



PLUM MOUNTAIN NEWS

Volume 12.2

Summer 2005

Dear members and friends,

Last night it rained for the first time in weeks. Today feels more like mid-September rather than mid-August. Autumn is in the air. The summer has been busy and hot; it has been difficult to resist being outdoors on the warm clear days. Together these realities have contributed to the tardy release of this issue of Plum Mountain News.

The summer began with our Summer Sesshin (6/18 - 6/24) where Tom (Shodo) DeGroot was the master of samu

(work meditation) as our Shika (Manager). Rev. Genko Blackman was our Dai-Tenzo (Chief-cook). Dee (Seishun) Endelman was Genko's primary assistant and everyone took turns helping in the kitchen. As we have come to expect, Chobo-ji meals are all simple, quick and delicious vegetarian Japanese/American fare. There are two books on Zen cooking that have been recently published and both are titled "Three Bowls;" therefore, we should probably call the cookbook that we keep threatening to compile "Four Bowls" to celebrate our great four bowl lunches!

Diane (JoAn) Ste. Marie was our capable Jikijitsu (Time Keeper). Bob (Daigan) Timmer served as Densu (Chant Leader) and tracked well through our summer chanting of the Diamond Sutra. Our Jisha (Tea Servers) were Laurel (Kanza) Schultz, Peter (Shinkon) Glynn and Peter (Shinke)

Ilgenfritz. They kept us lubricated with various caffeinated and non-caffeinated beverages. Peggy (Kochi) Smith-Venturi served me ably as Inji (Abbot Assistant).



Summer Sesshin Closing Breakfast

The main project that we worked on during samu was the painting of new siding shingles that should be installed by our contractors before the end of September. This necessary home improvement will require a total expenditure of over \$7,300. With gratitude we are accepting contributions from our general membership to help meet these costs.

On the evening of Tuesday, July 19, I left for Shelburne, Vermont to attend the annual meeting (7/21 -7/24) of the American Zen

Teachers Association (AZTA) at the Vermont Zen Center (VZC) hosted by Sensei Sunyana Grief and the VZC Sangha. I was supposed to arrive in Shelburne at 9:30 AM Wednesday morning, but because of plane maintenance problems and bad weather, I arrived thirteen hours later than expected. This was not too bad, but I was hoping to arrive early to help finalize the schedule as I was on this year's program committee. Anyway, when the meeting began early Thursday morning I felt more than a little tired and ill-prepared to assist with leadership. Under any circumstances, I think trying to organize a group of Zen teachers is a little like trying to herd a group of very independently minded cats. Nevertheless, the meeting was a very rich and powerful gathering. One of things I most appreciated was the chance to meet with my peers and learn more skillful means at being vulnerable and adaptable with others. I especially found moving a conversation I got to have with Roko Ni Osho and Denko Osho, both Dharma Heirs of Eido Shimano Roshi. It was also good to connect in a deeper way with Rev. Claude Anshin Thomas who gave a talk to the meeting about his book At Hell's Gate.

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2005 AZTA Annual Meeting

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From Friday, August 5th to Monday, August 8th I was in Michigan to help lead a strong three-day sesshin (meditation intensive) with thirteen participants. Two attendees traveled from Chicago, the rest were either from East Lansing, Frank



Michigan Sesshin

(DaiUi) Apodaca Sensei's Aikido group, or Ann Arbor, Rodger (Tozan) Park Sensei's group. This gathering continues to deepen my association with Aikido teachers affiliated with T.K. Chiba Sensei. It is my understanding the Chiba Sensei will meet Eido Roshi for the first time at the opening ceremony of Brooklyn Aikikai to be held the weekend of September 17-18. The Chief Instructor at Brooklyn Aikikai is Robert Savoca, who has attended many Chobo-ji and Dai Bosatsu sesshins. This is a historic event because in my opinion Eido Roshi is to Zen what Chiba Sensei is to Aikido; both men are pioneers, bridging East and West.

Soon, 8/27-28, I will be traveling to Montana with Barbara (Jodo) Bullock to visit with Genki Roshi (our founding abbot) and Joshin. During this visit we will be investigating various end-of-life issues. Joshin assures me that both she and Genki Roshi are in fine health, but for all of us it is never too soon to be prepared for the in-

evitable. Also while in Montana, perhaps I will get a chance to view the new zendo (meditation hall) that Rev. Genchoku Johnson has converted out his garage in Missoula.

