



Plum Mountain News

Dear members and friends,

Wow what a ride! Since the last issue of PMN the COVID-19 pandemic bloomed to take more than 180,000 lives in the USA and over 800,000 worldwide. Global warming is moving faster than most thought possible; for example 586 billion tons of ice were lost from Greenland in 2019, about 1 million tons of ice per minute. Ahmaud Arbery, Breonna Taylor and George Floyd are among many people of color who have been disproportionately killed by police brutality. Black Lives Matter! Some Republican-controlled Federal and State agencies are actively supporting avenues of voter suppression and are tilting further towards science denial, crazy conspiracy theories and fear mongering, all looking more and more like fascism to me. Please encourage everyone you know to vote this November!

All of Chobo-Ji's weeklong sesshins have been canceled this year. However, Zoom zazen continues nine times a week, with monthly Zoom zazenkaï. We held our first Zoom three-day Odayaka in August and there will be two more this year, one in September and one in December. Depending on circumstances up to six Chobo-Ji residents can still train in person together in the Zendo. Because of COVID-19 restrictions and precautions, all my trips to lead zazen this year outside of Seattle have also been canceled. In mid-March, I was on the tarmac at Seattle-Tacoma airport when I got a text that the annual three-day sesshin in San Diego had been canceled. In this case, Carolyn and I got a weekend of walking the beach in Del Mar, taking a hike in the Borrego Desert, and I got to share a meal with each of three San Diego Sangha members.

On March 1st, 2020, I was in Victoria, British Columbia to affirm Doshu Rogers of the Zen West Sangha as an Osho, full temple priest. Doshu is one of



the sweetest, kind, sincere followers of the Way that I have met, and I feel fortunate to be associated with him. It is always a great pleasure to be invited to Vancouver Island to lead sesshin. The Osho Ceremony took place at the conclusion of a three-day sesshin with fourteen participants. During the sesshin and before the Osho Ceremony, I gave a Teisho on "Chosha Advances a Step" (Case 79 of *The Book of Equanimity*) concerning the need for all of us to move past our own enlightenment and give ourselves freely to the care of all beings. For the Ceremony, where Doshu renewed his Jukai vows, I extended his Dharma name to be SoU DoShu, which I translate as: Refreshing Rain – Way of Mastery. I was so pleased to have many friends and family of Doshu attend the ceremony, including his daughter and Eshu Martin Osho.

Back in February I traveled to Bonn Germany to lead a five-day sesshin there. It was a wonderful journey that I



got to share with many Dharma friends. Didi and Reiner, who visited Chobo-Ji last year, picked me up at the Frankfurt airport. Didi and his family delightfully hosted me while I was in Bonn. I gave a talk on "Personal Practice – Universal Practice" at the [San Bo Dojo](#) hosted by my Dharma Brother Patrick



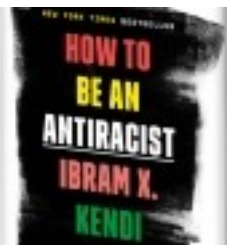
Damschen. The Bonn Sesshin was again held at [Waldhaus am Laacher See](#) with 18 participants. Samuel Koelewijn did Jukai (Buddhist Precept Ceremony), more on this later in this issue. During sesshin Thomas Christaller Sensei, the lead Aikido instructor at [Zentrum für Bewegung und Lebenskunst](#) gave us daily body movement instruction. Thomas too has been to Chobo-Ji. After sesshin I was in a Sunday evening symposium at Thomas's Dojo on "How Science and Spiritual Insight Complement and Complete Each Other." I also got to visit and sit with my good friend and Dharma Sister, Marion GenRai Lukas at the [Zaltho Sangha](#) in



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Lebenszen just outside of Cologne. This trip would not have been possible without the foundation laid for the Bonn Sangha by Monika Jion Winkelmann and this year the organizing efforts of Daniel Speicher, Nikola Dedes, Frank Luckner and all the others I have just mentioned.

Late in February of 2020, Carolyn and I began hearing about, watching and reading Ibram X. Kendi and his new book, *How to be an Antiracist*. It is not enough to be a non-racist, no matter our skin color, we must all work to become active antiracists. This got me to thinking of Case 46 of the Mumonkan: Stepping Off the One Hundred Foot Pole. From the Zen



perspective reaching the top of the hundred-foot pole is a metaphor for enlightenment, and Zen Buddhists are taught not to stop at enlightenment but to jump off and show one's self in the ten directions (eight compass points and zenith and nadir). What does this mean? Once someone has intimately and cellularly experienced the bottomless depth of one's heart-mind, there is no going back to a two-dimensional dualistic perspective. It is like a magic-eye picture. Once you see through the apparent two-dimensional randomness and glimpse the hidden picture, even if you temporarily lose sight of it, you know what is there. Enlightenment is a lot like this. Once we can see and feel what there is to see and feel in all eight directions plus zenith and nadir, then what? Step off and show yourself in the ten directions. Easier said than done. A hundred feet is a long way down. Are we ready to step away from our own enlightenment and peace-of-mind and go splat? To relate this to Ibram Kendi's work, enlightenment is equivalent to being a non-racist and color blind, fully realizing that race is a recent construct to separate people by their physical characteristics into bogus groupings of superior and inferior. However, he tells us we must move well past being a non-racist and become active anti-racists. In other words, we must throw away our peace-of-mind and give our all to revealing and eliminating the structural racism imbedded throughout all levels of our society, for example working to overhaul our broken and biased justice system, fighting against the many forms of voter suppression, reforming all levels of

policing, implementing universal health care, and eliminating financial roadblocks to housing and a college education. In this life and death struggle for equality, Ibram Kendi tells us, there are only racists and anti-racists. Especially for anyone granted white privilege, it is a crime to sit on top of a 100-foot pole.

Chobo-Ji held our 2020 Annual Meeting on May 17 via Zoom. We elected board members, discussed temple business and then heard a wonderful Better Angels presentation followed by dialogue led by Dee Seishun Endelman. Lynn Sogetsu Hernandez writes more about this meeting later in this issue.

We held our first Zoom Zazenkaï in June and are now holding them monthly. The Teisho I gave at the July Zoom Zazenkaï is included later in this issue: The Book of Equanimity – Case 28 – “Ummon’s Sounds and Shapes.” We held our first Zoom Odayaka Aug. 14-16, with 19 participants. Also, in this issue you will find a poem written by Larry Palmer titled, “Where is Genjo?”, a book review by Akesha Taishin Baron, along with a condensation of the Follower of the Way talk that she gave in February. In addition, this issue has pieces concerning the rigor and peculiarities of Rinzaï Zen practice, Chobo-Ji’s recent Statement on Race and Privilege, and announcements for a Zoom BIPOC only meditation group, and how this year’s Fall Intensive and temple posts will work by Zoom.

