



# Plum Mountain News

**Dear members and friends,**

This is a shorter issue of Plum Mountain News than usual, as we are all so busy getting ready to move our center to Beacon Hill. On August 14, 2011, we held the last mini-sesshin (half-day sit) at our current Zen House. Scott (Ishin) Stolnack and Diane (JoAn) Ste. Marie and I have been working so diligently with our construction company (represented by three great guys, Brian Gibson, Eugene Barns and Tony Vongdara) and our architect (Debrah Walker); It has been a great pleasure to work with such a dedicated team. It's been a fantastic journey of cooperation and concentration. Many, many others have been doing their part to assist with the project, and without everyone's efforts we could not possibly be where we are today.

**We will be moving Labor Day weekend**

and probably sending out several e-mail notices to our Chobo-Ji list serve announcing times when help would be greatly appreciated. Our new address is 1733 S. Horton St., (use apt. #7 for mail) Seattle, WA 98144. This is in the North Beacon Hill neighborhood, one block west of Beacon Ave. S. and two blocks south of S. Spokane St. Our new center takes up the whole block between Lafayette Ave. S. and Alamo Pl.

S. The center's new main entrance is behind the building. I can't tell you the exact date that practice will start there, presumably Sept. 6th, but we will certainly be holding our first Autumn Sesshin there from the evening of September 23<sup>rd</sup> to the morning of September 30<sup>th</sup>. **The official opening ceremony is tentatively scheduled for Saturday, October 8<sup>th</sup>.** More details will be going out via our list-serve, but I



Chobo-Ji's New Practice Center  
1733 S. Horton St., Seattle, WA 98144

can tell you that Genki Takabayashi Roshi, our founding abbot will be coming, and I hope everyone reading this can be there too!

We had twenty people in attendance at our last weeklong Summer Sesshin. Genko Ni-Osho was our Shika (host/

manager) and oversaw our samu assignments; she also shared with us her insights on Case 52 of *Hekiganroku* and prepared a wondrous middle day Japanese Tea service. We had no Tenzo (chief cook) for this sesshin, so many senior students pitched in including Shodo, Choko, Josen and Daitetsu. Our meals were delightful and varied. It was great to see how mature our group has become, that even when this important post is left vacant, we have the depth of practice to seamlessly fill in where needed. Dee (Seishun) Endelman served as our Jiki (time keeper) and also transcribed my teisho for this newsletter, as she does every

quarter. Emily (HoU) Ross was in her assigned post as densu (chant leader). HoU and her partner Jonathan (Zengyoku) Schwartz, who served as Jisha (tea server), have been working with Randal (Daigetsu) Tanabe on the landscaping plan at the new building. Everyone in this group is so multi-talented! Ezekiel Smithburg assisted Zengyoku in his post and also took Jukai (Buddhist Precept Ceremony), at the end of sesshin. Ralph (Muzan) Leach served me as Inji (abbot assistant) this sesshin. I

think he may also assist in some of the final carpentry at the new building.

I've been out to visit Genki Roshi twice this summer and both times I am happy to report his health has been much stronger, and he and his wife Leslie (Genei) are feeling content to live in Montana the rest of their days, even though they have been invited to move into our new building with us. In other news, my



Founding Abbot Genki Takabayashi

affiliation with the Zen Studies Society Board of Directors became strained over the continuing dilemma of how to respond to Eido Shimano Roshi's serial history of ethical breaches, and I [resigned](#) from the board June 12<sup>th</sup>. However, it's still my intention to remain affiliated with the organization and I will travel to Dai Bosatsu for an [all-sangha-meeting](#) the weekend of August 26-28. I will also be off to my annual visit to Doylestown, PA to do sesshin at Bucks County Aikido, October 14-16.

In this issue you will be able to read more about our upcoming sesshin and Autumn Intensive, see who will hold new posts, read a transcript of my Teisho on Jodo Chapter 7 of *The Book of Rinzai*, hear more about Ezekiel's Jukai ceremony and hopefully enjoy reading the Summer Closing Incense Poem as much as I did writing it.

