



Plum Mountain News

Dear members and friends,

As I write this, I'm watching loads of children in Halloween costumes walk down the street to Jefferson Park for joyous festivities. It is a clear warm day and the fall colors are bright. Charlie and I had a brisk walk around the park a little earlier. Carolyn and I are mostly recovered from our weeklong bout with COVID that we probably picked up from attending the Elton John concert at the Tacoma Dome (my first ever rock concert!). The concert was so much fun it almost makes getting COVID worth it. If you haven't been boosted for COVID or gotten your flu shot, I do recommend that you do so. It is my opinion that our relatively light symptoms were the result of the vaccine and subsequent anti-viral meds. Nevertheless, it hasn't been fun, and I'm still very fatigued, with some residual asthma, which I always seem to get after a cold.

We had twenty-two participants at Autumn Sesshin (which felt more like a summer sesshin), three of whom attended full-time by Zoom, which I find to be remarkable. It was very good to have Rev. Seiho return to Chobo-Ji for sesshin from back East; however, due to a leg injury he was not able to attend the whole time. Rev. Seifu was our Dai-Tenzo (Chief Cook) and was assisted by Charles Porter. Seifu had some guidance from George Kyoki Gibbs, who I think will serve as our Dai-Tenzo at our upcoming Rohatsu Sesshin. It was a grand first effort and I'm looking forward to more simple and delicious meals from this team. Rev. Gendo Testa served as our Shika (host/manager) and did a superb job managing samu (work meditation) assignments. In the garden he was assisted by our Garden Samu Sensei, Sally Zenka Metcalf. Both the inside and outside of our temple have never felt more cared for. Zenka also served as my principal Inji (abbot assistant) keeping the dokusan line moving. The Jikijitsu (time keeper) for



this sesshin was Rev. Sendo Howells. She kept us on pace in our very full schedule. The Densu (chant leader) was Felix Wazan Pekar who easily kept the beat throughout the week. The Jisha (tea servers) for this sesshin were Ali Horri and Alex Gheorghiu who both did a great job keeping us caffeinated and otherwise cared for. Ali went on to do Jukai on the last day (more on this later in this issue) and Alex came all the way from England to be with us as a guest student the whole month of September.

In this last quarter, we have had several wonderful Sangha hikes into the Alpine Lake Wilderness, organized by Wazan. We have been holding one a



month and I hope that in the future even more people will attend. They are short hikes of about six miles.

On Sunday, Oct. 3, we were very fortunate to have Seattle Soto Zen teacher, Rev. Kanshin Allison Tait give an informal



Dharma Talk, and answer questions about her path and journey with Zen training.

Continued on next page ...

In this issue you will find registration information for our upcoming Rohatsu Sesshin (Dec. 3 – 11), a transcription of the Autumn Sesshin middle day Teisho, a poem by Rev. Sendo, my closing incense poem, an essay by Rev. Seifu, and announcements for our winter break, New Year's Day ceremony, and dates for Toya (winter potluck party) and February Odayaka. I am planning to go to Germany in January for a five-day sesshin, and currently Carolyn is planning to attend with me. As you probably are already aware, my second book, *Intimate Infinite* has been published and there soon will be plenty of copies to pick up at the temple for \$15 (\$25 if you need it shipped). I'm very pleased with the book and all of you who have helped in one way or another with the founding of Plum Mountain Press. Please stay safe, warm and cozy as we head towards the dark days of winter.

With gassho,

Genjo

Zenwest Update

by Doshu Rogers, Osho

Zenwest, here on Vancouver Island, is still a going concern, although at a much reduced level from formerly. We have recently restarted our weekly in-person Tuesday evening sits at UVic (suspended since March 2020). Our Sunday morning member sits have continued throughout the pandemic via Zoom. Membership has fallen off steadily during the past few COVID years - we have had 5 or 6 for Sunday sits for the last year or two. Soshin and I have managed to avoid COVID so far, mostly by keeping a very low profile socially. Soshin's mom passed away in February (the last of our 4 parents to go), and Soshin retired from her job at the library at about the same time. She is also the executor of her mom's estate, and there has been lots of work there, to say nothing of the grief and other inner eruptions which are ongoing for all of us. Our daughter Kirin got married a month ago. This was and continues to be a real highlight for me, particularly seeing her and her husband moving forward into this new life phase together. Soshin and I both wish our friends at Chobo-Ji all the best.

