



# Plum Mountain News

Dear members and friends,

It's cold outside! On the other hand, it has been a mild winter so far, and there are crocuses and daffodils springing up in our temple garden. Our eight-day December Rohatsu Sesshin was well attended, nineteen in-person participants and three Zoom participants. Rev. Soko Mackay was our Dai Tenzo (Chief Cook); his meals nurtured us on all levels of our being. Wazan was our Shika (Host/Manager) and made sure we were all where we needed to be. Elijah Seigan Zupancic was our Jikijitsu (Time Keeper) and set a disciplined Rinzai pace. Will Kuen Rak was our Densu (Chant Leader) who kept the beat. Liam Daitoku Madden and Al Shogen Billings were our Jishas (tea servers) and made sure we were properly supported with tea, coffee and confections. Rev. Seifu Singh-Molares served as my Inji (Abbot Assistant) and took care of the Dokusan room and line for Dharma exchanges. Rev. Sendo gave a Dharma Talk on middle day which is transcribed for this issue, and Rev. Rinzan Pechovnik, Abbot of [No Rank Zendo](#), gave an excellent [Teisho on the sixth day](#). On the final day of Rohatsu Al Billings renewed his Jukai (Dharma Precept Ceremony) vows, here at Chobo-Ji, which has become his new Dharma practice home. More on this Jukai ceremony can be found later in this issue. All my Teishos (formal koan Dharma talks) from the whole year can be found on our podcast page: <https://genjo.libsyn.com>. By the way, if you have been enjoying these podcasts, please help get the word out by leaving a review on whatever platform you use to listen to them.

Shortly after Rohatsu on Sunday, December 14, we had a wonderful mid-day potluck and Toya Winter Party, to



*Rohatsu Sesshin 2025*

celebrate the end of our training year, with lots of good food, skits and fun. You can see a photo review of 2025 on our website under the About menu: [2025 Sangha Photos](#). On Monday, December 15, I hosted about 50 middle-school students from Eastside Preparatory School with their teachers for their annual visit to Chobo-Ji. I speak about Zen practice for about 20 minutes and then get to respond to the most interesting questions about our practice and faith tradition – always a delight! The temple concluded the year with our annual Christmas break from the evening of December 24 to January 1, 2026. Then



we rang in the New Year at our annual New Year's Day morning celebration with Heart Sutra chanting, 108 Kansho bell ringing and potluck; we had at least forty Sangha and family members in attendance.

Our Social Action Committee, held a retreat on January 10 to consider next steps for responding to the broader needs of our community and the current difficult political realities. The committee continues to collect resources for Riverton Park United Methodist Church in Tukwila, WA, which has been offering extensive emergency services to hundreds of refugees and asylum-seekers. Our group is also working to support refugees and immigrants with other local neighborhood groups. This committee is recruiting new members, see the announcement later in this issue.

We held our three-day Winter Odayaka retreat, January 16-18, with 23 in-person participants and four Zoom participants. Most of the posts were the same as Rohatsu with the exceptions that our Densu for this Odayaka was Eddie Daichi Salazar, Sensei and our Jishas were Matt Muboku Thompson-Aue and Sharon Sengan Buck. Carol Buncho Spooner was one of our Zoom participants and had attended every sesshin in 2025

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remotely from where she lives in Santa Rosa, CA. However, on the last day of Odayaka, she texted me that she was going to the hospital because she was having difficulty breathing. On January 26, 2026 Carol passed from this life surrounded by family and friends. More on Carol's life later in this issue. We will do a 49th day service for her on March 16, at Chobo-Ji. Included in this issue is a modified transcription of



my Teisho from the first day of Odayaka on the first case of the Hekiganroku, which I hope one day will be the first chapter of the next book I'm hoping to write covering all 100 cases in this koan collection. I also gave a well-received reading of this transcription to an audience of fellow local artists and their supporters the evening of February 22 at the Mountain Room in the Sodo district.

Recently, we concluded a two-part workshop (January 31 & February 21) going into the depths of the Non-Violent Communication (NVC) model of Marshall Rosenberg, led by a local facilitator, Janice Eng. Chobo-Ji's Spring Sangha Book group, will meet on twelve Thursday evenings beginning, April 2, and will further explore NVC by reading and practicing the exercises found in *The Ongo Book 2.0: Everyday Nonviolence*.

Beyond what I have already mentioned, in this issue you will find a wealth of offerings and announcements. They include upcoming Spring Posts, Spring Intensive, Spring Sesshin and Spring Zen Intro Series announcements. Moreover, you will be informed about our upcoming fundraisers. Please save the date for an upcoming visit to Chobo-Ji by **Rev. Claude AnShin Thomas**, a longtime friend of ours, who will give a talk after zazen on Saturday, May 2, on "Bringing Meditation to Life – Applied Zen." Finally, I just learned that Sensei Dee Seishun Endelman's husband Bill, passed on

from this life. Please send her and her family supportive NEN (heart-mind energy).

With gassho,  
*Genjo*

## President's Corner

by Rev. Seifu Singh-Molares

Dear Sangha Friends,

**A**s we move deeper into the new year, I am grateful for the continued dedication and presence of our community here at Chobo-Ji!

In this report, I want to highlight a few key areas of our shared life and work, and remind everyone that there are many others.

### Social Justice Committee

Our sangha thrives when we come together not only in the zendo but also in fellowship and care for one another, and for the world. I invite you to read the adjacent Social Action Committee Report for details.

### Capital Fundraising Campaign Launch

We are entering an exciting phase for Chobo-Ji's future sustainability and growth. A major, year-long capital fundraising campaign is set to begin soon, aimed at strengthening our temple's foundation, through facility improvements, program support, and other needs that will allow us to continue offering this space for practice well into the future. More detailed information coming soon, but we have an initial event:

### Chobo-Ji Plant Sale

Distributed around Chobo-Ji's garden Saturday, April 4, 2026, will be an array of high-quality plants and saplings, all for sale at attractive prices. The plants are a generous donation from sangha member, master gardener and environmental designer Will Kuen Rak, who has decided to close his nursery in Redmond in order to focus his energies on his other projects.

This one-day, one-time event is a special opportunity for gardeners in our area!

### How you can help:

Publicity will be crucial to the success of the plant sale, so please spread the news of the event to your local gardening friends. A flyer is forthcoming.

We also need 6-10 volunteers to transport plants and manage the sale. If you can help in either way, please email Rev. Seifu at [anil@echomundi.com](mailto:anil@echomundi.com).

