



# Plum Mountain News

Dear members and friends,

I know it is spring in Seattle when I need to mow the lawn at least once a week. We have been receiving a lot of rain this season, but last week there were three sunny days in a row when I was able to bike ride down to Seward Park and back each day. Our Zen garden is sublime this time of year, so well tended by many Chobo-Ji gardeners, most especially our Zen resident Sally Zenka Metcalf, who provides inspiration and instruction.

Spring Sesshin was steady and strong, with 21 participants. Everyone did his or her part to facilitate deep inquiry into our true nature. Anne Sendo Howells oversaw our structure and samu (work assignments) as our Shika (host/manager). Zenka was our Dai-Tenzo (Chief cook) and she was greatly supported in her efforts by Rev. Tendo Kirkpatrick and others who helped in the kitchen. Rev. Seiho Morris was our Jikijitsu (time keeper) and he worked hard to keep us all awake and quiet. Rev. Gendo Testa, who comes each quarter from back East, served as our lead Jisha (tea server) and George Gibbs was right by his side providing us with ubiquitous tea, coffee and snacks. Rev. Rinzan Pechovnik served as my Inji (abbot assistant) and has now served in every Chobo-Ji post. Rev. Kanko Kritee gave a Dharma Talk on the sixth day of sesshin, which has been transcribed for this issue. I'm sure you will enjoy her words.

On April 8<sup>th</sup>, we celebrated the Historical Buddha's Birthday with our baby Buddha icon standing in a bowl of flowers from our garden and sprinkled with sweet tea from everyone present. We had our annual meeting and potluck the following day, when we elected our Board and gave input on



future spending priorities. You will hear more about this meeting in this issue from our Board President, Chris Zenshin Jeffries; also Zenshin has written a short report to the sangha about former sexual offenders wishing to train here. On March 10<sup>th</sup>, I met with other inter-faith leaders and Senator Maria Cantwell to discuss ways of protecting immigrants and religious, sexual and racial minorities from harassment and persecution. I've also been active serving on the [Interfaith Network for Indigenous Communities](#) where we work to act as a supportive interfaith conduit on issues of native sovereignty, and overturning current and historical injustices such as [repudiating the Doctrine of Discovery](#).

In April I traveled to San Diego and Walla Walla to lead sesshins. While in Walla Walla I met with prisoners in the State Penitentiary and students at Whitman College. After my journey to Walla Walla I flew to see my ailing mother in Montana. I hope to see her again on or before her 81<sup>st</sup> birthday in late July. I'm looking forward to Rev. Rinzan's Osho (full priest) ceremony on

May 27<sup>th</sup>. Rinzan has completed all the [appropriate steps](#) to warrant this elevation and many of us will be going down to celebrate with the [No Rank](#) sangha in Portland. I'm also delighted that Sendo will do Tokudo (unsui ordination) at our upcoming Summer Sesshin. I hope many sangha members will be able to attend these important events.

Beyond what has already been mentioned you will find in this issue an important message from the Board and our recently formed Restorative Process Committee about moving forward in the wake of a bumpy process investigating a complaint made by a sangha member last year. In addition, I hope you enjoy the transcription of my Spring Sesshin Teisho on *Hei Jo Shin*, the closing Spring Incense Poem, Rev. Seiho's Book review, an update from [Patacara](#) on Camp Second Chance, the announcement of our upcoming [Summer Sesshin](#), and an announcement of an upcoming workshop on June 3 about meeting, accepting and "[Inviting the Stranger](#)." As always, may everyone reading this take care in these troubled times and enjoy each day to the fullest by sharing our grounded being and open heartedness.

With gassho,  
Genjo

## Building a Healthier Spiritual Community

As you are probably aware from reading the last two Plum Mountain newsletters, last spring and summer there was an investigation of a complaint made by a student against Genjo Osho. (See: pages 2 and 7 of the Fall 2016 issue of PMN, and page 2 of the Winter 2016-17 issue: <https://choboji.org/newsletters/>.) The investigation, which concluded there was no ethical breach, and its aftermath have been painful and difficult for many who were involved and resulted in some very beloved members deciding to leave our sangha. It has become clear that our policies and procedures for dealing with such grievances did not serve us as we had hoped and that we need to develop better means of dealing with conflicts that arise among us and of doing what we can to prevent their arising in the first place.

As a first step in formalizing these intentions, the Board has engaged a facilitator, Marcia Christen, who has brought her expertise in restorative practices informed by Nonviolent Communication to help us process what has happened and to begin to formulate new practices that will better support the community during times of conflict. A Restorative Practices Committee, appointed by the Board, comprised of Board members Sally Zenka Metcalf, Anne Sendo Howells and Rev. Seiho Morris, as well as Rev. Rinzan Pechovnik, is supporting her.

As our next step in moving forward we are scheduling trainings in communication skills with an emphasis on learning empathetic listening and speaking with care and authenticity. (These interactive trainings will serve in lieu of the Sangha Council format mentioned in a previous report.) Additionally, we are revisiting our Ethics and Reconciliation Policies to bring greater clarity to our grievance procedures and to include a restorative system that will support caring for the community and the interpersonal relationships of the sangha.

Once the dates of the trainings are established, we hope that many of you reading this will find the time to attend the trainings so that you can join us in deepening our skills at listening and caring

for one another. We are excited to move into our shared future with increased wisdom gained from the difficulties of the past and a clearer vision of how all of us might care for each other better.

*Chobo-Ji Board and  
Restorative Processes Committee*

### Zen Bridge reviewed by Rev. Seiho

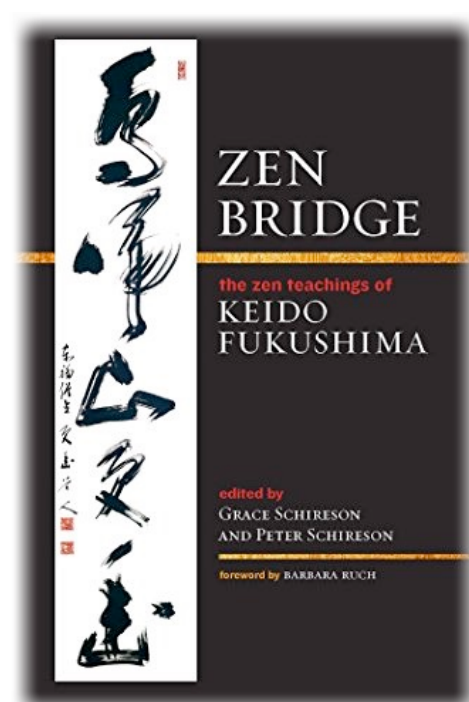
Keido Fukushima Roshi was the head abbot of Tofukuji, in Kyoto, and dharma heir of Zenkei Shibayama Roshi. Beginning his training as a Zen monk at the age of thirteen, he also spent a significant amount of time in the United States, attending Claremont College to study English and attempting to carry forward Shibayama's goal of bringing Rinzai Zen to America.

