



# PLUM MOUNTAIN NEWS

Volume 11.1

Spring 2004

## Dear Members and Friends,

Since the last issue of Plum Mountain News was published in January, I've been doing a lot traveling. Carolyn and I went to Strasbourg France to do a three-day sesshin (1/23- 1/25) with Gabriel Valibouze Sensei at Strasbourg Aikikai. There were about 25 people in attendance from France and England. This was first sesshin that I've been invited to in Europe; next year I hope to travel to Birmingham, England to lead sesshin with Chris Mooney Sensei. February 14th, I was in Ellensburg, Washington to do a sesshin at ReiUnZan-Ji, and February 21st & 22nd I was in East Wenatchee to lead the Unitarian worship there and also do a half-day sesshin. Next I traveled to Ann Arbor, MI, March 5th - 7th, to do Zen practice with Rodger (ToZan) Park Sensei at Huron Valley Aikikai, there were about twenty people at sesshin including Frank (Daiui) Apodaca, Jr. Finally, I have just returned (April 23rd - 25th) from San Diego Aikikai where I was invited by T.

K. Chiba Shihan to lead spring sesshin there. It is through Chiba Sensei's Dharma connection to Genki Roshi (our founding abbot) that I began my close association with Aikido. Next, I will be traveling to Dai Bosatsu Monastery in New York, to foster my Dharma relations with Eido Shimano Roshi and train deeply with the DBZ Sangha at Memorial Day Sesshin (May 22nd to 30th). As I write this, Rev. Genko Blackman is at DBZ doing Pine Planting Sesshin (4/30 - 5/4).

Our own Spring Sesshin (March 27th - April 1st) was about as full as our space will allow at 21 participants. Nearly everyone participated full time, with the ex-

ception of Carolyn (Josen), who attended sporadically because of health issues, but I am happy to report she is now fully recovered. Dai-Tenzo (chief cook) duties were equally shared by Scott (Ishin) Stolnack and Tom (Shodo) DeGroot. Both chefs produced meals that I hope will one day be included in a ChoBo-Ji cookbook. Genko Blackman served as our Shika (manager) and kept us in line and on task. Chris (ZenShin) Jeffries kept us punctual as our



MU HO ORIBE

Jikijitsu (timekeeper). Diane (JoAn) Ste. Marie was our new Densu (chant leader) and together we found our rhythm. Bob (DaiGan) Timmer served as our Jisha (tea server), assisted by Bryan (DaiRin) Chaix. Together they provided abundant refreshments for us between meals. Michelle (MuJi) LeSourd once again served ably as my Inji (assistant), and Bruce (Tenzan) Hagemeyer helped carry the keisaku (waking stick) as our Jokai. By the way, the two keisaku we used at this sesshin were newly made by Shodo. We broke one of them the first day of sesshin, good start; the second continues to brightly awaken all those who are in need.

The tea bowl seen here to the left is, of course, the work of our founding abbot, Genki Takabayashi Roshi, and is one of many bowls recently shown at the Urasenke Foundation headquarters in San Francisco. This show significantly advances Roshi's reputation as a Japanese potter. Genko, who traveled to San Francisco to help Roshi set up the show, writes more about Roshi's success on page 2.

I am happy to report in this issue of PMN that Eido Shimano Roshi, with whom all of Genki Roshi's active ordained unsui (monks) now train, has recently won a prestigious award for his promotion of Buddhism.

In addition to the transcription of a Dharma Talk and closing sesshin incense poem, this issue of PMN contains the outcome of our Board elections from our recent Annual Meeting and a brief report of the Board's authorization to spend up to \$10,000 for a new bamboo floor for the zendo (meditation hall). You will also find information on our two Saturday workshops coming very soon on Japanese Calligraphy (5/15) and Flower Arranging (6/5) both 9 - noon. Genko is organizing them and has already led an April 10th workshop introducing us to the art of serving and receiving traditional Japanese whisked green tea. Please enjoy these and other ChoBo-Ji offerings in this issue. May your spring be as bright as the flowers now blooming in our garden.

