, it is very clear to me that this is the direction my practice must go at this time. Essentially, there is no choice about it.

I can't leave without expressing my gratitude to each and every one of you for your support and caring. I know I carry this with me to Dai Bosatsu Perhaps some of you will be able to attend a sesshin or otherwise come to visit during my stay in

New York. I look forward to keeping in touch, and hope we will meet again soon. The address is: Dai Bosatsu Zendo Kongoji, 15 Beecher Lake Road, Livingston Manor, NY 12758.

Gassho,  
Genko

**2002 Financial Report**

Writing the zendo financial reports is a pleasure. Particularly in these difficult economic times, our financial stability is a blessing. The support that each of you gives is much needed, carefully tended, and deeply appreciated.

Revenue in 2002 was \$53,659. Income from dues, sesshins and mini-sesshins held steady from previous years. Our expenses totaled \$33,706, leaving net income of \$19,952. Our largest expenses continue to be for the Zen house mortgage, sesshin expenses, and retirement costs of Genki Rôshi. With our positive net income, we were able to make principle payments on our two loans. The current balance owing for our two loans totals \$155,283.

This year, the Cho Bo Ji board adopted a donations policy. We established priority categories, and subsequently gave \$500 towards the purchase and preservation of Camp Indianola, \$150 to the Northwest Dharma Association, and at our meeting this month, \$500 to Dai Bosatsu Monastery. We also decided to join the new consultative council of the Northwest Dharma Association, and Daikan John Green is serving as our representative.

I'd like to close with a comment about dues. Everyone who participates on a regular basis in Cho Bo Ji activities is expected to pay dues, especially those who have done Jukai. Our suggested dues amount is \$60 per month, but any regular monthly contribution is fine, from \$5 on up. If you have any questions about this or any other aspect of our finances, please feel free to contact me.

Josen Carolyn Stevens  
Fusu/Treasurer

## Hekiganroku: Case 49 Sansho's "The Golden Carp out of the Net"

(5th day, Rohatsu Sesshin, 2002)

### ENGO'S INTRODUCTION

Seven piercing and eight breaking through, seizing the drums and capturing the banners, a hundred barriers and a thousand checkpoints, watching the front and guarding the rear, holding the tiger's head and securing its tail even all these are not comparable to the veteran master's ability. The Ox-head disappearing, the horse-head appears — that also is not a great wonder. Tell me, what you do when a man of a transcendent experience comes? See the following.

### MAIN SUBJECT

Sansho said to Seppo, "The golden carp is out of the net! Tell me, what will it feed on?" Seppo said, "When you have got out of the net, I will tell you." Sansho said, "The renowned teacher of fifteen hundred monks cannot find even one word to say about this topic?" Seppo said, "I am the chief abbot and I have much to attend to."

### SETCHO'S VERSE

The golden carp comes out of the net!  
Don't say it remains in the water still.  
It shakes the heavens and moves the earth,  
Swinging its fins, lashing its tail.  
It blows like a whale, raising great waves;  
Then the thunder sounds,  
and a cool breeze comes;  
A cool breeze yes! A cool breeze comes.  
Who in the whole universe knows this?

This is a good koan for the fifth day. Later on, Sansho becomes Zen Master Rinzai's dharma heir and compiler of the Rinzaïroku. Seppo, at the time, was a renowned Zen teacher and Sansho — after his awakening — went to challenge and be challenged by various Zen teachers in what is called post-Satori training; remember that in our tradition at least twenty or thirty years of refinement and cultivation

are necessary. We're now in our fifth day of Rohatsu Sesshin, less than three full days to go, yet, in this short span of time, one person has said to me that, after doing previous Rohatus, for the first time, they feel really at home and happy here. Yes! Another person said to me, "Does IT come as a seagull's cry" [Genjo caws like a seagull]. Yes! Someone else said to me, "For the first time, I see that everything's empty. After many years of Zen training, thinking that I understood, for the first time, I see that everything's really empty." Yes, that's right!