As was reported in the last issue, we have been considering a possible "water feature" for the backyard of the Zen House property. At the last board meeting, we authorized the committee of Ken (DaiEn) Iwata, Jodo and myself to get started. We have purchased a three-foot high plumbed rock to be the centerpiece of a fountain in the northwest corner of the property, and will continue to work on the project over the next many months.

In this issue of Plum Mountain

News, in addition to the transcription of a Dharma Talk from Summer Sesshin and closing incense poem, you will find a second report on "The Zen Teachings of Maurine Sturart," a review of Old Path, White Clouds by Thich Nhat Hanh, a listing of new Temple Posts for September, requirements for participating in our upcoming Fall Intensive and Fall sesshin, and the announcement of our monthly "RSS Feed Podcasting" of mini-sesshin Dharma Talks.

May the remainder of our summer be warm and bright with some cool rain. Congratulations to Mary (Choko) Cabaniss to her marriage to Dave Ballard, and to Marilyn (HoUn) Cornwell who leaves this month for Berkeley, California to begin Episcopal seminary at the Graduate Theological Union.

With gassho,
Genjo

Old Path, White Clouds Review by Genko

I had read pieces of this book, by Thich Nhat Hanh, before, and was motivated to read it through from beginning to end by our trip to India, since we spent time in the area in which Gautama Buddha lived. I was particularly struck by the many ways in which life in that part of India remains the same as it was 2500 years ago – the prevalence of an extremely poor segment of society, types of agriculture, food, and climate, of course.

We also were aware of long-standing disputes among the different peoples of Bihar and UP states that could easily date back to the wars mentioned in the sutras Thich Nhat Hanh used to reconstruct the Buddha's life. So in spite of the passage of time, we had a strong sense of the specific sufferings with which the Buddha grappled, and why he worked so hard to understand.

Because our own life situation seems much more comfortable, and because we see suffering in the world largely through the lens or filter of the media, our grappling with these issues tends to be more intellectual and separated from our own personal experiences. The vivid, in-your-face intensity of life in India, just as the immediacy of working with folks at Bailey-Boushay House and the difficulties of life at DBZ, have all been instrumental in helping bring my own practice down to earth.

The most valuable aspect of the book is the slow, step-by-step way in which the Buddha's life is traced, season after season. In spite of his realization, the sutras tell us that he doesn't always get things right, he learns from his disciples, he delves into politics when necessary, he continues to suffer – illness, attempts on his life, arthritis, loss and grieving. The consistent alternation of wet season retreats and dry season wanderings –



rain Buddha, dust Buddha – reminds us of the essential need to replenish ourselves through meditation while remaining grounded in daily activities.

Through reading this book, we can really get the message that it takes time and practice, time and practice. I would recommend it to anyone in the group as a valuable reading.

Subtle Sound

Review by Kochi

This has been the second time I have read Subtle Sound. The first was when I was recovering from a broken wrist. For many nights my arm throbbed with infection and I lay with it propped awkwardly in the air to lessen the swelling. Maurine Stuart had said, “We harm our practice when we move ... we sit absolutely still.” Well, moving my arm meant another shot of severe pain so I had a great deal of motivation to not move. Lying as still as possible, I pushed myself, with some reluctance, to read her talks, mostly as a way to help me ease into sleep. And I found, “In the midst of heartache, in the midst of sickness, whatever it is is our true practice.” She had reminded me that it was possible to look at this situation as an opportunity! “We inhale the whole universe, exhale to the whole universe; there is no gate between us and it.” Intently concentrating on breathing, that breath, the night, the pain, worry and sporadic sleep amazingly coalesced into moments of release and even tranquility. Her words helped guide me through a difficult time.

Now I have read this book a second time to refresh my memory and write this book report. And I must confess that both times I had not been at all eager to do it. Why did I have to force myself to approach, and approach again, Subtle Sound? Why did I keep dragging my feet? Acknowledging what was behind my reluctance was uncomfortable. But it had to do with the fact that Maurine Stuart was a year younger than I am now when she died. And I came to see that looking into

her life and death brought me a little too close to having to acknowledge my own aging and mortality. But that was what I needed to do; it was smack in my face now. So how did she face aging and her impending death? What could I learn from this? As difficult as it was, I was motivated to read again.

