



PLUM MOUNTAIN NEWS

Volume 13.2

Summer 2006

Dear members and friends,

Early August and already the Seattle mornings have become cloudy and cool. It feels a long time ago, but as I recall in late June Chobo-ji had a powerful Summer Solstice Sesshin (weeklong meditation retreat). Twenty-two people were able to attend with only a few participating part-time. Of course, we mostly sat zazen, but we also did an hour and half of samu (work meditation) each day, and the temple grounds inside and outside of the Zen House show it. In addition, we took care of the urban space around the temple and for a few days sent a samu crew to assist the caretakers of the UW Arboretum Japanese Garden.

Diane (JoAn) Ste. Marie was our Dai-Tenzo (chief cook) and by the end of sesshin she was effortlessly floating in the kitchen preparing meals. JoAn was ably assisted by one and all but principally supported by our assistant Tenzo, Charlie (TaiShin) Blackman. Rev. Genko (Kathy) Blackman was our Shika (Host/Manager) this sesshin as Seishun was unable to attend. As usual Genko was a stellar pitcher, even though she continued to suffer from physical ailments. By the way, Genko has said to me recently how much she has appreciated everyone's kind thoughts and concern. Bob (DaiGan) Timmer was our ever-punctual Jikijitsu (time keeper) who found a smooth rhythm for us to follow. Our Densu (chant leader) for most of sesshin was Tom (ShoDo) DeGroot. This is a position he has held many times before; like Genko, as a senior Chobo-ji student, he can easily assume any post. Brenda (ZenMu) Nightingale and Taag (DoShin) Ebert served us simple and delicious snacks after each samu as our Jisha (tea servers). My Inji (abbot attendant) for this sesshin was Peggy (Kochi) Smith-Venturi. Altogether we made a great team and therefore Summer Sesshin ran smoothly. On the last day of sesshin

it was my delight to do Jukai (Buddhist Precept Ceremony) for Sally and Tobin, more on this later.

The day after Summer Sesshin, Saturday, June 24th, Genki Takabayashi Roshi (Chobo-ji's founding abbot) held his eagerly awaited pottery and calligraphy show at Seattle's Salty Dog Studios. It was a great success. Many old friends of Roshi gathered and appreciated his ever-evolving



work. To help celebrate the occasion, Randal (DaiGetsu) made a quilt that was given to Genki Roshi as a token of our collective thanks for the many years he has given to the Dharma. Roshi, upon open-

ing the package, immediately threw it over his left shoulder and wrapped it around his body as if it were a new winter Kesa (formal Buddhist robe). Many of Roshi's tea bowls and calligraphy sold at the show. I became particularly enamored with a very powerful, traditionally mounted piece of calligraphy titled, "**The Great Tao Has No Gate,**" the first line of Zen Master Mumon's Poem in his preface to the Mumonkan (Gateless Gate collection of Zen koans). Immediately, I thought this piece needed a home at Chobo-ji; it is now hanging on the east wall of the zendo (meditation hall) for all to enjoy.

In early July, I had the great pleasure of traveling to Dai Bosatsu Zendo (DBZ) Kongo-ji for the 30th Anniversary Sesshin of the founding of this remarkable American Zen institution. Eido Shimano Roshi was in fine form, and I had the privilege to meet and do dokusan with Yamakawa Sogen Roshi, abbot of Shogen-ji in Japan, which serves as one of the main training monasteries of Rinzai Zen. There were over fifty people for sesshin, and hundreds in attendance at the Anniversary celebration, which took place the day after sesshin on July 15th. As it so happened, at sesshin I was seated across from Roko ni-Osho, Eido Roshi's principle Dharma Heir, abbot of the Zen Center of Syracuse (Honen-ji) and friend to Chobo-ji. Roko Osho-san was the master of ceremonies at the Anniversary celebration, which included many dignitaries, among whom were the Japanese Ambassador to the United Nations, and the Editor of Shambhala Sun.

Also sitting with me at sesshin and serving the DBZ's Jisha (a very demanding post in a formal monastery) was Peter (ShinKon) Glynn, longtime Chobo-ji student from the Bay Area doing DBZ's spring Kessei (training intensive). In addition,

Continued on next page...

Continued from previous page...