With gassho,

Genjo Osho

## Spring Sesshin 2004

### Closing Incense Poem

*Followers of the Way,  
Have any of you become deaf,  
dumb and blind?*

*Reality has no form  
and can't be missed.*

*Sitting by the window,  
A black crow caws,*

*Fragrant clematis is carried  
by the cool breeze.*



*Strasbourg Aikikai Sesshin Participants*

## Genki Roshi's Pottery Show

On April 17 Genki Takabayashi Roshi, our founding abbot, opened a very successful show of over 100 of his newest ceramic works at the Urasenke Foundation tea school in San Francisco. Quite a large crowd gathered in the lovely setting to hear Genki Roshi speak about his pottery practice and how it relates to Zen.

It was wonderful to see how appreciative these tea students and potters were of his work. Many people purchased one or more tea bowls and clamored to speak with him at the opening reception. Although Genki Roshi, Genei Leslie Gannon, and Genko

Blackman left San Francisco after the weekend, the show continued all week and reports are that it continued to be popular though the closing April 25.

Uncannily, the calligraphy selected by the San Francisco Urasenke School to accompany Genki Roshi's show turned out to be a scroll that was painted by one of the Zen Masters that he trained under at Daitoku-Ji in Japan. Moreover, Genki Roshi reported that he was the unsui (monk) responsible for grinding the ink used in this piece! From this auspicious start, there was no doubt that the show would be a great success.

Some examples of his latest work – four new teacups - are now in the zendo. Please take a moment to view these the next opportunity that you have.



## Summer Sesshin June 19 - June 25, 2004

Please send a deposit by June 13th, 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, June 19th, so plan to be there at least 20 min. early. Sesshin will end around 11 am, Friday morning.

## Eido Shimano Roshi Honored

The highly respected organization Bukkyo Dendo Kyokai (Society for the Promotion of Buddhism) recently selected Ven. Eido Tai Shimano Roshi, abbot of International Dai Bosatsu Zendo Kongo-Ji and New York City Zendo Shobo-Ji, to be the 38th recipient of their prestigious award for the furtherance of Buddhism. This award is given to individuals who have made a significant impact on the dissemination of Buddhism in the West. For Eido Roshi's decades of work creating two Zendos, his teaching in the United States, and for his many books and translations, he was honored at a ceremony in Tokyo, Japan, March 11, 2004. This particular date also happens to mark Soen Roshi's (Eido Roshi's dharma father) death day, an uncanny dharma arrangement.

The ChoBo-Ji Sangha is happy to congratulate Eido Roshi for receiving this great honor. The Bukkyo Dendo Kyokai has a working office at The University of California in Berkeley, and their groups of distinguished scholars translate and publish Buddhist texts into European languages.

Genjo Osho-san began training with Eido Roshi eight years ago, and in that time has twice yearly traveled to New York to do sesshin at Dai Bosatsu Zendo. Genjo first met Eido Roshi 1981. At that time, Genjo was training briefly at Ryutaku-ji in Japan and Eido Roshi came to visit Soen

Roshi who was residing there in retirement. Genjo's first impression of Eido Roshi was that he was a man of great poise and dignity.

Genjo next met Eido Roshi in 1994, when he came to Seattle to visit to Genki Takabayashi Roshi. The two Roshis had at one time trained together in Japan. At a dinner they shared together, Genjo was moved by Eido Roshi's obvious strength, vigor and dedication to the Dharma. When Genki Roshi decided to retire and moved to Montana a few years ago, he asked Eido Roshi to oversee the continuation of Genjo's training.

