



PLUM MOUNTAIN NEWS

Volume 11.4

Winter 2004-05

Dear members and friends,

2004 has come and gone; another year has begun. We had our first snow of the year on January 9th. There were eighteen people at our New Years Day celebration, including Rev. Genchoku Johnson visiting from Missoula, Montana. We dedicated our chanting that day to the victims of the Indian Ocean Tsunami. You can find a link to highly recommended organizations providing disaster relief at the bottom of Chobo-ji's home page (www.choboji.org, or see, www.bpf.org). If you are reading this and have not already done so, please visit these sites and select one or more to make a contribution. With a disaster of this magnitude it is everyone's responsibility to contribute something.



On December 11th, the Chobo-ji Sangha (community) had the Big Dig, a festive event to excavate four feet down to our collapsed sewer line. After much digging and giggling we found our objective, and



the master plumber successfully affected repairs a few days later.

Twenty-three people attended our Rohatsu Sesshin (concentrated period of Zen training) the first eight days of December. As usual the Chobo-ji Sangha splendidly executed all the necessary tasks needed to support our collective inquiry into the inconceivable. Carolyn (Josen) Stevens was the Tenzo (chief cook), the vegetarian meals were, of course, both simple and delicious. She got a lot of help from everyone, but especially from Bob (Daigan) Timmer. The Shika (host/manager) was once again Tom (Shodo) DeGroot, who evenly directed the support tasks meal after meal. Diane (JoAn) Ste. Marie pitch hit as our Jikijitsu (time keeper), when on short notice, due to a family emergency, Dee (Seishun) Endelman could not attend. Peggy (Kochi) Smith-Venturi and Mary (Choko) Cabaniss served very ably as our Jisha (tea and zendo overseers), and Michelle (Muji) LeSourd's beautiful voice and mukugyo (wooden-fish drum) beat led us in our daily chants as our Densu (chant leader). Throughout sesshin, Rev. Genko Blackman very capably assisted me as my Inji (attendant). Out of the twenty-three people in attendance only one person, Joshua Wyatt, an Aikido student of Shibata Sensei in California, was doing a weeklong sesshin for the first time, and he sat like he had been sitting all his life. On the morning of December, 8th (Buddha's Enlightenment Day) Laurel Schultz gave herself to the Three Treasures and took the Buddhist Precepts in a Jukai ceremony, more on this later.

Over the weekend of December 18-19, Genko and I traveled to Wenatchee to lead a mini-sesshin on Saturday, and Sunday we both spoke to the East-Wenatchee Unitarian community. It was a very good visit, and some of our Ellensburg Sangha also were able to attend. Josen and I will be traveling again very shortly, 1/19-1/29,

to France once again to do a three day sesshin, 1/21 – 1/23, with Aikikai de Strasbourg and Gabriel Valibouze Sensei. The week following sesshin we will spend in the Rhine valley of Germany. Then on the 4th of February, I will be going to Saskatchewan, Canada, to lead a three-day stress reduction workshop, "A Buddhist Cure for Burnout," at the Calling Lakes Center. Afterwards, I will travel further north to give a talk on "Engaged Buddhism" at the University of Saskatchewan in Saskatoon, where I will also have a chance to spend a couple of days with Brenda (Zenmu) Nightingale, who lives nearby in Meadow Lake and has coordinated the Saskatoon portion of my visit.



As most of you know, Zenmu did Jukai at Rohatsu 2003. She was unable to attend this year because of serious medical complications and surgery related to ovarian cancer. Just prior to Rohatsu she wrote a deeply moving letter to me, dated 11/23/04, which I shared with Rohatsu participants during the first day of sesshin.

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I believe her words inspired us all. I have asked her permission to reprint the letter in full so that everyone might share her insights. During sesshin the Jisha shared with us the many cookies that Zenmu baked for us and sent from Canada. Zenmu's surgery during, and then after Rohatsu sesshin, went well, but her prognosis depends on pathology reports that will not be available until early February. As it turns out, I will be visiting with her when she gets the news. What kind of karma is this?