This is the point where we say, "Thirty years of Zen training now begins." When we cultivate our true heart by resting in and moving from our hara, we realize that



there is no separation between self and other. When we transcend our conceptual framework, which normally imprisons us in a narrow view, then we glimpse what IS and we are HOME. And all of the troubles we had — even though nothing has changed — disappear. It's in breakthroughs like this that vocalizing "Mu" becomes like a reed sounding in the wind. Mu just passes through this body, without being hindered by any thought, idea or concept. Even so, this kind of breakthrough or clarity, as with everything else, is temporary. Hakuin Zenji said his first breakthrough came around age 23 but he really didn't consider himself well rounded until around age 41.

These kinds of glimpses are not so hard to come by, and of course they do not make us special. They do not confer upon us some great wisdom or ability, but such a glimpse is a step along the Way that cannot be skipped and must not be missed. It

is our inheritance as human beings to come to that place in the Heart Sutra that says, "Gate, gate, paragate, parasamgate, Bodhisvaha" Or, "Bodhisattvas — awakened beings everywhere — see the world as empty, empty, completely empty, or gone, gone, completely gone; AND here, now (in physical form) fully awake, fully present. Gone and not gone. A mountain IS empty and also mountain. All the composite things are empty and here.

Minimally, through our practice, we gain the capacity to settle in the midst of our wild and crazy thoughts, pain and fatigue; everyone here already feels a renewed kind of grounding, or rootedness. Moreover, everyone feels — and it is easy to see — a bit more open or light heartedness. Every-

one is beginning to feel the energy, Zen Ki, bubble up; even though the schedule hasn't changed — it's just as hard as it was in the beginning — overall it gets a little easier each day.

I cannot say, and no one can, when we're going to die, awaken or get sick, or when some new joy is going to come into our life. I have no idea, I mean none, whether I'm going to feel totally fatigued, lost in a fog or find some great abounding joy! And how long will any of these conditions last? I know not! Where do they go? [Clap!] Like that, where do they go? I have no idea. I've been training now for 25 years and every time I sit down, it's different.

And I ask you, even with "awakening" or "seeing things as they really are," what's so special about that? There is nothing

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special at all in seeing things as they are. Seeing things as they are confers no great wisdom, no magical abilities. However, “seeing things as they really are” certainly does come with a measure of peace of mind and open heartedness, and “feeling at home” seems to fit. Things do look different than they did without the interfering filters arising from the models in our head; that’s certainly true.

**B**ut, even when we feel perfectly clear, we mustn’t abandon our Great Doubt, and my greatest doubt is that this vessel [Genjo pointing to his body] is insufficient to fully receive the Buddhadharmā, let alone transmit it. As a so-called “Zen teacher,” this is my great doubt and it must remain so. Without gnawing doubt, we are in danger of getting puffed up or minimally taking things for granted. And if I’ve learned nothing else, it is not to take things for granted! For example, I was in New York last spring training under Eido Shimano Roshi... I should say training *with* him, not *under* him, he does not claim any students and I cannot claim him as a teacher; as he says, we are *all* followers of the Way. That’s plenty good enough. And what the hell is emptiness going to teach emptiness anyway?

**A**nway, it was a lovely Memorial Day Sesshin. Seven days at the head monastery, practically floating on air! Sometimes Sesshin is like that. Even though every sit was at least 50 minutes, I was getting up for early Yaza [unstructured sitting] and staying up for Yaza later than most, I didn’t have any hip pain, my knees didn’t swell up, my back didn’t crumple and I didn’t have one “bad day” — just cruising! I felt very grounded and wonderful. I thought, “Oh, I finally got it!” [Laughter]

**E**ido Shimano Roshi, I think, felt this ar-

rogance on my part, and zeroed in on me during his last Teisho [formal Dharma Talk] of the sesshin. I felt about *this* big [holding two fingers very close together]. He didn’t call me out by name. It didn’t matter. Everybody knew whom he was talking about [laughter], and I’m sure everyone one in the room was thinking: “that poor guy, I’m sure glad I’m not him!” Believe me, this episode reinforced my Great Doubt! Great Doubt is every bit as important as “awakening.” And, without the two working together, there can be no unfolding or maturity. It is the dynamic balance between Great Doubt and “seeing things as they really are” that drives the process of unfolding. There’s no end to it, nor should there be. It’s the way it works.