*Zen Bridge: The Zen Teachings of Keido Fukushima Roshi* is largely a collection of his talks and shared experiences. It is masterfully assembled by Grace Shireson, Peter Schireson, and Barbara Ruch, who divide it into four sections: "What is Zen?", "My Zen Training," "Zen Master Joshu," and "Classical Zen Stories." In the reflections below, it will be evident that I have found great value in each section. In particular, though, the two final sections, largely Fukushima Roshi's take on various koans, have been powerfully illuminating to me. Their groundedness, clarity, and directness, disarmingly candid and sincere, have left an indelible impression and influenced my practice a lot.

#### Reflections on "What Is Zen?"

Kyakka shoko is a practice that means, "Look under your own feet; examine yourself and what you are doing." I realize this reference to this kind of practice was Fukushima Roshi's way of reflecting back to Zen Master Dogen's "To study the way of enlightenment is to study the self. To study the self is to forget the self. To forget the self is to be enlightened by all Being, and to be enlightened by all Being is to remove the barrier between self and other."

In this section I was thoroughly amazed by the discussion of "Dependent Co-



origination and Attachment," the clearest and most direct reflection on the subject that I've heard or read. It is strikingly disarming to read, "Humans tend to be arrogant. In European philosophy we say, 'I think therefore I am.' This is okay. But Buddhism views matters from a different angle. European philosophy tends to think that first there's a self, and because of the self, the world comes to be. But Buddhism teaches that because everything exists, the self comes to be. So when I say that I am here, I'm not just referring to a detached, unique self, separate from everything else; I exist because of everything else that exists . . . This is what the law of dependent co-origination is all about."

From there, Fukushima Roshi develops a theme which spreads through the book: "Zen is the religion of Mu." He shares his experiences with Mu in a way that is practical and spiritual at the same time. Other topics in this section include Zen and prejudice, and compassion articulated through our presence and expression of our being. The section culminates in a very practical discussion of how to practice zazen.

#### Reflections on "My Zen Training"

Though Shibayama Roshi and Fukushima Roshi placed great emphasis on lay practice, he shares at some depth his personal



experiences with monastic Zen training, with insight into the opportunities provided by “the forms” and “practice.” He says, “A monastery is a greenhouse for growing no-ego. The realization of no-self requires severe training and Zen monastic training is quite difficult.”

Many of his personal stories relate to the universal tendency to overly complicate things in an effort to get things perfect or have the “right” answer. What I take away from this section is that there’s a significant difference between “idealized” practice and life, and the “reality” of practice and life. He captures this when he says, “Because Zen emphasizes that you must become what you encounter, when you encounter something enjoyable, it’s very enjoyable, and when you encounter something sad, it’s okay to cry.” This for me shifts away from aims of “perfection” and getting things “right” and towards what I could call a sense of “completeness.”

As the section flows forward, he talks about various aspects of awakening or “enlightenment” in a way which makes them feel down-to-earth and imaginable. There is great elegance in his taking the term “enlightenment” and restating it as “being a full human being.”

### Reflections on “Zen Master Joshu”

*Zen priests respect Joshu to the point of calling him father . . . A Rinzai Zen priest or nun is only born through Joshu’s Mu koan; without it there would be no Rinzai Zen priests or nuns. – Keido Fukushima Roshi*

This section takes a deep dive into Zen Master Joshu and his indelible energy and presence, part of the gravitational substance that supports Rinzai Zen. Fukushima Roshi reflects on stories about Joshu, their tangible meaning in everyday life and practice, and describes his own pilgrimages to the temples of both Rinzai and Joshu.

In a talk titled “Jiyu,” which he translates as “Freedom,” he says, “Zen is a religion that is free from attachments. Zen has absolutely no attachments. We come to know our attachments through Zen training. When we throw them away, it doesn’t matter whether our attachment is conscious or unconscious. Unconscious delusions are

a big problem for mankind. We don’t realize that we have these unconscious delusions, and so we act them out over and over again.” Explaining that “non-attachment” is not the same thing as “detachment,” he reflects on how this operated for him in his everyday life. This distinction alone helps set aside long-held misconceptions about Zen Buddhist practice.

### Reflections on “Classical Teaching Stories”

This final section of *Zen Bridge* continues to ground in the reality of daily life elements of Zen which are often misunderstood. Fukushima Roshi begins with Bodhidharma’s response, “Muku doku” or “no merit,” to the Emperor’s question, “What do I get for all the good deeds that I’ve done in supporting Buddhism?” Fukushima Roshi says, “You must be careful when you come across Zen expressions that appear to be negative like this one. Mu, the first character of the phrase muku doku, is negative, but the expression itself does not simply mean that there’s no merit. What Bodhidharma intended to communicate is that one should not hope for merit from doing good deeds. Instead, truly great deeds are performed without attachment or hope for reward. The Zen that Bodhidharma transmitted to China teaches us to act out of non-attachment. Please don’t misunderstand the meaning of non-attachment. Zen talks about non-attachment, but it’s not a simple matter. When your ego gets wrapped up with your desires, they become delusions. You need to keep this in mind in trying to understand the meaning of Muku doku, ‘No merit’.”

Fukushima Roshi then goes on to other stories we hear often but may not have fully understood, including those about Eno (the Sixth Patriarch), Hyakujo’s fox, and Baso. Reading and reflecting on this section and on the whole of *Zen Bridge* has been deeply meaningful for me, supporting my practice in a very open and kind-hearted Way.



## Patacara Update

I want to thank those of you who have been helping with Camp Second Chance, either financially or as volunteers. The camp now has 49 residents and our first tiny house is up! We also now have city electricity, a potable water cistern, rat control, garbage pick up, and a full time Housing Case Manager to help residents move up and out into housing.

This spring and summer, we will be raising money to replace our 50 tents with 50 micro-homes. The cost of each unit will be around \$2,500. This is just for the cost of the materials and houses are being built with volunteers. We will be having volunteer work parties to construct units each weekend in June. Please contact Patacara if you are interested in donating or volunteering with this project.

Best wishes,

*Polly*



Polly Trout, Ph.D.

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## Summer Sesshin

June 23<sup>rd</sup> – 30<sup>th</sup>

Please help us get an accurate count by sending a deposit and application by **June 18**, earlier if you want to guarantee a reserved spot. Please drop it by or mail it.

