



Plum Mountain News

Dear members and friends,

The plum tree on Great Plum Mountain has started to bloom. It is my hope that we might be able to transplant a cutting to our next mountain location, from Capitol Hill to Beacon Hill. We are making great progress in our plans to expand and start a residential center on North Beacon Hill. Active demolition and excavation has now begun to make room for the complete remodel of the basement floor of the Horton Building into our new zendo and practice center. We have a full price offer on our current Zen House that is a couple of months away from closing, but on track. We have funds and interim loans available to proceed, and we hope to complete the remodel within our current budget by the end of July. These are very exciting times, but with so many balls juggling in the air, I admit to being a bit nervous. However, the Dharma appears to be cooperating with our efforts and I am confident in the team we have assembled to work through any difficulties.

All of us have made such a big commitment to be where we are today. Every person's contribution no matter how small has turned out to be just what was needed. I am particularly amazed by some of the extraordinary gifts that have come from a few Dharma angels. We are a small group, but we have received such generous support from within and without our core membership. Some gifts have been financial, others have been in service or labor, but without them all we couldn't have realized this

dream. My admiration and gratitude are endless. Below is the carving that will greet everyone entering our new practice space.



Phillip Gray's synthesis of Daijo Lowrance's Inspired Native Salmon Icon and Yin Yang Symbol

At Spring Sesshin we were bursting our seams with 22 participants. In addition Ann (Kugyo) Rice participated from home while she cared for her husband who was ill. Our Dai Tenzo (Chief Cook), Peter (Shinke) Ilgenfritz, concocted some delicious leftover meals for a couple of dinners that we have never seen before and will never see again! The spirit and dedication he brought to this post were amazing. So too for our Shika (manager), Linda (Muka) Wehnes; she arrived at sesshin not knowing this was going to be her post, and then became just the right person for the job. Together with Diane (JoAn) Ste. Marie, Muka devised Chobo-

Ji's new cold prevention measures, which we implemented at Spring Sesshin. These measures were put to the test, with mixed results, but I'm happy to say we did not have a repeat of Rohatsu where nearly everyone got a cold. Sally (Zenka) Metcalf was our Jikijitsu (timekeeper), the post most love to hate, but she flew through this gauntlet with ease. Emily (HoU) Ross gave her all to support the altars and our collective rhythm and beat in the post of Densu (Chant Leader). Jonathan (Zengyoku) Schwartz, assisted by Vince Warner, were our Jisha and served us up tea, cookies and care with aplomb. Ralph (Muzan) Leach directed traffic and well served this abbot in the post of Inji (attendant).

In this issue, we will share with you two Teishos, two book reviews and two poems. In addition we will have a Board update and Summer Sesshin announcement. Finally, I will report to you about two new Rakusu members of Chobo-ji who did Jukai (Dharma Precept Ceremony) at the March San Diego Sesshin.

By the time you read this, I will likely be off to Dai Bosatsu Zendo in New York to attend my first sesshin at the monastery run by my Dharma Sister and new Abbot, Shinge Roko Roshi. Before that sesshin begins there will be a very important mediation between Eido Shimano Roshi and the Zen Studies Society Board. I will be a representative at the mediation and hope that real progress can be made towards mutual understanding, support and cooperation. We shall see, but regardless, the Dharma Mandala that he helped to put in motion will continue unabated.

May True Dharma continue,

Genjo

Thoughts on Practice

by Genko Ni-Osho

Each week I prepare the small zendo/tearoom in our home for tea lessons, beginning with the very specific cleaning procedures taught to all tea students and used to prepare for any tea event, big or small, formal or informal. We start outside, where the guests will enter the property, and work our way towards the tearoom. In the tearoom we clean from top to bottom, and then wipe down the tatami mats, always in the same order, beginning at the alcove where the scroll is displayed and ending at the doorway through which the host enters and exits the room.

Once the cleaning is done, I'm in a frame of mind to choose the utensils that will be used for that week's lessons. First and foremost is selecting the scroll. Over the years I've gathered a small collection suitable for tea, and it is always a pleasure to find one appropriate to the season and to provide some food for thought. Most tea scrolls contain phrases from Zen texts, for example, lines from koans in the Mumonkan or Hekigan Roku, or jakugo (capping phrases) taken from ancient Chinese poems and used to summarize the meaning of a koan. The tea container, tea bowl, tea scoop, water jar, and other utensils are chosen after the scroll.

Because I also sit in the same room, I often find myself focused on the tea scroll in zazen. This week I have one of my favorites on display – Play with flowers and the fragrance scents your robes – brushed by Genki Roshi. It really looks like the wind is knocking blossoms off a branch! In April, cherry blossom season, the usual rule against duplication in the tearoom is tossed out with regard to flowers, and we may find cherry blossoms on the tea bowl and tea container, even in the food, as well as in the sentiment on the scroll. As if to emphasize the point, the other day I took my bowl of tea out into the garden and a cherry blossom landed in it!

One of the many layers of meaning in this scroll is that we never learn anything by just dabbling in it. We have to immerse ourselves in order to really get it. When I focus on this scroll, the statement in it

becomes a question for me: Am I just dabbling, or am I really plunged into something up to my elbows?

Another favorite scroll of mine was brushed by someone on the occasion of his own 92nd birthday: Today is a good day. The calligraphy is light but clear, very utilitarian with no frills to it. We usually think of the phrase as Every day is a good day, but I really like this other version. The question here is, Well, what about it? Are you really accepting of your circumstances today? The weather, your physical condition, your crazy neighbor?

These kinds of questions come pretty naturally to me. I grew up in the Quaker tradition, and one practice I remember fondly was the reading several times a year of “queries” for us all to ponder for the next few weeks. Some of the queries had to do with our collective behavior, and others were directed to the individual. Both the language and the content of many of the queries have changed over time. One example that has remained the same is: Do you live in the life and power that takes away the occasion of all wars? Nowadays the queries are sent out to all members of the Quaker meeting via email, and even though I no longer attend meeting as it is in Pennsylvania, I always look forward to seeing the queries in my inbox, and knowing that this community of folks, however far-flung, is focusing on these issues together.

As we begin to look at ways to incorporate ethics exploration formally into the life of our sangha, we might consider this method of asking questions. The Eightfold Path, Ten Precepts, or one of any number of Buddhist lists may feel constricting at first, like a series of rules. But posed as questions, each of the items on these lists becomes alive and relevant to our daily lives. Considering one step on the Eightfold Path, Right Livelihood, for example, we might ask: Are there changes I can make in my working life that bring me more into alignment with Right Livelihood?