May the remainder of your summer be bright, we have an exciting autumn ahead of us.

Take care,

Genjo

## The Book of Rinzai

### Jodo: Ascending the High Seat

#### Chapter 7

The Master ascended the high seat and said, "One is on a solitary peak and is unable to tread the path. Another is at a busy crossroads yet is free from preferences. Which one is ahead, which one is behind? Don't regard them as Vimalakirti or Mahasattva Fu. Take care!"

In this chapter, Rinzai is asking, "How are you? How is sesshin going?" For you, is it like sitting on a solitary peak, unable to tread the path or is it like you are on a busy crossroads, totally distracted by everything going by? Perhaps you feel totally free at a busy crossroads and also free from any preferences, able to move like the wind!

He asks, "Which one is ahead and which one is behind?" This question of who is ahead or behind or what is too much or too little or right or wrong is always a trick question! And it's surprising, after diligent koan training with Genki Takabayashi Roshi, Eido Shimano Roshi, Joshu Sasaki Roshi and other Roshis that I've had the good fortune to train with, how often I have fallen for this kind of Zen gambit! Our mind is always looking to discriminate right from wrong, up from down, left from right, life from death, ahead from behind. There's nothing wrong with making these distinctions. Without them, you wouldn't know whether water is cold or hot. On the other hand, our Zen practice exhorts us to have our primary perspective be a view that transcends right and wrong, life and death, up and down, ahead and behind. Usually this discriminating mind is our primary view, and for some an exclusive way of seeing things.

One of the early benefits of Zen training is that one's discriminating mind no longer provides the exclusive view of the world. Eventually, with years of training, we learn

to supplant our dualistic discriminating view with a more universal or absolute view. In other words, the absolute view gains in prominence and, over time, becomes the dominant way of seeing. When this happens we are able to freely use our discriminating mind without getting caught by the delusion that self is separate from other, or caught in the illusion that our innumerable discriminations are real.

The real or absolute view, from a Zen perspective, is not centered on discriminating this from that, self from other. The "Real" view is everything is empty. That is to say, everything seen and unseen is recognized as somehow vibrantly without substance or dependence on form, yet giving rise to all substance and form. Physics also makes this very claim. Many physicists today think of reality as eleven dimensional nothing. As the fabric of eleven dimensional nothing folds or flexes, what we call form or energy appears. As I see it, physics completely agrees with Zen on this point, all is empty. Even so, through zazen we also feel that this emptiness is vibrantly alive and lacking nothing. Vibrant Emptiness that lacks nothing is sometimes referred to in Zen as the Great Void and is vocalized in our tradition as Mu.

Rinzai says, "Don't regard them as Vimalakirti or Mahasattva Fu (also known as Dai Fushi). Vimalakirti was a lay student of the historical Buddha; he was so astute and wise that Buddha would send his chief disciples to learn from him. And Mahasattva Fu was a Chinese layman in the time of Bodhidharma and Emperor Wu, whose reputation was also well known. There are koans about both of these characters in the *Hekiganroku* (Blue Cliff Record – collection of koans). Rinzai's audience is well aware of these two characters. Rinzai does not want his audience to think that his questions are referring to these two personalities. "I'm not talking about layman or priests, sages or fables," says Rinzai, "I'm talking about *you*. How are *you* doing? Where are *you* at?"

Last night I told you about someone who came to dokusan on the third day and said they felt like their mind was full of cotton balls, a completely stuffed view, making all kinds of effort, but feeling as though they were unable to tread the path. And another person, in the same dokusan period, came in saying that they had totally let go, as though they had fallen off a waterfall and felt positively mystified, full of energy and electricity. This person said that they hadn't hit bottom yet, but weren't worried about it. In letting go so completely, this person reported feeling fully alive, as though this very moment were their birthday and their death day. That's quite a range! And Rinzai's saying, "How are you? Where are you at?"

