



# Plum Mountain News

**Dear members and friends,**

The cherry tree in the back yard of Chobo-Ji is blossoming wildly, and it is only the first week of February. This winter feels much milder and wetter than last year. I fondly remember planting the plum and cherry trees in 1999; they are so much bigger today. It will be difficult to leave them behind when we eventually move to our new location on Beacon Hill. I am happy to announce that the real estate transaction for the new property closed on December 6<sup>th</sup> of 2009, while Daikan (John Green) and I were in Rohatsu (eight-day winter zazen intensive) at Dai Bosatsu Zendo (DBZ) Kongo-Ji in the Catskill Mountains of New York. Many people were, of course, indispensable ingredients during the closing process, most were the usual suspects, but one unexpected angel came forth at the last moment. At the very end of the transaction, the bank wanted one more co-signer to complete the loan on time. In the press of the moment, Josen's (Carolyn Stevens) mother, Florence Stevens, offered to sign as a guarantor. We are therefore very grateful to her, and her three children, who also had to sign off on the deal, for their unexpected help in the final moments before the close.

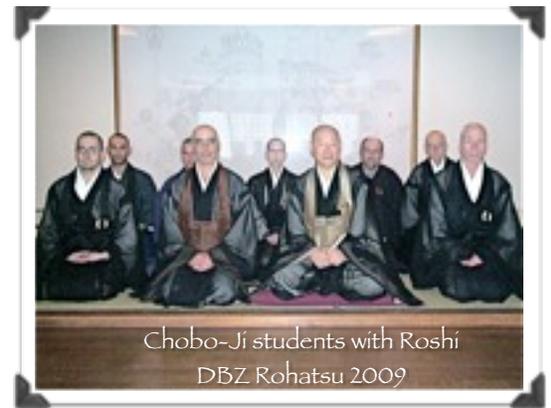
Deep gratitude has been expressed to all the participants; this was truly a group effort, and has remained so since the purchase. Daiki (Edward Cadman) and Daizan (Michael Lyons) have headed up coordinating the management of the

property during the long transition process from apartment building to residential practice center. Shodo (Tom DeGroot), JoAn (Diane Ste. Marie), Ishin (Scott Stolnack), Daizan and other motivated participants are staying on top of the basement



remodel process, working closely with our architect, who is in turn working closely with our structural engineer, general contractor and the DPD (Department of Planning and Development) to bring our vision to reality. We have many months of Change of Use permit process to go through before we can begin our remodel. During this time we will be slowly evolving and refining our vision for the whole space and the practice schedule we plan to offer. The Chobo-Ji board met on January 20<sup>th</sup>, to delineate tasks and set up a way to make decisions as the process evolves. The first work on the building will begin this March with replacement of the badly worn south and west facing windows.

While at DBZ I had the chance to speak individually with all Chobo-Ji Jukai students now training there as unsui (Zen training monks), including Rev. Zenmu Nightingale. She and I had a very moving conversation before sesshin,



Chobo-Ji students with Roshi  
DBZ Rohatsu 2009

which has continued through the exchange of correspondence since then. As you know, last year Zenmu transferred her unsui training to Eido Roshi at DBZ. Through our continued dialogue, she and I have come to a place of much deeper understanding about the need for this transition. Rev. Jodo Grant and Rev. Zuiho Perez appear to be thriving in their new home. They are both well respected for the gifts they bring to their training. Rev. Shinkon Glynn is nearing the completion of his requisite 1000 days of training and will likely stay on a bit to assist as a senior unsui in the DBZ practice.

During the week between Christmas and New Years, Genki Takabayashi Roshi (Chobo-Ji's founding abbot) spent a week in Seattle, visiting old friends and warming and restoring himself. I went to pick him up in Victor, Montana, on December 27<sup>th</sup>. He stayed with Genko Ni Osho and Taishin (Charlie Blackman) at their home, and was well cared for by them, with significant assistance from Shodo, Daiki and other Sangha members. We were hoping he would return for an extended stay in time for Genpo Takabayashi's 50<sup>th</sup> Anniversary Memorial, but it looks like he won't be coming again before March. At such time I hope we can coordinate opportunities for more Sangha members to get to know him. As everyone is aware, we began celebrating Genki Roshi's 77<sup>th</sup> year, last year. Now on February 21<sup>st</sup> Roshi will be completing his 77<sup>th</sup> orbit around the sun. I know he would appreciate hearing directly from anyone who wrote to him last year. In addition, a great way to celebrate Roshi's

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birthday is to come and celebrate Genpo Roshi's 50<sup>th</sup> memorial ceremony, February 22<sup>nd</sup>, 5:30 AM at Chobo-Ji. Genpo



Takabayashi Roshi was Genki Roshi's adoptive father and ordination teacher who greatly inspired Genki Roshi throughout his life. To commemorate this occasion, Genki Roshi has brushed twenty-five Mu calligraphies to be given as gifts to all participants. It is my sincere hope that everyone receiving them makes at least a \$25 *Dana* (generosity) offering to Genki Roshi for his birthday this year. Checks can be sent directly to Roshi, or left in the donation bowl at Chobo-Ji, with "Genki Roshi Dana" in the "Memo" line.

On New Year's morning, we celebrated with Heart Sutra chanting and a brunch potluck. Everyone had a very enjoyable time ringing in the new decade. There was a spectacular scope of edible offerings. The very next day, we began our Rohatsu at Camp Indianola on the western shores of Puget Sound. There were 22 people in attendance, including two unsui from Oregon and four first timers. Our Dai-Tenzo (chief cook) was Mukan (Michael Blome), assisted by Josen; together they supported our practice with culinary excellence. Daigan (Bob Timmer) was our Shika (Manager) and efficiently organized our samu (work meditation) assignments. Daikan punctually organized our time as the Jikijitsu. Shinke (Peter Ilgenfritz) served as Densu (chant leader) and paced us harmoniously. Myoshin (Virginia Dunthorne) and Seishun (Dee Endelman) were our Jisha (tea servers) keeping us sated

with delicious libations. Ishin was again my Inji (attendant) and ably saw to my needs. Daiki served as our camp photographer and sesshin chronicler, you can see his work at, [Recent Chobo-Ji Sangha Pictures](#). Overall, I think everyone would agree it was a remarkably strong and unified sesshin. Included in this issue is the transcription of the Teisho (formal Zen discourse that points to the Dharma) from the seventh day, along with the closing incense poem. Please note that you can hear the Teisho from the fifth day of Rohatsu titled "Keichu Makes Carts." by linking to, or googling, [Chobo-Ji's Podcast](#). I'm delighted to report that over 200 people have downloaded it so far.