Zhaozhou and the Old Woman's Obstacles

The Hidden Lamp

Genjo's Middle Day Teisho

Case: An old woman asked Master Zhaozhou Congshan, "I have a body that contains the five obstacles. How can I be free of the world of suffering?" Zhaozhou said, "Pray that all beings are born in heaven and that you yourself suffer forever in a sea of hardships."

Study Questions: Is it possible to relieve the suffering of others by taking that suffering into yourself? Can you imagine taking the medicine that Zhaozhou offered to the old woman?

It is the middle day of our Autumn (although it feels a little more like summer) Sesshin, 2022 – and on middle day I make a habit of selecting a case from *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*. And as during Summer Sesshin, Sendo helped me pick this case, by examining it with me together in the dokusan room – thank you.

The title of this case is "Zhaozhou and the Old Woman's Obstacles," China, ninth century. "Zhaozhou" is the correct Chinese way of saying "Zen Master Joshu." We're in a Japanese tradition, and I have the old habit of using the Japanese names.

Speaking of sufferings, Rev. Seiho is not here as he has a very swollen knee and leg. I instructed him to rest for a couple of days to see whether he will be well enough to return to sesshin for the last day. I'm sure he's doing what self-care is needed, and if I hear some report, I'll pass it on. We can from sesshin send him supportive Nen (primal heart-mind energy) for his leg to heal. It is my

sense that by thinking of another in a positive and supportive way, we can send waves of positive energy that can and do have a subtle and real effect.

This idea of sending supportive Nen aligns with the story of this case. An old woman, I wish we knew her name, asked Master Joshu, "I have a body that contains the five obstacles. How can I be free of the world of suffering?" These five obstacles could be the five hindrances, which are sometimes named as desire, anger, sloth, restlessness and doubt. There are some other ways to look at what these five obstacles might be. It might refer to obstacles that women have felt foisted on them by patriarchal societies. That may be what she's asking Joshu about, I don't know. However, I suspect that Joshu was responding to the old woman as though he were being asked about these five hindrances, which we absolutely all share. Of course, one of humanity's greatest faults is to consider gender, ethnicity, caste, the color of someone's skin, the amount of education or money, or one's station at birth as being somehow inferior or superior. These are some of our worst delusions.

As to this question, what do we do with our obstacles or hindrances? We all have desire, anger, sloth, restlessness, and doubt, and we could probably expand on these categories. And as I said in my opening remarks to start sesshin, these are the surface waves of who we are. There's no way to eliminate our obstacles or hindrances, any more than we can skim off the surface waves of the ocean. With radical acceptance we stop thinking of them as negative, and just think of them as the choppy water at the surface of our full being.

We all have choppy waters. Sometimes more choppy than other times, and we all must learn how to deal with our choppy waters. Our practice does help. And how does it help with that? It helps us dive deep into our nature. One of my universal instructions about zazen is, when you take your seat, plant your tailbone like a taproot deep into the center of Mother Earth and beyond. This is another way of saying, dive deep. At sesshin we all begin to more fully commune with our own depth – a depth that we all have exactly in the same way as we all have surface choppy waters. As we learn to dive more deeply





into our true nature, from time to time we get past our surface choppy waters.

Now you may well discover during sesshin that at times the choppy surface waters get much worse. No surprise. And this makes for great practice, doesn't it? I mean, this is exactly what we're here to learn how to do, to face and transcend our choppy waters. In our life, most everyone has learned how to dodge or hide from choppy waters. Sometimes the weight of trauma or loss can't be fully released all at once, and human beings are good at storing this unresolved weight into a psychological backpack. Then when we do something as arduous as sesshin, we realize just how heavy our backpack is and we may lose all control to hold it away from us, in which case it falls out and can make some big waves in our psyche. Then we are forced to begin to deal with the choppy waters that result. This process of facing and processing our raw unfinished karmic business sometimes dominates most of a sesshin. No problem, because by the conclusion of sesshin we end up carrying a little less in our karmic backpack. By examining our karmic history with our inquiry and our 360 bones and our 84,000 pores, we provide the environment to convert our karmic dung into useful compost.