In an open letter to Eido Roshi on the occasion of his seventy birthday in 2002, Genjo Osho wrote: "I can not relay properly how important these years of association have been to my formation... Doing Dokusan with Eido Roshi, who has a complete grasp of the English language and American vernacular, is like resolving a well-known picture into a refined pristine focus where nuances and understandings to koans become perfectly clear and undisguised. Doing sesshin with Eido Roshi is like participating in symphony with a masterful conductor who can bring both sesshin and Dokusan practice to a powerful crescendo..."

The genuine Rinzai Zen practice that Eido Roshi has fostered at Dai Bosatsu is like a furnace designed to burn through the many layers of karmic hindrance that we all carry. All of us who have had the good fortune to train at DBZ are strongly challenged to do our bone crunching best, and no finer dem-

onstration of this sincere dedication can be found than in Eido Roshi's own example to us.

This training offers us an inexhaustible path to face the inconceivable and shifts the dedicated practitioner from a narrow self-centered view to a collective or universal principle view, a view that arises from true insight into the nature of reality. The training offered at DBZ is like water to a desert. We who have the opportunity to train with Eido Roshi could not be more fortunate... I wish to express my deep appreciation and gratitude for directly manifesting for us all the subtle profound truth of the ancient Zen masters... What you continue to give to the Dharma is phenomenal, inspiring and a great blessing to us all."



## Hekiganroku: Case 84

### “The Gate to the One and Only”

(2nd day, Spring Sesshin, 2004)

**Engo’s introduction:** There is nothing right that can truly be called right. There is nothing wrong that can truly be called wrong. With right and wrong eliminated, gains and losses are forgotten. It is all naked and exposed. Now, I want to ask you, what is front of me and what is behind me? Some monk may come forward and say that, in front, there are the Buddha Hall and the Temple Gate and, behind, the bedroom and the sitting room. Tell me; is that man open-eyed or not? If you can see through him, I will acknowledge that you have seen the ancient worthies.

## MAIN SUBJECT

Yuima asked Manjusri, “What is the Bodhisattva’s gate to the one and only?” Manjusri answered, “To my mind, in all dharmas, there are no words, no preaching, no talking, no activity of consciousness. It is beyond all questions and answers. That is answering the gate to the one and only.” Then Manjusri said to Yuima, “Each of us has had our say. Now I ask you, what is the Bodhisattva’s gate to the one and only?” [Setcho makes a comment at this point: “What did Yuima say?” and again says, “I have seen through him.”]

## SETCHO’S VERSE

You foolish old Yuimakitsu  
Sorrowful for sentient beings,  
You lie sick in Biyali,  
Your body all withered up.

The teacher of the Seven Buddhas comes,  
The room is cleared of everything,  
You ask for the Gate to the One and Only;  
Are you repulsed by Manju’s words?

No, not repulsed; the golden-haired lion  
Can find you nowhere.

Even though today is a very clear day, the second day of Sesshin is often full of fog. We never know what today or tomorrow will bring. Sometimes clear, sometimes raining, sometimes foggy. Regardless, if your mind is clear, rainy or foggy, just sit, just breathe and encounter “Mu...” [The inconceivable], breath “Mu...” Our practice and intention is to be present for an entire week (which turns out to be more like one long day). Each moment we are dedicated to stay present to THIS [reality here and now].

It is only during the difficult sits that we have the opportunity to learn something. When we do have a sit where we feel deeply rooted, cruising in Samadhi, that’s the icing on the cake! The “good” sits are the result of great determination to be present in the “bad” sits. Of course, sometimes we have a “good” sit that seems to come out of nowhere, pure grace, but, I tell you truly, grace can be nurtured with skillful means. And how? Simply strive to be present, present to This... this sunlight if there’s sunlight, this rain if there’s rain, this clarity or this fog. Whatever the



*Spring Sesshin 2004 Participants*

We often get lost, confused, distracted, tired, conflicted, and this is where our determination and intention are really tested. Since beginning zazen as a daily practice in 1975, I’ve come to learn that my “worst” sits are my “best” sits. My “worst” sits are when I’m feeling confused, conflicted, lost, fatigued, or caught up in some sensation, thought or feeling. In other words, at these times I don’t want to “be here and now,” and I’m NOT feeling present, rooted and connected. Yet, it is during these “bad” or difficult sits that my intention and dedication to be present is really tested and stretched. Over the years, I’ve come to regard difficult sits or days of sesshin as the most useful, in other words, the *best*.

