

PLUM MOUNTAIN NEWS

Volume 15.4

Winter 2008-09

Dear members and friends,

Just last weekend we completed the last mini-sesshin (half-day retreat) of our Fall-Winter training period. On March 15th we will have the first mini-sesshin of our upcoming Spring-Summer training period, after which at 11:30 am we will have our Annual Meeting to elect the Chobo-ji Board for this year and discuss in-depth the progress being made on our Expansion Project. Please note that mini-sesshin in March is the 3rd Sunday rather than the 2nd Sunday this year to accommodate a three-day sesshin I am leading in Michigan with Daiui and Tozan.

Our New Years Day celebration and potluck was a great success, with wonderful chanting, including an introduction to the Dai Bosatsu style of sesshin morning service with Atta Dipa chanting. We had so much great food that even after multiple passes there were many leftovers. Shortly thereafter we geared up for our Rohatsu (winter retreat) at Camp Indianola. Twenty-two people were in attendance, a little light for us, but a very strong group, with only two people who had not attended a weeklong sesshin before. Diane (JoAn) St. Marie noticed that she was very short of breath during kinhin, and ended up spending much of sesshin in hospital. Evidently, she was having heart trouble, and after a medical procedure to help her circulation, she is feeling better, with much more energy and stamina than before. She credits being at sesshin with a caring Sangha (practice community) for being able to make a quick and appropriate decision to seek immediate assistance.

At Rohatsu Edward (Daiki) Cadman was our Dai Tenzo (Chief Cook) with Dee (Seishun) Endelman as his primary Tenzo assistant. They did a fabulous job of keeping us all fed and in good form with many different, delicious and creative offerings. The Shika (manager) for sesshin was John (Daikan) Green; he ably man-

aged our samu (work meditation) assignments. Our Jikijitsu (Time Keeper) for this Rohatsu was Michael (Mukan) Blome; he set the pace for our eight days together. Charlie (Taishin) Blackman was our Densu (Chant Leader) and was backed up by Rev. Zenmu Nightingale. They both did a grand job of keeping the beat. Sally (Zenka) Metcalf and Peter (Shinke) Ilgenfritz were our Jisha (Tea Servers) and they made sure we were amply supplied with tea, coffee and sweets at all the appropriate times. Peggy (Kochi) Smith-Venturi was once again my Inji (Abbot Assistant) who made sure I had what I



New Years Day Ceremony

needed just when I needed it. Tom (Shodo) DeGroot and Bob (Daigan) Timmer were our Jokei and carried the keisaku (waking stick) helping us to stay sharp. Rev. Genko Blackman gave a great Dharma Talk on the second day and also provided us all with whisked green tea on middle day. In addition, she was supportive to each and every post, significantly assisting with the overall flow of sesshin. On the morning of the 8th day of Rohatsu, we had a Jukai (Buddhist Precept) ceremony for Steve Garber, more on this later in this issue.

At the end of Rohatsu, Carolyn (Josen) Stevens our Fusu (treasurer) was able to count up the pledges made during the

closing days of 2008 to see what could be raised from our wider community for our expansion plans. She found that nearly \$200,000.00 was pledged for this year alone, with another nearly \$400,000 available over the next five years. This, in addition to the \$100,000 to \$200,000 we can borrow from Seattle First Baptist, gives us what we need to begin a serious investigation into what is available to suit our needs. However, before we get too serious, we will need to have on hand as much of the 2009 pledges as we can. This means that we are asking all those who made pledges to try and gather as much of your 2009 pledge as you can right now and send it in. There may be a few of you who could also give some or all of your 2010 pledge at this time. This way, when we need access to the cash, it will be immediately available. We are trying to get a good figure of what we can actually collect by March 15th. So if you have made a pledge, but have not yet sent it in, please do so now. We are actively working with an excellent realtor who helped us get the current Zen House, and we have already approached a banker about qualifying for a loan when we find the right property. There will be a much more detailed report of where we are during the March 15th Annual Meeting.

Genki Roshi's (our founding Abbot) 77th birthday is only a few days away, February 21st, as I write this. As I think everyone knows, this is a very auspicious occasion in Japanese culture. Genki Roshi's health has been very variable over the last few years, and we never know how much time anyone has before dropping this body. Even if you don't know him well, please be aware that if it were not for his efforts and sacrifices, we would not have this place to do Zen training. If you have not already done so, please consider sending Genki Roshi a birthday card with a small donation, perhaps \$77 if you are able.

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As many of you know, Genko recently had a surgery that has her laid up right now. She reports that she is just beginning to have glimpses of feeling like herself again, but that the recovery is progressing slowly. She and Charlie thank the Chobo-Ji Sangha for being so supportive in this time of need.

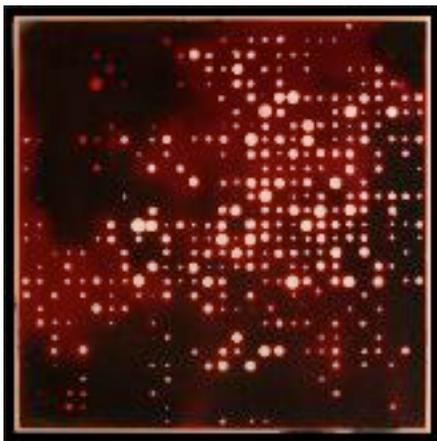
In this issue of Plum Mountain News you will find a transcript of the Teisho from the last day of Rohatsu Sesshin, the new posts for spring training, announcements for the Annual Meeting, Spring Intensive and Spring Sesshin, two book reports, the 2008 financial report, and a column on "Life Inside," reporting on some of the work Genko and others have been doing with prisoners. I hope you enjoy these and other offerings in this issue and look forward to seeing everyone at the Annual Meeting if not before. The cherry blossoms are just beginning to bud in the backyard of the Zen House. Take care.

With gassho,

Genjo

DeGroot Painting

Tom (Shodo) Degroot has generously offered Chobo-Ji a donation of one of his excellent creations. It will be raffled to raise additional funds for the Expansion Fund. We are hoping to sell a minimum of fifty \$20 tickets by March 15th. The estimated value of the painting is \$2,200. Tickets can be bought at the Zen House and the painting will be on display there.



