



PLUM MOUNTAIN NEWS

Volume 10.1

Spring 2003

Dear Members and Friends,

The long days of late spring are upon us, the tulips are bright with color, and the irises are just beginning to bloom. It is a great pleasure to share this life and death journey with all of you. We started the year with our customary New Years Day ceremony and brunch, and (as reported in the last issue of "Plum Mountain News") this year is full of ceremonies honoring our departed Zen ancestors. So far this year we have honored Rinzai (1/10), Hakuin (1/18), the Buddha's Final Nirvana (1/15), Soen Roshi (3/1) and the Buddha's Birthday (4/8). Soon we will honor Nyogen Senzaki (5/7) and Gempo Roshi (6/3). Part of each memorial ceremony includes the recently Romanized version of the Surangama Dharani (*Ryogon Shu*) just published last year by the Zen Studies Society. We have twenty copies of this new sutra book, which are a gift from Eido Shimano Roshi and myself.

Perhaps it is obvious why we have added these ceremonies to the Cho Bo-ji calendar, perhaps not. Some people have expressed to me that they find the ceremonies and rituals associated with Zen training to be superfluous unnecessary holdovers from a foreign culture. I believe our rituals provide a necessary container for the rigorous training we do, without them I think our practice would fall apart, or minimally, we would not be able to go as deep. Moreover, I have found with each additional year of Zen practice, that my gratitude to those who have forged this tradition grows and grows. Therefore, I am very pleased that we as a community are making the time to honor a few of them properly; I believe this action directly deepens our appreciation for our training and for those who, with great dedication and compassion, preceded us.

Late in January of this year Carolyn (Josen) and I were invited down to Clatskanie Oregon to visit the new Great Vow Monastery. There we met with the married couple who run the place, Jan Chozen Bays Roshi, a Dharma Heir of Maezumi Roshi (founder of ZCLA) and Zen priest Hogen Bays, who began his Zen practice with Philip Kapleau Roshi. Both continue to deepen their training with Shodo Harada Roshi, a Rinzai Master from Japan who, as you may know, comes to the Northwest at least twice a year to lead



Jizo Bodhisattva

sesshins on Whidbey Island. They were both very gracious and kind, and showed us around the primary school and surrounding property that has been turned into the monastery. Carolyn and I were very impressed with the work they have done and the powerful Sangha that has taken root there. Chozen Bays Roshi is also a pediatrician who has long worked in the field of child abuse. She has deeply explored the ideals of the Jizo Bodhisattva, and found inside this tradition great comfort for those who have experienced or

work with those who have experienced child abuse. Recently she wrote a book entitled Jizo Bodhisattva: Modern Healing and Traditional Buddhist Practice, Tuttle, 2001, in which she expounds the virtues and uses of this tradition. Chozen and Hogen not only gifted a copy of this book to the Cho Bo-ji library, but also gave us the Jizo Bodhisattva statue that now graces the back steps to our property and is pictured here on the front page. We are fortunate to have such dedicated Dharma sisters and brothers close by. I hope others from Cho Bo-ji may be inspired to visit. May our Dharma relations continue to grow.

We held our Annual Meeting on March 9th where Cho Bo-ji members elected the new Board of Directors for this year and the Board elected its new officers (the board and officers are listed on page 3). The minutes of this meeting are on file for anyone interested, but some highlights are that the loan on Cho Bo-ji's Cessna (which is used, weather permitting, to travel to statewide Zen events, and is leased to the Galvin Flight School, which maintains it and rents it for us) has been refinanced at 8% down from 10%. Daiki Cadman has agreed to lead Tuesday night introductory zazen, as Genjo currently has a work conflict. It was agreed that Thursday evening zazen would be discontinued after the end of Spring Sesshin. Scott (Ishin) Stolnack volunteered to be our safety officer. Authorization was given to replace the remaining old windows on the first and second floor of the Zen House with new vinyl framed, double paned ones. There are six windows that soon will be replaced and the total cost with labor will be \$2,450.00. This is a little more than we were hoping to spend, and any special gift earmarked for this task will be greatly appreciated.