During the third week of January, I traveled to the UK to lead a three-day sesshin at the Tatenhill Village Hall in Staffordshire for Birankai International. There were twenty participants organized by our many UK Dharma friends including Chris Mooney Sensei, Iona Mooney, Andy Tonks (Densu), Szevone (Tenzo) and Davinder to name a few. Shonin (Justin Farquhar) was also in attendance, and he tells me that he is starting a sitting group out of his home that will follow Chobo-Ji style.

You will find many reports in this issue. First there is Genko Ni Osho's regular column "Thoughts on Practice" followed by three book reports on the following excellent titles, "Psychotherapy Without the Self", "Zen Letters: Teachings of Yuanwu" (Engo), and Omori Sogen's "An Introduction to Zen Training." The last but not least will be our Fusu's (treasure's) 2009 "Financial Report."

Also in this issue you will find announcements for our upcoming Annual Meeting (March 14<sup>th</sup>), Spring Sesshin (March 20 – 26), Spring Intensive (March 14 – July 2<sup>nd</sup>), and New Posts, detailing assignments for spring and summer. Please note that there are several changes and improvements to our Chobo-Ji's biannual intensive. For example there are an additional two mini-sesshins for the Spring Intensive, April 25<sup>th</sup> and May 30<sup>th</sup>. Anyone willing to commit to attending Spring and Summer Sesshins full-time is eligible to participate. Intensive participants will have access to biweekly dokusan whenever I am in town.

The Program Committee is working on many new offerings including a docent-led tour of Buddhist art at the Seattle Asian Art Museum, and Saturday workshops on Japanese Ikebana (flower arrangement), Japanese calligraphy and Chado (Japanese whisked tea). For example, on April 25<sup>th</sup> at 1 PM, there will be Chado demonstration at the Japanese Tea Garden for Chobo-Ji students. Also, there are tea demonstrations at the teahouse in the downtown Seattle Art Museum every third Thursday at 6:30 PM and Genko Ni Osho gives the narration. She gears her talk towards the audience; therefore, if a group of Chobo-Ji folks come to one together, she will talk more about tea and Zen. The next demonstrations are February 18, March 18, April 15, and May 20. Announcements of these kinds of events will be sent out automatically to our Chobo-Ji email list (please write [choboji.list@gmail.com](mailto:choboji.list@gmail.com) if you wish to be added), all events will also be posted on our new Chobo-Ji Event Calendar found at the bottom of our website [Schedule](#) page. It is my intention to keep the Chobo-Ji Event Calendar current for a minimum of 12 months ahead, so you should always be able to see what's coming up, including when I will be out of town for Zen-related events.

I hope you enjoy all these offerings along with the returning light which announces the approaching spring. It is so gratifying to be associated with this strong practice centered Sangha.

With gassho,  
Genjo

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## Annual Meeting

As is our custom, Chobo-Ji will have its annual meeting of the membership and board on Sunday, March 14, 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 Ni Osho, President; Bob (Daigan) Timmer, Vice President; Scott (Ishin) Stalnack, Secretary; Carolyn (Josen) Stevens, Treasurer; Edward (Daiki) Cadman; Tom (Shodo) deGroot; Dee (Seishun) Endelman; Diane (JoAn) Ste. Marie; Genjo Osho, ex-officio. In addition we will review financial reports and continue our planning for the residential center.

# Thoughts on Practice

by Genko Ní Osho

As Zen students we often say to ourselves “Just sit with it,” or “More zazen,” when we run up against problems or issues in our lives. Certainly this is the cornerstone of our personal and collective practice, absolutely essential to it. A daily practice of sitting helps us to calm and clear our minds, while intense periods of sitting in sesshin can shake us loose from our habitual patterns of thinking and move us toward a deeper understanding of the real nature of things.

At some point in our practice, though, we are likely to get stuck, or lost, or confused, or even frightened, and it seems that no amount of sitting can move us beyond that place. At this point it helps to remind ourselves that sitting is just one step on the Eightfold Path, and that we may need to devote some energy to working with one or more of the other steps.

Two in particular can help us move our practice along. One, Right Thinking, reminds us that we need to be wide open in receiving information through our senses, and not filter it through our opinions. In order to do that, we need to be aware of our habitual patterns of thought. And perhaps most importantly, we need to check our motivation – are we in this practice for our own personal benefit, or for the benefit of all?

The other, Right Effort, requires that we understand the difference between the seeds of unwholesomeness (greed, anger, and delusion), and wholesomeness (generosity, love, and wisdom). We each, individually, have all of these seeds within us, in what is called the store consciousness, precisely because we share this store consciousness collectively. There are four aspects of right effort: to draw out those seeds of wholesomeness that have not yet arisen in us; to nurture those seeds of wholesomeness that have arisen in us; to send back those seeds of unwholesomeness that have arisen in us; and to prevent from arising those seeds of unwholesomeness that have not yet arisen.

Both Right Thinking and Right Effort call us to self-examination. Only through serious self-reflection can we sort through the jumble of our thoughts, feelings, and behaviors to ascertain what it is we need to be working on. Another of the steps on the Eightfold Path can help us with that – Right Mindfulness, or deep awareness of what is really going on, right here, right now.

Another of the many lists we find in the broader Buddhist tradition is the Seven Factors of Enlightenment. When we reach the limit of what we can achieve with one factor, we can approach our practice from another angle. Again, Samadhi, or zazen meditation, is just one of the factors. The others are: Mindfulness; Investigation of Phenomena; Effort or Diligence; Ease (in Rinzaï Zen we call this Buji); Joy; and Equanimity. We can see where the insight reflected in this list reinforces what we can gain from working on the steps of the Eightfold Path.

Through self-reflection and careful attention during zazen, we can clarify for ourselves what particular difficulties may slow down and stall our deepening practice. Through their own investigation, our predecessors on this path identified several major categories of difficulties, which are known as the Five Hindrances. These are Sensual Desire; Anger or Ill Will; Sloth, Torpor, or Sleepiness; Restlessness; and Doubt.

In the Theravadin traditions each of these hindrances is addressed through very specific practices that may be taken up as objects of meditation. But certain common themes run through all of these practices. First, know what it is you are facing. It is important to correctly identify the issue, so that your effort is directed effectively. Secondly, recognize the short-term nature of any satisfaction that comes from giving in to this hindrance. Third, there are some simple things we can do to help ourselves avoid reinforcing negative habits related to each of the hindrances, particularly as we begin working on them. Chief among these are “associating with noble friends,” those who reinforce our best tendencies and provide a model for us, and “conducting suitable conversations,” as in Right Speech. Of course this is guidance for us here and now. But also becoming familiar with the Dharma through studying the old texts, the

sutras, brings us into contact with the noble friends who preceded us, and allows us to take part in their conversations years after they occurred.

The traditional names of the hindrances can be a bit deceptive. For example, the second one, Anger/Ill-Will, is actually broader, including all aversion, or pushing away. So while we might think that boredom during meditation would be addressed in the hindrance called Torpor or Sleepiness, boredom is actually a subtle form of aversion, in which we resist or push away from complete attention to the here and now. It is more properly addressed using practices directed to lessen aversion. Pain or discomfort on the cushion is also addressed through this hindrance.