The cost of sesshin is \$250 (less dues for this month). Sesshin will start Friday evening, 6/23, 5:30pm with informal supper, introductions and orientation. Sesshin from Saturday to the following Thursday runs from 5am-10pm. We provide sleeping accommodations for those traveling from out of town (**an additional \$10-\$20 per night**); please bring a sleeping bag, toiletries, sitting clothes, work clothes and a towel. The final Friday, 6/30, begins at 5am and concludes around 10am.

# Annual Meeting Report

by Chris Zenshin Jeffries

A healthy quorum of members, plus a few guests, enjoyed a delicious vegetarian potluck feast as Chobo-Ji's 2017 Annual Meeting kicked off. The first item of business was voting in new members of Chobo-Ji's Board of Trustees to replace outgoing Board members Dee Seishun Endelman, Rev. John Daikan Green, and Justin Myozan Wadland. The Board will miss all three of these outstanding members and the entire sangha thanks them for many years of selfless service in this capacity. Happily, three very strong replacements were found and unanimously voted onto the Board:

Rev. Jaye Seiho Morris  
Eddie Daichi Salazar  
Polly Trout (Executive Director, Patacara Community Services)

Our current slate of Board Officers (still a work in progress) is as follows:

President Chris Zenshin Jeffries  
Vice-President Lynn Sogetsu Hernandez  
Treasurer Bob Daigan Timmer  
Secretary TBD

As is our custom, the meeting ended with a lively exercise in visioning an aspect of the future of Chobo-Ji. Currently our bank account includes a sizable surplus in funds. Seishun and the Board presented several possible areas in which some of those funds might be invested toward Chobo-Ji's future growth and/or contributions to our neighborhood/locality/planet. All present at the meeting were invited to give feedback about which categories ought to be top priorities as the Board develops its vision toward the possible use of those funds. We are grateful for everyone's participation and hope more people will join us as similar opportunities arise to participate in planning our mutual future as a sangha and as local/world citizens.



# Ho Koji's "Beautiful Snowflakes"

Dharma Talk  
by Rev. Kanko Kritee

## MAIN SUBJECT

Ho Koji was leaving Yakusan. Yakusan let ten zenkaku [zen students] escort him to the temple gate to bid him farewell. Koji pointed to the falling snowflakes and said, "Beautiful snowflakes, one by one; but they fall nowhere else." Then one of the zenkaku, named Zen Zenkaku, said, "Then where do they fall?" Koji gave him a slap. Zen said, "Koji, you shouldn't be so abrupt." Koji said, "If you are like that and call yourself a zenkaku, Emma will never let you go." Zen said, "What about yourself?" Koji gave him another slap and said, "You look, but you are a blind man; you speak, but you are like a deaf-mute."

– Three bells and a bow –

When Genjo Osho, my dharma uncle, asked me to consider giving a talk, I felt honored and I really thought he was giving me a new koan. So I feel like all of you are interviewing me a little bit now [Laughter]. I am very happy to share my journey with you and hope that it will be helpful in some remote way.

I want to start by talking about my childhood. I was raised by a single mother in India, and my maternal grandfather was a Gandhian freedom fighter. He was a lawyer. And while he was practicing law as a young lawyer in 30s, he got caught up in the civil disobedience movement that Gandhi was leading. He left his law practice in late 1930s and participated in many different civil disobedience actions. In his entire lifetime, he was imprisoned 4-5 times and he ended up being in jail for a total of three and a half years. He was beaten up both by Indian and British police officers at the behest of different political administrations. He went on to become a statesman, a humanitarian lawyer, and also a political servant. At the peak of his political career, before he became disillusioned by politics, he was equivalent of vice-governor of his home-state [Haryana].

So growing up, he and his Gandhian principles were a huge influence on me. Today, I ended up chanting Gandhi's name at the last moment in our dedication because, as imperfect as Gandhi was — Genjo Osho would know, he has been to India — for me Gandhi was a Bodhisattva. He continues to be one of my ideals.

So, my grandfather was a huge influence for me growing up as a teenager, and I really wanted so badly to be like him. I somehow wanted to copy his integrity, his simplicity, his ability to stand up for those who might not have the money or the power to stand up for themselves. That ideal of being like my grandfather moved me and resonated with me. But as you can imagine, a young person who has not gone through deep inner work, when they try to be like someone else, they fail so badly. I went to college, and I subconsciously wanted everyone to accept me as their eye-opening leader that wakes everyone up from their stupor. My grandfather, after independence, and after he had

given up on politics as a vehicle to serve people, realized what a havoc big corporations were causing to our social-economic and environmental life. In his last years, he used to talk a lot about the need to oppose the

greed of multi-national corporations. So, in my college years, I would pick up the statements that he had uttered, and I would want all my closest of friends (not Zen friends, I didn't practice meditation at the time, my college friends) to me... you know... I would think "Why aren't they listening to me? I am right! I am just so right!". I felt righteous anger. I know now that these issues are complicated and so hard to communicate for the most articulate of activists. It was no wonder nobody in my college years would want to listen to me but at that time I started getting bitter, arrogant and very isolated. I wanted to have friends like every college student does, but here I was — on a "holier than thou" platform — and losing friends instead of connecting with them. [In addition, I was sickly and





needed help from my friends just to keep up with pressures of college life]. So, this dynamic of not being able to be myself (or being bitter/arrogant when I tried to be myself and nobody listened to me) continued throughout my college undergraduate years in India.

When I came to the U.S. in 2001 to do my Ph.D., a week before 9/11 (interesting and dark times, right?), I fell into depression, actually really deep depression! In this new country and with its giant wheels of consumerism churning in its big malls, I was stunned. You know ... of course... I had seen it on TV, I had read about it, I had dreamt about studying in the U.S., but just facing it all was like the ground was taken out from under my feet. This losing the ground under the feet was different than the wondrous Zen way of losing our sense of self, but I kind of lost my identity in a new land in a very depressing way. I didn't like my Ph.D. program, I missed my family, I didn't belong to this country, I had relationship problems – I didn't feel at home. I became depressed. So guess what? [Asking everyone] What happens at that stage? You find Zen [Laughter]. Wooo!

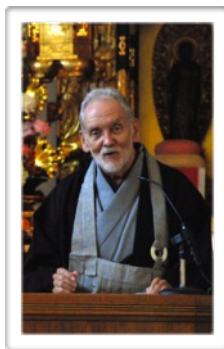
So my teacher, my root teacher, Roshi Kurt Kankan Spellmeyer, was a professor, still is, at Rutgers University where I went for my Ph.D. and where he offers free meditation classes three evenings in a week. I was just really deep in depression by the time my first semester at Rutgers ended. One evening, a recent acquaintance who went on to become one of my closest friends asked, "Would you like to try meditation?" I had tried meditation as a child. There is a deep tradition of doing meditation in my family. So I said, "Yes". I promise you, I swear to you, within two weeks of meditation, I had my laughter back. Not that my depression went away completely, but I was like, "Gosh. I'm laughing! It's real!" It's not made up. It's not a joke. It's the laughter that rises up spontaneously when you start tasting Mu, the vast zeroness. And I was hooked. I was hooked to Zen for life!



