



Plum Mountain News

Dear members and friends,

On November 5, this clump of stardust called Genjo held together in human form for 70 orbits around the sun. There was a wonderful birthday party for me at our local Mexican restaurant that evening with over 30 people in attendance for dinner and celebration. I'm so fortunate to have such wonderful friends, family and deeply committed sangha members traveling orbit after orbit with me.



Autumn Sesshin 2024

In the Teisho I gave on July 21, [Case 64 of the Hekiganroku](#), I promised that if Donald Trump was re-elected president I would, in a gesture of shock and disappointment, put my sandal on top of my head and walk away. Well, that did not happen the evening of Nov. 5th, because not enough votes had been counted. However, by very early Wednesday morning, the results were clear and I walked into the zendo with my sandal on top of my head, and then talked about my reasoning in my November 10th Teisho, [Case 75 of Hekiganroku](#). If you haven't heard these teishos, I do think you may find them edifying, especially concerning how to approach the next four years of Trump's

presidency (both cases are available on [Chobo-Ji's podcast page](#)).

Our three-day Summer Odayaka Sesshin and our weeklong Autumn Sesshin were lightly attended. The Summer Odayaka had a dozen in-person participants and Autumn Sesshin 15 in-person participants. Elijah Seigan was our Dai Tenzo (Chief Cook) at Odayaka and Felix Wazan had his debut as Dai Tenzo at the September Zazenkaï and as a weeklong Dai Tenzo at Autumn Sesshin. Both cooks have demonstrated outstanding skills at nurturing our Sangha and we all much appreciate their efforts. Rev. Seifu completed his yearlong post as Shika (Host-Manager) at Odayaka and Elijah Seigan took up the post this Autumn. This is the second time that Seigan has held this post. Both men know how to superbly fill this post. As does Sendo Osho, who stepped in for Seigan as Shika in his absence. At both Summer Odayaka and Autumn Sesshin, Chobo-Ji resident Will Rak served as the lead Jisha (Tea Server). As anyone who has filled this post knows, this is no small post, serving tea three times a day, keeping the hot water and coffee

going in the lounge, serving afternoon snacks and beverages after samu (work meditation). Not only did he do a great job, but also helped coordinate his assistants so that they too would be good at their jobs. Sally Zenka Sensei concluded her stint as Inji (Abbot Assistant) at Odayaka, and her protégé Ken Daien served as my Inji at Autumn Sesshin. They both did a fine job assisting me and organizing dokusan (one on one interviews). The Densu (Chant Leader) at Odayaka was Eddie Daichi Sensei and Rev. Anne Sendo served again in this post for Autumn Sesshin. They both kept the beat moving along.

On Bodhidharma Memorial Day, October 5th, there was a wonderful celebration officially opening the newly purchased and remodeled [No Rank Zendo](#) property in Portland, OR. Many Sangha members traveled from Seattle to celebrate with the No Rank Sangha and the Portland Buddhist community. It is so gratifying to me to see the seed of our specific lineage of Dharma transmission take root so deeply and beautifully in another location outside of Seattle. Of course, Rinzan Osho and the whole No Rank Sangha were gracious hosts. More about this event can be found later in this issue. Regarding our specific lineage of Dharma transmission:



Summer Odayaka 2024

Continued on next page ...



Rinzan Osho and I attended this year's annual meeting of the American Zen Teachers Association, which was held in late August at Great Vow Monastery. There I gave a short talk on this very subject, which I recorded and posted as a podcast titled [The Essence of Zen Practice](#). If you haven't listened to this one, in 20 minutes I summarize nearly 50 years of Zen training.

In this issue you will find a brief Board President report, an announcement of our newly formed Women's Circle, which will meet regularly on most Sundays, information on our upcoming Rohatsu Sesshin, a listing of our holiday schedule, a teisho transcribed from day six of Autumn Sesshin, the closing Autumn Sesshin incense poem, and other offerings. May you find warmth at the hearth of this community as we enter the dark days of late autumn.

