



Plum Mountain News

Dear members and friends,

As usual, so much has happened in the course of one quarter. John (Daikan) Green and I attended the last Rohatsu sesshin (eight-day Zen intensive celebrating the Historical Buddha's enlightenment) at Dai Bosatsu Zendo (DBZ) with Eido Shimano Roshi as Abbot. He formally retired as the Abbot of Zen Studies Society (ZSS) on the last day of Rohatsu, December 8th and is no longer teaching students. We celebrated New Years Day with a brunch potluck at Chobo-Ji and chanted the Heart Sutra a dozen times keeping in mind the installation and celebration of Shinge Roko Jido Sherry Chayat Roshi as the new Abbot of ZSS going on that very day. You can read her installation Teisho at <http://www.daibosatsu.org/hekigan.html>. I am told by those who were in attendance at DBZ that the ceremony felt like a "new breeze" and undoubtedly a new beginning for American Rinzai Zen.

Immediately following our New Year's Day celebration, we began our Rohatsu, January 2nd, at Camp Indianola on the Kitsap Peninsula across Puget Sound from Seattle. There were 27 participants including two from Oregon, four from California and one from Victoria, BC. It was a very powerful sesshin, in part because many of us got a serious cold that required focused effort to manage, but this kind of effort can be very useful in this setting. I've always believed that sesshin is the best place to have a cold. However, I hope we also learned some lessons on how to reduce the potential spread of colds, which we will implement at our upcoming Spring Sesshin (3/26 - 4/1). Carolyn (Josen) Stevens and Dee (Seishun) Endelman

were our Tenzos (chief cooks) this sesshin keeping us well fed and nurtured. Michael (Mukan) Blome was our Shika (host/manager) and had everyone organized with samu (work meditation) assignments. Peter (Shinke) Ilgenfritz made sure we all stayed in line as our Jikijitsu (timekeeper). Scott (Ishin) Stolnack kept the beat as our Densu (chant leader). Daikan and Ann (Kugyo) Rice were our Jisha (tea servers) and not only kept the libations flowing but compassionately tended to those getting ill. My old friend Tom (Shodo) DeGroot was my Inji (abbot attendant) and moderated the dokusan line. All of us supported each other greatly which made for a very rich experience.

Shortly after Rohatsu, I was off to merry old England to lead an annual three-day sesshin (1/21-23) at the Staffordshire community center near Birmingham and home of the Tatenhill Aikido Club. My



Staffordshire Sesshin

primary host was Chris (Gyoshin) Mooney Sensei who also served as Tenzo for sesshin. Davinder Bath Sensei brought a good size crew up from London and also transported me back to London for my trip home. There were 26 people in attendance, which I think is

the largest group we have had. Next I will be off to Wenatchee (2/18) for a service and short sesshin at the Cascade Unitarian Universalist Fellowship. I will return on Genki Takabayashi Roshi's birthday, 2/21/11.

This will be our founding abbot's 78th birthday and it is my personal request that everyone reading this write him a birthday card, if they haven't already. Even if you have never met him, we wouldn't be practicing together without his dedication and commitment to the Dharma. Genki Roshi retired in 1998 and moved to Montana with his wife Genei, but we will always care for him and will never adequately requite our debt of gratitude for his efforts on our behalf. Therefore if you are able, please include a gift of Dāna with your card.

We won't be seeing either Rev. Genko Blackman or Charlie (Taishin) Blackman for a couple of weeks because they have just arrived in Vietnam for a tour and vacation. Michael (Daizan) Lyons is also out for a month, as he just had surgery on his left foot.

I know he misses coming to the zendo, but he requested that I send him a recording of our morning service so that he could continue to sit with us.

This issue of Plum Mountain News is packed full of updates, announcements, and reports. Please peruse this issue carefully so that you don't miss out! I've included a transcription of my Teisho from the sixth day of Rohatsu on "Bodhidharma and Peace of Mind" with the hope that it is a catalyst for your own peace of mind. It is a wet and windy winter day in Seattle; if it is a

day like this when you receive this issue, perhaps you can curl up in a warm chair and be edified by our offerings. Please stay warm and cozy.

With gassho,

Genjo

Thoughts on Practice

by Genko Ni-Osho

As I write this, the local prison community – custody and administrative staff, inmates, and volunteers – is reeling from the recent murder of a young woman corrections officer in the chapel at Washington State Reformatory. For those of us who knew both the officer and the inmate suspected of killing her, it was and is an extremely traumatic event, wrenching beyond words. The prison is “in lockdown,” and it will be quite a while before some semblance of normalcy returns. At this time no volunteers are allowed inside, all programs have been cancelled, and the inmates are largely confined to their cells.

It is almost impossible to imagine how this could happen – how can one person kill another? But all of us without exception have the potential – the seed of this action – in us. We have the seeds of all possible actions in us, and it must be part of our practice to encourage the seeds of skillful actions while discouraging those of harmful actions.

No change or growth is possible without steady practice and intention to shift how we respond to causes and conditions from a selfish perspective to a more broad-minded perspective. This means we must practice off the cushion as well as on. There is no question that zazen is essential to opening our hearts and minds to the broader view, but without constant practice in our daily life activities, the insight gained through zazen may not translate into right action when we are under pressure.

The Chobo-Ji board has approved an ethics policy for our Sangha, printed on the pages following this statement. This is meant to be a living document, meaning it will change and likely have clarifications added to it, especially as we begin a residential program. But it is also a living document in the sense that it is not simply a list of rules, but rather a call to active practice and discernment.

We will soon be scheduling opportunities for discussion and training on ethics for the entire Sangha, with the goal that all of us will be able to attend in the near future. In

addition, the book chosen for group discussion for this coming intensive, [The Heart of the Buddha's Teaching](#) by Thich Nhat Hanh, addresses many of the practices that help us to practice living in line with the precepts.

Please join us in the coming weeks for any and all of these Sangha activities.

Sangha Ethics Policy

Draft: 1/26/11

Commitment to Study and Practice

More than a set of rules, ethics involves a commitment to collective and individual study and practice of the precepts, including a commitment to finding wise ways to work with conflict. The Chobo-Ji Sangha will undertake both individual and collective study of the precepts, and how we can grow in our understanding and practice of them on a regular basis.