Thank you for your practice, your generosity (through dues, donations, and time), and your presence. Together, we continue to listen to the Dharma in this place and carry it forward.

## Social Action

## Committee Report

by Michelle Muji LeSourd

**T**he Chobo-ji Social Action Committee is recruiting new members! Responding to our first great vow to care for all beings, we currently focus on caring for our immigrant neighbors. We have ongoing work to plug into and are also open to new initiatives. This critical year we plan to engage in some election-related activities. We don't have lots of meetings and your commitment level can suit the realities of your life. If interested, contact Muji at [michelle.lesourd@proton.me](mailto:michelle.lesourd@proton.me).

Our ongoing work includes monthly donations of supplies and funds to the Riverton Park United Methodist Church migrant support center; offering training on Know Your Rights and other timely topics; immigration court observation; petition campaigns on local immigration-related issues; and supporting other activism efforts as they arise. In addition, as a member of our state's Faith Action Network (FAN), we respond to calls to support or comment on current legislation.



## The Hidden Lamp

### Ling's Question

Rev. Anne Sendo Howells'

Middle Day Rohatsu Dharma Talk

**Case:** Ling Xingpo visited Master Fubei Heshang to pay her respects. They sat together and drank tea, and she asked him, "If a true word can't be spoken no matter how hard you try, how will you teach?" Fubei said, "Fubei has nothing to say." Ling was not satisfied. She placed her hands inside the opposite sleeves of her robe and cried out, "There is grievous suffering even within a blue sky!" Again Fubei had nothing to say. Ling said, "To be a human being is to live in calamity."

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When I started thinking about this Dharma Talk, I knew I wanted somehow to talk about words and Zen. What is the role of words in Zen practice? I searched around for a while and then I turned to *The Hidden Lamp*, and this case, "Ling's Question," popped out at me. It is part of a section of *The Hidden Lamp* which is subtitled "Words in the Midst of Wordlessness."

*The Hidden Lamp*, in case any of you is new to it, is a collection of 2,500 years of stories about awakened women, put together about twelve years ago. It brings back to life the voices and the presence of Buddhist women who were silent, speechless and absent, for most of these years.

The story about Ling and Fubei has a familiar pattern. Fubei was a Dharma Heir of Mazu (or Baso in Japanese). Ling was, it is known, highly praised by Joshu, and she and Joshu exchanged poetry with each other. With Ling and Fubei we have, I would say, host and host. Ling is visiting Fubei. They've taken tea together, they're sitting together, and then she asks him this question, "If a true word can't be spoken no matter how hard you try, how will you teach?" You can probably, many of you, think of other Zen koans which are similar to this. How do we speak truth when words are so inadequate? The limitations of words is a familiar Zen topic.

Our core Zen practice, silent meditation, is

wordless, except of course for the words which keep bobbing around in our heads. Sesshin's great gift to us is Noble Silence, when we speak very little and we hear far fewer words than we do during eight days of our normal lives. Why is this, why do we do it this way? We come to sesshin with heads full of the noisy chatter of our lives and our world. This chatter has invaded us. When we sit down and are finally silent, it's still going on inside us, and we likely need quite a lot of silence for that noisiness to start to settle out.

By the end of sesshin it has pretty much settled out. Not that we aren't still experiencing disturbance, not that this disturbance doesn't still take the form of language inside our minds. Narratives, even obsessive narratives, may still be going on for us. But these eight days have been a process of quieting, listening, noticing, increasing spaciousness. It's a process of letting go, and we realize how letting go of words as they arise feels connected to letting go of anxieties, particularly of anxieties around boundaries. With our expanding consciousness, we are increasingly open to oneness.

Yet, during sesshin, intentional words play an important role. We have speech in the form of teishos and in the form of koans, speech recorded long ago which we bring back to life in dokusan. We may, many of us, write in our journals, using words to help us explore what's going on for us, for discovery which with the words arises in our expanding consciousness. In dokusan, we're nudged to let go of our dependence on words and speech. We're coaxed into finding the right gesture, even into shouting. But we're also asked to come up with words – with the right words, very few words, which point to what is beyond language.

Our experiences of speech during dokusan exchanges are brief. They're for the moment, for this moment. Teishos go on for a bit longer, but they're a flow – the words, images, thoughts, clarifications just flow by. This is how I experience them, anyway. Later, if I'm trying to remember any of them, maybe trying to get down in my journal something of what I heard, much of it has already been lost. I can't remember exactly, and I may have to write pretty soon after the Teisho to remember anything at all.

Sometimes part of the Teisho does stick in conscious memory longer, as you'll see when I allude to one of Genjo Roshi's

Teishos in a minute. Nonetheless, it's all a flow and impermanent.

However, we are using words. We need words. What's going on? Why during sesshin do we need words as well as silence? Well, we're human: words are deeply part of who we are. They're part of who we are biologically, who we are evolutionarily, deeply part of who we are as a species. They're part of our nature, and this is what Ling insists on.

In this case, we hear Ling's strong effort with words she needs to utter despite knowing the limitations of words. She's been to sesshins, or however they did extended intensive practice in the ninth century. She knows the depths of silence. Of course she knows that a true word can't be spoken no matter how hard you try, but she insists on trying. She makes her best effort at True Speech saying what she needs to say, words which spring from her awakened heart-mind, from her bodhisattva compassion.

I guess you would have to say her sentences directly address the relative rather than the absolute, but the words she finds are transcendent, rooted in her experience of the absolute.

"There is grievous suffering even within a blue sky."

"To be a human being is to live in calamity."

Let's sit with these two statements for a few minutes. In the first, we hear "grievous suffering." What comes up right away for me are the scenes from Gaza I've been watching on the news every night, scenes of parents and children mourning their newly dead, in shocked disbelief that this is happening once again today, just as it has for so many days, so many months, the waste and devastation - grievous suffering. Recently, there was also the image of a parent who's being seized by ICE and taken from her child, and then the face of that child whose parent has been taken. And a short time ago, this morning, I sat at the front of the dokusan line looking at the photo of George Floyd which is under our Bodhisattva altar. Talk about grievous suffering – what happened to George Floyd, which we all share.

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Then there's "blue sky." What comes up for you with "blue sky"? In a Zen context, it's blue sky mind, the experience of samadhi. It's awesome. It is light, it is color. It is the absence of storms and turbulence. It is peacefulness.

And then two more important words from Ling's first sentence: "even within." The grievous suffering exists, continues, "even within a blue sky." How can this be? How can these two together be part of the same whole? We know they must be, but how, how is this possible?