In other news, long time follower of the Way, Charles Porter, became a Chobo-Ji resident earlier this year and other current residents are all glad to be getting to know him better. It turns out he is a great handyman amongst his many other talents. Carolyn and I will begin our 30th year as a married couple on Sept. 7th and are planning on spending a few days at Lake Quinault to celebrate with some hikes in the Olympic National Park. I will be going down to Arizona’s Mayo Clinic in October for tests to determine if I am a good match for my half-sister who needs a kidney. My sister and I are hoping she doesn’t need the transplant before there is a vaccine for COVID-19. It is my hope that this time next year most everyone will be vaccinated.

With gassho,

Genjo

Annual Meeting

Overview by Sendo & Sogetsu

The Chobo-Ji sangha gathered for our first (and last? second to last?) Zoom-format annual meeting Sunday morning, May 21, electing Board members, hearing a review of the past year, and joining in a Braver Angels workshop on depolarization led by Dee Seishun Endelman.

George Kyoki Gibbs was elected as a new Board member, and Lynn Sogetsu Hernandez and Jonathan Kaicho Swift were renewed for two more years. Board members confirmed a new slate of Board officers who will serve for the next two years: Rev. Anne Sendo Howells, President; Edward Daichi Salazar, Vice President; Jonathan Kaicho Swift, Treasurer; and Chris Zenshin Jeffries, Secretary. Other continuing Board members are Rev. Anil Seifu Singh-Molares, Polly Trout, Jeff Chozen Skolnick, and Genjo Marinello Roshi.

Reviewing the last year, Carolyn Josen Stevens’ financial report gave the good news that we’re still on solid financial footing, the pandemic notwithstanding. We also received updates on Non-Violent Communication training, the Introduction to Zen series, Chobo-Ji Conversations, and buildings and grounds projects (chiefly a major plumbing remodel, now nearly complete).

Leading the morning’s feature event, Dee Seishun Endelman described Braver Angels’ work to unite Red and Blue Americans in a working alliance to depolarize our country, aiming at understanding the other side’s point of view (even though we disagree), looking for common ground and ways to work together, and joining to support principles that bring us together rather than dividing us. Individually we contemplated a list of questions asking each of us to examine our “inner polarizer,” then broke into small groups in Zoom rooms to share our responses to the questions. Seishun suggested several strategies for counteracting the inner polarizer. We can challenge our stereotypes. The other side is more varied than we imagine, the views which emerge from their life experiences more complicated. We can change the stories we tell ourselves about them. And we can make depolarizing distinctions

between positions and people, policies and core values, and inconsistency and hypocrisy.

At the Board meeting which followed the annual meeting, Board members and guests explored a range of possibilities for safely conducting ongoing Zazen practice and sesshins during the pandemic.

Hidden Lamp

Review by Akesha Taishin Baron

For my Spring Intensive reading, I chose *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, edited by Florence Caplow and Susan Moon. This is a collection of koans and koan-like stories about two to three pages each, all centering on at least one female Buddhist teacher, layperson or disciple. I only made it halfway through the book, in part because while I could have finished the book if I had pushed through and diligently read, say, one per day, such an approach seemed antithetical to the material, and also wrong: when do we rush through koans just to “get through” them? Being goal-oriented with koans just struck me as so off base, I probably read even less than I would have otherwise! While the book may not have been the best choice in this way, I am very glad that I began to engage this material, as I have been grappling with whether there are masculine and feminine ways of being and practicing.

One of the stories really got my attention. It is number 28, Miaozong’s Dharma Interview, from 12th century China. In this story, Miaozong, although not yet a nun, occupies a room in the abbot’s quarters when she comes to visit and study with him (it is possible she is also his lover, although that part isn’t discussed). The senior monk disapproves, and so the Master urges him to have an interview with Miaozong. Entering the room for his interview, the monk finds her naked and supine on the bed. Apparently, she will allow him to enter her if he can show some realization. He cannot, and she therefore turns her back to him (winning the Dharma combat, one might say). What is spellbinding to me about this is how she points to her body and sexuality directly as the gateway to understanding. She also uses it to disrupt gendered narratives about what is sacred or valued

and what isn’t. Her message seems to be, Doesn’t this body, from which everything is born, house the very life we are so intent on experiencing? (I am intentionally not spelling out their exchange in more detail because it truly merits a full look.)

At the end of this chapter, author Hoka Chris Fortin asks: “If someone you knew was deeply mistaken, how far would you go to try to teach them something? Would you take your clothes off, if that’s what it took?” I want to be able to answer yes. Fortin also writes: “We need to continue to cultivate and nurture many good, strong women Dharma teachers who are not afraid to be women, and who are not afraid to be vulnerable.” I take inspiration from these words and promise myself I will find my own way of feeling and expressing the heart of each matter as it comes, using and relying on the wisdom of my female body to do so.

Follower of the Way

Talk given by Akesha Taishin Baron

I often feel that Zen is the great love affair of my life. But just a few months before I came to Chobo-Ji a year ago, I wasn’t even sure I was going to continue to formally practice Zen at all. I discovered Zen in an Aikido dojo in Boston, where a teacher appeared somewhat magically. I knew that I had been waiting (and struggling) for quite some time, for some unknown something that seemed reluctant to appear. I remember I felt quite unhappy, stagnant, and lackluster at that time, and therefore wore a lot of makeup to the intro to Zen night. When the teacher showed up at the dojo, I recognized fairly quickly that this was the thing I had been waiting for. During the group sit that first evening, I felt so many ancient and powerful forces present, as if I were surrounded by the fiery energy of a circle of wise grandmothers and ancestors. And after my first sesshin with that sangha, I was surprised at how little like comfort and “home” my own bed felt-- my real home now seemed to be with those people, air mattress and all.

Sitting daily for me had almost immediate positive effects: I felt much less caught up in things, newly able to stand back a bit from what would normally ensnare me. I could simply allow more space around these

things now. My first teacher, Junryu, who was in the blended Soto/Rinzai lineage of Maezumi Roshi, encouraged me to take Jukai after a few months. Our talks seemed to me like having the best life coach in the world. He emphasized experiencing rather than judging, not rejecting anything, learning to trust our inherent perfection, and becoming free-- free to change and flow into whatever it is that life needs from us in any moment. And, after a few years, as it would happen, I bumped into some things that did not work so well for me. I was leading a local sitting group at Seattle Aikikai, a hopeful satellite of his, and I knew if I stayed with him I would not have a choice about continuing to try to grow it. But something was drawing me elsewhere, perhaps to an already established group where I could find more community. I longed for the freedom to find my own way-- to create a life that held what I cherished and discovered for myself rather than what was dictated to me.