In this issue of Plum Mountain News, in addition to those items mentioned above, you find the Rohatsu 2004 Closing Ceremony Incense Poem, and transcription of the fifth day Dharma Talk, Genki Roshi's 2005 Happy New Year Incense Poem, and a list of new post assignments. Moreover, there are announcements of our upcoming Annual Meeting (3/13), a return visit and Dharma Talk by Roko Sherry Chayat ni-Osho, abbot of Hoen-ji in Syracuse, New York, (3/23), and our upcoming Spring Sesshin (3/26 - 4/1) and Spring Intensive (3/23 - 6/24). May this winter be bright for you.

With gassho,

Genjo

Rohatsu Letter

11/23/04

Dear Genjo:

I hope that you don't mind the flood of correspondence, but as time moves towards the day of surgery I become more and more acutely aware of how truly precious each breath and each moment are. With that awareness also comes the appreciation that breaths and moments are not to be wasted. As there is no guarantee that there will come a next breath, a next moment, things should not be left undone, or more particularly, should not be left unsaid.

In looking ahead to next week, while the time of Rohatsu will unfold for us in dif-

ferent ways, we nevertheless will both be in a place of intimacy with many kinds of fear and many kinds of death. In the journey, which you have walked with me over the last number of months, you have shown me that facing death or facing the fear of great loss is nothing more than another step to be taken as the path of our practice unfolds. Whether in

span of time and space, but the true, present, unfolding of each moment.

I am so grateful that you have shared with me a practice in which, over the next week, time and distance notwithstanding, we and the Sangha will all be sifting together, supporting one another and helping each other discover again and again the



Sesshin/Rohatsu or in other circumstances, facing and becoming intimate with death/loss is simply a Dokusan - a place where we meet "our teacher" face to face and heart to heart to come to understand the koan of our lives. Such a meeting is no more than an invitation to dance through the gate of the unknown - to simply face and meet what is - and to be fully engaged in the reality of life/death. We are invited to enter directly into the depth of our individual living/dying and in so doing, find a depth, which goes beyond individual life. We are invited to be in the midst of what utterly is, with full participation, expressing and manifesting that which is beginningless and endless. We experience "ourselves" in the world of our own perceptions and within the realms of time and space, but also in the realms of non-time and non-space, which is the eternal present. As existent creatures we are bound by time and space, yet we know and are the eternal, which is not a limitless

wonder of all this.

The offerings of your strong Nen and your presence in my life/death journey have been precious gifts in which emptiness and form interact. I hope that, having received these gifts, that I will be able through the continuation of my practice, to properly express my gratitude by returning these gifts back into the emptiness of interdependence and connection for the benefit of all beings. Thank you for having shared the pure and true Dharma Joy of practice with me and I hope that it is our karma that we will, individually and together be able to continue to share this with each other and all beings.

With gassho and love,

Zenmu

Mumonkan

Case 9: Daitso Chiso

(5th day, Rohatsu Sesshin, 2004)

Koan: Once a monk said to Master Seijo of Koyo, “Daitso Chiso Buddha sat Zazen on a bodhi seat for ten kalpas. Buddha Dharma was not manifested, nor did he attain Buddhahood. Why?” Jo said, “Your question is splendid indeed.” The monk persisted, “He did practice Zazen on a bodhi seat. Why did he not attain Buddhahood?” Jo replied, “Because he did not attain Buddhahood.”

Mumon’s Commentary

The old foreigner may know it, but he cannot really grasp it. An ordinary man, if he knows it, is a sage. A sage, if he grasps it, is an ordinary man.