And so, that's a lot of what sesshin is about. Joshu doesn't say, "Just go deep." That would probably have been my response. Once we drop into the depths of our nature, after planting our tailbone like a root into the center of Mother Earth and beyond, we learn how to face our

choppy waters, transcend our egocentric surface, combust or compost some of our karmic baggage, and ultimately be more mature for the effort. Pretty good.

Joshu takes it up a notch, and says, well, if you want to transcend your five obstacles and all your choppy waters, simply pray – in other words send out positive Nen – that all beings are born in heaven (he probably would have said that all beings be reborn in the Pure Land). Through this simple prayer it becomes possible to realize that everyone is in the Pure Land right now; most of us just don't know it. Anyone making this prayer will naturally find it easier to transcend one's own obstacles. And then, Joshu doubles down and says, and for yourself, suffer forever in a sea of hardships.

Now this is not something I start out saying. (laughter) I might be able to get away with, "Everyone who comes to do zazen and prays that everyone finds the Pure Land, will transcend the five hindrances. We hope our practice helps us manifest our great vow to care for all beings, great and small animate and inanimate. We all want everyone to be capable of an open heart and caring action in every circumstance, this is our prayer." This much might not discourage anybody. But if I added, and for yourself, call on all the suffering of the world to come to you forever and ever – that sounds like a long time. That's a huge ask, and maybe anyone new would just run away from this practice.

As you know, with Zen Peacemakers International, I've spent three different five-day retreats in Auschwitz-Birkenau. I did another five-day retreat in Rwanda, twenty years after the genocide there; five days in the heart of Turtle Nation (South Dakota), examining the plight and cultural and other genocide of Native American peoples; and five days in Alabama exploring the roots and atrocities of American racism. I have tried to face the suffering of the world, and not turn my head away or bury my head in the sand when looking at Somalia, the Ukraine, and the many other dire conflicts and issues mushrooming in this world. No question there is lot of suffering out there.

Recently Carolyn and I have started watching the new Ken Burns PBS series about America's response to the persecution of the Jews and the Holocaust. I think it's about a six-hour series. It's extremely painful to watch. We're watching it one hour at a time; it's hard to take in more than that in one sitting. So far, we have seen how the American State Department, very early, knew well what was going on for the Jews in Germany, but would require of people asking for a visa to the United States, that they must first go to the German State Department to get a letter of recommendation, in order to transit to the United States. In other words, they were asking Jews to go to Nazis for a letter of recommendation stating that they're a good person before they could be let into the United States. And when Roosevelt asked, where are people who say they want to come to America, the State Department said, well, nobody has filled out the proper paperwork. The show also confirmed how much the Nazis learned from us about how to put people in ghettos (only here we called them reservations); and how to march undesirables away from territory we wanted; and how to isolate and persecute a population of our own citizens through Jim Crow laws and many other laws and covenants throughout the United States, that reflected who was superior, and named who was inferior. In fact, the Jim Crow laws in the South became models for laws written in Nazi Germany oppressing the Jewish population.

The opposite of oppression and degradation is radical inclusion of all creatures as part of one body. Joshu asks each one of us to call unto ourselves all

Continued on next page ...

the suffering and hardships of the world, forever. Shu Jo Mu Hen Sei Gan Do.

Joshu is calling us to actualize our Great Vow by truly caring for all beings great and small, animate and inanimate. Indeed, it is our prayer and intention to help all beings realize we are already in the Pure Land right now. If only we could collectively respond to each other and Nature in this way, then we would caringly respond to all sufferings and hardships of the world, forever. Shu Jo Mu Hen Sei Gan Do.

The checking question is, indeed, a wonderful question: “Is it possible to relieve the suffering of others by taking that suffering onto yourself?” And as with almost everything in Zen – yes, and no. No, in the sense that I have no power to save anyone. And, this might sound strange, there is no need to save anyone; we are already of one body on this fabulous blue planet. Yes, in the sense that it is irresponsible to turn away from suffering, whether it’s someone who’s homeless on the street, or it’s the international news of what’s going on in the various wars around the world, or the impact of climate change when watching the huge hurricane, amplified by global warming, getting ready to slam into Florida, or looking at the hard historical truths on which this nation was founded.

