



# Dharma currents

N E W S L E T T E R

Book Excerpt

## Vegetable Roots Discourse: Wisdom from the Ming

Teachings from the *Caigentan*

By Robert Aitken  
with Daniel W.Y. Kwok

Shoemaker and Hoard 2006

This is a translation of the *Caigentan* (say "Tsai-gen-tan") by Hong Zicheng. Consisting of 360 Confucian, Daoist and Buddhist homilies, it was first published in the Ming period, a time that coincided with Shakespeare.

This was very late in Chinese cultural history, Confucius, Lao-tzu and the Buddha had flourished around 500 BCE, a hundred years before Plato.

The Ming period followed the Song, when the great compendiums and encyclopedias were composed – the first great collection of Zen cases was published at the very outset of the Song period in 1000 CE. Efforts to reconcile such disparate Chinese traditions as Buddhism and Confucianism developed a bit later in the 13th century.

Thus, by the time Hong Zicheng came along, the imperative to synthesize the three important Chinese traditions was well established, and in reading the *Caigentan* you can trace how the writer evolved in his own psyche from largely Confucian attitudes to those reflecting Daoism and Buddhism as he advanced in age.

You can also trace lessons for our time, the decency of our Chinese ancestors as compared to the inhumanity of our time, the rigor of the old practices compared to the concern about feelings in what we call practice today and the vast nature of selflessness compared to the dumbing down and the self-indulgence of much of modern teaching.

Many Zen students claim to understand the old cases, when really they haven't a clue.

A monk said to Yunmen, "What happened when the Buddha looked up and saw the Morning Star?" Yunmen said, "Come here! Come here!" The monk approached. Yunmen picked up his staff and drove the monk from the hall.

What's going on here? I suspect you need to return to your cushions.

Here are some sample *Caigentan* entries, together with comments I composed for this essay:

*If treacherous talk constantly assails your ears and hostility constantly troubles your heart, use this power as whetstones of moral cultivation. If every word fell pleasantly on your ears and every event gladdened your heart, then your entire life would be mired in venomous poison.*

This sets forth the practice of the noble-minded person in Confucian ideology, and of all noble people of whatever religious persuasion. With nothing to defend, there can be only welcome of any chance to hone away the last vestiges of self-serving.

*The true Buddha is in the home. The true Dao is in everyday functions. If you maintain an honest heart, a harmonious manner, a pleasant countenance and graceful words with your father, mother, brothers and sisters, and flow with them, each in turn, in whole-hearted accord of body and spirit, then isn't this ten thousand times better than breath control and introspection?*

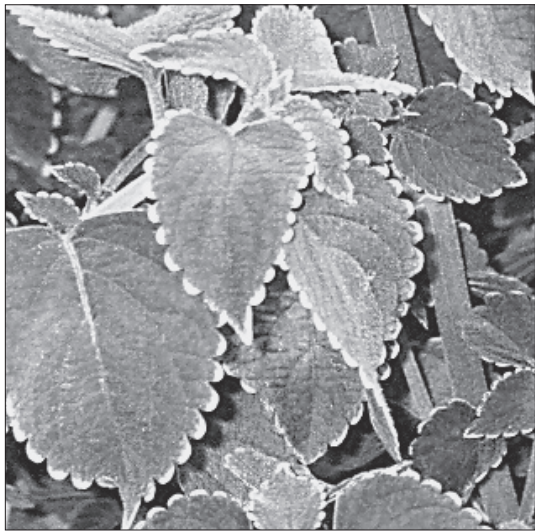
This trenchant Confucian challenge would seem to deny the virtue of zazen. It does not, at least so far as the Mahayana is concerned. If the last phrase read, "ten thousand times better than the thrush singing to the overcast sky," that would be a denial. Zazen is not confined to the wheeze of your lungs, for goodness sake! Zazen is the mountains, the rivers, the great Earth, the sun, the moon and the stars.