Annual Meeting

As is our custom, Chobo-Ji will have its annual meeting of the membership and board on Sunday, March 15, at 11:30 after the mini-sesshin. The primary order of business at the member meeting is the election of the board for the coming year. Current board members are: Genko Blackman, President; Daigan Bob Timmer, Vice President; MuKa Linda Wehnes, Secretary; Josen Carolyn Stevens, Treasurer; Daiki Cadman; Shodo Tom deGroot; Seishun Dee Endelman; JoAn Diane Ste. Marie; Ishin Scott Stolnack; Genjo Marinello, exofficio. As MuKa is stepping down from the board this year, there is room for one more person to serve. Officer positions are filled by the board at its annual meeting immediately following.

In addition to the elections, we will be reviewing financial reports and a proposed budget, as well as updating everyone on the planning for the residential center. Worth repeating are the mission, vision, and value statements for our expansion...

Our mission: We are a community that does deep spiritual inquiry through silent meditation, for the benefit of all beings great and small, animate and inanimate.

Our vision: To create a residential and practice center that will allow for more sitting and group activities.

Our values:

The practice: simple, flexible, adaptable, strong traditional Hakuin/Torei Rinzai Zen style, primarily an urban lay practice

The Sangha: inclusive community

Simple facilities: modest with Zendo central

The instruction: clear, direct, strong

The organization: financially sound, depth of experience

Community work: prison and hospice work, and participation in other community support activities

Pledge Payment

Chobo-Ji is proceeding with planning for the residential center in spite of difficulties in the economy. The fundraising letter sent out at the end of last year raised quite a bit in pledges, nearly \$200,000 for 2009. Given everyone's financial uncertainties, this is a good indication of support for continuing, even without a specific building in mind.

To that end, we are continuing to look for potential properties with the realtor, and it has been suggested that we have at least \$200,000 set aside in case something is found and we need to move quickly. At this time we are asking that, if you made a pledge for 2009 please consider paying the full amount of that pledge now, and in addition if you have pledged additional funds beyond 2009, please consider paying ahead on this too. Please know that truly we are asking for you to do only as you are able. If possible, we would like to have this gathered before the Annual Meeting March 15th. Thank you for your generosity in support of our expansion.

2008 Financial Report

Dear Sangha friends,

It's been awhile since I've written a financial report for the newsletter, so it's time to bring you up to date. I just ran a 5-year comparison report to look for trends. In terms of dues and sesshin fees, our bread and butter income, we are holding steady with some small increases. Dues income last year was \$25,005 up from \$21,146 last year and in the middle of our range from \$21K to \$27K during the past 5 years. Sesshin fees totaled \$17,083. Our highest revenue year for sesshins was \$18.7K in 2005. Mini-sesshin revenue has increased every year from \$2,225 in 2004 to \$3,211 last year.

I saw a lot more income variation in the donations categories, both unsolicited contributions and funds raised for special projects. This past year we received \$103,212 in these types of donations; last year the comparable amount was \$45,161. The special project in 2007 was the new roof. In 2008, we raised funds for Genki's birthday, to help support Kessei students

at Dai Bosatsu, and for costs associated with Genjo's dharma transmission. At the end of the year, we received our first five-figure donation for the zendo expansion project. Excluding the airplane revenue (more on that below), our total income in 2008 was \$149,048.

As you might expect, expenses followed similar trends. Our regular expenses have increased a little with the cost of living, but not a whole lot. One big decrease in 2008 was only \$454 paid in mortgage interest because we retired the house loan early in the year. The biggest increase was expenses for our retired abbot, Genki Rōshi. In 2008, we contributed \$25,703 towards his retirement income, up from \$17,175 the year before. In past years Genki received financial gifts from friends and students that were not forthcoming this year, so the Cho Bo Ji board decided to step up our level of support. This is appropriate given our commitment to him, and we expect it to continue. Another large expense was \$11,862 for the dharma transmission ceremony. Overall, our operating expenses were \$47,810, giving us a net income of \$101,238.

I'm happy to report that the airplane brought in \$30,501, had interest expenses of \$15,101, reduced the loan principle by \$9,812, and socked away several thousand dollars towards its engine replacement fund. Fortunately for us, Galvin Flying Service has a three-year pilot training contract with the FAA, so the plane should continue to do well despite the economic downturn.

As you might expect, given our high net income, we have a strong balance sheet, with assets far outweighing liabilities. At 12/31/08, we had \$81,256 in cash and other current assets, \$625,502 in fixed assets (the house and airplane), and \$58,407 in investments. That \$58K investment amount is really the only black mark in our financial picture. Donations have been made and placed in a mutual fund to save for Genjo's eventual retirement. In September, that fund was worth \$87K, but by December had fallen to \$58K. Our investments are currently upside down, which is to say that more has been invested than the fund is currently worth. I guess all I can say about that is that it's a good thing that Genjo isn't planning to retire anytime soon.

At December 31, our liabilities were Plum Mountain News

\$186,096, primarily the airplane loan and fees paid in December for Rohatsu in January. That gave us a net worth of \$579,089. Not bad for our little zen group, and not bad as a starting point to our expansion plans. Like all of you, I look at our country's financial picture with some apprehension and a lot of uncertainty. Closer to home though, I feel confident that Cho Bo Ji will stay on a steady course, and for that, I deeply thank you all.

With palms together,

Josen Carolyn Stevens, Fusu

The Earth Has a Soul

Review by Daigan Timmer

The Earth Has A Soul is a book which is a collection of C. G. Jung's writings on Nature, Technology and Modern Life. The book consists of excerpts from Jung's writings, occasional longer essays, and letters which speak to these topics. The book was edited by Meredith Sabini, founder of The Dream Institute, and a Jungian psychotherapist.

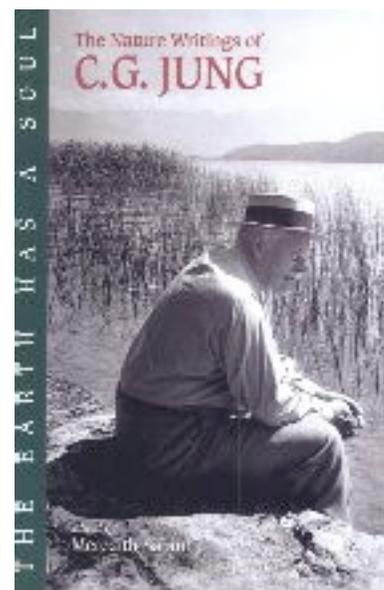
The Earth Has A Soul is organized around several questions: "How did our loss of connection with Nature come about? Was it ever any different? What are the consequences of this loss? Have we really 'conquered Nature?' How might this rupture be healed?" The selections in each chapter constitute Jung's "answer" to one of these questions. The excerpts which shine light on these questions occasionally repeat themselves and sometimes seem too short. But, that is because Jung himself shifted to another topic after the excerpt.