Spring Sesshin was held from March 22nd
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to March 28th, with 23 people in attendance. This is the largest number we have accommodated for a weeklong sesshin in the Zen House. Most stayed full time, but some attendees (as is our custom for spring, summer and fall sesshins) spent some time attending to responsibilities off campus. Our new Tenzo, John (Daikan) Green, really stepped up to the plate and hit a home run, continuing our long tradition of excellent sesshin food based on Genki Takabayashi Roshi's (our founding abbot) original instructions to the cook. Tom (Shodo) DeGroot served again as our Shika (host/manager), directed our work assignments and tirelessly worked behind the scenes to see that everything ran smoothly. Carol (Jokai) Perron was our new Jiki-jitsu (time keeper). She kept us in line, on time and always guessing how long the next sit would be, good job. Edward (Daiki) Cadman and Peter (Shinkon) Glynn served as our Jisha (tea servers) and together they made sure we were all well cared for. Dee (Seishun) Endelman was our new Densu (chant leader), and this was her first weeklong sesshin in this post. When you are new to it, this is a difficult position to be in, everyone is depending on you to set and keep the pace. Seishun accomplished this task admirably and gained confidence each day. I look forward to her next big production, which will be Rohatsu (winter sesshin). Michelle (Muji) LeSourd served as the new Inji (abbot's assistant) and seamlessly stepped into the role. During samu (work meditation) the Zen House and property benefited greatly from everyone's sincere effort. Of special note, were the efforts of John (Daijo) Lowrance and Alexander Moore who installed, over the course of the week, a "drip water system" in front and back. Finally, I want to acknowledge the determination of Mary McNaughten and Alexander who completed their first weeklong sesshin.

As you may know, Elijah Zupancic has recently moved to Japan for two years to do research for a medical school in Tokyo, though he hopes to return to Seattle for our next Rohatsu. In a letter from Japan dated April 7th, which is posted in the Zendo kitchen and includes his current address, he writes, *"I truly want to thank you all for helping me (and indirectly helping all those people who have to deal with me). After Rohatsu, I feel like a new person. Finally, I feel like I can simply be with and enjoy the company of others. Honestly, these simple words cannot adequately express the level of peace I now feel in my life, but I want you all to know that each and every one of your presences*



Densu's Post Sesshin Song

has had a large effect upon me. I will treasure your words and simple un-profound lightness for all the rest of my life. All that I can hope for is to return this kindness back to the world as you have. Anyways, I sure have all a longwinded way of saying 'Thank-You,' don't I?"

Since the last issue of this newsletter I've had many opportunities to bask in the Dharma with people outside of Seattle. Three days (2/27 – 3/2) with the Prairie Christian Training Centre in Fort Qu'Appelle, Saskatchewan, very warm people, **cold** outdoors. Three days (3/14 – 3/16) with Shibata Sensei and Berkeley Aikikai. Three days (4/4 – 4/6) with Chiba Sensei and San Diego Aikikai. A mini-sesshin (4/19) with our associates at the Ellensburg Zen group, Rai Un Zan-ji, and finally

a Dharma dialog (5/4) sponsored by Todd and Sharon Petit, Cho Bo-ji members living in Wenatchee, with the Unitarian Church there. Soon I will be departing for Dai Bosatsu Monastery with Kentaro Toyama to do Memorial Day Sesshin (5/24 – 6/1) with Eido Shimano Roshi, Rev. Genko Blackman and DBZ Sangha. After that I will be traveling to Pennsylvania to do a three-day (6/13 – 6/15) sesshin with another Aikido group affiliated with Chiba Sensei, and I will be in Rochester, New York (8/6 – 8/10) to attend the American Zen Teachers Association annual meeting and meet with Roko Ni-Osho, my elder Dharma Sister. All these meetings enrich my practice immensely; I am so fortunate to be engaged with all these Dharma Relations. I always bring back to Cho Bo-ji the warmth and energy ignited in these visits.

In this issue you will find, in addition to the topics already mentioned, many interesting offerings, including part of a letter sent to us from Genko at DBZ during our Spring Sesshin. You will also find a transcription of a Dharma Talk and closing incense poem from the same sesshin, Genki Roshi's 60 years of Zen practice incense poem, a reservation announcement for Summer

Sesshin, the new (for us) verse we chanted on the Buddha's Birthday, and information for Cho Bo-ji members who have done two or more weeklong sesshins with us who may wish to consider doing Jukai.

By the way, be sure to see the exhibit of 17th to 20th Century Japanese Zen paintings at the Seattle Asian Art Museum before June 15th.

