



# Plum Mountain News

Dear members and friends,

Another rich season has gone by. Lots of ups and downs, much to sort through. What a great summer it has been, but now in mid-August clouds hide the sun and rain falls once again in Seattle. Michael Daitetsu Hull has left his marriage and residential practice, and laid down his robes. Daiki Sensei, one of our longest practicing members, has also moved out of our residential practice center, but lives not far away. Furthermore, we just had a departure party for Dana Kojun Hull who is returning to her home state of Alaska at the end of the month. I have great love for all three; they will be sorely missed, and I wish the best for all. Two new residential candidates with significant Zen training will likely be moving in by the time you read this. Without a doubt, our practice center will be enriched by their presence. Our campaign to raise funds for Muzan, another Chobo-Ji resident, to deal with out-of-pocket bills stemming from medical treatment, has been successful. I'm so grateful for everyone's generosity. Our Sangha Relations committee is overseeing other needs Muzan may encounter.

Our second three-day Odayaka (peaceful – less strenuous) Sesshin held last May was another smash success, full of silver dragons (practitioners over 60) sprinkled with a few youngsters. These sesshins are for anyone looking for something stronger than monthly half-



day mini-sesshins, but not as demanding as our seven-day quarterly sesshins.

Our second and final Odayaka sesshin of the year is coming right up. Genko Kathy Blackman Ni-Osho will lead this one, August 22-24. Depending on when you read this, there may still be time to submit an application. It is my hope that Genko Ni-Osho, who is now leading our monthly precepts class (next is Sept. 4<sup>th</sup>), will be able to lead at least one Odayaka sesshin each year. As everyone knows who has been around Chobo-Ji for a while, she is a very capable teacher who brings a diverse array of training and study to our practice.

On Saturday, May 31<sup>st</sup>, I helped officiate the ordination ceremony for Rev. Wiebke Kenshin Anderson. She has long been the principle support person for Rev. Claude Anshin Thomas and his

## Summer Sesshin 2014

many good works. I've written a short essay about my trip to the [Zaltho Foundation](#) in Florida, where the ordination took place, for this issue of Plum Mountain News.

Summer Sesshin, June 20-27, was the largest sesshin to date to be held in our new practice center; there were thirty-eight participants. Dee Seishun Endelman was our Dai Tenzo (chief cook); she is the master of any post. The same can be said for our Shika (host/manager) Scott Ishin Stolnack, who kept us organized. Michael Daiun Urban kept us on time as our Jikijitsu (timekeeper). Chris Zenshin Jeffries is perhaps our most multitalented musician and kept the beat as our Densu (chant leader). Lynn Hernandez and Rev. Rinzan Pechovnik served us as our Jishas (tea servers), and John Daikan Green and Rinzan assisted me as Inji (abbot attendant). Rev. Doshu Rogers gave a very funny and enlightening second day Dharma Talk. My first day teisho on Mu is now a [podcast](#), and with Seishun's assistance, my fifth day teisho on "Think Neither Good nor Evil" is transcribed for this newsletter. During sesshin one of our major samu (work meditation) projects was to complete our front water system; this was organized and principally executed by Randal Daigetsu Tanabe. On the last day of sesshin I did a Jukai ceremony for Lynn Hernandez and Monika Jion Winkelman, a fellow Zen Peacemaker from Bonn Germany, who



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renewed her vows and joined our sangha. You will find more on this ceremony later in this edition.

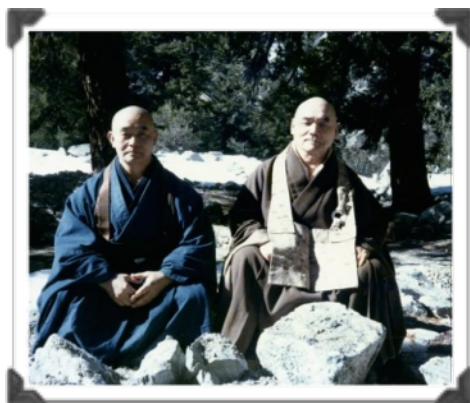
In mid July, I traveled to Ledyard, CT to lead a packed three-day sesshin at [Aiki Farms](#) with Robert Heiwa Burns Sensei, Stephan Toyoda Sensei and Rick Testa Sensei (who will be coming to Autumn



Sesshin here in Seattle and doing Jukai). Samu during sesshin was tending to the organic farm next to the Zendo/Dojo. My job was to pull off intrusive beetles eating the plants. My next East Coast sesshin will be six days at the new [Blue Mountain Zendo](#) in Andreas, PA next January.

In July, I traveled with Carolyn Josen Stevens to lead a half-day sesshin with the Stone Blossom Sangha in Wenatchee. Following the retreat I helped officiate the 40<sup>th</sup> anniversary marriage recommitment ceremony for Todd Daiko Petit and Sharon Meho Petit. A truly wonderful day under a brilliant blue sky! Genko Ni-Osho also led a half-day sesshin with the Stone Blossom Sangha this month (August). It is so gratifying that groups associated with Chobo-Ji are doing well and proliferating. The newest group to associate with us just opened in Portland, under Rev. Rinzan's guidance, the [No-Rank Zendo](#).

Towards the end of July, one of Rev. Genki Takabayashi's friends, [Kyozan Joshu Sasaki](#) Roshi, died at 107 years of age. I and several other Chobo-Ji members did many sesshins with him, and at Genki Roshi's invitation he once led a sesshin here in



Seattle. I had great respect for his abilities to inspire deep practice and penetrating insight, but was greatly troubled by his perpetual sexual advances towards female students. The same problems were evident to a lesser or greater degree by many Zen Masters from Japan. Zen in America must do much more to outgrow this potential for abuse of office. I am working with others within our temple and throughout America to see that there is better oversight of those who hold high rank in our tradition.

