



Plum Mountain News

Dear members and friends,

This year it seemed to me that Seattle had about a week of summer, and though it is still August, it already feels like autumn has begun. This has been one of the busiest summers of my life. With the progress continuing to unfold at our new building, and very demanding issues arising at the Zen Studies Society in New York, I have hardly felt as though I have had time to breathe. Thank goodness for scheduled zazen!

I am delighted to report that our founding Abbot, Genki Takabayashi Roshi, has been having a wonderful summer. His health has markedly improved since he has been more consistently checking and medicating his diabetes. He has significantly regained some of his substantial weight loss and is again enjoying gardening and other activities. Still it is our hope that one day he will decide to take up residence in our new building, and as Abbot Emeritus grace us with an informal Dharma Talk or formal Teisho from time to time. I would love for many newer students of Chobo-Ji to have the opportunity to meet and learn from one of my greatest life teachers.

In this issue of Plum Mountain News you will find a printout of an important blog post titled, "Sad Events" (<http://sugoisekai.blogspot.com/>) from another important teacher of mine, Dr. Glenn (Kangan) Webb, founder of the Seattle Zen Center, the direct precursor to Chobo-Ji. This essay addresses two timely topics, the recent bodily departure of Robert Aitken Roshi and the troubles of Eido Shimano Roshi. As nearly everyone knows by now, Eido Roshi, founder of Dai Bosatsu Zendo (DBZ) in New York and my Dharma Lineage Father, has had a reputation of having

sexual relations with female students. Until very recently, I thought this bad habit had long been laid to rest. Senior DBZ Dharma brothers and sisters assured me that Eido Roshi had clearly come to understand the egregious nature of this behavior 15 years ago at the time of the last known complaint. In addition, I heard Roshi on many occasions humbly refer to his own shortcomings and offer apologies to all those he has offended.



Genki Roshi

However, this June a DBZ student stood up at a public Sangha gathering and announced that she had had an affair with Roshi and was tired of keeping it a secret. She acknowledged that she pursued him and that he did not decline her overtures.

The Zen Studies Society (ZSS) Board, which I have been a member of for the last few years, then went into overdrive. We had just concluded an update to the ZSS [ethical guidelines](#) and grievance procedures, but in hindsight, we all wished that they had been updated sooner. We put a link to the updated guidelines and grievance procedure on

the ZSS home page and added a preamble that acknowledged this ethical breach of Eido Roshi. Here are the additional steps ZSS has taken so far:

- 1) Met with and heard from the woman who made the public announcement.
- 2) Met with Roshi to hear his side (he admitted his error and took responsibility).
- 3) Began meetings to hear from and listen to ZSS active Sangha.
- 4) Confirmed that Eido Roshi and his wife Aiho-san would step down from the Board.
- 5) Confirmed with Roshi that he would not see new students.
- 6) Confirmed with Roshi the appointment of an heir apparent (Shinge Roshi).
- 7) Confirmed with Roshi a firm and fixed date to complete transition to new Abbot (April 8th 2012).
- 8) Hired professional outside consultants to assist with open ethics investigation (FaithTrust Institute, www.faithtrustinstitute.org)
- 9) Began a formal review of organizational and financial structures.
- 10) Went public with the facts through a press release to Tricycle Magazine and the New York Times.

The ZSS Board is working to have a healthy and timely transition as possible under the circumstances, without creating a vacuum for those still actively training at Dai Bosatsu Zendo. I believe not to allow for this would be negligent and nearsighted. However, given Eido Roshi's disturbing and complicated history and depending on what the ethics investigation uncovers, the ZSS Board may have to reevaluate its response.

So far, my peers at the American Zen Teachers Association have been very supportive that the ZSS Board is taking appropriate steps to respond to this matter. Of course, if women come forward who are having trouble coping with the ramifications from these inappropriate relationships, the ZSS Board and I personally will do our best to be helpful.

Continued on next page...