I will close this letter with few thoughts on the war with Iraq and a joyful announcement. Before and during the war, I had the great opportunity to sit with the Buddhist Peace Fellowship (www.bpf-seattle.org), which thankfully sponsored sanctuaries of silent meditation at the various rallies supporting a peaceful resolution to the conflict. This organization deserves our support and gratitude. At the rally just

after hostilities started the BPF organizers asked me to say a few words to the gathered crowd. I quoted from Vietnamese Zen Master Thich Nhat Hanh's poem "Please Call Me By My True Names": "...I still arrive, in order to laugh and to cry, in order to fear and to hope, the rhythm of my heart is the birth and death of all that are alive. ..." And I quoted a couple of poems of Soen Nakagawa Roshi, one of which was written March 10th, 1945 in commemoration of multitudes killed in a massive air raid over Tokyo: "Early spring spirits spark up into emptiness."

In a letter I wrote to President Bush this April I said, "I believe as the Pope does that this war with Iraq was not a just war. After the events of September 11th, we had the chance to lead the world; instead we have now become the big bully. Though it is good for the Iraqi people that Saddam is deposed, the ends do not justify the means. We have made many more enemies than friends in this action, thereby decreasing our collective safety. The Iraqis should not trust us to foster democracy; we have mostly supported dictatorships in the region. I do not believe in using violence to further my aims, nor will I support others using violence. I don't know how to solve the world's problems, but there is one thing I am sure of, violence begets more violence, terrorism begets more terrorism, humiliation begets humiliation." Dharma knows no right or wrong; regardless of whether we realize it or not, we are all doing the best we can to do what needs doing, of course this includes our President and our troops. Together we turn the Wheel of Dharma.

Now for a joyful announcement, Leslie Cohen, from San Diego Aikikai, who has often attended our Rohatsu Sesshin at Camp Indianola, has given birth to a 6 lbs. 14oz baby boy, Jonah Edward Keegan. Jonah made his grand entrance into this life on April 3rd, 2003. On behalf of the Cho Bo-ji Sangha, we wish Leslie and her husband Paul the best of good fortune in the adventure just begun. May we all have a fruitful, abundant spring.

With gassho,

Genjo Osho

Spring Sesshin 2003 Closing Incense Poem

*New sprouts jump
into this world.*

*Joshu's Mu reverberates
long after his departure.*

Life or Death?

*Don't delude yourself,
there is no time to waste.*

*Who now will live forever?
A dog howls his lament.*

MuHoOn Genki's 60 years of Zen Practice Incense Poem

*Spring fragrance is running
across Gold Mountain Peak;*

*Gempo's Zen Wind blows
Genki's Dharma Zen Practice,
Now sixty years.*

*In his hand, Universal
drinking from one bowl.*



Board of Directors

The new Board of Directors and Board Officers for 2003, elected at our annual meeting (3/9) are as follows: Tom (Shodo) DeGroot [President], Scott (Ishin) Stolnack [VP], Dee (Seishun) Endelman [Secretary], Carolyn (Josen) Stevens [Treasurer], Barbara (Jodo) Bullock, Edward (Daiki) Cadman, Diane (Joan) Ste. Marie, John (Daikan) Green and Bob Timmer. The Board of Directors is responsible for the financial life of the temple. Everyone is welcome and encouraged to attend board meetings which will follow mini-sesshins on June 8th, Sept. 14th and Nov. 23rd.

Genko's DBZ e-mail

It's middle day of Spring Sesshin [3/25] for you folks, and I am thinking of everyone as we are just beginning to see signs of spring up here at DBZ. Rinden saw the first porcupine today, which means we'll have to critter-proof the truck and my car with a paste made of cayenne pepper and dish detergent to prevent them chewing on the exposed hoses. The deer returned today as well - there were five of them behind the tenzo.... However, the lake is still frozen over except right around the spillway under the bridge. We estimated that the ice on the lake was at least two feet thick this year.

We had ten introductory students here this past weekend, with only three ordained and two lay kessei students running the show. It was my debut as jisha with outsiders, and I feel really good about how it went. The schedule was rigorous (for beginners), and yet we got uniformly great reviews at the end. One big plus was that those of us who were here got along really well, and it hardly seemed like anyone was in charge. Rather than five people working together, it was more like we were all part of the same body. I have no doubt that at least half of the guests will come back for some event or other...