weather inside or outside your physical form, *be* present! Then over time, everyone without exception will discover that the “worst” sits are the “best” sits. I love Engo’s introduction where he says, “There is nothing that can truly be right,” intrinsically right. “There’s nothing wrong that can be called [intrinsically] wrong.” In the long haul, our “bad” sits turn out to be “good” sits.

We all know that the Heart Sutra says that there is “no old age and death and no end to old age and death.” The Zen ancestors, who have over the centuries shaped the practice that we’re following today, are all dead! Yet, here we are the living embodiment of their work. In this way, they’re all alive, sitting here in this room!

We are the living ancestors. Regardless of whether, hundreds of years from now there is a place called ChoBo-Ji, or if there is a specific lineage that descends from Eido Roshi or Genki Roshi, we are the ancestors that are right now developing and propagating this tradition. The ancestors are not at all dead, in fact more alive than ever.

It is also true that Setcho's words or the words of Engo, Rinzai or the historical Buddha are not just dead or inanimate words on a page. Over the years, I've had the great privilege of working on koans in the Mumonkan, Hekiganroku and Rinzairoku with renowned Japanese Zen Masters. But it is not just because I have had the good fortune to train with Genki Roshi, Joshu Sazaki Roshi and Eido Roshi and the late Sochu Roshi that these texts are alive to me. No, as I dive ever deeper into the Zen ancestors they become more and more alive inside! Slowly overtime

I've begun to feel their perspectives, their orientation, their strengths and kindness. Alive or dead, right or wrong, you see these polarities can't exist without each other. Is a photon of light a wave or a particle? Quick! (laughter) There's no intrinsic yes or no, right or wrong, life or death.

Engo's introduction continues, "With right and wrong eliminated, gains and losses are forgotten." In other words, you might as well forget about gains and losses, rank and position, or how much money or security you think you have. Forget about it! Everything is naked and exposed. There are no exceptions, there is only This! Well then, what is in front of me, and what is behind me? You might

say, "Sitting in front of Genjo is Muji, Jokai and Linda, behind him the altar." Tell me, if you answered in this way is your eye truly open? If there is no intrinsic right or wrong, is there any intrinsic front and back? When we examine North and South or East and West, it's kind of easy. Go far enough east; you get to the West and visa versa. The Far East from here is reached most directly by traveling west, not east. Relative terms are valuable and in the common view "correct," but a relative view will always be superficial because what's in front of me is "Mu",



what's behind me is "Mu", what's speaking is "Mu", what's listing is "Mu." No front, no back. And that's *really true!*

Is a photon of light a particle or a wave? At once, yes, both, neither, something, nothing! Only naked This! If you can really see, and Zen is begging and prodding us to see from the Absolute Perspective, then for you there is no front or back, no rank, no post and no self. Through our Zen training we slowly learn to start with an Absolute Perspective or direct awareness of "Mu..." What's called "right" is Mu, what's called "wrong" is also Mu. Nonetheless, if we start with true insight then the relative orientation is not only acceptable but also useful and necessary. On the other hand, if we start with a relative

perspective we are all too likely to get locked into what is called upside down thinking. The relative or dualistic perspective is wrongly oriented if not grounded with true insight into the "inconceivable."

Without direct awareness of Mu we will forever be looking at things upside down. However, whether you look at things "upside down" or "right side up," it's all just This! Nevertheless, we get along much better, if our first perspective is the absolute perspective.

Through the absolute perspective we see that all is One and the One is None, or Empty. And, if you come into the Dokusan room with this orientation, you are more likely to make progress. Of course, regardless of what progress is made, at the conclusion of Dharma interview, everyone hears the same bell, which says "just this," and "go on," "more sitting!"