In Ling's second sentence, "To be a human being is to live in calamity," what comes up for me with the word "calamity" is, again, Gaza, the images of Gaza. And then images from other wars; there are always other wars going on. And then what comes up for me very strongly with "To be a human being is to live in calamity" is the calamity of our own causing which is overtaking the earth and even the blue sky.

Suffering is Sakyamuni Buddha's first noble truth, the suffering which comes to us all, which we can't avoid. "Calamity" feels more unexpected. If it's a natural disaster, like an earthquake, it can't be avoided. But global warming is unfolding as a human-caused calamity. How can we have let this happen? How has this been possible? Here we are, with buddha nature, the capacity for awakening, the capacity for compassion. Yet these calamities keep happening.

This is a core question for many religions. How can evil exist? If God is good, how can this be? Shouldn't it be avoidable?

So how will you teach?

Ling must use the words she speaks to point to the unspeakable. In saying them, she holds the grievous suffering in her lap. We hold the grievous suffering in our laps. Over the calamity of our being, of our existence and our anger, we all hold the umbrella of compassion and forgiveness.

In this section of *The Hidden Lamp*, "Words in the Midst of Wordlessness," I've been looking at two other stories which I think are closely related to "Ling's Question." One story, "Dieu Nhan's 'Without Words,'" is about an eleventh century Vietnamese nun and Zen Master who is famously averse to words and speech. A student stands before her and quotes Vimalakirti, a

renowned secular bodhisattva of compassion: "I am sick because all beings are sick." The student then asks, "Why don't you speak?" Dieu Nhan replies, "The Path is fundamentally without words." Well, yes. The Path is fundamentally without words, as so many male Zen masters have also said.

In another story, "Ziyong's Earth," the female speaker is much more like Ling in really wanting and needing to use words, though the tone of her story is quite different from Ling's. Ziyong, who lived in seventeenth century China, is talking with a male monk about powerfully expressive language. The monk knows that Ziyong is a famous speaker, and he comes to her for this. He says, "When you speak, the congregation flocks like clouds." He then asks her, who is the greatest female speaker? This is a fan's question, who's the best? And there's a separate league for



women.

Ziyong responds, wonderfully, "Each and every person has the sky over their head, each and every one has the earth under their feet." Everyone has the power of speech. This is a natural power, one we have as human earthlings.

The monk then gives a shout, and Ziyong asks, "What is the point of recklessly shouting like that?"

I will add, parenthetically, that Ziyong herself, who was in the Rinzai lineage, was

a good shouter. There's another story about her in *The Hidden Lamp* where she shouts very effectively. So she's not dissing shouting, she's dissing this particular shout. More important, though, is what she goes on to say: "The Dharma does not rise up alone – it can't emerge without reliance on the world. If I take up the challenge of speaking I must surely borrow the light and the dark, the form and the emptiness of the mountains and hills and the great earth, the call of the magpies and the cries of the crows. The water flows and the flowers blossom, brilliantly preaching without ceasing. In this way there is no restraint."

"In this way there is no restraint." Ling, with her long training, her long grounding in silence, and her understanding that the true path is fundamentally without words – Ling speaks without restraint, she speaks to say what needs saying. Ling speaks from her own nature, from all nature, from Buddha Nature. She speaks from the blue sky and from the calamity overtaking the planet whose sky this is.

I want to close by telling you about two experiences I've had during this sesshin. Both of them happened in the middle of the night. Monday night I woke up and couldn't go back to sleep right away, so I did what I often do in these circumstances, I picked up a book of poems which is beside my bed.

This book is the *The Asking: New and Selected Poems*, by Jane Hirshfield, a contemporary poet with quite a lot of Zen experience, my favorite poet. I've been reading through her book for a long time now. And the poem which was up for me Monday night, one she wrote in the 1990s, is called "Lake and Maple." It's about wanting to be the lake, which receives whatever comes into it and gives it back, which doubles the world with its reflections, which gets muddy when it rains hard, and then returns to transparency. The poem is about wanting the way the lake accepts everything and lets it pass, without judgment or comment. The speaker of the poem wants to be this lake, just to be the lake, and this is impossible.

She's human. She can't be the lake. That's how the poem ends. Well, Monday night I set the poem down on the bed beside me, and I was just overwhelmed with the wish that I was not a human being. I don't want to be a human being. I think this was the first time I've ever felt that, and it must

have been in part an effect of Ling's statement on me, even though my conscious response to Ling's words had been not despair but determination. But then I notice how the poem speaks of the lake almost if it were a human being. I notice how the poem's speaker finds – as she looks at the lake so carefully and sees it so vividly, as she is so present with it – she finds qualities that are to a degree within our capacity as human beings.

And then, during Tuesday morning zazen, thinking more about the poem and my response, I could see further; my memory of the poem's words took me further. We all are the lake. The lake is us. The poem doesn't say this, it seems to end at a stuck place, but I feel it. Going over the poem's words in my mind, letting the poetic words point to what's beyond words, I feel grateful.

Now, one more brief experience I want to report. Tuesday night, I again woke up around midnight. This time I woke up out of a nightmare. People who think they are safe are being found by others who trap them, who assault them, who rob them. I'm not one of the victims – I'm watching the scenes as if they were a movie – but I am really right there with the victims. The general feeling of the dream is that no one is safe. I'm not safe. Surely many people are having similar dreams these days. I wake up frightened.

Then, after a while, I comfort myself. Good thing I'm going back to sesshin in the morning. Then I feel safer and can go back to sleep. I'm also coming back to Ling, to her teaching, to her courage in speaking truth to calamity, and to this talk.