**O**ne of the most difficult tasks for me, when everyone is making such a sincere effort, is to say no in the Dokuson room.



Often people come to the Dharma interview having a partial inkling into what a koan is pointing at, and I want to say, “Yes, let’s go on!” or “Yes, very good!” But, I have to restrain myself and ring the bell. Ring the bell as in “no, no, no, no, no, no.” It’s like taking a sword and cutting off your head, at least that’s how it feels to me sometimes when I’m on the receiving end. And, occasionally, saving a life, ringing the bell as in “yes, yes, yes, yes,” let’s move on or turn the next page in a book that has no beginning and no end.

**S**ansho said to Seppo, “The golden carp is out of the net. Tell me, what will it feed on?” This is a way of saying, “I’ve got it. What do you have to feed me?” When a fish jumps out of the water, it’s in an entirely new universe. What will it feed on? What do you have to share with me? Seppo cut low. “Well, when you’ve got out of the net, I’ll tell you!” Cut, cut, cut, cut, cut. Sansho came very radiant and extremely confident. But Seppo says, “When you’ve gotten out of the net, I will tell you.” However, no one should doubt the genuineness of Sansho’s experience. As Setcho says in his verse:

“The golden carp comes out of the net  
Don’t say it remains in the water still.  
It shakes the heavens and moves the earth  
Swinging its fins, lashing its tail.  
It blows like a whale raising great waves”

“Don’t say it remains in the water still” is a reference to Sansho’s genuine breakthrough. The more genuine our experience is, the more we are able to appreciate things as they are, which makes us more ordinary, not less. With genuine experience of everyday open heartedness, we meet this world with its comings and goings, and trials and tribulations with more equanimity. Having a breakthrough doesn’t mean that we don’t cry, or are somehow freed from great trials or sadness. It doesn’t mean that we won’t have very foggy, confused days or sits. It doesn’t

mean that we can’t be weighted down with fatigue. What does it mean? It means we have more ease at facing our vulnerability, troubles and joys with more honesty, appreciation, acceptance and gratitude. In other words, we learn to traverse this journey with less worry. Then a great sorrow is just a great sorrow. Tears fall, but somehow we are less burdened, perhaps because we are less attached to things going “our way.”

**D**oes maturity mean that someone can’t get our goat, or that we will never have

days totally trapped in a limited sense of self? No, but it does mean that there will be more kindness and understanding towards one's self and others. With maturity we are less likely to get stuck in a narrow or prejudiced view, because we are ever more confident that nothing is stuck, fixed, immutable, or intrinsically "right" or "wrong."

Seppo says, "When you've got out of the net, I will tell you." What net is Sansho in? Even a deep experience, genuine as it may be, can become a net. There's another koan that says, "What do you do when you've reached the top of a 100-foot pole?" Nowhere else to go! Now what? I remember my first glimpse of when fog was really fog and dew was really dew and grass was grass and tree was tree. Nothing had changed and yet, wow, everything looked so much richer. Tears falling. I went to Hirano Osho-san, a Soto Zen priest, who was officiating at sesshin on Vashon Island and said, "What is it when fog and grass and tree speak, but say nothing?" Hirano Osho-san, kindly, very kindly, said, "Yes, that's how it is." Then my Zen training promptly got totally stuck and sidetracked for at least a year. I remember the first time I tried to relate this experience to Genki Roshi, hoping to win his praise and approval. He simply said, "What about now?" Yes, what about now? That would be more helpful, wouldn't it?

Getting attached to any experience is a mistake. With maturity we are less likely to make this mistake as often. Nevertheless, it is easy to get stuck in thinking that a glimpse of "nothing" is something special. Ego is always looking for a way to take credit where it has no business taking credit. Also, some part of our personality is nearly always ready to take the blame and chew us up for something or other. This part of us might imply that we've always been wrong, we are wrong now and we'll always be wrong. This too is, of course, just a total dead end. We can say that this negative self-talk is "just a waste of time," but later on, we realize that the negative self-talk exhausted itself "in the readiness of time" not a moment before or later than it could be done. Exhaust, combust... cut, cut, cut, cut. Keep

on cutting until we're as vulnerable, ordinary, genuine and honest as we can possibly be. A sure sign of maturity is a deepening acceptance and gratitude for the entire journey.