Robert Savoca Sensei from Brooklyn Aikikai and senior student Carl (Yuho) Baldini, both of who have done many a Rohatsu Sesshin at Camp Indianola, were in attendance. At every conceivable break during sesshin, which were few, Carl and Robert were madly helping to prepare the temple grounds to receive guests, and during the Anniversary ceremony they helped sponsor and participate in a Shinto breathing ritual that produced so much energy I thought the zendo might explode! All in all, I felt Chobo-ji was well represented. I wish to thank all those who gave anniversary gifts of one kind or another to DBZ; they were, of course, gratefully received.

I am more convinced than ever that Eido Roshi's work and the founding of DBZ in America are essential contributions to the flowering of the Zen tradition in the West. No doubt, American Zen will one day bloom as prominently in the West as it has in the East, and the gratitude for these early pioneers will grow.

In this issue of Plum Mountain News we will cover the recent Jukai Ceremony, read Sally Metcalf's "Thoughts on Translation," which she wrote as part her Spring Intensive experience, learn the new post assignments for the autumn training period, read a transcription of the Dharma Talk given on the fifth day of Summer Sesshin, and see announcements for our upcoming Autumn Equinox Sesshin and Fall Training Intensive (three people have already signed up). I will be going to Montana the weekend of August 19-20 to visit with Genki Roshi and my family members who live close by. At the end August, I will be in Michigan to do a short sesshin with students of Frank (Daiui) Apodaca Sensei and Rodger (ToZan) Park Sensei. Please enjoy the remainder of Seattle's summer before the northern light fades too far.

With gassho,
Genjo

Thoughts on Translation by Sally Metcalf

It seems curious to me, as I think about reporting on my reading for the Spring Intensive, that what I am preoccupied with is translation. But there you have it. I guess I am grappling with translation in some form or another across the board in my life, so perhaps it makes sense. Especially compelling is the translation of what I experience deep in Zazen into my everyday life.

Recently, I found myself stunned by the radical difference between the San Ge Mon as translated in the Dai Bosatsu Sutra Book: *All the evil karma ever committed by me since of old on account of my beginningless greed, anger and folly, born of my body, mouth and thought, I now confess and purify them all.*

And as translated in the Cho Bo Ji Sutra Book: *In the past I have caused much harm. My greed, anger, and pride have no beginning of their own. They sprang from this body, this mouth, and this mind. I alone am responsible for the suffering they have brought, and I hereby renounce them in one stroke.*

The first I find more poetic but more vague as to the beginning of my greed, anger, and folly. In the second, they clearly begin with *me* as my own issue. Consequently, the Cho Bo Ji translation makes the San Ge Mon renunciation so much more powerful for me.

A year ago last March I read three versions of Rinzai's teachings. I can see why I will probably go back and forth between Ruth Fuller Sasaki's translation and Edo Roshi's. [Note: Ruth Fuller's translation is out of print, Eido Roshi's is available at the temple for \$30] Both are powerful and surprisingly different.

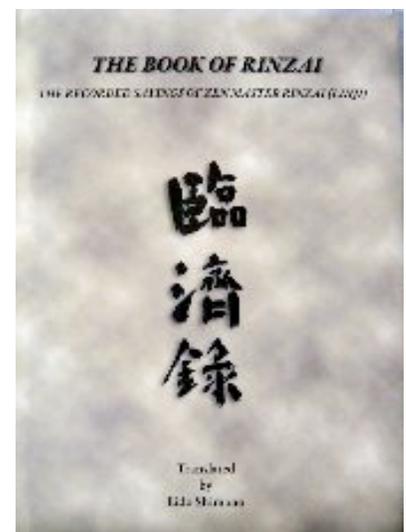
In reading The Book of Rinzai, translated by Eido Shimano Roshi, I wonder how all these dedicated translators have bridged the vast gap:

- over thirteen centuries,
- between antique culture and modern,
- between two languages that are diametric opposites in construction and revelation of meaning, and
- from Chinese mind to Japanese to Western.

What a leap! I'm grateful to all of them for their effort and skill. Still, as a reader, I often wonder what Rinzai *really* said and meant by the words on the page in front of me — words that have undergone so many metamorphoses.

Also as a reader, encountering these teachings in any translation is a bit like experiencing spring. Sometimes everything is cloudy, dank, cold and incomprehensible. Other times I'm knocked flat by a gust of crazy Zen speak/action and am clueless. Still other times, it is as clear as the blue sky and shining sunlight. At those times, understanding reverberates through my whole being — past, present and future — like sunlight glancing off the harbor in front of my house.