Jung traveled extensively and this book reflects his travels. He visited East Africa and trekked with tribesmen from Kenya. These travels defined and confirmed his views that "primitive man...assumes that everything is brought about by invisible, arbitrary powers - in other words, that everything is chance. Only he does not call it chance, but intention. Natural causation is to him a mere pretense and not worthy of

mention." (from "Archaic Man"). Conversely, in a commentary on contemporary society ("Marginalia on Contemporary Events"), after detailing the horrors of WWI, modern torture, and the holocaust, he writes, "These facts make one think. The demonism of Nature, which man had apparently triumphed over, he has unwittingly swallowed into himself and so become the devil's marionette."

A central theme of the book (reflected in the previous paragraph) is how contemporary society has de-psychized (i.e. removed the psyche from) Nature. In contrast, primitive (which Jung uses in the sense of "primordial") culture knows how to converse with the Soul. While this may well be true (and Jung adduces much evidence for it), there seems more than a taint of the "noble savage" in much of this writing. There is little recognition of the squalor and disease that can coexist within primitive cultures.

The Earth Has A Soul is a fascinating book especially for those with Jungian inclinations. The notion of "collective unconscious" is referred to, but not developed since this book shows Jung's experience with Nature and Modern Society. It serves to broaden ones perspective of Jung and is a suitable companion for Memories, Dreams, and Reflections (Jung's autobiography). It is a revealing statement from a fellow traveler on the road to psychological wholeness.



Life Inside

by Rev. Genko Blackman

For several years now I have been writing to Buddhist prison inmates all over the country. Over time I have come to respect the great effort some of them have invested in their practice, under very trying circumstances. The conversation between one inmate and me since the beginning has focused on his efforts to change his behavior from almost constant fights - with inmates and guards - to behavior that more completely reflects his deepening practice. He has spent much of his time in solitary confinement due to fighting up until now.

Currently J. wakes up in the middle of the night in order to meditate while his cellmate is sleeping. He writes:

“I have been sitting and meditating a little more and I am going to tell my cellie today about meditating while he is awake and if he could respect that or [if not] I will [continue to] wait until he's asleep... I have been getting a bit hyper and crazy thinking, now I know the thinking part isn't a bad thing as long as I do not act upon those thoughts. Still, I've been allowing myself to be bothered by things, but you want to know something? WHAT people think about me or my actions... I thought I did not care but... [he recounts an interaction with a guard in which he was joking with the guard, and the comments of two inmates watching their interaction]... but those comments wounded me, offended me!... Sometimes prison is just - I don't know!... I do worry about those few who are from my hometown and the things they do and go through. I tell them all the time that as long as they do not join any gangs I will help them the best I can. Sometimes it can be tough and it can also be frustrating.”

Here is part of my response: “It is too bad that there are not more people around the prisons like, for example, the Dalai Lama, so you could watch how they act (or don't act) when they are upset or angry, or bothered by something. It is really difficult to get beyond incarceration behavior without someone there among you acting differently, to remind you of what good or decent or kind behavior looks like, and so you don't feel all alone if you try to act that way yourself.

“But you have to keep trying. I think that you goof around and fool around like [with the guard] trying to make people laugh because it is not starting a fight, but also it is not setting yourself up where you are alone in behaving like too good of a person.

“So this is why practice is really, really difficult. We can start out sitting zazen regularly, even every day, but it takes huge amounts of commitment (and courage, really) to keep at it seriously enough to where you truly don't care what other people think, or how they behave, or how they want you to behave. Really, really difficult. And the more you sit and learn how you want to behave, the more you learn about yourself and how you think, which may not be easy to know. I mean, you may find out stuff about yourself that you really don't want to know. Ask me how I know this!

“So that is a big stumbling place, when we get to where we know stuff about ourselves that we don't want to know, but we are not yet strong enough in our practice to behave the way we really should. It is a very difficult place to be. Many people give up at this place, or sit zazen just enough so that they feel calm, but not too calm, just enough to get through the day a bit more calmly, and just get along... But please keep trying - you have come so far.”

J.'s courage in facing his environment and facing himself is such an inspiration to me. He is the only Buddhist practitioner in his facility. With no Sangha to help and no pictures to work from, he spent months just trying to figure out how to sit. A couple of years ago I sent him some pictures from Rohatsu, and he hung a picture of Shodo on his wall in order to learn to sit with his legs folded that way. Each time he sits, he checks his posture against Shodo's, and sits facing his picture, which has traveled with him to solitary confinement and back several times.

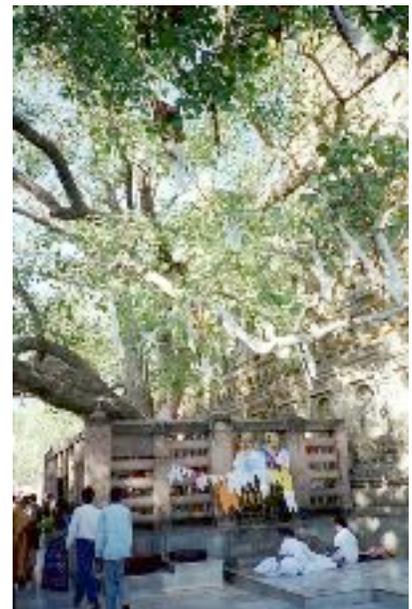
In sharing a bit of J.'s experience, I hope you will feel a connection to him and the other inmates who are nourished by our Sangha in one way or another, and who enrich us all by the courage with which they face their karmic circumstances.

