



PLUM MOUNTAIN NEWS

Volume 10.2

Summer 2003

Dear Members and Friends,

For Seattle, this summer has been exceptionally sunny and warm. As August draws to a close, and our next training period begins the first of September, it is somewhat difficult to remember our week-long Summer Sesshin (Zen retreat) at the end of June. There were 18 people in attendance; most of us were able to stay full-time. As is our custom, for all our Sesshins except Rohatsu (winter retreat), those who must, may come and go as needed. Tom (Shodo) DeGroot was our Shika (manager), and the instigator for our new walkway from the front gate to the front door steps. John (Daikan) Green continued to be our able Tenzo (cook). Not only was the food delicious and timely, Daikan learned how to cook more simply and efficiently. Carol (Jokai) Perron was our Jikijitsu (timekeeper) and she learned how to run the schedule instead of having the schedule run her. Peggy (Kochi) Smith-Venturi served as my Inji (attendant). Scott (Ishin) Stolnack pinch-hit as our Densu (chant leader) and also served as Assistant Tenzo. Our Jishas (tea servers) were Peter (Shinkon) Glynn and Daiki Cadman.

Our major samu (work meditation) project during Summer Sesshin was to replace our crumbling brick walkway from the front gate to the front doorsteps with a flat

stone path. Bob Timmer took the lead in overseeing the project and you can see the results in our front-page picture. As usual, everyone worked very hard during our daily hour-and-a-half samu, and the Zen House and property radiates from our care.

Not only do we have a new front walkway, but also the 19th Ave. condominium



Kinhin Over New Stone Path

contractor has paved the alley behind the Zendo that we share. However, our gravel and brick parking area has been damaged during the construction process. As I believe we've reported earlier, it was our hope to also have our parking area paved at the same time as the alley. Because of some complications, this did not happen, but the paving should take place within the next three weeks. Unfortunately, the cost to us is going to be much higher than the initial estimate given to us. We are now told that the cost of paving our area will be \$2,600, half of which the condo-

minium contractor has agreed to pay. Even though \$1,300 is considerably more than the \$200 we were initially quoted, I think it is still a bargain. As I write this, the board is being polled to see if we have approval for this expenditure.

Recently I got a call from Genko (Kathy) Blackman, telling me that she will be returning to Seattle in September, hopefully

in time for our Fall Sesshin. As you know, Genko is ChoBo-Ji's unsui (priest-in-training) who has been in furthering her Zen practice at Dai Bosatsu Monastery in New York with Eido Shimano Roshi. She was planning to stay in New York through Dai Bosatsu's Rohatsu Sesshin, the first week of December, but injuries and other complications preclude this. Of course we share her disappointment in not being able to stay

longer, but I know all of us will be glad for her return. During our call, Genko also said that her son Michael had just returned from Iraq. I know that Charlie (Michael's father) and all of us are relieved that he has returned safely.

From August 6th through Monday, August 11th, I was in upstate New York attending the AZTA (American Zen Teachers Association) annual meeting in Rochester and visiting Roko Ni-Osho at her temple, Hoen-ji, in Syracuse. Roko is a

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Dharma Heir of Eido Shimano Roshi, and gave a Dharma Talk here last September. At the AZTA meeting there were twenty-six second generation Zen teachers from around the country. In other words, nearly all of us had trained at one time with masters from the Far East, and all of us are now actively involved in leading Zen Centers of various sizes around the country. This year the conference was held at the newly built country retreat of the Rochester Zen Center at a place called Chapin Hill.

own ideas down in writing and you will find my work in progress in this edition of Plum Mountain News.

The highlight of the meeting for me was the chance to briefly visit with Philip Kapleau, author of the Three Pillars of Zen and founder of the Rochester Zen Center. Bodhin Kjolhede, who is Kapleau's successor and our host, kindly introduced us. As you may know, Kapleau Roshi is suffering from advanced Parkinson's, so it is rare that he will meet new guests. Despite

and I have a great admiration for his dedication to the Dharma. I believe the fact that he will continue to have a Zen group in New York of his own, will help him immeasurably in his role as the vice-Abbot of Dai Bosatsu.

At the conclusion of the AZTA gathering, I traveled by car with Roko and Denko to Hoen-ji in Syracuse. That night the three of us participated in Hoen-ji's twice monthly Dharma study night. Afterwards, one of the attendees offered that it was compelling to hear three minds speak as one. The next morning the three of us sat zazen with the Hoen-ji Sangha (community). Denko then departed for his home, and Roko and I shared a relaxing afternoon together. We circumambulated a local lake and then went for a swim. It felt so good to cool off and at the same time deepen Dharma relations with my Dharma sister, who I have long admired and greatly appreciate.