Look! Look! Hearing of these two very different accounts made by these sesshin participants, Rinzai would surely ask us, "Which one is ahead and which one is behind?" As I've already said, that's a trick question! The question is trying to test if we are stuck in our dominant dualistic view. Indeed, from our dualistic view, we could easily say one is ahead and one is behind, and we might say to ourselves, "One is where I want to be and one is where I don't want to be." Rinzai would counsel, "Don't get caught in such a ridiculous short-sighted view!"

Absolutely everything cycles, including so-called clarity and confusion. There could not be clarity without confusion. There cannot be confusion without clarity. These are two sides of one coin. They cannot be

separated. Here you are sitting on the cushion and the coin is flipping. None of us know whether it's going to be heads or tails this flip. Sometimes you can have an extraordinary run of heads or tails. But there's no telling, in a given sit, whether it's going to be heads or tails and you have no control over it. Regardless of the level of our determination, dedication and practice when we sit down, we don't know for sure if this sit is going to be full of clarity, confusion, or both. We like to *think* that we can control the outcome. But that's magical thinking. People make a lot of money off our magical thinking. We think we can beat the odds somehow. Not! (Laughter)

when it's ready to happen. However, seeds can sometimes appear to be very stubborn, they'll take their own sweet time and grow when the time and conditions are just right. With sufficient soil, water and light, we see what happens. But we exert no magic or control over when the seed germinates, roots or blossoms. We don't control the process, but we can influence it, positively or negatively. Even so, we don't know when the fruit will fall. We just have to sit and wait.

It is as natural for a seed to grow as it is for our awareness and depth of perception to expand. It's natural, but it is also natural to go through cycles of clarity and confusion and over longer periods, endless cycles of birth and death. Surely, in the course of a lifetime, nearly all of us will germinate, grow and bear fruit. Nevertheless, our growth is unlikely to be linear, and undoubtedly there will be fallow seasons that can come upon us at any time, sometimes referred to as "dark nights of the soul." These can even follow great



2011 Summer Sesshin Participants

The farmer has no power to make the seed grow. Even if the farmer has a green thumb, he or she is not employing any magic. A farmer does something very simple to help the seed. A good farmer works hard to see that the seed has a healthy environment in which to grow. And that's the best we can do for ourselves; our Zen practice tills our own soil so that the natural growth that is in our nature will happen

breakthroughs and arise in the midst of great maturity. Just remember, nothing is fixed or permanent, winter is always coming and so is spring. It is also possible to have a very poor crop no matter what we do to improve the environment and circumstances. And, occasionally, we may have a bumper crop with no or little effort.

We just don't know. We have some influence, but little control. Rinzai begins

by asking, “How are you?” and ends with “Take Care!” There is so much in Rinzai’s exclamation, “Take Care!” He is saying take care to nurture your soil, and he is saying take care to not become complacent or despondent. He is also saying, “Take care, don’t let the breakthrough go to your head. Don’t think, “Oh, look at how wonderful I am! The ripe fruit fell. I did that!” (Laughter) Sometimes, we are so proud of our breakthrough that we are like a proud mother or father showing off their offspring! Rinzai is telling us to take care of the plant, which is you, and enjoy the fruit when it falls, which is known as true insight, but don’t take credit for it. We must be patient and not become despondent if things don’t go to our liking. Work hard and enjoy the fruits of your labor, but don’t become despondent if there is no fruit this season. Take care.

**F**rom an absolute or real view, there is no such thing as ahead and behind, or too much or too little. Just take care!

**O**ne is on a solitary peak and unable to tread the path. Our ancestor, Zen Master Hyakujo, was once asked, “What’s the most wonderful thing?” And you’ll remember from Case 26 of the *Hekiganroku*, Hyakujo said, “I sit alone on this Great Sublime Peak.” Atop a sublime peak, there’s nowhere to go. Sitting entirely alone atop a sublime peak, sounds pretty good. The monk made a bow. Hyakujo hit him, as if to say, “Don’t listen to me! Always not yet!” This is Rinzai Zen. Don’t get stuck at the top of a 100-foot pole. Don’t be satisfied. Never think that you’ve arrived! These admonitions too are included in Rinzai’s “take care.”