With gassho,
Genjo

No-Rank Zendo News

by Rev. Yuen Houck

After a year of remodeling and restoration, No-Rank Zendo formally dedicated their new home temple on October 5, 2024. This was the culmination of a vision for a place of practice for the community where, after long years of being a sangha renting a temporary home, the community could put its practice to work. While the heart of Zen practice is zazen meditation, its expression is found in the action taken off of the cushion. The building purchase also allows the community to hold additional zazen periods, local retreats, community events and classes of various kinds, all of which support spiritual

development and caring engagement with community and the world.

Teachers and community members from several sanghas throughout the Northwest, including Chobo-Ji; The Zen Community of Oregon with representatives from Great Vow Zen Monastery and Heart of Wisdom Zen Temple; and Dharma Rain in Portland, joined the No-Rank Zendo Sangha in ritual and expressions of well-wishes for the establishment of the new temple.

No-Rank Zendo had been leasing space from Portland Friends of the Dhamma since its founding. As our Sangha grew, so did a desire to have a space to put down roots and cultivate as a place for Rinzai Zen practice.

After several years of preparation and searching for the right space, No-Rank purchased a 100-year-old church on NE Wygant Ave in September of 2023. The building had been home to several different Christian communities over the years. Upon stepping into the sanctuary space of the building, several sangha members had an immediate sense of "this is it." The building would require a lot of renovation and care but it was the right size, the right time, and had the bones of a sacred space.

Since taking ownership of the building, the No-Rank Sangha has cleared out debris and



junk left behind, patched holes, scraped down and refinished every surface in the building, restoring the building and creating a vibrant and welcoming practice space. The work required many hands and other skilled laborers, as well as time, energy, labor, and financial support from every member of the sangha. The No Rank Sangha poured countless hours into the work. The vision, heart, sweat, and even some blood (from the occasional mishap) are in the very walls of the new temple.

The space is divided into two levels. The upstairs is the zendo, and the downstairs is the fellowship hall. Each level, running at about 1200 square feet, can accommodate a maximum of 50 people, though the zendo itself is set up to seat 32. Regarding its style, a visiting priest once described it as a perfect mix between Japanese Zen and Portland. There is a simplicity and austerity to it. Utilizing the arched ceiling and dark wood wainscoting, the walls have been painted a warm gold, offering a sense of coziness and welcome, a comfort for Portlanders on cold and rainy winter days. The downstairs fellowship hall is spacious and functional with a living room type feel. In addition to these main spaces, there are of course bathrooms, a kitchen and a room that is utilized for dokusan.

The temple sits on a half-lot in a quiet residential neighborhood, and though there is little landscape space on the property itself, there is enough for a few flower gardens to brighten things up. Immediately upon purchasing the building, the No-Rank



Zendo community started meeting neighbors and fellow property owners. The neighbors, in turn, welcomed the temple project with excited enthusiasm. Though the church had a small congregation, it had been flagging over the years, and neighbors were concerned that the building would fall into dilapidation. Seeing the love and care that No-Rank Zendo has put into restoring has been met with much appreciation. Many neighbors are already starting to attend community meditation periods.

The work of founding a temple has brought forth a maturity and groundedness in the Sangha as members have stepped forward with ideas, skills, and support in countless ways. The temple becomes a place of home that belongs to everyone, sparking a sense of responsibility in extending welcome to all who enter through the doors.

During the Dedication Ceremony, Genjo Roshi stated: "Zen practice and training are like water to the desert. The Zendo is like an oasis where we can commune with the infinite intimate fabric of the universe. This hall is where we can come to listen to the symphony of now and be inspired by the silence between and within the notes. What a delight that a new spring with old storied roots has opened in Portland."



Other Zen teachers in attendance offered words of congratulations and affirmation, honoring the work of establishing the temple and expressing the support of the Maha-sangha in providing a space of practice, diving ever deeper into the boundlessness of the Dharma.