*Soil that is dirty grows the countless things. Water that is clear has no fish. Thus as a mature person you properly include and retain a measure of grime. You can't just go along enjoying your own private purity and restraint.*

This is a passage I found long ago in Zen in English Literature, and I've quoted it countless times since. The Dao of the mature person is the Middle Way. It is a matter of clarity, discrimination and firmness. Otherwise it is a pitfall. There is simply no substitute for integrity.

*When the wind has passed through a grove of bamboo, the rattle of the stalks dies away. After the wild geese are gone their reflection in the deep*

(continues on page 2)



*This excerpt also appeared in the Honolulu Diamond Sangha's newsletter. It was submitted for publication here with the permission of the authors by TTS member Karen Rosenstiel.*



*"Sentiment without action is the ruin of the soul."* Edward Abbey

Book Review by Ace Davis  
***Morning  
 Dewdrops  
 of the Mind***

By Shodo Harada

Frog Limited 1993

I've had the chance to hear Harada Roshi's public talks and attend his calligraphy sales several times. He generally gives his talks in early September on his way to lead sesshin for the One Drop community up on Whidbey. I have been most taken both with his presence and his calligraphy. Both are forthright and supple.

Indeed, I keep one of his calligraphies – an enzo with the legend "The Mysterious Way of Not Two" – where I sit at home. So I was curious to read his books. They both are assembled from his newsletter writings. *Morning Dewdrops* is the first collection, though I actually read it second. The other collection is *The Path to Bodhidharma*, which I plan to review at a later date.

The tone of *Morning Dewdrops* is chatty and filial with sharp Rinzaï edges breaking through. He has a rather martial taste in metaphors: the walls of the ego are to be demolished like the Berlin Wall; extraneous thoughts are to be "cut away, cut away, cut away, thrown away, thrown away, thrown away." He is also characteristically fierce in his advice about zazen – full lotus if at all possible. None of Aitken's concern about "crippled samurai" for him! Made me feel like a wimp.

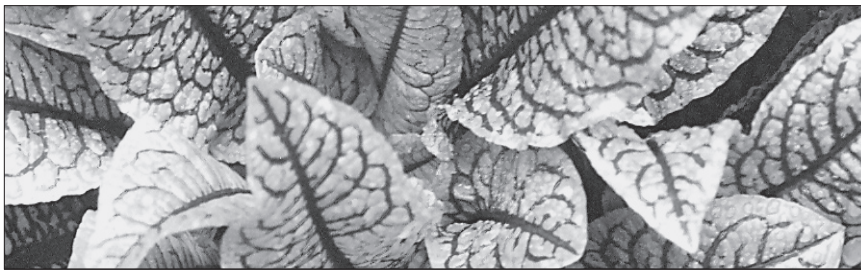
Perhaps the most interesting technique is focusing on your "ki" which is supposed to be centered in your "tanden" (approximately 1½ inches below your navel). The "tanden" is described as the "center of the sympathetic nervous system" (must be a different model of neuroanatomy than I learned). Apparently carrying your "ki" too high in your body is a symptom/cause of neurosis. But it's sort of an interesting technique to try.

Also, ever alert for new bits of Buddhist trivia, I learned that the reason we ring the bells 108 times on New Year's Eve is to abandon the 108 desires. Any hope for a juicy list in the glossary is disappointed by the definition that it is just a way of saying "human's countless, endless desires."

If you Google "108 desires," you find complex formulas involving the six senses and past, present and future, etc, so I guess one either settles for countless or has to generate one's own list.

Possibly the most chewy piece is "True Meaning" which begins by questioning the point of current medical techniques like organ transplants and then segues to a much more troubling story about someone under sentence of death who realizes enlightenment – and you thought Nansen's cat was a problem... I guess what was most difficult for me is that he has no doubts about the appropriateness of the death penalty and upholds the idea that there are crimes beyond forgiveness.

I would be most interested to hear about how other folks struggle with this piece.