I'll try to write more soon. Take care,

Gassho, *Genko*

Hekiganroku: Case 57 Joshu's "I Alone Am Holy" (5th day, Spring Sesshin, 2003)

ENGO'S INTRODUCTION

When you have not yet penetrated it, it is like silver mountains and iron cliffs. When you have penetrated it, you find that you yourself *are* silver mountains and iron cliffs. If you ask how to do it, I would say that if you attain realization in the exercise of Ki, you will occupy the pinnacle of attainment and will allow not even the holy ones to spy on you. If you cannot do this, see and study the ancients' doings, as follows.

MAIN SUBJECT

A monk said to Zen Master Joshu, "It is said, 'The real Way is not difficult. It only abhors choice and attachment.' Now, what are non-choice and non-attachment?" Joshu said, "I alone am holy throughout heaven and earth." The monk said, "It is still choice and attachment." Joshu said, "You country bumpkin! Where are choice and attachment?" The monk was speechless.

SETCHO'S VERSE

Deep as the sea, high as the mountains!
The fly's attempt to face the gale!
The ant trying to attack the pillar!
Choice and attachment!
Non-choice and non-attachment!
A cloth-covered drum
that reaches the eaves!

Now Sesshin begins. Facing one's true-heart (kokoro or Shin) is always possible, but now we have heightened possibility. We've worked these days to strip back some of our defenses, attachments and delusions. We have taken down some of the walls and barriers that we artificially set between self and other, subject and object. We all feel closer to, not only one another, but the wind and rain and sun and earth.

With our determination, having sweated or melted away at least some of the artificial barriers, our deep potential is now

closer to being realized. So, I say, "Now Sesshin begins" because it is only this day, tomorrow and some of Friday that we have left to actualize this potential. It is time to really see It, hear It, taste It, be It. To be what? Realize this, this, this [Genjo gestures with both hands around the room], without barriers.

By this point in sesshin, you may not only have encountered the unifying Oneness, but you may have glimpsed, or be ripe to glimpse, the underlying Emptiness. I say, "underlying" but that's not quite right. It's in the foreground, too, yes? Emptiness is sometimes referred to as "the still, quiet voice," "the Thunderous Silence," "the Quiet Power," or the "Alive Nothing." Of course, we can never be anything but It, but when we experience and realize this, it is quite rejuvenating, transformative and healing.

Now you might think that after long and arduous meditation you discover the meaning of things, but I don't think so. It's more like we discover the no-meaning, the no-self, the no-separation. And there is a great comfort in feeling that all manifestations are myriad reflections of Nothing! It is true that everything is changing, that everything is in motion. It is also true that nothing is changing and nothing is in motion. Everything is going every which way and going nowhere. Initially this might sound confusing or even frightening, but after much zazen, there's a great comfort that arises in seeing the world this way. And this, right now, is the time to feel it, to experience it personally, perhaps just a little, perhaps a lot.

I know of one person in the room who's been struggling with Mu for years, and who just this Sesshin has combusted enough doubts, illusions and right-and-wrong thinking to find the joy of just Muuuuuuuuu. And, whether you've tasted

it before, or have yet to get a good taste, this is the time to pour it on and drink deeply. This is the best of what Sesshin has to offer! Now that we're all accustomed to the form, there are no more surprises. We can now catch the wave of our collective effort and feel the power of the underlying current.

In this case, we meet Zen Master Joshu Jushin Zenji [778-897] again, who brought us Mu, and a monk is targeting him. The monk takes aim at Joshu and Joshu shoots back. But first, Engo's introduction. "When you have not yet penetrated it, it is like silver mountains and iron cliffs." When you have not yet broken through to Muuuuu — the joy of Mu — then it feels as though you're on a journey to the Himalayas or on iron cliffs with sharp edges and deep precipices. Engo goes on though, "But once you've penetrated it, you find you yourself *are* the mountains." And one of the checking koans inside the Mu sequence of koans is, "Ah, you feel Muuuu. You feel the power of it, you feel the joy of it, well, then (if you're in Seattle), bring me Mount Rainier so that it sits clearly in this room." If you're in Japan it would be, "bring me Mount Fuji!"