And so I left, not knowing whether I would ever find another Zen community that I would want to belong to in that way. The robe sat folded on a shelf and I joked about wearing it around the house. I did not expect to find, much less click with, a lineage that would recognize the novice priest ceremony I had had. As far as I knew, this ceremony was not transferrable. I had been to Chobo-Ji once years earlier and admired the garden and the fact that it was a live-in practice center. I knew about it because my mother was close friends with the founders of the Seattle Zen Center-- Glenn Webb was her professor, and I remember liking Genki Roshi quite a lot as a child. I found Zen independently as an adult, and now, I was seeking out the possibility of a new Zen home.

When I first started practicing at Chobo-Ji, I missed my prior sangha a lot! I didn’t really know anyone yet, but I had once belonged so strongly to a community that it had truly felt like a family to me. I think my pursuit of intimacy is part of what draws me to Zen. I would say curiosity about and desire for intimacy, intimacy as a state of deep relatedness, has been the thread of my life. Born on a commune in southern Oregon, I grew up with eclectic spiritual influences, and took an interest in them. I remember feeling a

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sort of spiritual opening around age 11. I became very interested in non-European, especially African cultures, feeling sure that they had something to offer that was missing in my modern environment. I felt that maybe it was ritual. In Zen, I learned to appreciate that the ritual of giving ourselves over to the forms allows us to enter what I call the archetypal realm: an older, deeper, shared layer of experience that may even extend beyond humans to share in the thoughts of the world, of trees and of animals. Because the forms are simply entry points to this, it doesn't even matter what those forms are—whether you wave a stick or carry a fan, fold this cloth to the left or the right, it's the fact that our foremothers and fathers *did it this way* that opens up a connection to the wider stream. Since the forms help point us to archetypal aspects of our experience, and one powerful archetype is the need for relatedness, it appears that our forms are in fact designed to help us overcome our tendency toward separation. A core Buddhist teaching is this idea of codependent arising, or interdependent origination: nothing arises nor exists by itself. Which means basically that there are no separate existences, no separate, fixed selves, no one is separate from anything or anyone else. Separation is the fundamental delusion. We all inter-are as Thich Nhat Hanh puts it, only here in existence because everything else is. But we cannot just realize the fact of no separation once, we have to practice it all the time, practice the realization of being fundamentally connected. Knowing the basic fact of our relatedness, we can begin to embody it more and more, recognizing that we are always co-creating the experience together, co-creating breakfast together, for example, as Reb Anderson writes in *Being Upright*. We might choose to stay more connected at breakfast by keeping our eyes open, in case a neighbor needs some help with the jihatsu bowls. When I practice in the zendo, I have the opportunity, through fully entering into the forms of practice, to stop being just the small me, and instead express and inhabit something that is beyond my limited personality-- and especially, to practice being in relationship with all beings.

Home is about the light

Home is where nothing needs adjusting.

I land softly.

*If I slow down, I don't
fall back*

into discontent,

which is rushing.
Place
the spoon
down
gently.
*No banging around as if anxious to be on
to the next thing, the next place.*
I hear birds singing in concatenations.
I never heard living sounds like
golden
rings, like smoke rings
breaking and then
reuniting. Where else to hear, where
else?

*I am alive in a place I don't need anyone
else to determine. I don't need to be
flashy.*
*No more squirming. No more
embarrassment.*
*I can handle such joy. Feel without
draining it off*
*or letting it escape. Big enough for this joy
of life*
unbounded, uncontained, unchecked.
No need to
*damp it down, cover it up, hide it away or
pretend*
it's somewhere else.

*I no longer thought about anything, needed
anything,*
*assumed anything. I did not need
any weightless optimism.*
*Then, in that openness, clouds parted. Heart
came into being.*

*Who knows anything about us
throws ash into stagnant water.*
If you're awake nothing catches you.
*You want nothing to do or say with
what happened yesterday.*
You only want the light of home.



The Book of Equanimity

July Zazenkaï - Case 82

"Ummon's Sounds and Shapes"

Preface to the Assembly

When sounds and colors are not let go, this is to be conditioned by the environment. Seeking by sound and seeing by shape, one will not see the Tathagata. Aren't you pursuing a way to return home?

Main Case

Attention! Master Ummon addressed the assembly, saying, "Hearing a sound, realize the Way. Seeing a shape, enlighten the mind. Avalokiteshvara Bodhisattva brought money to buy a farm rice-cake. But, released from her hands, it became a bean-jam cake."

Appreciatory Verse

*Leaving the gate, spurring up the horse;
sweep away the comet.*
*The smoke and dust of ten thousand lands
clears by itself.*
*In the twelve sense-fields, trivial influences
are forgotten.*
*The three thousand worlds are illuminated
with pure bright light.*

The Preface to the Assembly begins, "When sounds and colors are not let go, this is to be conditioned by the environment." In other words, if we cling to our definitions, our concepts of color, or this and that, then we'll be conditioned by the environment. We're going to be stuck at the surface level of the ocean of reality and we all want to be freer than this. It is important that we learn to swim at the surface *and* to learn how to swim beneath the surface waves of reality.

There is nothing wrong with the surface level of reality. Everything I'm looking at while giving this talk is a unique aspect of reality that has never been before and will never be again. But at a deeper level, we realize that we're all made of one substance, a multi-dimensional nothing, that folded up in this way or that way becomes you and me and everything else. Part of our awakening is to learn to be aware of the

depth dimension and the surface dimension at the same time. When we can see the background as well as the foreground simultaneously, we refer to this as the third-eye being open. Normally we refer to the surface as real and beneath the surface as the unconscious, but in the Zen way of viewing things we call what's beneath the surface real and the surface the apparent. From the Zen perspective, we want what is real to be leading our lives. And we want what is normally leading our minds, our relative discriminating mind, to move into the background. Nevertheless, there's nothing wrong with our relative discriminating mind and it remains a treasured aspect of who we are. And of course, there's nothing wrong with the absolute. In practice it is easy to get stuck with a pointer in the relative or the absolute. If we are stuck in an absolute or relative perspective, we cannot be dynamic and free.