Here are the precepts as expressed in our sutra book:

Commandments of the Seven Buddhas

I shall not cause harm of any kind.
I shall live in and be a servant to all that is good.
I shall cultivate the purity that is our nature.
This is the full teaching of the awakened ones.

The Ten Precepts

I will be reverential and mindful with all life; I will not kill or be ruled by violence.

I will respect others' property; I will not steal.

I will be conscious and loving in my relationships; I will not be ruled by lust.

I will honor honesty and truth; I will not deceive.

I will exercise proper care of my body and mind; I will not be gluttonous or abuse intoxicants.

I will remember that silence is precious; I will not gossip or engage in frivolous conversation.

I will be humble; I will not exalt myself or judge others.

I will be grateful for my life; I will not covet or be directed by envy or jealousy.

I will keep my mind at peace; I will not be directed by anger.

I will esteem the three treasures, the Buddha Dharma, and Sangha.

The Eightfold Path also serves as a guide:

Right Understanding
Right Thought
Right Speech
Right Action
Right Livelihood
Right Effort
Right Mindfulness
Right Contemplation

When Difficulties Arise

Conflicts will inevitably arise within the sangha. The health of our sangha is not measured by the presence or absence of conflict as much as by our willingness to find effective, responsible, and compassionate means of resolving interpersonal tensions as they arise. The intention to attend to and learn from conflict is a clear application of Buddhist practice in our daily lives; without this intention, practice can too easily be a comfort rather than a deep transformative vehicle for our lives.

Buddhist conflict resolution is not based on good or bad, blame or guilt, winning or losing, offenders or victims. Rather it is based on fully addressing the suffering of all concerned. Hurt, fear, and anger are taken seriously through forums in which everyone may speak honestly, safely, and completely about their own direct experiences and feelings. In looking for resolution, Buddhist practice values dialogue over silence, reconciliation over estrangement, forgiveness over resentment, confession over accusation, and atonement over punishment.

The reconciliation policy is intended as a structure to allow for resolution of conflicts within the sangha.

Reconciliation Policy

Chobo-Ji is a community based on trust and respect. All Sangha members are expected to interact with one another in a manner that reflects caring respect and are expected to behave in an ethical manner flowing from the Precepts.

If a community member has concerns about how they are being treated by another member of the community or if they have concerns about another member's ethical conduct within the community, they are encouraged to have a direct conversation with that person to address these concerns, provide feedback and reach agreement about needed changes.

However, if the concerned Sangha member does not feel safe to speak directly with the source of their concern, or if they have spoken with that person and do not believe their concerns were addressed, they are encouraged to follow this reconciliation process:

The Chobo-Ji board selects three members to oversee a process to hear and resolve issues of interpersonal behavior and/or ethics. Anyone having such concerns will be directed to this committee. Current committee members are: Seishun Dee Endelman, Isshin Scott Stalnack, and Muka Linda Wehnes.

1) The person bringing the concern will request a meeting with the source of their concern with a member of the reconciliation committee present. The purpose of this meeting is to talk through the concerns in a facilitated setting.

2) If this step does not resolve the matter or if the person bringing the concern does not want an informal meeting, s/he will put the concerns/complaint in writing for the committee or may meet in person with at least two committee members to review the concern. The committee members can then assist the person in writing up the concern.

- a. The written statement of concern may be brief, but should include the name(s) and a description of the problematic behavior, the context and the concerned person's feelings.
- b. This written statement and all conversations associated with the concern will be treated as confidential throughout this process.

- 3) There may be several outcomes from this meeting:
- a. By mutual agreement, the concerned and the committee may decide on an informal way to reconcile matters between the parties such as a facilitated meeting;
 - b. The committee may engage in further inquiry, notifying the individual about whom the concern was raised and giving them an opportunity to respond to the concern;
 - c. If the committee believes that a serious breach of interpersonal behavior (such as harassment) or a serious breach of ethics

may have occurred, they will engage in an investigation. In this case, the individual about whom the concern is raised will be notified and given an opportunity for response. The full Board will also be notified that an investigation will be conducted. In some instances, an outside group may be asked to help with this.

Potential Consequences of Ethical Breach

There will be consequences for a determined breach of ethics. These will vary, of course, depending on the nature and severity but may include anything up to legal action or expulsion from the Sangha.



Specific Ethical Statements

It is not feasible to have a policy regarding every potential ethical issue. It is important to make our statement of ethics clear in the following matters where breaches have created much suffering in religious communities.

Sexual Harassment

Sexual harassment is a matter of particular concern to a religious community in which students and teachers are connected by strong bonds of spiritual interdependence and trust. Everyone who comes to Chobo-Ji in any capacity has the right to be free from sexual harassment. Sexual harassment can consist of unwelcome sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature which is unwelcome. Continued expression of sexual interest directed at another Chobo-Ji member or visitor to Chobo-Ji, after being informed that such interest is unwelcome, or in a manner that is offensive, is a misuse

of sexuality. The expression of sexual or romantic interest in new Chobo-Ji members or visitors may be particularly problematic and is inconsistent with Chobo-Ji's philosophy of creating a supportive and welcoming environment. Chobo-Ji members should therefore be especially sensitive to visitors and new members and to their need for a safe, nurturing spiritual environment.

Confidentiality

Students at Chobo-Ji should feel that they can fully explore the Dharma and study the self in an environment of trust. Chobo-Ji teachers shall not disclose information that they receive in dokusan or one-to-one practice meetings. There is one area of exception: *Clergy are legally bound to report abuse of a child or threatened physical harm to anyone.*

The confidential relationship between student and teacher must never become a means for imposing silence in situations where harm is being done. Should such a harmful situation arise, the student should feel free to speak to the appropriate individual – either to the teacher directly, if possible, to a sangha friend, and/or to the Reconciliation Committee.

Non-Discrimination Policy

Chobo-Ji is committed to promoting and maintaining an open and diverse community. Any disrespectful, discriminatory, or preferential treatment of others on the basis of race, gender, sexual orientation, gender identity, marital status, age, disability, income, ethnicity, or national origin is a violation of the Chobo-Ji ethical guidelines.

Positions of Trust

The Chobo-Ji community expresses its special trust in certain individuals in the positions of teachers, priests, directors, and officers. Exploiting relationships, harming others, or abusing influence breaches this trust, especially when such misconduct occurs under the pretense of teaching methods or Zen practice. Examples of misconduct include, but are not limited to, physical violence, misappropriation of community funds, breach of confidences, and sexual relations between a teacher and student. Misconduct by those in positions of trust can significantly undermine the integrity of the community.