In this issue of Plum Mountain News you will find a report about Bryan Chaix's Jukai ceremony, a transcript of my last Dharma Talk at Summer Sesshin, posts for the next training season, a pitch for the Northwest Dharma News and most importantly, our announcement for Fall Sesshin (see below). Reservations are required, preferably before September 15th so our Tenzo can get an accurate count. May the remaining days of this exceptional Seattle summer be warm and nurturing.

With gassho,

Genjo Osho



AZTA 2003 Participants

The temperature hovered in the low eighties, with partially overcast skies; this meant that it was hot and muggy, even sultry. Because of extra rain this summer, everything was very lush and verdant. While walking on the property I saw hawks, cottontails, snapping turtles and fireflies. The subjects we covered were secondary to the camaraderie shared by all. However, I did find the discussion of what requirements we ask of those doing Jukai (accepting the Buddhist precepts and receiving a Dharma name) and what we are looking for in candidates for priest ordination fascinating. This discussion got me thinking that I need to put my

his great difficulty, he was clearly enthusiastic to greet us, and offered us thanks for our efforts, when we had all come to give our gratitude for his.

While at AZTA, I shared a room with Denko (John) Mortensen Osho. Denko is the Abbot of the Pine Hill Zendo in Katonah, New York, the new vice-Abbot of Dai Bosatsu, and Eido Roshi's newest Dharma Heir. I have sat with Denko many times at Dai Bosatsu, but never talked with him much; of course, there isn't much talking in the monastery during sesshin. Getting to know my senior Dharma brother better was a great pleasure,

Fall Sesshin

Sept. 20 - Sept. 26, 2003

Please send a deposit by Sept. 15th, earlier if you want to guarantee a reserved spot. Make your deposit check to ChoBo-Ji. The cost of sesshin is \$210 (less dues). Sesshin begins promptly at 5 am the morning of Saturday, Sept. 20th, so plan to be there at least 20 min. early. Sesshin will end around 11 am, Friday morning.

Hekiganroku: Case 68

Kyozan Asks Sansho's Name

(6th day, Summer Sesshin, 2003)

ENGO'S INTRODUCTION

Commanding the center of the heavens, overturning the axis of the earth; capturing the tiger, distinguishing the dragon from the snake: displaying such abilities, one can for the first time be called active and enlightened. And then words can meet words, spirit meet spirit. Tell me, who has ever been like that? See the following.

MAIN SUBJECT

Kyozan asked Sansho, "What is your name?" Sansho said, "Ejaku!" Kyozan said, "Ejaku is my name!" Sansho said, "My name is Enen!" Kyozan laughed heartily.

SETCHO'S VERSE

Both grasping, both releasing
— what fellows!

Riding the tiger — marvelous skill!
The laughter ends, traceless they go.
Infinite paths, to think of them!

We've come to the last 24 hours of Summer Sesshin 2003. If you look in the mirror or you look at your neighbor, you'll see the work that has been done here. And I don't know, you may be thinking that we've just started, and it's nearly over. That's *my* thought, and it's often my thought at the end of a Sesshin. I've heard stories about training monasteries where the Zen Master decides that the monks need another week of sesshin and together they simply continue on without losing momentum. We don't have that luxury.

But, even after two weeks of Sesshin, how would it be then? Not complete. How will it feel after ten years of Zen training, or twenty, or thirty years? Also, not complete! We say in our dedications

— "May Dai Bai Zan Cho Bo Zen Temple become complete." When is anything complete? And yet, that's what we shoot for, complete clarity, freedom, and wholeness. This is our quest, individually and collectively. Yet, we'll never get there! Nevertheless, we will proceed on this quest, in fits and starts, towards wholeness, completion, awakening, and compassion. Often, we take a few steps forward and a few steps back, sometimes three steps forward and two steps back, but sometimes the other way around. Regardless, we continue to march on; over the years, there is — thankfully — improvement. With this gradual improvement, which we refer to as "maturity," comes the understanding that we'll never reach completion anymore than the Universe will. Is it even something we want?