The Preface to the Assembly goes on to say that "seeing by shape, one will not see the Tathagata." The Tathagata is one name for the Buddha. I think of this as the disembodied body of the Buddha. It is hard to relate in words what I'm trying to say, but maybe the best I can do is to say that the Tathagata is the heart-mind that embraces the universe. There is no way to find the Tathagata or grasp it in a person, a place, a thing, or an historical figure. It's bigger than all of that. Trying to grasp the Tathagata in form, or shape, is a mistake.

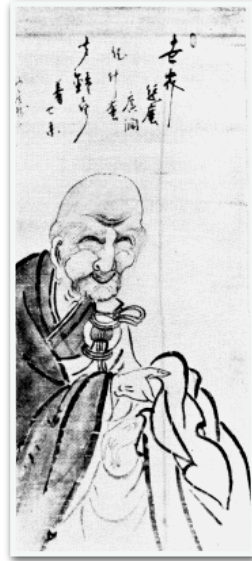
In the Diamond Sutra, the Buddha in conversation with Subhuti, asks, "Can the Tathagata be perceived by means of phenomenal characteristics?" And Subhuti says, "No, World-Honored One, the Tathagata may not be perceived by means of any phenomenal characteristics, because the Tathagata teaches that phenomenal characteristics are not really such, they are merely termed 'phenomenal characteristics.'" This response is an example of not being conditioned or entrapped by our conceptualizations of the environment. The Buddha goes on to say, "If anyone says that the Tathagata presents a teaching, he really slanders Buddha and is unable to explain what I teach." The teaching, too, can't be grasped, any more than the idea of the Tathagata can be grasped or formulated into a concept, model, or a theory. There is nothing wrong with concepts, models and theories, but it is always a mistake to confuse a map with the territory. The territory of reality can't be grasped, it's too multi-dimensional and

infinite. The Dharma cannot be grasped, but one can learn to flow with it. Zen practice helps us flow much better with things as they are.

The main case presents Zen Master Ummon (Yunmen Wenyan), one of the greatest Zen masters of all time, from 9th century China. He addressed the assembly saying, "Hearing a sound, realize the Way." Which sounds like the exact opposite of what the Preface and the Diamond Sutra say. I love this about Zen. You just have to laugh because they're both correct; yet, they sound, to our conceptual or logical mind, to be exactly the opposite. In the Diamond Sutra, the Buddha says, don't try to find me by sound or shape or color. And Ummon says, hearing a sound like the wind chime, or the sound of the fountain which I'm listening to

now, or the sound of the rain falling, which it's doing here in the Pacific Northwest, the sound of the fan blowing in the zendo, or even a jet flying overhead, "Hearing a sound, realize the Way." We don't want to get stuck in the surface definition of jet, wind chime, fan, fountain, rain. But beyond the surface definition of these conceptualizations of this and that, our Zen practice teaches us not only intellectually, but viscerally, that if we look deeply or listen deeply to any aspect, we end up going way past the aspect and discovering the whole universe – and beyond.

If you look carefully at a grain of rice, taste carefully a sip of tea, or listen carefully to the wind chime, it's like looking into a piece of a hologram. In even a small piece of a hologram you will find a whole picture. Look deeply at any so-called aspect and you can find the whole multi-dimensional universe and beyond. With our Zen ear, which is no ear, and Zen eye, which is no eye, and Zen nose, which is no nose, you can penetrate or wake up to the merged reality of oneness, a conscious communion with everything from the



surface to the bottomless depth. It doesn't matter if you start with the bottomless depth, or you start with the surface color or shape, as long as in the course of practice you wake up to the whole multidimensional reality of the universe and beyond. I always have to say "beyond" because where did the universe come from? If we say the multi-universe, where did the multi-universe come from? Beyond. Beyond! Ummon says, "Hearing a sound, realize the Way." It doesn't matter if we start from the surface or we start from the depth, from any point, our practice helps us realize the whole picture. It is so important not to have a stuck pointer.

Seeing a shape, enlighten the mind. The Buddha gave a sermon by holding up a flower. Seeing a shape, find the whole universe. If we attached to the Buddha holding up a flower, or say, that's just a flower, then we're conditioned by the environment, we're conditioned by our conceptualization, and we're stuck at the level of that's a flower, that's a fountain, or even that's a great sermon. This kind of attachment keeps us stuck at the surface, conditioned by the environment and blown around by it. But if the Buddha holds up a flower, and we see the whole universe, whoa. If we see the whole universe and beyond, wow. Now let this too go!

Avalokiteshvara Bodhisattva is said to have spent a little money and bought a farm rice-cake. This is the lowest kind of snack, the dullest, most tasteless rice-cake. It would be like eating one of our circular puffed-rice-crackers. They have no taste whatsoever. You can spread something tasty on it, but they have no taste of their own. Avalokiteshvara, being a wonderful bodhisattva, bought one of these cakes and when released from her hand, when she shared it, it became a bean-jam cake. All right! This is Ummon letting us know that from a grain of sand, a single kernel of rice, the smell of the incense here in the zendo, or from the sound of the fountain, we can have a jam cake. If we know how to look or listen, we all can awaken to the whole universe and beyond, that's quite the jam cake.

I know we're all feeling the tension, drama and trauma of the COVID-19 pandemic. Probably most of us listening are privileged enough to manage this crisis relatively easily. For example, I think most

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of us are sufficiently situated to afford regular social distancing. In addition, I suspect all of us are aware enough to wear masks whenever around others. Even so, no doubt we all feel the angst and trauma of so many people infected and so many people dying. Probably every one of us knows someone who's had COVID-19 or has died from it.

One of the silver linings of this pandemic is that all this shutting down and sheltering has given us the collective ability to better see the other pandemic that has long infected our country and this world, systemic racism. We've become aware, perhaps more than we have ever been before, especially if we've been relatively comfortable and white, just how the pain of this pandemic of racism has impacted our brothers and sisters – people with darker shades of skin tone, or in any other way standing out from the global minority that consciously or unconsciously feels superior or simply more fortunate than others. I think anyone who has the luxury of “I can breathe” probably feels superior to anyone needing to say, “I can't breathe,” either because I'm a person of color and a white cop has got his knee on my neck or “I can't breathe” because I'm on a ventilator. Two very different kinds of “I can't breathe,” but I'm sure the panic for both is very real.