Questions such as these can be used as a springboard for group discussions, such as sangha meetings, or for personal contemplation. If questions on any of the ethics topics occur to you, please send them

on, and we can begin to build a repertoire to add to our sangha's practice.

Residential Practice Update

Residential Practice Center Remodel

On Monday, May 2nd, full scale demolition excavation will begin in preparation to remodel the grounds and basement of our new residential practice space and zendo on S. Horton Street. We are estimating that the remodel will be completed sometime late in July or early August. Summer Sesshin will be held at our current Zen House and Autumn Sesshin is scheduled in the new space.

Opportunity for Garden Work

Randal Daigetsu Tanabe has been generously donating his time to work on the landscaping at the Horton Street property. He would like anyone who can volunteer to come to Horton Street after Zazen on Saturday mornings for the next several months to help. If you can do so, please bring your gardening clothes to Zazen on Saturday and spend a few hours afterwards at the new property helping to make the greenery beautiful. If you have any questions, please call Daigetsu (206-755-9034).

Offer on Zen House

We planned to put our current Zen House (1811 20th Street) on the market a couple of weeks ago, but just before it went on the market we received a full price offer from a contact of our real estate agent. The Board accepted this offer, which includes a 45-day feasibility period. The buyer will use that time to determine if he can develop the property as he hopes. Although the deal is in the preliminary stages, we have confidence in the intentions and capacity of the buyer and are very hopeful that a purchase and sale agreement will be finalized at the end of 45 days.

Policy Development

Edits and additions have been collected for our policies and procedures documents and are being synthesized by Genko Ni-Osho and John Daikan Green. These changes will be subject to discussion and approval at Chobo-Ji's next Board Meeting schedule just after our May 15th mini-sesshin.

Annual Meeting Report

Chobo-Ji's 2011 annual meeting was held immediately after the mini-sesshin March 13. The members' meeting was held first, in order to elect the board for the coming year. The new board is: Daiki Cadman, Shodo Tom deGroot, Seishun Dee Endelman, JoAn Diane Ste. Marie, HoU Emily Ross, Josen Carolyn Stevens, Ishin Scott Stolnack, Zengyoku Jonathan Schwartz, Genko Blackman, and Genjo Marinello (ex officio). Longtime board member and Vice President Daigan Bob Timmer has stepped down from the board; we are grateful for his many years of service to Chobo-Ji. He continues to help with the accounts.

The board's annual meeting followed, with the following chosen as officers for the coming year: Genko Blackman President, Seishun Dee Endelman Vice President, JoAn Diane Ste. Marie Secretary, and Josen Carolyn Stevens Treasurer.

Following election of officers, the bulk of the meeting was spent on issues related to the new building, the remodel, and the transition between buildings.

Zen Words for the Heart

Review by
Sally Zenka Metcalf

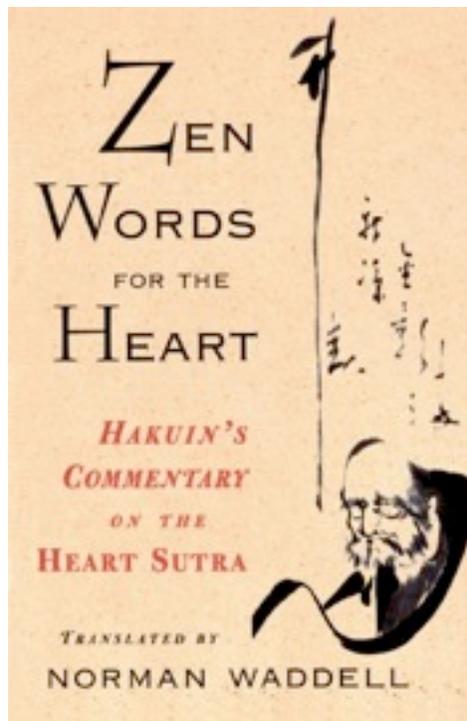
*When it flies in your eyes, even gold dust
will blind you*

What an amazing set of commentaries! This book is just ninety-two pages and filled with power-packed Hakuinese. Understanding comes tiny step by step, the way one traverses books of koans, discovering meaning in breathless flashes. Hakuin embarks on his commentary by addressing each word of the Heart Sutra's title, and then takes the rest phrase by phrase. In an effort to find meaning, I settled on "Heart" and sat with it, as his words seemed potent to me.

Most people only think they have the real thing, like the man who confused a saddle remnant for his father's jawbone. The

reason those who search for the Way remain unaware of its reality is simply because from the first they accept all their discriminations as true. Those have been the very source of birth and death since the beginning of time, yet fools call them "the original man."

This commentary struck a concern about our Chobo-Ji community moving forward with the residential program at its heart. Sitting with my concern, these words from



A Course in Miracles came to mind:

In order to judge anything rightly, one would have to be fully aware of an inconceivably wide range of things; past, present and to come. One would have to recognize in advance all the effects of his judgments on everyone and everything involved in them in any way. And one would have to be certain there is no distortion in his perception, so that his judgment would be wholly fair to everyone on whom it rests now and in the future. Who is in a position to do this?...Remember how many times you thought you knew all the 'facts' you needed for judgment, and how wrong you were! ... Wisdom is not judgment; it is the relinquishment of judgment.

My spiritual process repeatedly brings me face to face with judgment and projection—mine and others'.

In Zen we have a tradition of silence. In Chobo-Ji's developing policies, emphasis on silence is recommended. I strongly feel there must be time for speaking, too. How can we master Right Speech without practicing it? How can we master Right View without the chance to question our views of others? My intention is not to recommend chatting during sesshin, nor to promote endless psychological processing. However, couldn't we benefit from having a forum (albeit intimidating) for checking out the reality of our perceptions with their object—others in our sangha. In this way, darkness is brought to light and dispelled. Hakuin's words seem to me to describe this very process of healing:

*The ogre outside shoves the door,
The ogre inside holds it fast.
Dripping sweat from head to tail
Battling for their very lives,
They keep it up throughout the night
Until at last when the dawn appears
Their laughter fills the early light—
They were friends from the first.*

Osho asserts that we can trust zazen. With dedicated sitting, much can be healed. It's also true that we live complex lives in a beguiling and multifaceted culture. Consequently, our sangha faces a challenge: Not only must we integrate our long-standing and strong lay practice with a residential practice—an unprecedented move for us—but might we also intentionally develop listening and communicating skills that would help us live and work more closely together. These challenges are worthy of sitting with, and listening deeply about on our Great Plum Mountain.