Going forward, No-Rank Zen Temple gathers for weekly services at 75 NE Wygant Ave in Portland, OR on Sunday mornings at 10am and Wednesday evenings at 7pm. Services are also streamed online. On Sundays, services include a Teisho offered by Rinzan Osho, Dharma talk, or Dharma discussion. On Wednesdays, there is the opportunity for dokusan (individual Dharma exchange) with Rinzan Osho. No-Rank also gathers on Saturday mornings at 7am at a local park (location depends on the

time of year, one can check the website for details) for Zendo in the Park. Monday-Friday, the sangha meets online at 6am from Cloud Zendo. In addition to services, No-Rank offers regular Dharma Studies meetings, Dharma Recovery meetings, and Precepts Discussion group. More details of offerings can be found online at: www.norankzendo.org.

All are welcome! No-Rank hopes to be a place of refuge and care for all to come to sit to become ever more intimate with the true nature of oneself and this very life, allowing each of us to spring forth from the cushion to bring tender care into the world.

Hekiganroku ~ Case 73 Baso and the Hundred Negations

Genjo's 6th Day Summer Teisho

Enjo's Introduction: Preaching is non-preaching and non-teaching. Hearing is non-hearing and non-attaining. If preaching is non-preaching and non-teaching, what use is there in preaching? If hearing is non-hearing and non-attaining, what use is there in hearing? But this non-preaching and non-hearing are worth something. You are listening to me now, preaching here. How can we escape that criticism? Those who have eyes, see the following.

Main Subject: A monk said to Ba Taishi, "Independent of the four propositions and transcending the hundred negations, tell me plainly the meaning of Bodhidharma's coming from the West." Bashi said, "Today I am tired and cannot tell you. Ask Chizo about it." The monk asked Chizo, who said, "Why don't you ask the master?" The monk said, "He told me to ask you." Chizo said, "Today I have a headache and cannot tell you about it. Ask Brother Kai." The monk asked Brother Kai, who said, "Coming to this point, I do not understand." The monk told this to Ba Taishi, who said, "Zo's head is white, Kai's head is black."

Setcho's Verse:

*"Zo's head is white, Kai's head is black!"
It defies understanding.*

*Ba's horses trampled over the world;
Rinzai wasn't such a daylight robber.*

*Putting aside the four propositions, the
hundred negations,
You can only nod to yourself.*

Concerning the Hundred Negations I'll read Katsuki Sekida's short explanation: "Independent of the four propositions and transcending the hundred negations. The four propositions are existing, non-existing, both existing and non-existing, and neither existing nor non-existing. The hundred negations are arrived at by multiplying the four propositions in the characteristic fashion of Indian philosophy. In short, they represent all the varieties of philosophical thinking." In other words, the questioning monk is asking, disregarding all such philosophizing, what is the true nature of the Zen school?

In Enjo's introduction, we hear that preaching is non-preaching and non-teaching. And this is a beautiful example of how – let me put it this way – non-preaching can very much be preaching. But you have to have eyes to see it, which is how Enjo says in his last line. "Those of you who have eyes, see the following."

A monk addressed Ba Taishi, which is another way of saying Zen Master Baso. Baso was one of the greatest of all Chinese Zen masters, and he had many, many Dharma heirs, including Chizo in this story, and Kai, which is the shortened version of Hyakujo. Later, from Hyakujo comes Obaku, and from Obaku comes Rinzai. So this case is very much in our lineage.

"What is the meaning of Bodhidharma's coming from the West?" is another way to ask what is the essence of the Zen tradition. It also asks, why add the Zen school to Buddhism, which was already in China when Bodhidharma arrived?

What's the essence of the Zen school? If you try any philosophizing, you've missed it. The Heart Sutra, which is the sutra that is most quoted in Zen circles, is all about – don't think it's this, don't think it's that. The Heart Sutra repeatedly says, no, not this not that. All these "no's" are direct translations of the character "Mu (無)." The character for Mu is all around the calligraphies in this room, and is literally translated as no, not,

Continued on next page ...

or nothing. It points to the vast vibrant multidimensional nothing that gives rise to everything.

Yesterday I talked about how while sitting here we will on occasion begin to tune in the extra dimension or dimensions beyond those of space and time. There's not much we can say about these extra dimensions because we're so much creatures of space and time, and yet the fifth dimension or more dimensions are present right here, right now.