Except for narcissists and sociopaths, hearing “I can't breathe,” gives rise to empathy in every listener. Hopefully our Zen practice gives a boost to our awareness and empathy. Moreover, our practice should allow us to be better able to meet our own anxiety and fright with openheartedness and equanimity. Nevertheless, “I can't breathe” is a pretty panic-prone place. Even while feeling panic, hasn't our Zen practice taught us that sustaining an observer's peace-of-mind is still possible? While crying for our mother, isn't there still the possibility of a peaceful observer? We all know that often the observer is lost when we are panicked. We have all been tumbled by surface waves; we all know what this feels like. With year after year of practice, even when we're tumbled, tossed and drowning, we may be able to sustain at least a practical perspective that is vast and broad enough to hold even the panic of “I can't breathe.” This doesn't mean we won't be panicked. Imagine being in a car accident, or getting a prognosis of an imminently fatal disease, isn't there the possibility of some part of us remaining calm and clear? Strange to say,

but both panic and equanimity can go hand and hand.

I know this to be true, because I've been there. I remember when my daughter once had a virus that was attacking and shutting down one critical system after another. At one point she couldn't walk, at another point she couldn't eat and was hospitalized. She was about four years old. There was a measure of panic, she could have died. At the same time, I was accessing a great calm and peace. I knew I had to be steady, I had to hold it together, and aided by my years of Zen training, I could do so.

I remember one time when I was flying solo, but before I had my license, I was making figure eights and sharp sixty-degree turns as part of my practice, and I got motion sick. So, I opened the small window to upchuck. My glasses almost flew out the window! Without my glasses I would be both sick and blind! An air-sick blind pilot won't do! Suddenly, during this panic, Ahhhhh! I grabbed my glasses, swallowed hard, every cell knew that I had to fly the plane. A calm arose in the middle of the panic.

There was another time, when Carolyn and one other passenger were in the airplane, and I pushed the throttle forward to climb and there was a big pop. The engine was rattling like crazy and there was oil coming up over the windshield. This did not look good. And I said to my close friend, Michelle, in the seat next to me, please look up emergency procedures, and she said where will I find it? I said under “E” for emergency. The engine by this point was smoking, rattling hard, and gushing oil. My heart was racing, there was a great deal of anxiety, and a big shot of adrenalin. And yet, because of good training and Zen practice, I was able to hold it together and coax the engine to stay alive long enough to get the airplane back to Boeing Field. During the final approach to the field, the engine quit completely and the propeller was standing straight up and down. I was a little high, but with full flaps, I floated down to the runway, and landed right on the numbers. I said to the controller I'm going to need a tow. And he said, I can see that. A fire engine greeted us and a van came up to take us from the airplane. Carolyn, who had been sitting in the back said nothing, and through the whole ordeal she just kept silent. She too was in a panic, and in general doesn't like heights in the first place, but

she knew she wasn't going to make it any better by letting her panic out from the back of the airplane. Therefore, she remained completely quiet. But as soon as the plane came to a complete stop, she said, “LET ME OUT!” Clearly, she had panic and presence at the same moment.

Even our panic can be a bridge to great peace of mind, understanding, and clarity.

There was one point in the transcript of George Floyd where he came to some peace of mind. He said something to the effect of, this is it, I am done, I am finished. As much as he didn't want to be in that situation, it sounded to me as though he came to some acceptance. It is finished. I hope that when I come to my last breath, my practice lets me come to my last breath with an awareness of saying, it is finished. Of course, this reminds us all of Jesus's last words on the cross.

The Appreciatory Verse begins, “Leaving the gate, spurring up the horse, sweep away the comet.” Spurring up the horse, in the middle of a gallop, in the middle of a panic, sweep away the comet. “The smoke and dust of ten thousand lands clears by itself.” There is a lot of smoke and dust right now, given our president's narcissistic personality disorder, gerrymandering, voter suppression, white supremacy, excessive imprisonment, and a growing environmental disaster, to name some parts of the comet sweeping through this continent. Even these things reveal the whole universe, as every part is seamless with the whole. We have the blessing of this president and the COVID-19 pandemic for clearly revealing our nations' underbelly. Our shadow is clearly revealed. Fortunately, it is only when our shadow is revealed that we may with new awareness and a caring open-heart, turn a corner, coming around from three or four steps back, and make four or five steps forward. It's important not to reject the shadow, but to learn what to do with it. How has it served the culture of systemic racism and greed? If we see our shadow we know exactly where to shine more light. Doesn't it show us what needs doing and what we need to let go of? Doesn't it reveal the path of anti-racism? I think it does. The Buddha held up a flower, but even if we are presented with a handful of dog shit, we must not reject it. Instead we must have a revelation and insight about how to make fertilizer.

Rinzai Zen Practice Notes

A Synthesis of Many Voices

The particular form that we practice at Chobo-Ji is open to anyone, and all are welcomed with an open heart. We will work with you, wherever you may be on your own path, to help you make use of Chobo-Ji's [Seven Practice Modalities](#), to understand our [Zendo Guidelines](#) and the more rigorous elements of Rinzai Zen practice. We hope everyone who practices here can find a level of engagement with our form that works for you.

Some facets of this practice, particularly as we deepen our involvement, can be tough and demanding. Rinzai Zen's stream of Buddhism uses a set hierarchy and rigorous discipline consisting of fixed rituals, conventions and formal procedures. Hierarchy, like so many other Zen anachronisms, is a practice tool that is designed to irritate and poke at our ego identities. So too are the pain in our legs, struggles with fatigue, Eastern rituals, formalities and mysterious koans – all these irritants do have a purpose. Somewhat counterintuitively, these forms and irritants are put in the service as catalysts for ultimate freedom and release from the form, and from our own egoistic attachments and delusions.



We work within the form and irritants to be released from them! We subject ourselves to this rigorous form so that we may become free of bondage to our own preferences and attachments. And we challenge our egos so that we may ultimately be free of their tyrannical reins. This enables our subtle but profound, innate deep caring nature to direct our lives. We recognize that this sort of path is not for everyone, and we encourage all who plan to train deeply to [explore other Dharma practice options](#) before committing to any particular form.

It is important to be clear about the normative rigors of Rinzai Zen so that we do not mistake them and mislabel them as oppressive, although they are certainly relatively so. They are tough, but designed to be catalysts for transformation. The entirety of the form is designed to be

skillful means to help us find peace of mind and a caring heart even in the most difficult of circumstances. All of us who hew to this rigorous form need to remind ourselves, and each other, of this common purpose of a disciplined and dedicated practice.

Collectively we work on being a kind, mutually respectful, diverse community. Through deep spiritual inquiry and rigorous practice, we endeavor together to manifest the Great Mahayana Buddhist Vow to care for all beings, great and small, animate and inanimate.