The Buddha says take what works of his teaching and leave the rest. I have done pretty well following this advice since my ordination, which was thirty years ago this October 5th. Though I have only worked closely with Eido Roshi since 1996, in that time I have seen him point many to unceasingly search their own depths and inspire many to open up to and follow Heart/Mind. I wish there were more human beings who could inspire as well as he can. There are no Buddhas; if I meet one on the road of life, I have found a fraud. It is a delusion to believe that we are either Buddhas or bumpkins. Everyone should know that you will never find one without the other. The good news of Buddhism is that we are not just naked apes but *also* Buddhas.

I have been asked how could a “Roshi” be so blind? We all have blind spots; unfortunately, Eido Roshi’s have proven to be repeatedly dangerous to the very Followers of the Way he has otherwise given his life to. Very tragic for him, the Sangha and most of all those he has wounded. Gratefully, he has admitted his errors and taken responsibility. I have seen him do so through his recent actions and in saying so both privately and publicly to the Sangha. I hope that one day he will find it in his heart of hearts to do so to the wider public.

Finally, I am relieved to report that I was not appointed Vice Abbot or Co-Abbot of DBZ. I think my Dharma Sister, Shinge Roshi (www.zencenterofsyracuse.org/teacher.html), is an excellent choice; she has clear access to the subtle profound wisdom of the ages, she is much closer to DBZ than I am, three hours by car, and I believe DBZ could really use female leadership right now. Already she is working as fast as she can to change over her life to meet this new challenge. I will try and be as supportive as possible to assist Shinge Roshi in this difficult period of transition.

Chobo-Ji had a very well attended all Sangha meeting on August 21, primarily to discuss how current circumstances might impact my ability to remain in Seattle. I reported that it looks like, I will not be called to fulfill a leadership role in New York. However, without a doubt, ZSS Board responsibilities are consuming a lot of time right now. I have already made one trip to



Shinge Roshi

NY and have another coming up over Labor Day weekend. In the future, I may be called to Shobo-Ji in NYC to lead short sesshins, but this remains to be seen. One day soon, once this crisis calms down, I should be able to focus again on Chobo-Ji priorities.

As for the Chobo-Ji monks training at DBZ, Rev. Shinkon Peter Glynn, completed his 1000 days last spring and is spending his summer crossing Canada by motorcycle. He will be returning to DBZ for sesshins, beginning with the upcoming Golden Wind Sesshin. Rev. Zuiho Matthew Perez left DBZ to be with his new wife, Mariko, and lives in NYC practicing and assisting at Shobo-Ji. Rev. Jodo Tina Grant continues to train full-time at DBZ, and appears to me to be in fine form. Rev. Zenmu Brenda Nightingale, continues to commute to DBZ from Canada for every sesshin.

Genko Ni-Osho has a bit more to say in her regular PMN column “Thoughts on Practice.” In addition to this offering you will find announcements for our up coming Autumn Sesshin and Fall Intensive. Dee (Seishun) Endelman has an update on developments at the Horton Building. Seishun also helped substantially with the transcription of the Teisho from Summer Sesshin. The new posts beginning September 1st are listed, and my closing incense poem from Summer Sesshin is also printed. I hope you enjoy these offerings. There are many times in my life when I want to pinch myself; I think I must be dreaming, to be supported by such a dedicated Sangha. To all those who have fulfilled posts and to everyone who has given so much to this practice, I cannot adequately express my gratitude.

With gassho,
Genjo

Thoughts on Practice

by Genko Ni-Osho

What are the fruits of practice? Our focus in Zen, particularly in Rinzai Zen, is on enlightenment. Initially in our practice it seems as though this is an end result we are looking for. Some deep, direct experience of underlying reality is in fact essential, and marks the real beginning of our work; it is Right Understanding beyond the intellectual. This is the Rinzai Zen perspective on practice.

As I go into the prisons, I find there are people in the Buddhist groups from all traditions, many of which do not share this Zen perspective, and so we tend to focus on the basic teachings: four noble truths, eightfold path, precepts. There is plenty of material there to keep us busy. We spend a lot of time talking about attachments, and what we have learned about ourselves when we quiet down enough in meditation to be able to see and recognize our own attachments. Once recognized and acknowledged, we can begin to examine how attachments prevent us from living a life of freedom (a popular image in prison).