Current string or loop theory in physics says there are eleven dimensions. I don't know how many dimensions there are. But I do know that if we do enough Zen practice, eventually we begin to feel something more than space-time. Or perhaps it is a part of space-time that has yet to be measured, but can be felt. And the feeling that goes along with that is maybe a feeling of oneness, or love, or of the vast vibrant multidimensional void. These are words that hint at the feeling I'm trying to speak about.

When we're feeling this, we realize that our ordinary everyday activities are the Tao manifesting itself. When we're aware of more than the space-time dimensions, and we're chopping vegetables, sweeping the floor or working in the garden, these are conscious manifestations of the Tao. In fact, sweeping the floor, chopping vegetables, or working in the garden becomes our best



advertisement for Zen. When we are doing these activities in a heartfelt way, people are moved, attracted, curious. And you'll see people throughout this whole neighborhood of North Beacon Hill who are attracted to our garden and the gate and this zendo because the gate and the zendo and the garden are manifestations of this heart-mind activity.

Our heart-mind activity draws people in. Yet we don't have a lot of people doing sesshin. Given how arduous our practice is, who would want to? When I was in Japan, I said to the monks who were at Ryutaku-ji, "I came to do

Zen practice." And they said, no – no one chooses to do Zen practice. Why are you really here? Eventually I said, "My teacher sent me"; this the monks could understand. In their mind only a few ardent masochists would choose to do sesshin. Or choose to clean halls all day? Or choose to fold laundry all day? Or choose to sweep paths all day? There's a whole life out there. Why would any one choose this? In their minds, no one would choose this. So even though we have this attractor, there aren't many that are going to actually come in here and stick.

What is the essence of our school? See tomorrow's Teisho on Case 19 of the *Mumonkan*, which I do at the end of every sesshin, unless we have Jukai. We have people ready for Jukai but nobody doing Jukai this sesshin, so we'll hear Case 19, "Ordinary Mind Is Tao." Of course, I'll go more into that tomorrow. But this koan – there's some great synchronicity here – is a great prelude to that koan.

I caught a little bit of news the other day. I know that Israelis are very conflicted about the current state of war in Gaza and in Lebanon. But someone who was still part of Netanyahu's team was asked about de-escalation. And this person said, "we're de-escalating through escalation. First

we must escalate in order to de-escalate." Whoa.

I thought there were paradoxes in Zen. "We are going to de-escalate by escalating." And, you know, there's part of the Israeli government that wants to eliminate Hamas. Of course, eliminate is a kind of final solution. Well, I've heard of that before, and it doesn't work very well. Final solution strategies always fail and cause a heap of suffering.

There's no such thing as a final solution in a world of impermanence. Final solutions are a delusion. The only way to approach conflict and trouble in some sort of healthy way is by sinking, with a great deal of humility, into no knowing, gently investigating with an open heart-mind what is real. For example, what are the real needs not being met? What is the real suffering going on? What are the fabrications? What kind of fear mongering is going on?

In the midst of not knowing how to resolve a conflict, it is important to try and bring people from all factions and walks of life together in a safe neutral setting. Both observers and those directly involved and impacted must first admit that we don't know how to resolve the conflicts or problems. Then and really only then can everyone sit together in a way which bears witness to each other's suffering. We must be willing to listen to each other's anger, sorrow, grief, lament, remorse, frustration and needs. If we can witness and hear each other – acknowledging that on some level everybody's right and everybody's wrong – then there's some possibility of actually moving forward in some incremental, ordinary, step by step caring way that might well avoid a whole lot of further conflict, emotionally or physically.

There's something so extraordinary about just being ordinary. Online on Zoom right now I see people from Alaska, California, and Israel. Right here, right now. My talking about ordinary incremental small steps versus final attempts at final solutions was part of my conversation in the dokusan room, led by our Israeli Sangha member.

A monk said to Ba Taishi, "Independent of the four propositions and transcending the hundred negations, putting aside all philosophical approaches, tell me plainly, what is the essence of the Zen school?" Please be aware that every part of every sentence that you're about to hear again,



answers this question. And the koan is, how? How does every part of the responses of Baso, Chizo and Hyakujo answer the monk's question?

It begins with Baso himself, who says, "Today I am tired." This is actually one answer. "I cannot tell you. Go ask Chizo about it." "I can't tell you" and "Go ask" are two more answers. Baso has already answered the question three times.