I was thinking yesterday that it has now been 60-65 sesshins. I don't know the exact count. I went to every sesshin with our sangha from 2003 until 2013 when we moved away from New Jersey to Colorado. I delayed my Ph.D. graduation because I didn't want to go on the job market and be in some other state away from my root sangha. And the underlying worry was "Oh my God, of course, my sangha was the best. My teacher was the best." [Laughter] Okay. Well, you know that feeling, right? I mean, yes, your teacher [Genjo Osho] is the best [Laughter], but I was so attached to my sangha and my teacher was/is the best and I could not imagine leaving New Jersey.

My first sesshin was very hard. And here I come to my connection with Chobo-Ji. My first sesshin was brutal. I imagine at least a couple people are here who have not done sesshin before [looking around for first-timers] -- you guys are doing phenomenal. I was just a wreck. The first words I remember from the first teisho that Kurt gave at this sesshin were about Genki Takabayashi Roshi. [in our sangha, we should call Kurt "Kurt." We didn't (and don't) call him Roshi or Osho, just Kurt. (That's the informal college/university culture for you)].

Even though Kurt was eventually ordained by Roshi Glenn Kangan Webb and was later given his dharma transmission by Kangan as well, the first stories that I heard, were of Genki Roshi. We heard Genki stories very often. I don't know if this words sound familiar but at my first sesshin, Kurt said that Genki used to say, "What does the breath with eyes see?" I still tell people when they come to meditate with our group in Boulder, "You are blind. Focus on your *hara*. What does the breath with eyes see?" So what does that mean? You can try this right now: when you are focused on your *hara* and when, you are following your out-breath and looking into your *hara* and that space before the next in-breath arises, you are blind there, what does the breath with eyes see?



There are many, many stories ... I probably would run out of time way before I went over all the "Genki stories" Kurt used to tell us. For some of you who might not have heard, there was a point when Genki and Glen Webb used to teach together. They sort of parted their ways after a few years and there's no need for me to speak about that. Hearing so many Genki stories used to make us feel curious about him. And in my curiosity about wanting to know



all about my sangha and my teacher and my teacher's teacher, I used to "Google" Genki all the time. I used to go to Chobo-Ji's website and one day I saw that Genki had retired. I asked, "Kurt, you haven't gone to meet Genki. When will you go?" and he'd say, "Yes. Yes. I'll go."

Kurt didn't go to meet Genki while Genki was still alive. But I remember when Genki passed away, Kurt grew quiet for several days, and when I saw him [it was actually over a phone call], he just said, "I feel orphaned". Interesting, right? He never went to Genki when he was alive, but Genki's influence on Kurt was so deep that he felt like an orphan when Genki died. Kurt did express some of his mixed feelings after Genki died in an article that appeared on the Sweepingzen website [now discontinued].

The point I am trying to convey is that I feel Genki's influence on me, and that this influence was one of the reasons that brought me here to practice as Chobo-Ji. (Yes, there were other causes and conditions that were appearing in my life as well that made me come to do a sesshin at Chobo-Ji). My first sesshin here was Rohatsu 2015. It was so beautiful. I felt so lucky. I have expressed this before. I didn't know what I was getting into. We all have this perception that my sangha is the best. Right? I don't have to go anywhere else. Although I had done sesshins with other sanghas before I came to Chobo-Ji and I always love sesshins, being here just felt right at so many levels. I learned so much perhaps

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because I felt like a beginner in a new sangha. It was especially moving to be at sesshin at a location where Genki himself had led sesshins. I thank you all, especially Genjo Osho just for being so welcoming towards me.

So now, let's look at our koan for today. I was struggling with which koan to choose. One of the reasons this koan came to mind was because the protagonist of the story here, Ho Koji, is a layperson. If you look at me, I'm a very odd Osho. I don't have a kesa. I don't have a fan. I don't have a belt. My rakusu is black. My hair is too long. [Laughter] It's not all a coincidence. It's how Kurt is, and how he has stripped away things that he thought were okay to strip away. [Roshi Glenn Kangan thinks that only celibate priests should wear kesa]. Kurt didn't believe in changing rakusus when you go from stage to another. In fact, when I had my priest ceremony, I made my rakusu, another dharma friend did calligraphy on it with phrases from Diamond Sutra but Kurt never signed it (stamped it with his seals). So after three or so years, I said, "Kurt, I'm leaving New Jersey, would you like to sign/stamp it at the back?" He said, "Oh. I forgot. I'll do it."

We have dokusan in our sangha. They are long as they happen only once a day, and we don't run to get to dokusan line. In fact, there is no dokusan line. We have no keisaku. So, if you look at these outer appearances, it may not look like Rinzaï Zen form that everyone practices at Chobo-Ji. It might just look like what's happening in that sangha. But I feel that the heart is still the same. Why would I say that? What did I learn from Kurt? I probably learned the same basic teachings that everybody at Chobo-Ji embodies.

The first thing that I learned from Kurt is just looking into *hara*. Yes, just looking into *hara* and getting tired. He's an incredible sitter. He sits and he gets up after three or four hours. When we have half day sits on Saturdays, most of us need to stretch between two sits or need bathroom breaks. He just sits there in full lotus for 3-4 hours without break. [I understand that Kurt once saw Genki sit for 7 hours]. So when you see that sort of sitting, week after week, year after year, it rubs off on you. One can't sit for long without being deeply focused on *hara*.

The other thing that Kurt taught us related to when we took our vows and got our rakusus, and it has Kangan's influence too. He translates this [pointing to her rakusu] as "clinging child." Rakusu has two characters. One means "Sewn" and the other means "child." Anyway, one can combine the two characters' meanings in different ways but Kurt basically says, "This is your clinging child. Take care of her all your life," and also he said, "This signifies that you are ready to hear the cries of the world." When I got ordained, he said, "It's not about any kind of power or authority or celebrating your practice. It's about you being the nurse. Nurse. So you have to be ready to take care of all kinds of wounds."

So, I hope that Kurt's way of looking at things is coming across. You can have the same spirit, embody the same basic teachings, but with different symbols and another form which is so beautiful and transformative as well. The outer form that I learnt from him was just a little different.