Chobo-Ji hosted a neighborhood block party and potluck on August 5<sup>th</sup>, principally organized by Zen practice resident Edwin Kyosei Beatty, who also serves on our Sangha Relations Committee. It was very



well attended and we got to share our temple space with our neighbors. Kyosei barbecued some delicious offerings that everyone enjoyed. Our Zen garden served as a tranquil setting for everyone to relax and meet each other.



Besides the offerings I've already mentioned, this issue will tell you more about upcoming events and practices, including Autumn Sesshin, Intro Classes, Precept Classes, Fall Intensive, new temple posts beginning Sept. 1<sup>st</sup>, an update from our Sangha Relations Committee and a book report from Zenka. Please enjoy the remainder of summer and prepare for what I hope to be a deep and productive autumn practice period.

With gassho,

Genjo

## Ordination Ceremony for Wiebke Kenshin Anderson

I first met Anshin and Kenshin in the Fall of 2004, which is the first time he came to our temple in Seattle to give a talk about his book [At Hell's Gate](#). Though that was the first time I met him, it was one of those encounters when you feel like you have met your brother of many lifetimes. We both have faced deep trauma in our lives and we both found refuge in Zen Buddhism. I wasn't completely sure what to make of Kenshin, was she his *padawan*? I couldn't quite figure it out. Many years later I still don't fully understand, but I've always thought she either was or would soon be an *unsui* (cloud and water person – Zen priest in training).

One of my closest friends served in both Vietnam and Cambodia during the United States involvement in Southeast Asia. He would tell me horror stories about his time there that he had shared with only a few select combat veterans. For a long time he considered becoming a Jesuit priest, but ended up marrying a woman Episcopal priest instead. We have always considered each other brothers. Why? Because we could both identify deeply with this matter of life and death, and with the path of deep spiritual inquiry as a means to explore, "What is this?" Likewise, Anshin is such an explorer, and those who practice/walk/work with us are all Followers of the Way.



## Mumonkan

## Chapter 23

## Think Neither Good nor Evil

Fifth Day Summer Sesshin, 2014



Anshin had his unsui ordination ceremony in a retreat in Auschwitz/Birkenau in 1994 with Bernie Glassman Roshi; mine was in 1980, here in Seattle, with the late Genki Takabayashi Roshi. Kenshin's unsui ordination just took place, May 31<sup>st</sup>, 2014 towards the conclusion of a ten-day meditation retreat at the Magnolia Zen Center in Mary Esther, FL. There were about 15 people in attendance with another ten or so guests arriving for the ceremony. I arrived only a couple of days before hand, but was grateful to have the opportunity to appreciate the style and pace of an Anshin led retreat. Of course the hospitality was wonderful. My plane was late, but Anshin picked me up at the airport late Thursday night. When we arrived at the Zen center, Anshin showed me to my room, his own, which he had vacated for my visit. I found this to be very unexpected and unnecessary; a spot on the floor in the new house, where he now would be sleeping, would have been just fine. In any case, I discovered we both enjoy a very firm mattress.

The next day when he showed me to my seat in the zendo he said no one had sat in that seat, and I thought, "Oh that's nice, even though I was late in starting the retreat, he saved me a seat," but I came to understand that no one had ever sat in that seat, it was reserved for the "teacher." Evidently I was the first person to visit this zendo whom Anshin considered a "teacher" who was to have the honor of sitting there. Later he said to everyone that he was very selective about who he would invite to take this seat; he is a very cautious person, which is one of the reasons I respect him so much. He has also told me that he doesn't care much about rank, and I thought this is another reason why I love him so much.

During Kenshin's recent prolonged illness, I've very much admired his determination to do all he could do to facilitate her recovery. I also was very much impressed to see how Anshin stood by her every step of the way. Clearly they have a deep commitment to support each other in this life. There are many Zen stories about the dedication of a Zen Master's *Inji* (personal attendant), and in many of these stories the *Inji* goes on to be a Zen Master in his or her own right and to perpetuate and deepen the practice from a place of great strength and great gratitude. I see this path for Kenshin. When I heard of her upcoming ordination last December, I knew I had to be in attendance.

The day before the ordination, the group spent an hour or two at John Beasley Park on the Gulf Coast. It was the last day Kenshin would have hair on her head. I wondered how it would be for her to be at the beach as a woman with a shaved head. Later we talked about it a bit, and she disclosed that it might be difficult for her. However, after the retreat we returned to the park and she seemed as joyous as ever on the beach and in the surf. She commented that she felt completely safe with other bald headed brothers in attendance. No doubt she will be a fine *unsui*, as she has already demonstrated *unsui* spirit for many years. I look forward to many more years of mutual admiration and support with both Anshin and Kenshin. They are just the kinds of *unsui* the West needs: doing good works, serving all beings, caring for this broken world of ours. By the way, once an *unsui*, always an *unsui*, we are never complete, always in training.

**Koan:** The Sixth Patriarch, Eno, was once pursued by the monk Myo to Daiyurei. The Patriarch, seeing Myo coming, laid the robe and the bowl on a stone and said, "This robe symbolizes faith. How can it be fought for by force? I will leave it to you to take it." Myo tried to take up the robe but it was as immovable as a mountain. Myo was terrified and stated: "I have come for the Dharma, not for the robe. I beg you, please, teach me, O lay Brother." The Sixth Patriarch said, "Think neither good nor evil. At such a moment, what is the true self of Monk Myo?" At this moment, Myo was enlightened. His whole body was dripping with sweat. With tears, he made a bow and asked, "Beside these secret words and meanings, is there any further significance or not?" Eno said, "What I have just told you is not secret. If you will realize your true self, what is secret in you yourself?" Myo said, "Although at Obai, I followed other monks in training, I did not awaken to my true self. Thanks to your instruction, which is to the point, I am like one who has drunk water and actually experienced himself whether it is cold or warm. You are really my teacher, lay brother." Eno said, "If you are so awakened, both you and I have Obai as our teacher. Live up to your realization with care."

