



PLUM MOUNTAIN NEWS

Volume 12.3

Autumn 2005

Dear members and friends,

The autumn colors of yellow, orange and red are warm and bright, just like the days we have been having recently. I thought the clouds and rain had come in to stay through winter, but for now, Seattle is enjoying an "Indian Summer." Just recently we concluded our Autumn Sesshin [concentrated period of Zen meditation] and soon we will be leaving for Camp Indianola on the Kitsap peninsula to do Rohatsu Sesshin (11/30 – 12/8), our most intensive retreat of the year. In a few days, I will be leaving with Peter (Shinkon) Glynn for Harvest Sesshin (10/28 – 11/6) at Dai Bosatsu Zen (DBZ) monastery in New York, and I just got back from a three-day sesshin at Bucks County Aikikai with George Lyons Sensei and 17 others in Pennsylvania. As the nights grow longer, our training schedule intensifies.

This fall, there are three people who are doing Chobo-ji's intensive with me. Just in time for the start of our intensive, Chobo-ji received 50 copies of *The Book of Rinzai*, the long awaited English translation of the *Rinzairoku* by Eido Shimano Roshi, abbot of DBZ. I have just completed a careful reading of it, and I am delighted to report that this translation of Zen Master Rinzai's (d. 867 CE) recorded sayings and deeds will undoubtedly stand as the most accessible, authoritative and vital translation of the *Rinzairoku* ever written for the Western reader. The presentation is clear, clean and simple, making it very readable and pleasant to the eyes. With deepest gratitude and respect, I thank Eido Roshi for bringing this project to fruition. I have already made a donation to the temple of several copies and I have gifted those training most deeply in our Sangha (community) with a copy of this important work. It is a joy to share this work with those who sincerely train in the Rinzaï tradition. Because this translation is being published directly by the Zen

Studies Society, it will not be easy to obtain from bookstores. Therefore, Chobo-ji will keep copies on hand for resale. The price for this book is \$30, which is a real bargain; checks can be made out to the temple. If I had only one book that I could take with me to a desert island, this would be the one. But please understand



that one reason this would be my selection is because even after many years of study I can only fathom some of Rinzaï's kokoro (hear/mind); I expect to be learning much more from him as the years unfold.

At the end of August, Barbara (Jodo) Bullock and I flew over to visit Genki Takabayashi Roshi (Chobo-ji's founding abbot) in Montana where he retired with his wife Leslie (Genei) Gannon in 1997. I am happy to report that Genki Roshi looks well. He is fit and his energy is strong. Though still suffering the effects of diabetes, he seems to have his blood sugar under better control. He no longer needs to take daily insulin injections; daily oral medication does the job. Though he has recently had two separate surgeries on each of his eyes, he vision is much better than

mine. He is currently waiting for the effects of the surgeries to diminish completely before getting a reading prescription. Soon he will be able to resume his pottery; in the meantime, he is doing very strong and prolific calligraphy.

While in Montana, there was a meeting held at a local funeral home to discuss all aspects of Genki Roshi's eventual bodily departure. Rev. Genchoku (Pat) Johnson, Genei, Jodo, Josie (Saeshin) Backhouse and myself were present to hear Genki Roshi's wishes. Though there is no hint of any imminent demise, everyone was happy to have most of the details outlined clearly. Rev. Genko Blackman has volunteered to put a substantial deposit down for the service so that when the time comes there will be less financial burden during the time of mourning. After the meeting we had a white-table-cloth dinner at a fine restaurant to celebrate the many good years we expect Genki Roshi to share with us in this incarnation.

Genki Roshi has been invited to give a pottery show in Los Angeles on November 6th. Los Angeles should be a very good market for his exquisite Japanese tea bowls – lots of tea students down there. Genko will be traveling with him (11/4 – 11/7) to help set up and a pack up the show.