**A**nother one is at a busy crossroads, in the middle of the city. All kinds of things are coming and going...traffic, thoughts, ideas, goals, desires...a busy crossroads...yet he or she is free from preferences. Much easier said than done! It’s very easy to get hooked. I’ve been training over three decades, and I still get hooked, but it’s a

little harder to get hooked and I’m grateful for this. What a relief!

**I**n the midst of this sesshin while trying to be responsible in my role as Abbot, I also have all kinds of other things going on. For example, I receive five or six e-mails or phone calls a day about the new zendo construction project going on three miles away. I also get many emails asking about what’s going on in New York concerning Eido Roshi. Yesterday, I bet there were thirty e-mails just asking me, “What’s going to be said in the [special announcement](#) we have just heard about?” I’ve answered, “Wait and see. Hell if I know!” One thing that is certainly true of Roshis, one never know what they are going to do or say. Expect the unexpected! In the many years I’ve worked with Genki Takabayashi Roshi and Eido Shimano Roshi, I’ve had to really learn what it means to go with the flow. Because one day, it’s one direction, another day, it’s another direction. Very flexible! On occasion, maddening!

**R**ecently, I’ve had some health issues and today at samu (work period), I have to go to the doctor. Genko has kindly worked her schedule to be here in case I’m not back in time. Whenever I go to the doctor I think, “There could be complications.” In this case, it’s not likely, but this too is on my mind. If it weren’t for thirty years of Zen training, I definitely would be *more* conflicted, confused, distracted or hooked. Instead, it’s only on a low simmer. (Laughter) However, it all could boil over at any moment, so look out! (Laughter)

**R**inzai’s asking, “How are you?” Keep your intention clear. Till the soil. Put all of your awareness into each breath, each step, each syllable, each sweep of the broom, and each sip of the tea. Do make a sincere effort to be fully present to each activity. Don’t worry about anything else. The rest will take care of itself, one way or another. Tomorrow will come, or it won’t, but all we need do is give our best to each moment, each breath and each action. In this way,

we actualize what Rinzai means when he says, “take care.” Be present to each and every activity. That’s it. Simple, and it couldn’t be harder to do! Nevertheless, remember it’s that simple!

**A**s I said yesterday, while we do zazen we may often feel stuck in a very narrow self-referenced or egoistic view, and I freely admit, even today, that’s where I spend a lot of my time. I’d like to think not most of my time, but still a lot of my time. This just comes with being human. Inescapable. You might ask, “Isn’t there something wrong with that? Is that behind?” Don’t fall into that trap. It just is!

**I**f you’re wearing a Rakusu or a Kesa, hopefully you’ve developed by this point in your practice a rather steady caring attitude towards the Sangha. Likely you accept posts freely and make contributions of all kinds gladly, without expecting anything in return, as your genuine gift of caring for this community. Of course this is a wider view than the narrow egoistic view we all start with. Is this wider view ahead or behind? Don’t get caught! This too, just *is*. Yes, we don’t want to be limited to the narrow, self-centered, egoistic view, but as long as we are manifesting as a life form, we will never fully be without it. Sometimes, it’s not prominent and becomes so quiet, that we don’t recognize that it’s there. But just as we never escape our instincts for survival, our self-centered view is always around somewhere. Likewise the wider view is sometimes so subtle that we don’t recognize that it too is *always* there. This wider view might not be actualized or up front at the moment, but it’s always around. It’s not something that you must attain, but some effort and practice is required to recognize it. The Quakers call it, “Listening for the still, small voice.” Or, in Zen, we may use the following oxymoron, “Listening for the thundering silence.” The “still small voice” or “thundering silence” is always present! Therefore, there is nothing to attain. With

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time and practice, we become more skillful at listening to it. That's all.

A wider view than caring for our community is a view that cares for the whole planet. We can call this bigger view the Bodhisattva view. This view too is always present within us. Relative to our usually dominant self-centered view, the Bodhisattva view is very subtle, but it's always there. Everyone I've ever met has a caring heart towards Mother Earth. It may not be at the forefront most of the time, but I've never met one who isn't touched by this view from time to time. Again, we see that there is nothing to attain. From this view, we can directly divine the Beatitudes or the Precepts for ourselves.