**Mumon's Commentary:** Of the sixth Chinese Ancestor, it has to be said that, in an emergency, he did something extraordinary. He has a grandmotherly kindness. It is as if he has peeled a fresh lychee, removed its seed and then put it into your mouth so that you could only swallow it.

Mumon's Poem

You may describe it, but in vain, picture it but to no avail.

You can never praise it fully: stop all your groping and maneuvering.

There is nowhere to hide the True Self. When the whole world collapses, "it" is indestructible.

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As you might imagine, there's a lot to this koan and it comes with several back-stories. Eno was born in the year 638 C.E. in the Tang Dynasty and became one of the most famous Zen Masters in the Chinese lineage. From his descendants arose the Southern School of Zen, which continues to this day with the Soto and Rinza lines.

One day, when Eno was walking along the street selling firewood—he was poor and illiterate, his father died young and he sold firewood to support his mother—he happened to hear someone chanting the Diamond Sutra and it appealed to him. While listening, he heard the passage, “No mind, no abode and here works the Mind!” This impressed Eno. He could not abide without learning more about this verse. He asked the chanter where he had learned such a superb sutra. The man told him he had received it from Master Gunin on Mount Obai in Kinshu. Eno decided then and there that he would go and train at Mt. Obai. Once there he was set to work in the kitchen, washing dishes and doing meal prep.

Because of his low social status, it is unlikely that Eno would have been allowed to ordain as a monk, so he stayed on as a layman. He was so hungry for the Dharma; he didn't care about rank. He could hang out with Master Gunin as the dishwasher and that was good enough for him. At that time, it is said Master Gunin had 700 monks, a little bigger than our sangha! When Eno was first introduced to the master, Gunin asked, “Where did you come from?” Eno answered, “I came from Reinan, Master.” “And what are you seeking?” Gunin asked. Eno said, “I want to become Buddha.” Gunin said, “You monkeys of Reinan do not have Buddha nature. How can you expect to become a Buddha?” Gunin insulted him as badly as he could. How did Eno respond? Gunin was severely testing Eno and might have been thinking to himself, “What's this bloke going to do with this insult? He'll probably walk away and after all, the last thing I need is more disciples!” (laughter) However, Eno succinctly responded, “There is a distinction of South and North for man. How can there be such a distinction for Buddha nature?” Hearing this response, Gunin saw promise in the lad and said, “Okay, you can work in the kitchen!” (Laughter)

Much later, Gunin announced to his more than 700 disciples, “In studying the Dharma, you must not be satisfied by just copying my words.” (No imitation!) “I challenge you all to make a poem to show your own realization and demonstrate your Zen ability and to help determine who will be my successor.” A big challenge and, out of 700 monks, you'd think that only the senior monks would bother to write a poem. The head monk, Shinshu, who was the most senior and much respected by all, made the following poem:

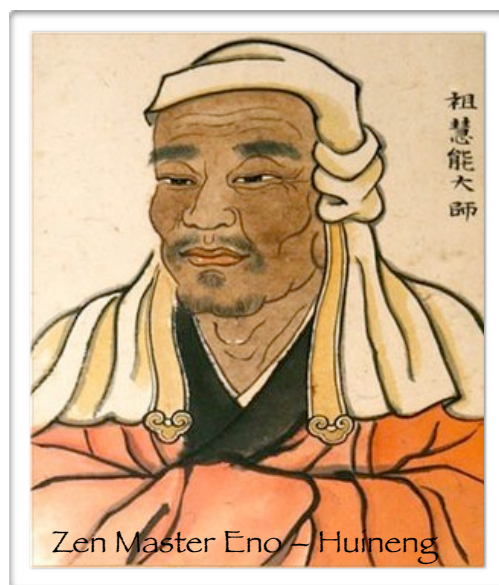
*The body is the tree of Bodhi,  
The mind is like the stand of a bright mirror.  
Moment by moment, wipe the mirror carefully,  
Never let dust collect on it.*

This is a beautiful poem! And, in the relative sense of things, this is exactly what we're here on the cushion doing. Sitting with an erect posture, the body is like the tree of Bodhi. The mind is like the stand of a bright mirror. Indeed, our mind reflects reality. However, we probably all realize that the reflection of reality in our mind is warped by our delusions and hindrances. Therefore, to see more clearly, moment by moment in zazen we make a conscious effort to wipe the mirror of our mind carefully, sweeping away our delusions and preferences, combusting or digesting any distractions. In this way we work to let all thoughts, feelings and sensations go as easily as they come, never letting dust collect on it. This was Shinshu's demonstration of his understanding up to that point, which was simple, clear, direct and true!

I'm sure Eno thought it was a good poem, but he also knew there was something deeper to express. He composed a poem in response and then got someone who was literate to write it for him. His poem was then posted with the other poems that people had volunteered:

*Bodhi is not originally a tree.  
Nor has the bright mirror a stand.  
Originally there is nothing,  
So where can any dust collect?*

Whoa! Eno takes the conversation to a whole other level, from the relative into the absolute and in each line implies, “Muuuuuu, Muuuu, Muuuu.” Nothing but Mu (the Chinese ideogram for



“emptiness”). No body, no mind, no seeing, no hearing, no smelling, no tasting, no dust! Even what we think of as hindrances is also Mu. When anything is resolved or seen through, you can only get to Muuuuuuu. From that position, there is nothing to attain, not even anything to realize. Even the “unrealized” state is Mu.