Sansho then takes back the initiative when he says, "The renowned teacher of 1500 monks cannot even find one word to say about this matter?" "This matter" is the matter of "everything is emptiness" and "life and death" that cuts to the quick. "You have not even one thing to say?" This question shows Sansho's strength. Even when he is caught in his own net, he cuts through and bounces the ball back into Seppo's court. Seppo says, "I have much to attend to" or "Too many duties to attend to your supposed enlightenment." This could be taken as, "I don't have the time of day for you."

This is yet another cut or "no," but it's also all right. Seppo is saying, "Let's just get on with what needs doing, there is no more to say." The banter has reached an end. It's gone as far as it can go. This is one reason why, in the dokusan room, it's usually relatively quick, whether we're staying on the same page or turning to the next. You never can tell by how long someone is in the dokusan room whether they are cutting through or getting mired. Sitting in the zendo you might be thinking, "Wow! That guy or gal must have really gotten something; they're in there so long!," maybe so, but not likely. Nor does a quick ring out mean anything. Maybe the page is turned, as in "Okay! No refinement needed, let's move on," or maybe we stay on the same page, no explanation needed, more zazen. Either way the dokusan bell rings. Ringing the bell is IT. Swinging the keisaku (wake up stick) is IT. Picking up the chopsticks is IT. Lying down the chopsticks is IT. Picking up your teacup is IT. Staying on the same page or tuning the page is IT. What's next? Let's do it. More zazen, straightening the shoes, watching the sunset, of course, seeing the morning star is IT, but that's not all that's IT.

Zen master Hyakujo was asked, what is IT really like? Hyakujo said, "I sit alone atop a great sublime peak." Oh, that sounds nice! Zen master Kyorin was asked

a similar question and said, "Sitting long and getting tired." They're both it. Only when we accept this fully, and vow to care for all beings, can we say as Zen Master Ummon did "Every day is a good day."

With gassho,  
Genjo



(Transcription help from Dee Seishun;  
Rohatsu photos taken by Daiki Cadman.)

## New Posts Beginning March 1st

Tom Shodo DeGroot: Shika  
(Host - Manager)

John Daikan Green: Dai-Tenzo  
(Chief cook for Sesshins)

Scott Ishin Stolnack: Tenzo  
Assistant

Carol Jokai Perron: Jiki Jitsu  
(Timekeeper)

Charlie Taishin Blackman: Jiki Jitsu  
Assistant

Dee Seishun Endelman: Densu  
(Sutra Leader).

Chris Zenshin Jeffries: Jisha  
(Serves tea and takes care of zendo)

Daiki Cadman: Jisha  
Assistant

Michelle Muji LeSourd: Inji  
(Abbot Assistant)

Carolyn Josen Stevens: Fusu  
(Treasurer and financial manager)

## Excerpts from Ken Eklund's Rohatsu Journal

Wednesday, December 4, 2002

**T**ough long day. Chanting is going better this sesshin than last. I realize it is the sure test as to how much grasping ego is in the way of just chanting — especially that long, impossible Lotus Sutra piece.

**S**o far the sciatica is not bothering my practice. My right foot has cramped at the beginning of several sits, but I just sit, and it relaxes. It hurts from hip to toe sometimes during kinhin, but it's just too beautiful not to go. After I help clean up breakfast, I join Daiki and Tom (Shodo) on the deck for a few minutes. Daiki's leg is in a cast, and he can't go in the fast line, so I feel extremely lucky. But now I know where to go if my leg does flair up too much to do fast kinhin.

**P**laying flute on the beach, I have a hard time getting the deepest low note that seems to resonate with the unformed. Best when I just let the water and sky play it. Kensho — that I am really, fully energy connected to everything—that this connection is a clear, pure energy that fills every cell, no makes up every cell and every part of the universe. I feel this energy all over my skin like white flames. The feeling of connection fades quickly, but the perception of a radiant halo of energy stays. "Like the ghost of Obi Wan Ken obi!" I think and laugh to myself.

**T**he fast kinhin line is returning. Daiki and Tom roar "MUUUU". The fast line roars back. The deck crew roars back louder than all 34 of us. We limp back to the Zendo.