*An empty sky swept clean away.
Not a particle left.*

*On the zazen seat, in the dead of night,
cold as steel.*

*Moonlight through a window,
bright with shadows of the plum!*

—Hakuin Ekaku Zenji, 1686 - 1769

The Blue Cliff Record

Case 17 - "Sitting Long and Getting Tired"

Engo's Introduction

Cutting through nails and breaking steel, for the first time one can be called master of the first principle. If you keep away from arrows and evade swords, you will be a failure in Zen. As for the subtle point where no probe can be inserted, that may be set aside for a while; but when the foaming waves wash the sky, what will you do with yourself then? See the following:

Main Subject

A monk asked Kyorin, "What is the meaning of Bodhidharma's coming from the West?" Kyorin said, "Sitting long and getting tired."

Setcho's Verse

One, two, and tens of hundreds of thousands,
Take off the muzzle and set down the load,
If you turn left and right,
following another's lead,
I would strike you as Shiko struck Ryutetsuma.

The third day of Sesshin, there's really no argument with that Koan (laughter); what is there to say about it? Maybe we could just stop and take a break. But, you know, practice isn't easy and all of us in this room know that. The point of it is if you really practice, you are going to suffer. In fact, without suffering, there is no real practice.

We've been looking at a book during the Spring Intensive by Thich Nhat Hahn called [The Heart of the Buddha's Teaching](#) and he talks some about suffering in a very helpful way, I think. It brings us back to the Buddha's original teaching. Several times, in the Sutras, in response to some philosophical question—"What is the meaning of this? What is self vs. non-self?"—the Buddha simply refused to answer those questions and said, "What I teach is suffering, the cause of suffering, the cessation of suffering. That is all I teach." Of course, those of us here in the Zen context are many iterations of his teaching beyond that original teaching and interestingly shaped by the cultures it has

come through and, more particularly for our tradition, the Japanese culture.

We're all so aware right now of the multiple sufferings that are going on in that country right now. One of the most beautiful places in the country—that Northeast coast—has been literally wiped off the earth. In addition to that, is a disaster of manmade nature, the failure of this large nuclear plant. It's really quite remarkable what is going on there. And it is interesting to read in the news, people's reaction—"Look how calm the Japanese are! They're very stoic, they're very organized"—and any of us in this room would say, "Well, yes, that's what came to us from that country for sure." Organized, neat. As a friend of mine said, "Japan is Nirvana for people with OCD." (laughter) And certainly stoic.

Here's an example. In Japan, everything is organized in smaller and smaller units and a town, for example, may be broken up into little villages—or what we might call hamlets—and the mayor of that town is not just responsible for the major town but also the small hamlets associated with it. And there was this isolated pocket of about 250 people in one little cove, part of one of the worst-hit towns. They were completely cut off as a result of the tsunami. Everything—communications—everything went down and they had no idea how widespread it was. They organized very quickly because there happened to be an individual in the town who had a leadership role already, and who had leadership qualities to him, so he was able to gather people and get them organized pretty quickly. He told a reporter there were a few people who were a little resistant to pitching in with others and pooling their resources. The reporter asked him, "Well, how did you get them involved, too?" He said, "It's easy. You just give them important jobs." (laughter)

So he gave them important jobs, and then they were happy and everybody pitched in. They pooled what they found. They gathered up all the teenaged boys and told them essentially to vandalize the town and pick up everything they could find that still had some value and bring it to the shelter where they were all gathered. The boys siphoned off the gas from every car that was piled up and separately siphoned off the oil and kerosene from the fishing boats that were piled on top of everything else. A

crew was sent out to gather up wood, and the dry wood was stacked and the wet wood was allowed to dry. A kitchen crew started cooking up rice. The boys found a truck that had come to make a food delivery to their small town. Fortunately, it hadn't made the delivery yet, and the boys brought in the food and a cooking crew got to work.

The last thing that the group did was to send a search party out, over this high mountain, to the rest of the town to see what was happening there. It took them hours to climb to the top of the mountain and then they could see down the whole coast. They were stunned. They thought the world had ended. They had had no idea. They came down in to the town and the people there said, "Oh, we thought you were all gone, for sure!" And the search party said, "Actually, we only lost 25 people (out of some 250)"—because they had practiced a lot for just such an event as this. And the first thing the search party said was, "Is there anything we can do to help you here?" Of course, at that point, both groups began ferrying things back and forth over the mountain, pooling resources again.

These stories are just inconceivable to people who haven't lived in Japan. The group over there is so much more important than the individual. To some extent, that's peer pressure. But, with maturity, that can grow into a sense of altruism and caring. The way it's reinforced is through this peer pressure with no one standing out apart from the group, everyone participating. Of course, with any kind of energy, there's a risk to the flip side of that energy. And the risk here was very clear in the news. It took 3 or 4 days for any sort of leadership to coalesce in the country as a whole. Why did it take 4 days to figure out what to do with the nuclear plant, to try to reconnect the power? This is the result of people hesitating to step in and take a chance, and this is a real risk as well. The group could be exploited by a strong, charismatic personality; if that person is not benevolent, it can create a lot of heartache and suffering. So there's kind of a flip side to that cooperative energy, as with anything.

But the Japanese have a term *gaman shite*, which means "to endure." We might translate it as "Hang in there, regardless." This is their stoic nature. And this is really an important aspect of the culture, and one that it benefits us to look at and see how we

can use that to our best advantage in this practice.

One of the other things about the calamity in Japan that is so difficult is that they say a natural disaster—like an earthquake or a flood—is so much easier for people to work through the emotions around it because everybody feels like, “We’re all in this together. This happened to us collectively.” Where a man-made disaster creates division because someone can be blamed. Fault can be laid. We can kind of dissect this and figure out who was right and who was wrong in this situation. We get caught on that and don’t do the work to get past that, to fix whatever the problem is and to work through the emotional trauma. We get caught in the arguing about who was right and who was wrong. They were saying that, because both of these elements, the natural and the man-made, were present in such large measure in Japan, it may be years before the country figures out how to deal with what’s happened. To be able to grieve! To have to bury people in mass graves and not have the time to grieve - this is a terrible situation! And, when we hear about that, the pain we have in our knees, our fatigue here—it really helps put it all in perspective, what it is that we’re going through.

“Sitting long and getting tired.” You might think, we sit long and so we get tired but really, they are two separate things. When Taishin and I were in Cambodia, we were there for such short time, but here again, there’s a country that is the epitome of suffering and has been for a long time. Most recently, the most horrific suffering under the Khmer Rouge; this is a tragedy of human making so it is one that is easy to get caught up in if you are not careful. We had two different guides while we were there and this one guide, whose name was Rith (“Reet”), told such an interesting story about his experiences under the Khmer Rouge.