Rinzai's teachings bear rereading. I'm certain many clear skies and moments of dazzling light await me as I shed one chrysalis after another in the practice of Zen. It feels like embarking on a long and fruitful relationship, instead of merely closing the last page of a book. Rinzai to be revisited — just the way, every spring, I take out my old boat, scrub it down and spend the dryer months rowing the harbor with my dog in the bow.



Hekiganroku, Case 9 Joshu's Four Gates

(5th day, Summer Sesshin, 2006)

Transcription help from Dee Seishun

Ego's Introduction

In the bright mirror on its stand, beauty and ugliness are revealed. With the Bakuya sword in hand, killing and sparing are brought under control. A handsome fellow disappearing, an ugly one comes; an ugly fellow disappearing, a handsome one comes. Life is found in death, death in life. If you have no eyes to penetrate the barrier, no freedom to turn about, you will be lost on the way. Tell me, what is the eye that penetrates the barrier, what is the freedom to turn about? See the following.

Main Subject

A monk asked Joshu (d. 867), "What is Joshu?" Joshu said, "The East Gate, the West Gate, the North gate, the South Gate."

Setcho's Verse

Its intention concealed, the question came;
The Diamond King's eye
was as clear as a jewel.
There stood the gates,
north, south, east and west,
But the heaviest hammer blow
could not open them.

Four gates, north, south, east and west, all open. Whether it's four gates or three gates or 360 gates, to have all the gates open between so called "self" and "other" is the flag that we place out in front of us. Our goal is nothing less than to drop the conceptualizations that separate us from one another. To open all the gates we must not only let go of our concepts but also our attachments, our preferences, our worries, our complaints and our prejudices. Together these constitute our delusion of a separated self.

When, by grace or karma, the doors swing open freely, there's no inside, no

outside, no Buddha, no enlightenment, and no Dharma! When we're seeing clearly, all of the gates of our imagination are no gates. And nothing can bother us. Because when we are really open there is really no "self" to be bothered!

Always there will be things that need doing in the sense that there's the next breath or step to take (or not), but when the gates swing freely, so freely that there are no longer any boundaries between in and out or life and death, then there can be no bother, no worry and certainly no complaint. You might think this is impossible, and it is impossible in the sense that your ego identity can't make it happen, and it is impossible in the sense that clarity cannot be sustained. Nevertheless, we shoot for clarity; we repeatedly point ourselves towards this kind of openness. With maturity, we accept that when we're not so clear and we're caught in pride, prejudice, complaint, worry, attachment or sense of separated selfhood, we know, it's okay. In these times, which might be most of the time, we make an effort to return with new resolve to our practice. More practice, more zazen. Okay? More practice!

And, of course, practice is not easy. We say, "Do your best and give your all" but most often we don't! We try...but we don't. But we try! We try to give our all and do our best, every sit, every breath. And so with practice we are preparing the ground for growth, for clarity. You can't make it happen, but you can prepare the ground; you can soften hard soil with a lot of digging and turning things over. With enough zazen, even the most hardened of us softens up a bit. Practice is like adding water, light and some fertilizer to our hard, firm sense of self. Sometimes, it feels like all we are adding is a bunch of shit — yes, plenty of fertilizer [laughter!] Perhaps this is why we try and sit next to open windows! During practice we try to be at peace with circumstances just as they are. Boy, that's not easy, but we try. We try to be at peace with our pain, our fatigue, our hunger, our desires and our complaints. And say, "This, too...this, too... is Muuuuuu...Muuuu." Lots of "Mu'ing" to do!

There is a very familiar old joke of Genki Roshi's: "In Japan cows, say 'Mo'! But here in America they say 'Mu'. America must be a very enlightened country where even the cows do Mu!" It's amazing, we begin our practice with Mu and then discover our middle practice and late in life practice is also Mu. Muu, Muu, Muu... Without lapse we point ourselves in the direction of the Nothing, the inconceivable, the vast void, the black before black, before black. If we are not making an active effort to face the inconceivable, we are not doing practice.