This is where the idea of Beginner's Mind comes from, that Shunryu Suzuki made so popular in American culture in his book titled by the same name, Zen Mind Beginner's Mind. This was the first book on Zen that I ever read and, apparently, it had an effect! Obviously, training with Genki Roshi for twenty years, and now with Eido Roshi seven years, has made an even bigger impact. Every year, even since his retirement, I can hear Genki Roshi say, "I'm just beginning to understand. After all these years of Zen, now 60 years since I entered the temple when I was 11, I'm just starting to understand!" (laughter) "I have never understood anything!" (laughter) This is how it is.

If you go to dokusan with Eido Roshi thinking, "I've got it!" His response will be "Not yet!" Even when you've "passed" a koan, not yet! On principle, "not yet!" (laughter)

Everything is just beginning. Looking at it one way, everything is already complete and has never needed any completion; looking at it another way, nothing is ever completed. Over time, we become at ease or peaceful with being perfectly imperfect. Year after year, we too are going to think that we are just now getting it and never had it before. So, what's the point of thinking you've got it? You're only going to lose it. Zen Master Ummon said, "Every day is a good day." "Don't worry,

be happy," is the Jamaican way of saying it! And there is a certain maturity that comes with this feeling. "Don't worry be happy," in the midst of hell or tears of great loss? Even when the world is very much not to our liking, we learn not to worry, and be grateful for the many blessings we do have. With this "peace of mind" or "maturity," we become more accepting of imperfection while at the same time more committed to the quest no matter how impossible it may be!

There's no completion, but the process of completion is for real, and, once we get the scent, we are likely to follow the Dharma wherever it takes us. Peace of mind, or lack of attachment, is attractive. However, we're all attached to things. Perhaps we're attached to possessions, or substances, or ideas like "enlightenment," or people, or animals, or maybe we're attached to a position, rank, post or role we play. Nearly everyone is attached to life or holding on to our sense of personal identity. Even though we know better than any other creature how it is impossible to keep anything, including our own identity, this doesn't keep us from trying mightily. Eventually, we lose our grasp on everything. Eventually, one way or another, we know nothing at all.

If we live long enough we will eventually lose our mobility, continence, and mental acuity. We can see this coming. No matter how big our bank account or IRA, no matter how much property we have or children we produce, nothing is going to protect us. We're going to lose it all, all the loved ones, all the friends, all the roles, all the positions, all the ways that we gain identity. So, how come we have such difficulty arriving at "Don't worry, be happy?" Well, that's why we come here and churn, churn, churn. Combust, combust, combust! Here at sesshin we squarely face our own walls and barriers, and sit, walk and work our way through the fires of attachment. And, about this time in Sesshin, I'll venture that we do feel more free and unencumbered.

After a while, we pick up some more attachments and lose some of the clarity. Better come to Sesshin again! Yet, year

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after year our maturity grows; we become more accepting and less attached to our own hopes, ideas and desires. Slowly, we gain a sense of rooted-ness in the “inconceivable” and less dependence on our sense of personal identity. And, at a certain depth of rooted-ness, we find ourselves drawing on something so much vaster than our physical-self, willpower or personal strength. Then, conversations like this one between Kyozan and Sansho become possible, even predictable. But even for these Zen Masters, not complete, not yet.

In our moments of clarity, we really do feel like we are “commanding the center of the heavens and overturning the axis of Earth; capturing a tiger barehanded.” In fact, there is great ease in “distinguishing a dragon from a snake.” It’s not so hard to display such abilities when we’re feeling seamlessly connected to something wholly beyond. Of course, we’re always connected, but when we’re *feeling* connected, then it’s easy to distinguish the dragon from the snake, it’s easy to ride a tiger, it’s easy to be inseparable from a mountain or the temple bell. It’s easy to say, “Muuuu...” from our kokoro [deep heart-mind]. It’s easy to raise Gutei’s finger or realize Hakuin’s one hand, or should I say, simple.

It certainly is easy after we’ve done the work of shedding our defenses or expelling another measure of what’s called “shukugyo,” the intestinal lining of our past. Shukugyo has been lying around a long time, and Sesshin is a bit like an enema. With our sesshin effort we try to get ourselves a little cleaner and lose a few pounds emotionally and perhaps physically. Sesshin helps us shed some of the sticky, smelly past that manifests as our hang-ups, idiosyncrasies and attachments.