(continued from page 1)

***Vegetable Roots  
 Discourse:  
 Wisdom from  
 the Ming***

*Teachings from the Caigentan*

*pool disappears. In such a way, things come up for you as a noble person, and when they are gone your mind is empty once again.*

Another old favorite: "Let Nature be your teacher," as the young Wordsworth cautioned himself (in vain, it seems). Probably the Buddha himself had a passing thought once and a while, and he's still doing zazen in the Tusita heaven, and is only half-way there. Zazen is the Dao; true serenity is the goal and is eminently reachable at intervals, but don't suppose you are, or even can be equal to a bamboo grove, or a simple pool of water.

*"Always leave boiled rice out for mice and keep*

*lamps dark out of pity for moths." The ancients had this sort of concern, and it's really the whole point of life, generation after generation. Without it, one can only be called a blockheaded carcass.*

Of which there are lots in this world, unfortunately for mice and moths, and also for people and their babies. The whole point of life is this kind of concern and without it there will soon be no life at all. In the race to the bottom, who will win? Not only has the emperor no clothes, he is a changeling, and not one of us at all.

Surely it's high time for us to remember our legacy and stand up for decency.



*"When the intelligence, having become silent in order to let love invade the whole soul, begins once more to exercise itself, it finds it contains more light than before, a greater aptitude for grasping objects, truths that are proper to it." Simone Weil in Letter to a Priest*

Open Letter by Lee Shields

## Remembering Bill Caler



**(NOTE FROM THE AUTHOR:** *A recent Dharma Currents featured the letter that Jan Mikus had written to Randall Caler, the son of Bill Caler, our Sangha member who died on April 25th of this year. Jan explained that before his death, Bill's wife, Janet, asked friends to write notes to and about Bill, for the sake of Bill and the family so that Randall would have a way to learn what his dad meant to friends and family. Janet and family members read the notes to Bill as he lay dying. I'd like to share with you the contribution I had sent at that time.)*

Dear Janet,

Others have been addressing stories about Bill from some time ago, so I thought I'd speak about a recent visit. Bill called me up one morning a few weeks ago and asked if I could come for lunch.

It seems he'd wanted to serve/have lunch served to me. I think I said we had just eaten, but maybe a light snack would be good.

A couple hours later, my daughter, Maya, and I arrived to be shown into his room.

He was laying in the bed he had been in for many previous visits, but this time he had an unaccountable smile on his face and obvious good cheer.

It had been many weeks since I'd seen him relaxed and happy, so it was quite heart warming. Paula came in with a tray holding several sandwiches, some crackers with decoratively arranged spreads and fresh juice. Bill sat back with an even more content expression, leaning back on his good arm.

As we ate, Bill talked about having connected well with others lately, leading to his high spirits.

There is an old Buddhist story about a man that falls off a cliff, catching a branch on the way down. There is a thousand foot drop below him, tigers pawing at him from above, even if he were able to make the climb, and mice chewing on the branch, weakening it. The man saw a berry on the branch, Oh...was it sweet!

The story reminds me of you, Bill, lying at home in a hospital bed, with one good arm and a brain tumor; how sweet was the party we shared!

Love, Lee

Poetry by Ace Davis

### *The Ten-Thousand Things Come Forward*

4:30 am, Indianola beach  
 What seemed a seal is an otter,  
 who, having caught a crab,  
 brings it to the water's edge to eat it's claws.  
 ("What is that sound?")  
 Ten feet above my head  
 an eagle swoops down to claim the rest.

A yellow sign warns of oil pollution  
 in seven languages,  
 but not in Otter, or in Eagle.



Poetry by Kathryn Hunt

### *The Singer and the Song*

Today the earth was wet with rain  
 when I awoke and went outside  
 to walk the garden path that winds  
 beside the grove of aspens.

The morning clouds drift north,  
 the sky has broken open blue.  
 I listen to the silence fill  
 with the sun-drunk songs of towhees  
 chasing through the trees.

And if the song is sung truly,  
 from the whole heart,  
 everything at last vanishes . . . ,  
 writes Mandelstam,  
 notching his days beside the Black Sea.

O lost brother of St. Petersburg,  
 when that last vanishing occurs —  
 nothing but space, the stars, the singer —

it is the sudden storm  
 that leaves us wet with song,  
 the afternoon's brief light  
 I'll look for everywhere I go.