Sangha News

A whole crop of babies has recently joined (or almost joined) our wider sangha. The first to arrive was Kylie (7lb 4oz, 19 3/4 inches), daughter of Yuhuan and Ryan (Hosen) Grant. Kylie and her parents live in Palo Alto, so we haven't met her yet, but look forward to the day her dad brings her to Seattle on one of his visits. Next, Michael (Daizan) Lyons welcomed Levi, his first grandchild. Levi lives in London with Michael's daughter and son-in-law, so we've just seen pictures. According to Daizan, he recently received an email from his grandson who already has his own email account! Aside from email, they frequently communicate via Skype. Finally, our Shika, Mary (Choko) Cabaniss-Ballard is set to deliver twins at the end of this month. Fortunately for us Seattle folks, these new sangha babies will live just over the bridge in Bellevue, so we're sure to make their acquaintance soon. Congratulations and deep bows to all the new parents and grandparents!

We have a new Sutra book. It is much closer to the Dai Bosatsu style of service. You can download it as a pdf file from the WWW by going to the “Literature” page of www.choboji.org. It is for sale at the zendo for \$15.

For those you who know Tobin (Fudo) Youngs, he is traveling in India right now and reports by email that he was able to sit zazen under the Bodhi Tree at Bodhi Gaya. Fudo's blog can be found at www.tobindia.blogspot.com.



Hekiganroku: Case 80

Joshu's "A Newborn Baby"

(7th day, Rohatsu Sesshin, 2009)

Transcription help from Seishun

Main Subject: A monk asked Joshu, "Does a newborn baby possess the six senses or not?" Joshu said, "It is like throwing a ball into the rapids." The monk later asked Tosu, "What is the meaning of 'throwing a ball into the rapids'?" Tosu said, "Nen after nen, without ceasing."

Setcho's Verse:

The question: the six senses.

Purposeless.

Well acquainted with it, the masters.

A ball is thrown into the rapids;
Do you know where it is carried?

Today is a typical Pacific Northwest winter day. The clouds are down low and the distant lands are obscured. If the clouds come down just a little more, the isthmus just north of us that protrudes into the Sound starts to fog up. There's a picture on our website of us walking on the beach during Rohatsu 2002, that shows this well. It is one of my favorite photos. I believe Daiki Cadman took it.

I have a deep affinity for fog; somehow it moves me. On the Seventh day of sesshin, the fatigue from our effort, may have many feeling foggy

(laughter). Be that as it may, the nature of fog holds a certain charm that reveals something vital about the true nature of reality. Fog is a veil, we know there's something behind there, but we can't be sure of what. We know the world and the universe are large, but we also realize they are finite. So what contains this Universe of ours? We know, it had a beginning some 14 billion years ago. Where did it come from? We can't know what is behind the veil. This is absolute "no knowing." We all feel that there is "something" behind the veil, but we have no way to determine what it is. It's a mystery, and yet not a mystery because

everything seen and unseen is it.

When we examine our own True Nature, which is the very nature of reality itself, there's only so far that we can explore with our primary senses or any method of measuring. Beyond a certain point, measuring becomes impossible, and analysis fails. But this doesn't mean that when analysis becomes useless, we have reached the end of reality. Reality is boundless and is not at all limited by our inability to measure beyond the veil.

We do know that *it* has no form but is not absent from so-called form. We intuit the vast void beyond the veil and we feel the profundity of the aliveness of it all. We *feel* the vitality of This. We feel the silence or the quiet power that emanates from beyond the veil and manifests as everything seen and unseen. We make up names for it, but that's all we are doing is - making up names, convenient conceptualizations for what we can't know.



We can *feel* the incomparable profundity or presence that's lurking just behind the veil. It cannot be grasped, because it is well beyond the limited range of our senses and analysis. *This* is uncontainable and inconceivable, and yet, it is dimly perceived by all of our senses as there is nothing seen or unseen that is not it. The mind especially senses that there is *something* more to reality than meets our eyes, but no matter how we try we cannot say more. Saying anything about it creates a limit where there is none. Somehow, that which has no discreet form, let alone a name, presents as the continuum of all

myriad manifestations – the seagull, moon, star, rain, wind, tide, surf and you and me.

Through our Zen training we become skillful at being more aware of samadhi (the seamless harmony between so called "self" and "other"). In active samadhi, we say there is "no thinking." Now this doesn't mean that we have no thoughts or sensations. It means that we've stopped, or at least significantly lessened, the chatter of our own inner judgment and analysis, such that we're no longer actively discriminating between this and that, self and other. With this grounding and relative quiet, the slew of monkeys of various ages, characters and archetypes lessen their chatter and perhaps even take a nap. In active samadhi, these monkeys may pipe up from time to time, but they quickly quiet down again. In samadhi we hear the constant surf lapping on the beach in a whole new way. The cry of the seagull, the sound of the rain or the feel of the breeze reveals the *presence* behind the veil.

There's a flavor of Samadhi that is called "Coming from within the Real," which is Zen babble (laughter) for sitting like a rock [absolute] in the midst of nature [relative]. We have progressed far enough in this Rohatsu to sit in this way. Sit now as a rock in the midst of Nature. A rock doesn't do very much thinking, does it? It just sits there. Yet, it is totally open and exposed to the elements and receives the wind and the rain without any complaint. The rock thinks nothing of seagull droppings, and has no

complaints whatsoever. Imagine sitting like this, open, exposed and accepting of whatever nature has to offer. The zendo (meditation hall) is cold in winter and hot in summer, and for us, if we sit as a rock, there is no problem. For Rohatsu Sesshin (Winter Retreat) we come here to Camp Indianola to be with this natural symphony of sights and sounds, uncomplicated or controlled by city life, which helps our complicated brains to "chill out."

Many of you have heard me say in the

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Dokusan room, "Go take a walk in nature by yourself. Walk in the woods or on the beach, but go by yourself." With unceasing training we have the potential to be all alone here in the zendo. If you sit like a rock, everyone else disappears and even the frame and walls of the zendo become translucent and fall away. Try it.

Because the rock has no discriminating mind it just receives what is. The rock has no idea or need for an idea of what's behind the veil. This being so, the rock is, of course, seamless with all of nature, seen and unseen. There's no boundary between the rock and the earth, the earth and the universe, the universe and the Tao of no name. For the rock there is no veil or gate at all, no boundary or fence whatsoever. Sit as a rock does and whatever vocalization of "Mu" you attempt will be MUuuu through and through with no hesitation or effort. Of course even with interference from discriminating mind, Mu can be nothing but Mu, but then your experience is limited and convoluted. If we listen carefully when discriminating mind is not overly active, one's true nature is so obvious.