## Jukai Ceremony

**J**ukai (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 final day of Rohatsu Sesshin, Dec. 8, 2025, Albert Shokan Billings renewed his Jukai vows, here at Chobo-Ji, after practicing for some years elsewhere. Here are some excerpts from his Jukai letter to Genjo:



*I would like to go through Jukai again with you and as a member of the Chobo-Ji Sangha. I originally went through Jukai 19 years ago in the completely different context of a small Tendai temple. In subsequent years, I spent time in a Korean Son Sangha with a preceptor and teacher who has since passed. I have worked to find a new home over the years and reinvest in my practice.*

*This year, I feel that I have finally found this home within the community you have assembled and with you as a teacher after wandering for so long. I attended sesshin recently and my intention is to do so regularly. It has been refreshing and most welcome to feel at home with you. I want to reinvest in the path and my journey on it, especially now that I am well into my middle years with a new life, career, and partner over the time since COVID. Doing Jukai again feels like an acknowledgement and an embrace of all of this and the journey I've been on since I first took refuge in 2004.*

*In reflecting on the precepts. I cannot say that any of them are easy beyond a reverence and acceptance of the Three*

*Treasures. I struggle with all of them in various ways. While some of the more overt manifestations, like that taking of life and violence, appear easy and I don't engage in these, the more subtle aspects of the precepts are not easy. I am intemperate and judge others or their seeming limitations easily, comparing them to my perception of myself. I believe I have the most trouble with keeping a settled mind in the form of anger, jealousy, and judgement. I am angry at hurts or slight towards myself, finding*

*myself self-involved and coveting in a way that neither helps me nor others in my world. This points (in my mind) to a regard of myself or my own desires, as well as my place in the world, which is not turning towards what I feel is the core statement or ideal of a Bodhisattva. This ideal is "How can I help you?" directed outwards towards the world and other sentient beings.*

*In being compassionate towards myself and not overly negative, I do think I am introspective and reflective of my tendencies and difficulties. I try to be compassionate in relationships and towards the people I encounter in the world and I have chosen a second career recently that specifically is focused on helping others. I do recognize that I have a lot to do in this space. Part of going through Jukai and following this path is the recognition that it is lifelong and I have a far distance to travel.*

Given that Albert is obviously dedicated to improving his life through practice, I simply updated his Dharma Name: ShoKan (which was originally translated for him as Truth Eye) to "Sho" = True (正) – "Kan" = Insight (眼).

## Closing Incense Poem

Rohatsu Sesshin 2025

*Sitting under the Bodhi Tree,  
Followers of the Way  
commune with No-Knowing, and  
patiently invite true insight.*

*The tree's roots and earth make a lap.  
The trunk reflects strength  
and a daring spirit.  
The canopy provides an umbrella  
of celestial awareness.*

*Together cultivating the equanimity  
and kindness needed for loving action.*

witnessing, and willingly accompanying others amidst their sorrow, pain, alienation, and spiritual yearning. The world offers unending distractions, scrolling feeds, numbing escapes, solitary retreats into self, but spiritual companionship chooses otherwise. We answer because Love compels us. Kindness is not an occasional act but a sustained vow, renewed with every encounter. By providing support, we offer not escape from suffering but a shared space where pain and heartbreak can be met, witnessed, fertilized and harvested, and held without being fixed or fled. This repeated response becomes the vows we embody: simple, deliberate, radiant in their ordinariness, and fierce in their determination.

Yet the vastness of the world does tempt withdrawal. Why engage when isolation can feel safer, and where alienation and burnout are very real consequences? The bell pierces this hesitation. The “robe” of our calling is not a restriction; it is willingness and readiness. We keep answering because turning away would betray our vows, the interdependence at the heart of existence, our shared vulnerability, and our common longing for connection. We keep showing up as spiritual companions because we honor the divine, the transcendent, God, the Universe, or however we might label the ground of all being. We are faithful, reverent and humble, after all. And we have been “baptized” by the beyond in such a way that precludes us ever turning away from it. Alienation thrives in silence and separation; companionship counters it by showing up, as many times as needed. Through deep listening, we relieve not all pain, but the sharper edge of being alone in it. We offer solace from sorrow by reminding those we accompany: “You are seen. Your suffering matters.” In this act, love manifests as presence, and kindness as persistence.

And so, the bell keeps sounding, in personal crises, in collective wounds, in the quiet moments when someone reaches out for guidance. We who are called to this work answer because the alternative is unthinkable: a world left darker, more fragmented, more lonely. Each response lights a small, steady flame against the vast night. Spiritual companionship, nurtured in our beloved community, multiplies these flames across traditions, orientations, and divides.

Why do we keep putting on the robe?

Because love and kindness demand it. Because what else would we do? The bell sounds, and we rise together, once more, to light the way.

## Hekiganroku ~ Case 1

Emptiness - No Holiness

Genjo's Winter Odayaka First Teisho

**Enjo's Introduction:** Smoke over the hill indicates fire. horns over the fence indicate an ox. Given one corner, you grasp the other three, one glance and you discern the smallest difference. Such quickness, however, is only too common among followers of the way. When you have stopped the deluded activity of consciousness, then whatever situation you may find yourself in, you enjoy perfect freedom in adversity and prosperity, in taking and in giving. Now, tell me, how in fact will this sort of person behave? See Setcho's complications.

**Main Subject:** Emperor Wu of Liang asked Bodhidharma, “What is the first principle of the Holy Teachings?” Bodhidharma said, “Emptiness, no holiness.” “Who is this standing before me?” “No knowing” said Bodhidharma. The emperor did not grasp his meaning. Thereupon Bodhidharma, crossed the river and went to the land of Wei.

The emperor later spoke of this to Shiko, who said, “Do you in fact know who this person is?” The emperor said, “No knowing.” Shiko said, “This must be the Bodhisattva Kannon, the bearer of the Buddha's heart seal. The emperor was full of regret and wanted to send for Bodhidharma, but Shiko said, “It's no good sending a messenger to fetch him back. Even if all the people went, he would not turn back.”

### Setcho's Verse:

*The holy Teaching? “Emptiness!” What is the secret here? Again, “Who stands before me? “No knowing!”*

*Inevitable, the thorns and briars springing up; Secretly by night, he crossed the river.  
All the people could not bring him back.*

*Now, so many years gone by,  
Still Bodhidharma fills your mind – in vain.*

## When the Bell Sounds

by Rev. Seifu Singh-Molares

**H**ow do we provide spiritual companionship to our Sangha and the wider world? This question relates to: “The world is vast and wide. Why do you put on your seven-piece robe at the sound of the bell?” (Mumonkan, Case 16).

In a world vast and wide, stretched increasingly thin by conflict, grief, and disconnection, a bell sounds. Not once, but repeatedly. Zen Master Yunmen's question echoes across centuries: “The world is vast and wide. Why do you put on your seven-piece robe at the sound of the bell?” In the temple, the bell calls practitioners to rise, robe themselves, and enter practice. In spiritual companionship, a similar bell rings: the quiet inner prompting, the pleas of those we companion, all of our spiritual longing for Presence. Why do we answer, the call, year after year, in the face of so many of the difficulties that accompany our calling?

Because what else would we do? We who have heard that deepest of calls – to serve the greater purpose of Love and Kindness – cannot turn away when the sound arrives. To ignore it would be to dim the very light we are called to carry.