*"Life is strictly an adult education class and this is the most important lesson, namely to cultivate and make the heart grow."* Ayya Khema in *Being Nobody, Going Nowhere*

Keeping in Touch

## Sangha Contact Information

### Dharma Currents Newsletter

The newsletter is published four times throughout the year. With submissions or questions, contact the designer and editor, Cindy at [cindy@w-link.net](mailto:cindy@w-link.net) or 933-8100. E-mail submissions to Cindy within the message section (*no attachments*). Dharma and practice-related articles are to be previewed by either Jana at [zeedyk@integraonline.com](mailto:zeedyk@integraonline.com) or Rebecca at [rossrm@comcast.com](mailto:rossrm@comcast.com) prior to sending to Cindy. Instructions and schedule are posted on the web (<http://three-treasures-sangha.org>).

### Three Treasures Sangha Membership

If you aren't sure of your membership status and dues payment record, please contact Jan Mikus, bookkeeper for Three Treasures, by calling 363-9650 or emailing [jam2@drizzle.com](mailto:jam2@drizzle.com). Remember that the reduced rates offered to members for sesshin registration are predicated upon applicant's dues being current. Please confirm if not certain.

### Sangha Lists: Mail, E-Mail and Telephone

Mail, e-mail and/or telephone are used to contact sangha participants. To be added or update your information, contact the list coordinator, Barbara at [bbreck@nwlink.com](mailto:bbreck@nwlink.com) or call 425 775-2715. Last minute schedule revisions and/or events reminders are communicated via e-mail or telephone.

### Three Treasures Sangha on the Web

Visit us at <http://three-treasures-sangha.org>. General sangha news, updated event information and the orientation literature series are posted on this web site along with current and past issues of the *Dharma Currents* newsletter. Please contact the webmaster and site editor, Jeff at [jeffj@oz.net](mailto:jeffj@oz.net) or 783-3980. with any additions and questions.

### Contacting the Sangha by Telephone

Call Three Treasures at 206 324-5373. Leave a message on the machine and your call will be returned.

Recurring Throughout the Year

## Sangha Activities



### Orientation to Three Treasures Sangha

Introductory orientation is offered monthly to all those new to zazen and/or new to our sangha to overview our meditation practice and sangha customs – all followed by a period of sitting. Contact one of those listed for *Orientation* under Sangha Contacts or call 324-5373 to leave a message.

### Weekly Zazen Opportunities

**AT THE PRACTICE CENTER.** Sittings during the week: Wednesday evenings 6:30-8:30pm

- Third Wednesdays zazen 6:30-8:30pm joint sitting with MCPS (see description)
- Last Wednesdays zazen 6:30-8:30pm with dokusan when Jack Duffy is present

Friday mornings 6:30-7:30am (followed by coffee plus dharma discussion on first Fridays)

**UP NORTH.** Daily sittings at Mountain Lamp 6:30-8:30am with dokusan at 7am followed by breakfast on Fridays at 8:45am. (contact 360 592-5248)

**DOWN SOUTH.** Regular sittings are held at the Open Gate Zendo in Portland. (contact 503 225-1390)

### Monthly Zazenkaï (zenkai)

Single or multi-day retreats including meditation, teisho and dokusan with teacher Jack Duffy.

### Interviews (dokusan) with Teacher Jack Duffy

Private interviews available during zazen in zenkai or sesshin to discuss any practice-related topic.

### Semi-annual Sesshins

Week-long intensive retreats including meditation, teisho and dokusan with teacher Jack Duffy.

### Quarterly Sangha Meetings

Meetings of the sangha members and the Board are held regularly at the Seattle Practice Center, 1910 24th Avenue South. For schedule, leave a message at 324-5373; your call will be returned.

### Leadership Training

Instruction in the various jobs that contribute to the smooth operation of the dojo and retreats. Leave a message at 324-5373 for information.