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 Board has reviewed the first draft of the policy handbook and given its input to Daikan for further refinement.

Genko Ni-Osho and Dee Seishun Endelman have written the Ethics and Reconciliation Policy, and have edited it based on comments from the Board. The Board is in the process of approving the final Policy a summary of which is posted in the hall to the zendo and a full printed copy is in the zendo kitchen.

Rental and Maintenance

We rented out a vacant unit to a member of the University Friends since, at the time of unit vacancy, there were no Sangha members who applied. Since then, several Sangha members have voiced interest in being on the building's waiting list.

As you probably know, Genjo moved his office to the new building several months ago. Subsequently, the unit where Genjo and Carolyn wish to live became available, and they began renting it in January. They will continue to reside at our current Zen House until the remodel project is complete.

Design and Construction

The City of Seattle has formally approved a Conditional Use Permit for the building. As soon as the building permit is issued, which we hope will be mid-March, we will begin construction on the new Zendo. Construction is expected to take between 90 and 120 days.

The Board also commissioned artwork for the entry lobby by artist Philip Gray in honor of the Horton Street remodel project's major donor. It will be a



wooden carved yin yang circle in a Native American salmon motif and should be a beautiful addition to the new Zendo.

The Design Team has completed the lion's share of its substantial task, although members will continue to monitor construction progress. Thanks so much to team members: Scott Ishin Stolnack (chair); Tom Shodo DeGroot; Diane JoAn St. Marie; Mike Lanning; Michael Daizan Lyons; Genjo Marinello Osho and Steven Paget.

Financial Report

Josen Carolyn Stevens
Fusu/Treasurer

As a group in the middle of an expansion project, our finances haven't followed our historic pattern for the last couple of years. Buying a building, paying a mortgage, collecting rent and conducting a capital campaign have fundamentally changed our financial profile. Usually I begin these reports with a discussion of current year income and expenses, but to make my point, I'll start this year with our assets and liabilities. At 12/31/10, we had \$169,225 in cash and cash equivalents (CDs), and total assets of \$2,070,384. Our assets are primarily our two buildings and improvements made to them. During our twelve years of ownership of the Zen house on Capitol Hill we have invested \$90,192 in improvements. In contrast, during our first year of ownership of the S. Horton building,

we invested \$149,723 in improvements. We have new windows, a new furnace, and numerous expenditures in preparation for the remodel. Our liabilities total \$1,090,709, which are mostly mortgage obligations, and our net worth is \$1,149,350. I know that wealth is entirely relative, but it feels to me like we're become a respectably-sized business!

Current year income was \$304,222, of which \$149,796 was money raised for the new building, \$20,000 from the November fund drive. We also collected \$84,210 from our tenants – a new income stream in 2010. Income from dues was \$25,745 up from \$20,046 last year. Income from sesshins of \$17,233 was comparable with last year. Total expenses for 2010 were \$158,096. Costs related to the S. Horton building were \$100,022 including maintenance, property taxes, insurance, and utilities. You'll note that tenant income of \$84K did not cover that expense 100%. The difference, \$15,812, represents what I think of as Chobo-Ji's cost to inhabit the new space. Of course, in 2010 we didn't inhabit the building, so this was our carrying cost, but once we're in the new zendo, this is what it will cost, more or less, for us to be there. Think of it as the rent we'll have to pay on top of that paid by the residents. \$15,812 comes to \$1,318 month, which feels very reasonable to me for the use of over 3,000 square feet of space. Our initial financial projections for the building have always assumed some annual costs for Chobo-ji to be in the building, and now one year of history shows that our projections were pretty well on target.

Our expenses for support of Genki Roshi were \$21,076. We increased his pension payments by just over \$2K, but paid for fewer special expenses than in 2009. The airplane continues to hold its own with revenue covering expenses. We currently have \$25K set aside for a new engine, which will be required within the next two years.

I will be making a financial report at the March membership meeting, so if you have questions, please feel free to ask them then. For a year now, Daigan Bob Timmer has been assisting me with the monthly deposit and bill payments, and has been a huge help. I am very grateful to him, and to all of you who so generously support Chobo-Ji with money, effort, and heart.

Endless Dimension

Universal Life

in memory of 1811 20th Avenue
by Daiki Cadman

Entering the gate
Now the flagstone pathway
Done sesshins ago
Labor intensive samu extensive
Endless dimension
Sitting in
Silence

Dokusan
In the night
Memory challenged
Endless responses
Now try again
Single candle
Inner glow
Osho's
Now here nowhere to go

Understanding
Nudges
Into
Veins
Ears
Ruminations
Solitude
Allowing
Liberation

Look
In!
Finite
Eternity



Annual Meeting

As is our custom, Chobo-Ji will have its annual meeting of the membership and board on **Sunday, March 13, 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; Carolyn (Josen) Stevens, Treasurer; Edward (Daiki) Cadman; Tom (Shodo) deGroot; Dee (Seishun) Endelman; Diane (JoAn) Ste. Marie, Secretary; Genjo Osho, ex-officio. In addition we will review financial reports and continue our planning for the residential center.

It is important that as many members as possible plan to attend this meeting as a quorum is required. In addition, we postponed the drawing until this meeting for "Autumn Rain" the painting by Mike Hoffman which has been hanging in the zendo. Therefore, there is still a chance to get a raffle ticket, \$20, before the drawing. All proceeds for the painting will go to the Expansion Fund.

Zen Women

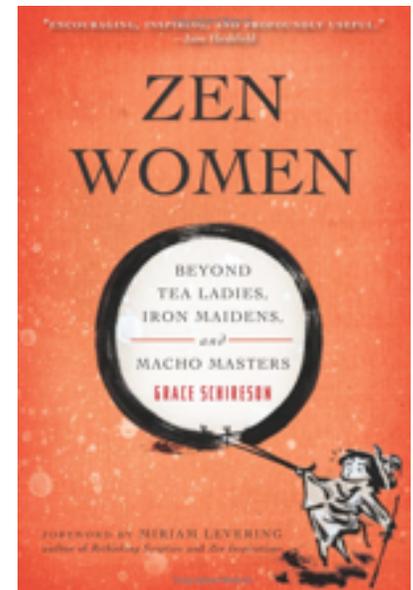
Review by
Jonathan Zengyoku Schwartz

A new book appeared on the Buddhism shelf at the library this fall called *Zen Women* by Myoan Grace Schireson (Wisdom, 2009). The material is engaging, timely and balanced, and liberating. It's a compilation of stories of female Zen students who became dharma heirs. The stories are joined together by the author's insights into these women's motivations and circumstances. Happily, the narrative is not hard on a male reader. It transcends gender bias, and I felt the relief of that perspective as I read along.