The monk went to ask Chizo. Chizo says, "Why don't you ask the master?" Again, the answer is actually why don't you ask? Why don't you investigate? Sure, go ask the master. Go investigate in the dokusan room with the master. The monk said, "He told me to ask you." Chizo gives his second answer. "Today, I have a headache." This is also an answer. He continues, "And, I cannot tell you about it." This is a third answer. "Ask Brother Kai." "Ask" is another answer.

The monk asked Brother Kai, who says – this is Hyakujo, Hyakujo is senior to Chizo – "Coming to this point, I do not understand." Coming to this point, no knowing. This is a very deep answer and the essence of our school.

When we sit here on the cushion, do we know what *this* is? No. At best, we have a feeling about it. Sitting here on the cushion, we face our own conundrums. Do we know how to solve them? No. But we sit here and face them. We face our own personal history, family of origin, cultural, societal, and generational history. Do we know how to process or combust it all, or make sense of it or integrate it? No. But we're here facing it, and in time surely we will be able to process some of it. Little by little by little, and not in any big leaps, we do make progress. Once in a while we have a breakthrough or shift in consciousness. But don't think that's a big leap. It's not.

The monk brought this all back to Baso, and told him what his monks had said to him. Chizo said, "I have a headache." and your most senior monk said, "Coming to this point, I don't understand." Gee, what kind of school is this? And Baso, admiring his two senior monks said, "Chizo's head is white. And Kai's head is black."

So one had white hair and one had black hair. Kai is 15 years senior to Chizo, so it might actually have been the opposite. Kai's hair might have been white and Chizo's hair

might have been black. And Setcho's verse warns. "Zo's head is white, Kai's head is black!" It defies understanding." The poor, questioning monk is surely at a loss as to what is going on.

Let me just say, in response to this most mysterious statement of Baso, it's as ordinary as saying salt and pepper. So when you get to this koan, if you happen to remember that, you've got a good hint.

Setcho's verse continues, "Ba's horses trampled over the world." In other words, Baso's descendants are all over the *Hekiganroku* and the *Mumonkan*. And we are still hearing about them today.

"Even Rinzai wasn't such a daylight robber." In other words, he's giving a nod to Rinzai, saying yeah, Rinzai was a great robber of delusions, but doesn't even compare to Baso, Chizo, and Hyakujo. Great praise from Setcho.

"Putting aside the four propositions and the hundred negations, you can only nod to yourself." Investigate for yourself. Process for yourself. Mature for yourself. It's a slow, incremental process. Don't expect or trust big leaps in maturity. Enlightenment is easy, maturity is not.

Closing Incense Poem

Autumn Sesshin 2024

*Sitting in the intimate infinite,
Who hears the rustling maple leaves?
The morning crows squawk loudly.
The autumn rain falls.*

Symphony of Now

by Dan Chofu Beck

*We've all been given front row seats.
Light of the equinox graces the zendo.
Pain in our knees; love in our hearts.
The Symphony of Now has no intermission.
Pay Attention!.*

Autumn Haiku

by Will Rak

*After morning sit
I fold a stack of blue napkins
Pressing out wrinkles*

*After okayu
Sweeping still warm zabutons
I become the broom*

*Prepare tea, clap blocks,
Walk, then bow, then serve, then sit
No space left to rush*

*Jiki wields the bell
Like a sword that cuts right through
My ripe melon head*

*Cook serves orange lunch
Giving what we vow: tender
Carrot all beings*

*Genjo drops his bowls
Then I do too — "Don't do it
Just because I did!"*

*At Jiki's mercy
Does the bell ring in no-time?
Does wind tell you when?*

*My voice is the rain
Singing life upon the earth
Chorus of pure light*

*Slow kinhin, slow rain
Wind chimes a song heard just once
Blue sky mind at night*

*Gently listening
To the music of the air
Zen Symphony Hall*



Women's Meditation Group

by Dee Seishun Sensei

We are delighted to introduce our new Women's Meditation Group to provide a space for meditation solely for women. This group is designed to provide an additional place for women who are Sangha members to sit as well to introduce women to Zen practice who might otherwise be reticent or unable to attend our regular sittings. We provide childcare for women who bring their children. Currently, we plan to sit in person and will explore adding a Zoom option in the coming months.