We had a slightly smaller than usual Autumn Sesshin. There were sixteen people in attendance, half of whom were able to do sesshin full-time. Because we are a city rather than monastic practice, we allow part-time participation at every quarterly weeklong sesshin except Rohatsu. Because so many attended part-time, posts shifted to accommodate who was available. The transitions were smooth and seamless, which I think speaks to our maturity as a Sangha.

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Genko, despite her continuing intestinal autoimmune health problems, sat the whole sesshin and gracefully held down the post of Shika (manager), while pitch hitting as necessary wherever she was needed. Scott (Ishin) Stolnack spent a few days showing Diane (JoAn) Ste. Marie the ropes as Dai-Tenzo (chief cook), and then JoAn took over to rave reviews. For our meals we sat seiza (kneeling) on our newly made seiza cushion covers, put together by Kochi, and used our new white napkins with our jihatsu (nested eating bowls) that were stitched by Shinkyō. Thanks! Before Michelle (Muji) LeSourd arrived to fill her post as Jikijitsu (time keeper), Bob (Daigan) Timmer started us off, and then he concluded sesshin as our Densu (chant leader). Even though Linda (Muka) Wehnes is officially our assistant Densu this term, she led our chanting with a great enthusiasm and a natural rhythm that usually takes longer to develop. The Jisha (tea server) post was shared by Peter (Shinkon) Glynn and Justin (Myozan) Wadland, they did a great job keeping us well lubricated with tea, coffee and nutritious treats. Denise (Shinkyō) Janetos served ably as my Inji (assistant), and was backed up by Peggy (Kochi) Smith-Venturi in her absence.

Of course, the temple grounds sparkle after the many days of samu (work meditation) put into the property. We must have had the equivalent of five barrels of cuttings to be picked up on the yard-waste collection day. In addition, most participants got to spend a couple of afternoons doing samu at the UW Arboretum Japanese Garden; we are told Chobo-ji volunteers are always highly valued assistants. During one samu period, Daigan and I got a trough from a feed store and planted it in the NW corner of the backyard to be used as the collecting pond for our three-foot, three-hundred pound rock-fountain. I'm still not sure how just the two of us dug the hole and moved the rock into place in one samu period. All the fountain needs now is a pump and a few years of landscaping to complete our "water-feature."

Just after sesshin on Saturday, October 1st, I traveled to Olympia to meet with other Buddhist teachers from Oregon and Washington. The meeting was sponsored by the Northwest Dharma Association, and hosted at the Olympia Zen Center that was founded by Rev. Eido Frances Carny, who is a Dharma Heir of Niho Tetsumei Rōshi, in the Ryokan lineage of Japanese Soto Zen. Eido Carny and I have met several times before, and I very much like and admire her, so it is always good to visit. We talked about many issues facing Buddhist teachers, including the problem of self-proclaimed "masters." There is nothing much to be done about it, but we have requested that the Northwest Dharma Association devote some time in their magazine on to how to investigate and select a good teacher.



At the conclusion of our October minisesshin (10/9) we had our autumn board meeting to oversee the affairs of the temple. We learned that the \$7,600 repair to the Zen House gable shingles was going well (now successfully completed). A committee was formed to investigate Zen House safety. One of the safety concerns mentioned was getting the water heaters earthquake bracing. Well, a few days ago one of our two 30gal water heaters broke, flooding the downstairs laundry room. We have since had both water heaters replaced with 40gal tanks and new earthquake bracing at a cost of \$2,600. We decided that it is time to update our various mailing lists, and you will see a request later in this issue asking what lists you want to be on. We also discussed Toya, the traditional winter solstice party to "break all rules,"

we didn't have one last year, but we have set Saturday evening, January 14th, 2006, to be the date this time around. The party will be held at JoAn's house, please call the temple if you need details.