Chobo-Ji Conversations

Hierarchy in Rinzai Zen Practice

The CBJ Program Committee is currently offering opportunities for sangha members to discuss topics that impact on our participation and sense of belonging in the Chobo-Ji sangha. Our fall topic, hierarchy, will be held via [Zoom](#) on **October 17 from 10:30 am to 12:30 pm.**

As noted in the *Rinzai Zen Practice Notes* published on this page of *Plum Mountain News*, "Rinzai Zen's stream of Buddhism uses a set hierarchy and rigorous discipline consisting of fixed rituals, conventions and formal procedures. Hierarchy, like so many other Zen anachronisms, is a practice tool that is designed to irritate and poke at our ego identities." Our discussion in October will provide an opportunity for each of us to reflect on how Rinzai hierarchy impacts our Zen practice. Do we love the hierarchy, hate it, both, neither? Do we see it as a useful tool or a hurtful trigger? Do we need external support to deal with the rigors of Zen training? How do the power differentials in a hierarchical structure impact us?

The discussion format will consist of small break-out groups and conclude with a Council style sharing among all participants. Everyone is welcome!

Carolyn

carolyn@choboji.org

Autumn Intensive

An intensive covers roughly the same time frame as the traditional temple kessei period, beginning with the first zazenkai for that season and ending with the second weeklong sesshin (in this case after the second three-day Odayaka). It's a time for concentrated study and practice. Chobo-Ji participants receive dokusan once weekly (Wednesday nights after zazen) between sesshins. *All unsui are strongly encouraged to participate fully.*

Chobo-Ji's Autumn Intensive will start Sept. 13, with zazenkai and conclude on Dec. 6. Please email Genjo@choboji.org prior to Sept. 13 if you plan to participate. 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, all zazenkais, and full-time attendance at two Odayaka sesshins. 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. These hours can be in your own home, garden or community, and if possible at least one should be at the temple.

3 Read one book of your choosing from Chobo-Ji's [Zen Bibliography page](#) (or consult with Genjo about an alternative selection) 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 once a week (offered after zazen on Wednesday evenings) or if out of town try to schedule a Zoom call with Genjo Osho. Zoom calls can be short, 5-10 minutes maximum per week, or up to 20 minutes every two weeks, or 45 minutes once a month.

6 Be of service to this sangha or the wider community through some direct manifestation of our Great Vow.

Autumn Temple Posts

Given the restrictions necessitated by the pandemic this is a very curtailed list with a few Chobo-Ji residents filling all posts, starting Sept. 1st.

Sally Zenka Metcalf, Sensei
Shika (Host - Manager)

N/A
Tenzo (Cook)

Genjo Marinello, Osho
Sally Zenka Metcalf, Sensei
Jikijitsu (Timekeepers)

Rev. Sendo Howells
Sam Koû Tullman
Densu (Chant Leaders)

N/A
Jisha (Tea Servers and zendo care)

Sam Koû Tullman
Inji (Abbot Assistant)

Carolyn Josen Stevens Sensei
Fusu (Temple Accountant)

Lynn Sogetsu Hernandez,
Eddie Daichi Salazar, George Kyoki Gibbs
Elijah Seigan Zupancic,
Akesha Taishin Baron
Intro Instruction

Rev. Seifu Singh-Molares
Eddie Daichi Salazar
Carolyn Josen Stevens, Sensei
Diversity Committee

Eddie Daichi Salazar
Polly Trout
Jonathan Kaicho Swift
Restorative Practices Council



Chobo-Ji Statement on Race and Privilege

When in early July this year our weekly Temple Happenings email announced that there would be a Zoom “Conversation on Race” we received criticism that one former Chobo-Ji resident, Rev. Seiho, “the only Black member of the sangha” was not specifically invited to organize or participate in this event. Rev. Seiho left Seattle under a cloud of hurt and misgivings in January of 2019. Before he left, the Chobo-Ji Board engaged [Tuere Sala](#) (a guiding teacher at the Seattle Insight Meditation Society) to help mediate Seiho’s hurt and concerns and she prepared a [Final Mediation Report](#) dated Jan. 12, 2019. The committee investigating these matters read in a well attended open Board meeting a letter to Rev. Seiho that concluded with the following statement on Jan. 13, 2019.

...With sincere humility, we apologize to Rev. Seiho and we ask for his forgiveness. We also want Rev. Seiho and the full board to know we are working hard to learn from this experience so that procedures and guidelines can be developed to implement our Advocacy Council Policy more competently and compassionately in the future. Moreover, we want to express our sincere gratitude to Seiho for open heartedly meeting with the board member who initially raised the concern. The relationship is now on a more collegial footing because of his courage and generosity under very challenging circumstances.

Since that meeting Rev. Seiho has moved back East, and now trains at Dai Bosatsu Zendo in New York State. The Chobo-Ji Board has completely reworked the temple’s [Conflict Resolution and Ethics Policies](#). As a Sangha, Chobo-Ji has been collectively investigating issues of systemic racism and white privilege through book groups and “Chobo-Ji Conversations.” And very recently, after hearing from other BIPOC former Chobo-Ji members, wrote the following statement and started a BIPOC only weekly sitting group.

As a predominantly (though by no means exclusively) white organization in a predominantly white city and state, Chobo-Ji, like many other entities, has wrestled with issues around race and privilege for a

long time. These have manifested in many ways in our sangha, both overt and covert, intentional and unintentional.

In this respect, and as a group of Buddhists dedicated to continuous growth and thorough introspection,

- We take our responsibilities in overcoming prejudices and biases of all kinds seriously; we accept accountability for our shortcomings; and we resolve to address them forthrightly and directly.*
- We are committed to looking ourselves in the mirror, and accepting what we see, even when (and especially when) we don't like it.*
- We are determined to treat each other with deep respect, patience and understanding, while also upholding our rigorous form.*
- And when circumstances call for it, we apologize, and make amends to the extent that we can.*
- With all of that said, we offer deep bows, and we apologize to any members of our sangha whom we may unintentionally harm, or have harmed, through our actions and inactions, and through our ignorance and internalized privilege.*

Chobo-Ji BIPOC Sitting Group

Chobo-Ji is happy to announce the formation of a weekly BIPOC (Black, Indigenous, People of Color) sitting group, which is limited to BIPOC individuals. The group is being led by Rev. Seifu (Anil) Singh-Molares, a priest-in-training (Unsui) at Chobo-Ji. The format includes seated meditation (Zazen), along with an opportunity at each session to briefly engage with issues of race and privilege as they relate to Zen practice. All BIPOC are welcome to this group. No experience is required or assumed. **Meetings are held via Zoom most Sundays, 9 - 10 a.m.** See below for a Zoom link and ID. Please contact Seifu at anil@echomundi.com if you have any questions. Zoom ID: 826 0522 5871

<https://us02web.zoom.us/j/82605225871>

Jukai Ceremony

Jukai (受戒 – precept receiver) candidates need to petition in writing to the abbot at least one month prior to the ceremony. Jukai candidates usually have attended regular zazen at Chobo-ji, or an affiliated temple, for a minimum of six months (including at least two weeklong sesshins), taken our precept classes or completed a course of equivalent study, must be regular financial supporters of the temple, and feel ready to give themselves to the three treasures (Buddha, Dharma & Sangha), working to live our great vow to care for all beings great and small, animate and inanimate. At the ceremony candidates take the Precepts and Four Bodhisattva Vows, and receive a rakusu and a dharma name.