When the monkeys, various interior characters and sub-personalities, are quiet, when the wonderfully brilliant capacity of discriminating mind is quiet – not gone – but quiet, then MU just passes through. And at such times we still have no idea what *This* is, but there is a seamless feeling, and no sense of any barrier. There is an awareness of seamlessly flowing with everything seen and everything unseen.

There are many reasons why it seems so difficult for us. Of course, it's not difficult for the rocks, trees, birds or the slugs. They have it easy! Carolyn pointed out a slug that had crawled half way up our door to the cabin. It was just crawling along with no sense of time or distance. When I came out the next time, it had gotten itself off the door and onto the wall, just going its way! No thinking. No need for Buddhism. The slug has no need to learn how to meditate. As I said, there are many reasons it is difficult for us to settle down. One is that we're frightened of what might be revealed - we fear the vastness of it all, or fear that reality is too mysterious. From our narrow discriminating mind we ask, "Where will I be if I allow a direct awareness of the vastness?" We think this

realization will be the death of us, so we shut it out.

Another reason why we shut *This* out is that we think we're just too busy. We are so busy! There's so much to think about! First of all, there are the regrets, complaints and innumerable burdens of yesterday, the myriad problems of today, and so many goals for tomorrow. So much to think about! Here we are at sesshin with nothing to do and nowhere to go, thinking of all the things we need to do and places we need to be. I'm sure we are all very impatient from time to time, and we can't wait until the bell rings. On occasion, we get trapped in our identity of being busy. In fact, we get so trapped that, if we're not busy, we don't know who we are (laughter).



Another thought we hide behind is that somehow we are the one separate identity in the universe. We think, "Well I can believe that nature and everyone else is part of Reality, but I'm different, I am separate!" (laughter). We allow that everything and nearly everyone else is "One" but believe that because we feel broken, inferior, unworthy or just different that we are not part of the oneness. We may gratefully acknowledge that everyone else is seamlessly connected, but decide that we are not, and at best only have a seat on the sidelines. We may think that only the Buddhas, Bodhisattvas and sages can do it. We may claim that either we don't know how to do it, we're not good enough

to do it, and probably never will be, so what's the use. Through these defensive thoughts and actions we keep ourselves in the cocoon, or shell of our own making.

There are lots of reasons why we keep ourselves from feeling Mu. Surely nearly all of them stem from our desire for "self" preservation; we tenaciously tend to protect ourselves and attach to our sense of separated individuality. It is very, very difficult to let go. It goes squarely against our survival instincts. We're all frightened of letting go. We are all afraid of cutting our "life root," as our beloved ancestor, Hakuin Ekaku Zenji has said. We would much rather be busy, smart or even ignorant, than be vast. We claim we don't know how to be vast, but really I think we are just afraid to let go. It's much easier to be smart, ignorant or broken.

However, we're now at that point at Sesshin where we can't be any rawer than we are right now. I think we're all sufficiently fatigued that we can't quite think straight, so why bother! Just stop thinking. Why do you think we've gone through this effort and pain? At this point, perhaps we are so fatigued that we can't even think of what our problems are. Good! We are ready for "no thinking!" Just sit in the zendo as a rock and commune with nature. Remember, enlightenment is as easy as hitting the ground or picking up a speck of dust. There is nothing to attain! Listen to the surf, this is an example of no attainment. We can't grasp what is behind the veil so relax and stop trying. Give yourself a pass. Here, I will write out a note for you (laughter). Just sit, just breathe, just listen.

We're so raw, we're so exposed and it's difficult to think. Good, good! We are in prime condition to *feel* the vastness, to *feel* the presence. We are as ready as we are going to be to feel the presence, the aliveness and, it's such a cliché, the *lovingness* that is *This*. Whatever *This* is, it has no mind, no personality, but It is somehow caring in the same way that gravity is just gravity. It just is. The sun just shines, not for a reason, it just shines. Likewise there is love.

We say, that *This* is "incomparably profound and minutely subtle" but like gravity, you can't see it and it has no form, but you feel it. All the physicists in the world have yet to see gravity or know what it is. They just call it gravity. Yet

it is felt over the whole universe. And “Bodhichitta” (the Buddhist word for agape or universal love), is also this way. It cannot be codified, or quantified but it's everywhere. Why? Don't know.

Bodhichitta has no purpose. It has no meaning or purpose that we can discern and that's not because we're not smart enough. It has no purpose, in the same way that gravity has no purpose and the sun has no purpose in shining. It just *is*. Even though we can't see it or grasp it, we are abundantly aware of what we call gravity. It is no different with what we are calling Bodhichitta. Bodhichitta is not located in a personality or a place; yet, pervades everywhere. It fact, it doesn't pervade at all, because it's already everywhere. We don't know what it is, it has no purpose, and it's as obvious as gravity. Bodhichitta totally dwarfs all of our neurosis and concerns. Of course, when we are caught up in our neurosis and concerns we fail to feel this, but that is truly *our* problem. Sit like a rock, accepting Nature as it arises and you can't help but feel it. It's as clear as the wind, the rain and the sound of the surf, as prominent and omnipresent as gravity.

A monk asked Joshu, “Does a newborn baby possess the six senses or not?” Now, compared to what I just said, isn't this an obtuse question? (laughter) All philosophical questions are just mind games. These sort of questions cannot hold a candle to the sound of the surf! But there is a productive question inside this stupid question (laughter). “What's before the mind that perceives senses? In fact, what's before senses? What is This? Now here is a good question. We are constantly returning to “What is This?”