We speak about our attachments as the major part of the baggage we all inevitably carry around with us wherever we go. Attachments are the weight and bulk that make our lives so difficult, and the first step in being able to let go of attachments is to identify them and their hold over us. In this way we begin to lighten our load; the connection to “enlightenment” is clear.

Genjo Osho has spoken a number of times about “lumpy” personalities. By this he means we each have areas in our lives where we are well-developed and mature, and other areas where we are still quite immature and could benefit from growth. Looking at it from a traditional Buddhist point of view, the very fact of being born in human form means we have more work to do to identify and loosen our attachments - more homework, basically.

We will do better at this task if we can appreciate that this is a group project – our collective human karma being worked out – and it is our job to help others with their

homework. I remember when our daughter was in fourth grade and her teacher told us that Rachel had stayed in at lunch recess for a number of weeks to work with a fellow student who was way behind grade level in reading, and had essentially taught this classmate to read. This was a surprise to us, and seemed like a very generous use of her time.

When we asked Rachel at home about why she had chosen to do this, she said that her class was working on group projects and that Quincy, the student who could not read, was in her group. To her it was a no-brainer. If Quincy could not keep up, the whole group would suffer. She did not feel that she had done anything particularly noble. Instead of complaining to the teacher, or beating up on the slow student, Rachel chose to help. This is what we call enlightened self-interest, when we recognize that our welfare is not separate from that of others.

In recent weeks I've been thinking a lot about the things that have been posted on the internet about the current situation at Dai Bosatsu Zendo. As I write this, we have no idea how it will all be resolved. But putting aside entirely the substance of the discussion, I have been struck by the tone of the conversation. There is a mean-spirited quality to it that one would hope would not prevail among Zen practitioners. It is not limited to the proponents of any one particular position, and is disappointing, to say the least. When pronouncements are so judgmental, it is pretty much a guarantee that they do not come from a deeply centered place.

The way in which we label each other, characterize or categorize each other, creates a lot of suffering. People feel compelled to take a side, or to stand back from a situation in order to avoid being labeled. We all have enough baggage without also carrying around with us so-called information about who agrees with whom, who is on which side of an argument. Conventionally we believe we must have an opinion or judgment about a situation or person in order to act decisively, but in fact opinions and judgments get in the way of truly appropriate action. They get in the way of understanding our lives as part of a group project.

There is a poem in Western literature that is often quoted. It is a little bit trite, but the sentiment is an important one:

In men whom men condemn as ill,
I find so much of goodness still.
In men whom men pronounce divine,
I find so much of sin and blot,
I do not dare to draw a line between the two,
Where God has not. (Joaquin Miller)

Much of our Zen practice revolves around meditation and this is absolutely vital, but we also need to work on extending the fruits of that meditation practice to all areas of our lives. This is not an automatic process, and requires our full attention. Without paying attention to the fruits of our practice, we may fall into the trap of plunking ourselves down on the cushion every day and simply stewing. We may look like Zen students while sitting still, but our actions will speak the truth.

Let's all be diligent.

Sad Events

by Dr. Glenn Kangan Webb Sensei

I have only recently learned of two events that make me sad, but in very different ways. First, I mourn the death, but the very nearly-selfless life, of Robert Aitken Roshi. My sadness comes from the end of Aitken's steady influence for peace and justice in our world. I pray that his disciples (and there are many) will continue his legacy.

The second event that makes me sad is the recent public flap over Shimano Eido Roshi's unrestrained love of women (just Google his name or the name of his Dai Bosatsu Zendo). His latest sexual dalliance has resulted in him (and his wife) stepping down from the board of the New York Zendo. Unfortunately, Eido Roshi is not alone among Japanese Zen teachers outside of Japan in seducing or being seduced by his female students.

I turn 75 this year. At least fifty of those years, part of them, were spent training in Zen monasteries in Japan. As a serious student of Japan and Buddhism, I witnessed the considerable restraint that "parishioners" (*danka*, in Japanese) impose

on the Buddhist leaders in their neighborhoods.