Every woman poured her heart into her practice. Many faced down very grim realities, and this endears them to me. I am also quite taken by how timely reading this book became, as I was exposed to Genjo Osho grappling with the "Eido Shimano koan": how can a truly clear and skillful spiritual guide be so tragically deluded into

sexualizing the dokusan interview? The stories in this book address all kinds of variations on the hazards of co-ed spiritual practice, and the stakes are heightened by the long-standing gender bias in Asian cultures.

Zen men often lived their lives from childhood onward in monasteries, classically at the behest of their families. In contrast, Zen women's lives tended to unfold a little more like a western lay practitioner's life. As the families of these women were rarely supportive of their practice, Zen women often spent their time pursuing family duties and making a living, rather than living in monastic settings. Their teachings embrace lay spiritual situations I can relate to: practicing with loved ones; practicing while working in the world; evolving training institutions to better fit the demands of worldly life. The author calls their collective focus, "the transparent awareness of the ongoing love of life."



It turns out there were quite a number of authenticated female Zen teachers in Japan, China, Viet Nam, Korea, and ancient India. They left behind written teachings, which had largely been forgotten. Perhaps that is because, although mastery of seated meditation does not favor either males or females, cultural biases can and do. Scholars have recently sought out the ancestral feminine teachings and have begun translating them for us. The female ancestors' rediscovered words have a fresh and immediate pulse to them.

The Mumonkan

Case 41 - Bodhidharma and Peace of Mind

Koan

Bodhidharma sat in Zazen facing the wall. The Second Patriarch, who had been standing in the snow, cut off his arm and said, "Your disciple's mind is not yet at peace. I beg you, my teacher, please give it peace." Bodhidharma said, "Bring the mind to me, and I will set it at rest." The Second Patriarch said, "I have searched for the mind and it is finally unattainable." Bodhidharma said, "I have thoroughly set it at rest for you."

Mumon's Commentary

The broken-toothed old foreigner proudly came over—a hundred thousand miles across the sea. This was as if he were raising waves where there was no wind. Toward his end, Bodhidharma could enlighten only one disciple, but even he was crippled. Ni! Shasanro does not know even four characters.

Mumon's Poem

*Coming from the West, and directly pointing—
This great affair was caused by the transmission.
The trouble-maker who created a stir in Zen circles
Is, after all, you.*

The Jikijitsu [time-keeper] said to me the other day, "I had a great insight." I said, "What was that?" He said, "I'm never going to get this job." As in, "I'm never going to be perfect; there will always be mistakes and corrections." That is a great insight. We're always going to be whole, but never complete. We're never perfect, but we're already perfectly imperfect. From the beginning of Zen training, it's always, "Not yet!" There's no end to it. Once you've begun, there's no finish. And the insight is that this life can be one of never ending inquiry and learning. Great Inquiry must begin with Great Doubt.

In order to begin the journey of inquiry, we must feel that something is missing or lost. We have some inkling that it's hidden somewhere. Maybe I should go find it.

And thus we become Seekers of the Way. And we sense—a kind of 6th sense—that we're not Home and we're meant to be Home. We feel as though we are lost, that somehow we have strayed.

Hence, we begin a quest, start a search, and find ourselves on this journey together. At the start we may examine different practices, teachers and communities, trying to find that method or teaching that will bring us home or help us find what's missing.

Perhaps this journey we are on begins unconsciously at birth. As we come into this world by exiting the womb, I think we feel expelled from Eden. In a way, we're looking—at least initially—for a way back to the womb. In the beginning of our quest, we may take detours towards womb-like experiences. We may dive into sexuality, addiction or some experiment that gives us a "direct" pathway to a realm of pure comfort or pleasure. But somehow these methods just don't satisfy the perpetual itch that we are not home yet. Continuing our quest, the pendulum might swing, just as it did for the historical Buddha, towards extreme asceticism and deprivation. We may think if we shed enough, maybe we'll find what we've lost.

But we find that extreme asceticism and deprivation doesn't work either. We sense that we're still not home. This is what drives our spiritual quest, a great doubt; really, it's knowing that something's missing. What is it?

On our journey, we occasionally get deep glimpses into Nature or we can be deeply moved by natural beauty. We may hear a piece of music or see a painting that brings us to tears. At such times we may think, "This glimpse is speaking to me about what's missing!" Similarly, we may hear a scripture, saying or teaching that has the same effect. From this beginning, we may follow the inspiration, religion, philosophy or creative endeavor, always looking for what's missing. The union we sometimes feel when being physically intimate can also give us a glimpse. Likewise, the union we feel listening to or playing a masterful piece of music can give us a glimpse. Mind-altering drug experiences can also temporarily help us drop our artificial boundaries and borders between so-called

"self" and "other." However, even when we do get a glimpse beyond our conceptual barriers, we still come away from such an experience with an itch for more that never seems satisfied. We can't stay in these transitory states of transcendence, and moreover, they are intrinsically incomplete. So we're driven deeper on our quest.

At times we may come to a place of desperation called a Dark Night. In fact, I think if we're honest about our journey or quest together, everyone of us will experience a series of dark nights. These points of desperation often represent turning points in our growth and maturation. I've been through enough of them now that when another bout of Great Doubt, desperation, or Dark Night arises, I've learned to go with it and not get too upset about it. Now I know that by facing a dark night and staying with it, one comes out the other side and something shifts.