On Feb. 14th, 2020, at the 5-day Sesshin in Bonn, Germany, Samuel Koelewijn did Jukai. Here are some of Samuel's own words on why he wanted to do this ceremony:

I would like to do Jukai, because I have been connected with Buddhist philosophy and especially meditation practice for many years now... In my work as a Gestalt therapist, supervisor, couple therapist and as a lecturer for counsellors, this practice has deepened and I have found great benefit for myself and others. As the son of an evangelical pastor and grandson of a Baptist priest, I was introduced to the spiritual path at a young age. Until I became a young man I wanted to become a pastor myself. However, after the suicide of my older brother, I could not find any practical help for my life in this belief system and went a different way...

After I had completed my first training as an educator for people with mental, physical and spiritual impairments, the path led me to Gestalt psychotherapy. During this training I came into contact with meditation techniques for the first time and was able to experience in an inspiring way how mindfully I can explore my inner world. This passion still accompanies me today as a method of self-knowledge and in my work as a companion for people in crisis and difficult phases of life. When I met you at Leonard's seminar in Seattle, I wondered who this wise and sensitive monk was. I still remember the session in your office when you gave me a short introduction to Zen meditation and a short talk about the meditation practice in relation to working

with the inner child. I was very impressed by the passion and presence with which you gave a beginner like me the opportunity to dive into the subject. Especially because I can imagine that you had probably already taught it to many people and still didn't get tired of explaining it to a beginner like me. Since then, I have been leading small meditations in our training sessions and I always stick to the three important elements you gave me back then:

Sit - with your spine straight like a tree, with its roots pointing to the core of the earth and with the vertex of your head pointing to the universe... Breathe - calmly and gently. Count your breaths 1,2,3... Listen - like an open microphone, because a microphone does not judge and condemn ...and if you can completely surrender to the stillness you can experience the symphony of the moment.

For this and for all the wise wisdom you have been able to give me so far, I am very grateful, because it has made my life richer and deeper. The fact that I was able to experience in the sesshins in Germany how Zen leads into clarity and wideness and that we are all connected with each other is wonderful learning opportunity for me, which I want to grow on throughout my life...

I love Buddha's way of life and wisdom and I appreciate his teaching and philosophy. I have been able to experience the power that arises in a community that is united in this tradition.

I believe that all the precepts make sense to live a fulfilled and dignified life. They describe basic elements of an upright human being who respects himself and others and wants to live in peace. They are a challenge to oneself and require continuous attentiveness. I believe that our mind must work to stand in this attitude, even when the storms of life push us to the limit. I realize how little I still understand about life and how small my mind is. I would like to be a better person and more stable in my daily life. However, I want to be gentle and honest with myself, because I know that shame is not good for anything and in my case it leads to me not being good for myself and others. We are all on the journey and I don't know any person who is free from all greed and the baseness of

human existence. So I understand the 10 precepts as a guide for my life and as a map to a higher consciousness. I would like to integrate them into my life and remember them again and again to respect them consciously...

Through my meditation practice and my work as a therapist and trainer for health promotion I have succeeded in significantly increasing the phases of sober life. In my last sesshin I could experience how it is possible to achieve this indescribable feeling of connectedness and clarity through deep meditation. I had access to the web that connects us all and it was exactly as I wrote it in the poem you published in your newsletter... I know that meditation helps me to come into my power. I do not want to and will not give up searching for this new beginning and straighten up to actually make it a reality...

I often get the feedback that others find it easy to trust me because they don't feel judged. This confirms me that I can also show my vulnerable side. As a therapist I am lucky to be able to support people on their path and this task helps me to live the responsibility that comes with it. As you have said, my work in my practice helps me to be committed and to remain mindful of myself and my resources. In the psychiatric clinic where I work, I can create a supportive atmosphere in which people can feel safe and secure. So it remains that I will continue on the path to clarity and let myself be surprised by what awaits me...

In our last Skype session you asked me if I had a wish for a Zen name. I would like to leave it up to you to choose a name that supports me on my way through the fire to clarity.

Genjo Osho gave Samuel the Dharma name: HoTai - "Ho" = Fire/Emit (放) – "Tai" = Clarity (諦).



Where is Genjo?

by Larry Palmer

Master, it said that you can hold your own with mystic characters, suns and moons, the bluest stars.

It is said that you can get a Master suite at the Inn where circles end, and have a golden key to rooms where robes lie when masters die, and it is whispered by waves of the sea that you can walk on the sky when minds appear to disappear.

Master you say wild things like we are the universe waking unto itself.

Is that so?

Then *let's go!* Kabir said "don't let a chance like this go by!"

Drop the cloak, grab your earthen coat and let the begging bowls clatter to the ashram floor. Snag those keys to your Magic Tesla Car and drive us Jesus into everywhere or anywhere.

But here.

Let's get lost Master, crawl off this old rock and hit the road! Think of it, the winds of Orion, a village in Andromeda with blue nebulae arms and solar farms!

Hydrogen and helium, joy and sadness?
– Hills of beans – just *hills* and just *beans* –

We see thou as in a mirror dark or clear and then? Then a monstrous fathom hole faraway and far beneath – due east of where we think we are where countless gods like grains of sand lie swaddled in dark heat and dark stars.

Autumn Odayaka

Sept. 25th - 27th

Having successfully completed our first Zoom Odayaka sesshin, we're ready for a second. All are welcome! "Odayaka" means "peaceful," and this sesshin is a little less arduous with more dialogue than our weeklong sesshins, making it especially suited for those looking for a more spacious daily schedule. On Friday and Saturday the beginning time will be either 5:30 (optional) or 7:00 a.m., and we'll close after the Closing Sutras at 8:30 p.m. On Sunday we'll begin at 5:00 a.m. and close at noon, following a closing Council.