Although she had said, “You cannot take my experience of it as yours, of course. It is your own life experience that confronts you all the time,” in reading her words I found some comfort, insight and certainly challenge. “No matter that this body falls off, passes away; the joyful essence of life goes on,” she had said. This I felt and was comforted by, but there still remained, on at least one level, this unease and sadness and yes, fear, about the crumbling away of this body that is able to feel that life essence. But she also said, “Living and dying includes everything. Not just our own life and death - everything, everything is living and dying, moment after moment.” Of course! This crumbling body *is* that life essence. And why should I be dismayed by aging and dying since that is what I have been experiencing my entire life - the death of this moment that is everything, the birth of this moment that is everything - there is nothing unfamiliar about change or death. Or birth. Why do I need to be preoccupied with these concerns when a fresh new moment that needs attending to is continuously unfolding? No matter how old one is, “It’s always the very first time,” she tells me. Where is this aging, where the death? Where *isn’t* this aging and death? It all coalesces into this moment. “We are always beginning,” she says. “We need to wash away everything and become a beginner over and over and over again.” Feeling the vitality of this brand new emerging moment - this is her challenge. This is the ongoing work.

Of course, Maurine Stuart’s guidance in this book, offered in her direct, completely unadorned style, can support and encourage in countless ways as this practice continues. But I am especially grateful that many of

her words resonated around particular concerns brewing within myself - and offered some clarity. Ultimately, however, as she emphasizes over and over, it is always about one’s own direct experience. “... What is your life expression of this, your immediate expression of this? Don’t copy mine; don’t copy someone else’s.” So even though I will, from time to time, dip back into her talks for insight and inspiration, I know I must also practice her exhortation, “Forget everything I have said.”

New Posts

Beginning Sept. 1st

Charlie Taishin Blackman: Shika
(Host - Manager)

Dee Seishun Endelman: Dai-Tenzo
(Chief cook for Sesshins)

Diane JoAn Ste Marie: Tenzo
Assistant

Michelle Muji LeSourd: Jiki Jitsu
(Timekeeper)

Bob Daigan Timme: Jiki Jitsu
Assistant

Mary Choko Cabaniss: Densu
(Chant Leader)

Linda Muka Wehness: Densu
Assistant

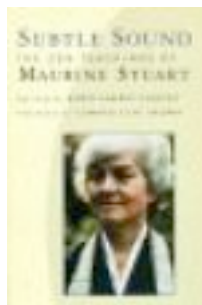
Laurel Kanza Schultz: Jisha
(Serves tea and takes care of zendo)

Ken DaiEn Iwata: Jisha
Assistant

Denise Shinkyō Janetos: Inji
(Abbot Assistant)

Carolyn Josen Stevens: Fusu
(Treasurer and financial manager)

Daiki Cadman & Genko Blackman:
Introduction to Zazen Leaders



Mumonkan

Case 25: Talk of the Monk of the 3rd Seat

(5th day, Summer Sesshin, 2005)

Transcription help from Dee Seishun

Koan: Master Gyozan had a dream. He went to Maitreya's place and was given the third seat. A venerable monk there struck the gavel and announced, "Today the talk will be given by the monk in the third seat." Gyozan struck the gavel and said, "The dharma goes beyond the Four Propositions and transcends the One Hundred Negotiations. Listen carefully!"

Mumon's Commentary

Tell me, did he give a talk or did he not? If you open your mouth, you will lose "it". If you shut your mouth, you will also miss "it." Even if you neither open nor shut your mouth, you are a hundred and eight thousand miles away.

Mumon's Poem

*Broad daylight under the blue sky!
In a dream he talks of a dream.
Humbug! Humbug!
He deceived the whole universe.*

I know I've given a dharma talk on this koan before, I remember it as if it were a dream. I'm feeling a kind of *déjà vu* between what I must have said then and what I feel compelled to say today. The line that jumps out at me most today is from Mumon's poem: "In a dream he talks of a dream."