**I**n Dokusan I ask Genjo whether Zazen is done with eyes open or closed or both. He responds that eyes should be preferably wide open rather than closed, but can be almost shut, too. So I continue to sit with eyes open. The floor keeps turning into a hill with terraces where the light comes between the zabutons.

**T**oday Genjo talks about what I call "unloading of the unconscious." He says

that when we sit like this, all kinds of things come up — physical, psychological, emotional and spiritual. And we sit with them and "combust" them.

**W**e have celery sticks with sesame or peanut butter for snack. The sound of the whole Sangha crunching is AMAZING!

**B**eating on the Han [wooden block] again. "Wake Up Now!" It seems to say. "Wake Up Now!"

**O**n the long sits before dinner I am just sore. So sore I almost cry. It seems energy, warm and strong, comes up through my cushion and sustains me. Sitting with eyes open I see some interesting things. I am looking across the room and suddenly someone falls over — like a tree cut down in the forest!

**T**he chanting at the beginning of the evening session fills me up like warm milk and cookies. I begin to realize that without chanting we probably would never make it through all the intense zazen. It actually helps power our practice. I do unstructured meditation at the end of the day. With my eyes closed the heavy visuals are gone. I see bits of stuff floating by a clear background and feel my false self is breaking up. I open my eyes and have a real lights-on samadhi — bright white lights in my head and my heart lights up. When I go to bed I really feel the work continue.

Thursday, December 5, 2002

**M**orning kinhin is by the marsh. High tide. Water is very smooth and appears still, but is actually flowing in quite fast. Midday I play flute. When I play the high note the sun comes out. The gull crying is my knee and leg. The water lapping in and out is my breath.

**D**harma talk is gentle in tone. Genjo encourages us to push ourselves and not let up. "Is this good for something?" he asks. "Imagine being free to care, free to listen. Would that make the world better?" He points out that we come from all over the country and asks us to think what we will be taking back. He asks us to consider our awareness as if it were life and death. He relates a story he was told in Dokusan about staying awake during guard duty. "It's a court martial offense to fall asleep and a capital crime if people are killed due to your negligence. So think of this as a life and death matter — even if you are not aware that it is!" I note that Genjo leaves room for the interpretation that this is truly a life and death matter. Then Genjo makes a remark that really helps my practice—"just sit with spine erect and just breathe."



**S**o my practice — trying to stay awake—becomes to be aware — with spine straight, eyes wide open—aware of breathing, aware of hearing, aware of seeing, aware of smelling, aware of tasting, aware of pain, aware of touching, aware of emotional feelings. I realize that I can no longer waste any part of a sit waiting for the bell to ring.

This is a rare opportunity to wake up — to use every second to be awake. I sit like the marsh—still and fast moving.

**L**unch is hilarious! Genko Blackman tells us that according to monastery tradition you take an overflowing bowl of slippery udon noodles, dip them in a sauce, and then slurp them up as loudly as possible. Almost 40 people zipping these noodles up makes a most wonderful sound!

**I** began to sit with eyes open to stay awake during the first two days. I did not know what to look at. First I stared at the floor. The floor would have hills and then turn into steps up the first row of cushions and then turn into a rising plane. By today

I am looking at more stuff — not staring — and the hallucinations have diminished.

**B**eating the Han again. Each strike seems to be driving into me. One of my bunk-mates is running his business, and also threatening a custody suit with his cell phone. I mention this to Tom today, and he says with complete sympathy for me yet with complete acceptance, patience and infinite compassion for him “I’ve seen him do it before!” All my concern vanishes and I see the situation a whole new way.

**B**y the last sit before the evening meal, I am becoming increasingly awake. I hear the kitchen sounds as music. Just before the bell rings, all the lights come on in my head. The same thing happens during one of the evening sits. During unstructured meditation I close my eyes and the feeling is much different from last night—I experience clear, white light with no visuals at all.

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## Annual Meeting (3/9/03)

Our Annual Meeting will be held after the Sunday, March 9th mini-sesshin (5 - 11:30 am). At this meeting we elect our Board of Directors for this year. The Board is the legal and fiscal guardian of the temple. There are some departing members, so if you are interested in serving, please let Genko or Shodo know beforehand. The Board meets 4-6 times a year. A quorum of at least half of our active (i.e. dues paying) members is required, so please plan to attend this important meeting.