Likewise, excessive sleepiness can be caused by a lack of readiness to face an issue squarely, as much as it can be caused by poor posture or a lack of sleep. If we determine that this is what is going on, understanding and accepting it allows us to be patient with ourselves, until we are ready to take up that issue. It will not help in this case to treat our sleepiness as a physical problem. And Doubt here refers to indecisive practice, or doubt in how to proceed, rather than what we in Zen know as the Great Doubt.

Regardless of how we work at these stuck places in our practice, in the end it is up to us to observe and correctly identify our own “stuff” that needs working on. It is up to us to find, and use, the tools we need to do the work. It is up to us to keep going at it, in spite of everything that comes our way.

Perhaps we can best summarize all of this with the Four Great Vows:

However innumerable all beings are, we vow to care for them all;

However inexhaustible delusions are, we vow to extinguish them all;

However immeasurable Dharma teachings are, we vow to master them all;

However endless the Buddha’s way is, we vow to follow it.

## An Introduction to Zen Training

Review by Ann (Kugyo) Rice

It is interesting to note that in the final pages there is a pertinent, and pointed, reminder of why I was even reading this book. And perhaps even an understanding of what the deeper message of the book is about.

In the epilogue to [An Introduction to Zen Training](#) Omori Sogen wrote: “What Zen seeks is the wholehearted and whole-spirited mode of life stemming from the “true self”... (p. 218). He goes on to say that “...Zen is to “know one’s True Self” (p. 218-219). On p. 220, he comments: “At this turn of our era, we must go beyond the age of science in order to ask anew what human beings are and to inquire into our True Selves. And by doing, we must try to ground our True Selves and make efforts to restore humanity.” (Italics mine).

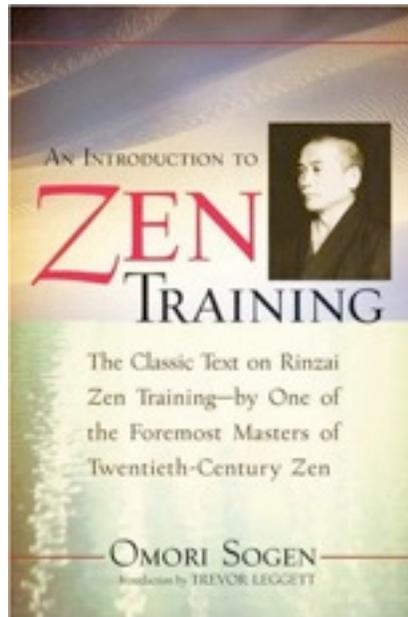
Of the seven chapters of this book, five are devoted to Zazen... why do zazen, the aim of zazen, how to sit in Zen meditation, things to pay attention to during meditation, and physiological effects.

On p. 5 he recounts: “When I reflect upon my own experiences, they are now so vague that I cannot recall what my purpose was when I first began Zen training.” How familiar this sounds to me. Although not very far from my beginning on the training path, any description of “why” I began sitting zazen, is still elusive. I sit because “I am called”?... because it is “Right Action”? ... because \_\_\_\_\_? What would you fill in the blanks with?

Sogen’s description of how to sit certainly is informative and immensely detailed. It could make good reading for a newly sitting individual. Alternately one might get discouraged or too rigid in the details and lose sight of what the sitting is about. A good teacher would be important here.

In his chapter on Things to Pay Attention to During Meditation, the author covers what to do with one’s mind, the importance of

continued training, ingredients necessary for “Great Dharma” (Great Faith, Great Doubt, and Great Will. p. 77). In the section addressing the importance of selecting one’s teacher, he comments: “It is important that the teacher and student be compatible and that the teacher be an authentic master who has received Dharma transmitted by genuine religious ancestors.” (p. 81) How fortunate for all of us to have Genjo as our teacher.



Sogen has a wide knowledge (and obvious strong ability to remember sources) of various teachers and their writings. A reader if so interested could use this book as a link for other additional information about historical figures and literature. The final chapter is on the physiological effects of zazen, and contains many of these reference points.

Sogen begins this chapter with a quote from the Tao-te Ching:

*In the pursuit of learning, one must daily expand one’s sphere of activity, but in the pursuit of the Tao must daily reduce it: reduce it and reduce it again until one attains a state of “non-activity.” One attains a state of “non-activity,” and yet there is nothing which is not accomplished.*

In some ways this chapter was the most difficult, and (surprise! surprise!) the most meaningful. It reeks of koan work and so there were copious “I don’t understand

this!... and of periods of time spent reflecting, and sometimes avoiding, because it was so-oo-oo confusing. Well worth sticking with it however.

The final 2 chapters (Zazen Wasan... Song of Zazen and The Ten Oxherding Pictures) cover two familiar Zen writings.

The Zazen Wasan chapter is an in-depth exploration, reflection, and interpretation of this lovely prayer, and offers the reader many more periods of reflection, again utilizing many sources.

In the final chapter, Sogen says: “The Ten Oxherding Pictures is a guide for Zen Buddhism students. Here, the concept of kensho is classified into ten stages which are illustrated by ten corresponding pictures of an oxherd who sets off to find his lost ox (True Self).” I remember seeing these pictures years ago in a Catholic retreat center, and determined at that time the “ox” represented our ego and the taming of it, and so reading these versions caused just a bit of tumult... but doesn’t Zen cause us all upside-down thinking!

To connect my beginning words referencing the epilogue, [An Introduction to Zen Training](#) was exactly that... an introduction and exposure to Rinzai Zen training. It provided much helpful information. But additionally it was a good reminder and help to continue the path of finding the True Self and of helping others by my efforts. It is a Wake Up! book that informs, challenges, encourages a Zen student.

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Spring Sesshin  
March 20th ~ 26th

Please send a deposit by March 7th, earlier if you want to guarantee a reserved spot. Make your deposit check to Chobo-Ji. The cost of sesshin is \$210 (less dues). There will be optional zazen, Friday, 5/19, 7:30 - 8:30 PM. Sesshin formally begins promptly at 5 AM the morning of Saturday, March 20th, so plan to be there at least 20 min. early. Sesshin will end around 11 AM, Friday morning.