There are lots of Sutras in the Mahayana tradition, most telling mythological tales. Zen Master Setcho

(who compiled the Hekiganroku) borrowed this present case from the Vimalakirti-nirdesa Sutra. I don't really don't know much about this Sutra. The Tripikata, or the Buddhist Canon, is a library. In Christianity, we have the Bible and it's one volume. The Tripikata is 100 volumes and probably wouldn't be able to fit in this room without being stacked; moreover, there are perhaps another 900 volumes of traditional Mahayana Buddhist writings. There are many scholars who try but fail to read it in its entirety, let alone comprehend it.

From Katsuki Sekida's notes on this case, I've learned that Yuima is "a lay disciple

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of Buddha... a semi-legendary person." It's not that often that Zen turns to Buddhist mythology to dramatize some point; remember Hakuin Zenji's words, "not knowing how near the truth is, we seek it far away — what a pity!" What a pity if we fail to utilize our own direct insight! What a pity if we are attached to words, scriptures, Sutras, stories of the ancients or my or anybody else's ideas, philosophy, metaphysics or theology to tell us what the truth is. Each one of us is seamlessly connected to the Vast Nothing and the clarity of the Buddhas and ancient sages. There are no barriers, boundaries, or fences between so called "self" and the boundless "no-self." So, there is no need to depend on or copy from some other source or orientation, no matter how brilliant, revealing or excellently constructed.

This is why Dharma talks are less than an hour out of our long day, and Dharma Interviews are less than five minutes, twice a day. The rest is on your own. Why? Only you can have your own true insight. Depending on my words, Buddhist mythology or any other pointer is like having a picture of an apple rather than taking a bite of an apple. A picture, either representational or abstract, may be a wonderful presentation of an apple; however, no matter how inspiring the picture, it's not the same as tasting the apple.

Here's a rather abstract picture of an apple. Yuima, the semi-legendary lay disciple is living in Biyali where the Buddha was teaching, one day failed to appear at the Buddha's gathering, and word was sent that he was sick. He said he was sick because "sentient beings are sick." The Buddha sent Manjusri, the Bodhisattva of Wisdom who is considered the mythological teacher of the seven Buddhas, to inquire after him. Manjusri was followed by the 31 Bodhisattva's, the 32,000 Arhats and others — all of whom could fit into Yuima's room, which was 10 feet square.

When we chant the Dharma Ancestry after dinner, we start out with the seven Buddhas; six are mythological, the last one is of course the not-so-mythological Historical Buddha. Giving gratitude to



*Gate of Tenjin,  
Eto Reigen, 1721-1785*

mythological Buddhas acknowledges that there have always been Buddhas in every corner of the universe; there will always be beings who awaken to their true boundless nature, whether they're in human form or not, whether they're male or female, whether they have two arms or four. There have always been beings who wake up, and there always will be. When we chant to the six mythological Buddhas, know that we are giving thanks to all flowers of consciousness, wherever they bloom. As we give gratitude, we are also orienting ourselves towards our own potential to blossom. There seems to be a direct correlation between the amount of gratitude and clarity we have; as our gratitude increases we come closer to realizing that there is no separation between the ancestors and ourselves.

Yuima was sick because "sentient beings are sick." You might think, "today I'm sick" or "today I'm healthy." Today, I'm good. Today, I'm bad. Today, I'm right. Today, I'm wrong. Today, I'm happy. Today, I'm sad. Looking more deeply, haven't you, in the midst of joy, cried? And haven't you, in the midst of sadness, felt a deep joy? Perhaps you haven't, but I don't think it's so extraordinary. Any sense of separation between self and other is an illusion; in fact, when one of us is sick, we're all sick. When one of us dies, we all die. When one of us awakens, we all awaken. When one of us is born, we are all born. This is the truth, not a lie! In time, we all begin to feel the truth of this. As we sit, facing the inconceivable, we eventually begin to directly feel the sickness of the world and the creative genius of the world. You *will* feel the horrors, the rapes, the murders, and the joy, ecstasy and the genius of our species. The longer you sit here, the more you're going to feel. And, if you're looking just for the good stuff — oh, oh, are you in for a surprise!

