



# Dharma currents

N E W S L E T T E R

Book Review by Chris Nielsen

## *Zen and the Sutras*

by Albert Low

(Tuttle 2000: 167 pages)

For Zen practitioners looking for the not-so-obvious connections between Zen and the earlier Indian Mahayana tradition, this is a valuable book. (I'm sorry I'm reviewing it seven years late—at least it's still in print) Albert Low is the teacher and director of the Montreal Zen Center, and a successor of Philip Kapleau. He's also one of the few writers to explore this territory—and maybe the only western Zen teacher to do so at this point.

Zen has always held itself aloof from the sutras, claiming a direct transmission of the dharma through generations of teachers back to the Buddha himself. This is widely accepted these days to be a sectarian myth, but that leaves us with the question of where our practice really came from and what its sources of authority are.

Zen's often-expressed contempt for "words and letters" functions as a smoke screen discouraging these questions, and the immediacy of zazen and personal teacher-student relations can make them seem irrelevant and academic.

But as Low points out, the content of Zen teaching, including the koans, proceeds directly from the Mahayana sutras. Without going deeply into the metaphysics and arguments of various schools of Indian Mahayana, he takes up five important sutras identified with those schools, all of them widely available in English translation, and shows them clearly to be the sources of what we think of as unique Zen expression.

These are the Heart Sutra, the Diamond, the Vimalakirti, the Lankava-tara, and the Surangama. All except the Vimalakirti are in Dwight Goddard's *A Buddhist Bible*, and the Vimalakirti has been published separately.

The first three have more currency among us than the last two. The Heart, obviously, we chant in every sutra service. The Diamond is frequently referred to in Chinese Zen literature, and is famous for having inspired Huineng, the Sixth Ancestor. The Vimalakirti has been given good press by Robert Aitken, among others, and more than any other sutra it reads like a long Zen story.

All three are part of the Prajnaparamita tradition, associated with the Madhyamaka (Middle Way or "Emptiness") school of Mahayana. They all focus, in different ways, on the idea of emptiness and

its meaning. However often we chant the Heart sutra, we seldom hear or read discussion of it, and "No eye, ear, nose, tongue, body, mind" can go into our ears and out of our mouths without a thought of what they mean. (*continues on page 2*)



Poetry by Kathryn Hunt  
*Clearing The Land*

I had asked  
when I began  
that whatever did not belong  
be burned away.

I imagined  
in this manner I might shed  
the inessential. Take my  
cluttered life, I said.

May I learn  
what it means to see  
the world exactly  
as it is.

All my familiar, clever  
guises, happy and  
unhappy—especially  
unhappy.

How the bright  
fire claimed first  
the beautiful red bark,  
then the living wood.





*"Insight without compassion is thought to be heartless. To truly appreciate the ephemeral nature of things is to realize that we are all in the same boat, even though it may not be my turn to be eaten by the tiger.*

Mark Epstein from *Going on Being* (page 205)

Book Review by Chris Nielsen

## *Zen and the Sutras*

(continued from page 1)

Low connects this to the koan "Mu" and writes, "Why does it say this when it is obvious that we do have eyes, ears, nose, and so on? In other words, both the sutra and the koan push us to investigate what we usually take for granted. What does it mean to say 'I' 'have' eyes, ears, and nose? What does it mean to say that a dog has, or does not have, the Buddha nature?"

The Diamond, similarly, empties out concepts of self, Buddhahood, and the meanings of words. In his chapter on the Vimalakirti, Low gives an almost blow-by-blow account of the bodhisattvas' and arhats' encounter with the "sick" layman, culminating with his famous silence as the ultimate expression of nonduality.

I'm glad Low included the Lankavatara and the Surangama in this book. They really need interpretation! They're both very long, very repetitive, and abstruse. But they're both identified with Zen in the Chinese tradition, via the Indian Yogacara or Mind-only school, and like the previous sutras have a lot to show about the roots of Zen.

Bodhidharma is said to have introduced the Lankavatara to China along with Zen, and passages from the Surangama are featured in koan collections. Low tells you all you really need to know about tathagata-garbha, alaya-vijnana and other obscure Sanskrit terms you can use to impress people at parties, and relates them to later Zen teaching on mind and nonduality.