Mumon’s Poem

*Rather than give the body relief,
give relief to the mind.*

*When the mind is at peace,
the body is not distressed.*

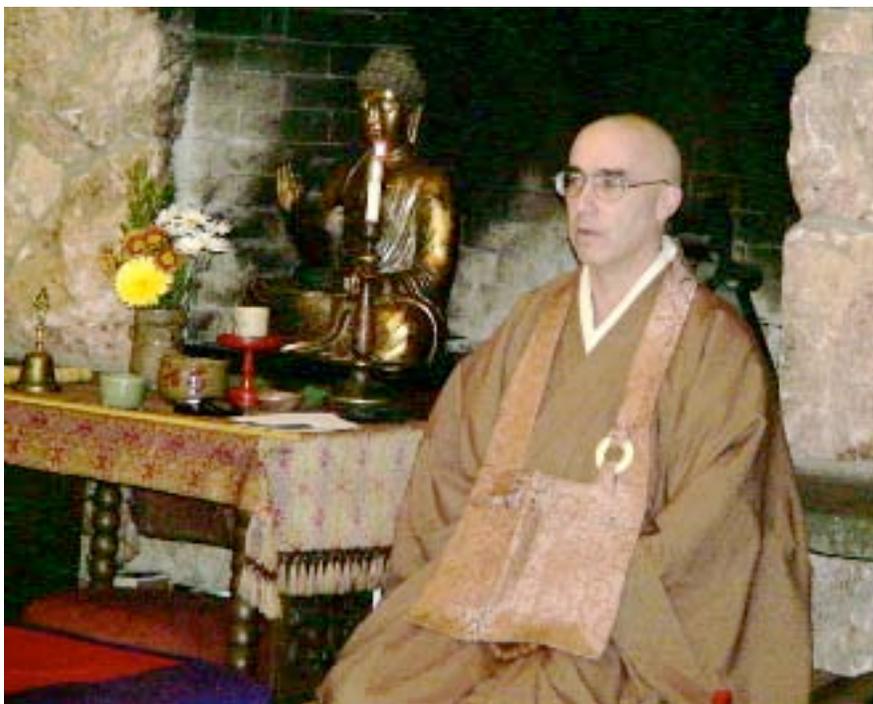
*Why must the holy saint
become a lord?*

Today is the fifth day of Rohatsu and I can see a bit of sun breaking through. The clouds are parting and the waves are quieter today. It’s never perfectly quiet unless we say, “Imperfectly quiet is perfect.” Then it is “perfectly quiet.” Lapping waves are not only unavoidable, but also completely natural. The waves of our mind are likewise. Sometimes the waves are big and stormy; other times, the waves are relatively gentle and calm.

The key word is “relative.” For a small child, even today’s waves may be enough to drown in. When our practice is young or for some other reason not grounded, we can drown in the smallest mental turbulence. Whether the waves are big or small, all waves come and go from the ocean, but in reality what we call a “wave” is never separated from what we call the ocean. Thoughts too come and go, but are never

separated from what we call mind. Life and death rise and fall in this ocean of Mind. Sometimes calm and clear, sometimes cloudy and stormy and rough, fighting for our life. This is how it is, no matter how many decades of Zen practice we have put in.

However, with practice comes a certain skillfulness to accept the waves just as they are. There is a certain transformation that takes place when we stop trying to change or direct the waves of the mind. Over time we learn to accept on a cellular level that sometimes it’s clear, other times cloudy. Sometimes the sea is rough, sometimes calm. With years of training, our acceptance increases. That is to say, the range of what is acceptable increases.



You may think, “Oh, I’d be happy to accept clarity, to accept calmness. Where is it? I’m not getting my share” (laughter). And I can tell you most truthfully that it’s a two-way street. To find “Peace of mind” means we must develop the capacity to accept or float in a wider range of mind. Over time, we become less likely to be distracted or disturbed by intense stimuli and more likely able to appreciate the wonder and joy of a calm day. So, you may think, “Well, I’m ready for calm and clarity anytime.” But watch out! The saner you become the more aware you become of how crazy you are. Increase your

capacity for clarity, and at the same time you are increasing your capacity for confusion. In other words, if you put your all into this practice, you will find that everything gets “better” and “worse” at once! According to my preferences, I hate that! Why can’t it just get better and better? My egoistic preferences want it to get better and better, not better and worse. I would like it to be only better and better! But that’s not how it works. Oh well!

With a shift or a transformation of our attitude, we do become more open and we start to see the vastness right in front of us, beneath us, and within us. Slowly or suddenly we appreciate, on a new level, the rain falling, the waves lapping. Or, from where I’m sitting here on this cushion,

there is a deepening appreciation of the seagulls passing, gliding into the wind, and the majesty of the Bald Eagle in flight, passing between this lodge and the shore. Now, I know the eagle was looking for whatever it might find, some fish jumping in the shallow waters. However, it seemed as though on one pass he looked our way, as if to check us out, asking, “How they doing down there in Totem Lodge?” (laughter)

No matter how we mythologize it, with

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practice there is a deeper communion with things as they are. With deeper communion comes acceptance of a wider range of the continuum. Which means, again, with acceptance of clarity comes more acceptance of cloudy or rough. We all face various ups and downs, including the biggest ups and downs of all —Life and Death—, so it's a good thing that our practice helps us meet the full continuum of reality. Round and round goes this world of Samsara, coming and going, spring and autumn, summer and winter, North and South, up and down. We're all a part of this wild, turbulent world; therefore, it is helpful to learn how to meet it with an open heart.