But very often, we’re attached to the old patterns the most. “Oh, no, I can’t let go of that. Can’t you give me a pass? I was wounded as a child.” (laughter) Ah, I wish. We very tenaciously hold on to our wounded-ness because it has become a part of our identity, and our identity has indeed become the sticking point. We’re very attached to whom we think we are, and very

often this identity manifests as “Oh, I’m not that free. I’m not strong. I’m not clear.” It’s amazing how much we’re *not* and how much we can’t do! Attachments directly or indirectly protect our identity but obviously interfere with our innate freedom and clarity. Tenaciously we hold on to our identity whether we’re proud or ashamed of it.

However, given enough Sesshins, and enough years, we can wear some of the most stubborn attachment away. Regardless of why we are hanging on, when we stop hanging on, we realize the freedom to be truly compassionate. Yes, we *feel* more complete, but never completed. As we begin to realize our boundless-self or no-self, we become much freer to laugh at our idiosyncrasies, and our attachments become more laughable. As attachments become more laughable, we become less attached. Shukugyo cannot be expelled without great determination and a good laxative. A good laxative is laughter. Humor goes a long way and that’s why I have great gratitude for the best comics [Robin Williams, Whoopi Goldberg and Lily Tomlin come to mind]. They really are a great collective laxative. They help us not be so constipated. Why am I on this? (laughter) Carolyn’s going to say, “Do you need something here?” (laughter)

Anway, as we clean ourselves out, and during sesshin there’s not much else to do, we sometimes discover the insights and penetrate the expressions of the old masters. Zen Master Engo asks, “Tell me, who has ever been like that?” Well, perhaps on occasion we have! In example after example in the Hekiganroku, Engo extols us to our own penetrating insight.

Zen Master Kyozan, in this case, is a Dharma Heir of Isan. Zen Master Rinzai [d.850], who is considered the founder of our lineage of Zen, is a Dharma Heir of Obaku. Both Isan and Obaku are Dharma Heirs of Hyakujo. Therefore Kyozan and Rinzai are Dharma first cousins! The other Zen Master in this story is Sansho, and Sansho is a Dharma Heir of Rinzai. So, I don’t know what kind of Dharma cousins that makes them. Anyhow, Kyozan asks Sansho, “What’s your name?”

Now, Kyozan knows who’s before him, so we already have the Zen twist of “Who do you think you are?” This is a great challenge, “What is your [true] name?” Who is this breathing the breath of the Universe? Who?

If you say your name, you have missed the subtler question being asked. There’s nothing wrong with having a name or sense of personal identity. We’re not trying to get rid of your name or sense of personal identity. However, we do endeavor to see beyond our sense of personal identity to that unfathomable unity we all share. To experience the unfathomable unity or vast Emptiness is necessary and, in time, unavoidable. This is what Zen training keeps us pointed at. If you’re attached to your name and your sense of personal identity, and who isn’t from time to time, our concept of who we are is much too small! In fact any concept of who we are is way too small. Zen training is trying to break us past any conceptualization. Ideas of self are not “wrong,” just impossibly narrow.

What is your name? What are you made of? Who are you really? How is Sansho going to respond to this? He shouts back, “Ejaku” which was Kyozan’s personal name! My given first and middle names are Joseph Anthony. Out of Anthony comes “Tony.” I was known as “Tony.” So, if I asked you, “What’s your name?” and you said, “Tony!” I’d say, “What? That’s *my* name!” This is exactly how Kyozan responded, “Ejaku is my name!” Now Kyozan knows that Sansho is not Ejaku and he’s not *really* surprised. He’s delighted. Kyozan’s not saying, “Oh, you have the same first name as I do.” He is saying something like, “Hey, you stole my name. You *stole* my thunder. Here I was challenging you about your identity and you stole mine!” He’s already laughing!

After Kyozan claims his own name, Sansho responded with, “My [personal] name is Enen!” If you can say your name, I can say my name. (laughter) And, just as you are having a good laugh, that’s what they did. This is called Dharma laughter, the laughter of deep recognition. Of course, there’s nothing wrong with one’s name.

And if you say yours, I'll say mine. "If you show me your mountain, I'll show you my mountain." (laughter) "You show



Senga, Gibon, 1750-1838
*Blend the Three Fortunes
 Into one big lump
 And brew the Elixir
 of Happiness.*

me Gutei's finger and I'll show you *my* finger!" (more laughter) Yes, it can get hilarious!

Give me one hand, and I'll give you one.