He and his family lived in Phnom Penh, the big city that is capitol of Cambodia and really the height of their culture. Rith was about 6 years old and had just started school. He wasn’t very happy about school but, nonetheless, he was in school and it was right at the time that the Khmer Rouge came into power. They came into Phnom Penh and said, “We’re going to save everybody here because, you know, the

Americans are going to bomb Phnom Penh. We need you all to leave the city. And, in about 3 days, you can come back. It will be safe because we are protecting you by having you leave the city.” So everybody gathered up the clothes on their back and a few possessions and left Phnom Penh.

When they got outside the city, they were separated into work groups. The children were separated from the parents and, oftentimes, the parents were separated from each other as well. Rith said he was really excited. It was kind of like being in summer camp, a bunch of kids, don’t have your parents to tell you what to do, no school. And, so, when they sent him out



into the fields that first day, it was great fun. So he was out there in the fields, 3 days came and went, and there was no word about going home. After about a week, he said, he remembers thinking, “Okay, I want my mom now. I’m ready to go home.” And he realized that this wasn’t going to happen.

He was in a work crew of young children. He thinks it was for about three years; he doesn’t remember. Each of the children and each of the adults was assigned a new name by the Khmer Rouge; they said, “You have a new identity now. This is your identity. We are the Khmer people and your old

names represent the old way. This is who you are now.” So he was given a new name at the age of 6. The Khmer Rouge would move the work crews around the country, and they would meet up with other work crews.

At some point, about three or four years later, Rith’s crew met another work crew, and there was an older child—a girl — there, who seemed vaguely familiar, but he couldn’t remember who she was. This girl got very agitated and called out, “Rith! Rith!” And he looked around, who’s Rith? Couldn’t figure out who she was talking to. No one responded and she called again, “Rith! Rith!” He thought, “I wonder who Rith is?” And she came over to him and said, “Don’t you remember me? I’m your sister!” He said, “I think I know you but I don’t understand what you mean.” She said, “Your name is Rith. And our family name is this. And we’re from Phnom Penh; we’re from this part of the city. Don’t forget that’s who we are!” And, as she talked to him about stories from their childhood—which seemed a lifetime before—he began to remember but it had been such a huge trauma for him that it was easier to forget that life and be this new person. But it came back, as she talked to him, she said, “Remember, we used to do this. Remember, you used to like to eat that. Remember all of this.” She was just enough older that she’d been able to retain those memories he’d forgotten.

After that, they were inseparable. And the work leaders understood that, out of all these work crews in the country, to meet each other was such a miracle, they said, “You can be together.” So they were together like this until the Vietnamese army came in and liberated them from the Khmer Rouge and brought them all back to their homes. And, because they could remember their family name and the part of Phnom Penh they were from, they were able to reconnect with their mother, who was the only remaining member of the family. All of the other siblings were gone; his father was gone. But they found each other and restarted their life together. It’s unimaginable how something like that could happen.

And, if we can’t touch that deep feeling of suffering, we can’t change it. If we can’t

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touch it, we can't change it. That's why it's such an important part of our practice. The Buddha said, "What I teach is suffering, the cause of suffering and the cure for suffering." So, oftentimes, when we talk about the 4 Noble Truths, we talk about the 3rd Noble Truth as relating to our attachments. We cling to things or we push them away. And we certainly make ourselves miserable that way, there's no question about it. But suffering is really much, much more than that. And, as the Buddha says, it is real. There's a lot of suffering we bring on ourselves. There's a lot of suffering that happens just by the nature of life, the nature of existence creates this. If we don't have an understanding of it, we will never, ever be able to get past it.

Thinking about the situation in Japan, I have cousins living over there and we e-mail back and forth and, initially, when we were e-mailing, I said, "We're really concerned for you, with the nuclear situation over there." My one cousin wrote back and said, "Oh, I think it's way, way overblown in the Western press. Here, we're not seeing it that way." I'm thinking, well, I don't know, maybe you don't need that much information but I'd like to know what the real picture is and, as it's unfolded, of course, it's clear how much worse it is than they initially thought and then the question becomes "What do you do about it?" What do we do with the information we have, which is always partial?

We have to be able to connect with suffering, very, very deeply. To the point where it becomes, not something that we're comfortable with, but something—we could use the word 'intimate'—and intimate is what it has to be in order to pierce through it, in order to know what has to be done, in order to find the strength in ourselves to do what needs to be done.

You know, I talked to Rith, the Cambodian guide, after he'd told this story. I said, "That's what happened then but there was a big piece of your life between when you found your sister and your mother and were able to go back to some semblance of your own identity, and now." He's a very interesting man. His head was shaved. He told me, "It's shaved because I took vows as a novice in the monastery, and I'm keeping it shaved until I'm able to go back to the monastery and complete my training." He had a collection of sunglasses. I think, in 2

days, we saw him change his sunglasses 10 times. I said, "Rith, what is that about?" He said, "Oh, I just love sunglasses!" So here's this novice monk with a huge collection of sunglasses. Quite an interesting personality!

He said that, after 3 years in the rice paddies, he was really very happy to go back to school. He remembers being excited about getting out of school and now he was grateful to be back in school. Of course, under the Vietnamese, it was nothing but Marxism and Russian. The only foreign language they could learn was Russian because all of the money that was coming into Vietnam and therefore into Cambodia was Soviet. So it was only after the Vietnamese left that they could learn English or some other language and he said, "That's the point at which I learned about the rest of the world, too, that there was something bigger than the world I was in. It was just fascinating and that's why I'm a guide. I like to see people from all over the world and talk to them and learn about their countries and all of that." He makes enough money being a guide that he only has to work half the year. The other half of the year, he goes to the border between Cambodia and Thailand and volunteers with AIDS patients. There's a huge AIDS problem in Cambodia. So he spends half of his year changing his sunglasses and talking to foreigners and the other half of the year volunteering with AIDS patients, waiting for the chance to go back to the monastery.

I said, "Why do you want to go back?" He said that the time he spent in the monastery was so wonderful, so peaceful for him, and he understood that that really had to be the wellspring for what he did. And he continues, on the outside, to meditate, which is very unusual for Cambodia. It would be very unusual for a lay person to be doing these practices. He said, "When I go back to the monastery I will sit, of course, but I hope by that time, the monks in the monastery will have had a chance to rebuild the collection of Sutras so I can learn to memorize Sutras." During the Khmer Rouge time, all the Sutras were burned. The monasteries were dismantled for arms stashes and store houses for food and most of the monks were slaughtered. When the Khmer Rouge left, there were 65 monks left. This is a country that's overwhelmingly Buddhist, but only 65 monks were left and none of the senior

monks. So he said, "You know, we're really like a bunch of orphans teaching each other, trying to remember things and piece it together and getting Sutras from other countries. It's a huge amount of work," he said, "but it will get done. We'll grow back." A very interesting story. When you hear *that* story, to come into a room like this, sit on these cushions with the Sutra books right here, and people will explain things to you - amazing difference!