This whole episode with Eido Shimano Roshi, who is my core teacher, has brought me to another dark night. How can someone who has penetrated the depths and can so eloquently give the depths voice, who can see clearly through the doings of the ancient masters and can at times appear to easily walk with great presence, grace and magnetism be so unenlightened in some aspects of his life? How can someone who's trained in Zen for nearly 60 years and has tasted the depths so completely, be at the same time so convoluted in a part of his character that he can repeatedly create such a big mess and do such great harm? He caused harm not only to those with whom he was intimately involved, but also to the Sangha, which has to witness the whole thing. Indeed it brings up a Great Doubt. What good is this practice if it can't untangle such an internal karmic mess? Aren't we all capable of growing and changing throughout our lives as long as we have mental acuity? Can't we learn from our mistakes and grow from them and mature? That's been my experience. I've never met a single person who couldn't be humbled and grow from his or her mistakes. How can someone with nearly 60 years of training not have recovered and grown out of this error after repeated warnings?

As the story of a new ethical breach became known in July, I could feel myself entering a Great Doubt around this conundrum. How could this be? But, I've

learned to be gentle with the process. Rather than throwing up my hands and saying, "Well, it's all been a delusion, I give up," I make an effort to persevere. It would be easy to vilify my teacher, as many have done — in fact if I hadn't trained with him I would have probably joined this chorus. But I think that either one of these paths, walking away or vilification, are a kind of escape from the conundrum that his actions represent. There's some lesson about the human condition here somewhere and I'm working on learning it. In fact, I'm working it through by giving these Dharma talks and have been, since the summer. Many of them are posted on the Internet and people who listen have told me that they can hear an evolution in my understanding. I can hear it too. There's a new opening coming. It's not fully revealed yet, but there has been a shift in my own development because of Eido Roshi's lack of development.

So a good way to make use of a dark night or doubt is to stay with it. If we stay with it, we learn that we get through it one way or another. Perhaps you're sitting here on the cushion and you have a Great Boredom, Great Itch, Great Sorrow or something that seems insurmountable and throws you into a Great Doubt. You ask yourself: Why am I doing this? What good is it? I shouldn't be here. I'm not good enough. The practice is not good enough. The teacher is not good enough. Something's not good enough! (laughter) Don't run away! —and I don't see anyone here doing that— sit through it, and you will move to the other side of it. And on the other side of it, we discover that we're just a little bit more mature, just a little bit more aware or awake and there's some lesson in our life that we don't have to learn again because we've learned it. And that's fantastic! But we really have to learn to go into the doubt and not run away from it.

There are many defense mechanisms that we employ to stay away from the doubt.

Perhaps the easiest way is to run away from it. I've been so tempted to just leave Eido Roshi and the Zen Studies Society. People have said to me, "Genjo, why don't you stand on your own? Can't you just stand on your own?" And I'm thinking inside myself, "That's not the problem." I totally know I can stand on my own. I totally know I don't need him for validation, verification or authority. But I also know that if I left — and particularly if I left prematurely or in a huff— that I will have missed gaining some lesson. Even if he doesn't get it, I will have lost something by not hanging in there to the dregs.



Rohatsu 2011 Participants

I don't want to belabor this topic, but something is becoming clear to me about how and why Eido Shimano Roshi did not learn the lesson that it is totally unacceptable to be physically intimate with one's students. In the course of decades he's been confronted about this behavior many times, beginning with Robert Aiken Roshi. In previous waves of trouble, his own core teacher scolded him mightily, American Zen teachers scolded him mightily, his own Sangha has scolded him mightily, his own Dharma Heirs have scolded him mightily. The problem is that in each case, he was never prevented from continuing to teach and lead. Therefore, he never had to learn the lesson. If he had been under the authority of the hierarchical

temple system in Japan, they likely would have kicked him out of the temple. There was no authority here that could tell him to stop teaching. Consequently, he could continue with his teaching and scholarly endeavors by drawing on his talent for penetrating insights, his own charisma and dynamic energy, and go on. He could go on without really learning the lesson that was so plain to see, because there was no one who could actually say, "No, you cannot teach until you have fully faced this problem." They could say, "That's wrong, you have to stop it." This was said many times. But no one had the authority to actually say "No."

Apparently, Soen Roshi, his teacher and my Dharma grandfather, gave Dharma Transmission to Eido Roshi, but failed to record it properly in Japan. I believe he did this because he was so angry with Eido Roshi for not stopping his bad behavior. Soen Roshi didn't have any other authority than this from Japan because Eido Roshi was here and no longer subject to Japanese Rinza hierarchy.

Given that there was never unanimity to remove Eido Roshi as abbot, he never had to fully face the consequences

of his actions, which would have unquestionably thrown him into a Dark Night of Great Doubt. Over the years of his training, he, like all of us, must have faced many walls of Great Doubt. No one could be as genuinely awake as he is without facing and penetrating many walls. Without this determination and courage, he couldn't have become such an inspirational teacher. But, in this critical area of his own development, he never had to fully face the wall of his own harmful actions. Many of his students over the years have been so grateful to him for how much he has given to the Dharma that our admiration and gratitude has made it exceedingly difficult to say "No" to him. I really get how hard it is to put that wall in front of him.

Continued on next page...

Finally, in concert with never-ending criticism from the Internet, the American Zen Teachers being bolder, the Zen Studies Society Board being bolder, and he being older, the time became ready to fully say no. Once the most recent ethical breach became known in late June, with all the extra support generated by the press, Internet and collegial connections, the Zen Studies Society board was in a position to say, “No, you can’t teach unless you have properly faced this. Yes, you’re a great teacher and, no, you cannot teach unless you’ve fully faced the harm you have caused.”

It may be that he will not face it, even though he’s been told “No,” and it may be that he never teaches again because of this. But I think, for the very first time, he’s going to have the opportunity to fully face the consequences of his actions. You can’t go on and carry this around with you, causing this harm. You cannot drag this and us through this again. No.

What will he do with this great wall? I don’t know. Maybe he’ll just go off into retirement and enjoy himself somehow. But if that is the case, this will be his loss. However, if he’s able to say to himself, “Finally, someone said ‘no’ to me; now I’m ready to sit and face the harm I have caused,” then, even in his late 70’s, he has an opportunity to have another breakthrough.