### Monthly Gardening Opportunities

Gardening sessions are regularly scheduled 11am-4pm on the final Saturdays of each month from February through October at the Practice Center.

### Monthly Community Joint Zazen with MCPS

Regularly scheduled joint community sitting with members of the Mindfulness Community of Puget Sound—the group with whom TTS shares the Practice Center—consists of sitting and walking meditation, followed by discussion. Occurs third Wednesdays 6:30-8:30pm at the Practice Center. Otherwise, MCPS meets at the Center on Mondays 6:30-9:30pm for sitting and discussion (at 5:30pm for potluck on last Mondays). Led by Eileen Kiera.



*"Out of the vision of groundlessness comes not resignation but a kind of benevolent acceptance, a profound equanimity that understands and accepts the essential instability of all things."* Mark Epstein, *Going on Being*

By SPC Committee Rep. Kay Peters  
***Autumn at the  
 Practice Center***

At the SPCCC's most recent meeting held in late October, it was reported that the chimney leak has been fixed at a cost of \$200 and the sewage line break has been fixed at a cost of \$800. Kay will ask Casey to work on the exterior lighting problem.

We discussed enlarging the SPCCC in response to an offer by TTS. MCPS was not sure they could get more people involved but will discuss it at their next board meeting. The desire was expressed to to keep representation equal from both groups, It would be better to have 6-8 on the committee.

The rat infestation was discussed. Anita will call "Critter Control" to have them come out and begin trapping. It is urgent to get the rats out soon for health and fire safety reasons. We will work to keep the place unattractive for them to return.

We are creating a list of house tasks for distribution to both sanghas for their membership involvement in caring for our place. Hopefully folks can find something on the list that would suit them and commit to carrying it out. This would engender a greater sense of ownership and participation.

We will soon replace the telephones with cordless versions, donated by Cindy.

Kay will coordinate installation of hooks on the walls inside the door to the basement, to be used to hang purses, packs, etc. which may contain items people feel uncomfortable leaving in the entryway.

Per a request for responsible stewardship we will replace the main floor toilet with a low-flow model as time and money allow. It is a priority but not urgent. Installed costs range from \$350 to \$270.

Janet Caler requested suggestions of items that she might donate in Bill's name for the Practice Center. We are suggesting another bell, which would remain in the Center when either group goes to sesshin.

For the library, Eric has ordered another bookcase to accommodate our book collection. Cost is \$200.

We will soon install storage shelving and clothes-hanging capacity in the teachers' closet in the garage using some oak shelves donated by Cindy. We looked at samples of window coverings with prices provided by Kay's daughter. Kay will adjust the heat to accommodate the new schedule.

Kay will ask Jack for clarification of some issues regarding the dokusan space. He inquired about our financial capacity to help fund a wall hanging, rattan floor mat and small lamp for the dokusan room. Questions arose about the process for wall decorations. Requests must go to the design committee. We also want feedback from the teachers on the quality of window coverings.

A request was made to construct a porch roof on the garage. This was voted to be a lower priority than adding a ramp to the garage. We will discuss these issues at a future committee meeting.



Poetry by Kathryn Hunt  
***The Red Lacquered Bowl***

The red lacquered bowl  
 holds paperclips, a pencil stub,  
 a worn eraser, where once  
 plum wine or miso overflowed  
 the thin gold rim  
 to flood an eager mouth,  
 a greedy tongue,  
 the taste of salt or sweet, traces  
 of white-blossomed plum,  
 the moon afloat on flooded terraces  
 where soybeans grew.

And the chip, no bigger than  
 a child's tooth, where once  
 the red lacquered bowl  
 fell to a tiled floor, a woman's hand  
 still cradling its shape,  
 night gathering in the corners  
 of her room, her lost,  
 remembered loves returned,  
 a strange presence,  
 white lilies gleaming in the dark  
 like buttons on a woman's shirt.