On October 20th, I had a very interesting lunch with about 40 people at the Ballard Locks with a fabulous buffet feast. The monthly gathering is called "Lunch For Your Soul," and this time I was the guest speaker. Most of the folks are members of the Center for Spiritual Living where I am the substitute minister about once a year (next year the date will be Sunday, February 26th, 2006). My topic at the luncheon was "The Importance of Daily Practice." I talked about the various forms of meditative practice that we do here at Chobo-ji: Sutras, Zazen, Kinhin (walking meditation) and Samu. I said how I thought it was possible for all of us to incorporate these practice methods of being "present" into our daily lives (chanting/music, silence, simple movement, and chores). In addition, I spoke of the need to at least weekly meet with other likeminded people for meditation or prayer, to at least quarterly do a weekend retreat, and at least annually do some kind of intensive. The purpose of the intensive is to push through our defenses, which normally bind us to our likes and repulse us from our dislikes. My input seemed to be well received.

In addition to an announcement for our most intensive sesshin of the year, Rohatsu, you will find in this issue an article written by Genko about the hospice care she gives at Bailey-Boushay House, a review of "The Book of Rinzai" by Daigan, a transcription of my Autumn Sesshin 6th day Dharma Talk and closing Incense Poem. I hope you enjoy these offerings, and I look forward to training further with all of you in the coming months. Please have a bountiful fall and good holidays. We will celebrate the New Year with our usual 10am potluck and chanting service New Year's Day. I hope to see you there.

With gassho,

Genjo

The Book of Rinzai

Review by Daigan

When Genjo Osho asked if I could write a review of the Eido Roshi translation of the Rinzaïroku I felt like a would-be traveler asked to comment on a book by a veteran traveler about one who defined the word “traveler.” I felt, as Rinzai says, “These great masters are wonderful and I, a bumpkin, don’t dare to judge such worthies” (p. 45). But, accepting Rinzai’s reproof – “Blind idiots! You have spent your entire lives so far holding such views. You are betraying your own eyes...” - herewith are some observations in no particular order.

The book begins with a comprehensive introduction. It places the book in its historical context of Zen as well as the events of the time (9th century China). The introduction examines the structure of the book and comments on the main divisions – formal talks, teachings, cross-examinations, and record of pilgrimages.

Eido Roshi makes use of some contemporary colloquial expressions, which can startle the reader a bit. For example, his translation, “How do you guys understand this?” contrasts with Ruth Fuller Sasaki’s (RFS) rendering “How do all of you understand this?” He uses the phrase, “Big Mistake” and RFS says, “That’s all wrong.”

And yet, even those colloquialisms contribute to the spice and sparkle of the book. The tone of the writing and the clarity of the images used are so fresh. His “donkeys walking on ice, shivering with fear” (p. 45) makes the RFS translation, “Trembling with fright, like donkeys on an icy path...” seem pale in contrast. He says, “Mistake!” and RFS says “Wrong from the start!” This crispness and attention to detail is seen throughout the book.

Some paragraphs in the book (notably the Talk IX and Teaching XIX) have a very strong resemblance to passages from The Zen Teaching of Huang Po translated by John Blofeld. (Huang Po was the Chinese name for Rinzai’s teacher whose Japanese name was Obaku.) Rinzai seems to have

borrowed some illustrations from his teacher, and who among us doesn’t?

Of particular interest to me is the record of the exchange between Joshu and Rinzai (p. 107). I think there is much one could learn from the enigmatic comments they exchanged when they met.

At the end of the book, (on the page facing the endnotes) Eido Roshi includes a portrait of Rinzai, which was done by Master Hakuin. Rinzai appears to be walking to the left -- facing the pages of the now-finished book. It is quite clear that one would have great motivation to learn the Dharma in the presence of such a person.

Bailey-Boushay

by Rev. Genko Blackman

I began this morning, the same as the last few Thursday mornings, sitting zazen with John,* a client at Bailey-Boushay House. We have been sitting in silence for half an hour each week, then talking on our way back to the Adult Day Health room. But this morning, we are joined midway through by Tom,* a client who hasn’t been sitting for a while. John doesn’t like Tom, and the physical tension in the room rises. We are all still sitting. I’m alert to the moment and aware it may unfold from here in one of several ways. Then John takes a deep, clarifying breath, and quietly leaves the room.