Does a newborn baby possess the six senses or not – the monk is saying, “I feel like a newborn baby, before even knowing what senses are. Won't you tell me about it?” So there is some genuine questioning here, but I also suspect the monk is full of himself, for having this feeling. He's so proud that he feels like a newborn baby; he wants to flash it around a bit. But he's picked the wrong person to be arrogant with. (laughter)

Joshu, rather than getting into some philosophical discussion, simply and directly answers the question. He said, “It is like throwing a ball into the rapids.” The baby has no thought of where it's go-

ing to go, and no ability to control where it's going. The baby and the ball just bob up and down with circumstances. Every newborn baby is like this, and so is anyone who's opened himself or herself up. When we are open, we feel like a newborn again. We don't know much, and all the questions about meaning, purpose and origin fall away and what remains is complete awe of everything. We and the newborn are bug-eyed! Wow! Breathing! Wow! That's extraordinary! (laughter) Pooping! Wow! (laughter) What was that?? Light! Wow! Did you see that light?? Isn't that amazing? Where'd it go? Face! Faces!! Awe (like baby-laughter). With our heart open, everyone feels once again like a newborn.



I read somewhere recently about a resort in India – maybe Daiki knows where it is – an Osho Resort. And they have a meditation room devoted to acting like a baby. The meditation practice is that you go in and spend a hour acting like a baby, that's it, that's all you get to do. Maybe they are on to something. Osho, the Bagwan, liked Zen a lot; that's why he chose the name “Osho.” Other things I read about this resort sounded pretty damn silly, but there's something right about recovering or getting in touch with our baby nature. Everything surprises a baby, and very often this puts them directly into the wonder of it all. For the baby or the awakened, everything is new and fresh. With awareness comes the understanding that we know nothing, and we don't mind;

we just bob around in the waves, blown about in the wind, having no idea where we might be next.

A baby can do it, a tree and a rock can do it. They all manifest Buddha Nature without calling it “Buddha Nature.” They just do it. And what we're shooting for is the ability to just do it. It is not even necessary to chop off our heads or have a lobotomy to do it, just lots of Zazen until we can't think or see straight.

Our effort and determination at sesshin to go straight on eventually has the effect of turning down loud and noisy analytical consciousness. Through our tough training we get ourselves raw enough to feel deeply again. You know, we were all babies once. We were all in awe once. Everything was fresh and new. And it can be that way again without losing or damaging any of our rational faculties or even losing our sense of self for long. Believe me when I say we are frightened to lose our sense of self. But also believe me, we won't lose it. It will be right there, waiting for you! (laughter) You can pick it up anytime.

In this way, we discover that so-called enlightenment is just recovering one's own infantile perspective and ability to go with the waves. Everyone's seen a baby in one moment crying, and the next moment, “Wow!! This is all so great!” Dogs are also this way. “Throw it again! Throw it again! That was so exciting! Throw it again.” And the excitement is so genuine, we do.

You are all aware that Anna, our temple dog – a long-haired miniature dachshund, blew a disc and was paralyzed in her hind legs. So she had an operation and was confined to bed rest. This meant she had to be in this box that was taped shut, double-sided duct tape, up, down, left, right. You could hardly see into this box, she could just stick her nose out. I thought for sure she couldn't possibly get out. Well, I left her in this box, and I went to work for a couple of hours. When I returned, I discovered she'd gotten out. Not only had she eaten her way through the tape, but she dragged herself out of the box, down the hall, around the corner through the laundry room, out her little doggie door, flopped onto the cement below, found a bone in the backyard, some-

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how brought it all the way back on two legs! I found her next to the box, eating her bone! She did look a little exhausted (laughter) but she didn't care, she had things to do. You could just not keep her spirit down!

It is this kind of spirit and vitality that we're trying to recover. In fact we don't really need to recover or find it. This vitality hasn't really gone anywhere; however, due to our own overprotective defenses, we have little access to it. In many ways, enlightenment is not becoming more sophisticated; it's becoming more primitive. Of course, that's a two-edged sword. There are lots of things about our baby nature that we find problematic. People will come to me and say, "Oh, I feel like such a baby!" I want to say, "Good beginning!"

In the process of our training, we gain access not only to our baby nature, but also to a sage beyond our years. As we regain our capacity to be an infant there's an expansion that goes in what we would conventionally call the opposite direction. As we learn how to work with and accept our primitive nature, we find that simultaneously "mind" expands way, way, beyond what might be justified by our intelligence, education or history. Because we are *truly* seamless with what's behind the veil and the Bodhicitta that pervades everywhere, each one of us learns that we have access – *you* have access! – right now, to the insights that have inspired all the sages of all traditions on all planets.

We are seamless with all of Nature seen and unseen. Seamless! And when we are ready to drop our inner protective barriers, we find that access just flows! This is why Hakuin Zenji says we're primarily all Buddhas.

However, there is no such thing as a "Buddha" in isolation. Shakyamuni was a real person who opened up to the whole spectrum. We cannot have Buddha in isolation any more than you could isolate a wave from the ocean. Probably for most of our lives we settle for a small slice of the spectrum of possibilities. Perhaps we go for the color green, somewhere in the middle of the spectrum – and we all end up being like Kermit the Frog (laughter), limited to a very narrow range of expression. But there is nothing to stop us from

opening to a wider spectrum, except our fear of discovering our true nature. Of course we are already seamless with the spectrum in both directions, but fear keeps our consciousness to a very narrow band. When we do face our fears and open to a wider range we discover that we become more primitive and more sophisticated at once! As we free ourselves from fear, we discover that we are regaining access to our infantile wonder and energy, and to a heart/mind that is truly boundless. We begin to become a "no knowing" sage and an infant again. I think it is this combination that manifests as the "holy fool." And this holy fool [like *Hotei*] is happy to be like a ball thrown into the rapids. We bob up and down with circumstances as they arise, and nothing much bothers us. Unlike the baby, we have the capacity to say "It's like a ball thrown into the rapids." How gorgeous is that?

The monk was hoping to dialogue or trap Joshu and didn't get anywhere. So he went to Tosu and said, "You know, Joshu said this very cryptic thing, 'it's like a ball into the rapids'" (I don't think it's cryptic at all) and Tosu immediately said, "Nen after nen, without ceasing." When we chant the Kanzeon, there's a lot of "nen, nen, nen" in there, Nen without ceasing.

"Nen" is translated as in Torei Zenji's "Bodhisattva's Vow" as "In a flash of our thought." Nen is without analysis or judgment or discrimination. It's pure cognition. Our brain is somehow a vessel for Nen. From the Buddhist perspective the brain receives Nen, in much the same way that it receives stimuli about sight, sound, touch, taste and smell. From a Buddhist perspective, thought is a sensation, a pure primal flash of our thought. Nen is the stuff of true insight. It's from this Nen that each of us have the capacity to speak as a sage, totally beyond our experience, history and training.