Let me see the mountain manifested right in front of me. If you show me your mountain, I'll show you mine! When we have active awareness of Muuuuuuu, it's easy to be a mountain, a tree, a gust of wind, a flower or the temple bell, so simple, direct and immediate. When we have not yet encountered it, it seems difficult, far away and perhaps nonsensical. When we have encountered it, we feel an intimate communion with the myriad manifestations. "We" are not separate from "them." Everything is a manifestation of the same stuff. And when we feel THIS, personally, intimately, genuinely, then bringing the essence of mountain, tree, bell, rain or flower to the Doku-son room is no problem.

“If you ask how to do it, I would say that you must find your realization through the exercise of Ki.” Ki is power. You must find your realization, as Genki Roshi would say, “you must feel your Zen-Ki — your Zen power — bubble up.” We sit as though we are drilling deep into the earth and then the Zen-Ki bubbles up, like tapping into a deep spring. It fills us, it starts in our Hara (gut); it is a warmth or glow that meets and melts any impediment. No matter how awful the fatigue or pain might get, no matter how the thoughts and feelings might fly, after awhile, when our efforts reach fruition, this power comes up, a big power! It’s the whole Universe — more than whole Universe, certainly more power than an aircraft carrier out in the Gulf, much more than the power of the sun or all the suns of the galaxy. You’re sitting on top of it, and so is everybody and everything else. Every manifestation IS just the tip of IT, but when we feel this—wow!

During the Vietnam War, we watched Vietnamese Zen monks literally combust themselves while sitting in perfect lotus! You think that’s amazing? I think it’s amazing! But I know where the power of that action comes from. I’ve been able to taste it, maybe you’ve been able to taste it, maybe a lot of it. There is an unending source. As the week goes on, doesn’t it feel as if you have more and more energy? Doesn’t it feel as if you can push harder and harder and it takes less effort? It does to me. Years ago, Genki Roshi would complain when I looked tired at Samu (work period). “Why you tired? Where is your Zen-Ki? How can you get tired?? Zen monk — no tired!”

When I was in the monastery in Japan during the winter of 1981, it was so cold (temperatures hovered around 20 degrees Fahrenheit — negative 7 degrees Celsius). The monks, of course, all walked barefoot on the wood floors that were colder than that. If you’re not very careful, in that kind of cold, you get calluses on the bottom of your feet. Without care the calluses will crack open, and it’s very painful when you get an open crack like that! I learned very quickly to scrape the calluses down, because it was much better to have cold feet than cracked feet. Nevertheless,

before I knew better, it happened that I got a crack, and it was very painful! So I was limping around the temple and the Jiki-jitzu said, “Zen monk — no limping!”

What the Jikijitzu was pointing at it was not that we have to suck it up and be macho, but more like “You are inseparable to the vast unending reservoir of Zen-Ki, so use it.” When our channels are gunked-up with our attachments, preferences, complicated conflicted desires, ideas of right and wrong, and our ideas of self and other we feel very little Zen-Ki. But when we clear, combust or transcend this kind of gunk, we have an immediate feeling of the infinite power that we’re always connected to. We cannot be separate from the Universe. The Universe cannot be separate from us. The Nothing and us are not separate identities. Not Two.

When there’s a breakthrough, when we have cut through our own delusions, then we feel the unabated power of Zen-Ki, and we really do gain the capacity to face anything. We move in this life more like a knife through warm butter. However, given that we are complex beings, our clarity dissipates in a matter of hours, days, or sometimes weeks. No matter how many years of training— even 30 years of training — there will always be more weeds, always more attachments, preferences and delusions. But, in the course of a lifetime, we can become pretty good at continual combustion, we can learn to keep pace with the ever growing weeds, and that’s good. We discover that weeds are pretty good fuel! When we learn how to work with and process our delusions, preferences and desires they become fuel. And, instead of becoming a weed in the negative sense, they become, “Oh, here’s the next delusion! This will be delicious!” I have lots of delicious delusions! [laughter]

So, realization and the exercise of Zen-Ki go hand and hand. With realization you occupy the pinnacle of what’s called attainment and “will allow not even the holy ones to spy on you.” In other words, no one could be superior to *that*. If you realize that you’re tapped into energy bigger than the Universe, who can spy down on you? “If you cannot do this, then follow

and study the Ancients.” That’s exactly what we do, we plumb the Ancients. In examining these koans and ancient exchanges, we investigate so that we might be sparked. It’s like rubbing two pieces of flint together, getting some sparks from the Ancients so that we can get our own internal combustion engine going. If we keep combusting attachments, delusions, preferences, right-and-wrong thinking and doubts — combust, combust, combust, keep the fire going—then, naturally, as Genki Roshi would say, “Zen-Ki comes up.”