The "Nothing" is speaking to us from every corner, every circumstance, thought, and feeling. It is speaking to us through every birdcall, every plane heard overhead, every drop of rain, every wisp of cloud, and every sunbeam. The moonlight is *it*, so too are the trees rustling. The Quakers say, "Listen to the still, small voice." In Zen we refer to *it* as "incomparably profound and minutely subtle without form, let alone a name." From this profound subtle stillness, everything arises, is sustained and returns from moment to moment. In a single syllable, we express this feeling as "Muuuu..."

Sometimes, our koans are the ones given to us in the dokusan room and sometimes our koans are given to us directly by our life/death journey. Zen Master Dogen referred to life koans as the "genjo koan," not the same characters as my name "Genjo." Sometimes, these life koans must be penetrated or seen through before we can begin or continue with traditional koans. Penetrated means seen through, seen through means emptied. Sometimes, life/death intercedes, "Sorry you must penetrate *this* koan first." Sometimes our life koans arise physically as some loss or limitation of physical form, sometimes they arise as a psychological knot, obsession or fixation. In any case, they must be faced, addressed, penetrated, seen through and emptied. We must get past our fear, but the only way to get past our fear is to go through it! Once in a while, there is a kind of breakthrough where [*Genjo claps*] poof, all the gates swing freely, so freely, we *feel* no gates!

Continued on next page...

Continued from previous page...

But mostly on this journey, we're trudging along trying to penetrate these gateless gates, one at a time, one after another. And they present as our own shortcomings, limitations, fears, obsessions, maladies, dreams, conceptualizations and biases. In order to penetrate our fears, obsessions, shortcomings, etc., we must go right towards them. We can't beat them down and we can't run away from them. They are with us day after day. Think about it, you can't very well run away from yourself. Wherever you go, there you are, and so are our hang-ups. So we turn and face these blocked gates. These gates of our own making are intimately entwined with our sense of self; some are completely stuck, others swing open a little or just a crack. And they can become so obscuring that they feel like the whole world is closed and limited; wherever you look, that's all you see, the view completely colored by some physical or psychological trial/dream. But, with zazen we have the opportunity to penetrate these gates and say, "Oh, there's the whole world!" Perhaps the so-called problem hasn't gone away but with the spaciousness that comes from facing ourselves, we can say, "Oh, thank goodness for Zazen." It's like we can see again, breathe again and now there's no need to complain or be stuck to our preferences and attachments. Even a little bit of emptiness and spaciousness can make all the difference!

Some of our blocked gates can be very stubborn, and perhaps will not open in this lifetime, "Oh, shit!" [laughter]. Yes, very constipated, well nothing for it but more practice! Face the Inconceivable, the void, and the *root* of spaciousness, Muuu. No substance, no form, let alone a name. Inconceivable! This is our practice, again and again! Muuuuu.

Zen Master Joshu's practice was long, it's recorded that he lived to be 119 years old. He didn't begin his own teaching until his late 70's or early 80's; oh thank goodness I've got some time yet! [laughter] And, we have to understand that resolving our karma doesn't take just 10 years or 30 years or 70 years, but lifetimes. And, by this I don't mean lifetimes of your sup-

posed separated individuality — that does not exist.

How many millennia has it taken to get to such a confused, messed up world as this? We human beings are still so occluded and basically adolescent in our collective consciousness that we will be working on our karma for many generations to come. But through millions and millions of years of evolution — eons — this capacity of the Universe to see itself rather than be stuck in a separated individuality has very recently begun appearing on this planet. Now Appearing! "The Universe Sees the Universe!" [laughter] It's only had a short few thousand-year run; it's only getting started. It's like a play on Broadway that has started to influence world culture or consciousness. And, for better or worse, we here sitting in this room doing zazen are the proverbial tip of the spear. After many millennia, the burgeoning of so-called consciousness is beginning to take root. We are the Universe becoming aware of its true nature, Muuu. Even to ponder Mu is quite an evolutionary step!



Torei Zenji (1721-1792), Enso, I alone...

Anway, we should not think of our practice in terms of decades but lifetimes. We are so easily stuck in our preferences, prejudices, complaints, and maladies. We are so easily caught in our fears and attachments that we can barely face the Inconceivable and barely see past our sense of a separated individuality. It's so hard but we

must try, even though we may not succeed our effort is an essential part of the evolution of the planet.