Tom and I continue to sit. At the end of the sit he invites me to hear his latest piano composition, and we stop by the second floor lounge piano. It’s a lovely understated piece, less strident than what I’ve heard from him before.

Bailey-Boushay House is an AIDS hospice down Madison Avenue from the zendo; it provides residential care to clients with AIDS as well as overflow population from Virginia Mason’s hospice program. By far the largest segment of the client base, however, lives on the outside and takes part in the Adult Day Health program, receiving counseling, nursing, and

therapy care of one sort or another one or more days a week. On the days on which they receive medical services, clients may stay and take part in a range of activities provided by staff and volunteers, such as field trips, massage, reiki, art classes, and meditation. For several years now I have spent every Thursday morning at Bailey, working with clients on meditation.

Tom heads back down to the Day Health room, and I make the rounds of the Residential clients, checking to see if anyone wants to sit. Both residential floors have been hit the last two weeks by bacterial diarrhea, and one of my “regulars” is flat on his back, groaning. We chat for a while – he has one more chemo before he can go home, assuming his white cell count comes up enough to allow the chemo. He has been at Bailey since January and is feeling frustrated and down. It’s hard, he says, to practice my breathing when my stomach hurts so bad.

Each week when I return, I go over the roster of residents. It’s hard to lose a regular – one week five residents died. I make the rounds and see if any of the new folks is interested. An elderly black gentleman, very quiet, would like to try. We sit together in silence for a while. Another client is with his mother. Check back next week, he says.

Back down in the Day Health room, a client I’ve never met before approaches me to learn what the black cushion is in my hand. When I explain what I do, he says he may join me next week. I could use some of that meditation, he says, I have a lot on my mind. He may come next week, or not. I may never see him again. The client who said the same thing to me last week is not here today.

A few more conversations and I’m about to leave for the day, when a longtime client asks how I’m doing. He mentions that Charlie (who drives for Bailey on Sundays) says our son seems to be better, did I agree, it’s terrible what the war in Iraq is doing to our kids. Yes, I say, I agree he seems to be better and thanks for your concern. See you next week. Yes, see you next week, I hope. {*name changed}

Mumonkan

Case 34: Wisdom Is Not Tao

(6th day, Autumn Sesshin, 2005)

Transcription help from Dee Seishun

Koan: Nansen said, “Mind is not Buddha; wisdom is not Tao.”

Mumon’s Commentary

Of Nansen it has to be said that on getting old he was lost to shame. Just opening his stinking mouth a little, he reveals his family shame. Even so, only a very few feel grateful for it.

Mumon’s Poem

*The sky is clear and the sun appears;
Rain falls and the earth is moistened.
Without restraint
he has explained everything,
Yet how few are able to grasp it!*

Who knows, I may not think so next sit, but right now this period of sesshin feels so enjoyable. For these many days, we have all pulled together and made a good effort, and it shows. The size of this sesshin is a little smaller than usual, and not everyone has been able to participate full-time, which means we’ve been switching posts back and forth to accommodate. The transitions have worked out seamlessly, which I think speaks to our maturity as a Sangha. Since everyone has done sesshin before, it is not difficult for us to work smoothly together. Now that we have come to the sixth day of Autumn Sesshin, regardless of whether you feel conscious of it or not, we are much closer to IT.

Of course, we must not forget that we are never separated from IT, and terms like “close” and “far” don’t really apply. But because of our own convoluted attachments of one kind or another, such as delusions, repulsions, fixations, addictions, etc., we hide the truth from ourselves. After six days of sesshin it is harder to hide. When we break through this Gateless Barrier and discover that we’re already home, right where we are, and that we’ve arrived

without going anywhere, then even our so-called attachments and delusions seem harmless, and in their own way even charming. However, this is after you’ve broken through the Gateless Barrier (laughter).

After many years of practice we come to see our own attachments, idiosyncrasies and even ego-centeredness as those qualities which make us delightfully precious and unique. Over time we come to love this surface part of our nature in the same way we love our pets, or find it so easy to love an infant. Yes, it has a big head; yes, it has lousy balance; yes, it cries a lot. But somehow, it’s so loveable, even when it poops here and there.