When we read the English translation of *The Diamond Sutra*, we get a glimpse of the Tathagata's view. The way I see it, the Tathagata's view is the view from the mind that embraces the universe. This view too is always present, but as you might imagine, relative to our self-centered view, it is extremely subtle.

The Tathagata has very simple things to say. And they're so simple, that *The Diamond Sutra*, repeats and repeats them hoping we will really listen and understand. When we directly perceive the Tathagata's view we experientially realize that the idea of a separated individuality is a delusion, and that our dualistic conceptualizations that artificially divide self from other, this from that, right from wrong, life from death are illusions. Throughout *The Diamond Sutra* it keeps mentioning the importance of knowing just four lines. The sutra has a big buildup leading to these punch lines. The four lines are a poem. What the Tathagata has to say can be said in this now familiar four-line poem.

*Think in this way of all this fleeting world:  
As a star at dawn, a bubble in a stream,  
As dewdrop, a flash of lighting  
in a summer cloud,  
A flickering lamp, a phantom, and dream.*

And this view too is already yours. There is nothing to attain. You don't have to struggle to find it. When in doubt, you can always read it in *The Diamond Sutra*, and know as soon as you read it that it is *your* truth, *your* view. When we read it, we all go, "Ahh!" And why? Because we all say to ourselves, "Oh, that's my view!" That's it! It's already your view. You already have the mind of the Tathagata. You already have the mind of the Bodhisattva. Likewise, the Zen Master's view of caring for the Sangha is already a part of you. And we certainly all have a mind that is self-centered and worried about having enough and a little more (laughter). Nothing to attain! All views are present; all of them are natural and necessary! Learning to recognize them is useful.

Where are *you* today? How are *you* today? Please, always remember Rinzai's admonition to "Take care!"

With gassho,

Genjo

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## Closing Incense Poem Summer Sesshin 2011

*Facing great doubt, no gates are  
encountered and no path is found.  
Picked up by the wind  
a leaf travels where it is taken.  
One home is left  
and another is brought into being.  
Who feels the cool breeze  
passing over Puget Sound?  
Seagull cries plaintively  
in the morning dawn.*

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## Autumn Sesshin Sept. 24th - 30th

Please send a deposit by Sept. 11th, earlier if you want to guarantee a reserved spot. Make your deposit check to Chobo-Ji. The cost of sesshin is \$210 (less dues). There will be optional zazen, Friday, 9/23, 7:30 - 8:30 PM. Sesshin formally begins promptly at 5 AM the morning of Saturday, Sept. 24th, so plan to be there at least 20 min. early. Sesshin will end around 11 AM, Friday morning.

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## Jukai

### Buddhist Precept Ceremony

On the morning of July 1st, the closing day of Summer Sesshin, Ezekiel Smithburg formally accepted the Buddhist precepts. Ezekiel has attended several sesshins at Chobo-Ji and has been thinking for some time about doing Jukai.

Ezekiel wrote in his Jukai application letter that "As of right now, it seems to come down to doubt. Other paths have offered answers, but unsatisfactory ones. Zen has given me a bunch of questions, and obliterated most of the answers. That's been good for me; my life is undeniably easier and clearer now. I am of so much more use to those around me than I was before starting to sit... Zen has made my life Good Enough already. I could keep on living and barely practice at all and have a pretty spiffy life. That sure would be shortsighted and selfish, though. It wouldn't be in accordance with what little zen has made me not-doubt, either. So a better reason, or rather, a more inclusive reason, that I want to do jukai, is for the sake of all beings... Basically, zen is it. it's the only thing that's working for me, and I need to keep doing it and everyone else needs me to keep doing it. So I'm going to do it, because it needs to be done. The End."