Master Gyozan (d. 890) is a dharma cousin to Master Rinzai (founder of our lineage of Zen). They lived about the same time. Gyozan's teacher was Isan. Isan's teacher was Hyakujo. Hyakujo, as you are likely aware, was also Obaku's Dharma Father and therefore Rinzai's Dharma Grandfather. Gyozan and Rinzai, with their respective teachers, were each responsible for the founding of a major school of Zen in the T'ang dynasty China. The school of Zen founded by Isan and Gyozan did not last too many generations. How-

ever this is no commentary on the depth of the Isan/Gyozan School.

This reality is not only like a dream, it *is* a dream, and it is not. The tree of life and death has no beginning and it can have no end. But, like any great tree, it starts from a very small seed, and, as with this incarnation of the Universe, grows to vast proportions, with many branches and multiple dimensions all sharing a common root. Following this metaphor, each of us then is like a leaf on the tree, seamlessly connected through the branches to the trunk, from the trunk to the root and from the root to an origin beyond any conception, yet, this "origin" is not absent from here and now.

Last night, when giving some words of encouragement, I tried to impart this quality of pre-creation—and the creation that is going on all the time—in my expression of "Mu" (inconceivable Nothing). Regardless of whether we are aware of it or not, there is a "still point" at the completion of each exhalation. We really have no idea if this breath will be our last breath in this



physical form. Miraculously, out of that still point—which hints at the inconceivable from which all things arise—arises the next breath and the rest of our life. A re-birth! Life and death constantly arise out of this still point.

In regards to the branches of the tree, sometimes there's a storm and a branch breaks off. Does it mean that it was a "bad" branch or that it was "weak?" Do we say, "Oh, that branch grew too fast in the wrong direction?" When a branch breaks we likely just think, a broken branch. So, too, stars are going in and out of existence all the time, exploding and

becoming new stars. Every dead star sends out its gasses to be reconstituted as new stars. In fact, the heavy elements that make up this planet and you and I *require* two or three star generations to develop. So, we are not simply stardust, we are multi-generational stardust. Not only do stars come and go, but also whole galaxies come and go. They often collide and merge with one another, and we don't posit that as right or wrong. It just happens. The same thing is true with a branch of Zen lineage that falls away. It just happens.

If one of us drops dead today or tomorrow because of a stroke or some disease process, this does not mean that we should judge the transformation as bad or as some kind of failure. Transformation is bound to happen—it will happen—and we will be physically re-absorbed into the collective. Not only are we physically reabsorbed; we are also reabsorbed into many other dimensions, which can be intuited but cannot be rationally investigated. Nothing is lost; I believe even our dreams are a part of the collective unconscious.

One thing is certain, transformation (life and death) is continuous, and there is no beginning and no end to it. Beneath and throughout all this transformation (i.e. impermanence) is a constant unfolding and expansion.

In our chant, "Opening this Dharma," we say, "This Dharma, incomparably profound and minutely subtle, is hardly met with even in hundreds of thousands of millions of eons. We now can hear this, listen to this, accept and hold this." Why do we say hardly met with even in hundreds of thousands of millions of eons if IT has no beginning and no end. We now can

hear this. *It*, the perpetual pre-creation moment, pregnant stillness, thundering silence, or Mu has no form, nor non-form, but unfolds as all of us and all the galaxies and planets. It is always around and has no place to go, but it takes eons before the Universe is ready to look at itself. Eons! It takes eons before planet Earth manifests as human being. We truly are Earthlings. For better or worse we are this planet's manifest consciousness. Which is why the opening line of Zen Master Hakuin's "Song of Zazen" says, "Sentient beings are primarily all Buddhas."

In the midst of all of this impermanence, turmoil, tribulation and coming and going, there is an ever-constant silence, stillness, Mu, the precursor of form and non-form. This is beyond any analytical measure of time or dimension. And, relative to that, everything is but a dream! From a Buddhist perspective, you could say that this existence, your life in this corporeal body is but an eye blink and that of the planet, two eye blinks and this incarnation of the Universe, merely three eye blinks. Whoosh! So quick!