To break down our own artificial barriers is easy to talk about, but not easy to do. When we have broken through the Gateless Barrier, the barrier of our own making, we realize everything is alive. The rain is living rain. Moonlight is living moonlight. Rock is living rock. Obviously, I’m not using this word “living” the way it is commonly associated with life and death. By living, I mean that everything is right now vital, energized, profound and subtle at once. Zen Master Rinzai (d. 867 CE) referred to this natural vitality and energy as “That One Shining Alone.” That One Shining Alone is manifested as rain, tree, sun, rock, moon, and you and me. How wondrous, we could say, but wait, Genjo wash your mouth out for saying “wondrous!” Saying “wondrous” is almost as bad as saying Buddha or Tao. Not quite as bad, but almost as bad (laughter)! Whenever we rely on such a description we are already moving quickly away from the experience.

Three days into my first Sesshin (summer of 1977), I remember encountering this aliveness that is within everything. After sesshin, people started looking at me pretty funny. Of course, I was saying odd things. For example, at my work as a VISTA volunteer I once banged on one of the big teacher desks in our community center and said, “Did you know that this desk was alive!?” And my coworkers would look at each other with a look that said, “He’s gone off the deep end.”

Then, as now, I was an attender at University Friends Meeting, which has silent Quaker worship each Sunday. And at the Sunday morning worship just after this sesshin, I stood up and gave a brief message. Back then the Meeting House had these plastic chairs that looked like they came out of the Jetson’s cartoon show (laughter). They were comfortable enough to sit in, but they looked very incongruous. For my message, I clapped my hands and said, “DO YOU REALIZE THAT THIS CHAIR IS ALIVE!!!” (prolonged laughter). I was feeling it! I had the passion! They all took a deep breath, and I think were very glad I sat down again and didn’t have more to say.

It is very exciting to feel all the way from your intellect (cerebral cortex) completely down your spine into the earth. At such a time, every fiber, bone and pore resonates with vitality! We don’t often feel this vitality because we are such complex manifestations of the Tao. It is easy for some charka or other to be blocked or convoluted which prevents us from seeing and feeling this vitality everywhere. Lao Tzu rightly said, “The Tao that can be named is not the Tao.” As soon as you start naming something, you are no longer fully in the experience. Once we begin to name, describe or analyze, the feeling is gone or minimally the experience becomes superficial. There is nothing wrong with discrimination and differential analysis, but these few millimeters of our cerebral cortex are so over used! In fact, we are so over-depended on these few millimeters of cerebral cortex that sometimes we confuse this analytical capacity with our true identity as in, “I think, therefore I am.”

Zen Master Nansen (d. 834 CE) said, “Mind is not Buddha; wisdom is not Tao.” In Case 30 of the Mumonkan, we heard Zen Master Baso (d. 788 CE) say, “Mind is Buddha.” Later (Case 33) Baso said, “No Mind and no Buddha.” Confusing? Not really. Mind or essence cannot to be found or should I say located in any one place, certainly not in a statue, nor in an historical personage, teacher or sage. Essence shines forth from the bird’s singing, the wind chimes calling, and the patter of rain falling. It shines forth from everything everywhere, the sun obscured by the

autumn clouds, from my dog Bruno's howling lament, and from the rock sitting in the temple garden. If it *is* everything seen and unseen, then how can there be anything that is not Mind; therefore, since so called "Mind" cannot be isolated there is no such *thing* as Mind.

Wisdom is not Tao. We refer to the "wise" or profound expression of essence as the Tao. But what we call the Tao is not the expression or action itself! What we call the Way, the Tao or the activity called Zen Ki (Zen energy) is not contained or realized by using the words "Zen Ki," "Way," or "Tao." It must be heart felt! We must feel it, be it, do it! Breathe it! Hearts beating! Breath circulating! One step follows another in kin-hin (walking meditation). Floor is swept without hands, without body, without broom, without Mind or Tao, just sweeping.