*"The responsible life is the responsive life. As long as we stand apart weighing, analyzing and judging, people and things confront and even menace us. But embrace the whole world... and you have the Buddha's 'Throughout heaven and earth I am the most honored one.'" Roshi Philip Kapleau in Awakening to Zen*

Reflections by Bill Cooper

## Moving Into and Out of the Commitment Ceremony



*Our annual solstice observance will be Friday morning, 23 December. We will sit in the dark 6:30-7:00, followed by a candle lighting ceremony together with participatory readings on the theme of light and dark, ending with bells. Breakfast will follow. Please come and share whatever you see fit for this darkest time of the year.*

After sitting with our sangha for about a year, I began talking with Jack about formally becoming his student. I had heard a few other members at the center had taken the commitment ceremony and I was curious about it.

What led me to consider it? I can only say, for the most part, all the wrong reasons: the desire to gain something, perhaps secret teachings about Zen that I fantasized Jack might be withholding! Perhaps I'd gain hidden knowledge about koans. Also, I wanted to be liked and approved of by others, always a big issue for me. Of course, when Jack and I talked about my reasons for wanting to become his student, I didn't mention any of this. I made it sound like my only interest was in being a dedicated Zen student.

And yet, despite these reasons, I also had resistance to the idea of formally becoming a student. I had done this sort of thing before, and I worried about giving someone else the power of "teacher." I wanted to be my own teacher. Hadn't I been sitting long enough to not need to report to anyone? My ego definitely did not like the idea of being a "student." Yet, there was another part of me, an intuitive aspect, that felt the commitment would be necessary and would somehow strengthen my resolve and practice.

The word commitment has always implied something rather dry and boring to me; acts performed in a dutiful manner—because you're supposed to—with little or no heart. But when I consulted the dictionary I found that the word, which of course comes from commit, means to bring together, to bind, as by a promise.\* The commitment ceremony was a promise. A promise between myself and my teacher.

So, in February of 2005 I participated in the commitment ceremony. And it was during the ceremony that I realized this was more than just becoming a student. What I remember most is Jack saying that part of my commitment was to regular practice and to practice with the sangha whenever I had the opportunity. And he was clear that I begin to make more of these opportunities. Set aside the distractions. Get down to the important work. What I had just done was commit to Zen practice, my teacher and the sangha. Have I been able to maintain my commitment? Not always. Have I let myself and others down? More than I would like to admit. Yet, my commitment grows

as time goes on and I realize I can no longer sit on the sidelines at Three Treasures. For instance, during the sangha meeting in October it became clear to me that help is needed in our center. A few members are shouldering most of the work. We need more people to perform duties in the zendo, work in the garden, and help with upkeep and administration.

The promise I made during the commitment ceremony—a commitment to Zen practice and my teacher—means that I can no longer leave that which is my responsibility to someone else. I have to become willing to overcome my own fears or laziness and do the work that contributes to the sangha, whether it's on the cushion, in the garden or at home.

And this practice manifests itself in everything I do, no matter how small. For instance, at the end of a sitting period we each clean our own mat. How I perform this says a great deal about the quality of my practice. Am I cutting corners or doing it wholeheartedly? The sangha and my teacher support and encourage me in the wholehearted way.

\*I was struck by this as other words with similar definitions of binding and joining are yoga and religion.

Poetry by Sean Walsh  
*The Littlest Bird*

The Stone Buddha in the garden  
hasn't grown in years.  
Don't bother with the watering can,  
won't budge.

I haven't given up, though;  
His silent conversation with  
the leafy tops of carrots  
gives them encouragement,  
worms appreciate the heavy shade  
of his stone bottom.  
When it snows, he seems  
to enjoy the wet, in the daylight  
his shadow is effortless  
as the sun's footprint.

When someone enters his silence,  
a wandering sparrow perhaps, I notice  
that he drops all pretense of sainthood,  
becoms a stone nest, and listens  
to the trilling sound of that modest bird.