Master Gunin recognized that Eno's depth was beyond the experience of Shinshu, the head monk. So he came in secret to Eno's quarters that night and advised him to leave Mt. Obai immediately because “... the senior monks will never accept that I am about to hand to you—a lay person—my robe and bowl, signifying that I accept you as my principal successor.” Eno followed his advice and departed, with robe and bowl in hand. And indeed, the monks were completely flummoxed by this news that Eno had received the robe and bowl of their master, and a posse was formed to find Eno and bring these items back to Mt. Obai.

The person in the posse who caught up with Eno was Monk Myo. Monk Myo had retired from the military and had been a general in the imperial army. Not somebody to mess with! Eno saw monk Myo coming, a big burly guy, and knew that he was completely outclassed in terms of size and strength. It is from this point that the story told in this koan begins.

Seeing Myo coming, Eno took the robe and bowl, put them down on a stone and then said to monk Myo, “The robe symbolizes faith, the faith that Gunin put in me to name me as his successor. I didn't ask him to



name me as his successor, but he did so. It was through his faith that he gave me this robe and bowl. How can you take it by force? If you want to, go ahead. But do you really want to go against Gunin's intention? If you want to take it by force, I'll leave it to you to take." Myo moved to pick up the robe and bowl, but Eno's words had somehow penetrated him, and in this instant, he was thrown into Great Doubt.

**W**ithout Great Doubt, we don't have any practice at all. It is said that Zen practice requires Great Doubt, Great Faith and Great Determination. Presumably everyone here at sesshin has faith that there is something bigger than our ego, can't say what that is, but that there's something that gives rise to and holds together this flowering universe. We have faith in this much; otherwise, we wouldn't show up. Likewise we all understand something about the importance of determination; as evidenced when day after day, we keep sitting here. Yet, without Great Doubt, investigating "What is this reality?" and "Who is asking?" there is no fuel for practice. Mumon said, "Listen with your 360 bones and 84,000 pores, making your body one great inquiry." You can't do this kind of inquiry without Great Doubt.

**M**onk Myo broke out into a sweat and trembled with doubt about taking the robe and bowl that had been freely given. He wasn't, after all, a thief. Suddenly, he recognized more deeply that the reason he had come to Mt. Obai and trained with Gunin in the first place was for the Dharma, not for articles of rank or succession. And he said, "I beg you, oh lay Brother, teach me more." Eno's words had already been a catalyst for deep insight.

**T**he Sixth Patriarch (at this point he is already the Sixth Patriarch because he had been given the robe and bowl), said, "Think neither good or evil. At such a moment, where is the true monk Myo." If Myo could get past the moral dilemma and get into his heart of hearts, where was Myo then? Myo was feeling very guilty and shameful that he was trying to take the robe and bowl that had been freely given. Eno said, "Putting all that (right and wrong, good and bad) aside. Where is your deep nature?"

**A**t this, Myo had a deep awakening into his True Nature. I prefer the terms "deep nature" rather than "true nature", "deep

self" rather than "true self." At the surface, we are all caught up in right and wrong, self and other, but through deep exploration we become aware of the absolute interdependence and seamlessness of all beings, great and small, animate and inanimate. From awareness of our deeper self or deeper nature, we start to transcend self and other, life and death, right and wrong. Transcendence naturally arises when we feel the unity, the seamless interdependence of everything. Deep awareness of "seamless interdependence" is one sure way to feel Agape. This is the love one feels for everything when one realizes the interlocking interdependence of all of reality.

**A**ll of a sudden, Myo was in Big Love. Gone was all the shame and guilt, in that moment Big Love permeated his existence. And he said, "Besides these secret words and meanings, is there any further significance?" "Oh, this is great, please tell me more! A moment ago I felt like a shit (laughter) and, now all of a sudden I'm in love. I know we're brothers, anything more?" (laughter)

**I**ndeed, Eno had more to give, "What I've just told you is no secret. How can anything about your True Nature be a secret? It's your True Nature!" Myo said, "Although at Obai, I followed other monks in training, I did not awaken to my Deep Nature. Thanks to your instruction—which is so to the point—I am like one who has drunk water and actually experienced for himself whether it's cold or warm. You, lay brother, are my teacher." Eno responded, "If you see this much, then both you and I have a great debt of gratitude to Obai (meaning Gunin—masters were often called for the name of the mountain that the temple was on). Now that we both share great gratitude for what we have learned, we must work to live up to our realization with care." In other words, it is essential that we fully soak up our realization and continue to nurture it so that we don't slide back into a cocoon of attachment to our sense of a separated identity.

**M**umon said, "Of the Sixth Patriarch, it has to be said that in an emergency he did something extraordinary. He was so grandmotherly kind in his actions, it was as if he had taken a lychee fruit, removed the seed and then fed it to you." Like a mother, taking a seed out and even chewing it a little

and putting it into the infant's mouth. All the infant needs to do is swallow it, it's so kind! Eno didn't shout, "Monk Myo!" as in, "Just wake up!", instead he was so kind and direct. If Myo couldn't wake up with that kind of kindness, sheesh!

**Y**ou may describe it, but in vain, picture it, but to no avail. You can never praise it fully." We have to stop all our groping and maneuvering. I want it, I want it, and I want to keep it! Tell me how to get it again? "There is nowhere to hide the True Self." It is already out! It is not hidden. You may want it, but you already have it. It is actually shouting at us from every corner! "When the whole world collapses, 'it' is indestructible."