We all dream. Even my dachshund Bruno dreams. Sometimes when Bruno is in his bed—or in my bed—and he starts having a dream and makes small kicks. Let me tell you, he's got sharp nails and I try to stay clear. His eyes move about under his closed eyelids, just as ours do when we dream. Sometimes he makes muted growls and barks, and then I know he's having a hell of a dream, chasing a squirrel or some such, where he's big and powerful.

Gyozan dreams he's invited to Maitreya's palace, Maitreya is the name given to the next incarnation of Buddha. Gyozan's given the third seat, which would be the Jikijitsu's (time keeper's) seat in our zendo. In the fourth seat, the monk hits a gavel. "Today's dharma talk will be given by the monk in the third seat!" Here he is in front of Maitreya being asked to give a dharma talk. He didn't know he was going to be asked to give a dharma talk! He just thought he'd have a good time sitting in the third seat. What's he going to say? Gyozan struck the gavel himself and said, "The Dharma goes beyond the Four

Propositions and transcends the One Hundred Negations. Listen carefully!" and then he sits down. Short and sweet. I guess he doesn't want anyone to have any pain up there at Maitreya's place (laughter). I bet you wish I were profound enough to give such a succinct Dharma Talk; however, if I ever talk about the Four Propositions and the One Hundred Negations, just shoot me! (Laughter)

But just so you know—I had to look it up—the Four Propositions are summarized by the following terms found in Indian philosophy: One, Many, Being and Non-being. So what are the hundred negations? You reach that simply by saying that each of the four propositions has four particular negations, which makes 16, and by introducing past, present and future—you get 48. These are doubled by having already arisen or about to arise, which makes 96 and then add the four original propositions and you have the hundred negations! (Laughter)

In Gyozan's dream, he is so bold as to imply that the heart of Mahayana Buddhism goes beyond *any* understanding. In every religious, philosophical or scientific view of reality there are layers and layers of intricacies, so many words and ideas, doctrines and dictates. Gyozan is telling

palms together.). Think of that moment when you're feeling so distracted that you bow asking for the keisaku (waking stick). All of a sudden there's this lovely (crack!) and that beats out any understanding and all distractions. In that one instant, all the philosophy, theory, science of this practice along with your distraction and pain disappears! In that moment—crack! —Oh, just this! Just this smack of Kesaku, on the meat of the shoulder and "Life is good!" As you complete your bow, you think, "Thank you! I feel so grand and fully awake now!" (Laughter)

In a way, our dream is that we are a distracted, disturbed, deluded "self;" when this dream is penetrated, we find ourselves here, now, wide awake, seamlessly connected to all of reality. Just like that (crack!). Our dream of being deluded and distracted is punctured and we wake up from our nightmare of feeling so put upon, distracted, pained and fatigued. Just like that—(crack!)—all gone!

Listen carefully to the sound of the bell, wind chimes or the falling rain. Smell carefully the fragrance of the air, incense, flowers, tea and meals. Taste carefully the Tenzo's (cook's) food or the ambrosial nectar of the hot water that we make at the end of each meal with left over scraps.



us that true Dharma transcends all this. Listen carefully! (Bang! Genjo hits the table.) Listen carefully to the sound of the keisaku! (Crack! Genjo brightly slaps his

Taste it, really taste it, and with each sound, taste, touch, and whiff experience Mu.

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So did he give a talk or not? With this question Mumon changes Gyozan's dream into a koan. Was it not a talk because it was his dream? Is it not a talk because he talked about the 4 Propositions and 100 negations? Was it a talk as soon as he hit the gavel? Was it a talk when Gyozan said, "listen carefully?"

If it is a talk, to whom did he say it? And then there is the conundrum: "If you open your mouth, you miss it." As soon as you say, "The sound of the raindrops is gorgeous," somehow, the sound of the raindrops is *not* so gorgeous, and you lose it. And, if you keep your mouth shut, don't pay attention or remain in ignorance, then you also miss it.

And Mumon tries us further by saying, "Even if you neither open your mouth nor keep it shut"—which is a good challenge—"you are a hundred aneighth thousand miles away." Even if you neither open your mouth (in a descriptive way) nor keep it shut (in order not to get it wrong or out of ignorance or because you're afraid) then you fail to cut through (crack!).