When you have these two things together, this really looking into *hara*, not caring about how many koans one has done, and our heart is purified of our expectations, the kenshos and daikenshos of the world (coming face to face with The Source) can really come our way. The third teaching that comes both from Kurt and Webb is that when they [kenshos or daikenshos] do come, hold them lightly. The first e-mail Webb sent me, it was after a sesshin, he said, "Hold it lightly." I don't know if it makes any sense, but sometimes we have these really deep experiences, I'm sure everyone here has had them, we get so excited even though we are also moved, shaken and lost at some levels "I'm on top of the world! I just had a breakthrough!"

So I want to go back to this koan, and I want to tell you about what is my current life koan, and that is also my current priest koan.

This is an apple [Holding out a large red apple]. I'm not going to trick you by asking, "Is this really an apple?" [Laughter]. I am a scientist. I really, really care about what is happening to our planet. If earth were an apple, the thickness of the atmosphere, the bottom-most layer that keeps us alive, is one-third the skin of an apple. That's how



small or thin that life protecting atmosphere is. Space feels like it is endless, but the layer that keeps us alive, that holds all the oxygen or even carbon dioxide is that thin. When we add and take away things from this thin layer, it affects all life on the planet.

This is also true with soil. People here at Chobo-Ji love gardening. Most of you know that at any given spot, the thickness of topsoil is less than eight inches. At many places in the world, we have lost more than half our total topsoil, which takes hundreds of years to form.

The same thing is true with freshwater on the planet. Once again, all the freshwater on the planet, if you could pack it up into one little sphere and earth is an apple, that sphere is the thickness of the apple skin. That is all the fresh water we have that keeps us alive. We've got very, very, very thin layers of these three basic elements — soil, air and water — that make all life on the planet possible. They're very precious. That's what makes this precious human form, where it is possible to wake up, possible. And on top of it, we have this troubling truth — as you all know — that some of us get a much bigger share of the air, water and soil than others.

This goes back to what I was telling you about my grandfather, his civil disobedience and my wanting to be like him. My ongoing koan is: how do I bring my practice to this [holding out apple], these thin precious layers that make life possible on the planet; also, how to support those who are really really on the front lines of making that fight possible. I told you that when I had tried to be like my grandfather in my teenage and college years, I had become very bitter, isolated and arrogant. I needed our deep practice to become a balanced human being. But now after over 16 years of practice, I'm



at a point (and others might be there as well) where I cannot wait to be on the front lines of non-violent direct action with that spirit of non-duality (where there is no difference between you and me, us and them, mind and matter; the spirit that we learn to cultivate over years of practice).

I won't have the time to get to all aspects of this koan, but see this koan has a lot of slapping and shouting like what goes on in many Zen koans, right? [Laughter] Okay. Great. But the truth is that I trust my teacher [Kurt]. I trust Genjo Osho. Even if I might feel a bit rough for a little while, it's still such a safe space – this koan practice with them. Thank goodness, right? But wouldn't the best test of our practice be to do this in front of police force where we know they could be brutal? Wouldn't that be the best test of my practice? I really can't wait to be there. You know, I don't have U.S. citizenship. I don't even have a green card yet. I could be deported if I have too many charges against me, but there is a cry inside me that's my life koan. I feel like, if our dharma, after a while, is not helping us get there, what the F are we doing here sitting (if we are not getting ready to meet our biggest challenges as a civilization).

That's just my deep inner voice right now, and the other part of all this is that we have to be ready. We cannot be premature. There are a lot of pitfalls in being an activist, just like there are so many endless pitfalls, as you all know, in just be a Zen student, in just being a good community member. But unless we are willing to collectively raise the bar of what we are willing to go through to protect all beings on this beautiful planet from suffering, our addressing of our Bodhisattva vows to protect all beings from suffering will be partial [yes, our four great vows are impossible to meet from a relative perspective even without taking on the collective planetary suffering, and yet, we have to go beyond individual-level causes of suffering and deal with the outer institution-level delusion, anger and greed as causes of the planetary suffering].

I don't know. Maybe I'm too idealistic, maybe not. I really hope that I will be able to contribute to some shift on these issues even though I don't know how. It helps me that Kurt has been who he has been, and he has given us freedom to explore. He has suggested that I can serve this clinging child

in many ways and that I don't have to be a traditional Zen priest. This is my life koan -- how to bring the activist and the Zen person of — hopefully — no-rank in me together. I guess what I am saying is I hope that we all can bring to our cushion, not just our own suffering but the suffering at the planetary level that includes all not-so-privileged human beings as well as other species. We all have deaths in our families, sickness in our families. We also are all getting older. We have our neighborhoods, our sangha and our community. We do our best to take care of suffering in our immediate families and our communities, but overall, the kind of service we have been able to do in this country, as Buddhist communities, has been limited to the top, if not 95, 90 percent. They say that if you make more than \$35,000 a year, you are part of the global 1%. The question is: How is this wonderful, precious Zen practice going to go beyond just the privileged among us, and how are we really going to protect those thin layers, so very thin layers for all beings? I leave you with this koan.

And of course, the snowflakes are also falling exactly where they have to be. This is all perfect; and it can be better.



So I hope all this made some sense. I'm glad that I could share some pieces of my life's journey with you, could convey how precious it is for me to be able to practice with all of you. And I hope that you will be able to help me with my journey wherever it goes next. Thank you, Osho. [bows]

## Let it Be

*Concluding Teisho of Spring Sesshin 2017  
Case 19 of the Mumonkan  
Ordinary Mind is Tao*

### KOAN:

Joshu once asked Nansen, "What is Tao?" Nansen answered, "Ordinary mind is Tao." "Then should we direct ourselves toward it or not?" asked Joshu. "If you try to direct yourself toward it, you go away from it," answered Nansen. Joshu continued, "If we do not try, how can we know that it is the Tao?" Nansen replied, "The Tao does not belong to knowing or to not-knowing. Knowing is illusion. Not-knowing is blankness. If you really realize the Tao beyond doubt, then it is like the great void so vast and boundless. How then can there be right and wrong in the Tao?" At these words, Joshu had a sudden awakening.

### MUMON'S COMMENTARY:

Questioned by Joshu, Nansen immediately shows that the tile is disintegrating, the ice is dissolving, and no communication whatsoever is possible. Even though Joshu can be awakened, he can truly get it only after studying for thirty more years.

### MUMON'S POEM:

Hundreds of flowers in Spring,  
the moon in Autumn  
A cool breeze in Summer,  
and snow in Winter  
If there is no vain cloud in your mind,  
For you, it is a good season.