**T**his is another way of saying, when the earth is burned to a cinder by the sun growing into a red giant, or when the universe becomes cold beyond belief without a single bit of life or light and dies like every flower dies on the vine. Yes, even this universe is temporary and will die. Yet, Mumon proclaims with confidence "it" is indestructible. That which we call the Dharma or the Tao has nowhere to go and transcends even the death of this universe. "It" gave rise to the universe in the Big Bang. Probably there are multiple universes out there right now. Whatever gave rise to this universe will give rise to another, just as flowers continue bloom, year after year. Of this, I have no doubt. I'm more confident of this than I am of my own existence!

**I** hope you all agree that this is a wonderful tale and it probably has some basis in historical fact. But even if it were just a myth, it's such a beautiful story that I never tire of it.

**I**n July of 2006, I attended the 30<sup>th</sup> Anniversary Sesshin at Dai Bosatsu. At that time I was on the verge of completing the Rinzai curriculum of koans (Mumonkan, Hekiganroku, Rinzaïroku, Tozan's Five Ranks and the Ten Precepts as koans) and Eido Roshi was pressing me to be the next Vice Abbot of DBZ. This meant that I would have to leave Genki Roshi, the Seattle Sangha, my psychotherapy practice, and even my wife behind! When I told Carolyn before leaving for this sesshin, "He's [Eido Roshi] trying to tap me to come

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to New York” and she said, “Well, you can go to New York but I’ll be damned if I’m going.” That was her response (laughter).

The prospect of leaving the Seattle Sangha behind, my wife behind, my dog Bruno behind, my airplane behind, my computer behind...oh, my goodness, everything behind! And, on top of that Eido Roshi didn’t have a very good track record for many reasons. He had already gone through—crunched up—three Vice Abbots (laughter), which in Japan was unheard of! Eido Shimano had a bad reputation for a lot of reasons. I thought to myself, “Oh certainly you want to come to the meat grinder, and throw everything away,” and Eido Roshi kept pushing. He would say, “The Dharma may require this of you. Are you really giving your life over to the Dharma or not?” Press, press, press.

On the last night of that July 2006 sesshin, I sat most of the night feeling conflicted and very dark. To me the thought of moving to New York felt like dying, suicide. It was the last thing in the world I wanted to do! But that night, there was some kind of shift, (sigh), “Okay, the Dharma has given me so much. If it’s going to take my life, let it take my life. Now the only question that remains is can I give my life gladly?”

By that point in sesshin, I was also working on the precept to honor the three treasures: The Buddha, the Dharma and the Sangha as a koan. This koan merged with the koan about moving to New York, and both resolved themselves at the same moment. A verse bubbled up that night and I’ll read it to you now. I gave it to Eido Roshi in the middle of the night, long after the close of scheduled sitting. I passed the verse, scribbled on a small piece of paper to his Inji (attendant), who then passed it to him. Of course, I had no way of knowing what he thought of it that evening, but I knew with certainty something had shifted in me. It was a thunderous night. The wind was blowing. The verse arose as follows:

*The Buddha, Dharma and Sangha are all empty.  
What is there to treasure?  
There is nothing to attain,  
What, therefore, can be transmitted?  
Digesting entanglements,  
Body and mind are set free.  
Nothing to do but listen to the thunder  
And follow the wind.*

The next day in dokusan, Eido said, “I read your verse” and I said, “You know, Roshi, the last thing I want to do is come to New York, but if the Dharma requires it of me, not you but the Dharma, then that’s the way the wind blows. And, by the way, at the public 30<sup>th</sup> Anniversary Celebration of the opening of Dai Bosatsu Zendo I am planning on wearing the purple *kesa* (a rectangular patchwork quilt symbolizing the Buddha’s robe), which you gave me in 1999 (when I was installed as the second abbot of Chobo-Ji). Roshi, you know I can wear that purple robe for the celebration, or I can give it back to you right now because I no longer have any need for it.” That was a rather insulting thing to say to him, that I no longer treasured the gift he gave me. But he fully understood that I was telling him I didn’t need him any more. If I came to New York, it would be for the Dharma not for him, or for rank or position. And he said, “Well, why don’t you wear the *kesa* at the celebration?” and that pretty much concluded our conversation. A lot had been said with few words.

Something had really shifted in our relationship. I did not feel that I couldn’t learn something more from him, in fact I’m still learning from him about the complexities of human nature. I have great gratitude about all I have learned through my association with him. On the positive side, I feel like I had the great good fortune to train with someone who knew how to make and polish fine mirrors; how unfortunate that he had so much trouble seeing himself clearly. The shift was not that I couldn’t learn more from him or anyone; it was that I was no longer dependent on him or anyone to continue learning. I never particularly liked Eido Roshi, and yet, I loved him. I still do. However, given his mostly unrepentant history exploiting both males and females of the sangha, I cannot recommend him to anyone, and have little respect for those who continue to train with him or support his teaching in any way. Of course we all know he has a long history of sexually exploiting the females who trained with him. He told us—and we believed him—that he had put this behavior aside for 15 years. I believed him and was a great defender of him. I thought, “Hey, we all make mistakes, sometimes it takes a long time to get past an addiction but he has done the work. The guy’s not indulged his sexual addiction for 15 years.”

When he fell off the wagon again and it became clear that his addiction had never completely abated, I lost all kinds of respect for him. I was the person of the Board who said, “Roshi, you have to resign from the Board.” Moreover, I was the person on the Board who insisted that, “We have to bring in the Faith Trust Institute to investigate your behavior.” I was also of the opinion that he should have stepped down from being abbot long before he did (that part didn’t happen until six months later), but unlike others I did not insist on this, and wish I had. Eido was very disappointed that I was the one who phoned him asking him to resign from the board. You see, earlier he had pushed me to a place where I was no longer dependent on his approval, and that came back to haunt him.