Not only can I not turn away, I really must let myself feel the suffering in the world – in the same way as I work to let myself feel the loving presence permeating everything. When I am in tune, I feel the intimate infinite in every drop of dew, every grain of sand, every speck of dust, and every moonbeam. I’ve come to understand that I must also let myself feel the trauma and the horror that we end up inflicting on ourselves. How is that possible? Truly there’s only one way. Am I able to do it all the time? No. Can I do it partially? Yes. Do I work to do it more? Yes. Will I ever arrive? No. However, when we learn to move beneath our own surface choppy waters, then at least from time to time our hearts can open so expansively, that it becomes possible to hold the whole world, in all its joy and sorrow.

I have no doubt that many people in this world, and in this zendo, have glimpsed this capacity to be fully open. Sesshin is a time to cultivate this capacity by nurturing awareness of our own depth. Then when we

exit this sesshin we will find that we are able to be more caring in our everyday lives. There is no perfection in this. We all will falter, and again become quite narrow and egocentric. But through our Great Vow, we will pick ourselves up and move again towards great depth and breadth. At our depth we all share one heart-mind that unifies and animates us all, of this I have no doubt. We are here at sesshin to develop the skillful means needed to reach our own depth more regularly, and thereby express our accepting, patient, caring heart-mind more regularly in our daily life.

Please remember that to have a caring heart for all the joys and sorrows of the world is not enough. I wish it were, but it’s not enough. I can find this much in the zendo. However, implementing a caring heart-mind outside of the zendo is another thing entirely and without this our practice will be of little consequence.

Is it possible to relieve the suffering of others by taking that suffering onto yourself? When we realize that we’re not separate, and we are better able to commune with the depth that we all share, then our ordinary life has a subtle but profound effect on the whole world. Moreover, when we’re tangled up and entrenched in our own narrow egocentric view, this too has a subtle but profound effect on the whole world. Therefore, let’s take care in our practice.

Closing Incense Poem

Autumn Sesshin 2022

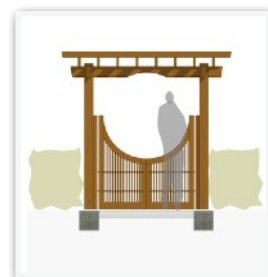
*Atop Great Plum Mountain,
the Sangha Forest grows.
A Beagle howls a song of lament.*



*Over falling water,
who hears the hummingbird wings?
The tall maple rustles in the breeze.*

Zen Gate Update

The Chobo-ji gate project is set to resume with excavation for concrete footings during our upcoming Rohatsu Sesshin work periods. This will be the start of a Chobo-ji community effort to construct a new temple gate largely through volunteer efforts from within the sangha. Future work sessions will be organized subsequent to Rohatsu Sesshin and volunteers are encouraged to respond when the sessions are announced. Further information concerning construction and budget details will be addressed at the next Board meeting on November 13th.



On Leaving My Native Place by Rev. Sendo Howells

This poem was composed during Autumn Sesshin in response to The Hidden Lamp’s “The Old Woman Recognizes Mazu,” and specifically in response to the study question “What did you leave behind in your native place?”

*You left your native place,
which was nowhere,
for somewhere, where you might
become somebody, inhabit
the wide world.*

*Decades later, visiting, you see
the native place has been
somewhere, all along – and
as deeply nowhere as anywhere.*

Rohatsu Sesshin

Dec. 3 - 11

We welcome both in-person (fully vaccinated or previously confirmed COVID) and Zoom participation in our eight day Rohatsu Sesshin. Full-time participation is expected unless special permission has been granted by the Abbot.

Zoom participation requires [Zoom Registration](#). Zoom participation will also be available for those who wish to attend morning (5:30 - 6:30 a.m.) and/or evening (7:30 - 8:30) zazen on Dec. 4 - 10. Please use the same Zoom Registration link.