## Zen Letters

### Teachings of Yuanwu

Review by Michael (MuKan) Blome

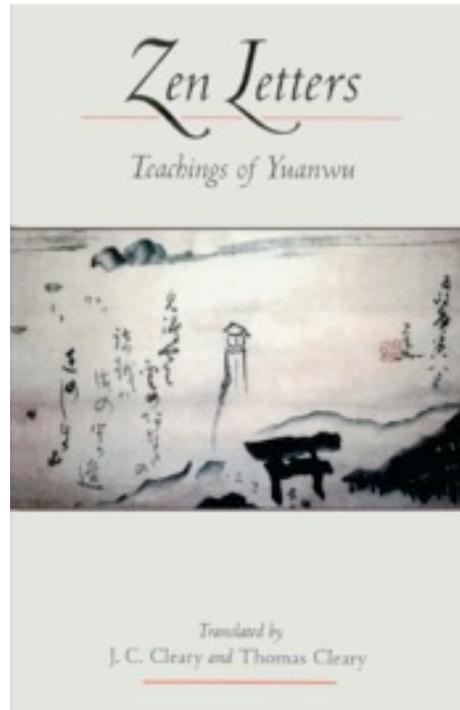
Yuanwu (Engo) was a Zen teacher in the Linji (Rinzai) lineage who lived from 1063-1135 C.E, about 250 years after Rinzai himself. He is best known as the author of the Blue Cliff Record (BCR). As Genjo Osho has just recently completed a series of teisho on these koans, if you have attended sesshin or mini-sesshin in the past couple of years you are already familiar with Yuanwu's writing style in the form of "Engo's Introduction" to each case. He was one of the great literary stylists of Zen. I always think of his introductions in the BCR as snowflakes: dazzling in their beauty, sharply etched and pointed, and yet melting into water at the slightest attempt to grasp onto their meaning.

In [Zen Letters, Teachings of Yuanwu](#) (Cleary, J.C. and Cleary, Thomas (trans.), Boulder: Shambhala Press, 2001), we find Yuanwu adopting a more down-to-earth style as he gives advice and encouragement in correspondence to students of all varieties: beginners as well as seasoned practitioners, generals, businesspeople, householders, novice monks and even other Zen teachers.

The common thread that runs throughout these letters is Yuanwu's overriding concern that people experience for themselves the "Great Cause," which

*before the time when nothing existed has been ever still and unmoved, determining the basis of all conscious beings. It is beyond holy and ordinary and transcends all knowledge and views. It has never fluctuated or wavered: it is there, pure and naked and full of life. All beings, both animate and inanimate, have it complete within them.*

In each letter Yuanwu makes this point in a slightly different way, adapting his message to the unique individual with whom he was corresponding. When writing to a beginner, he speaks of how to find a good place to sit, the proper attitude and posture. When addressing those who have been practicing long enough to have experienced some of



the difficulties of the Way, he is full of encouragement, and holds up the "ancient worthies" as examples of people who endured all kinds of trials before finally accomplishing the Way. And sometimes he adopts a scolding tone: "Don't be lazy!" But no matter who he is writing to, he unfailingly displays total confidence in the person's ability, through wholehearted practice over a long-enough time, to realize the unbelievable happiness that is always there.

*Are people these days lacking anything to keep them from proceeding along the same path? Just don't give rise to any feelings of wanting of needing anything, or engender any clingings or attachments. Then according to your power as you encounter situations, you will not fail to penetrate through.*

In every letter, Yuanwu is quite emphatic that that the only way to realize this "Great Cause" is to moment-by-moment see through whatever idea, fantasy, judgment, etc is clouding our basic experience just as it is. This kind of practice is also called cultivating concentration or Samadhi. Yuanwu says that when we are practicing good Samadhi, the thoughts that arise in the mind are like snowflakes falling on a hot stove. We are not changing them or trying to make them not appear; we just let them fall onto the hot stove of our innate awareness. In our own sitting practice, is our "stove" hot enough to melt every snowflake for the entire sit? Are we melting only every third or fourth snowflake? Are we melting only some kinds of snowflakes but not others? Of course, during some sits I feel like a red-hot stove, and others I'm a pile of snow, not even a well-rounded snowman. However, with strong effort we do, over time, develop better and more thorough-going concentration skills, and fewer and fewer snowflakes fall ignored. This is really our main job on the pillow. The rest more or less takes care of itself--and it if doesn't, we have the teacher to help keep us pointed in the right direction.

When we understand that practice is a moment-by-moment activity and in fact can only be practiced for one moment at a time, then exhortations such as these seem almost doable:

*put aside [for one moment] the crazy and false mind that has been concocting your knowledge and understanding, and [for one moment] make it so that nothing whatsoever is weighing on your mind...*

*just [for one moment] detach from thoughts and cut off sentiments and transcend the ordinary conventions. Use your own inherent power and take up its great capacity and great wisdom right where you are just for this one moment.*

To cultivate samadhi is to repeat this simple activity moment after moment

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throughout the day wherever we are. And of course this applies to every situation, not just our time on the pillow. As Yuanwu says, “at a bustling crossroads in the marketplace, amid the endless waves of life, this is exactly the right place to exert effort.” Indeed, when you read passages like these, you realize how little has really changed in 1000 years:

*When Bodhisattvas who live a householder's life cultivate the practices of home-leavers, it is like a lotus blooming in fire. It will always be hard to tame the will for fame and rank and power and position, not to mention all the myriad starting points of vexation and turmoil associated with the burning house of worldly existence. The only way is for you yourself to realize your fundamental, real, wondrous wholeness and reach the stage of great calm and stability and rest.*

My wish for this coming new year is that we all work, with ever-increasing diligence, on making a nice hot stove, and that together we “reach the stage of great calm and stability and rest.” As if we weren’t already here.

## Psychotherapy without a Self

Review by Bob (Daigan) Timmer

This book, published in 2007, continues the discussion that began with Mark Epstein’s book [Thoughts without a Thinker](#). Both books address the relationship of Western psychotherapy and Buddhist meditation. While [Thoughts](#) details the Buddhist teachings and meditation practice and then relates them to psychoanalysis, [Psychotherapy](#) approaches the dialogue by way of papers the Dr. Epstein has written over the past few decades.



The papers in [Psychotherapy without a Self](#) range from the mid 1980s up to just a few years ago (2006). They are in three chronologically arranged groups entitled Buddha, Freud, and Winnicott. The earliest papers, in the ‘Buddha’ section, were originally published in the [Journal of Transpersonal Psychology](#) in the 1980s and define classic Buddhist terms such as egolessness, emptiness and Four Noble Truths in modern psychodynamic language. The second section, ‘Freud’, contains papers which are addressed to both therapists and a wider audience and use the

Buddhist ideas to “support emerging trends in analytic theory.” These papers were written during the 1990s. The last group of papers, ‘Winnicott’ were named after a British analyst, D. W. Winnicott. (Dr. Winnicott once commented “We are poor indeed if we are only sane.”) The papers in this group show the confluence of Buddhist ideas and psychotherapeutic theory in religion, music and contemporary art.