We must do our part, but don't think too much about it. I mean, if you thought about it too much, you'd never come to sesshin! [laughter] You might selfishly think, "Why suffer facing my fears and my limitations, why face the pain and fatigue." I'll tell you why, it's much better to face these things here in the controlled atmosphere of sesshin than to have to face them in our everyday life where we can be caught completely off guard. When caught off guard we may have to suddenly and without warning face all kinds of sufferings at once. Of course sudden unexpected suffering, at the brink of life and death, sometimes pushes us to have a breakthrough, or we may just succumb. Here in sesshin we are in training for this marathon called life and death, and we are better off with some training. We can actually till the soil of our own soulfulness and prepare the ground of being for growth, or so-called awakening. We cannot control the growth, but we can prepare

the ground for growth. Growth is a natural happening in this expanding Universe.

There is no better place to face our attached, fearful, complaining "self." So, come to sesshin and face yourself, and lose yourself! And when I say you can't beat it down or run away from yourself, it's like those Chinese finger puzzles; if you try to

pull away you just get more stuck. The only way to be released is to go into the trap! We must turn and face the Inconceivable right through our stuck-ness, our complaint, our malady. Our faith tells us that the Inconceivable is everywhere, that even our suffering is it. We've already established that finding the Inconceivable on vacation is not too difficult. Encountering the Inconceivable in the midst of your worst knot is much more difficult. And sesshin is your opportunity to practice!

So, even if sesshin after sesshin you have no penetrating insight and little or no clarity but you make a good faith effort to face yourself and your own darkest doubts — this is fine and even good! Maybe you'll have an insight on your zafu (meditation cushion) or maybe it will come anywhere but the zendo. [laughter] Maybe zazen is only [slapping sound] coming up against it. Okay, till that soil until it eventually breaks up, and, even if this doesn't happen this lifetime, okay! Really, okay! Everyone will be happy if you chisel away as much as you can in this lifetime. Please continue to break down your own stuckness! (Sigh) One of the best things I've done for this world is not pass on quite as much of my shit to my daughter. By working this practice, facing my own shit again and again, this effort helps others. It's not just that I have improvement; we're all in this together. It's not just you, unless you think of you as the "no-self," which is all of us. All of us together, working to open these gateless gates, equals the evolution of the planet and the flowering of Dharma.

A monk asked Joshu, "What is Joshu?" So the monk might be asking, "Who are you? What are you?" Or the monk could be referring to the town Joshu, because Zen masters in those days were named for the town or the mountain they were closest to. "Zen Master Joshu" means, "The Zen Master from the town Joshu." Which Joshu is the monk referring to?

If Joshu answers, "Well, Joshu is this lovely town. It's got..." "No, I was asking about you. You missed my point. You are not clear eyed!" Whereas if Joshu said something about himself, "This is Joshu here standing before you," the monk

might respond, "No I was asking about the town. What kind of discerning eye do you have? You just think it's all about you, don't you?" [laughter]

Joshu effortlessly sees both sides of this question, and, of course realizes, that if he says anything about himself this would be taken as an egotistical response. So how is he going to respond without sounding egotistical and answer the most superficial question, which is, "Tell me about this town?" Joshu, without missing a beat, says, "The East Gate, the West Gate, the North Gate, the South Gate." Towns in China at that time were walled with gates in the four cardinal directions open except in times of threat. People and commerce could usually go freely in and out. Of course, Joshu was speaking at once about the town and about himself, "Just open! All open! Come right through!"

There's another time in the recorded sayings of Joshu where he says, "Come, abuse me. I let you do it with your mouth touching me." I don't know. I don't know if I'm up to that. I think you had better stay at least three feet away! [laughter] Joshu also said, "Spit on me! I let you do it as if you were pouring water on me!" I'm not too sure about *that one* either! [laughter] I did have a Zen student one time spit on me in the Dokuson room and, I even told him "not bad!" [laughter] I also said, "Don't ever do that again!" [laughter] I don't think I'm as clear eyed or open hearted as Joshu. Not yet! Of course this statement of Joshu, is close to Jesus saying, "Turn the other cheek." And, when you're totally open, in truth nothing can harm you. Nothing can push your buttons, because when all gates to "self" swing freely, there is no self to be offended. At such times you're going to be at ease, and you're going to easily see through the other person's egocentricity by realizing, "There but by the grace of God go I!" In other words, accepting that when the gates don't swing so freely, this too is me.