But his energy from the effort that he's put into this practice was just really wonderful to behold! A real inspiration to me! He said that you have to really enjoy what you do and do it because, the one thing he learned during this time of chaos, is that life is so fragile, it's a very precious gift. This is why he lives the way he does. And he says, "The only way we'll heal ourselves as a country is for us to take part in doing that healing," and this is why he works with AIDS patients. He says, "We have to go out there and physically do this."

That's why we say, "Sitting long and getting tired." Sitting long—that refreshes us—and of course it also makes us tired. But he's talking about really working up a sweat, exhausting ourselves, really doing the work that needs to be done.

There's a line in the Talmud, which is the commentaries on the Torah and I just love this line: "Take care! Take care! You are not required to complete the task but neither are you permitted to lay it down." Neither are you permitted to lay it down. So this idea that we keep going, we keep going...to me, that really captures the spirit of this young man and how he lives his life. He knows he's not going to finish the job, he can't finish the job himself of healing this country but he can do his part.

Setcho's verse: "One, two and tens of hundreds of thousands..." You know, it's a huge, huge Sangha we have in this world. There's the immediate Sangha we have in this room and it's wonderful to sit together and support each other through the difficulties this week. But that job doesn't stop when we leave the Zendo. "Take off the muzzle and set down the load." Maybe looking at the suffering we cause ourselves by ruminating about what we're doing, and second guessing ourselves and clinging to our attitudes about things. This is the

burden that we mostly can set down. It weighs us down and we can't get our work done if we muzzle ourselves and get weighed down by this crap.

“If you turn left and right, following another's lead...” So, we really have to not wait for instruction. Perhaps there will be somebody telling you what to do; in fact, here, inevitably, there will be somebody telling you what to do. But that doesn't mean you have to go, “Okay” in a blind sort of way. It's reaching down deep inside for the strength and clarity, coming back up to, “Yes!” to whatever the task is. It's not a blind following of the leader. So, if you just kind of imitate or try real hard to look like a good Zen student, basically, this last line says, “I would strike you as Shiko struck Ryutetsuma.” These are two Zen teachers in a dharma combat. Ryutetsuma was the old buffalo woman from another Koan. In this particular case, Shiko won so he gets to strike her because she didn't come back with the best zinger, I guess.

But you know, this is not a criticism of either of them. Much of what we do in life is a mistake and that's the reality. It is! Most of the time, you go up to the Dokusan room and you don't have the right response. Ring, ring, ring! And you come down and work on it some more. If you have the right response, it's still not enough. And this is the truth, whether it's Koan work or daily chores or trying to clean up after a major tragedy like this. Trying to live our own life as a complete person, most of what we do will be a mistake. If we're awake and grounded, we can see that mistake and go “oops,” and try again. Much of our life is like that. So he's just saying, “I get to strike you. Next time around, it will be the other way around.” But, in fact, we're helping each other out in this way, egging each other on, supporting each other, doing what we need to do to get through. I know all of us feel overwhelmed at times by the suffering, suffering that we may feel, suffering we see others go through that we care about, suffering on this grand scale. We have to hold that suffering to us, to the place where it doesn't frighten us, to the place where it transforms us and we can transform it. This is what we are here for. If you're tired or sick or feeling blocked in some way, it's not a problem. It's just what is right now. This is what Kyorin means when the monk asks, “What is the meaning of Bodhidharma coming from the West?”

Kyorin said, “Sitting long and getting tired.” So we ground ourselves and go back to work at whatever needs doing. Come back and ground ourselves again and go back to whatever needs doing. We don't need to finish the task but we *must* keep going.

Gassho,

Genko

The Mumonkan

Case 41 - Kempo's One Way

Koan

A monk once asked Master Kempo, “The Bhagavats of the ten directions have one way to Nirvana. I wonder where this one way is.” Kempo held up his stick, drew and line, and said, “Here it is!”

Later the monk asked Unmon for his instruction on this mondo. Unmon held up his fan and said, “This fan has jumped up to the Thirty-third Heaven and hit the nose of the deity there. The carp of the Eastern Sea leaps, and it rains cats and dogs.”

Mumon's Commentary

The one goes to the bottom of the deep sea and raises a cloud of sand and dust. The other stands on the top of a towering mountain and raises foaming waves to touch the sky. The one holds, the other lets go, and each, using only one hand, sustains the teachings of Zen. What they do is exactly like two children who come running from opposite directions and crash into each other. In the world there is hardly anyone who has truly awakened. From the absolute point of view, the two great Masters do not really know where the way is.

Mumon's Poem

*Before taking a step you have already arrived.
Before moving your tongue
you have finished teaching.
Even if at each step you may be ahead of him,
Know there is still another way up.*

Here it is the last full day of Spring Sesshin 2011, and we find ourselves examining the last case of the [Mumonkan](#). We have been

investigating each case, one after the other, from beginning to end. I really can't believe it's gone by so quickly. As I age, both sesshins and years seem to go by more quickly. Somehow it feels unfair that, as we get older, time flies ever more rapidly towards our bodily departure.

Fortunately, when we are in deep samadhi, we encounter what's called the “timeless mind essence.” When aware of the timeless mind essence, one Nen can be 10,000 years. A Nen is a spontaneous micro-thought. Daikan, who is an engineer and a scientist, refers to this realm of primal thought as “the primary data stream,” or the raw data stream. Yes, that's just what it is. And when we make something of it through discernment, we end up dividing self from other and this from that. This kind of basic discrimination is called 2nd Nen. 3rd Nen is when we ponder or analyze this process. A prime example of Third Nen is “I think, therefore I am.”

By the time we get to 2nd or 3rd Nen, our thought tends to be corrupted, or perhaps it is better to say prejudiced, by our instincts for survival and the need to divide self from other in order to live. Our instincts inform us what's food and what isn't and what's a mate and what isn't. This need to divide and analyze gives rise 2nd and to 3rd Nen. At the ground of our being, which is something we're learning to recognize through our Zen practice, we become aware of the primary data stream or 1st Nen. The clang of the wind chime, the drop of rain hitting your face, the swaying branch, the knife chopping vegetables in the tenzo [Zen kitchen] or the rising and falling of breath or heartbeat on the cushion are all examples of 1st Nen. Before discrimination, judgment or analysis there is this primary, raw, principal data stream of formlessness manifesting as myriad forms.