This is the moment of inner recognition, where Gutei, Joshu, Rinzai, Hakujo, Hakuin, Bodhidharma, Buddha and you and I are one, not many. In this moment, these ancient masters feel like interior aspects or extensions of oneself in the same way as these fingers are a seamless extension of the body. When we work with these ancient Zen masters long enough, they become familiar extensions of "mind." Just as when we're intimately partnered, we sometimes realize we are one, not two. We are not limited to this visible form, or this place or time. We're not! With realization comes a feeling of completion, but we're not there yet!

So, along the way, we have lots of good laughs. As time goes by, there is more and more laughter in the Dokusan room. You all look lighter, more transparent, and I too feel lighter. This is good.

Think about all the things you're attached to. Right now I'm thinking about the things I'm attached to. Oh, my goodness, the list goes on! I'm attached to my role as a husband, my role as a father, my role as a psychotherapist, my role as a spiritual director and my role as abbot. Then, of course, I'm attached to my dog and my computer; there are so many attachments. When I go to the Dai Bosatsu monastery, I have to leave so many of the things I'm attached to behind, that I feel totally bereft. I can't bring my supportive community to with me; I can't rely on my role as abbot to bolster me. If I try to bring even "self-confidence" there's no room. Not yet! (laughter)

At Dai Bosatsu, I don't receive any of the positive feedback I've come to rely on. I don't have my community, or my spouse, or my dog, or even my computer to comfort me. (laughter) What does that leave me with? I feel all alone in the woods! (more laughter) Descending into the dragon's cave, we must shed all our dependencies. The more we shed, the more whole and unbounded we feel. The more we surrender our dependence on what we are attached to, including our own identity and any idea of enlightenment, the more mature or rooted we feel. Little by little, as we mature, the whole world matures, and "the world is better for this."

Eido Roshi's favorite song is the "The Impossible Dream" ... "This is my quest to follow that star, no matter how hopeless, no matter how far, to fight for the right, without question or pause, to be willing to march into hell, for that heavenly cause. And I know if I'll only be true to this glorious quest that my heart will lie peaceful and calm when I'm laid to my rest. And the world will be better for this that one man, scorned and covered with scars, still strove with his last ounce of courage to reach the unreachable star." Slowly the laughter shared by Kyozan and Sansho fades completely, or does it? When we realize their great joy, we also see, with gratitude, their great struggle.

With gassho,

Genjo Osho

(Transcription help from Dee Seishun)

New Posts Beginning September 1st

Tom Shodo DeGroot: Shika□
 (Host - Manager)

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

Scott Ishin Stolnack: Tenzo
 Assistant

Charlie Taishin Blackman: Jiki Jitsu
 (Timekeeper)

Carol Jokai Perron: Jiki Jitsu
 Assistant

Dee Seishun Endelman: Densu□
 (Sutra Leader).

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

Peter Shinkon Glynn: Jisha□
 Assistant

Michelle Muji LeSourd: Inji□
 (Abbot Assistant)

Carolyn Josen Stevens: Fusu□
 (Treasurer and financial manager)

Jukai, Training Periods & Ordination

On the last day of Summer Sesshin, June 27th, Bryan Chaix, who has completed many week-long sesshins at ChoBo-Ji, acknowledged his respect for Zen practice and Buddhist principles by accepting the precepts, chanting the Bodhisattva vows, and receiving a Rakusu (symbolic piece of the historical Buddha's robe worn around the neck) and a Dharma Name. A Dharma Name is selected by the abbot to be an inspiration for realizing one's full potential. Bryan's new Dharma name is Dai-Rin (Great Forest). The Zen Sangha is like a great forest. Over time, we develop great gratitude for our Dharma relations. As we grow, we take our place in the Zen forest; as we root deeply, we realize there is nothing but the forest.

Jukai candidates need to petition in writing at least one month prior to the ceremony, saying why they feel the time is ripe to take this step. Jukai candidates usually have attended regular zazen at ChoBo-Ji for a minimum of six months (including at least two week-long sesshins), have become financial supporters of the Temple, and feel ready to give themselves to the Three Treasures (Buddha, Dharma & Sangha). In other words, they find themselves inspired by practice, feel that the training opens their Heart-Mind, and want to serve the Temple community.

As I reported earlier, my fellow Dharma sisters and brothers, at the recent annual gathering of the Americans Zen Teachers Association, have inspired me to further explore what it means to do Jukai, Zen

training and preparation for possible ordination. I have been asked about, and have often thought of, possible ways to deepen our practice and training together. Given that ChoBo-Ji is *not* a Zen monastery, can a stronger practice be organized that will work with city life and not require residential training?