So, gaining a capacity to appreciate, or accept, is really quite handy! But again, I warn you, it does not get better and better, it gets better and worse. However, with more practice we get more skillful at accepting all that is true. And letting go.

A monk said to Master Seijo of Koyo, "Daitsu Chiso Buddha (a mythological Buddha) did Zazen on the Bodhi Seat for ten kalpas. (Ten kalpas is a very long time—and you think you've had it tough!) Buddha dharma was not manifested nor did he attain Buddhahood. Why was it that he did not attain Buddhahood after ten Kalpas?"

Most of us here have heard this story before, and we understand, as Hakuin says, "We are all primarily Buddhas." So how can a Buddha become Buddha? Already Buddha! It's like putting a second hat on top of your head. It looks pretty silly! I've done it, you can just ask Carolyn (laughter). More than once, I've put two hats on my head, very silly. Just as silly as it would be for a Buddha to attain Buddhahood.

Even though we may intellectually accept that we are all primarily Buddhas, we still want "enlightenment" and ask, "How long will I have to wait? I hope it's not ten kalpas!" (laughter) I think of a kalpa as one incarnation of the universe; this universe is said to be 12 - 13 billion years old. Hope I don't have to wait until the next universe!

Primarily Buddha, what does that mean? As you've often heard me say, the rocks and trees, seagulls, Blue Heron and eagles have no need for Buddhism. They just are It. Rocks, trees, moon, star, eagle, they've never even heard of Buddha. They have no need to hear of Buddha. They have no need to manifest Buddha Dharma because they *are* the manifestation of Buddha Dharma. How do you manifest something that is already manifested? It's like trying to light a fire that's already lit.



When we examine our life, it is not difficult to conclude that our living and breathing body is primarily Buddha. Just look at our hearts beating, breath cycling, and the many other wonders of our natural being and it is easy to conclude that we must be at least 99.99% Buddha. Then why do we spend so long on the cushion? Why not say, "Oh, I'm Buddha. I think I'll just go play on the beach! I'll leave the zazen to those Zen people in there, foolishly trying to attain Buddhahood!" (laughter)

And it *is* foolish, if you think that enlightenment is something to be attained. Buddha Dharma is the baseline of the eagle, tree, rock, star, moon, cloud, waves, and certainly us. And yet, as Zen Master Hakuin says, in the midst of fresh water and being primarily water ourselves, we still "cry in thirst so imploringly."

We work at it because it's not easy to accept or let in the truth that we are the Buddha Dharma manifest. Without being able to fully accept or realize this truth, we get lost in myriad thoughts, feelings and sensations. It's not easy to accept anxiety or fatigue or pain or...name something. Even great joy is not easy to accept. You may think so, but it is not. The Vast Void is *not* easy to accept. Many people tell me it's scary, saying, "I feel it, but it's just so big! I'm afraid I'll be lost in the ocean of reality. Maybe I don't want

to be enlightened!" Indeed, we don't want to see more. We say we want to see but, in many ways, we don't want to see. We don't want to see how crazy we are. We don't want to see how complex the world is. We don't want to see the Vastness. We *don't* want to see the sorrow and suffering. We don't want to see how precarious life is, how delicate and precious it is.

We have trouble accepting, peaceably, what is. This is why we train. This is why we're in here rather than out there, playing on the beach. Buddha Dharma is so vast and boundless; it is so multidimensional and fundamentally unknowable. We're hoping—many people come to zazen hoping, "After I come to zazen, I'll know what it all means." Uh, oh. Hate

to disappoint you! With enlightenment you won't know anything! In the readiness of time, what we do come to realize and appreciate is the majesty of what is, the inconceivable, unattainable, wonder of it all.

When we experience complete acceptance and full awareness of what is, our hearts are wide open, and a transformation takes place. While our hearts are open, we can accept even false accusations and abuse and be more than okay. This transformation is what all the sages talk about. When nothing offends us, and we cling to nothing, then we are free, as Jesus puts it, to "Turn the other cheek." We are free to live Gandhi's "Satyagraha," nonviolent resistance or Truth Force. As Torei Zenji claims, we are free to view those who abuse or persecute us as the merciful avatars of Buddha and be "warm and compassionate towards them." To be sufficiently at peace as to be able to take abuse and not become offended or even slighted is not easy!