When we do zazen, it is our hope that our discrimination and analysis will take a back seat so that we can truly allow our whole body to become one great inquiry. Just as Mumon tells us in his commentary on the first case, “concentrate yourself into this ‘Mu,’ with your 360 bones and 84,000 pores, making our whole body one great inquiry,” this is how we approach the realm of 1st Nen. Occasionally, with such effort, there's an awareness of 1st Nen that drifts all

Continued on next page...

the way up into the realm of 3rd Nen. When there's recognition without much discrimination or division, as when we're watching a movie, or listening or reading a good story, we enter what might be called observation samadhi. When we're watching a movie we are receiving all kinds of input from the film and soundtrack, light, color and sound, but we aren't really thinking about all that. The movie feels like one continuous stream, not separate data bits and when the movie is really well done, we are probably not even thinking "movie" or "director" or "plot." Nor are we likely to be analyzing the acting; a good movie invites us into the stream of samadhi watching. In this way, we merge with the scenes and it's just one flowing experience, there is no thought of self or other than self; a very simple but real samadhi. Chanting the sutras can often lead to the same kind of simple real samadhi. During the chant we all partake and become part of the flow, often temporarily losing our false sense of separateness. We become one, and it becomes easy to sense the contiguous flow and harmony that is revealed between us. If the chanting is really fine, we collectively realize that the many have always been one.

So our training, in a large part, is to allow us to be awake and aware of the myriad manifestations seamlessly flowing together in one indivisible ineffable reality. If we are persistent, we will become aware of the underlying formlessness giving rise to it all. When we're intuitively aware of this foundational reality or animating source, we often turn to oxymorons to help us convey our feeling, such as, "thundering silence", "pregnant nothing," or "alive stillness." Anytime we feel this underlying reality without much discrimination and little analysis, which would be 2nd and 3rd Nen, then we are in deep samadhi and we naturally feel refreshed, renewed and restored, and right with the world.

A monk asked Master Kempo, one of the early founders of Soto Zen, "The Bhagavats of the ten directions have one way to Nirvana. I wonder where this one way is." The sages around the globe and throughout time know the way to Nirvana. What is that way? I think this monk is a bit full of himself. If he genuinely wanted to know the teacher's response about fundamental

matters, he would have likely asked, "Why did Bodhidharma come from the West?" I suspect this monk thinks he knows the answer, so poses the question in the way that he does. Perhaps he wants to show how learned he is and is expecting some kind of response that delves deeply into the mythological or philosophical turnings of Buddhism. When you hang around koans long enough, it is not hard to see this much. The questioning monk already has a response in mind. I suspect he is hoping to impress those he questions. But, in both cases he's stymied. Each response brings him up short and is not what he expected at all. Hence, in each case, he doesn't know how to respond, and in the examination of Unmon, I doubt the questioner even knows what Unmon's talking about!



So where is this "One Way?" Was the monk expecting some treatise on the Nobel Eightfold Path? Can't say, but, rather than a treatise on the Eight Fold Path, the Great Vow or the Three Treasures as the way to Nirvana, Kempo just held up a stick and drew a line. He might have drawn the line in the air, but I imagine he held up the stick and drew a line in the earth in front of him and said, "Here it is!" End of teisho; end of explanation! Kempo answers the question, stops the monk's mouth and also presents a challenge, all at once! (Laughs) That's pretty good! I love this stuff! (laughter) I'm not yet nearly this bright, but I love reading how these ancient masters are able to act so spontaneously and brilliantly. Of course, these are the mondos [exchanges] that are recorded. We don't have a

collection of the ones where they didn't do so well!

Mumon goes on to comment that Kempo's action is like going down to the bottom of a deep sea and raising a cloud of sand and dust. When he draws that line in the sand, it is powerful enough to stir up the sand at the bottom of the ocean. Mumon is saying Kempo's action goes deep.

To find Mumon's One Way to Nirvana, we need only return to "with your 360 bones and 84,000 pores, making our whole body one great inquiry," in other words, listen right here, right now, don't go anywhere else, just listen to what's "within" and "without." Listen attentively, gently, for the sound of a pin dropping a mile away.

Listen not with strain, but with every pore and fiber of your being. Listen in this way and you can't miss the way to Nirvana. You're in it. You're doing it.

Very often, somebody will come to Dokusan and say, "How do I get there?" Or they'll come to me in psychotherapy and say, "I have this problem. How can I get out of it? Lay out the map for me, tell me the steps because I want to get past this problem." Or someone within our Zen practice will ask, "How do I find Nirvana or Samadhi or enlightenment or compassion or an open heart..." Whatever it is! And I always have the same answer, which I suspect is not terribly satisfying. My answer is, "You're doing it! You're doing it by asking the question! And by coming into therapy or coming to zazen this is how it is done. I can't tell you how to get there but I can tell you how to do it and this is it!"

If it's a psychological problem, come to therapy and ask the question. If it's a Zen question of opening your mind and heart, come into the zendo and ask your gut, "What is the one way to Nirvana?" or "Why did Bodhidharma come from the West?" or "What is it?" Or simply come into the zendo and listen. This is the way it is done. It's not mysterious. There's no secret. Here it is, says Kempo.

The monk doesn't get it or is not satisfied and goes to ask Unmon. Unmon, frankly, is usually not so kind, but this day he must

have been in a very playful mood. After hearing about the exchange with Kempo, Unmon, who had his fan in hand and was likely giving a Dharma audience for monks to do combat with him, tells the monk at once, "This fan has jumped up to the 33rd Heaven and hit the nose of the deity there. The carp of the Eastern Sea leaps and it rains cats and dogs" and then he put down his fan and probably brushed this guy away.

Unmon answered this monk as directly as Kempo, but it might be a little harder to see. Asking, "What's the one way to Nirvana?" is really such a simple question. As with many koans, the answer is very often in the question and staring us in the face. Asking, "Why did Bodhidharma come from the West?" is a bit deeper. But we digress.

Mumon says of Unmon's response, "Unmon stands on top of a towering mountain and raises foaming waves to touch the sky." With his magic wand, he's like a sorcerer. With his fan, swish, swish and the waves come up and touch the heavens, a very majestic, free, and giving response. He lets it all hang out.