The bell does not demand grandiose gestures or perfection of any kind; it asks only for response. Each time it sounds, we drape ourselves in our calling, by listening,

*Stop thinking of him! A gentle breeze  
pervades the universe.*

*The master looked around:  
"Is the first ancestor here?  
Yes! Bring him to me,  
And he can wash my feet."*

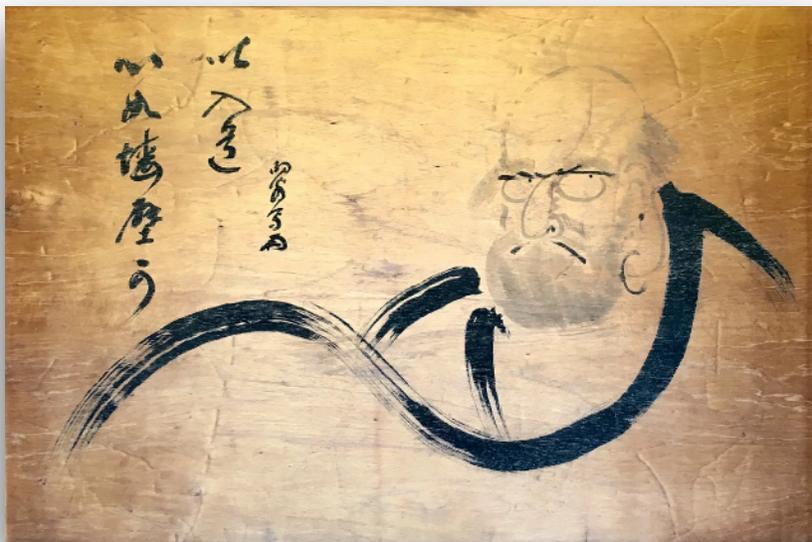
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Around 520 AD the great Buddhist sage Bodhidharma came from India to China. Buddhism originally arrived in China around the first century, so was already well established before he arrived. When Emperor Wu of Liang heard that a great sage from India had made the long journey, he invited him to court and asked him to give a talk on the first principle of the Holy Teachings of the Buddha. Emperor Wu was probably hoping for a discourse on the Buddha's Four Noble Truths that say that suffering exists, there is a cause, there is a cure (known as Nirvana or Enlightenment) and a path to the cure. Bodhidharma responded to this request for a talk on the core principles of Buddhism by saying only three words, "Emptiness, no holiness." I'm sure Emperor Wu was flabbergasted and thought what kind of crazy talk is this and asked, "Who is this standing before me?" Bodhidharma responded, "No knowing." Seeing that the emperor did not grasp his meaning at all, Bodhidharma departed. And as the story is told in case one of the Blue Cliff Record, a collection of Zen koans (parables) compiled by the Song Chinese Zen Master Xuedou Chongxian (known as Setcho in Japanese), Bodhidharma then crossed the river and went to the land of Wei.

About eighty years after Setcho wrote about this case, the Chinese Zen Master Yuanwu Keqin (known as Engo in Japanese) added to and wrote introductions to Setcho's collection. Concerning this case he wrote, "smoke over the hill indicates a fire, horns over the fence indicate an ox, given one corner, we easily grasp the other three, one glance and we discern the smallest difference." True, our discriminating mind is very sharp, unfortunately it nearly always dominates us. We often find ourselves constantly discriminating, judging and analyzing our environment. This is part of

our survival instincts to anticipate threats and figure out how to get our basic needs met. However, our fear about the unknown and stress about whether we have enough can interfere with our natural ability to commune with our deep nature.

Zen Master Engo goes on to say, "When you have stopped the deluded activity of consciousness, then whatever situation you may find yourself in, you enjoy perfect freedom in adversity and prosperity, in taking and in giving." Our minds become deluded when our discriminating mind is in overdrive and becomes stuck in judgment and analysis. Then we become nearly obsessed discriminating between right and wrong, good and bad, and whether we have too little or too much. At such times we automatically get caught in our narrow idea of self, and find ourselves expelled from communion with mother earth and the beyond the beyond. When and if we can



halt our excessive discriminating activity then we once again naturally commune with what Buddhism considers the Three Treasures, our deep nature (called Buddha), the flow of the universe (called Dharma), and harmony with all beings (called Sangha).

When we're constantly judging and analyzing we miss out on the unification feeling of "perfect freedom in adversity and prosperity". Did I do this right? Did I do this wrong? In our obsession, we end up feeling cyclically stuck in our shame, regrets, and doubts. This excessive cyclic discriminating activity becomes like an eddy that just goes round and round, going nowhere. When we're able to give our

discriminating mind a rest from continually trying to figure things out and fix things, then indeed, whatever situation we may find ourselves in, we will enjoy perfect freedom, even when suffering! That's tough to let in, isn't it?

Recently I've been experiencing some adversity on a small scale. I overstretched my left ankle somehow, and went for osteopathic manipulation to treat it, which usually works very well for me. After my treatment there is often a residue of discomfort from having my fascia and bones manipulated. For example, on the night and morning after this treatment, I was in great pain. Now, there's nothing harmful about this pain, it's a treatment reaction; nevertheless, boy did it hurt. In fact, it woke me up at three o'clock in the morning. I did a bunch of stretches and took a couple of acetaminophen, laid flat on my back and just tried to chill until the pain faded sufficiently to come downstairs and start a three-day Zen retreat. However, the first meditation period of this retreat was awful. The pain just is. I try not to have any judgement about the pain, the treatment, or my response to the treatment. I know things are trying to align themselves. Because I knew the pain wasn't causing further harm, I was able to relax into it. After the first couple of meditation periods, I went upstairs during one of the breaks and did some more stretches. Thankfully, my body realigned enough that there was no longer much discomfort, which was great, but I'm familiar enough with this kind of treatment to know that the pain may come and go for some time.

After 50 years of Zen training, even during pain or other adversity, so far, I've always been able to come down and sit, breathe and witness this moment of eternity with some serenity. However, speaking of adversity, in September of 2021, while on our thirtieth wedding anniversary on the island of Maui, my life-partner Carolyn got slammed by a wave, and had a major spinal cord injury; she was quadriplegic for three months.

*Continued on next page ...*

Despite some recovery, she can now walk with canes, but, as the years pass, she continues to get weaker. I find that it has become harder and harder for her to walk more than a block. It's gotten to the point where I must help her get dressed every day, help her get undressed, help her get out of bed and move from the bed to the bathroom. Moreover, her short-term memory is now fading. And so I am often repeating something that she's asked about. As of this writing, we are about to embark, we hope, on an overseas trip, and I think it may be our last adventure out of the country.