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Our founding abbot, Genki Takabayashi, loved this koan, and would often explore it on the last day of a weeklong sesshin, a tradition I continue to follow. Sesshin means to face our deep heart-mind and we do this inquiry in our laboratory called the zendo. The construct of our ritual and form provide a strong container to dive into our deep nature. However, we must remember that though the zendo is part of the real world, it's not nearly as complex as our ordinary lives outside of this room. Initially, when we do our first few sesshins, we may think, "Oh, this is so foreign, why bother with all this form and ritual," yet after some

*Continued on next page...*

sesshins, the ritual and form becomes almost second nature. In time, going through the paces of sesshin becomes like a dance, and we become grateful that the sesshin structure provides an excellent environment where we don't have to think much. We learn to just go with the flow, to relax and not think about where we need to be or what to do. It's all prescribed. That leaves us time while on the cushion, or during samu, chanting, bowing and kinhin to be present to each and every moment. Of course, even in this highly structured simplified environment we're probably not as successful as we would like to be at being present, but we at least have lots of opportunity to be fully present to each and every moment of eternity. Even if we are fully present only to one breath during sesshin, we will find this to be very restorative. In such a moment of being fully present, the artificial barriers that our mind normally sets up between self and other, life and death, right and wrong, start to dissolve or become transparent and sometimes fall away completely. If we are fully present for just one breath, we're definitely restored.

I'm guessing that everyone in this room feels at least partially restored, which is why most of us make the effort to come back to sesshin again and again. Furthermore, I suspect by this point we are all grateful that this sesshin has given us the opportunity to be present to our own depth and to the depth of the world around us. We all know that just beyond these walls, life is a lot more complex, with many more potential distractions. Soon we will get the chance to practice how much of our recovered peace of mind can be maintained in our more complex ordinary lives outside these walls.

Yesterday, someone was telling me that they don't know how at one Rohatsu they stayed up all night doing yaza (unstructured zazen). Last night this same person didn't even make it to 11:00 PM. I'm not sure anyone in the room made it past 11:00 PM. I know that just before 11:00 PM, I pooped out and went upstairs. I can't remember ever feeling more tired in my whole life. And yet, this morning, I have lot of energy, feel bright and don't feel tired at all. What happened? Who knows? There's no telling. I've never figured it out. Sometimes we are completely exhausted, and sometimes we're bright and bushy tailed. Sometimes we feel like a nut, and sometimes we don't.

Sometimes we trip over ourselves, misjudge things and make mistakes, and sometimes our actions flow as easily as water going downhill.

I do know that this sesshin did not have too many bumps. A year ago, there were some significant bumps and one person ejected herself. Mistakes were made, but usually the form and our good intentions are enough to protect us and hold us all together. It is my hope that our good efforts, and our deep inquiry of heart-mind in this strong container of the zendo, will allow all of us to feel willing and even excited to return for further exploration year after year.

In this koan, Joshu asks his core teacher, Nansen, "What is it, really? I've been practicing and training with you for some years, and I at least partially get the dance, the rhythm of sesshin and temple life, but what is it we are here to achieve?" Nansen immediately with no hesitation responds, "Ordinary mind is Tao." I'll be forever grateful to Genki for translating the three ideograms associated with "Ordinary Mind," which are "Hei Jo Shin. - 平常心." Hei means "everyday or ordinary," Jo means "always or usual," and Shin means "heart-mind." Therefore, a more literal translation might read "Everyday usual heart-mind activity is the Tao."

In a Zen sesshin we spend a lot more time on the cushion than anything else, but the deep practice is bringing our samadhi off the cushion and ultimately back into our daily lives. The bridge that brings whatever depth we're able to dive into on the cushion into everyday usual activity is samu (work meditation). Therefore, when we are chopping vegetables while preparing a meal, cleaning up afterwards, sweeping the floor, working in the garden, cleaning toilets or mowing the lawn, this is where we engage our ability to be fully present to the activity at hand. In other words, samu is our chance to practice mindfulness while doing some simple, ordinary activity. Samu is our chance to be openhearted and caring about everything we do. Genki often would say

that samu is the core practice of Zen training. Zazen may be the thing that we do the most of during sesshin, but without samu as a bridge to our everyday life, what good is it?

Joshu is not following Nansen's retort that everyday ordinary heart-mind activity is it. I imagine Joshu thinking, "Gosh! If all I'm trying to do is get to ordinary life, what am I doing here in the monastery?! Considering how painful, exhausting, exacting and rigorous our training is, you're telling me that all we are really trying to do is get to ordinary life? There's got to be something more. How do I get it?"

Nansen answers, "If you try to direct yourself toward it, you go away from it." Joshu thinks, "Dang! Wait a minute, I'm doing all this work, but if I try to attain anything, I go away from it?"

And haven't we all discovered that anytime we try, "I am going to get this!" we go away from it. On the other hand, when we surrender and just let things be without trying to force a result, then we naturally remember where we left the keys or a response to a koan bubbles up from the depths of our unconscious. Only when we deeply let go are we able to cultivate the spaciousness for a new insight. Therefore, when we bring a koan to the cushion, we rest the case in our hara and then

work to leave it be. The same is true for life koans such as, "How do I approach this or that? What should I do, or where do I go next?" Once we have posed the question and rested it in our hara, we must work to forget about it! Just sit, breathe and listen, and guess what? Something will bubble up. In the readiness of time, we will have an insight on how to best proceed in a given set of circumstances. However, be careful, not every insight works! We must go out and test it. From insights we form testable hypotheses. For traditional koans we test our hypotheses in the dokusan room; for life koans we must go out and test our hypotheses outside the wall of this zendo. If our insight works, great, move on, if not try again. Sometimes we find that our insights





drop away in the short distance from the zendo to the dokusan room, let alone to outside these walls. In which case, we come back and sit some more.

Joshu then pleads with Nansen, “But if I don’t even try, how will I know when I have found it?” Joshu has made a good point. After all, we are not coming here to sit like a lump on a log. We can’t just say to ourselves, “Okay. I give up. I’ll just sit here and be ignorant.” Slacking won’t work for us. Nansen clearly sees what Joshu is getting at and says, “What you’re looking for does not belong to the realm of knowing or not-knowing. Knowing is an illusion. Not-knowing is blankness.”



In Zen we often say that we’re the religion of no knowing! For example we don’t know what reality is, where it comes from or why it is here. Yet, we can feel and observe reality as a seamless multidimensional vibrant unfolding fabric. Nansen in this case is equating not-knowing to blankness, lack of investigation and ignorance. Nansen also says knowing is an illusion. In math, we say one and one is two. In Zen, we say one and one is zero! As seen from the absolute, everything seen and unseen is a multidimensional emptiness or vast void that has no intrinsic form.