Those restraints come from rules that make it absolutely forbidden to father a child with a woman and refuse to marry her. I know of dozens of Japanese priests who have broken that rule and who have been summarily dismissed from their training temples.

There is no similar rule in Japanese temples governing the conduct of a married priest who has sex outside of marriage. But all of the priests who have done the latter have done so with a professional bar-girl, geisha, etc. I know of only two priests who have had sex with a female STUDENT.

To be clear, there are no female students in the main Zen priest-training temples in Japan. The two instances I mention were foreign women who came to the priests asking to train with them privately. This is a post-war phenomenon, and similar to the situation we have in Zen centers outside of Japan.

I think the sexual misconduct that has gone on in American and European Zen centers has taken place because the Japanese teachers have no parishioners to restrain their sexual urges. They have been treated like holy sages, gurus, whose every whim is taken very seriously. They could not easily get away with their behavior in their own country.

What I have learned from all of this cultural and religious cross-breeding is how fragile our lives are. And how easily we damage them. Out of ignorance or selfish motives we fail to fulfill the very tenets of the Buddhadharma when we take ourselves so seriously that we feel we can tear down accepted social standards of behavior.

Zen Buddhism seems especially guilty of allowing contradictory behavior to seem enlightened. But even Tibetan priests who left their Tibetan communities to teach foreigners have similarly been allowed to act upon their sexual urges with impunity.

As I approach my last years in this amazing dance of life and death, marveling in the

Continued on next page...

self-and-other trips we all must take, I can only hope that Zen and other forms of Buddhism will survive this crisis and not be characterized by it in Wikipedia forever.



Genjo and Kangan in 1982

Residential Practice Center Update

Compiled by Dee Seishun Endelman

Policy Development

John Daikan Green has drafted an outline of a policies handbook for the Horton Zen House. The handbook will include provisions to cover the administrative operations of the Zendo, the building, residents of the building and the residential program. The first policies that we will write will be those pertaining to building residents (e.g., application process and form, training fees, resident responsibilities, etc.) Research is underway to understand, define, and make clear legal residential issues we will need to address given that we expect to obtain property tax exempt status for the building.

Rental and Maintenance

Our units have had new thermostats installed on the radiators, and meanwhile a crew has removed all the asbestos from the entire basement, the old boiler room has been demolished, the old boiler cut up and removed, and at this moment a crew is installing the new boiler that will soon efficiently heat both the building and hot water. In addition, access portals have been cut at the top of both front stairs to allow insulation to be blown into the attic crawl

space after the boiler installation is complete.

We have received a sizable donation of furniture for unit 1 organized by Linda (JoUn) Knowler, a Chobo-Ji member during the 1990's. JoUn also donated a set of ceramic teacups and an electric hot water kettle to unit 7, which will serve as the center's office and library. Jonathan Schwartz donated time and expenses to deliver the goods with some labor provided by Daiki and Genjo Osho-san. Jonathan also repaired the screen door of Unit 1.

Randal Daigetsu Tanabe has formed a gardening committee to plant and maintain the property landscape. If you are interested in helping, please contact Daigetsu at tanabelg@gmail.com as he has already

our construction drawings to apply for a building permit. To that end, the design and construction committee met twice in July and is meeting weekly during August. At the end of this process we expect to have sufficient details worked out so that our architect and contractor can provide us with a fairly accurate estimate of costs, so that we can then start to make some of the decisions about finishes and other details that are dependent upon a final budget estimate.

Michael Daizan Lyons has made contact with Paul Discoe, an architect who has worked on many Zen centers. Paul has offered to give his time to consult with Debrah and the Design Committee about entry and style for the new space. We are very excited and grateful to have his assistance.



Back of Horton Street Building

started to actively care for the grounds. Daigetsu has also provided the means to clean and maintain our gutters with leaf blower and power washer equipment. Genjo Osho had fun up on the roof blasting the leaf debris to smithereens.