The cost of the sesshin is \$350 (less dues for December). If attending by Zoom please make a donation that fits your budget and level of participation. You can use Pay/Pal or leave a check in the bowl at the entrance to the zendo. (Using [Pay/Pal](#), please make your donation to zen@choboji.org, and note that your payment is for Rohatsu Sesshin.)

We begin at 5:30 p.m. Saturday, December 3, with informal supper, introductions, and orientation. From Sunday to the following Saturday, sesshin runs from 5:00 a.m. to about 10:30 p.m. The final Sunday begins at 5:00 a.m. and concludes around 11:00 a.m.

We provide sleeping accommodations for those traveling from out of town (an additional \$10 - \$20 per night); please bring a sleeping bag, toiletries, work clothes, and a towel.

Please help us get an accurate count by sending an [application](#) by November 20, and let us know if you would like to attend in person.

We offer limited partial scholarships for sesshin. For more information, please email registration@choboji.org.

Participants in the zendo are required to test themselves sometime during the 24-hour period before sesshin begins, and again 48 hours after the start. Participants flying to Seattle, please test yourselves on arrival. We will serve shared meals, but those who wish to may supply their own food and eat separately from the group. Anyone experiencing flu or cold-like symptoms should not attend in person.

The Transcendent
Impermanent:

Deni-Zen of the Beyond
by Rev. Seifu Singh-Molares

“Vaya-dhamma sankhara” were the last words uttered by the Buddha according to the Mahāparinibbāna Sutta (6:8. 350-320 BCE), “All conditioned things have the nature of vanishing.” And elsewhere, the Buddha speaks of the three “marks” of phenomenal existence, and identifies the basic one as “Anitya,” or “impermanence,” with the other two being “Anatta” or “no abiding self,” and “dukkha,” or “struggling.” Of course, that these are last words of the Buddha gives them particular importance, and indeed the impermanence of things is the foundation of all classical Buddhism.

Impermanence is easy to understand, conceptually, and hard to experience, temporally. Nothing lasts. Everything is subject to decay. We all die. Losses and heartbreaks pain us deeply. And all of our supposedly “fixed” architectures, whether they be ideas, buildings, bank accounts, our very own bodies, or just about anything else we can conjure, drift away like smoke from a fire.

And yet, impermanence has much to commend it; it is, after all, the only truly “permanent” reality that we can count on. Just as we ground ourselves in groundlessness, once we learn to navigate impermanence as permanent, it can be a boon in myriad ways.

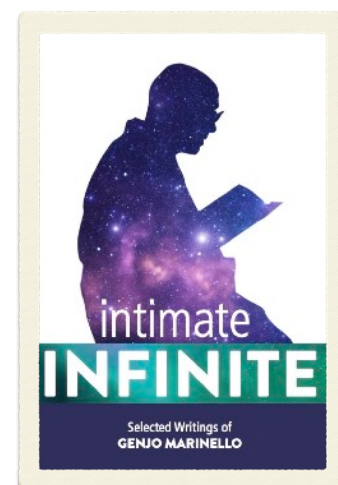
How so? Because once we become aware of the reach of the impermanent, we can also learn to more fully appreciate the significance of each and every moment, and of being mindful and kind when we speak, embrace, cry, struggle, appreciatively affirm, discern, and support. If each and any moment might truly be our last, why not make maximal efforts to be open hearted as much and as often as we can? In this sense, impermanence is a gateway to loving mindfulness in our daily activities. And it is ushered in by heartbreak, and its attendant, trauma. So that you might say the impermanent breeds Love.

With all this said, and going back to the tenets of Buddhism for a moment, our various schools also speak of “going to other shores” (“Gate, Gate, Para Gate...”), Nirvana, Pure Lands, and, in Zen, “going beyond the beyond.” And since Anitya is the foundation of our entire practice, it is also the entry point to these more esoteric journeys. When we process lifelong traumas, through our dark nights of the soul, we can help establish the conditions to crack the code of the universe, and to remember and reconstitute our selves down to our true spiritual DNA, as “denizens” of the Beyond.