As we stretch our capacity to accept reality just as it is, then we do grow in our ability to be at peace in more and more circumstances, including those that are not to our liking. As we practice zazen hour after hour, day after day, undoubtedly we become fatigued, and that's not to our liking. Or we become pained, and that too is not to our liking. Over time we will see all our faults, inconsistencies and shortcomings; moreover, in the midst of this internal investigation we will begin to face the Vast Void, and all this can be pretty scary. We sometimes desperately desire to know what *this* is; what's it all about? But the more we enter this great inquiry the more we realize the Vast Void is inscrutable, inconceivable and unknowable. For all our wanting to get it, as we turn again and again towards the inconceivable, slowly we begin to deeply accept that we can not attain that which can not be held, and this is when we begin to live a life in complete freedom.

This capacity to be free in the midst of unknowing, without Buddha or anybody else to hold our hand or save us, does not come easily. Eagle has no dependence on Buddha, no attainment, no Buddha

Dharma, no roadmap of precepts, no great vows, and yet, looking into the eagle's eye, it's clear this does not trouble him at all. Eagle has no trouble flying without a roadmap, no trouble not knowing what comes next.

Difficult as it is to consistently let go and let be, the eagle's freedom is at the baseline of who we are right now! We falsely think that the eagle's freedom is something we have to attain, find or earn. When we realize this is not the case, Genki Roshi says, "It's like finding a lost treasure in your desk drawer." You



thought it was lost or gone forever, but you had it all the time. The treasure was right where you left it, right under your nose. The complete freedom of the eagle floating effortlessly over the beach is already ours, though this capacity may be obscured by our own egoistic concerns and attachments.

For example, your heart is already beating just like the eagle's heart! The beating heart has no Buddha, no attainment and no roadmap. It just beats! Nothing to attain, already beating. The heart has no knowing of what its all about or what comes next. Under certain circumstances it naturally beats slower or faster as appropriate. Need a little extra power? Okay, here we go. When we are ready to be calm, the heart slows down. The heart has no problem resting, and no problem acting.

This kind of freedom is our baseline inheritance. It's hard to believe isn't it, that we already have the freedom of the flying eagle? Yet, it's true, this freedom need not be attained or found, it is already fully present. When we experience the truth of this, we realize that we have never been without this spaciousness and open heartedness. Of course, when we see it, feel it and realize it, we often try to grasp it and say, "Okay, I'm not going to lose this again," then it's already gone! There's something about flying, or freely moving in this life that cannot be grasped or clung to. For example, if you are dancing and

think about how to place your next step, you're no longer dancing.

I remember when I was learning how to fly a plane (most of you know I'm a pilot)— it was wintertime early in 1986, and I was landing in a bit of a storm; my instructor was in the right seat. We were landing at the Tacoma Narrows airport; which is up on the plateau above the Tacoma Narrows Bridge, on the Gig Harbor side. The wind was really blowing, up and down, back and forth. It was a very small plane, an old two seater, Cessna 152. The smaller the plane the more dramatic it can be pushed around by the wind. My instructor was sitting on his hands; you see he wanted to take the controls so badly! (laughter) I'd only landed a plane a few

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dozen times so far, so my instructor was very nervous.

Well, since I'm here to tell you about it, I landed the plane just fine, in fact just like a feather. And my instructor said, "God, you could have landed this plane on the deck of a pitching aircraft carrier!" He was right. During that landing, there was a samadhi moment, where there was no thinking at all, just flying. There was no conscious discourse going on such as, "Keep that heading, watch your pitch, keep your speed up, step on the rudder pedal." To this day, I love it when I have to fly the plane, which is to say, merge with the wind, instruments, and control surfaces. There's this disappearing, where there isn't any "plane" and there isn't any "pilot." There's a big rush when you're down on the ground. Wow! How did that happen?

Just because you've experienced samadhi, or even deeply felt your true nature, it doesn't mean you have completed stretching your horizons. Nevertheless, samadhi is a good jumping off point. If you can learn to let go into samadhi in the midst of fear, pain, anxiety, and yearning while here on the cushion —those are a lot of stimuli— then you are more likely to be unperturbed even when very difficult circumstances arise in your daily life.