Design and Construction

Our architect, Debrah Walker, has submitted revisions to the Conditional Use permit application to the City of Seattle. To prepare for the submission, Daiki Cadman prepared an extensive parking survey and Randal Daigetsu Tanabe prepared a landscape study. We expect that our change of use application for the building will be approved sometime around the end of August. Then it will be time to put together

Some demolition work has already begun on the basement so that the contractor and subcontractors can get a clear idea of existing conditions (and therefore generate accurate bids and cost estimates). Some of the committee went on a field trip to the appliance store in late July and looked at stoves, refrigerators and dishwashers. Others (with help from Jonathan Schwartz, Emily Koss, John Daikan Green and others) recently cleared a bunch of stuff from the Horton St. building basement (to get ready for the demo). Thanks everybody for your help!

The schedule as it now stands is for the construction drawings and permit process to occur in the fall, with actual construction beginning around the first of the year. Our current schedule will have us in our new Zendo by the end of May or beginning of June.

The Mumonkan

Case 25 - Talk of the Monk
In the Third Seat
6th Day, Summer Sesshin

Koan

Master Kyozan had a dream. He went to Maitreya's place and was given the third seat. A venerable monk there struck the table with a gavel and announced, "Today the talk will be given by the monk of the third seat." Kyozan struck the table with the gavel and said, "The Dharma of Mahayana goes beyond the Four Propositions and transcends the One Hundred Negations. Listen carefully!"

Mumon's Commentary

Did he give a talk or did he not? If you open your mouth, you will lose "it." If you shut your mouth, you will also miss "it." Even if you neither open nor shut your mouth, you are 108,000 miles away.

Mumon's Poem

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

Someone came into Dokusan with a bit of an insight and said, "It's all humbug!" And I said, "I think it's not humbug, it's for real. And it's a dream."

Master Kyozan was a Dharma heir of Isan who trained under Hyakujo. Hyakujo is Rinzai's dharma grandfather so that makes Kyozan a first cousin. Together Kyozan and Isan began a school of Zen—one of the five schools—and one could say that Obaku, Rinzai's teacher, and Rinzai started the Rinzai School. These two schools have Hyakujo as a common ancestor.

Kyozan is said to have had a dream that he went to Maitreya's place, visiting the heaven (Pure Land) where the future Buddha now resides, who will one day to walk the earth. In this dream Kyozan was given the 3rd seat, sort of where Ishin (Scott) is sitting now in our zendo

(meditation hall). In life, Kyozan had two deep teachers. Isan was his second deep teacher, with whom he realized complete identification (Dharma Transmission). The first was Master Oshin, so one could speculate this is why he was given the third seat in his dream. As in my case, I have trained extensively with two great teachers, beginning with our founding abbot, Genki Takabayashi Roshi followed by Eido Shimano Roshi. I feel both men to be my Dharma Fathers. So I can identify with Kyozan being given the third seat.



In his dream, the head monk announced that Kyozan would be giving the talk that day today. Kyozan immediately stepped up to the task and hit a gavel on the table. In Zen circles, this strike of the gavel was enough! The strike was a beautiful Teisho all by itself. However, Kyozan went on to explain himself and said to the gathering, "The Dharma of Mahayana (the great school of Mahayana Buddhism which geographically includes most of Southeast Asia, China, Tibet, Korea, Japan and what's spread from there) goes beyond the Four Propositions and transcends the One Hundred Negations. Listen carefully!"

In Kyozan's time, The Four Propositions and One Hundred Negations were an East Indian way to logically categorize reality. Kyozan extolled us to transcend such categorizations by directing us, just as Bodhidharma did, to the experience of our

own heart, which goes well beyond words, letters and thoughts. But, just for fun, I would like to read about the Four Propositions and One Hundred Negations. The Four Propositions consist of four basic tenets: the tenet of One; the tenet of Many; the tenet of Being; and the tenet of Non-Being.

The One Hundred Negations are reached by postulating that each of the four tenets has four negations – making a total of 16.