*"There is no need for temples, no need for complicated philosophy. Our own brain, our own heart is our temple; the philosophy is kindness." Dalai Lama*

Opportunities to Participate  
**2005-6 Calendar of Scheduled Events**

All listed sangha events and activities are subject to change; prior confirmation is advised



- NOV 17-20 Retreat in Spokane (Ellen Cote 509 534-2617)
- 30 Zazen and Dokusan 6:30-8:30pm (with Jack)
- DEC 3- Zenkai Saturday 6:30-8:30pm (with Jack)
- 4 Zenkai Sunday 6:30-11:30am; sangha mtg
- 14 Zazen 6:30-7:30pm Sushi & Sake (with Jack)
- 23 Zazen and Solstice Ceremony 6:30-7:30am
- JAN 18 Community sit/talk w/MCPS 6:30-8:30pm
- 25 Zazen and Dokusan 6:30-8:30pm (with Jack)
- 28- Zenkai Saturday 6:30-8:30pm (with Jack)
- 29 Zenkai Sunday 6:30am-1:30pm (with Jack)
- FEB 11- Zenkai Saturday 6:30-8:30pm (with Jack)
- 12 Zenkai Sunday 6:30am-1:30pm (with Jack)
- 15 Community sit/talk w/MCPS 6:30-8:30pm
- 22 Zazen and Dokusan 6:30-8:30pm (with Jack)
- MAR 2-5 Retreat in Spokane (Ellen Cote 509 534-2617)
- 15 Community sit/talk w/MCPS 6:30-8:30pm
- 29 Zazen and Dokusan 6:30-8:30pm (with Jack)
- APR 1-2 In-City Retreat: Garden of Light (with Jack)
- 14-21 Sesshin at Indianola (Ace Davis 206 632-8889)
- 19 Community sit/talk w/MCPS 6:30-8:30pm
- 29 Gardening Day 11am-4pm (flexible)
- MAY 1 Dharma Currents Newsletter Deadline
- 13- Zenkai Saturday 6:30-8:30pm (with Jack)
- 14 Zenkai Sunday 6:30am-1:30pm (with Jack)
- 17 Community sit/talk w/MCPS 6:30-8:30pm
- 27 Gardening Day 11am-4pm (flexible)
- 31 Zazen and Dokusan 6:30-8:30pm (with Jack)
- JUN 10- Zenkai Saturday 6:30-8:30pm (with Jack)
- 11 Zenkai Sunday 6:30am-1:30pm (with Jack)
- 21 Community sit/talk w/MCPS 6:30-8:30pm
- 24 Gardening Day 11am-4pm (flexible)
- 28 Zazen and Dokusan 6:30-8:30pm (with Jack)
- JUL 9 Zenkai Sunday 6:30am-1:30pm (without Jack)
- 15-19 Sesshin at Mtn Lamp (for beginners 360 592-0600)
- 19 Community sit/talk w/MCPS 6:30-8:30pm
- 26 Zazen and Dokusan 6:30-8:30pm (with Jack)
- 29 Gardening Day 11am-4pm (flexible)
- AUG 6 Dharma Currents Newsletter Deadline
- 12- Zenkai Saturday 6:30-8:30pm (with Jack)
- 13 Zenkai Sunday 6:30am-1pm; sangha mtg
- 16 Community sit/talk w/MCPS 6:30-8:30pm
- 26 Gardening Day 11am-4pm (flexible)
- 30 Zazen and Dokusan 6:30-8:30pm (with Jack)
- SEPT 9- Zenkai Saturday 6:30-8:30pm (without Jack)
- 10 Zenkai Sunday 6:30am-1pm; sangha mtg
- 20 Community sit/talk w/MCPS 6:30-8:30pm
- 30 Gardening Day 11am-4pm (flexible)
- OCT 18 Community sit/talk w/MCPS 6:30-8:30pm
- 25 Zazen and Dokusan 6:30-8:30pm (with Jack)
- 28 Gardening Day 11am-4pm (flexible)
- NOV 3-10 Sesshin at Indianola: Walking Rain
- 15 Community sit/talk w/MCPS 6:30-8:30pm
- 16-19 Retreat in Spokane (Ellen Cote 509 534-2617)
- 29 Zazen and Dokusan 6:30-8:30pm (with Jack)
- DEC 9- Zenkai Saturday 6:30-8:30pm (with Jack)
- 10 Zenkai Sunday 6:30-11:30am; sangha mtg
- 15 Community sit/talk w/MCPS 6:30-8:30pm
- 27 Zazen 6:30-7:30pm Sushi & Sake (with Jack)