In this case of the Mumonkan, Bodhidharma sat facing the wall. Bodhidharma came from India to China. He’d heard stories about how Chinese Buddhism—which was already well established—was relying too heavily on the scriptures and philosophy of Buddhism—which are all quite beautiful—and the metaphors and the systems of Buddhism, which are also quite compelling. But because of the rumor that Buddhism in China had lost some of its vitality and dynamism, late in his life—maybe in his 80’s or later—he made a 3-year boat journey to China and ended up in front of Emperor Wu, Case One in the Hekiganroku that we won’t go into right now, but suffice it to say he got the impression, “Uff! It’s a good thing I came!” (laughter)

But he didn’t go about trying to proselytize. In fact, he set up in a nearly

abandoned temple, and started facing the wall in a shallow cave associated with the temple. Through this simple act, Bodhidharma gained great renown. “Did you hear about the monk who came all the way from India? And he just sits facing a wall? This old guy, he just goes up to the wall and sits. He stares at the wall. What does he see facing that wall?”

In Soto Zen, practitioners sit facing the wall in the zendo, modeling Bodhidharma. What do they see facing the wall? Sounds boring. And yet, it’s only when we face our walls that they have an opportunity to crumble. If we don’t face them, we’re just boxed in by them. If we turn and face whatever wall or artificial barrier we’ve created in our lives, eventually it will crumble. But we must really face our walls for this to be the outcome.

Bodhidharma knew this. He knew he could face any wall, even a stone wall, and find the whole universe and beyond. Not boring for him in the least—vital and dynamic. On the blank screen of the wall, he could see the reflection of the whole universe. In fact, he could see right through the wall and tune into the good vibration, intrinsic wisdom or song being sung by the very root of the universe. Not a problem for Bodhidharma!

Bodhidharma became renowned for his zazen facing the wall, and there were a few true seekers who recognized that he was on to something. He undoubtedly attracted all sorts of strange characters who thought, “Oh, it looks like he has found a way home.” One such strange character was the Second Chinese Dharma Ancestor. Not much is known about him. But we do know that he was attracted to Bodhidharma and could see that Bodhidharma had something going for him. Shinko, as he was known then, was himself undoubtedly feeling a great sense of desperation and doubt. He was in his own dark night and was hoping that Bodhidharma would give some turning word or teaching that would help him get through it. He went to Bodhidharma beseeching him for teaching. The following mythological account can be found in [The Record of Transmitting the Light](#) and is paraphrased here:

Shinko went over to the temple, Shorin-Ji, where Bodhidharma was sitting in front of

the wall day and night, and beseeched Bodhidharma for instruction. Bodhidharma faced the wall and paid no attention to his entreaties, to being sought out. And it is said that, on December 9, heaven sent down a heavy snow. Standing there, Shinko beseeched Bodhidharma, “Please won’t you teach me something? I would like to be your disciple.” Bodhidharma sat facing the wall, and didn’t even pay attention to him. He probably thought, “Oh good god, here’s this guy. He’s got some problem and he wants me to fix it for him. I can’t fix anything for him, so I’m just going to sit here facing the wall. He’s likely a kook anyway. Surely, he’ll go away if I just don’t pay attention to him.” (laughter) So he tried not paying attention to him; however, he started to get a bit of admiration for this guy who came back every single day even though he was being ignored.

When you do zazen, you can get a nice fire going in your hara, also known as the tanden. In this way, Bodhidharma could sit there in the snow. Of course, I’m sure he had a robe or blanket around him, which made a little cocoon, so he could just sit there. But Shinko was just standing there in the snow and on that fateful night, December 9th, it is said the snow came up to Shinko’s knees and the poor man’s tears froze on his face.

Bodhidharma had finally had enough and he turned and said to Shinko, “You’ve been standing a long time in the snow. What are you looking for? Go ahead and tell me.” Shinko said, “I beseech you, Master, with your compassion, pray open your gate of Dharma and save all us wretched beings! Start with me, please!” (laughter)

The Master said, “The incomparable truth of the Buddha’s can only be realized by eternal striving...” Wow, think about striving that never ceases. “...and by practicing what cannot be practiced, bearing the unbearable. How can you, with your little virtue and your little wisdom and your pitiful plea and your easy self-conceited mind dare to aspire to true teaching?” (laughter) Poor guy, he’s been standing there in the snow, coming every day, the snow is up to his knees. Even so, Bodhidharma cuts him right down to test his mettle, and thinks, “Maybe this will get rid of him!” He concludes his scolding with, “To teach you would be only so much labor lost!”

Hearing this admonition, Shinko was prepared; he secretly took out a sharp knife and cut off his left arm and put it before Bodhidharma, bleeding and gushing all over, he laid down his own arm—I assume with his right hand (laughter). Now, Bodhidharma has to think, “Oh, my god, I’ve got a real crackpot on my hands! But you’ve got to give it to him, he’s sincere!” (laughter) And what made it sincere—and remember this is probably just a fable—was that Shinko somehow did impress upon Bodhidharma that he was ready to give his life. By demonstrating that he was willing to die for the Dharma, he was communicating that he would rather die than not find Home. In effect he was saying, “I’d rather just die now. Just kill me. Or I’ll jump off this cliff or I’ll slit my throat because I’d rather be dead than not be home. Life’s not worth living unless I can get to what it appears you’ve gotten to facing that wall.”

After seeing Shinko make this pledge that he was willing to give his life, Bodhidharma said, “It is true that the Buddhas and Awakened Ones throughout time, when they first seek after the truth give no heed to their bodies and are ready to die for the Dharma. You have now demonstrated this for me and I now have faith in the sincerity of your seeking.” Bodhidharma then welcomed Shinko into the Sangha. This welcoming might be thought of as the first Zen Jukai in the Chinese lineage; Shinko received the Dharma name Eka. And then Shinko asked, “Is it really possible to hear the Buddha Dharma?” And Bodhidharma replied, “The Dharma cannot be attained by following others. You must instead see directly into your own True Nature.” In other words, “Even though I’ve accepted you into the Sangha and see that you have sufficient determination, the willingness to give your life for this quest, still I have nothing to give you. I can’t give it to you. You can only find what you’re looking for by looking deeply into your own True Nature.”

Shinko said, “But Master, when I look at my own True Nature, all I find is that my mind is not at peace. My mind is just a jumble of conflicting desires, attachments and delusions, and I have no peace at all. I can’t find this peace that you seem to exemplify. Can’t you give it to me? How about a hint?” Yes, people come to Dokusan

(Dharma encounter with a master) and ask, “How about a hint?”