We met for the first time on November 17, 2024 and plan to sit weekly except during Sesshins. The group meets from 2-3 p.m. each Sunday at the Zendo. Suggested donation is \$5.00.

Anyone with questions about the group should reach out to Anja at choboji.women.meditation@gmail.com

Rohatsu Sesshin

Nov. 30 - Dec. 8

We welcome both in-person and Zoom participation in our eight-day Rohatsu Sesshin. A few spaces remain for in-person attendance, so if you would like to come please fill out an [application](#) ASAP. Full-time participation is expected ([tentative schedule](#)). If you are not able to attend in person or for all eight days

you may attend via Zoom for any portion that meets your schedule, but some participation each day is required. Zoom participation requires [Zoom Registration](#). Zoom participation will also be available for those who wish to attend morning (5:00 – 6:30 a.m.) and/or evening (7:30 – 8:30 p.m.) zazen Sunday through Saturday: use this link (Meeting ID: 83555693792, password: zazen).

The cost of the sesshin is \$400, minus a month's dues for dues-paying members. Add a contribution of \$10 – \$20 per day if you are staying on campus. If attending by Zoom please make a donation that fits your budget and level of participation. You can use [PayPal](#) or leave a check in the bowl at the entrance to the zendo. (Using PayPal please make your donation to zen@choboji.org and note that your payment is for Rohatsu Sesshin.)

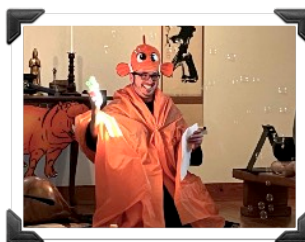
We begin at 5:30 p.m. Saturday, Nov. 30, and conclude around 11:00 a.m. the Sunday, Dec. 8.

Participants in the zendo are required to test themselves for COVID 72 hours after sesshin begins. Participants taking any form of public transportation to Seattle, please also test yourselves before travel. We will serve shared meals. Anyone experiencing flu or cold-like symptoms should not attend in person.

Toya

Year End Party and Talent Show

Toya is a traditional Zen temple party, usually held on the Winter Solstice. On the shortest day of the year, it is okay to break all the temple rules and turn the traditional temple hierarchy on its head. Here at Chobo-Ji, Toya has become our post Rohatsu potluck and party where we may sing songs, hear poetry, and watch funny skits. Everyone is invited including sangha family members. This year Toya will be held on Saturday, December 14, from 6:30 – 8:30 pm.



Winter Odayaka

Jan. 24 - 26, 2025

Odayaka means “peaceful,” and these sesshins are a little less arduous with more dialogue than our weeklong sesshins. 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 around noon, following Council. Please fill out this [application](#) if attending in person.

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 using [PayPal](#).

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

Registration for Zoom only attendance is required for each day. The Zoom invitations and registration links are below.

Day 1 – Friday, Jan. 24, 7:00 am

Zoom only registration use this [link](#).

Day 2 – Saturday, Jan. 25, 5:30 am

Zoom only registration use this [link](#).

Day 3 – Sunday, Jan. 26, 5:00 am

Zoom only registration use this [link](#).

President's Corner

by Dr. Eddie Daichi Salazar

Our Chobo-Ji sangha continues to thrive with strong healthy financials, and many offerings to further the Dharma amongst us. We were delighted by Sharon Sengan Buck's “Sound Bath” offering to quite a large crowd to show on a Friday evening.



We have also now begun a Sunday afternoon Women's Meditation Circle. The first session successfully attracted a core group of committed sitters. Ten of us attended the Faith Action Network (FAN) dinner, which was inspirational for all, finding hope in dark times. Of course,



following Thanksgiving holiday, we immediately enter into Rohatsu, an intensive time for sangha to bring all of the travails of our lives and world to intention on the cushion. We follow that by a festive time of Toya on Dec 14. And after a holiday break, at New Year's day liturgy, we once again begin anew. Today and each day is a good day.