Then, by introducing past, present and future, you get to 48 (laughter), these are doubled by being "already arisen" or "about to arise", which makes 96. By adding the simple negations of the original 4, you get 100 negations (laughter). I haven't counted them all but there might be 100 negations in the Heart Sutra, they are listed as "no thought, no mind, no body, no seeing, no hearing, no smelling, no tasting, no touching and so forth—all these "nos." The Heart Sutra is pointing out that any conceptualization will get you in trouble; because we all tend to attach to our conceptualizations, we mistakenly accept them as real. For example, in the apparent or relative realm it often feels that you and I are separate selves, in other words, self and other. We are always dividing this and that, north and south, light and dark, life and death. Everyone who sits realizes, from a more fundamental or rooted view, we are all one or seamless with each other. When we transcend these apparent differences we begin to experience the underlying Oneness, and start to realize that this underlying Oneness has no substance, place, time or origin, this is the feeling that comes with deep zazen.

Kyozan began his talk by hitting the gavel, this would get your attention—and then said in effect, "Beyond all words and concepts, ideas and thoughts, listen!" This "listen!" is outstanding! That's all we're really here to do, to sit attentively and listen carefully and of course, breathe. It's not a big assignment; it's not rocket science. Our practice does require careful attention, but not a lot of concentration; it's really simple, yet hard to do. When we take our seat, we make an effort to start with a very attentive posture and then we strive to breathe and listen attentively. With this kind of effort, everything that is useful to realize will become clear and undisguised. If you repeat

Continued on next page...

these simple steps, your emotional-psychological life will become quite evident. In fact, your whole karmic history will become evident to you. All you have to do is sit, breathe and listen. Without further instruction, everything about the true nature of reality will be revealed to you. It couldn't be simpler, make the effort to sit and listen.

In the commentary to the first koan in the Mumonkan concerning Joshu's Mu, Mumon said, "with your 360 bones and 84,000 pores, making your whole body one great inquiry." This means to sit, allowing all your senses and your whole body to listen, not concentrating, but making a practiced effort to gently and attentively listen. With such effort, undoubtedly, everything will become clear. As we all know it takes a lot of effort to sit with an attentive posture, take whole breaths (not partial breaths) and to listen. Often we get lost in our thoughts, pain, emotions and preferences, or lost in our judgments of right or wrong, better or worse. It takes a lot of effort to come back and say, "Wait a minute, am I sitting attentively? No? Oh, okay, stretch the spine, breathe and be present. Take whole breaths, not partial breaths. Oh, what else am I supposed to do? Oh, yes, listen." There it is, the entirety of all the Mahayana teaching, listen! When Maitreya finally comes and walks the earth, listen! (bangs table) We don't have to wait.

Mumon, as often happens, makes it more complicated than it needs to be. He does this in order to expose attachments to our own ideas and conceptualizations. This is a lot of what koans do. At their foundation, every koan invites us to listen and investigate "What is this?", but koans also test to see if we're going to get caught in our concepts. And we often say, "Yes I'd be happy to get caught in my concepts one more time" (laughter) And when you get caught in dokusan I go, ring, ring, ring! "Well, let's try this again. Can I invite you to get caught in your concepts one more time?" "Why, yes you can! (laughter) I'd be happy to. Ask me another question!" We're so often stuck in our conceptualizations and our rational

thinking, that we appear happy or even obliged to reveal this fact koan after koan.

Mumon asked, "Did he give a talk or not?" Oh, my gosh! Let me think about it! I'll come up with the right answer. I'm sure there's one. I'll go down and think about it. Instead, just listen to the question! Listen!

If you try to say yes or no, you're lost. If you just settle for ignorance, you're lost.



Dream, calligraphy by Kogetsu Tani

And if you don't open your mouth and you are cruising in samadhi, even then you are 108,000 miles away. Zen's tough that way. Even when you "get it", you're 108,000 miles away. Dang! I so wanted to get it. Zen says, "Not yet!" Another way is to say that you can't get it. It's not graspable. It's not attainable. But we keep trying, and say, "I'll get it. Wait, one more sit, I'll get it." No you won't! "It" is not attainable. It's not graspable. But you can feel it. You can

feel it. And, once you are feeling it, you can intimate it. Though "it" can't be said, when we are feeling it, it is not difficult to hint or point at it, as in "a finger pointing at the moon." You can never hand me the moon, although I'll keep asking you to. And, every time you try to hand it to me the moon, ring, ring, ring. But, if you just point to it with an open heart, I'll say, "Next koan."