There's some question, historically, whether Nansen ever used this phrase, "Mind is not Buddha; wisdom is not Tao." In Nansen's day it was a popular phrase in Zen circles, but if we get caught up in who said what, or even the various philosophical meanings and subtleties that can be ascribed to this phrase, we have missed it! This bamboo floor (Genjo knocks on floor), we may think is quite dead. These walls you might think are quite still! And often we think that this body or personality is an isolated separate entity. These are all great mistakes!

At this point in our sesshin, we may see past these mistakes. We begin to see the world more as it really is, where what seems to be in fluid motion is recognized as pure staccato stillness, and what seems to be solid, unmoving or dead is really quite alive! Either these days of practice together have been enough to break down the Gateless Barrier or not. A little less than 24 hours remain, so we must strive to do our best. We have only a small window of opportunity to combust a bit more. How is it that we are so karmically

fortunate to be sitting here with nothing to do but be open, alive and inspired? We could not be more fortunate; all we must do is sit facing the inconceivable and work together. Therefore, any complaints we may have are so misplaced.

"Of Nansen it has to be said that on getting old he was lost to shame. Just opening his stinking mouth a little, he reveals his family shame." This is similar to the line that we heard Zen Master Mumon make yesterday, "If you meet a swordsman in the street, give him a sword. Unless you meet a poet, do not offer a poem. In talking to people, tell them three quarters



only. Never let them have the other part." Does this mean that we have secrets? That to share our secrets reveals our collective shame? No, I think it is a bit more like the "pearls before swine" bible verse. We can only tell three quarters because, if we try to explain it further, we are only going to be moving further from It. And, when I try to explain too much (as I unfortunately often do), then I am probably hindering your own insight or your need for insight. Someone might walk a way from too careful an explanation with, "Oh, now I understand. That's how it works and fits together." And that, of course, is no good whatsoever! It has no depth, no aliveness and no vitality. And, when we must face some trial or tribulation, this so-called understanding that has been filed away will be of no use whatsoever. "Oh dear I just got hit by a car but if I just recall 'Mind is Buddha!' or perhaps it was 'Mind is not

Buddha!' all will be ok. ... Oh, oh it's not helping!" (laughter)

Mumon is implying that Nansen is saying too much by stating, "Mind is not Buddha; wisdom is not Tao." He is also backhandedly admiring how much this simple phrase imparts. Nevertheless, no matter how many times you might repeat this phrase as a Mantra, it will do you no good! Only if we have repeatedly combusted or transcended the barriers we've artificially created between Self and Other, Good and Evil, and our likes and dislikes can we hope to have true equanimity in the most trying of circumstances. We must directly, personally, intimately, through true insight experience the aliveness of reality that we call the vast void or the Tao that cannot be named and vocalize as Muuuuu. Only then can we draw on this experience when things are tough. When I'm lost and not feeling It, I give myself over to Muuuuu. The memory of Mu acts as a catalyst or seed for a fresh experience beyond the Gateless Barrier.

How do we invite true insight? For me, it is sesshin after sesshin, breath after breath, Mu after Mu. Sometimes the experience feels deep enough to be timeless and blends together with all the years of Zen training. Sometimes, for a stretch, the experience feels very thin and unsubstantial. Nevertheless, the memory of what's real remains, and I know it's going to be all right. Therefore our experience is of some value, even when it is thin or incomplete. Think of the opportunity we have to experience reality in what remains of this sesshin; whether it resonates up and down your spine or not, I'm positive, just looking into your faces, that it resonates more clearly than when we started. And, when things are tough this effort we are making today will undoubtedly prove its usefulness.

With gassho,
Genjo

Autumn Sesshin 2005 Closing Incense Poem

*A few gather to sit at the base of
Dai Bai Mountain;
All are seasoned and sincere.
Good soil yields a good harvest.*

Who hears the gathering clouds?