When I was doing walking meditation, *kinhin*, yesterday, everything felt so connected — walking through the dew in the grass. Then as *kinhin* concluded and I was walking through my apartment, I realized that I'd tracked Bruno's dog shit through the whole Zen House (laughter)! Yes, beautiful dew on the grass *and* Bruno's

shit! No escape! We never have Yin without Yang. Yuima was sick because sentient beings are sick. The Buddha sent Manjusri, 31 Bodhisattvas (we only chant to a few of them) and 32,000 Arhats to investigate. In Buddhist mythology, Manjusri reincarnates just in time to become each and every Buddha's teacher. When this crowd arrives they all fit into a 10-foot-square room! I tell you, that Emptiness goes a long way!

Yuima asked all the Bodhisattvas, "What is the Bodhisattva gate to the One and Only?" What he is really asking is, what is the Gateless Gate to the Absolute? All the Bodhisattvas answered differently. Some said, "Dharma is unborn, therefore it cannot perish. This is the Gate to the One and Only." Some said, "There is no evil, therefore there is no external world. This is the Gate to the One and Only." Some said, "Sin and Blessing are all Empty and not different. This is the Gate to the One and Only." Some said, "Samsara, cycles of birth and death, and Nirvana, the cessation of birth and death, are the same, this is the Gate to the One and Only." And Manjusri answered, "To my mind, in all Dharmas, there are no words, there is no preaching, there is no talking, no activity of consciousness. It's all beyond questions and answers. This is the Gate to the One and Only." This is how to enter the Gate, realize there are no Dharmas, no words, no preaching, no talking and no activity of consciousness.

In the Heart Sutra, we say, "There is no eye, no ear, no nose, no tongue, no body, no mind, no seeing, no hearing, no tasting, etc." Lots of "no's." Nothing at all has a separate or independent reality of its own; Form is Emptiness, Emptiness is Form. The Heart Sutra is of course coming from the orientation that everything is Mu, however, I can't tell you what Mu is. No one can, IT is inconceivable.

Manjusri tells us that if we realize that everything has no existence then we have entered the Gate of the Absolute, the Zendo of the Absolute. Manjusri then says, "We've all had our say. Now I ask you (to Yuima, the lay person), what is the Gate to the One and Only." At this, Yuima remained silent. Remained silent. What does this mean? He doesn't have a good answer? He's afraid to say anything; the 32 Bodhisattvas have said it all?

Setcho says, in his verse, "The teacher of the seven Buddhas, Manjusri, comes to the room, cleared of everything," (the Empty



room is able to hold everyone) and asks you "for the Gate of the One and Only." Then he asks Yuima, "Are you repulsed by Manjusri's words?" Are you defeated by Manjusri, is that why you're silent? Then Setcho answers himself: "No! Not repulsed," not defeated and "the golden-haired lion (referring to Manjusri) can find you (referring to Yuima) nowhere." Yuima's silence was neither condemning nor admitting any defeat. The golden-haired lion, Manjusri, who is, after all, powerful and majestic, with a keen sense of knowing how to put things, can't even hold a candle to Yuima's penetrating silence.

How do you enter the Gate of the One and Only? Silence. Stillness. Thundering Silence! Absolute Stillness! We have maxims that go, "Remember the Alamo!" or "Remember the Maine!" or "Remember

Pearl Harbor!" or "Remember September 11th" or we could say, "Remember the Moon Shot!" Instead, from a Zen perspective our maxims are "Remember the Thundering Silence!" or "Remember THIS!" or "Remember the Absolute!" or "Remember the Quiet Power!" or "Remember the Pregnant Mu!" Remember Muuuuu. Remember that in front of you and behind you, above you and within you is Muuuu. Remember that in what you like and what you dislike is Muuu. Remember in what you call good or what you call bad is Muuu. Remember in that what you call right or what you call wrong, is Muuuuu. Remember that what you call animate and what you call inanimate is Muuuuu. Remember in what you call life or what you call death is Muuuu.