It's not attainable or graspable, yet... "Broad daylight under a blue sky" (or even a cloudy one), it's already out. It's already revealed in the falling rain or the rustling leaves or even in the sound of traffic out on Madison Street. Why do you need to attain it? It's already revealed, and always manifestly renewing itself. We're already swimming in It. We are all indeed manifestations of It. On the other hand, don't settle for ignorance. Reach! Listen! Investigate! Feel!

"In a dream, he talks of a dream
Humbug! Humbug!
He deceived the whole audience."

We are the audience and the question is whether we're deceived. When we feel "It" with intimate open heartedness, that's when we succinctly realize that it's all a dream.

At every Summer Sesshin we study the Diamond Sutra. This sutra goes on and on about the importance of "just four lines," and at the end of the Sutra these four lines become clear and are translated two different ways. Is it just a coincidence that we're now on Case 25 of Mumokan, which is about dreams, and we're about to hear the Diamond Sutra conclusion, which is also about dreams? I don't think so. Coincidences in dreams are not really coincidences; they're all there for a reason. We may not be able to discern the reason, but these are not just random events. In the Diamond Sutra, we'll hear the Tathagata —I think of the Tathagata as the Heart/Mind that embraces the Universe — say, "All composite things are like a dream, a fantasy, a bubble and a shadow, a drop of dew, a flash of lightning and are thus to be regarded." If we could remember only four lines, these would be them.

This koan is about a dream within a dream. When we're most intimate with reality, we feel the dreaminess of it all. Here on the sixth day, our last full day of sesshin, we are as intimate as we are going to be with the dreaminess of reality. If you have genuinely become aware of the dreaminess of it all, you will find that this experience feels like a warm embrace, very intimate and somehow restorative. From this kind of experience, we will walk away from sesshin not only more aware of the dream, but less likely to take our worries and concerns so seriously. This allows us to meet each moment and circumstance with more equanimity. As such, we can conclude that our sesshin has been quite beneficial. As we bring this

how they met. It was from this Dharma Mandala or connection, that we are gathered here today. Every man and woman has many faults and shortcomings that produce karmic interference, but despite this interference, this "chance" encounter between two men long ago propagated a positive karmic wave that is supporting us right now.

Here is the story about Kanzan Egen.

For a while, his life was in Ebuka and he lived the life of a beggar. He lived in a hut on the top of a hill and he helped farmers in the daytime and they gave him some rice and some vegetables in exchange for his

have to go to him for teaching before he departs!"

So the next morning, among the villagers who were seeing him off, this elderly couple came out of the crowd and said, "Egen-san, we owe you an apology for all the trouble we have caused you. But we are old and we don't think we may see you again. Would you do us a favor, then? Would you tell us a valuable story?" Egen smiled and said, "All right, I'll tell you a valuable story. Come closer."

Oh, Oh! (laughter) We're already suspicious, aren't we?

They approached him and he said, "Closer, closer!" They came approached him more. "Much closer!" They came very, very close to him. Egen grabbed both their heads and bumped them together. And what do you think happened to them? They both cried, "Ouch!" Egen immediately said, "That's it! Don't forget it!"

That's it. Ouch!!! Don't forget it. We all laugh but this is it. Don't forget it. Here we are in our last full day of Sesshin. This is it. Don't forget it. The pain in your back or hip knee is it. Shouting Mu is it. Listen. Listen! Of course, your open heart is it. The traffic is it. The sound of the birds is it. The soft rain falling is it. Chopping vegetables is it. Breath after breath is it. Don't forget! Listen!

With gassho,

Genjo

Closing Incense Poem Summer Sesshin 2010

Who hears the whispering rain?

*Who has the confidence
to be credible?*

No one can teach the Dharma.

Remember life is but a dream.



Summer Sesshin 2010 Participants

equanimity into all of our relationships and activities, we will discover that sesshin has a ripple effect that goes far beyond this room.