We shoot for this kind of equanimity, but we don't always feel it. However, in the readiness of time we really do feel that wherever the wind blows us, we're just fine. Nobody can offend us because we

take no offence. We take no offense because we have no fences. And, at such times, responding to koans flows as freely as running water. It's gratifying when someone is that clear in the Dokusan room. Although, if at that moment I'm not feeling so clear, I get a little jealous. I might think, "Why are they able to respond so freely, when it took me three or four sesshins to respond to that one? Okay, next koan!"

Of course, three or four sesshins is just a short time. Genki Roshi said he worked on the Mu koan for three years. That's doing eight or more sesshins a year for three years straight! Oh, crap! All of us have impediments; all of us carry some shit. Some of it is very constipated, and is hard to pass. However long it takes is not important. That you're processing it is what counts. This work is not just for your benefit, but also for all of us. Please continue to break it down, and till the soil, until all beings together can more easily flower and open. And, perhaps, one day collectively we'll realize that we are not human beings, but the Voice of the Dharma.

With gassho,
Genjo

Summer Sesshin 2006 Closing Incense Poem

*Sitting through the longest day,
facing the inconceivable.*

*Where will the dream of
Dharma take us now?*

*The fragrance of Chobo-ji roses
wafts on the subtle breeze.*

New Posts Beginning Sept. 1st

Dee Seishun Endelman: Shika
(Host - Manager)

Charlie Taishin Blackman:
Dai-Tenzo (Chief cook for Sesshins)

Bob Daigan Timmer: Tenzo
Assistant

John Daikan Green: Jiki Jitsu
(Timekeeper)

Mary Choko Cabaniss: Jiki Jitsu
Assistant

Linda Muka Wehness: Densu
(Chant Leader)

Tom Shodo DeGroot: Densu
Assistant

Brenda Zenmu Nightingale: Jisha
(Serves tea and takes care of zendo)

Peter Shinkon Glynn: Jisha
Assistant

Peter ShinKe Ilgenfritz: Inji
(Abbot Assistant)

Carolyn Josen Stevens: Fusu
(Treasurer and financial manager)

Daiki Cadman & Genko Blackman:
Introduction to Zazen Leaders

Autumn Sesshin September 23 - 29

Please send a deposit by Sept. 8th, 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. 23rd, so plan to be there at least 20 min. early. Sesshin will end around 11 am, Friday morning.

Fall Intensive

This upcoming Intensive, which will go from 9/10 - 12/17 and resume on 1/2/07 and conclude 1/12 the last day 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 each Sunday night that Genjo is in town.)
- 5) Do at least one hour of samu (working meditation – gardening or cleaning) for the temple per week.
- 6) Read at least one assigned (mutually agreed upon) book on Zen history or practice, writing a brief report that may be published in PMN.
- 7) Make plans to attend 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 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 to Genjo Osho-san.

Jukai Ceremony

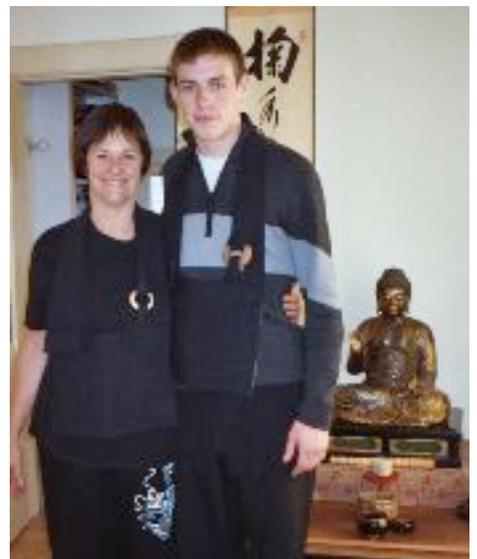
On Friday, June 23rd, at the close of Summer Sesshin, Sally Metcalf and Tobin Youngs formally accepted the Buddhist precepts. They have both been an active participants in our Sangha for some time, and both have done more than the requisite two week-long sesshins.

Sally said in her application letter that her reasons were reflected in The Book of Rin-zai in the following quote:

When mind has variation, activity and essence are different. When mind has no variation, activity and essence are not different.