While Dr. Epstein’s Buddhist practice is primarily Theravada Buddhism (he learned to meditate in Thailand from the teacher, Achaan Chah), there are many references in these papers to Mahayana Buddhism. He even mentions an encounter between Joshu Sasaki Roshi and Joseph Goldstein, Dr. Epstein’s American teacher. He also talks about the Hindu tradition in the last paper in this book. This final paper is entitled “The Structure of No Structure” (echoes of Hakuin’s Song of Zazen!) and highlights Winnicott’s idea of unintegration – relaxing the self’s boundaries – which can eventually open into the freedom Buddha taught in The Third Noble Truth (that there is a cessation of suffering.)

According to Dr. Epstein, this unintegration – the relaxing of self – allows us to become aware of more and more pieces of our selves. And, in the end this relaxed self allows access to a ‘still, silent center’ which, we find, will sing.



Perfectly Clear  
Soko Gesshu, 1618-1696

## The Book of Rinzai

Anroku – Record of Pilgrimages,  
Chapters 1 & 9

7<sup>th</sup> Day, Rohatsu Sesshin

The Master began his training under the guidance of Obaku. His attitude was sincere and direct. The head monk said, with a sigh, “Even though he is a relatively new monk, he is quite different from the others.” The head monk asked him, “How long have you been here, venerable Brother?” Rinzai answered, “Three years.” The head monk asked, “Have you questioned the teacher?” Rinzai said, “No, I don’t know what to ask.” The head monk said, “I urge you to go see the head Osho and ask him, ‘What is the quintessence of the Buddha-Dharma?’” Rinzai went to him and asked. Before he had finished speaking, Obaku hit him. Rinzai withdrew. The head monk asked him, “How did it go?” Rinzai said, “Before I could finish speaking, the Osho hit me. I don’t understand.” The head monk said, “Just go and ask him again.” Rinzai went and asked again. Obaku hit him again. Thus, three times he asked and was hit three times. Rinzai returned to the head monk and said, “I was lucky to receive your compassionate guidance. You forced me to ask the question three times and three times I was hit. I deplore deeply that my accumulated karmic impediments are preventing me from getting the profound meaning of Osho’s intention. I have decided to leave.” The head monk said, “Before leaving, make sure to bid the Osho farewell.” The Master bowed and withdrew. The head monk went ahead to the Osho and said, “That young monk who has been questioning you is a vessel of Dharma. When he comes to take his leave, kindly give him some advice. I am positive that in the future, with much training, he will become like a great tree providing cool shade for the people of the world.” The Master went to take his leave. Obaku said, “You must not go to any place but Daigu’s, by the river of Koan. I am sure he will guide you.”

The Master arrived at Daigu’s place. Daigu asked, “Where are you from?” The Master said, “I came from Obaku.” Daigu asked, “What did Obaku say to you?” The Master said, “I asked three times, ‘What is the quintessence of the Buddha-Dharma,’

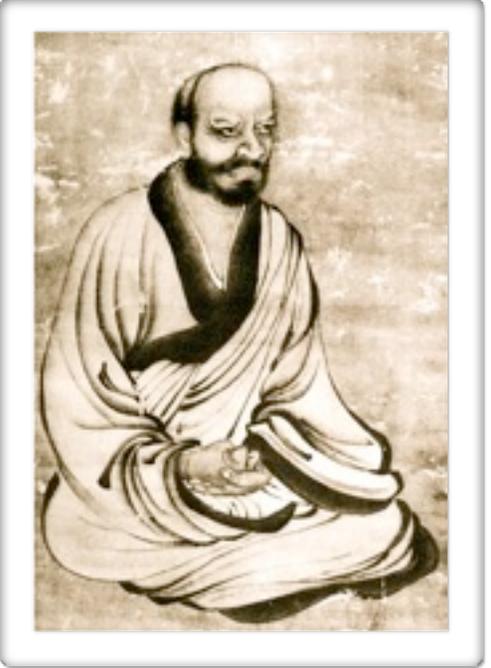
and three times I was hit. I don’t know whether or not I’m at fault.” Daigu said, “Obaku is indeed such a grandma. He completely exhausted himself for your sake. Yet you come here saying, ‘I don’t know whether or not I’m at fault.’” Upon hearing these words, the Master was greatly awakened and said, “Aha! Obaku’s Buddha-Dharma is nothing special!” Daigu seized the Master saying, “This little bed-wetting devil! A moment ago you said, ‘I don’t know whether or not I’m at fault.’ But now you say, ‘Obaku’s Buddha-Dharma is nothing special!’ What did you see? Speak! Speak!” The Master punched Daigu in the ribs three times. Daigu pushed the Master away, saying, “Your teacher is Obaku. It has nothing to do with me!”

The Master left and returned to Obaku. Obaku saw him coming and said, “Look at this fellow! Coming, going, coming, going! Will it ever end?” The Master said, “It’s all because of your grandmotherly kindness.” Then he formally greeted Obaku and stood by his side. Obaku asked, “Where have you been?” The Master said, “Following your compassionate advice, I went to Daigu’s place.” Obaku said, “What did Daigu say?” The Master told him what had happened. Obaku said, “I can’t wait to give him a good dose of my stick!” The Master said, “Why do you have to wait? Take it right away!” He then slapped him. “You lunatic!” cried Obaku. “Coming back here, pulling the tiger’s whiskers!” The Master shouted. Obaku said, “Attendant! Get this lunatic out of here and take him to the monks’ hall!”

### Chapter IX

The Master came up to Mount Obaku in the middle of the summer session. Seeing Obaku reading sutras, the Master said, “I used to think you were quite someone. Now I realize you are just one of these black-bean-chewing old priests.” After staying there for a few days, he took his leave. Obaku said, “You violated the rules by coming in the middle of the session, and now you are leaving before the end!” The Master said, “I came up to pay my respects to you, Osho.” Obaku hit him and chased him away. The Master walked a few *ri*, began to have some doubt about this matter and returned to complete the summer session.

One day, the Master took his leave of Obaku. Obaku asked, “Where are you going?” The Master said, “If it is not to the south of the river, I will go to the north of the river.” Obaku hit him. The Master grabbed Obaku and slapped him. Obaku laughed heartily and called his attendant saying, “Bring me the back-rest and the table that my teacher Hyakujo gave me.” The Master said, “Attendant! Bring me fire!” Obaku said, “All right, but take them anyway. Later, sit upon the tongues of the world.”



Well, perhaps the first thing that comes to mind after reading these chapters, is that you can see how Mu shouting, Kanzeon shouting and the keisaku are so important in our lineage of Zen! (laughter) If we ever stop shouting or swinging the keisaku, it’s no longer Rinzai Zen!