As the Diamond Sutra says, "there is no formulation of truth called Supreme Enlightenment. Moreover, the Tathāgata (the one who is thus, or Buddha) has no formulated teaching to expound. And why? Because the Tathāgata has said that truth is uncontainable and inexpressible. It neither is, nor is it not." Another way to say it: Any manifestation of *it* can only be a manifestation; it cannot be the whole of *it*. *It* cannot be contained. *It* has no beginning or end. Therefore, *it* cannot be taught or said or explained or formulated. Mumon does the best he can by saying, "Broad daylight under the blue sky! In a dream he talks of a dream." Rain falls from dark clouds. This is the best we can do. Eido Roshi once said to a university audience, "If I were going to tell you the heart of Zen, the most I could say is this tree out the window is really a tree." Tree is tree! Listen carefully!

Mumon's poem says: "in a dream he

talks of a dream." On one level, everything is but a dream, which is why the American Sutra says "Row, row, row your boat gently down the stream. Merrily, merrily, merrily, merrily--life is but a dream!" Yes, this is one of our more profound contributions! (Laughter.)

Reading from Zen Master's Zenkei Shibayama commentary on this koan, he relates the story that I'm sure I shared with you the last time I spoke on this koan: "At the beginning of the Tokugawa period in Japan, there was a master by the name of Takuan at Daitokuji, in Kyoto, who was very active in Zen circles in those days. When his death was near his students asked him to leave a swan poem. Taken refused at first, saying, "I have no last words." Aren't those lovely last words? At his disciples' repeated and earnest request, however, Tokuan took up a brush and wrote one character, "dream" and then passed away. There's a tee shirt from Dai Bosastu that our Densu (DaiGan our chant leader) has often worn, it has one character, "dream." (pause...) It's a hell of a dream!

With gassho,
Genjo



*Dream: by Kogetsu Tani
in Zen Word, Zen Calligraphy*

Summer Sesshin 2005 Closing Incense Poem

*Thunder, rain, long bright
days and short nights,*

*Who revels in the change
of seasons?*

*Robin builds her nest
with no thought of
Yesterday, today or tomorrow.*

Autumn Sesshin September 24 - 30

Please send a deposit by Sept. 11th, 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. 24th, so plan to be there at least 20 min. early. Sesshin will end around 11 am, Friday morning.

Fall Intensive

This spring, three people were able to complete our three month intensive which concluded with Summer Sesshin. Perhaps this many or more will be able to sign on for this upcoming Intensive, which will start Sept. 1st and conclude on Dec. 8th at the close of Rohatsu 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 (including monthly mini-sesshins)
- 3) Join the Dharma dialogs held at 7:30 pm, 1st and 3rd Sundays
- 4) Make every effort to attend all Dharma interviews offered during the intensive (Dharma Interview will be offered once weekly to all participants, usually after Sunday night zazen.)
- 5) Do at least one hour of samu (working meditation – gardening or cleaning) for the temple per week (this requirement can be met on occasion by substituting an hour of work salary).
- 6) Read at least one assigned (mutually agreed upon) book on Zen history or practice
- 7) Commit to attending an 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 plans should be made during the intensive to meet this requirement).

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

Podcasting Dharma Talks

In order to reach out and share our practice with others, Genjo will be experimenting over the next few months with publishing a RSS (Really Simple Syndication) audio feed of the monthly mini-sesshin Dharma Talks on the World Wide Web. The format will be Apple's new clear ACC m4a audio files which will require either a current version of Quicktime or iTunes to listen to them. The audio files (July and Aug. are already available) can be downloaded from Chobo-ji's Links page or as a Cho Bo Ji Media Podcast in iTunes (Windows or Mac).

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 Ryutaku-ji in Japan. Genjo Osho is assisted by Rev. Genko Kathy Blackman. In addition to his Zen duties, Genjo Osho is a psychotherapist in private practice, a certificated spiritual director, married to wife, Carolyn, and father to daughter, Adrienne. Our temple is in the 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.

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: 9/11, 10/9, 11/13, 1/8/06, 2/12

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

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

Spring Sesshin: 3/25/06 - 3/31/06

Summer Sesshin: 6/17/06 - 6/23/06

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. For more information see:

www.choboji.org