Key Contacts within the Sangha

**Coordinators,  
 Committees and  
 Board Members**



**Sangha Contacts and Coordinators**

- Bookkeeper..... Jan Mikus.....363-9650
- Communications ..... Rebecca Ross.....546-8535
- Dharma Friend Coord . Kay Peters.....322-8759
- Garden Coordinator ... Kay Peters.....322-8759
- Librarian..... Eric Ervin.....903-8240
- List Coord....Barbara Breckenfeld....425.775-2715
- Newsletter Design ..... Cindy Jennings ..933-8100
- Orientation *Wednesdays* ... Ace Davis.....632-8889
- Orientation *Fridays* ..... Kay Peters.....322-8759
- Orientation *Zenkai days* ... Rebecca Ross.....546-8535
- Sesshin Coordinator .. Ace Davis.....632-8889
- Sesshin Set-Up Coord. Emily Warn.....322-8750
- Volunteer Coordinator Ursula Popp.....783-3921
- Zazen Leader *Wednesdays*. Ace Davis.....632-8889
- Zazen Leader *Fridays* ..... Kay Peters.....322-8759
- Zazen Leader *Portland*.... Jana Zeedyk...503.225-1390
- Zenkai Coordinator .... Rebecca Ross.....546-8535

**Three Treasures Sangha Practice Committee**

- Ace Davis.....632-8889
- Jack Duffy ..... Teacher.....360.592-5248
- Nils Larsen.....360.293-5866
- Rebecca Ross.....546-8535
- Jana Zeedyk.....503.220-0508

**Three Treasures Sangha Board**

- President ..... Madelon Bolling.527-1190
- Vice President..... Steve Crogan.425.483-2399
- Secretary ..... Karen Rosenstiel.325-4334
- Treasurer ..... Lee Shields .....325-4630
- At-Large ..... Rebecca Ross.....546-8535
- Teacher ..... Jack Duffy...360.592-5248

**Practice Center Committee Representatives**

- Kay Peters.....322-8759
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## *Time Value Material: Dharma Currents... Autumn Issue*

Question Posed by Sean Walsh

### *Inviting Family and Friends to Three Treasures...*



At the last Sangha meeting we discussed the possibility of planning a "Family and Friends" event at SPC in the spring or summer of next year. In the past, TTS has sponsored weekend retreats at Indianola that included partners, family members, friends and children in our practice. However, it's been several years since we've had one of these.

There are not many details to this new proposal, so there's a lot of room for input. Should we have such an event in Seattle, in Indianola or at Jack's place? Should it be held in a morning, an afternoon potluck or an all-day? Should we make the event a joint gathering of MCPS and TTS? Most importantly, what would we do? What kind of gathering of our families, friends and partners would allow us to share our practice with those

who are closest to us? The suggestion of a small-scale event that includes MCPS has received support as a starting point for a planning discussion.

At this point, we'd welcome any feedback that Sangha members have about the proposal. Most helpful would be any of your recommendations to assist in conceptualizing the time together, the sharing of any experiences (positive or negative) that folks have had with past gatherings of this nature, and, especially, level of actual interest in working to put this event together.

Our hope is to start having more concrete discussions after the beginning of the year. Please send your comments and suggestions by email to Sean Walsh at [alicesean@earthlink.net](mailto:alicesean@earthlink.net).

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### *Announcing the Garden of Light Retreat*

The annual spring Garden of Light in-city retreat will be held on 1 and 2 April. This non-residential retreat is held at the Seattle Practice Center and will include sitting, dokusan, meals and gardening. It is free of charge in exchange for contributing to the welfare of our Center.

The daily schedule will be distributed by email prior to the retreat. Reserve these dates and make plans to participate, and enjoy this time together as we practice mindful living and working.