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

He then received a Rakusu (symbolic pieces of the historical Buddha's robe worn around the neck) and a Dharma Name. A Dharma Name is selected by the abbot to be an inspiration for realizing one's full potential. Ezekiel's new Dharma name is MuDo which means Empty Way. I feel Ezekiel exemplifies the Way of No Knowing.

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.

## New Posts

### Beginning Sept. 1st

John (Daikan) Green:  
**Shika** (Host - Manager)

Chris (Zenshin) Jeffries:  
**Dai-Tenzo** (Chief cook for Sesshins)

Rev. Daitetsu Hull:  
**Tenzo Assistant**

Linda (Muka) Wehnes:  
**Jikijitsu** (Timekeeper)

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

Emily (HoU) Ross:  
**Densu** (Chant Leader)

Tom (Shodo) DeGroot:  
**Densu Assistant**

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

Ezekiel (Mudo) Smithburg :  
**Jisha Assistant**

Peter (Shinke) Ilgenfritz:  
**Inji** (Abbot Assistant)

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

Edward (Daiki) Cadman,  
HoU Ross & Zengyoku Schwartz:  
**Introductory Zazen**

## Autumn Intensive

Chobo-Ji's Autumn Intensive will start Sept. 11<sup>th</sup>, with mini-sesshin on that day, and conclude on January 9<sup>th</sup> with a break for Christmas and New Years. 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.

5) Read two books, one assigned to the group ([Being Upright](#)) 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.



New Main Entrance Doors



Main Entrance Hall



New Zendo



Main Entrance

## About Dai Bai Zan Cho Bo Zen Ji

In 1978, Zen Master Genki Takabayashi was invited by the Seattle Zen Center, founded by Dr. Glenn Webb (at the time a UW Art History professor), to become the resident teacher. He accepted, and by 1983 he formalized his teaching style around a small group of students, and founded Dai Bai Zan Cho Bo Zen Ji, translated as *Great Plum Mountain Listening to the Dharma Zen Temple*.

Before Genki Roshi came to Seattle, he trained for nearly twenty years at Daitoku-Ji, the head Rinzai temple in Japan. In addition, Genki Roshi directed a Rinzai temple in Kamakura, Japan. He entered the monastery when he was 11 years old.



After 20 years of tirelessly giving himself to the transmission of Buddha Dharma to the West, in 1997 he retired as our teacher, got married and moved to Montana. In retirement he has been doing the activities he loves best: gardening, pottery, calligraphy, writing and cooking. One day we hope he will return to Seattle to live in our developing residential practice center.

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

## Chobo-Ji Schedule

### Introduction to Zazen

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

### Zazen

Monday - Friday, 5:30 a.m., 1 hr.  
Saturdays, 6:30 - 8:00 a.m.  
Sundays, 6:30 p.m., 1 hr.  
Monday & Wednesday, 7:30 p.m., 1 hr.

### Dharma Talks

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

**Sesshins:** Quarterly week-long retreats last week in March, June, September and early January.

**Mini-Sesshins:** Half day retreats with breakfast, Dharma Talk and Dharma Interview. 5 - 11:30 a.m., Sundays:  
9/11, 10/9, 10/23, 11/13, 12/11

Autumn Sesshin: 9/24/11 - 9/30/11  
Rohatsu Sesshin: 1/2/12 - 1/10/12  
Spring Sesshin: 3/24/12 - 3/30/12  
Summer Sesshin: 6/23/12 - 6/29/12

**We Are Located:** as of Sept. 6th, at 1727 S. Horton St., (one block west of S. Beacon). Main entrance and off-street parking is accessible behind the building off Lafayette Ave. S. After entering the main entrance, remove your shoes and socks in the entry hall and proceed to the Zendo (meditation hall) on your right. 206-328-3944

**Dues and Fees:** go to support the life of this temple. We have no outside support from any organization. Dues are \$75 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 \$25. Fees for the March, July, and September sesshins are \$250, and Rohatsu Sesshin is \$390. Members may subtract their monthly dues from the week-long sesshin cost. For more information see:

[www.choboji.org](http://www.choboji.org)



*Dai Bai Zan Cho Ba Zen Ji*

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