In this more ultimate sense, then, the worst and most horrible things that can happen to any of us – all of them tied to having our innocence rattled and shattered, our expectations betrayed, to misfortunes and tragedies, and to “losing” things that we thought belonged to us, and might last forever – all of those are actually the portals by which we regain access to eternity. So much so in fact, that the terms “impermanent” and “transcendent” really can’t be disconnected, for they belong together, as inseparable, and ultimately indistinguishable, partners in our quest to remember our wholeness and integrity with all that was, is, and will be.

And while these words I have just written are but mere and fleeting baubles, may you all find some transcendent essence in their impermanence.

Soon on Sale for \$15 in
Zendo, Kindle \$9.99



Winter Odayaka

Feb. 24 - 26

Odayaka means “peaceful,” and these sesshins are a little less arduous with more dialogue than our weeklong sesshins. You may choose to attend in person if you have been fully vaccinated, or previously had COVID. We will be offering traditional meals for those attending in person. 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 Council. Please fill out this [application](#) if attending in person.

Registration for Zoom attendance is required for each day. The Zoom invitations and registration links are below. Requested donations are \$50 for Friday, \$50 for Saturday, and \$30 for Sunday. Please note that if you are attending all three days, you may make a single payment of \$130. You can send your donations to [PayPal](#).

Please indicate the purpose of your donation in the note/memo field.

Day 1 – Friday, Feb. 24, 7:00 am

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

Day 2 – Saturday, Feb. 25, 5:30 am

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

Day 3 – Sunday, Feb. 26, 5:00 am

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



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 the last day of Autumn Sesshin, Sept. 30, 2022, Ali Horri did Jukai. Ali became a Chobo-Ji Zen resident in October of 2019. This was his second full sesshin. Here are some of Ali’s own words on why he wanted to do this ceremony:

Three words come to mind when I think of why this is the right time for me to do Jukai: “Maturity in Process.” All the Precepts are parts of me I want to work on. I know that Jukai is only one step forward on the long journey towards maturity. There is still much work that needs doing. The more I focus on breathing the more determined I become to face the fear and anger inside of me.

Maturity is to me noticing the seeds within that want to grow. I know they will need to be fed and watered. With care these seeds will eventually grow into a beautiful forest of interconnectedness, mindfulness and my true nature.

Jukai is a step in a direction I want to go. I feel determination mixed with doubt and faith. My faith in this practice is strong, unshaken by my mistakes.

I feel there is such potential in life to do whatever I feel strongly about for others. For me these

include teaching math to children in less fortunate countries. Also, improving prison education and post-prison education systems, to help reduce recidivism and promote a healthy lifestyle.

I alone may be a small fish in a big pond, but I’m not alone. Zen has begun to teach me we are all interconnected and therefore I’m not alone.

Personally, I’m afraid to look mindfully at my fear and anger when I’m not doing zazen. One art of Zen is learning to sit down and stand up. This means bridging my



seated meditation practice into my daily life. I feel both are interconnected and are encouraged by watering and feeding these seeds I want to grow.

Genjo Roshi gave Ali the Dharma name: ZanRin: “Zan” = Mountain (山) – “Rin” = Forest (林).



Autumn Sangha Hikes

organized by Felix Wazan Pekar



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

Intro to zazen most Tuesdays 7:30-8:45PM,

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.)

Precepts Class, Part two

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

Board Meeting

Sangha Hike

Faith Action Network Annual Dinner

Rohatsu Sesshin (eight-day Zen intensive)

Nov. 8, 7 - 8:30 pm

Nov. 13, 5 am - 11:15 am

Nov. 13, noon - 1:30 pm

Nov. 19, 10:30 am to 5 pm

Nov. 20, 5:30 - 8:30 pm

Dec. 3 - 11.

Zendo Closed for the holidays ...

Dec. 25 - Jan. 1, 2022

New Year's Day Chanting, bell ringing, potluck ...

Jan. 1, 10 am to noon

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

Jan. 8, 5am - 11:15am

Board Meeting

Jan. 8, noon - 1:30 pm

Toya (Day to break all rules party) ...

Jan. 14, Potluck at noon, fun at 1pm

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

Feb. 12, 5am - 11:15am

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

Feb. 24 - 26

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

March 12, 5am - 11:15am

Board Meeting

March 12, noon - 1:30 pm



Dai Bai Zan Cho Ba Zen Ji

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