When Genki Roshi says, “Zen-Ki comes up” he fully appreciates that Ki is always there! You wouldn’t be taking a breath, you wouldn’t be having a thought without it. Whether we are directly aware of it or not, we all are manifesting the creative life force that animates the Universe. This truth doesn’t make us special or holy. The Ki that powers us and animates all things has no beginning and no end; it is not limited to physical form, nor is it in any way attached to our personal sense of identity.

A monk said to Joshu, “The real Way is not difficult. It only abhors choice and attachment.” The monk is quoting from Verses on the Faith Mind by Sosan Ganchi Zenji, the Third Zen Ancestor after Boddhidharma. Our translation reads this way: “The Great Way is not difficult for those unchained to their preferences.” There are a dozen or more different translations of this document in English and they all offer a different twist on how to see the Third Zen Ancestor’s meaning. It isn’t that one is right or one is wrong or more accurate than another. It’s that the picture grams, the Chinese characters themselves, offer many interpretations. A picture gram, or kanji, of a single character will bring to mind several different meanings, and when you put lots of these kanji together, even to a native reader, many interpretations become possible

The translation of Sosan Ganchi’s words found in this English version of the Hekiganroku says, “The real Way is not difficult. It only abhors choice and attach-

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ment.” Indeed, when we’re not bound up and attached to what we like and dislike, we’re much freer to meet circumstances as they arise. When we are attached to our preferences we end up trying to live in a cocoon of what we like, keeping out what we dislike; this leads to an evermore confined and narrow life, more like a prison. We have to accept that this life, any life, is going to be full of what we like and dislike. Depending on our preferences, there may be more things we like or more things we dislike. In fact our suffering is much more dependent on our preferences than our circumstances.

When we are attached to our preferences our life becomes more and more limited. This is one way to be; however, I don’t recommend it. It’s quite a dead end! In Zen training especially, we learn to face lots of stuff we don’t like. I don’t like pain, fatigue or getting up early. When we learn how not to be so attached, then life becomes much more easy! Or, should I say, “straightforward and simple.” As we learn to transcend or get beyond our own preferences and attachments, we cannot help but experience the “thunderous silence” that unites and animates all things. Experiencing THIS is requisite for learning how to fully appreciate the life and death journey with balance, wholeness and compassion for all beings.

“The real Way abhors choice and attachment.” You might be thinking, “Well, wait a minute! Are we not going to have any choice? I thought freedom was having lots of choices.” Not! Real freedom is no choice at all. Figure that out! If we are not attached to our preferences then we’re really free to do the next thing that needs doing. No choice about it. Real freedom in the Way means no procrastination, folks. It means no attachments to your likes or dislikes. It means being ready to do what really needs doing. The real Way abhors choice and attachment.

After quoting Sosan Ganchi Zenji, the monk now makes his challenge. “What are non-choice and non-attachment?” Tell me about this no choice! Joshu could have said, “Freedom to do what needs

doing.” I think that’s how I would have responded, but then I am no Joshu. Joshu responded with the seemingly pompous words of the baby Buddha. Buddhist mythology around the birth of the Historical Buddha has it that he immediately stood up, pointed one hand toward heaven and the other towards the earth and said, “I alone am holy throughout Heaven and Earth.” This kid’s got a big head! [laughter] But doesn’t every infant think



this way? “I alone am Heaven and Earth. Everyone bow to my needs!” [laughter] We all start out that way! But there’s a deeper way of turning this phrase.

Now the monk mistakes Joshu’s remark as an imitation of the Buddha, and he says, “It is still choice and attachment.” If Joshu had made his remark in a grandiose or attached way, then indeed the monk would have been completely on target. But Joshu did not. Joshu then said, “You country bumpkin! Where are the choice and attachment in what I just said? Are your eyes not open even a little?” If we leave our choice and attachment behind, if we get beyond our preferences, if we cut through our delusions, if we combust our conflicting desires, then we transcend limitations, we move wholly beyond attachment to rank or post, position or identity. Joshu was wholly beyond!