Setcho's Verse: "The question about the six senses and what's before it. All purposeless." Unknowable, no meaning, no formula, no purpose, just shining! The star never says, "Why am I shining? Let me think about it? Maybe I won't shine today. What's this shining about anyway?" It just shines. Gravity is not asking why; and Bodhicitta has no purpose or meaning. That is so hard for us to get a handle on. We want to know!

Somebody said to me in Dokusan that, as a kid, they realized that the known Universe is like the inside an egg. He then wondered, "So what's outside of this egg?" When he thought about this, it was kind of scary. So he decided that outside the egg was marmalade and that no one needed to be afraid of marmalade. (laughter) And I thought, "That's great!" What a wonderful rationalization to get us by until as an adult we can learn to be tolerant of *not* knowing! Until then, let it be marmalade. And when we can sit and look at the veil and not know what it's behind it but feel the love, we no longer need rationalizations of marmalade, God, or even Buddha Nature. Then without fear or worry we are free to be tossed around like a ball in the rapids.

Genki Roshi ended up retiring in Montana and was interviewed by The Missoulan, a newspaper, and asked, "How did a Zen Master from Japan end up in the Bitterroot Valley of Montana?" And he said, without missing a beat, "The wind blew me." This goes right to Setcho's verse. This purposeless, no knowing, beyond the beyond is well known to the masters. It *is* like a ball thrown into the rapids. We don't know where it is carried, let alone where it came from, but slowly we become deeply immersed in giving ourselves over to *This*.

With gassho,

Genjo

Rohatsu Sesshin 2008 Closing Incense Poem

*Wind, Rain and Surf
Loudly shout- March on!*

*The full moon appears from behind
the parting clouds.*

*Seagulls skim the waters of Puget
Sound leaving no trace.*

*Who now feels what's
behind the fog?*

Bones in the Snow

by Sally ZenKa

"To be shaken out of the ruts of ordinary perception, to be shown for a few timeless hours the outer and inner world not as they appear to an animal obsessed with words and notions, but as they are apprehended, directly and unconditionally, by Mind at Large - this is an experience of inestimable value to everyone."

- Aldous Huxley

In the recent storm, I found respite while snowbound on my home hill for nearly two weeks, savoring wonderful books. Among them, Writing Down the Bones: Freeing the Writer Within is on our "Zen and the Arts" book list (<http://astore.amazon.com/daibaizanchoboz>). Author Natalie Goldberg is a 30-something-year student of Zen, particularly of Katagiri Roshi's, and it shows to the very bones of the writing practice she developed and now teaches worldwide. The week before the storm, I'd also bought Drawing on the Right Side of the Brain by Betty Edwards, having promised myself for years to do her program of instruction.

Being snowed in at my place, often without power, means no phone, no computer, and sweet potatoes baking in foil atop my wood stove. It seemed like the perfect opportunity to dive into both these books, so curiously alike. One pointing me toward the writer's line, vivid, primal; and the other evoking the artist's line, vital and fresh. Both authors caution that what stands squarely in the way of a true line, written or drawn, is trouble with the inner editor.

The writing rules are simple: Buy a cheap, lined notebook and a fast pen. We think faster than we write. *"Keep your hand moving. Don't cross out. Don't worry about spelling, punctuation, grammar. Lose control. Don't think. Don't get logical. Go for the jugular.* Following these rules is essential, because "the aim is to burn through to first thoughts, to the place where energy is unobstructed by social politeness or the internal censor, to the place where you are writing what your mind actually sees and feels, not what it thinks it should see or feel."

In my life-long love of drawing, my own

false line plagued me. Edwards says, the problem is not talent, but the ability to see. Could it be that I've simply been looking with the wrong eye?

Evidently, the left side of the brain, our dominant inner voice, consistently tells lies as it purports to see. "Don't bother to look," says the seductive spin doctor of perception. "Just listen to me and draw what I tell you." After all, if I really look, I might see what IS.

To liberate sight from the analytical left brain, give Lefty an assignment it will refuse. (Sounds just like Dokusan!) The left brain doesn't draw upside down, no complexity either, and no drawing without looking as we sketch. These assignments



silence the censor and transport us into the world of right brain: spacious, wordless, restfully free of judgment, the world of truthful seeing.

So, yet again, I sketch my cat. He is poised in the window sill, quick-eyed, feasting on the sight of foraging birds. I look only at him, never at the page—such delicious concentration in right-brain silence. Time dissolves; I follow. When I look at last, I discover, a wildly inaccurate, yet delightfully whimsical black cat sitting askew on my snow-white paper. Lines free, fresh and fleshed out with light. Between the rough edges of the drawing sheet and my hopeful finger tips, tiny electric arcs go Zap!

With what eye am I seeing when I truly

see what IS? Vivid and alive writing is in the details, Natalie says. "We are important, and our lives are important, magnificent really... at once ordinary and mythical... We were here; we are human beings; this is how we lived. Let it be known, the earth passed before us." These are the details of our lives and they are worthy to be recorded. Even holy.

In the distance, the strike of a neighbor's steel rings. Mallet and maul collide, and the rending of a heavy round of fire wood crackles the chill air. Dragging a cartload of split Doug Fir and Cedar to stoke my stove, I am suddenly knocked breathless by the heady scent of pitch on my cold fingers. Enter what is from there. See it, smell it, hear it, feel it. Render it into one, true, shining line on a snowy page.

"What is Truth?" I ask myself. The inner voice replies, "Sal, Truth is what IS." Natalie says, "I write because to form a word with your lips and tongue, or think a thing and then dare to write it down is the most powerful thing I know." But why do I, Sally, write?

An old memory haunts, of me, sitting in the public waiting room of Children's Hospital across from two sisters. Together they probably weighed 600 pounds, with biceps the size of quart Budweiser bottles and cast-steel faces. Between us stood a thin, four or five-year old girl, with bare toes turned tightly in. She wore a faded, pink sweater with tiny, plastic rose-bud buttons and nothing below the waist but a transparent urine bag with snaking tubes taped to her pelvis. Her mother struck her now and then with a rolled up magazine, the blow like a gunshot in the deadened room. "Pee! The doctor needs you to pee. We can't go home till you pee." BANG!