100 Sandwiches Program

Come and join us on the Saturdays, (once a month, starting at 9:30 AM), that we make 100 Sandwiches for people who are hungry in our neighborhood. Please see below for our monthly dates. Our turkey & cheese, and our classic PB&J are delivered in person to those in need by Marko, a former Chobo-Ji resident, with a warm smile, and good wishes.

Sandwiches are delivered to our unhoused neighbors in Beacon Hill on Tuesdays, and Marko also shares them in the 12th and Jackson area on Sunday mornings.

Would you like to help fund 100 Sandwiches' transformation? For one-time donations see below. Or adopt a baker's dozen PB&Js with a monthly gift of \$20. You can write a check to Chobo-Ji and leave the check in the bowl at the Zendo entrance, or mail it (to Chobo-Ji, 1733 S. Horton St., Apt. 7, Seattle WA 98144), or use [PayPal](#).

If you choose PayPal, please make your donation to zen@choboji.org. Whichever payment method you use, please note that your donation is for 100 Sandwiches. And accept our heartfelt thanks! Questions? Ask Sally at Saturday morning coffee, or email her at Metcalf.sally@gmail.com.

9:30 -11:00 on the following dates...

December 14

January 4

February 1

March 1

CHOICE Workshop

CHOICE is a workshop for navigating the polarization of our world and living interdependently. It will be led by Kathleen Macferran, Certified Trainer for the Center for Nonviolent Communication and the owner of Strength of Connection.



**Sunday, February 23,
9:30 AM – 4:30 PM
(time off for lunch)**

**For information contact
Metcalf.Sally@gmail.com**

Our CHOICE workshop is about creating a reflective space where we can explore philosophical perspectives and choices that go beyond right and wrong and into the realm of interdependent relationship. Based upon the principles of Marshall Rosenberg's

Nonviolent Communication, this workshop gives us tools for investigating the life-serving motivation embedded in ideas that sometimes appear as polar opposites. This sheds light on a consciousness that leads to self-responsibility, connection, and collaboration, helping us evolve skills with conflict resolution, effective communication, and decision making.

Kathleen holds a vision for a peaceful, just, and sustainable world. She has led several NVC workshops at Chobo-Ji that deeply benefitted our sangha. These trainings helped us build concrete skills in nonviolence, leading to reconciliation with ourselves, our loved ones, and the community. We are very excited to have her return and share her wisdom and compassion with us.

Kathleen co-authored, with her colleague, the late Jared Finkelstein, our workshop book *Choice: A Field Guide for Navigating the Polarization of Our World and Living Interdependently*. Free copies will be provided.



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 7:30-8:45 PM; Woman's Circle: Sundays 2:00-3:00 PM

Dharma Council, most Saturdays at 8:30 AM – Dharma Dialogue, some Sundays at 7:30 PM

(See Google Calendar at <https://choboji.org/schedule/> for more detail and Zoom links.)

Zen Sangha Hike (Twin Falls) ...

Rohatsu Sesshin (eight-day Zen intensive) ...

100 Sandwiches prep ...

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

Zendo Closed for the holidays ...

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

100 Sandwiches prep ...

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

Board Meeting

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

100 Sandwiches prep ...

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

Zen Sangha Hike (location to be announced in Temple Happenings) ...

CHOICE: A workshop for navigating our world ...

100 Sandwiches prep ...

Nov. 23, 10 am - 4:00 pm

Nov. 30 - Dec. 8

Dec. 14, 9:30 - 11 am

Dec. 14, Potluck 6:30 pm, fun 7:30 pm

Dec. 24 (evening) - Jan. 1

Jan. 1, 10 am to noon

Jan. 4, 9:30 - 11 am

Jan. 12, 5 am - 11:15 am

Jan. 12, noon - 1:30 pm

Jan. 24- 26

Feb. 1, 9:30 - 11 am

Feb. 9, 5 am - 11:15 am

Feb. 15, 10 am - 4:00 pm

Feb. 23, 9:30 am - 4:30 pm

March 1, 9:30 - 11 am



Dai Bai Zan Cho Ba Zen Ji

Plum Mountain News
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