Here we sit in a very simplified, controlled environment, (Oh, don't complain about the cold! Laughter). Despite the cool temperature, this is a very coddled environment. We have these many stimuli of pain, fatigue, cold, etc., but if we can manage samadhi; in other words, "cruise" in the midst of these many thoughts, feelings and sensations, then our practice and spaciousness expands. Note: our practice does not in any way eliminate the cold, pain or craziness. Slowly we learn nothing needs to change. Over time, we find our neurosis isn't any better (laughter); in fact, we are just more aware of how crazy we have been all along! However, in the midst of all this pain, fatigue, craziness, sorrow, fear, shame —who knows what?— we do gain more acceptance of things just as they are.

With less and less complaint, even as the sits are getting longer and the nights shorter, with more and more people doing Yaza (individual practice) late into the night, our Rohatsu sesshin continues. As we go on, we have the opportunity to deeply test and stretch our samadhi. Hopefully, as the days pass, we find ourselves cruising or flying like the eagle in the midst of a storm. In the middle of circumstances that our ego would call unacceptable, or minimally "not to my liking," we learn to float and fly, which is very much to our liking! This, too, can get us in trouble. How do we face our joys and sorrows without getting caught up in them?

Often when "cruising," I'll say, "Oh, now I'm cruising!" and then I'll drop something. I seem to be the stupidest whenever I say to myself, "I've got it!" Whenever I think, "I'm cruising now! I'm a Zen abbot. This is pretty cool!" (laughter), then I drop my chopsticks. Ah, shit! And an inner voice says, "Forget about being abbot, Genjo, just eat your meal!"

Zen Master Mumon says in his commentary to this case that even though "the old foreigner [Bodhidharma] may know it," i.e. experiences it, "he cannot really grasp it." It is not something we can hold on to; it's not something we can make; it's not something we can attain. But, here in Rohatsu sesshin, we can experience it, expand our horizon of experiencing it, and slowly become more imperturbable. Yes, with practice we can accept an ever-wider range of what is.

Over time, we do less and less grasping and more and more accepting and appreciating. Then living an ordinary life we begin to radiate as a sage or old soul. The more accepting we become, the more ordinary we become. Mumon says in his verse, "Rather than give the body relief, give relief to the mind." Rather than slavishly pursuing pleasure and avoiding pain to find happiness, learn an accepting attitude of mind, one full of gratitude and appreciation, and you will discover that where you are is wondrous beyond measure. When the mind is at peace, the body will be peaceful regardless of the circumstances. Even when the body has what

medical science calls a dis-ease, if the mind is at peace, that is to say when we have an attitude of acceptance, the body will be at ease.

If the mind/body can glide like the eagle above the fray, and it already can, then why must Daitso Chiso attain Buddhahood? Keep a strong intention to be fully present and you will soon realize that whether confused or clear, sick or healthy, there is no Buddhahood waiting to be attained and no Buddha Dharma waiting to be manifested.

With gassho,
Genjo

(Transcription help from Dee Seishun)

Rohatsu Sesshin 2004 Closing Incense Poem

*Followers of the Way,
Who hears the lapping surf?*

Who sees the soaring eagle?

*Eight days sitting quietly
under the Bodhi Tree.*

No Buddhas can be found.



Happy New Year 2005 Incense Poem

Gold Peak Mountaintop is running

Through a fresh cloud.

Now strong Fudo energy
embraces everything, making
Mu Ho pottery power*

Universal inside One Tea Bowl

*On the pine wind
the voice of the rooster*

Calls to the world.

**[God of fire and wisdom]*



*MuHoOn Genki Takabayashi
Founding Abbot of Chobo-ji*



Chobo-ji New Year's Potluck

New Posts Beginning March 1st

Tom Shodo DeGroot: Shika
(Host - Manager)

Genko Blackman: Dai-Tenzo
(Chief cook for Sesshins)

Dee Seishun Endelman: Tenzo
Assistant

Diane JoAn Ste Marie: Jiki Jitsu
(Timekeeper)

Michelle Muji LeSourd: Jiki Jitsu
Assistant

Bob Daigan Timmer: Densu
(Chant Leader)