*Upon the high winds,
seagulls glide effortlessly.*

*With nowhere to go, and nothing to
do, they leave no trace.*

Rohatsu Sesshin 11/30 - 12/8

Please make your reservations by Nov. 15th. The cost of sesshin is \$320 (less dues). No part-time participation is allowed. We will leave from our Zendo, 1811 20th Ave., at 4 pm on Wednesday, Nov. 30th. Please be at the Zendo by 3:00 pm so that we can pack up and make car pool arrangements to Camp Indianola. Formal zazen will begin after a light din-

ner. Rohatsu ends around 10:00 am on Thursday, 12/8, but please don't plan departure flights before 2pm.

If you are coming from the airport you can take Shuttle Express, (800) 487-7433, from the baggage claim to the Zendo for about \$26.50 per person (\$77 for 10 people), 45 minute travel time. <http://www.shuttleexpress.com/> (make reservations early). Or, you can take either the #174 or #194 Metro buses from the baggage claim area to downtown, and then transfer to either the #11, #12 or #43 to Capitol Hill and the Zendo (travel time is about 1.5 hrs.). Bus fair is \$2.

Please bring a zabaton and zafu if you have them. Bring clothes for cold, wet weather (layers are best), and sturdy shoes for outdoor kinhin (walking meditation). Bring a sleeping bag, pillow, towel, washcloth and flashlight. Eating bowls and utensils will be provided (bring traditional nested bowls if you have them).

We serve three vegetarian meals, one large tea and two small teas per day. Leftovers may be available for snacking at the cook's discretion. Hot coffee and tea will be available most of the time. If you want food to munch on, please plan to

bring your own. The kitchen and provisions in Totem Lodge are reserved for the planned meals. Totem has two dormitory wings (male & female) with bathrooms, and in Chak Chak, about 50 yards from zendo, there are semi-private rooms.

Morning wake-up bell is at 4:00 am. There are 30 min. breaks after each meal. Group zazen will adjourn at about 10:00 pm, followed by yaza (personal sitting).

Getting in Touch with You

If you have received this newsletter in the mail, then you are currently on Chobo-ji's newsletter subscription list. All Chobo-ji members (those who have paid dues for the last three months) are on this list, along with others who have expressed interest in receiving PMN.

Did you know we also have an email list? This is a quick and convenient way to contact members and friends of Chobo-ji between newsletters, and has become a primary source of communication for us in Seattle. We also have a printed contact list, containing addresses, phone numbers, and email addresses available to those who wish to keep in contact with one another on matters beyond official zendo business. You may be on these additional listings as you choose.

Please take a moment to fill out the accompanying form and either drop it off at the zendo the next time you are there, or mail it to us at Dai Bai Zan Cho Bo Zen Temple, 1811 20th Ave., Seattle, WA 98122. Even if you think your contact information is current with us, we'd like to know which lists you want to be on, including whether or not you want to continue reviving PMN by post (all recent issues can now be viewed as PDF files on the WWW). The newsletter mailing list and email list remain private; the contact list is available to anyone who wants it in the Sangha. Thank you for taking the time to update your information.



Totem Lodge Camp Indianola -- Rohatsu Zendo

Contact Form

Please print clearly

Name (first & last)

Dharma Name

Street Address

City, State, Zip

Daytime phone

Evening phone

Email1

Email2

I want to be on the following lists
(please check as many as relevant):

- Newsletter Mailing list
- Email List
- Sangha Contact list (available to Sangha participants)

Please respond by 1/1/06 to be kept on the PMN mailing list. You may drop off the form, mail it to us or send a email to zen@choboji.org

Podcasting Dharma Talks

In order to reach out and share our practice with others, Genjo has been experimenting with publishing a RSS (Really Simple Syndication) audio feed of the monthly mini-sesshin Dharma Talks on the World Wide Web. The format is in Apple's new clear ACC audio files which will require either a current version of Qicktime or iTunes to listen to them. The audio files can be downloaded from www.ourmedia.org/user/32687 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 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: 11/13, 1/8/06, 2/12, 3/12, 4/9, 5/14

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

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

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

Autumn Sesshin: 9/23/06 - 9/29/06

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