Everyone in China at that time would know the 33rd Heaven refers to the highest of all heavens. Don't the Masons have 33 degrees? A coincidence? Anyway, after the fan hits the nose of the deity in the 33rd Heaven, the carp of the Eastern Sea leaps into the air and it rains cats and dogs. "The carp of the Eastern Sea leaps," is a reference and a metaphor for one's first great awakening. At your first awakening, you will feel like a carp that leaps out of the sea and sees a whole new world. In fact you will likely feel as though you are Super Carp because you have seen a whole new world (laughter). I think this is a reference to the questioning monk. He probably had some penetrating experience and now he

feels like he is Super Carp (laughter) and Unmon may be saying, "Wow! I can just see it raining cats and dogs right now! You're brilliant! You jumped so high and banged the nose of the deity in the 33rd Heaven. I'm so impressed by your awakening! Not!" This is one way to interpret this. Or, it might have been Unmon just saying the first thing that came to his mind. As nonsensical as it might be to the monk's or our ears, it doesn't have to be

zazen. This often happens during Rohatsu, and it happened here just the other day when the wind was whistling. At Rohatsu we often get to hear the waves of Puget Sound crashing on the beach, while the wind is blowing and the rain falling. When Nature is gushing and shouting, it is easier to be in touch with the mystery of Muuuu, manifesting so brightly.

Kempo draws a line in the sand, and Unmon tells us it's all out. One holds the line, the other gives it all away. Both of these devices, whether holding or letting go, killing or giving life, are the primary tools used by all the Zen Masters in the 48 koans collected by Mumon. In his commentary to this case Mumon says that Kempo and Unmon are like children who come running from opposite directions and crash into each other, but he is also referring all the masters in all the koans. These exchanges between Zen Masters are like children playing, crashing into each other.



Spring Sesshin 2011 Participants

interpreted. Mainly, it seems to me, Unmon is just being playful and having a little fun at the monk's expense.

By saying, "It's raining cats and dogs," Unmon is telling us that the Dharma is pouring out in this fashion all the time. We have had some very strong downpours in Seattle recently. They remind me of the kinds of downpours that are much more common in other parts of the country, where the water falls out of the sky like it is being poured from a bathtub. If you are out in such a storm there is no way to avoid getting completely soaked. And, if your eyes, ears, pores are really open and every bone and fiber of your body is listening there's no way you can avoid getting soaked by the Dharma. It's always raining cats and dogs. Although when there really is a tremendous downpour, it's somehow easier to see and hear. I'm always tickled when there's a storm going on while we're doing

Have you ever seen two toddlers talking at each other a mile minute having completely different conversations? (laughter) They can be talking and laughing but neither really knows what the other is saying. Mumon says that Zen Masters are sometimes like this. He also cautions, "hardly anyone is truly awakened." It is rare for anyone to be deeply aware, let alone truly awakened. It's not rare for the trees rocks, rain, mountain, moon and stars to shine; they are all shouting "Muuuuuu" all the time. No thinking. But for us, because we're nearly always actively thinking, it's very rare to be even aware of Mu. Our working of 2nd and 3rd Nen, our discrimination and analysis, usually interferes with our ability to be aware of 1st Nen. There's nothing wrong with this truth, it just comes with the territory of being human. I'm quite happy manifesting as a human being, even with these intrinsic complications. I would rather have this capacity than not have the capacity to be

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aware. Though we can be profoundly aware, given our natural but hyperactive discrimination and analysis, we find even a glimpse of nothingness difficult. How much more difficult must it be to live our daily lives with deep awareness, clarity and open heartedness? Yes, very rare.

And Mumon says of the two masters, but also implying all Zen Masters including himself, that they really don't know where the way is. If they say they know, they really don't know. The ones who say they don't know, they're on to something, but they still don't know. I can't tell you what THIS is, where it came from or where it's going. As my ancestors would tell you, "I don't know nothin'."

"Before taking a step, you have already arrived." Even though we can't know anything, at least know this, "before taking a step, you have already arrived." There is nothing to attain. We're already swimming in it, breathing it, being it. THIS is already fully out, fully exposed; it has nowhere to go and nothing to do. It's naturally expanding as we speak, unfolding as a universe, all by itself. It doesn't need our help. The earth moves, waves move, galaxies collide and the stars explode all by themselves! As mysterious and incredible as it may be, out of all this expanding chaos, here we are at Teisho. Inconceivable! Yet, I tell you truly, before taking a step, we've already arrived. This much, we can know. And really, before moving our tongue, any teaching we might want to give is already finished. Can my moving tongue, top the wind chime? This teisho can't come close to the wind chime! The rain hitting on the window is a much more profound teisho!

Mumon says, that even if you are very clear and feel as though you can keep pace or a step ahead of the Zen Masters, there's another way up that is far more useful. If you can stay ahead of the two kids talking at each other and you see clearly how playful they are, remember that before moving their tongues, the teaching was already finished. Remember too, before taking a step, you've already arrived. Two children playing and crashing into each other is an excellent mondo, but no match for the other way up.

"Know that there is still another way up," is one of the best lines of the [Mumonkan](#).

Beyond all the witty playfulness of the Zen Masters, there is a way of "teaching" that has nothing to do with teaching. This way of teaching without teaching represents the zenith of Zen practice. We'll delve more into this tomorrow when we re-examine Case 19: Ordinary Mind is Tao.

I'll conclude today by saying, there's another way up and another way down. When we sit on the cushion and listen for the thundering silence, this kind of listening will top any mondo. Likewise, when you sweep the zendo with no hands, this too can top any exchange between the Zen Masters. If we remember these two simple facts, then we really won't lose our way in our practice and training. We'll always come back to a humble center that has no dependence on words and letters and manifests as a grateful openheartedness.

With gassho,
Genjo

Closing Incense Poem Spring Sesshin 2011

*Followers of the Way
mourn events in Nippon.
Radioactive arrogance
permeates earth, air and sea.
Who knows the One Way to Nirvana?
Dharma Ancestors bemoan our hubris,
but continue with their great vow.*

Poem by Gregory Wonderwheel

*The dark pine framed by glowing clouds,
the sirens echoing off the buildings,
announce the Great Compassionate One's
hands and eyes at work in the city.
Of the thousand hands and thousand eyes,
the one true hand is ungraspable,
the one true eye is inconceivable.
In this way,
the one true hand supports with a thousand
hands,
the one true eye sees with a thousand eyes,
to aid all in need.*

Summer Sesshin June 25th - July 1st

Please send a deposit by June 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, 6/24, 7:30 - 8:30 PM. Sesshin formally begins promptly at 5 AM the morning of Saturday, June 25th, so plan to be there at least 20 min. early. Sesshin will end around 11 AM, Friday morning.