No one spoke. Not me. Not the receptionist at the counter just behind us. No one in the room made a sound, except for the sporadic crackle of a magazine page turning. My mouth worked, but nothing came.

Over the years, on hearing this story, friends suggested what I could have said. Genjo Osho told us, just shout "Stop!" All so obvious! But on that day — nothing. Even the girl stood silent. On the imaginary drawing of my family of origin,

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someone erased the lips of all the children.

About writing practice, Natalie says it teaches sanity. "We are trying to become sane along with our poems and stories. We must continue to open and trust in our own voice and in the process."

It is said that there is a child within each of us trying to get something back: Our spontaneity, our courage, our legs. Beneath the shroud of don't look, don't speak, the eye is not allowed to see, nor the voice to name, the very Presence most alive and vital to this moment. I am trying to become sane, and take my voice back, to make restitution to the child, and to become potent and alive for the children to come. This is why I write, I say, urging my jetstream pen across the blue-lined page.

On the Mahayana path, the Truthful Eye and Voice witness and boldly speak for children struck down, for sisters heavy with unnamed longing, for cat, bird, for fragrant cedars felled in the snow, for silence. And for the deep paralysis of those waiting in the interminable, drab-green rooms of their lives. Waiting... hoping... for something magnificent!

"We must continue to open in the face of tremendous opposition. No one is encouraging us to open, and still we must peel away the layers of the heart."

-Ghogyam Trungpa, Rinpoche

Spring Sesshin March 21st - 27th

Please send a deposit by March 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, March 21st, so plan to be there at least 20 min. early. Sesshin will end around 11 am, Friday morning.

Spring Intensive

Chobo-ji's Spring's Intensive will start March 15th, with mini-sesshin on that day, and conclude on June 26th at the close of Summer Sesshin. To join you must be a member in good standing. Good standing means you have:

A) made three consecutive monthly dues contributions and

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 mini-sesshins and week-long sesshins during the training intensive.
- 3) Join the Dharma dialogs held at 7:30 pm most 1st and 3rd Sundays.
- 4) Make an attempt to go to every Dharma Interview 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.
- 7) If you are making a habit of doing intensives, please strongly consider attending additional sesshin days here or elsewhere, ideally joining me once a year for sesshin at DBZ.

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

Jukai Ceremony

On the morning of the eighth day of Rohatsu, January 12th, 2009, Steve Garber formally accepted the Buddhist precepts. He is a longtime Aikido student of Chiba Sensei and has practiced zazen with Chobo-Ji for over ten years.

Steve wrote in his Jukai application letter:

After years and years of swearing that I was done with long meditations, the rigors of spiritual discipline, the trappings of what is clearly a religion, and the mores of Buddhist doctrine, I came to realize that the pursuit of what I now can identify as the flowering consciousness of human beings, although possible to do individually, is much easier to pursue in a group.

It was not until last year actually, a year after I decided I would take the precepts that I was able to admit to myself that I was indeed an integral member of the community and this allowed me to open to the very warm and open reception I was offered by other people at the spring sit...

The person I have now recognized myself to be sees that I am a part of the community, and that that community is not confined to Seattle, but to the world at large, that the commitment has already been made, with or without the precepts, to follow the what I believe to be the most fundamental of human traits, love and compassion. Even as I write this I can feel I have a long way to go, and so, here we begin - again.

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

Steve then received a Rakusu (symbolic pieces of the historical Buddha's robe worn around the neck) and a Dharma Name. A Dharma Name is selected by the abbot to be an inspiration for realizing one's full potential. Steve's new Dharma Name is ShinKai, which means Mind Ocean.

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.

New Posts Beginning March 1st

Charlie (Taishin) Blackman:
Shika (Host - Manager)

Tom (Shodo) DeGroot: **Dai-Tenzo**
(Chief cook for Sesshins)

Michael (MuKan) Blome: **Tenzo**
Assistant

Edward (Daiki) Cadman: **Jikijitsu**
(Timekeeper)

Bob (Daigan) Timmer: **Jikijitsu**
Assistant

Rev. Zenmu Nightingale: **Densu**
(Chant Leader)

Peter (Shinke) Ilgenfritz: **Densu**
Assistant

Sally (Zenka) Metcalf: **Jisha**
(Serves tea and takes care of zendo)

Virginia (Myoshin) Dunthorne:
Jisha Assistant

Dee (Seishun) Endelman: **Inji**
(Abbot Assistant)

Carolyn (Josen) Stevens: **Fusu**
(Treasurer and financial manager)

Rev. Genko Blackman & Edward
(Daiki) Cadman: **Introductory
Zazen**

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 20 years of tirelessly giving himself to the transmission of Buddha Dharma to the West, in 1997 he retired as our teacher, got married and moved to Montana. In retirement he does the activities he loves best: gardening, pottery, calligraphy, writing and cooking. Many visit him in the hope of learning something about a Zen life.

Genjo Osho began his Zen training in 1975, was ordained in 1980, and became our Abbot in 1999. In 1981-82 he trained at Ryutaku-Ji in Japan. Genjo Osho is assisted by Genko Kathy Blackman Ni Osho. In addition to his Zen duties, Genjo Osho is a psychotherapist in private practice and a certificated spiritual director. Our temple is in the Rinzaï Zen School. Since Genki Roshi retired, Genjo Osho-san has continued his training with Eido T. Shimano Roshi, Abbot of Dai Bosatsu Kongo-Ji monastery in New York. On May 21, 2008, Eido Roshi confirmed Genjo Osho as one of his Dharma Heirs.

Schedule

Introduction to Zazen

Tuesdays, 7:30-8:30 pm

Zazen

Monday - Friday, 5:30 am, 1 hr.

Saturdays, 6:30 - 8:00 am.

Sundays, 6:30 pm, 1hr.

Monday & Wednesday, 7:30 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: 3/15, 4/12, 5/17, 6/14, 7/12, 8/9

Spring Sesshin: 3/21/09 - 3/27/09

Summer Sesshin: 6/20/09 - 6/26/09

Autumn Sesshin: 9/26/09- 10/2/09

Rohatsu Sesshin: 1/2/10 - 1/10/10

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 \$350. Members may subtract their monthly dues from the week-long sesshin cost. For more information see:

www.choboji.org