If we can deepen this perspective or orientation in sesshin, and keep our intention and dedication pointed at Muu, then no matter how it goes, we will know this is a "good day" and a "good sit," or more simply, a day of just THIS! It's all okay. Everything has its place, its time and its season. Nothing is lacking. Nothing is in excess. Indeed, it is due to our clinging or rejecting that we do not see the true nature

of things. "It is neither in the entanglements of outer things nor in inner feelings of Emptiness." Just let things be their own way. Of course, I'm paraphrasing the words of our Third Zen Ancestor, Sosan Ganchi Zenji (d. 606 CE). But don't take his words or my words for it. In our offering of structured silence [zazen], experience the truth of it for yourself. Remember IT in the silence, in each breath, in each step, in each syllable, in each bite. Then, to enter the Gate of the One and Only, all you need do is bow. Hai [Yes!... everyone bows together]

With gassho,

*Genjo Osho*

(Transcription help from Dee Seishun)

# *Zen and the Arts Workshops at ChoBo-Ji Zendo*

Calligraphy with Yoko Murao

Saturday, May 15, 9 – noon

Flower Arranging with Mary Shigaya

Saturday, June 5, 9 – noon

Tea ceremony with Genko Blackman

Saturday in July (date to be announced), 9 – noon

(Suggested donation for each workshop \$20)

**O**n Saturday, April 10 several ChoBo-Ji members gathered to learn about the connection between Zen and Japanese tea ceremony, and to practice hands-on making and receiving a bowl of whisked green tea. The arts have always been an integral part of Zen practice, and this tea workshop was the first in a series of workshops to explore some of these arts, sponsored by ChoBo-Ji.

**Y**ou do not have to be a member of ChoBo-Ji to attend. Please call Genko at **206-523-9950** if you plan to attend, or email at: **genko\_b@hotmail.com**

**T**here is a limit of 20 people per workshop, first come first served, however those who were unable to attend the first tea workshop will have priority for the second one.

## Board of Directors

The new Board of Directors and Board Officers for 2004 were elected at our annual meeting held on March 14th. The board is responsible for the financial life of the temple. The new officers and at large members are as follows:

Genko Blackman: President  
 Scott Ishin Stolnack: Vice President  
 Carolyn Josen Stevens: Treasurer  
 Dee Seishun Endelman: Secretary  
 Barbara Jodo Bullock  
 Edward Daiki Cadman  
 Tom Shodo DeGroot  
 Diane Joan Ste Marie  
 Bob Daigan Timmer

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## New Zendo Floor

At the last board meeting (4/11/04) up to \$10,000 was authorized to be used to lay down a new bamboo zendo floor. Our current floor is both uneven and unstable. We hope to install the new floor this summer. Diagan has taken the lead to research and present the options, and the board has acted on his recommendations. The new bamboo floor will be durable, ecologically sound and gorgeous.

About \$3,500 has already been collected in earmarked donations. The Board is very grateful to those who have already contributed and is asking all members and friends of the temple to consider making a one time donation towards this project. Any shortfall will come out of our general funds, which will slow our ability to lower the principal on our property loans.

*Donations warmly accepted!*

*Thank you.*

## 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 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.

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 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 continued his training with 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.

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: 5/9, 6/13, 7/18, 8/8, 9/12, 10/10

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

*Autumn Sesshin: 9/18/04 - 9/24/04*

*Rohatsu Sesshin: 11/30/04 - 12/8/04*

*Spring Sesshin: 3/26/05 - 4/1/05*

**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 \$320. Members may subtract their monthly dues from the week-long sesshin cost.