I’ve been doing a lot of growing up since leaving the Zen Studies Society in 2011, and certainly have a lot more growing up to do. But, back in 2008, when Eido Shimano came to Seattle to test and promote me to Dharma Heir in his lineage, I was kind of puffed up and felt as though I had arrived. It’s amazing how slippery our egos are and how easy it is to become arrogant. So slippery! We are known as the school of “No Rank,” yet rank seems to infect Zen.

Coming back to this koan about Eno, I’m quite sure that Eno had many more trials to go through before he was mature enough to handle the role of Zen Master. It’s not as simple as having true insight and writing a verse. However, he must have weathered those trials sufficiently because Zen, as we know it, comes through his ancestry. We’re not here to attain anything, because our True Nature is already with us. Our deep nature is already revealed in every thought and action. Nevertheless, perhaps in the course of sesshin, you too will have a shift in perspective where you take a leap forward beyond superficial right or wrong thinking, beyond attachment to young or old, male or female, beyond holding on to what you like and pushing away what you dislike. Then you will more fully and freely feel the love for all creatures great and small, animate and inanimate. With the cutting of attachments, we really do mature, and this is helpful to everyone we come in contact with. I certainly wish this for all of us as we go forward with the remainder of our sesshin.

# Sangha Relations

Report by Sally Zenka Metcalf

Since the last issue of PMN, a lot has happened to keep your Sangha Relations (SRC) folks busy! Most important on all of our minds was, and is, Chobo-Ji Residential Program member Muzan Leach's diagnosis of stage-four cancer.

**G**ood news! Muzan is feeling much better after recent transfusions of red and white blood cells; and his course of chemo and hormone therapy seems to have markedly improved his overall health. He looks terrific and is even able to work again.

**I**n the week of his diagnosis, we formed our first SRC Care Committee. Genjo Osho accompanied Muzan to his early and very challenging diagnostic appointments. Delicious meals began to be dropped off at Muzan's door both by Chobo-Ji residents and Muzan's favorite Beacon Hill restaurateur (the owner of Pippy's), who joined his Care Committee as soon as she heard about it. Tom DeGroot and Anne Howells now provide rides to Muzan's chemo appointments, and Robin Capwell is ready to stand in when they can't swing an appointment.

**M**uzan's recent fundraiser was a huge success, with gifts totaling his much-needed \$3000 in just over two weeks. THANK YOU wonderful sangha! Not only is he feeling better physically, but you've given him peace of mind as well. It's great to see the spring in his step and the sparkle in his eye again.

**A**lso, thank you, Muzan, for forthrightly sharing about your condition and needs. Your courage is the bridge across which sangha love can all-the-more easily flow.

**T**he Sangha Relations Committee hopes to become Chobo-Ji's resource when anyone in the Sangha needs support. If you know of someone among us who could use a hand or even just a friendly call, please let any committee member know: Sally Zenka Metcalf, Carolyn Josen Stevens, Edwin Kyosei Beatty, Lynn Sogetsu Hernandez. Please keep in mind that, not only can we form Care Committees for those needing

support through health crises, but we also offer Clearness Committees for those facing tough challenges in their lives. Sometimes a few extra ears, eyes and hands can make a huge difference.

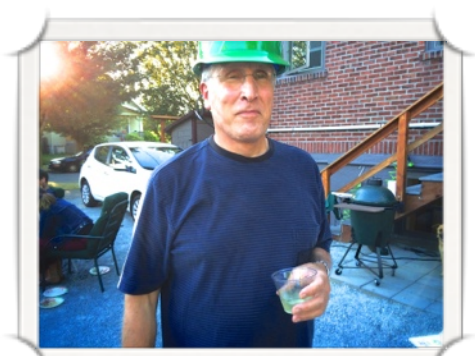
## Other Sangha Relations Activities:

Edwin Kyosei Beatty organized a Neighborhood Night Out (a national event to raise neighborhood consciousness about crime prevention) at Chobo-Ji. Our parking lot was the scene of the successful bash. On Tuesday, August 5, somewhere between 40 and 50 neighbors attended, including three friendly dogs and equally friendly children.



Everyone brought fabulous food spread out on our new folding tables. The crowd showed up all at once right at the start of the evening and stayed to the very end. What fun! We even toured a few interested neighbors through the Zendo and some of them took flyers for Introduction to Zen. Thank you Edwin for your organizational verve and acumen; also for your fabulous new grill and the goodies you turned out on it for the event. Let's do it again!

**R**egarding Edwin's Neighborhood Emergency Preparedness project, at this



writing he's busy shopping for water and other supplies to store at Chobo-Ji for use by both residents and neighbors in an emergency event. He's also done additional EP training to be of greater help in such an event. Our EP Bodhisattva in action!

**L**astly, SRC members have taken part in an ad hoc committee recently formed in support of the emerging developmental needs of our Residential Program. We are examining how people are admitted to the program—timely, as we now have more applicants than openings. Also under review are requirements of residents, how to handle tasks we share in support of the Zendo and gardens, norms for how we treat each other, and an exit procedure for residents needing to leave us.

**R**esidents are pleased to have this support, as it's been just half a year since Chobo-Ji changed to having only practitioners living here. We're just beginning to formulate what it means to have a Residential Program.