Registration is required for each day separately. The Zoom invitations and registration links are below. Requested donations are \$40 for Friday, \$40 for Saturday, and \$20 for Sunday. Please note that if you are registering for all three days, you may make a single payment of \$100. You can send your donations to [PayPal](#). (Please indicate the purpose of your donation in the note/memo field.)

Day 1 – Friday, September 25, 7:00 a.m.

Register in advance for this meeting using [this link](#).

Day 2 – Saturday, September 26, 5:30 a.m.

Register in advance for this meeting using [this link](#).

Day 3 – Sunday, September 27, 5:00 a.m.

Register in advance for this meeting using [this link](#).

After registering, you will receive a confirmation email containing information about joining the meeting.

[Friday - Saturday schedule](#)
[Sunday schedule](#)

(If you are reading PMN in print, see Chobo-Ji's weekly *Temple Happenings* email bulletin for live links.)



Rohatsu Odayaka

Dec. 4th - 6th

Unfortunately, given the dangers of COVID-19 we will not be able to hold a weeklong Rohatsu Sesshin, but we have reserved Gwinwood Retreat Center for next year, Dec. 4-12, 2021. On Friday and Saturday of Rohatsu Odayaka the beginning time will be either 5:30 (optional) or 7:00 a.m., and we'll close after the Closing Sutras at 8:30 p.m. On Sunday we'll begin at 5:00 a.m. and close at noon, following a closing Council.



Registration is required for each day separately. The Zoom invitations and registration links are below. Requested donations are \$40 for Friday, \$40 for Saturday, and \$20 for Sunday. Please note that if you are registering for all three days, you may make a single payment of \$100. You can send your donations to [PayPal](#). (Please indicate the purpose of your donation in the note/memo field.)

Day 1 – Friday, December 4, 7:00 a.m.

Register in advance for this meeting using [this link](#).

Day 2 – Saturday, December 5, 5:30 a.m.

Register in advance for this meeting using [this link](#).

Day 3 – Sunday, December 6, 5:00 a.m.

Register in advance for this meeting using [this link](#).

After registering, you will receive a confirmation email containing information about joining the meeting.

[Friday - Saturday schedule](#)
[Sunday schedule](#)



DAI BAI ZAN CHO BO ZEN TEMPLE

Introduction to

ZEN

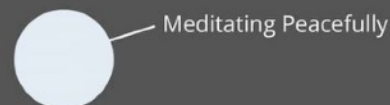
A 4-week, on-line, exploration of Rinzai Zen practice

Thursdays, Oct 1 - Oct 22 | 7:30 pm to 8:45 pm | www.choboji.org

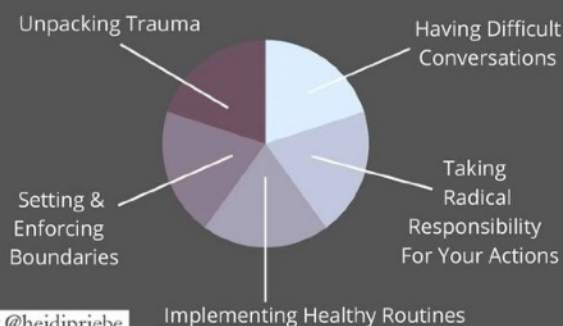
Bring your curiosity and your questions, to our Introduction to Zen class. This 4-week, online course, will cover everything you need to develop a meditation practice and teaches the fundamentals of Zen Buddhism. Each class is taught by a different, experienced, Zen practitioner. Classes start with introductions, a 15 minute sit, followed by a presentation, and ample time to ask questions. Recommended donation is \$5. per class. Please register at intro@choboji.org for the zoom link.

- | | |
|------------------|---|
| 1
OCT | ZAZEN
Learn how to practice Zazen (seated meditation). |
| 8
OCT | MINDFULNESS PRACTICES
Is there more than seated meditation? Learn about mindfulness practices, such as chanting, walking, bowing and work (samu). |
| 15
OCT | BUDDHIST BASICS
Explore the Four Noble Truths, the Buddha's radical teaching on liberation from suffering and the Noble Eightfold Path, Buddha's Way to gradually unravel suffering in our lives. |
| 22
OCT | FOUR GREAT VOWS
Reflect on our Four Great Vows – the fundamental context for our whole Buddhist practice. |

WHAT WE THINK HEALING WILL LOOK LIKE:



WHAT HEALING ACTUALLY LOOKS LIKE:



By @heidipriebe

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

BIPOC Sitting Group: Most Sundays 9-10 AM

Dharma Council, Most Saturdays at 8:30 AM – Dharma Dialogue, Most Sundays at 7:30 PM
(See Google Calendar at <https://choboji.org/schedule/> for more detail and Zoom links.)

Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...

Board Meeting ...

Follower of the Way Dharma Talk (Elijah Seigan Zupancic) ...

Autumn Odayaka (three-day Zen intensive) ...

Zen Intro Series (zazen instruction) ...

Zen Intro Series (mindfulness practices) ...

Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...

Zen Intro Series (Buddhist Basics) ...

Chobo-Ji Conversations: Hierarchy in Rinzai Zen Practice ...

Zen Intro Series (Four Great Vows) ...

Precept Class 1...

Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...

Board Meeting ...

Precept Class 2...

Rohatsu Odayaka (three-day Zen intensive) ...

Follower of the Way Dharma Talk (Carole Muchikyo Folsom-Hill) ...

Sept. 13, 5am - 11:15am

Sept. 13, 11:30am - 1:30pm

Sept. 20, 7:30pm - 8:30pm

Sept. 25 (7:00am) - Sept. 27 (noon)

Oct. 1, 7:30pm - 8:45pm

Oct. 8, 7:30pm - 8:45pm

Oct. 11, 5am - 11:15am

Oct. 15, 7:30pm - 8:45pm

Oct. 17, 9:30am - 11:30am

Oct. 22, 7:30pm - 8:45pm

Oct. 29, 7:00pm - 8:30pm

Nov. 8, 5am - 11:15am

Nov. 8, 11:30am - 1:30pm

Nov. 12, 7:00pm - 8:30pm

Dec. 4 (7:00am) - Dec. 6 (noon)

Dec. 13, 7:30pm - 8:30pm



Dai Bai Zan Cho Ba Zen Ji

Plum Mountain News
1733 S. Horton St., unit 7
Seattle, WA 98144