It is at this point that Bodhidharma said, “Tell you what—here’s my hint—bring me this mind that is not at peace. Find it for me, hand it to me. Show me this mind that is not at peace and I’ll put it to rest for you. How about that? That’s a deal, okay? I’ll give you the peace of mind you want. Just show me this mind!”



1912 Bodhidharma image by Nakahara Nantenbo, former abbot of Myoshin-Ji

The epigraph reads: “A flower opens five petals and bears fruit – all in its nature.”

Bodhidharma’s words were the catalyst, the straw that broke the camel’s back, because the camel was already heavily loaded! Shinko was already well into his dark night, he had already been facing the wall of his mind for some time. So far he had only found blankness or a jumble of incomprehensibly knotted, conflicted thoughts and a profound lack of peace. You have to be really sincere—or severe—in your doubt to be willing to give up your life. I don’t think it is an exaggeration to

say, our doubt has to be momentous before there can be a breakthrough.

I remember my first weeklong sesshin, on the third day, sitting zazen on the floor was just awful! For everyone attending this Rohatsu, this is not your first sesshin, but you remember your first sesshin! On the 3rd day, I was sure I was going to die! I didn’t know how the rest of the fools in the room kept on going and everyone looked like stones sitting around the room. I thought, weren’t their legs screaming in pain? Why wasn’t everyone running away? I felt ashamed because I was about to run away! (laughter) But there was something about my history—that I won’t go into right now—that had driven me to a place of desperation where I was willing to die. “Okay, my legs may break, my blood may gush, I might explode, my hips might disintegrate, I might turn into a puddle of cytoplasm (laughter). I’m sure that’s going to happen with one more sit, but hell, let it happen. I’m not going to get up, I’m not going to move and I’m not going to run away.” I decided I wouldn’t run away and it was okay to die. And for me, this willingness to die was absolutely necessary for the next thing to happen.

Bodhidharma provided the catalyst, “Bring me the mind that is not at rest!” Or just simply, “Show me the mind that is not at rest” or even more concisely, “Show me the mind.” Because Shinko was so pent up and ready to burst, this one little flick caused the dam to break. Eka, now the Second Patriarch, said, “I can’t produce this mind. It doesn’t have a location. It doesn’t have a form or place.” In the same instant, he entered the vastness of the Void. Unquestionably it was a very transformative experience, all of a sudden sitting there, he was at home! All of his tribulations and doubts, at once, vanished. I should say more accurately that they temporarily disappeared. Everything’s impermanent, folks. Sorry. People think, “I’ve found it!” No, you haven’t. How can you find what is never lost? Nor can you keep the feeling, but you can have a great visit! In time we come to know that, even when we’re not feeling it, we’re always at home. That’s what we call Great Faith.

It was when Eka was feeling thoroughly at home that Bodhidharma said, “Well, I guess I’ve set your mind at rest for you!” The so-

Continued on next page...

called Second Patriarch was born because Bodhidharma didn't transmit anything. Eka found Home for himself, within himself. In time he developed such great faith and confidence in his own experience that he went on to live up to the title Second Zen Ancestor or Patriarch.

Aren't these Zen stories great? However, there is a conundrum in Zen that even after a major breakthrough experience, we say, "Just beginning!" When I was ordained a priest in 1980, Genki Takabayashi Roshi, our founding Abbot, painted me a calligraphy that said, "Practice hard for the next 30 years!" And, as I was approaching my thirty-year mark, Eido Roshi said to me, "Ah, forget it! Another 30 years!" This much he knew well, and was able to "transmit" to me: once you start the journey, there's no end to it, which is also clearly true for him. Too bad that circumstances never reached sufficient strength to compel him to face the wall of his mind that caused so much harm.

So remember that even though you have had a breakthrough experience, genuinely finding Home right where you are, feeling nothing but love towards yourself, the whole world and everyone in it, and nothing seems like a problem, that you are still just beginning. During and just past a breakthrough experience we may conclude that the buffalo's tail is already out, that there is nothing to pass through. But one can get a false sense that, "It's all passed through the window! Therefore, I'm complete! Now I can just blissfully go off and be the Zen master!" The reality is lesson after lesson, breakthrough after breakthrough, and dark night after dark night. However, there's never the same Dark Night, not like that first one. Each successive dark night becomes a little easier, if only because of familiarity. You can say to yourself, "Oh, been here, done that!" It is good to have this confidence. It's not quite as scary, traumatic or difficult to go through the cycle when we realize that something is going to eventually shift.

While we have mental acuity, we can keep growing! Each new orbit of maturity brings us closer to those nice adjectives like creative, spontaneous, free, compassionate, dynamic and lucid. These feelings do become more accessible with maturity — but there's always the next orbit out there somewhere. Eido Roshi taught me, "Not

yet!" but Genki Roshi taught me, "Just beginning!" Year after year, he would give Teisho and say [striking the table] "Just this year, I'm beginning to penetrate koans! Just this year, I'm starting to understand Zen! Just this year, it's starting to come together. I'm starting to see the world in a whole new way! Just now I'm beginning to see reality as it really is!"

I think any great artist, scientist, or any person on a path of mastery feels exactly the same. If they don't, they're not really on the path of mastery anymore. So I wish us all a good journey, as we near the end of our sesshin together. But remember if you feel a great itch or a great wall, turn and face it. Don't coast; turn and face it. If need be, enter your own dark night, don't be afraid of it. Face your own wall and give yourself the chance to break through. In time, every wall will fall. Give yourself a chance to grow and mature.

With gassho,

Genjo

Closing Incense Poem

Rohatsu Sesshin 2011

Shakyamuni saw the morning star.

Bodhidharma faced a wall.

Rinzai said the True Person listens.

Who then hears the lapping waves?

Blue Heron skims the shores of

Puget Sound.

Spring Sesshin

March 26th - April 1st

Please send a deposit by March 13th, 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, 3/25, 7:30 - 8:30 PM. Sesshin formally begins promptly at 5 AM the morning of Saturday, March 26th, so plan to be there at least 20 min. early. Sesshin will end around 11 AM, Friday morning.

The Future of Zen

Thoughts of Emily HoU Ross

I have been studying your teishos on the Gateless Gate one after another. I feel emancipated just seeing the teaching conveyed in Roman letters rather than ideograms. Zen, which is fundamentally about the emancipation of all beings, is unfortunately sealed in some square box called Zen. In this enclosure the ancient dog in the koan "Joshu's Mu" has been suffocating. In English this "dog" is so joyfully alive!