**O**n Sunday, August 17, we were delighted to vote Jaye SeiHo Morris in as our newest resident. He'll occupy number 6 when Dana Hull moves at the end of August. She's excited about loading her worldly goods and kitties into her father's soon-to-arrive trailer and moving back to her homeland in Anchorage, Alaska. Her sweet spirit and cheerful service will be much missed here. We'll all have to stay tuned to see how her wonderful new life unfolds in the far north.

**B**y the way, Jaye's family moved to Seattle as well. Look for his two daughters and their mom Debra coming and going from his place, along with another adorable Zen dog. Please welcome them every chance you get. It's a BIG change for their entire family.

**T**hat's the Sangha Relations news for now. Hope you've enjoyed hearing about all the good doings at Chobo-Ji.





## Book Review

Tomato Blessings & Radish Teachings

by Sally Zenka Metcalf

“When you wash the rice, wash the rice,” said Shunryo Suzuki Roshi to his fledgling Zen student, Ed Kainei Brown. “Ok,” said Ed, “I’ll make those words my life.” And he did!—to the culinary joy of students and readers across the globe.

*Tomato Blessings* is Edward Espé Brown’s 1997 cookbook, the second of half a dozen hugely successful such books since unveiling the Bible of 60’s hippie bread-making, the *Tassajara Bread Book*. What a scrumptious gastronomic lineage, and what a particularly delicious cookbook *Tomato Blessings* is. It’s a feast for the Zen-inclined Mind as well as for the senses. Ed really knows his way around a Dharma oven, as well he should after decades as tenzo in one after the other of San Francisco Zen Center’s various famed kitchens.

While the book is filled with elegantly simple and luscious recipes, it beckons us to loosen our attachments to measurements and, instead, abandon ourselves to tastes and scents, drink in colors, feel with hungry fingertips and weigh in voluptuous palms. Add an ingredient and sense the difference, adjust, experiment, experience! Be wholly present and savor the blessings.

*Radish Teachings* is not just replete with ideas for good food, but is laced with heady reminiscences of Suzuki Roshi’s sweet instructions. Given that I was a long-time co-host for Introduction to Zazen, I search for ideas to support those shy students. Ed gave me one. Especially difficult for our beginning Zen students (and all of us) is what to do when are caught in the bubbling-over stew of the mind.

Ed, suffering in the same stew, took the problem to his beloved teacher. “How’s your meditation?” asked Suzuki Roshi. “Not so good. I can’t stop thinking,” Ed lamented. “Is there a problem with thinking?” questioned Roshi. “It’s pretty normal to think—don’t you think?” he asked. “The point of our practice is not to be caught by our thinking. If you continue to practice, your thinking will naturally

change. Sometimes it will stop. Your thinking will take care of itself.” Ed felt lighter, relieved.

So can we, Ed encourages, if we keep practicing in the zendo and the kitchens of our lives. Slowly, layer-by-layer, all peels away like the layers of the brilliant red onion Ed likes to pickle (makes it milder



and more palatable, he says). Thinker and Self slough apart naturally to be tasted afresh, again, and again. Maybe the maturity Genjo Osho often speaks about is really just our tough and meaty selves gradually becoming more palatable and savory in the spices and oven of zazen. Hope so!

If you are intrigued about Edward Espé Brown, see the delightful documentary featuring himself: **How to Cook Your Life** by Doris Dörrie.

## Fall Intensive

Chobo-Ji’s Fall Intensive will start September 14<sup>th</sup> with mini-sesshin, and conclude on December 7<sup>th</sup>. The purpose of the intensive is to give students the maximum opportunity to release entanglements by giving one’s self to the Dharma.

To participate one must commit to:

**1) ZAZEN:** Five hours of zazen per week, most, if not all, mini-sesshins, and attend two weeklong sesshins full-time (or nearly full-time) during the intensive. This is the most important ingredient of the intensive.

**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.

**3)** Read one book of your choosing from the [Chobo-Ji Bookstore](http://Chobo-Ji Bookstore) and write a review of what you have read.

**4)** 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.

**5)** Come to Dokusan at least once a week or if out of town try and schedule a Skype video call with Genjo Osho.

## New Posts

Beginning Sept. 1st

Sally Zenka Metcalf  
Dee Seishun Endelman  
**Shika** (Hosts - Managers)

John Daikan Green  
Jaye Seiho Morris  
Chris Zenshin Jeffries  
**Tenzo** (Sesshin Cooks)

Steve Ganko Hanson  
Edwin Kyosei Beatty  
Scott Ishin Stalnack  
**Jikijitsu** (Timekeepers)

Rev. Rinzan Pechovnik  
Lynn Sogetsu Hernandez:  
**Densu** (Chant Leaders)

Anne Howells  
Gavin Mackay  
**Jisha** (Tea Servers and zendo care)

Robert Kirkpatrick  
**Inji** (Abbot Assistants)

Carolyn Josen Stevens:  
**Fusu** (Accountant)

Tobin Fudo Youngs,  
Steve Ganko Hanson, Rick Muken Proctor,  
John Daikan Green, Sogetsu Hernandez  
Ann Howells, Eddie Daichi Salazar  
**Introductory Zazen**



## Autumn Sesshin

The cost of sesshin is \$250 (less dues). Sesshin will start Friday evening, 9/26, 5:30-9PM with informal supper, introductions and orientation. Sesshin concludes each evening thereafter at 10PM. Sesshin ends 11AM, the morning of Friday, 10/3. We provide sleeping accommodations for those traveling from out of town, please bring a sleeping bag, toiletries, sitting clothes, work clothes and a towel. There is a \$5-10/night additional contribution requested for staying the night on the property.

For [application](#) please go to [Choboji.org](#).