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## Spring Sesshin

**March 22 - March 28, 2003**

Please send a deposit by March 14th, earlier if you want to guarantee a reserved spot. Make your deposit check to Cho Bo Ji. The cost of sesshin is \$210 (less dues). Sesshin begins promptly at 5 am the morning of Saturday, March 22nd, so plan to be there at least 20 min. early. Sesshin will end around 11 am, Friday morning.

## About Dai Bai Zan Cho Bo Zen Ji

**I**n 1978, Zen Master Genki Takabayashi was invited by the Seattle Zen Center, founded by Dr. Glenn Webb (at the time a UW Art History professor), to become the resident teacher. He accepted, and by 1983 he formalized his teaching style around a small group of students, and founded Dai Bai Zan Cho Bo Zen Ji, translated as *Great Plum Mountain Listening to the Dharma Zen Temple*.

**B**efore Genki Roshi came to Seattle, he trained for nearly twenty years at Daitoku-Ji, the head Rinzai temple in Japan. In addition, Genki Roshi directed a Rinzai temple in Kamakura, Japan. He entered the monastery when he was 11 years old.

**A**fter twenty years of tirelessly giving himself to the transmission of Buddha



Dharma to the United States, in 1997 he retired as our teacher, got married and moved to Montana. There he is planting the seeds for yet another American Zen group, and doing the activities he loves best: gardening, pottery, and cooking.

**G**enjo Osho began his Zen training in 1975, was ordained in 1980, became an Osho (full priest) in 1990, and our Abbot in 1999. In 1981-82 he trained at Ryutakuji in Japan. Genjo Osho is assisted by Rev. Genko Kathy Blackman. In addition to his Zen duties, Genjo Osho is a psychotherapist in private practice, a certificated spiritual director, married to wife, Carolyn, and father to daughter, Adrienne. Our temple is in the Rinzai Zen School. Since Genki Roshi retired, Genjo Osho has trained under Eido T. Shimano Roshi, abbot of Dai Bosatsu Monastery in New York.

*World Wide Web Address*  
[www.choboji.org](http://www.choboji.org)

## Schedule

### Introduction to Zen

Tuesdays, 7:30-8:30 pm

### Zazen

Monday - Friday, 5:30 am, 1 hr.

Thursdays, 7:30 pm, 1 hr.

Saturdays, 6:30 - 8:00 am

Sundays, 6:30 pm, 1 hr.

### Dharma Talks

1st and 3rd Sundays, 7:30 pm, 1 hr.

**Sesshins:** Quarterly week-long retreats last week in March, June, September and the first week of December.

**Mini-Sesshins:** Half day retreats with breakfast, Dharma Talk and Dharma Interview. 5 - 11:20 am, Sundays:  
2/9, 3/9, 4/13, 5/11, 6/8, 7/13, 8/24

*Spring Sesshin: 3/22/03 - 3/28/03*

*Summer Sesshin: 6/21/03 - 6/27/03*

*Autumn Sesshin: 9/20/02 - 9/26/03*

*Rohatsu Sesshin: 11/30/03 - 12/8/03*

**We Are Located:** at 1811 20th Ave., (one half-block north of Madison and south of Denny). Street parking is available in front or between 19th and 20th on Denny, or off-street parking is available behind the house. After entering the front door, remove your shoes and socks in the entry way and proceed to the Zendo (meditation hall) upstairs. 206-328-3944

**Dues and Fees:** go to support the life of this temple. We have no outside support from any organization.

Dues are \$60 a month or whatever one can afford. Any amount received monthly means that you will receive this quarterly newsletter, receive discounts on retreats, and be considered an active member.

The suggested fee for any morning or evening practice period, including Tuesday night introduction and Sunday night Dharma Talk is five dollars. The \$5 fee is waived for all members.

The suggested fee for mini-sesshins is \$20. Fees for the March, July, and September sesshins are \$210, and Rohatsu Sesshin is \$310. Members may subtract their monthly dues from the week-long sesshin cost.