[Autumn 1938 letter from Soen Nakagawa to Nyogen Senzaki, found in [Endless Vow](#).]

It's no news that many of Genjo Osho's teishos lately have grappled with how to face a challenging, often humiliating, situation while thoroughly exercising the spirit of Zen. Osho-san has spoken of "life koans," seemingly insoluble puzzles or riddles that appear as a matter of course as one goes about being alive. "Who am I?" or "What is my purpose?" or even "How will I live without (my spouse, my job, my retirement savings, etc.)?" may be familiar life koans to all of us. In many of his recent teishos, Genjo Osho has declared his teacher, Eido Shimano, as one of his present life koans. Listening to the words Genjo Osho has shared on this topic reveals a gem. Facing this koan has become a very rich and meaningful aspect of his practice, and a powerful catalyst for insight and growth. Furthermore, Genjo speaks of forging a future for Zen by having the courage to exhaust the life koan his teacher, Eido Shimano, presents to him.

In the introduction to [Endless Vow: The Zen Path of Soen Nakagawa](#), this same Eido Shimano shares his experience of his teacher, Master Soen, calling him "the biggest koan of my life." It seems that the relationship of student to teacher, like that of child to parent, gives rise to questions that cannot be answered. As Zen is traditionally passed down from teacher to student, creating a lineage of Dharma ancestors, we can wonder about the unanswered questions each fore-bearer has presented to his heirs along the way. Contemplating the legacy of the unanswered questions is our collective koan. A thread of uncertainty in the fabric of

Zen transmission exists, and it is a puzzle that we, as students of Zen, face today.

Reading Eido Shimano's introduction at this moment in time, and further reading the musings, poetry, and letters provided by Master Soen in [Endless Vow](#), affords an interesting window into the evolution of Zen. Let's say Buddhism began as a seed, planted by the historical Buddha upon awakening. Over the course of millennia, the seed has grown into a great tree with a deep root system and a network of trunk and branches. The main branches further developed into a complex series of branching systems. Along the way, some branches have died off, while others have extended to form the canopy and show new growth and leaves. If we look at Buddhism as the trunk of this tree, and Zen as one of its branches, we can trace the history and witness the evolution of Zen as it forks off into various smaller branch systems. The tips of the branches that remain alive, bearing leaves, represent the Zen Buddhist traditions that have made it to today's world. Considering this, we may wish to question where the leaves, the living manifestation of Zen, are now. We may consider the future of Zen. How, and in which directions, will these living branches be able to develop and grow?

Soen Roshi is Genjo Osho's Dharma Grandfather. He was an unusual Zen student, eccentric even, who followed the spirit of Zen above obeying the forms. His fervor for practice coupled with his irrepressible creativity led him on a path that included several trips across the ocean to the United States and back. Despite living in Japan during wartime, writing haiku under the roar of bombers and witnessing massive destruction inflicted by the Allied forces, he was compelled to set forth the Buddha Dharma in the West. He believed strongly that the practice of zazen had the power to transform, once Zen was freed from the constricting box that Zen in Japan had become. He thereby became a key figure in bringing Zen from east to west. Soen Nakagawa believed that the West was open enough to breathe life back into the dog of Joshu's Mu. By following this imperative, Soen Roshi created a legacy, which continues to touch us to this day.

Reading *Endless Vow* is a treat. The book is a patchwork of poems, journal entries,

calligraphy, and correspondence with his friend and mentor Nyogen Senzaki, who was one of the first to initiate Zen training in the U.S., and was also among the first to recognize Soen Nakagawa as a true Zen poet. Master Soen, despite his eccentricities, became a greatly respected poet. His ability to get to the heart of life in the stroke of a heartbeat, using very few words, provides delight in and of itself. Yet, this book is structured as a journal, with chronological entries, which further allows a reader to contemplate the role of a Japanese Zen monk during a turbulent period of world history. Reading *Endless Vow* gives an opportunity to appreciate the work of a curious student and a remarkable teacher who saw great possibility for Zen outside of his homeland.

Yet, let's not forget that Soen Nakagawa's Dharma heir, Eido Shimano, considers Master Soen his greatest koan. Who was Soen Nakagawa? Perhaps this type of question, this form of koan, of the student questioning the master, is and has always been an essential component of the evolution of Zen. Soen Nakagawa's memoir, from the point of view of this koan, then, can be considered within the context of Zen's evolution. What of Master Soen's mystery has become the fuel for his students' practice? How has the conversion of that fuel become integral to our practice today? Going a step further, reading *Endless Vow* might inspire a Zen student to consider her or his own role in the evolution of Zen, and how her or his practice might contribute to Zen's shifting future.

New Posts

Beginning March 1st

Scott (Ishin) Stolnack:
Shika (Host - Manager)

Peter (Shinke) Ilgenfritz:
Dai-Tenzo (Chief cook for Sesshins)

Chris (Zenshin) Jeffries:
Tenzo Assistant

Sally (Zenka) Metcalf:
Jikijitsu (Timekeeper)

Linda (Muka) Wehnes:
Jikijitsu Assistant

Emily (HoU) Ross:
Densu (Chant Leader)

Tom (Shodo) DeGroot:
Densu Assistant

Jonathan (Zengyoku) Schwartz:
Jisha (Serves tea and takes care of zendo)

Vince Warner:
Jisha Assistant

Ralph (Muzan) Leach:
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 Intensive will start March 13th, with mini-sesshin on that day, and conclude on July 1st. 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. Also do 5 hrs. of zazen per week and most if not all mini-sesshins
- 2) 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.
- 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.

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Chobo-Ji Schedule

5) Read two books, one assigned to the group ([The Heart of Buddha's Teaching](#)) and the second selected from our reading list [Bookstore](#). Also, attend Sunday Book Intensive.

6) 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 if out of town try and schedule a Skype video call with Genjo Osho.



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: 3/13, 4/10, 4/24, 5/15, 5/29, 6/12, 7/10...

Spring Sesshin: 3/26/11 - 4/1/11

Summer Sesshin: 6/25/11 - 7/1/11

Autumn Sesshin: 9/24/11 - 9/30/11

Rohatsu Sesshin: 1/2/12 - 1/10/12

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



Dai Bai Zan Cho Ba Zen Ji

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