Sex and the Spiritual Teacher

Review by Genjo

This is a hard review to write. I'm exhausted at the moment from having to deal with the past and present actions of my Dharma Father, Eido Shimano Roshi. Unfortunately, as I read this book, and I couldn't put it down, there was no way to avoid seeing the consequences of Roshi's actions revealed on almost every page. I think this book should be required reading of every board member of every Zen group in the country. I also sent a copy to Eido Roshi himself with the hope that by reading it he could much better understand the consequences of his actions.

The author of the book is Scott Edelstein and he did an excellent job outlining the complex forces that tempt otherwise insightful, compassionate and well-intentioned teachers to lose their way. However, what I found to be most impressive were his simple and concise offerings on how to create healthy teacher-student relationships and spiritual communities. For example:

At the center of every healthy teacher-student relationship are several implicit agreements:

► *The student hopes to become wiser, more aware, more loving, and/or more fully human.*

▶ *The teacher commits to helping the student in this endeavor and to acting in the student's best interests at all times. This includes not harming or exploiting the student in any way. (It may, however, sometimes involve telling the student some difficult or painful truth—or, in service of something greater, sometimes doing the opposite of what the student hopes for or expects.)*

▶ *The students trust that the teacher will honor these commitments.*

▶ *The student also agrees not to exploit their teacher for their own emotional, sexual, or financial gain.*

When honored, these agreements create a rich soil in which trust and wisdom can grow. When these agreements are not fully honored by both sides, however, trouble can easily arise.

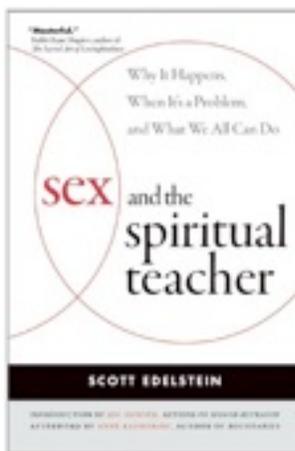
Aren't these points simple, clear and direct? I vow to live by them, and pray I have already been living by them. Won't you join me in internalizing these simple precepts for our relationship? I have asked that these commitments somehow be incorporated into our developing Chobo-Ji Ethical Guidelines.

In another chapter the author proposes the following description of a healthy spiritual community:

Members of a healthy spiritual community—including its teachers(s)—are honest, transparent, loving and supportive of each other. They also have some more specific obligations: to speak up whenever an ethical or professional boundary appears to have been crossed; to refuse to keep secrets, even when asked to do so by teachers, community leaders, and/or board members; and, in the event of a conflict, to be loyal not to the teacher, or to any particular community member, but to the truth, and the long-term safety of community members.

This is just as it should be, don't we all agree? However, just because it can be stated clearly and simply doesn't mean that it is easy to do. We must all remain committed to the truth, transparency and our own great faith and doubt.

Part of how teachers fall into temptation is through idealization by their students, which can be nearly irresistible. So be sure to stop that! Of course this is NO excuse for falling into temptation, but we must remember that all humans are naked apes who have evolved the capacity to be the Voice of the Dharma. Somehow we have come to think that when this capacity is actualized that we magically lose our great-ape heritage. Time and time again it has been proven that we don't!



What is possible, and not terribly uncommon, is a loving partnership that forms between two mindful loving adults, one of whom later becomes the other's spiritual teacher. This can be entirely wholesome, because there is no inherent power differential or role confusion; when the student-teacher relationship develops later on, it does not replace the loving romantic partnership, but is instead developed beside or astride it, at least in the best such cases.

Indeed, it is often a pleasure to be in the presence of such couples, especially those who have been together for many years, because the spiritual teacher is usually cut absolutely no domestic slack. ("Sugar Pie, I don't care if you were up all night planning a weeklong retreat; that was your choice, and it's still your turn to do the dishes.") Also, the teacher's partner knows every one of their warts, weaknesses, and limitations and thus

helps them stay humble. ("Hon, you know what would make me really happy right now? If you put the toolbox away and called the appliance-repair people. Remember what happened when you tried to repair the lawn mower?")

Jukai

Buddhist Precept Ceremony

On the morning of March 20th, at the conclusion of March San Diego Sesshin, Maggie Kay and Kathryn Krane formally accepted the Buddhist precepts. They are both longtime followers of the Way and have practiced zazen and Aikido for many years, including attending last Rohatsu Sesshin at Chobo-Ji.

Maggie wrote in her Jukai application letter that at our last Rohatsu she "became aware of and became an advocate for my own intrinsic value during sesshin with a visceral irrevocable certainty." Perfect time to do Jukai!

Kathy wrote: "From the beginning, my practice has given me the strength to give more and more wisely to others. Though somewhat skeptical at first, the proof in the efficacy of my meditation is evident in the reports from my spouse, friends, family and coworkers."

During the Jukai Ceremony they both acknowledged their respect for Zen practice and Buddhist principles by giving themselves to the Three Treasures (Buddha, Dharma and Sangha), chanting the



Continued on back page...

Bodhisattva vows and leading the Sangha in reciting the Ten Precepts.

They then both received a Rakusu (symbolic pieces of the historical Buddha's robe worn around the neck) and a Dharma Name. A Dharma Name is selected by the abbot to be an inspiration for realizing one's full potential. Maggie's new Dharma Name is UShin, which means Rain Forest. Kathy's is ZenPo, which means Zen Peak.

Jukai candidates need to petition in writing at least one month prior to the ceremony. Jukai candidates usually have attended regular zazen at Chobo-Ji for a minimum of six months (including at least two week-long sesshins), must be regular financial supporters of the temple, and feel ready to give themselves to the Three Treasures (Buddha, Dharma & Sangha). In other words, they find themselves inspired by practice, feel that the training opens their Heart-Mind, and want to serve the temple community.

Chobo-Ji Schedule

Introduction to Zazen

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

Zazen

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

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

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

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

Dharma Talks

1st and 3rd Sundays, 7:30 p.m., 1 hr.

(most Sundays during Spring Intensive)

Sesshins: Quarterly week-long retreats

last week in March, June, September
and early January.

Mini-Sesshins: Half day retreats

with breakfast, Dharma Talk and Dharma

Interview. 5 - 11:30 a.m., Sundays:

5/15, 5/29, 6/12, 7/10, 8/14, 9/18, 10/9...

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

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

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

Spring Sesshin: 3/24/12 - 3/30/12

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 Bo Zen Ji

Plum Mountain News

1811 20th Ave.

Seattle, WA 98122