*suffering and pain and all the possible human feelings on my zafu during long periods of zazen give me an intense sense of the meaning of life, deep insights into old patterns and how to increase my ability to investigate and let go...*

*I love my Zen Peacemaker rakusu and will also embrace my new Rinzai one. The combination of both, with their connection to the vows, will support me and others. I trust the Way of Rinzai Zen and the Three Tenets of the Zen Peacemakers will assist in my growth and maturity...*

*Healing is my vocation. I love the koans, I am chewing on them daily. Zen is everything, everywhere and is life. What is peace? How can I recognize a healthy relationship, learn about healthy friendships, partnerships? I feel I am on a good path to be more grounded and connected. Can I respond in a wise way to our trauma, to violence in ourselves and others, to the destruction and loss? I am convinced: yes.*

**D**uring the ceremony I reused and reinterpreted her Dharma Name which means Compassionate Sound as “the voice of loving action that arises from the deepest heart-mind.”

**L**ynn began practicing at Chobo-Ji in February of 2013. During this time she has attended two Odayaka sesshins and now three weeklong sesshins. She writes:

*At Chobo-Ji I've found a community of people that follow the same value system that I try to live, to be kind, generous, loving, honest and mindful. Coming to the*

*temple is a breath of fresh air after spending most of my week in the workplace...*

*I enjoy practicing for the sake of practicing, and using the Dharma to navigate through every day situations. As I assume a senior status in life, I would like my behavior to be a role-model to others using kindness, generosity, honesty, patience and the ability to listen... What more could I want than to mature into my older years, surrounded by the Buddha, Dharma and Sangha?*

*Creativity has been the other side of my life. I have been drawing since I was a child and continue to practice different artistic disciplines. For my Zen name it would mean something to me to have a reference to the intersection of Dharma and creativity. I also feel a connection with the moon... It is my intent to keep practicing at Chobo-Ji with you Genjo and with my Zen brothers and sisters and discover more and more of what has always been there.*

**L**ynn's new Dharma Name is So-Getsu: Compose by Moon, or the one who finds creative inspiration in the subtle and profound moon light.

**J**ukai 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).

## Closing Incense Poem

Summer Sesshin 2014

*Like a flash of lightning,*

*Far deeper than the deepest sea.*

*Who hears the sound that arises from heart-mind?*

*Starlings compose their song by the light of the moon.*

*This fleeting world is but a dream.*

## Eight Week Intro Series

We will be repeating our eight week intro series this autumn, beginning Tuesday 10/7, 7:30-9PM and each Tuesday night thereafter until 11/25. **Each class in the series can stand alone;** topics include: zazen, kinhin, meal service, koans, Four Noble Truths, Eightfold Path, Ten Precepts and Four Great Vows.

## Jukai Ceremonies

**O**n the morning of July 27<sup>th</sup>, 2014, the final day of Summer Sesshin, Monica Jion Winkelmann renewed her vows and Lynn Hernandez formally accepted the Buddhist precepts and received a Dharma Name. Monica originally did Jukai several years ago with the Zen Peacemakers, headed by Roshi Bernie Glassman. Monica and I met each other at my first Auschwitz Bearing Witness Retreat in Poland in 2012. Since then she has attended a sesshin with me in Birmingham England and now two weeklong sesshins here in Seattle. She writes:

*I love special kind of risks called “plunges” the name Bernie gives to his Bearing Witness Retreats. They crack you open. We met at the threshold of one of these plunges, and you were telling me, that Chobo-Ji sesshins are also plunges. I was not aware of this, but can see the truth in it after attending Spring Sesshin. The closeness to*

# Important Dates to Remember

Daily zazen: M-F, 5:30-6:30 AM; Sat. 7-8:30 AM; M & W, 7:30-8:30 PM; Sun. 6:30-7:30 PM

Dharma Talks, Sundays: 9/7, 9/21, 10/5, 10/19, 10/26, 11/2, 11/16, 11/23, 12/21

Zen Intro: Tuesdays, 7:30-9PM (except 9/30, 12/2, 12/30)

**Summer Odayaka Sesshin with Genko Ni-Osho ...**

**Intro to Zen meals ...**

**Intro to Zen koans with Genjo Osho ...**

**Precept Class with Genko Ni-Osho ...**

**Mini-Sesshin with meal, Dokusan and Dharma Talk ...**

**Board Meeting ...**

**Sunday Morning Practice ...**

**Intro to Zazen ...**

**Mini-Sesshin with meal, Dokusan and Dharma Talk ...**

**Intro to Zen in motion ...**

**Sunday Morning Practice ...**

**Intro to Zen meals ...**

**Precept Class with Genko Ni-Osho ...**

**Intro to Zen koans with Genjo Osho ...**

**Intro to Four Noble Truths ...**

**Precept Class with Genko Ni-Osho ...**

**Mini-Sesshin with meal, Dokusan and Dharma Talk ...**

**Intro to Eightfold Path ...**

**Aug. 22nd - 24th**

**Aug. 26th, 7:30-9pm**

**Sept. 2nd 7:30-9pm**

**Sept. 4th, 7:30-9pm**

**Sept. 14th, 5am - 11:00am**

**Sept. 14th, 11:30am**

**Sept. 21st, 9am - noon**

**Oct. 7th, 7:30-9pm**

**Oct. 12th, 5am - 11:15am**

**Oct. 14th, 7:30-9pm**

**Oct. 19th, 9am - noon**

**Oct. 21st, 7:30-9pm**

**Oct. 23rd, 7:30-9pm**

**Oct. 28th 7:30-9pm**

**Nov. 4th, 7:30-9pm**

**Nov. 6th, 7:30-9pm**

**Nov. 9th, 5am - 11:15am**

**Nov. 11th, 7:30-9pm**



*Dai Bai Zan Cho Ba Zen Ji*

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