When I was reading Selected Teishos on the Gateless Gate by Yamakawa Sogen Roshi on this case, I enjoyed Yamakawa's telling of the following story about the founder of Shogen-ji and Myoshin-ji, Kanzan Egen. Yamakawa Roshi is a very close friend of Eido Roshi and the current Abbot of Shogen-ji in Japan. It was at the 600th anniversary Sesshin of Kanzan Egen—I think the year was 1955—and Genki Roshi, our founding Abbot, and Eido Shimano Roshi were unsui (monks in training) sitting next to each other and that's

work. He must have sat Zazen in his hut at night because he worked all day and the villagers simply considered him a beggar. One day, however, a large procession from Kyoto came to pick him up and they asked him to become the Emperor's Dharma teacher as well as advisor to his government. The villagers were very surprised. The day before, they'd ordered him to pick weeds and reap rice and now here he was being the Dharma adviser to the Emperor. He must have been a very high-ranking monk that they had not seen. They were greatly afraid that they might become less for not having seen the presence of this great monk in their midst. There was a couple, though, who had made use of him as a laborer the most, that said to themselves, "This is no good! We will

Autumn Sesshin

Sept. 25th ~ Oct. 1st

Please send a deposit by Sept. 12th, 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, 9/24, 7:30 - 8:30 PM. Sesshin formally begins promptly at 5 AM the morning of Saturday, Sept. 25th, so plan to be there at least 20 min. early. Sesshin will end around 11 AM, Friday morning, October 1st.



New Posts

Beginning September 1st

Michael (MuKan) Blome:
Shika (Host - Manager)

Carolyn (Josen) Stevens:
Dai-Tenzo (Chief cook for Sesshins)

Dee (Seishun) Endelman:
Tenzo Assistant

Peter (Shinke) Ilgenfritz:
Jikijitsu (Timekeeper)

Sally (Zenka) Metcalf:

Jikijitsu Assistant

Scott (Ishin) Stolnack:
Densu (Chant Leader and takes care of altars)

Chris (Zenshin) Jeffries:
Densu Assistant

Charlie (Taishin) Blackman:
Jisha (Serves tea and takes care of zendo)

John (DaiKan) Green:
Jisha Assistant

Tom (Shodo) DeGroot:
Inji (Abbot Assistant)

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

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

Fall Intensive

Chobo-Ji's Fall's Intensive will start Sept. 12th, with mini-sesshin on that day, and conclude on Jan. 10th, with a break from Dec. 23 - 31 for the holidays. 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?

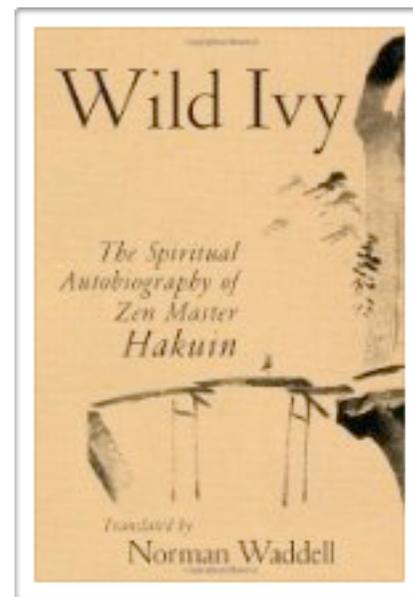
3) Do a minimum of five hours of samu

(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 investigate Zen Master Hakuin by reading [Wild Ivy](#).



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.



Serving Middle Day Tea

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.

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 Fall 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: 9/12, 10/10, 10/24, 11/14. 12/12.

Autumn Sesshin: 9/25/10 - 10/1/10
Rohatsu Sesshin: 1/2/11 - 1/10/11
Spring Sesshin: 3/26/11 - 4/1/11
Summer Sesshin: 6/25/11 - 7/1/11

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. 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



Conclusion of kinhin
2010 Summer Sesshin



Rev. Daitetsu Hull from Great Vow Monastery with Genko Ni-Osho



Sesshin photos by Daiki Cadman.