Mary Choko Cabaniss: Densu
Assistant

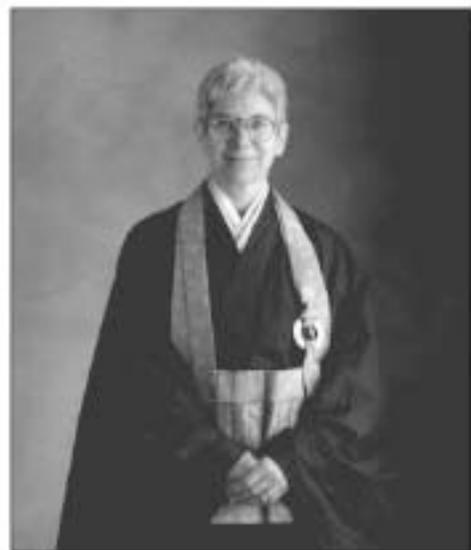
Linda Muka Wehnes: Jisha
(Serves tea and takes care of zendo)

Laurel Kanza Schultz: Jisha
Assistant

Charlie Taishin Blackman: Inji
(Abbot Assistant)

Carolyn Josen Stevens: Fusu
(Treasurer and financial manager)

Daiki Cadman & Genko Blackman:
Introduction to Zazen Leaders



Roko Ni-Osho's March 23rd Visit

Roko Sherry Chayat Ni-Osho, a Dharma Heir of Eido Shimano Roshi and abbot of the Zen Center of Syracuse (Hoen-ji), will make a second visit to Chobo-ji and give a Dharma Talk, Wednesday, March 23rd. We will have an hour of zazen at 7:30 pm and a Dharma Talk will begin at 8:30 pm. As everyone knows who has met her, she has a wonderful poise and presence. No doubt attendance at this Dharma Talk will be packed; therefore, we will be taking reservations, like we do for week-long retreats. Please make your reservations early, we are asking for a \$20 contribution from all participants.

Annual Meeting March 13th

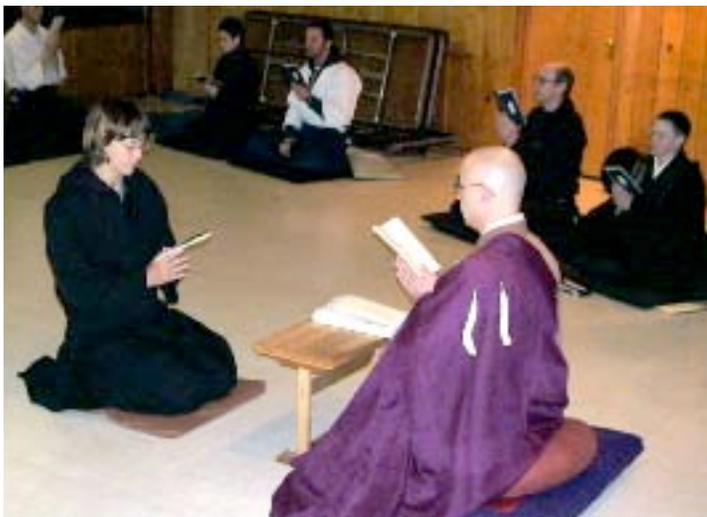
Our Annual Meeting will be held at 11:30 am after the Sunday, March 13th minisesshin (5 - 11:30 am). At this meeting we elect our Board of Directors for the year. The Board is the legal and fiscal guardian of the temple. If you are interested in serving, please let Genko know beforehand. The Board meets about four times a year. A quorum of at least half of our active (i.e. dues paying) members is required, so please plan to attend this important meeting.

Spring Sesshin March 26 - April 1

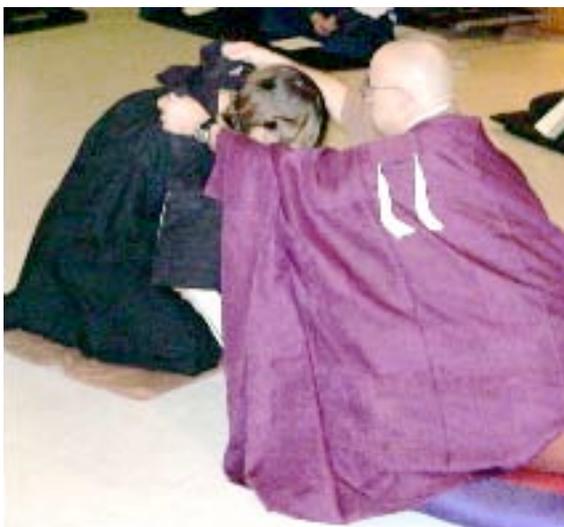
Please send a deposit by March 14th, earlier if you want to guarantee a reserved spot. Make your deposit check to Chobo-ji. The cost of sesshin is \$210 (less dues). Sesshin begins promptly at 5 am the morning of Saturday, March 26th, so plan to be there at least 20 min. early. Sesshin will end around 11 am, Friday morning.