Together we are slowly processing the losses arising from aging and her progressive disability. We may yet still have many years together, but I know I am already beginning to grieve. Most everyone has lost someone close, parents, siblings or other family members such as dogs or cats. We surely all know the pain and the adversity of loss, regret or some other kind of suffering, and it can be hard.

How do we enjoy perfect freedom amid awful adversity? Certainly, our national and worldwide political situation is adverse and we're all feeling the pain of it. The rampant narcissism of greedy, power-hungry leaders all around the world, is making a mess for all of us. These narcissistic leaders continue to fight for more territory and control of resources, leading to such painful neglect of mother earth and her inhabitants. This is great adversity, we're all suffering it and, for the most part, we all know it. How then can Zen Master Engo say we can enjoy perfect freedom during such adversity? I can tell you it can only be done by dropping beneath our discriminating mind, which declares this is adversity or prosperity.

As we learn to rest our discriminating mind, we will naturally begin to feel the presence or vibration that animates the universe, which is none other than our deep nature. When we feel this presence, we are naturally restored, nurtured, and even healed to the best of our bodies' ability. Then we become able to enjoy and make the best of the ingredients of this day, even though according to our discriminating mind the ingredients may be meager and circumstances adverse.

Please be aware, perfect freedom in the midst of adversity or prosperity doesn't fix anything! There will always be a lot of work to do! Yet, when in communion with our deep nature, doing the work feels less

like a burden and more like water flowing downhill. When we feel communion with Nature, we recover the energy to do what we can do within our reach in a kind, helpful and joyous way.

Back to our story. Bodhidharma summarized volumes of the Buddha's teaching by declaring "Emptiness, no holiness." That was the extent of his discourse, three words, and Emperor Wu was shocked, and asked, "Who the hell is standing before me? Who do you think you are to summarize the Buddhist teaching in three words that don't even make sense!" At this point, Bodhidharma, did not declare, "I am from such and such dharma lineage, and have direct communion with the Buddha's heart-mind, that's who I am!" Instead, he said, "No knowing." All this went right over the emperor's head, and Bodhidharma left for the land of Wei.

Later in Zen Master Setcho's telling, Emperor Wu spoke to his Chief Buddhist priest, Shiko, about this encounter with Bodhidharma. Shiko immediately said "this guy must be an incarnation of the Bodhisattva Guanyin (Japanese: Kannon or Kanzeon - The Bodhisattva of Compassion) and the bearer of the Buddha's heart seal." The emperor was full of regret, and said, "I don't get it, but let's call him back." And Shiko said, "it's no good sending a messenger to fetch him back. Even if all the people went, he would not turn back." This not turning back is a very important part of this case, but first let's investigate what is meant by Emptiness.

Emptiness is nothing less than the good vibration that animates the universe. At least, because I grew up in Southern California, that's a good way to hint at it. When we feel this vibration, we feel grounded and restored. In the Zen tradition it is said that "there is a reality even prior to heaven and earth, it has no form, let alone a name." In other words, what we call Emptiness, is the origin of the universe, the origin of what Einstein called space-time. Truly, we know not what Emptiness is, but even physicists these days talk about the dimensions of space, form and time arising or flowering out of something more fundamental. Everything is an expression of space-time and space-time is an expression of this more fundamental reality.

It's timeless down there in fundamental reality, which may be why entangled particles, even though they can be at a great

distance from each other, somehow know each other. If one spins up, the other will always be found to spin down when measured. It may also help explain how massless, so called, particles have no sense of time or distance. As I understand it, photons and electrons are just waves and excitations in the fabric of the electromagnetic field. These vibrations and forces know nothing about form and time. In this view, space-time, and all the fields and forces therein, emerge from "Emptiness." In Zen Emptiness is called *Mu* or *Sunyata*, but these are just more names for the inconceivable.

So, what did Bodhidharma mean by "no holiness?" If everything arises from Sunyata, then there's nothing that's holier than anything else because everything is a manifestation of this multidimensional good vibration. From this perspective we are all flowers of Emptiness. Everything, every field and force and every so-called particle is a flower of Emptiness. The moon, the stars, the cow dung, the adversity and prosperity, every joy and sorrow are all manifestation of Emptiness. Therefore, if everything is an expression of Sunyata, then nothing can be more holy or less holy than anything else; in other words, no holiness.

Some religions will name what is referred to as Emptiness, as God, Spirit, Dharma or Tao, or a million other names, but no name can contain it. And no mind can conceive it. It just is. And yet from the Zen perspective this fundamental inconceivable essence can be felt. We can't know it, but we can feel its vibration, beneath and beyond what we call yesterday, tomorrow and today. We can feel it, because we too are already it. There's nothing to attain. We have the capacity to feel it in the same way that we perceive all our primary senses. Our brains perceive various stimuli like touch, smell, taste, sound, sight, thought and the subtle but profound presence of Emptiness. When we open ourselves to this subtle, profound vibration it is quite restorative. It is only possible when we allow our discriminating mind to take a rest. We must learn and relearn how to take a break from analysis and judgment. It is very simple but not all that easy to do. If we can allow our consciousness to sink beneath the pain, sorrow, remorse, shame, doubt, fear, hunger, and all the rest of it – including the joy, prosperity, delight, pleasure and even love – then we discover that beneath it all is the realization of Emptiness. And this realization or awakening is the *temporary*

cure for all suffering, as suffering and delight are both determined by our discriminating mind!

We can feel it. And then, you know what? You don't know who you are anymore because when you're feeling it, there is this realization that what you call you is just a ripple in a fabric that has no form, let alone a name. We realize we have never been separate identities. We are each a wave on the dynamic quantum flux ocean of oneness. The wave is not the ocean, and not the ocean. The Heart Sutra says there is no life and death and there is no end to life and death. There is certainly no separation between the wave and the ocean. The wave is just a manifestation of the ocean, constantly changing while propagating. The realization of this fact results in a deep oceanic feeling of oneness with all things great and small animate and inanimate. I hope everybody has at least one deeply conscious breath of this feeling in this short lifetime. In this hyper-restorative oceanic feeling, there is no sense of self and other, young or old, life or death, right or wrong; there is no sense of where consciousness resides, and we realize that consciousness, which is felt as an intimate, infinite presence, is outside of time and place.

Eventually we pop back into a sort of more substantial sense of self. But now having dipped into that oceanic feeling, we present in the world with a bit more peace of mind and a more caring approach to everything and everyone. We find that we are even caring towards all our trials and tribulations, sufferings, fears, doubts and losses. We find that we have a restored or loving feeling for ourselves, for humanity, and for the planet, with all its beauty and pain.