Zen Master Hyakujo when asked, “What is the most wonderful thing?” said, “I sit

alone on this Great Sublime Peak,” which is a translation of the calligraphy Genchoku penned hanging in the stairwell up to the Dokuson Room. This is what it feels like on the Zafu, when you become aware of the power greater than the Universe. We’re all seamlessly entwined with this “Alive Nothing.” No one is separate or excluded; when we directly experience *this*, a great feeling of great power comes up. That doesn’t mean *we’re* great or *we’re* holy in the grandiose or narrow sense. But “alone on this Great Sublime Peak” does imply that we can fully realize that we are truly not separate, not two. “I alone am holy” implies there is no else. Who else can there be if nothing is separate? Don’t you feel it? Can’t you see it? Can’t you hear it? Can you realize that we are so seamlessly connected that there is no one else? There are no seams, no boundaries, no fences, no beginning and no end. It’s from this place that Joshu says, “I alone am holy throughout Heaven and Earth.” The monk was speechless.

Setcho’s verse: “Deep as the sea, deeper than the sea. High as the mountains, higher than the mountains. The fly [in this case the monk] attempts to face the gale [Joshu].” Or the ant attempting to attack a pillar. “Choice and attachment! Non-choice and non-attachment!” Don’t get caught in right-and-wrong thinking; even a trace of right-and-wrong thinking, lost is your body and soul! Setcho concludes his verse with, “A cloth covered drum that reaches the eaves.” This, too, is a reference to Joshu. A cloth-covered drum makes no sound. A large drum looks like it makes a large sound, but bang on it all you want and it makes no sound. Aren’t “you country bumpkin!” and “I alone am holy throughout Heaven and Earth” loud discriminations? When we transcend discrimination in Zen training, we don’t put it away. In fact, we could say that our discrimination — even our likes and dislikes — becomes more refined, but also more like beating on a large cloth drum.

With gassho,

Genjo Osha

(Transcription help from Dee Seishun)

Buddha's Birthday Verse of Ambrosial Nectar For the Baby Buddha

GO KIN KAM MO SHI JI RAI
JIN SHI SO NEN KUN TE JU
U SHU SHUN SAN RIN RI KU
ZUN SHIN JI RAI JIM PA SHIN

Having poured ambrosial nectar
over all Buddhas,

Purity, wisdom and solemnity unite
with merciful virtue.

May all beings be emancipated from
impediments,

And may we reunite with the pure
Dharma body of the Buddha.

Summer Sesshin

June 21 - June 27, 2003

Please send a deposit by June. 13th, 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 Saturday, June 21st, so plan to be there at least 20 min. early. Sesshin will end around 11 am, Friday morning.

Jukai

Jukai is a ceremony where students of Dharma declare their respect for Zen practice and Buddhist principles by accepting the precepts, chanting the Bodhisattva vows, and each receiving a Rakusu (symbolic piece of the historical Buddha's robe worn around the neck) and a Dharma Name.

Jukai candidates need to petition the Abbot in writing. Jukai candidates usually have attended regular zazen at Cho Bo Ji for a minimum of six months (during which time they have attended at least two week-long sesshins), have become financial supporters of the Temple, and feel ready to give some part of themselves to

the Three Treasures (Buddha, Dharma & Sangha). In other words, they find themselves inspired by the teachings, feel the training opens their Heart-Mind, and want to serve the Temple community.

About Dai Bai Zan Cho Bo Zen Temple

In 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.

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



After 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.

Genjo 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 Ryutaku-ji 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 Rinzaï Zen School. Since Genki Roshi retired, Genjo Osho-

san has trained under Eido T. Shimano Roshi, abbot of Dai Bosatsu Monastery in New York.

Schedule

Introduction to Zen

Tuesdays, 7:30-8:30 pm

Zazen□

Monday - Friday, 5:30 am, 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: 5/11, 6/8, 7/13, 8/24, 9/14, 10/12

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

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

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

Spring Sesshin: 3/27/04 - 4/2/04

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

The suggested fee for any morning or evening practice period is five dollars. The \$5 fee is waived for all dues paying members.

The 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.

World Wide Web Address
www.choboji.org