She went on to say, “My mind has variation, and yet I feel this unraveling with the practice of Zazen. This is good for me and my world. My intentions are to continue this unraveling... I have experienced this sangha for over a year now and find it a kind, safe, and highly effective environment in which to practice and grow.”

Tobin, at 17 our youngest member to ever do Jukai, wrote, “Ever since I first started attending Chobo-ji I have felt strongly drawn to a lot of the people, as well as the style, tradition, and teachings here. I find myself extremely drawn to and affectionate towards the Dharma. I liken it to how some kids like video games, football or skate boarding, I like the Dharma. I



am constantly reading about it, thinking about it, and finding more ways to get deeper into it... I just want to say, thank you for your warm teachings, smile and heart. I wholeheartedly feel that what is taking place here at the temple and within me is *right*."

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

After that Sally and Tobin received Rakus (symbolic pieces of the historical Buddha's robe worn around the neck) and Dharma Names. A Dharma Name is selected by the abbot to be an inspiration for realizing one's full potential. Sally's new Dharma Name is ZenKa which means Zen Flower. Tobin's new Dharma Name is FuDo, the Wind of Dharma.

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.

Art Show

Peggy (Kochi) Smith-Venturi, a long-time Chobo-ji member from Port Townsend, has two textile sculptures being shown at the Greg Kucera Art Gallery, 212 3rd Ave. S., until Sept. 2nd. You can get a glimpse of Kochi's and find out more about the show at <http://www.gregkucera.com/patchwork.html>

About Dai Bai Zan Cho Bo Zen Ji

In 1978, Zen Master Genki Takabayashi was invited by the Seattle Zen Center, founded by Dr. Glenn Webb (at the time a UW Art History professor), to become the resident teacher. He accepted, and by 1983 he formalized his teaching style around a small group of students, and founded Dai Bai Zan Cho Bo Zen Ji, translated as *Great Plum Mountain Listening to the Dharma Zen Temple*.

Before Genki Roshi came to Seattle, he trained for nearly twenty years at Daitoku-Ji, the head Rinzaï temple in Japan. In addition, Genki Roshi directed a Rinzaï temple in Kamakura, Japan. He entered the monastery when he was 11 years old.



After twenty years of tirelessly giving himself to the transmission of Buddha Dharma to the United States, in 1997 he retired as our teacher, got married and moved to Montana. There he is planting the seeds for yet another American Zen group, and doing the activities he loves best: gardening, pottery, and cooking.

Genjo Osho began his Zen training in 1975, was ordained in 1980, became an Osho (full priest) in 1990, and our Abbot in 1999. In 1981-82 he trained at Ryutaku-ji in Japan. Genjo Osho is assisted by Rev. Genko Kathy Blackman. In addition to his Zen duties, Genjo Osho is a psychotherapist in private practice, a certified spiritual director, married to wife, Carolyn, and father to daughter, Adrienne. Our temple is in the Rinzaï Zen School. Since Genki Roshi retired, Genjo Osho has continued his training with Eido T. Shimano Roshi, abbot of Dai Bosatsu Monastery in New York.

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 early January.

Mini-Sesshins: Half day retreats with

breakfast, Dharma Talk and Dharma Interview. 5 - 11:30 am, Sundays:

9/10, 10/8, 11/12, 12/17

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

Rohatsu Sesshin: 1/4/07 - 1/12/07

Spring Sesshin: 3/24/07 - 3/30/07

Summer Sesshin: 6/23/07 - 6/29/07

We Are Located: at 1811 20th

Ave., (one half-block north of Madison and south of Denny). Street parking is available in front or between 19th and 20th on Denny, or off-street parking is available behind the house. After entering the front door, remove your shoes and socks in the entry way and proceed to the Zendo (meditation hall) upstairs. 206-328-3944

Dues and Fees: go to support the life of this temple. We have no outside support from any organization.

Dues are \$60 a month or whatever one can afford. Any amount received monthly means that you will receive this quarterly newsletter, receive discounts on retreats, and be considered an active member.

The suggested fee for any morning or evening practice period, including Tuesday night introduction and Sunday night Dharma Talk is five dollars. The \$5 fee is waived for all members.

The suggested fee for mini-sesshins is \$20. Fees for the March, July, and September sesshins are \$210, and Rohatsu Sesshin is \$320. Members may subtract their monthly dues from the week-long sesshin cost. For more information see:

www.choboji.org