We are told that Rinzai was training at Obaku’s monastery for three years and there were probably ten sesshins a year. This means that Rinzai attended thirty weeklong sesshins, without ever going once to dokusan (formal Dharma Interview). He didn’t know what to ask. You can be sure that in the course of thirty sesshins, anyone will experience some deep samadhi. Yet, even with samadhi, Rinzai did not know what to ask and did not go to dokusan. Undoubtedly, there were also sits where he

*Continued on next page...*

was thoroughly exhausted. I'm sure there were sits where he was completely consumed with pain or karmic baggage. Rinzai was no different from us. Even so, he had not penetrated beyond and beneath the fatigue, pain and deep samadhi, to the quintessence of this matter of "what is this?" If he had, he wouldn't have had any hesitation about going to dokusan to testify to his experience and explore it more deeply. Nevertheless, he must have been pretty ripe for a breakthrough because the head monk, having seen Rinzai face the same trials and tribulations over a period of three years, pressed him to go to dokusan.

**B**efore the Historical Buddha sat under the Bodhi Tree, he had tried many different yogic practices and had been to many teachers. Without doubt, he experienced many different kinds of pains, sorrows and extremes. It is recorded that at one point he practiced severe asceticism and practically starved himself to death. There are some statues of Buddha depicting this time in his life where he is so emaciated that he looks like a concentration camp victim. We are told that he was not able to break through to the essence of this matter even with all this accumulated effort. Even after visiting many teachers, some of whom had surely had genuine insight, Siddhartha Gautama was himself unable to break through. So, after years of seeking and arduous training, the Historical Buddha just sat under a tree one day and committed not to get up from under the Bodhi Tree until he either broke through or died. It is said he silently vowed, "Even if my flesh and blood were to dry up, leaving only skin and bones, I will not leave this place until I find a way to end all sorrow."

**O**ur Rohatsu models the days he sat under the tree. How long did he sit there? We don't really know for sure, but it is said on the morning of the 8<sup>th</sup> day of the 12<sup>th</sup> month, seeing the morning star Venus, he broke through. He sat day and night; he took simple meals and undoubtedly took short breaks from time to time; perhaps he even did some kinhin around the tree. But

basically he sat unceasingly until he had a breakthrough. What did he see? He realized something much deeper than the initial stages of samadhi where one feels harmony, seamless union and oneness. The Historical Buddha and anyone who trains long enough learns that there's more than this. And as with the Historical Buddha, one can only go deeper after coming to some sort of crossroad where you are ready to, as Hakuin Zenji says, "cut your life root" and ready to say, "Do or Die." You can't make the readiness of time come, but I tell you that the readiness of time never comes unless you are ready to let go of this life of "self."



Dawn Breaks Over Puget Sound

**E**ventually, of course, the Historical Buddha dropped his physical form, so that's not the kind of death we are talking about. I don't think he had a soft zabuton to sit on. I'm not sure what he had to sit on probably just a root or a rock, not one of our cushy kapok pillows! And, even though we have been getting two to five hours of sleep each night, I'm sure he got less, it is said he sat all night, every night. At some point, he must have gotten pretty punchy. There are many stories about visions he had and the demons he saw. He must have at times lost the distinction between dream and waking states. There was one person who told me this morning that they were having some thought or other on the cushion and then realized, "Oh, I must have been dreaming right there on the cushion with my eyes open!" Un-uh. Many of us may have a similar experience on the seventh day of a rigorous sesshin. The normal boundaries

that we have set between our so-called subconscious and conscious are loosened up. So are the boundaries between so-called self and other. So too are the boundaries between life and death and form and non-form. It's all loosey goosey right now, which is good. When we are exhausted, the discriminating consciousness gives way enough for us to see more broadly, deeply and multi-dimensionally.

**U**sually, our discriminating consciousness is dominated by our instinct for survival, and the activity of distinguishing self from other completely colors our view. Therefore, we rarely even feel oneness or harmony. But, in samadhi, where we are harmonizing with some activity, even if it is just the activity of sitting and breathing on the cushion, that's a time when the discriminating mind begins to relax. If you're dancing and you're thinking about the steps while you're dancing, you're not dancing. You can only dance when you're not thinking about the steps. Then, something happens and between the dancing and the music and yourself there is a blending and dance happens. Because you're not thinking about the steps, and harmonizing with the movement and moment, a natural rhythm and samadhi develops that is a prerequisite to any breakthrough.

**A**dd to that a loosening of the barriers due to exhaustion, the crucible of fire and pain and you may find that your deepest psychological gunk is floating free around in your awareness. Perhaps some of it can now float away, but at a minimum it's not constipated. At such times, we have a chance to go much deeper than harmony and unity. In a flash we may glimpse the boundless void of Shunyata and be blown away – I mean where you can't find yourself and there's no need to find yourself.

**S**ometimes the experience manifests as nothing but Nature; every squawk of the seagull is the Universe and every splash of the wave reveals or testifies this truth. In such a timeless moment there's no sense of self whatsoever. There is no one observing

and yet somehow there's awareness without an observer. Other times, the experience manifests as everything blowing apart, revealing the formless boundless void. It's like popping a balloon and what's inside the balloon is completely empty. Everything pops, not just your sense of self. It's realizing that every "form" is a multidimensional origami of Nothing. The first time one experiences a breakthrough of this kind it is transformative and life changing. This kind of deep breakthrough comes in several different flavors, but always there's no self. And there is always the realization that the whole universe and beyond is dynamically alive (creatively vital)! No one penetrates this matter, where the boundaries between the usually cordoned-off sections of our brain are translucent, without exhaustive effort and the readiness of time.

**I** don't have any fundamental objection to using psychotropic drugs to get a glimpse of beyond the beyond, but as someone would rightly point out, it is inordinately difficult to be confident of what's real. When we more naturally realize that there is no discrete self, your discriminating mind doesn't go anywhere. After such a breakthrough a new integration takes place. This integration happens instantly (snaps fingers) because your discriminating mind – the sharpness of being able to distinguish this from that – remains, but no longer dominates your view. Your left hemisphere naturally aligns more harmoniously with your right hemisphere; this new mix and balance allows you to see the world differently, and the world never feels the same.

**I**n Chapter I, Rinzai had not had this experience, so asks Obaku, "What's the quintessence?" Obaku, with his grandmotherly kindness, takes his stick (bang, bang, bang). Rinzai had no idea why he was being hit, but rather than concluding that he's bad or that Obaku's crazy, he thinks, "I just must not be getting it!" This is a very Eastern view. It's not a Western view at all. I mean, if you go in and ask a question and you get hit, you are going to think one of two things, "Either he's a nut or I am just the worst student of the world and I must smell bad too!" (laughter) We go to one of these two extremes; whereas, in the East you are taught to think, "I must not be seeing it." So he goes in again thinking, "I'll try again; maybe I'll see it

this time." He pretty much knows what's going to happen. He asks the question and again [slapping hands together] bang, bang, bang! He says to himself, "I still don't get it!" So he goes in with complete earnestness and asks one more time, thinking, "Just maybe I'll get it this time!" We are all familiar with the expression, three strikes and your out. Okay, here it comes, [slapping hands together], bang, bang, bang! Finally, Rinzai is disappointed with himself thinking, "I still don't get it! I've trained for three years with Obaku, and I know him to be strident and clear. Moreover, the Sangha is solid and sincere. It must be me. I'm not in a place in my life where I can get it. I'd better just retire, I don't want to waste any more of his time because I'm not ready."