Bryan (DaiRin) Chaix

I now feel ready to attempt a more formal training relationship with a small group of ChoBo-Ji members who may be interested in such a venture. What I'm proposing is two three-month training intensives. The first to run from September 8th through December 8th, and the second to run from March 27th through June 27th, 2004. To join you must be a member in good standing. I will consider good standing to mean you have:

- A) Made three consecutive monthly dues contributions
- B) Attended at least one half-day mini-sesshin or week-long sesshin in the last quarter.

Then to participate in the intensive you must agree to the following:

- 1) Attend group zazen at least five out of seven days a week
- 2) Commit to attending all sesshins full-time during the training intensive (not missing more than the equivalent of one day of a weeklong sesshin)
- 3) Join the Dharma dialogs held at 7:30 pm most 1st and 3rd Sundays
- 4) Go to at least three-fourths of the Dharma interviews offered during the intensive (Dharma Interview will be offered at least once weekly to all participants)
- 5) Do at least one hour of samu (working meditation – gardening or cleaning) for

the temple per week (this requirement can be met by serving faithfully in one of the temple posts, or, on occasion, an hour of work salary may be substituted)

- 6) Read at least one assigned (mutually agreed upon) book on Zen history or practice
- 7) Commit to attending an additional sesshin (3-day minimum) at a more formal training center, such as Great Vow Monastery or Dai-Bosatsu Monastery (this requirement does not have to be met during the intensive but must be planned and completed within a year of the start of the intensive).

For those ChoBo-Ji members who live outside of Seattle, I think accommodations are possible, please speak to me.

It has been some time since anyone has expressed a desire to move his or her practice towards possible ordination as a Zen priest (unsui – cloud and water person). Nevertheless, I think it is time to elucidate my thoughts about how to approach this possibility:

- I) Complete at least two three-month intensives over the course of two years, or alternatively, complete 10 week-long ChoBo-Ji sesshins.
- II) Do Jukai (see above)
- III) Write a formal letter stating your reasons and desire (don't write before completing the first two steps)
- IV) Solicit the advice of any living nuclear family relatives about your intention to "leave home"
- V) Move to Seattle if you don't already live here (At this time, I don't believe it is possible actively to oversee training from a distance, we don't yet have residential training, but at the very least you need to live in the same city as the temple)
- VI) Complete an additional year of attending all four ChoBo-Ji quarterly week-long sesshins full time, attend nearly all group zazen offerings during the year, and travel with me at least once to Dai-Bosatsu Monastery for sesshin
- VII) Make or purchase (with assistance offered by the Sangha) all the robes

and work clothes needed for ordination.

- VIII) Cut one's hair short in preparation for head shaving (ordained women must first have their head shaved, but subsequently are allowed to keep their hair short, except when doing kessei)
- IX) Commit to doing at least one kessei (monastic training intensive --minimum of three months), preferably at Dai-Bosatsu monastery, within the first two years of ordination.
- X) Commit to attending all ChoBo-Ji training intensives, or equivalent, for ten years.

When points 1-8 have been met and points 9 and 10 have been agreed to, then ordination can proceed. Once anyone has been ordained, you will always be an unsui; however, if circumstances arise where you are unable to complete your training commitments, it must be understood that it would be appropriate to lay down your robes until you are able to resume your training here or elsewhere. Please feel free to talk to me about what you think might work better for our community as we move towards deepening our practice together.

North West Dharma News

NWDN is a comprehensive magazine containing a calendar of Buddhist events, articles, and news about the greater Northwest Buddhist community. Subscribe today and keep current with upcoming teachings, retreat opportunities, and news. So much is happening in our community!

The mission of the Northwest Dharma Association, to support Buddhist teachings and foster a network of friendship among Buddhist groups from all traditions, is supported by Chobo-Ji through membership on its Council. Please join us and help support this mission by subscribing to *Northwest Dharma News*.

You can subscribe at the web site -- www.nwdharma.org. Thanks!

About Dai Bai Zan Cho Bo Zen Ji

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 certified 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 has continued his training with Eido T. Shimano Roshi, abbot of Dai Bosatsu Monastery in New York.

World Wide Web Address
www.choboji.org

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: 9/14/03, 10/12/03, 11/23/03, 1/11/04

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

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

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

Summer Sesshin: 6/19/04 - 6/25/04

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](tel: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.