The chief Buddhist counselor to Emperor Wu said, Bodhidharma would not turn back, even if everyone asked him to. As is often said, there is no sense in crying over spilled milk, it's time to just move on, to go straight on to the next mess! I can't go back and repair the past. I can learn from the past, but I can't repair the past. Where do I go from here? What's the next thing that needs doing? What have I learned that will help me be more caring towards myself and the wider world?

The cardinal teaching? Emptiness, no holiness. Is there any secret here? No, certainly not after experiencing the oceanic feeling of oneness and the underlining foundation of Emptiness. This is not an

esoteric or difficult realization; in fact, it is easy to come by as soon as we learn to rest our discriminating mind.

And who stands before me? Who is listening to this discourse? Is it crazy to say no knowing? In fact, it is crazier to say you know who you are, because then we are caught in the delusion of separateness. When immersed in that oceanic feeling, indeed we don't know who we are anymore. There may be a recognition of the wave that identifies as you or me, but then there's also the deeper realization of no separation between you and me. True insight reveals the mountain, the tree, the river, the rain, the moon, the star and the universe are all a part of one multi-dimensional flowing fabric. At such times there is no sense where this wave leaves off and everything else begins. We are the trees. We are the rain. We are the sun. We are the flower. We are the dog poop. We are Hitler and we are Buddha.

Just after Trump's first election in 2016, I wrote a short essay titled "I Am Trump." I wrote this because there is no separation between me and Trump and those he terrorizes. Inevitably the thorns and briars spring up even after a deep awakening. I am sometimes caught, tumbled, and overwhelmed by my loss, my suffering, my pain. I must take deep restful breaths to get beneath the separation, pain or suffering, and I'm so grateful for the meditation practice that offers some skillful means to do so. We must stop thinking that only people like Buddha, Bodhidharma, Jesus or some other great sage can do it, but I can't do it. This is such a gigantic delusion. We must see through this delusion! I am not separate from Trump, nor am I separate from Buddha, and dang if that is not humbling.

Stop thinking that the sages can do it and you can't do it. Instead, as Zen Master Setcho said in his closing verse to this case,



"Now, so many years gone by, still Bodhidharma fills your mind – in vain. Stop thinking of him! A gentle breeze pervades the universe." Stop talking and thinking and instead feel the gentle breeze pervading the universe, and there is nothing more you will need to know to have a caring heart-mind in adversity and prosperity, in giving and receiving.

Carol Buncho Spooner

12/05/1946 - 01/26/2026

Our dear Dharma sister from Santa Rosa California died peacefully on January 26, with loved ones by her side. For some years, Carol was a constant participant in both daily zazen and all of our sesshins via Zoom.

She was born in Pennsylvania, but raised in Bellevue Washington until high school when her family moved to California. Her second marriage was to Gregory Wonderwheel on the Autumnal Equinox in 1989. Gregory was a Zen practitioner, which is how Carol came to Buddhism. Together in their late 40s and early 50s, Gregory and Carol went to law school at Empire College in Santa Rosa. They both graduated and passed the bar.

Carol was an avid reader and thought deeply about many aspects of her life, including national and local politics. She was a fierce, decisive woman who faced all the trials and tribulations of life with



*Continued on next page ...*

courage, and constantly strove to find compassion for herself and all beings on this fragile planet.

Before becoming a member at Chobo-Ji, Carol was a member of the Pacific Zen Institute in Santa Rosa and the Rocks and Cloud Zendo in Sebastopol. Her Dharma name *Buncho* means “listens to birds.” After Gregory died, Carol organized a group she called “Sit for Survival.” The participants sat in two areas of downtown Santa Rosa with signs in support of the Earth and against fossil fuels.

In her final years, she joined a weekly group, “Seniors For Democracy” to protest the actions of the Trump administration on a nearby street corner.

Cremation took place at Pleasant Hills Memorial Park in Sebastopol. Her death was due to the RSV virus complicated by chronic COPD. She can be honored by donations to MECA ([Middle East Children's Alliance](#)) or any organization working for justice.

We will do a second Dai Segaki chant for Carol before zazen, on the morning of March 16, the 49th day of her passing.

(Grateful thanks to Carol's good friend Adrienne Lauby for compiling most of this obituary)

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## Spring Temple Posts

beginning March 8, 2026

Felix Wazan Pekar  
**Shika** (Host - Manager)

Rev. Soko Mackay  
**Tenzo** (Cook)

Elijah Seigan Zupancic  
Michelle Kim  
Charles Porter  
**Jikijitsu** (Timekeepers)

Will Kuen Rak  
Aaron Haas  
**Densu** (Chant Leaders)

Michelle Muji LeSourd  
Brooks Ruben Donohue  
Matt Muboku Thompson-Aue  
Hans Altwies  
Matt Stebbins

Andy Post  
David Russell  
Vivian Anderson  
**Jisha** (Tea Servers and zendo care)

Rev. Seifu Singh-Molares  
**Inji** (Abbot Assistant)

Carolyn Josen Stevens Sensei  
Michelle Atkinson  
**Fusu** (Accountant)

Eddie Daichi Salazar, Sensei  
**Intro Instruction**

Rev. Anne Sendo Howells  
**Temple Happenings**

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## Spring Intensive

An intensive covers roughly the same time frame as the traditional temple kessei period, beginning with the first zazen for that season (March 8) ending with Summer Sesshin. It's a time for concentrated study and practice. ***Please let Genjo know before March 8 if you plan to participate.*** Intensive participants are offered dokusan once weekly on Wednesday evenings. *Unsui are expected to participate fully.*

The purpose of the intensive is to give students the maximum opportunity to release entanglements by giving one's self to the Dharma.

***To participate one must commit to:***

**1) ZAZEN:** Five hours of zazen per week, most, if not all, zazenkai. **The most important ingredient of the intensive is full-time attendance at both Spring and Summer weeklong sesshins.**

**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.

**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)** Attend Dokusan Wednesdays in person or via Zoom at 8:30 PM, or if this is impossible arrange a Zoom call with Genjo. Zoom calls can be short, 5 minutes maximum per week, or up to 15 minutes every two weeks, or 30 minutes once a month.

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

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## Spring Sesshin

March 20 - 27

We welcome both in-person and Zoom participation in our week-long Spring Sesshin. For in-person participation please fill out an [application](#), full attendance is expected; please speak to [Genjo](#) if this is not possible. For on-line participation, you may attend by Zoom ([Zoom registration required](#)) for any portion that fits your schedule, but some attendance each day is expected. Please help us get an accurate count by sending an application by March 15, earlier if you want to guarantee a reserved spot.