**B**oth Obaku and the head monk believe he is close to a breakthrough, otherwise, they wouldn't be pressing so hard. There was a time when Eido Roshi, in a dharma talk, cut me down and I was mortified. I couldn't believe how awful I felt and how rude I thought he was. I was complaining to one of my compatriots when he said, "Well, he must really think highly of you!" (laughter) And, in fact, I wrote him a letter afterwards and said, "What a better test for [personal] evolution than to be severely disapproved of in front of the DBZ Sangha. If I had not been successful at combusting hindrances... I might have been crushed by your thunder, rather than grateful for your instruction and determined to improve." Roshi didn't respond much to this letter, but he did say, "I read it three times."

**A**fter leaving Obaku's temple, Rinzai goes to Daigu's place and tells Daigu the story and honestly says, "I don't know if it was my fault or the teaching was too harsh. I just don't know, but this is what happened." Daigu says, "Obaku was being so grandmotherly kind towards you. How could you even hint that it might be his fault?" At this, Rinzai had his breakthrough awakening. It didn't happen on the cushion. It didn't happen in dokusan. It happened after he left the temple! Remember Kyogen (d. 890) too left practice thinking, "I must not be ready for this." Kyogen became a grave keeper and one day while he was sweeping, a pebble whipped across the yard and hit a stalk of bamboo. At the bright knock of that pebble hitting the bamboo, long after he had left the training temple, Kyogen had a breakthrough. In our story

today, Rinzai left Obaku's place, but something was germinating. Hence, if you don't penetrate this great matter here at this Rohatsu Sesshin, know that you have started something rolling. In the readiness of time your efforts will come to fruition. If you have penetrated this Great Matter and you are returning to Rohatsu, you know well that you may or may not have another penetrating experience like that for years. But in time, with continued training, you may well have another awakening experience and be able to turn it over in a new way. When you awaken to the true nature of reality, it's always like coming home. One will always have the feeling, "Ah, it is just as I remembered" even if you are awakening for the first time in this life!

**L**ong after Rinzai "completes" his training with Obaku, there is this story (Chapter IX) where he comes back for a visit. I imagine that he's feeling so on top of it that he feels free to joke with and criticize Obaku for studying the sutras. "Oh, I thought you were different! But I come back for a visit and here you are, sitting on a stump, with your nose in the sutras just like some old fart of a priest." Rinzai knows better than this, and he knows Obaku knows better than this, but he goes on pulling his leg. Obaku likely sent Rinzai on a pilgrimage as a way to season him up, now he returns but doesn't even plan on staying for the summer kessei (formal training period). So when Rinzai goes to take his leave, Obaku pounces on him and says, "Where do you think you are going? It is rude to turn up in the middle of a training session and not stay for sesshin!" And Rinzai must have said something like, "Look, I just came to pay my respects! I wasn't coming here to train again. I bring you my greeting gifts and to say 'hi' and this is how you treat me?" (laughter) Obaku says, "Get out!" Rinzai leaves and thinks, "Ah, this old fart! He never gives up. I'm on my way!"

**H**e goes a few miles and thinks, "Umm, it's true one can never stop learning. Where am I going that is so important? I will see what I can learn by staying awhile." He returns for another training period with Obaku. By the end of it, he *has* seen something new. Now when goes to take his leave of Obaku, and Obaku asks, "Where are you going?" Rinzai answer's "If it is not to the south of the river, I will go to the north of the river." Obaku must think, "Ah,

*Continued on next page...*

improvement!” If Rinzai had not returned to train with Obaku we would not be practicing together right now.

Zen Master Joshu, who trained long and hard with Nansen, didn't start his pilgrimage until after he was 60, and didn't start teaching until he was 80. It is said that he lived to be 120. It is written that he began his training as a boy; therefore, we can deduce that he trained with Nansen for

atop a sublime peak, seeing the far vista. That's so true, but just wait. Likewise, if you're in the greatest of doldrums and feeling like "I'm no good at this, all I feel is fatigued and in pain", just wait, just wait! Nothing's permanent. This, too, will pass.

Here we are seven-eighths of the way through Rohatsu Sesshin 2010. Perhaps we have penetrated reality a little, or maybe we will come away feeling more constipated,

perfectly imperfect, and that today you are just beginning your practice. These are safe bets!

Being the most complex creature on the planet and probably in this quadrant of the galaxy, we are easily convoluted, confused, conflicted and tied up in knots. Also there should be no doubt that we are tremendously ingenious, creative and have an inexhaustible capacity for clarity, lucidity and compassion. We must learn to accept this tremendous range of potential from really screwed up to really clear, caring Bodhisattvas. We have to learn how to ride the waves of our aggregate nature. All of us have made progress learning how to ride the waves, sometimes up, sometimes down, sometimes seeing, sometimes not, sometimes feeling like a nut and sometimes *not*. This is an important lesson that all of us will take away from Rohatsu. In the course of thirty years of training, gratefully there's been improvement, and yet it is a relief to be just beginning. There's no doubt that I am much freer in regards to my own karmic baggage. I can see it, understand it, and I am not so often captured by it. There are more times of lucidity and clarity than there used to be, but still there are times of being weighed down by fatigue, pain or karmic baggage. I've learned not to let these times bother me so much; I've learned to let it be! Allow Rohatsu to run its course. In the long haul, practice smooths out over time. Knowing that there is always a greater depth to explore is satisfying. When on occasion we enter our true home beyond self and time, reentering ordinary daily life is somehow different; there is always a new integration and a deepening sense of appreciation and acceptance. Things shift. Each shift is following the Way and walking the path.

There's a certain unfolding that unavoidably happens in the course of daring, risking and stretching our way through this Rohatsu. I'm so pleased to have encountered a practice and a Sangha, where there's no end to training. It can't be exhausted, and it will see us through this temporary life.

With gassho,

Genjo



2010 Rohatsu Participants

forty or more years, before he began his pilgrimage. During his travels he met Rinzai and many other teachers, and yet he didn't begin teaching until he is 80. Why? Because no matter where we are on the path, we are just beginning, and any "master" is more aware of this than a novice. Even though we are all perfectly imperfect, we're never complete and there's always room for improvement. Knowing this fact, when is it appropriate to begin teaching? Besides the older and wiser you get the less you know. We're all just beginning, and we know nothing, though sometimes we think we do. In actuality, we can't teach anything anyway. It's often said that Zen teachers are selling bottled water next to a fresh stream. "Right here, get it fresh! It's in a bottle! You don't have to get your face wet! Five Bucks!" (laughter) However much we have improved or matured we'll have days of misery, sorrow and sadness, tears of joy and ecstasy, and sometimes we'll be constipated and other times we won't. Sometimes we'll feel as though we are on top of the world, sitting

confused and conflicted. In which case, we may be silently vowing never ever to return! But I can promise you this, even if you decide never to return, this sesshin will produce a positive effect in your life. The important thing is that you challenged yourself, you risked and dared to face your pain, fatigue, karmic baggage, dreams, and yearnings. And we did it together. Regardless of whether you *ever* return to a sesshin, the stretch you have made this Rohatsu will undoubtedly afford you positive shifts in your attitude and overall acceptance of the ups and downs met in this journey called life and death.