Jukai Ceremony

On the morning of December 8th, at the close of Rohatsu Sesshin, which celebrates the historical Buddha's enlightenment under the Bodhi Tree, Laurel Schultz formally accepted the Buddhist precepts. She has been active participant in our Sangha for a relatively short time, but has completed the requisite two week-long sesshins, and has been attending most daily sats since August.



During the Jukai Ceremony Laurel acknowledged her respect for Zen practice and Buddhist principles by giving herself to the Three Treasures (Buddha, Dharma and Sangha), chanting the Bodhisattva vows and leading the Sangha in reciting the Ten Precepts.



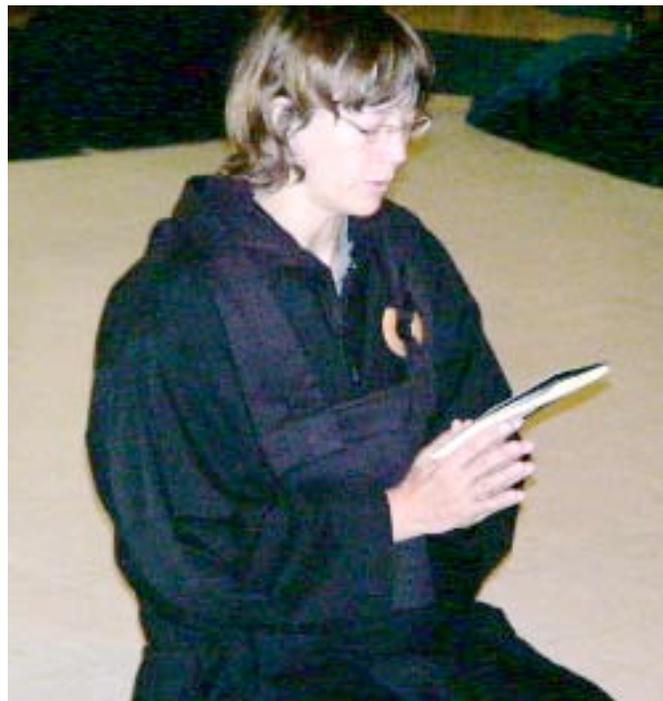
After that Laurel received a Rakusu (symbolic piece of the historical Buddha's robe worn around the neck) and a Dharma Name. A Dharma Name is selected by the abbot to be an inspiration for realizing one's full potential.

Laurel's new Dharma Name is Kan-za which means Quiet Sitting (the

same za as in zazen). In her Jukai petition letter she writes:

ChoBoJi has been a place of growth for me over the last months. I have not blossomed into a rose, or grown into a mighty sequoia, but I am becoming more myself, and no-self. Sitting has been an eye in my personal hurricanes, and I am beginning to learn that the wind is the wind... I have been supported and inspired in my practice by you, by the Sangha, and by THIS DHARMA and THIS BUDDHA...

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 regular 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.

Spring Intensive

Last fall three people were able to participate in our three month intensive which concluded with Rohatsu. Perhaps this many or more will be able to sign on for this Spring's Intensive, which will start March 23rd, with Roko Ni-Osho's Dharma Talk, and conclude on June 24th at the close of Summer Sesshin. To join you must be a member in good standing. Good standing means 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 week-long 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 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 additional sesshin (3 days minimum), preferably 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 intensive).

For those ChoBo-Ji members who live outside of Seattle, creative adjustments are possible, please speak Genjo Osho-san.

NorthWest 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. Please join us and help support this mission by subscribing to *Northwest Dharma News*.

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 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-san 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: 2/13, 3/13, 4/10, 5/8, 6/12, 7/10

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

Summer Sesshin: 6/18/05 - 6/24/05

Autumn Sesshin: 9/24/05- 9/30/05

Rohatsu Sesshin: 11/30/05 - 12/8/05

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