The cost of sesshin is \$360 (minus dues for this month for dues-paying members); 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 note that your payment is for Spring Sesshin.) We provide sleeping accommodations to those traveling from out of town (an additional \$10 - \$20 per night); please bring a sleeping bag, toiletries, sitting clothes, work clothes, and a towel.

Sesshin starts Friday evening, March 20, at 5:30 p.m. with introductions, orientation and informal supper. From Saturday to the following Thursday, Sesshin runs from 5 a.m. to 10 p.m. final Friday begins at 5 a.m. and concludes around 11:30 a.m.

We offer limited partial scholarships for sesshin. For more information please email: [registration@choboji.org](mailto:registration@choboji.org).

## Spring Book Group

Thursdays, April 2 - June 18  
7:15 - 8:45 pm

The book selected for this spring is *The Ongo Book 2.0: Everyday Nonviolence*, the revised edition of the internationally beloved guide for being nonviolent in the real world. It offers short, simple, and doable practices for readers to incorporate into their daily lives over the course of three months, and a flexible structure that supports couples and groups who wish to practice together. Practices like mindfulness meditation, Nonviolent Communication, gratitude, and forgiveness are explained in clear, ordinary language, with an emphasis on how they can be applied in everyday life situations. From basic body awareness to making boundaries and speaking one's truth, *The Ongo Book* explores both the practical and the profound - for beginners and experienced practitioners.

We have copies of the book on-site. Donation of \$20 requested if able. If PayPal or check, please put "Ongo book" in the memo. See Daichi or Zenka for book.

## Spring Precepts Classes

May 5 & 12, 7:15 - 8:30 pm

Tune in via Zoom to this spring's version of our twice-yearly, two-part series exploring the Zen Precepts, ethical guidelines informed by our Great Vow to care for all beings. The classes, led by Rev. Sendo Anne Howells, are open to all Chobo-Ji students and are especially encouraged for those considering Jukai, for which participation in the classes is mandatory.

The required reading for the classes is chapter 8 of Norman Fischer's *Taking Our Places: The Buddhist Path to Truly*

*Growing Up* (pages 141-183). Please read this chapter BEFORE the first class meeting. Participants should also have access to the Precepts text printed in Chobo-Ji's Sutra Book, pages 96-98. (You can find the [Sutra Book](#) on Chobo-Ji's website, under "Literature.")

Please [register](#) in advance for the Zoom meetings, for both classes. After registering, you'll receive a confirmation email with information about joining the meetings. Rev. Sendo is happy to answer questions about the classes, at [howellsab@aol.com](mailto:howellsab@aol.com).



## Claude AnShin Thomas

Saturday, May 2, 9 - 10am

### Bringing Meditation to Life - Applied Zen

Meditation is not only something we do seated on a cushion or a chair. It is the way we live our lives. We can learn and practice specific forms of meditation in order to wake up to the reality that spiritual practice and daily life are not two different things.



DAI BAI ZAN CHO BO ZEN TEMPLE

Bring your curiosity and your questions

# Introduction to Zen

A 6-WEEK, IN-PERSON, EXPLORATION OF RINZAI ZEN PRACTICE

Tuesdays, April 7-May 12 | 7:30pm-8:45pm

This 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](mailto:intro@choboji.org).

**7 APRIL** ORIENTATION TO ZEN  
What is Zen all about?

**14 APRIL** FORMS OF RINZAI ZEN PRACTICE  
Is there more than seated meditation? Learn about mindfulness practices, such as chanting, walking, bowing and work (samu).

**21 APRIL** FOUR NOBLE TRUTHS  
Explore the Four Noble Truths, the Buddha's radical teaching on liberation from suffering.

**28 APRIL** EIGHT FOLD PATH  
Embark on the the Noble Eightfold Path, Buddha's way to gradually unravel suffering in our lives.

**5 MAY** KOAN STUDY  
Dive into the use of koans (Zen parables) to investigate our own deep nature.

**12 May** FOUR GREAT VOWS  
Reflect on our Four Great Vows - the fundamental context for our whole Buddhist practice.



Located on North Beacon Hill, just 5 blocks from the Beacon Hill light rail stop. 1733 S Horton St., Seattle, WA 98144

[choboji.org](http://choboji.org)

## 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; Zazen and consult with Rev. Seifu: Sundays 9:00-10:30 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.)

<b>100 Sandwiches Prep (Feb 28, March 14, April 18, May 16, June 6) ...</b>	<b>9:30 - 11 am</b>
<b>Zen Sangha Hike (location to be announced in Temple Happenings) ...</b>	<b>March 7 10 am - 4:30 pm</b>
<b>Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...</b>	<b>March 8, 5 - 11:15 am</b>
<b>Board Meeting ...</b>	<b>March 8, noon - 1:30 pm</b>
<b>Spring Sesshin (seven-day Zen intensive) ...</b>	<b>March 20 - 27</b>
<b>Spring Book Group starts Thursdays (reading: <i>The Onko Book 2.0</i>) ...</b>	<b>April 2 - June 18, 7:15 - 8:45 pm</b>
<b>Plant Sale Fundraiser ...</b>	<b>April 4, noon - 5:00 pm</b>
<b>6-Week Intro to Zen Series Tuesday nights ...</b>	<b>April 7- May 14, 7:30 - 8:45 pm</b>
<b>Zen Sangha Hike (location to be announced in Temple Happenings) ...</b>	<b>April 11, 10 am - 4:30 pm</b>
<b>Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...</b>	<b>April 12, 5 - 11:15 am</b>
<b>Annual Meeting (please attend, a quorum is needed) ...</b>	<b>April 12, noon - 2 pm</b>
<b>Rev. Claude AnShin Thomas, "Bringing Meditation to Life" ...</b>	<b>May 2, 9 - 10:00 am</b>
<b>Zen Sangha Hike (location to be announced in Temple Happenings) ...</b>	<b>May 9, 10 am - 4:30 pm</b>
<b>Precepts Class - Part One &amp; Two ...</b>	<b>May 5 &amp; May 12, 7:15 - 8:30 pm</b>
<b>Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...</b>	<b>May 17, 5 - 11:15 am</b>
<b>Board Meeting ...</b>	<b>May 17, noon - 1:30 pm</b>
<b>Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...</b>	<b>June 14, 5 - 11:15 am</b>



Dai Bai Zan Cho Ba Zen Ji

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