Because there is no way to grasp or attain enlightenment, Joshu at this point may feel defeated. Nansen, of course, has no interest in defeating Joshu, but he does want him to surrender, observe and absorb reality without grasping for answers or meaning. In our practice together, we work to be awake and present, to just sit, breathe and listen on all channels of perception. We work to hold the posture, not slump, sway, move or vocalize. It is actually a lot of work to listen and not be caught or lost in our thoughts, feelings and sensations. When we feel ourselves getting caught or lost in our discriminating mind, we are taught to count off ten slow exhalations. In time, we become skillful at not analyzing, defining, fixing, repulsing or grasping. In other words, we become skillful listeners of the here and now, without generating stories or

fantasies about yesterday, today or tomorrow.

It is no good to sit here like a lump on a log. Don’t settle for ignorance. Investigate what is *this* and who’s asking? With deep non-analytical inquiry we become aware of our communion with the infinite. To paraphrase Nansen, “If you really realize the Tao beyond doubt, you will commune with what is vast and boundless.” From this spacious awareness, inspiration, insight, creativity and love will naturally manifest.

Nansen then says his most powerful line, “How then can there be right and wrong in the Tao?” We’re always asking ourselves, “Am I doing it right or am I doing it wrong?” There is no error in having a measure of doubt; in fact, a measure of doubt is essential to our practice. “Am I on



track? Am I not on track? Am I doing self-care or being selfish?” This kind of investigation is important. It is useful to check and re-check our own discernment. Is my response to a particular situation appropriate to the current circumstances? Do my actions facilitate harmony and growth rather than disharmony and conflict? I can tell you unequivocally that sometimes my judgment is off and I must work hard to make a course correction. So, when Nansen says, “How can there be right and wrong in the Tao?” he’s not saying, “Don’t examine your life.”

An examined life is a deep life. Nansen is saying that all dualities such as up and down, left and right, hot and cold, light and dark, life and death, male and female, yin and yang, right and wrong, are illusions. It is impossible to isolate north from south. If we go too far north, we’re going to end up south of our position. Likewise, it is impossible to isolate life from death or right from wrong. Without cold, we can never know what hot is. Going far into life, we end up dead, and there is no way to keep what is dead from becoming alive. After all this is a flowering, expanding universe. It will give rise to life, again and again. We

can’t keep it down. Even if the whole universe falls down a black hole, it will pop up someplace else.

Therefore, anytime we’re stuck in righteousness, look out! I often delight in righteousness, but I must also acknowledge that when I do, I know I’m off track.

In the hallway, there’s a picture that someone sent me. In this framed photo, I’m sitting on a prayer mat doing prostrations with Islamic brothers and sisters. We were



at a protest downtown trying to pressure Amazon to strongly support Islamic service worker’s efforts to have space and time for daily prayer. Well, that sounds appropriate, doesn’t it? If fact, the company had already accommodated its own workers to allow them prayer time, but contracted service workers did not have the same access or accommodations. Amazon says it has no say over service workers who are sub-contracted from other companies. So, tell me, who’s right and who’s wrong? I find it hard to be righteous against the company when they have made genuine efforts to accommodate their own, and yet, there’s always room for improvement.

You know, on some level, it’s all good. Just smell the flowers in spring, feel the cool breeze in summer, catch a glimpse of the moon in autumn, or watch snow falling in winter. It’s all perfect; therefore, there is nothing to be angry or righteous about. True enough, and there’s always room for improvement.

*Continued on next page...*

Likewise, here at Chobo-Ji, we have to adapt to current circumstances without losing the parts that have worked for ages. There never has been an intrinsic right way to do it. There is “a” way to do it, our way, and our way must be flexible enough to grow and morph with the times and culture. If our form and policies are not adaptable, flexible and expandable, then our form and policies will become stale and lifeless. On the other hand, if change comes too quickly we are bound to lose something important.

“How then can there be right and wrong in the Tao?” At these words, Joshu was suddenly enlightened. Hearing this last line from Nansen, Joshu saw that realization was outside the realm of his seeking. There is no right or wrong way to realize that our everyday ordinary heart-mind activity is already the Tao manifested.

There’s a wonderful ballad from the Beatles called, “Let It Be.” I’ve heard some covers of “Let It Be,” where it’s sung as a gospel song. When it’s sung in the movie, “Across the Universe,” it is very touching. In Zen, we can expand this mantra to, “Let go, and let be.” This mantra transcends right and wrong. This mantra helps us to accept that everything is perfectly imperfect, gives us room for perpetual growth and improvement, and allows us to be evermore empathetic and compassionate towards our fellow beings.

Let it be, let it be. Whisper words of wisdom, let it be...

With gassho,

Genjo



## Closing Incense Poem

Spring Sesshin 2017

*The jewel is given freely.*

*Who is hearing the cries  
of the thin biosphere?*

*Abundant daffodils blossom in the garden.*

*Will mother earth’s voice  
sufficiently be heard?*

*Know you are the light itself.*

## Inviting the Stranger

June 3, 2017

Seattle First Baptist Church;

1:00–5:00 pm

Many of us feel besieged these days, and can fall back on the instinct to build barriers, seemingly for protection and safety, instead of bridges to community and understanding. We can feel prompted to act based on our fears, rather than invited to look beyond them. [Spiritual Directors International](#) is committed to engaging and wrestling with these challenging emotions through contemplative listening to discover how we can respond with greater empathy and peace.

Spiritual direction has ancient roots across spiritual traditions and offers a way to examine life, challenges, and each individual’s inner truth. By engaging in peaceful dialogue and contemplative listening—key components of spiritual direction—we will reflect on the “Other” or “Stranger” you have encountered, as well as the inner “Stranger” from which you may have become alienated.

Come join participants from a wide variety of spiritual traditions and manifestations who are passionate about spiritual care, friendship, and cultivating positive change in our communities.

RSVP to [events@sdiworld.org](mailto:events@sdiworld.org) by June 1st and join the conversation! No cost.

We will begin our day by listening to leaders from several major spiritual backgrounds. Each presenter will offer the lens through which their spiritual formation instructs and guides them to be inviting and welcoming of strangers. See the presenters below.

Following the presentations, we will break into small groups facilitated by spiritual companions to discuss what the obstacles and challenges around welcoming a stranger can look and feel like, what it might take to step beyond our fears and out of our comfort zones, and which practical tools we might be able to reach the stranger.

Lastly, we will end our time sharing with each other across common themes and approaches that may be emerging. Our hope is to build connections in the community and begin to answer the question of what is our call to action?