Perhaps years from now, the full impact of this sesshin will dawn on you, or it could be that in the course of the short time remaining, you'll have a penetrating insight. Who knows? You don't know. I don't know. And even if you *have* a penetrating insight, this too will pass. Don't ever think that you are complete or have arrived. On the other hand, it is essential that you learn to be confident that in this moment you are

# Rohatsu Sesshin 2010

## Closing Incense Poem

Dawn breaks over Puget Sound.  
Who Sees the Shadow of Mt. Rainier?  
Seagulls skim the water leaving no trace.  
Buddha awakens to the morning Star.

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## New Posts

### Beginning March 1st

Tom (Shodo) DeGroot:  
**Shika** (Host - Manager)

Michael (MuKan) Blome:  
**Dai-Tenzo** (Chief cook for Sesshins)

Carolyn (Josen) Stevens:  
**Tenzo Assistant**

Dee (Seishun) Endelman:  
**Jikijitsu** (Timekeeper)

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

Peter (Shinke) Ilgenfritz:  
**Densu** (Chant Leader)

Sally (Zenka) Metcalf:  
**Densu Assistant**

Bob (DaiGan) Timmer:  
**Jisha** (Serves tea and takes care of zendo)

Charlie (Taishin) Blackman:  
**Jisha Assistant**

John (DaiKan) Green:  
**Inji** (Abbot Assistant)

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

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

# Spring Intensive

Chobo-Ji's Spring's Intensive will start March 14<sup>th</sup>, with mini-sesshin on that day, and conclude on July 2<sup>nd</sup>. The purpose of the intensive is to give students the maximum opportunity to release entanglements by giving one's self to the Dharma. Anyone can participate who has...

A) made three consecutive monthly dues contributions and

B) attended at least one weeklong or mini sesshin in the last quarter.

Then to participate commit to the following:

**1)** Attend two weeklong sesshins full-time (or nearly full-time) during the intensive. This is the most important ingredient of the intensive and the only one that is non-negotiable.

**2)** Do a minimum of five hours of zazen per week; attend all mini-sesshins during the intensive. Substitutions for mini-sesshins are possible. What do you suggest?

**3)** Do a minimum of five hours of samu (working meditation - gardening or cleaning) per week. Most of these hours can be in your own home, garden or community, but at least one should be at the temple. As with all these requirements please speak to Genjo Osho about any questions you may have.

**4)** Do a minimum of one hour of chanting practice per week. For example, along with daily chanting, attending regularly scheduled Ryogon Shu practice would cover this.

**5)** Read two books (one assigned to the group and the second selected from a reading list) during the intensive. The reading list is any book at [Bookstore](#) or selected in consultation with Genjo Osho.

**6)** Attend a minimum of three of the four scheduled two-hour Sunday Book Intensives and write a book report on one of the two books. The Book Intensive will focus this time of [The Dhammapada](#).

**7)** Attend a minimum of one class on a Zen

companion Art. For example attending a Japanese Tea at SAM or the Japanese Garden would work well for this requirement.

**8)** Keep a journal about your practice, at least one paragraph per week, and email a minimum of one paragraph per week each Friday to Genjo Osho on how the intensive is working on you.

**9)** Come to Dokusan at least once a week or schedule a Skype video call with Genjo Osho.

**10)** 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.

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## 2009 Financial Report

**W**hew, 2009 was a very big and different year for Chobo-Ji's finances! In a way, 2007 was the most recent "normal" year, in that there were no extraordinary purchases, ceremonies, or fund appeals. That year we earned \$117,466, had \$48,115 in expenses, for a net income of \$71,350. Last year, 2008, was the year of Genjo's Dharma Transmission ceremony and the beginning of our fundraising for the zendo expansion. Our income was \$181,258, expenses were \$71,790, for a net income of \$71,790. And then came 2009. With fundraising for the expansion going full tilt, our income was \$440,589, expenses were \$73,584, leaving a net income of \$367,005. Of course, the surplus has gone towards the down payment on the new building.

**O**n the balance sheet side, the changes are just as dramatic. At 12/31/08, we had assets of \$768,183, liabilities of \$185,683, and equity of \$582,500. At 12/31/09, we had assets of \$1,996,396, liabilities of \$1,202,937 and equity of \$975,459. Everything has grown: what we have, what we owe, and what we're worth. As the treasurer, I have been both amazed and disconcerted as we've embarked on an expansion project that entails both tremendous potential and responsibility.

*Continued on next page...*

Our growth has engendered more accounting work, and I'm very grateful that Daigan Bob Timmer has recently volunteered to help me on a monthly basis. Between us, we are doing all that we can to keep the books in order, and together with the Chobo-Ji board, work hard to be good fiscal stewards.

I will present a more detailed financial report at the annual membership meeting on March 14, so I'll just mention a few highlights here. Dues income is holding steady, ranging from \$20,000 to \$25,000 over that past several years. Revenue from the airplane has also held steady, amounting to \$28,336 in 2009. Airplane expenses were \$17,058, and our current mortgage balance for the plane is \$166,292. During 2009, we spent \$21,036 to support Genki Roshi. If anyone would like more detail or to see a full financial report, please feel free to ask me.

With palms together,  
Joselyn Carolyn Stevens, Treasurer

## Chobo-Ji Schedule

### **Introduction to Zazen**

Tuesdays, 7:30-8:30 p.m.

### **Zazen**

Monday - Friday, 5:30 a.m., 1 hr.

Saturdays, 6:30 - 8:00 a.m.

Sundays, 6:30 p.m., 1 hr.

Monday & Wednesday, 7:30 p.m., 1 hr.

### **Dharma Talks**

1st and 3rd Sundays, 7:30 p.m., 1 hr.  
(most Sundays during Spring Intensive)

**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 a.m., Sundays:  
2/14, 3/14, 4/11, 4/25, 5/16, 5/30, 6/13, 7/11...

Spring Sesshin: 3/20/10 - 3/26/10

Summer Sesshin: 6/26/10 - 7/2/10

Autumn Sesshin: 9/25/10 - 10/1/10

Rohatsu Sesshin: 1/2/11 - 1/10/11

**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. Chobo-Ji phone: 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](http://www.choboji.org)



*Dai Bai Zan Cho Ba Zen Ji*

Plum Mountain News  
1811 20th Ave.  
Seattle, WA 98122