### Presenters:

Yogacharya Ellen Grace O'Brian is the spiritual director of the Center for Spiritual Enlightenment (CSE) with headquarters in San Jose, California, USA, serving seeking souls since 1981. CSE is a meditation center in the spiritual tradition of Kriya Yoga that serves people from all faith backgrounds who are seeking Self- and God-realization. Yogacharya O'Brian was ordained to teach in 1982 by Roy Eugene Davis, a direct disciple of Paramahansa Yogananda who brought the teachings of Kriya Yoga from India to the West.



Rabbi Ted Falcon, PhD, has been a student and teacher of Jewish meditation and Kabbalah for over forty years. With gentleness and humor, he offers unique insight into spirituality while deeply affirming the integrity of each individual being. As part of the Interfaith Amigos, Rabbi Ted





explores the frontiers of interfaith spirituality.

**Miriam Frey** enjoys teaching and serving as a spiritual director to adults of all ages and spiritual traditions. She delights in watching others come home to the divine within themselves; to find themselves during a spiritual direction session; and during retreats, among other settings. She has training and experience in dream work, enneagram personality styles, and contemplative prayer.



She is a trained supervisor in spiritual direction through Regis College in Toronto, Ontario, Canada. A graduate of the Ontario Jubilee Program, Miriam is the Spiritual Directors International Canada Coordinator.

**Genjo Marinello Osho** is the current Abbot of Chobo-Ji in Seattle, WA. Genjo Osho has served the greater Seattle community as an Adjunct Faculty member at Antioch University Seattle in Buddhist Studies, a volunteer Buddhist pastor for the Washington State Department of Corrections, and has worked repeatedly with the Church Council of Greater Seattle in interfaith trauma response to tragedies. Currently, Genjo serves on the board of Patacara Community Services, which strives to provide community services inspired by the philosophy and teachings of Buddhism. Genjo also serves on the Faith Action Network Interfaith Leadership Council and with the Faith Action Network's Interfaith Network for Indigenous Communities. In addition, he is a member of the Buddhist Peace Fellowship and Zen Peacemakers organizations where he has received Witness Council training and participated in international Bearing Witness retreats at Auschwitz/Birkenau, Rwanda, and the Black Hills, SD.



**The Reverend María R. Barrera, EdD, LPC, CRC,** comes from a multi-cultural

background, is Native American, and speaks several languages. She has worked with persons from diverse socio-cultural, linguistic, racial, and ethnic backgrounds in government, public, and private sectors. She holds numerous degrees including a doctorate in special education from George Washington University. She is a Native American traditional practitioner and ordained interfaith minister from All Faiths Seminary International. Maria is currently assigned to provide ministry in state and federal prison facilities in the Washington, DC, area, and is Spiritual Directors International's first ever Ambassador.



**Imam Jamal Rahman** is a popular speaker on Islam, Sufi spirituality, and interfaith relations. Along with his Interfaith Amigos, he has been featured in the *New York Times*, CBS News, BBC, and various NPR programs. Jamal is co-founder and Muslim Sufi minister at Interfaith Community Sanctuary and adjunct faculty at Seattle University. He is a former co-host of *Interfaith Talk Radio* and travels nationally and internationally, presenting at retreats and workshops.



**Anil Singh-Molares, MTS,** is the Executive Director of Spiritual Directors International and a veteran of numerous interfaith and interspiritual efforts over the years, including Seeds of Compassion, where he was one of the chairs, and as Executive Director of the Compassionate Action Network. He formerly served as Chief of Staff to the noted religious author Karen Armstrong, is a motivational speaker and university lecturer, and was a Microsoft executive in a previous life.



## Sex Offenders Update

by Chris Zenshin Jeffries

In the fall of 2015, Genko Blackman Ni-Osho and the Program & Practice Committee convened a Sangha Council meeting to provide information and invite feedback in response to the knowledge that at least one convicted sex offender, who would likely soon be released from incarceration, was looking for a Buddhist community in our area to practice with. This is an issue which many congregations are facing: how do we care for those who are most in need. In the case of high-level sex offenders, there are legal reporting requirements involved, that also require communities to appoint people to be trained and dedicated to monitoring and supporting such individuals. We recognize the importance and validity of making such extra efforts, but as a small community, we lack the resources to make this type of arrangement function safely and effectively for all concerned.

The Chobo-Ji Board recently realized that the wider sangha had never been updated on the outcome of those explorations. Here then is our temple's current policy on this subject:

*Former sex offenders who wish to practice here who do not need court ordered supervision, and who are free to communicate with whom they wish, are welcome at Chobo-Ji, and always have been. If they are required by law to first report information about themselves, contacting and consulting with Genjo Osho can meet that requirement.*

*At this time, Chobo-Ji is not able to train the necessary companions needed to supervise high-level sex offenders, for the years it takes to integrate into a community such as ours. As our sangha grows in numbers, we may be able to take on this commitment in the future.*

Please feel free to talk to anyone on the Chobo-Ji Board or Genjo Osho if you have questions or concerns regarding this matter.



## 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, 7:30pm: 5/21, 5/28, 6/4, 6/18, 7/16, 7/30, 8/6, 8/27, 9/3, 9/17

Zen Intro: Tuesdays, 7:30-8:45pm (except 6/27 & 9/26)

**Seattle University Odayaka Sesshin ...**

**Rev. Seiho Morris Gives Senior Dharma Talk...**

**Eight week Tue. night [INTRO TO ZEN series concludes...](#)**

**Shobogenzo Reading Group ...**

**100 Meals a Month – cook party ...**

**100 Meals a Month – cook party ...**

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

**Shobogenzo Reading Group ...**

**Summer Sesshin ...**

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

**Board Meeting ...**

**Shobogenzo Reading Group ...**

**Writing from the Heart Workshop ...**

**Shobogenzo Reading Group ...**

**Gestalt Communication Workshop ...**

**May 20, 7:00am - 8:00pm**

**May 21, 7:30pm - 8:30pm**

**May 23, 7:30pm - 9pm**

**June 1, 7:00pm - 8:30pm**

**June 2, 9am - noon**

**June 10, 7am - 10am**

**June 11, 5am - 11:15am**

**June 15, 7:00pm - 8:30pm**

**June 23 – June 30**

**July 9, 5am - 11:15am**

**July 9, 11:30am - 1:30pm**

**July 13, 7:00pm - 8:30pm**

**July 15, 9:00am - 2:00pm**

**July 27, 7:00pm - 8:30pm**

**Aug. 5 & 6, 9:30am - 5pm**

To subscribe to Plum Mountain News or our weekly Temple Happenings email bulletin write: [subscribe@choboji.org](mailto:subscribe@choboji.org)

To learn more about membership see: <http://choboji.org/membership-and-no-ranks/>



*Dai Bai Zan Cho Ba Zen Ji*

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