What Low offers here is a short, highly intelligible course in how to read the sutras and actually get something out of them. The only caveat I have is that his reading is definitely a Zen one, and that of an amateur rather than an academic.

Tibetan-oriented readings tend to be much more technical and philosophical, and less mystical (for want of a better word). Professional scholars would quibble with some of his interpretations.

He didn't do his own translations, and he admits to having changed their wording to try to make them more accessible. The cover art is dorky, of the worst new-age spiritual self-help kind. But I think he does draw out a lot of the sutras' vitality, and (even if retrospectively) shows how they led to what we know as Zen today.



New Opportunity to Participate

## *Announcing the StudentSpeak Forum Schedule*

Starting in February, we will have a monthly series through the year of forums called StudentSpeak on the third Wednesdays (except where noted).

On program evenings, zazen will start at 6:30pm followed by kinhin. The speaker will then take the floor to talk and direct the discussion for the rest of the evening. Great Vows will conclude the session, to be chanted no later than 8:25pm.

This is an opportunity to experience the humor, insight and interests of the folks you sit with, share your own thoughts and feelings, and generally, just to get to know others in the sangha.

Please mark the following dates on your calendar:

- 28 FEB\*** Larry and Kay *Suffering is Optional*
- 21 MAR** Rebecca *What Makes You NOT a Buddhist*
- 18 APR** Bill *Deepening Our Practice: the path is a mistake, but we take it anyway*
- 16 MAY** Sybil *Full/Empty: Ratnavati and Mahakasyapa*
- 20 JUN** Chris *Evolution of Zen from Indian Mahayana*
- 18 JULY** Ace *Machado and Zen*
- AUG** No program
- 19 SEPT** Karen R. *What Is a Koan*
- 17 OCT** Parke *Reflections on Violence and Non-Violence*
- 14 NOV\*** Barbara B. *The Energetics of Beginning*
- 12 DEC\*** Madelon *Zen and The Uses of Inadequacy*
- NOTE** (\*) other than third Wednesday of month



*"To be present in the midst of being what we are is a pure sensation that we can never exactly appreciate. It is fleeting and ungraspable.* Norman Fischer on meditation and the artistic impulse from *Inquiring Mind*

Article by Robert Aitken

## *Dana: The Way to Begin*



*This excerpt is part two of two of an article appearing in the current issue of Mind Moon Circle. Permission for publication here was granted by Roshi and Gillian Coote with coordination by TTS member Karen Rosenstiel.*

In early Buddhist society, the Tao of dana made the teaching possible. The fundamental needs of monks for food, housing, clothing, and medicine were met by lay followers, who were in turn sustained by the Dharma. This is the simultaneous circulation of the gift that brings forth the Dharma to our own time and place.

Greed can motivate the circulation too, so fundamentally it is as a gift of self that dana brightens and clarifies the Dharma, the Buddha Way, and with continued unfolding it brings natural authority for more brightening and clarifying. You see its power in those who are acknowledged as leaders in traditional societies.

In American history, it is the authority of John Quincy Adams, who accepted his defeat as a candidate for a second term as President with good grace and served selflessly in the House of Representatives for the last seventeen years of his long career of public service. In Buddhist history, it is Tou-shuai relinquishing his role of master and returning to practice as a monk.(6) In relinquishing conventional power, Adams and Tou-shuai found the authority of the timeless. They pass it on to us, and with each gift of empowerment the strength of dana in the world is enhanced. The Wheel of the Dharma turns accordingly.

Mu-chou, a disciple of the great Huang-po, became a great teacher in turn. However, he did not spend all his time in formal teaching.

Between visitors, he occupied himself with making straw sandals of the kind worn by monks on pilgrimage. Such sandals are carefully crafted, but they wear out. So Mu-chou would weave them in various sizes and put them beside the highway.

Monks would come along and say, "Oh, look at those nice sandals. I wonder where they came from? Let's see now, here's my size." And they would go on, with feelings of great gratitude. For a long time, nobody knew who was making the sandals until finally Mu-chou was found out and became known as the "Sandal Monk."

Mu-chou practiced in his hut by the road, teaching and crafting sandals—and we practice in our own circumstances. Dana is simply remembering what we are, avatars of the Buddha, and practising our giving where we are. There is no need to call it Dana Paramita. You and I are perfecting our

out-flowing selves, saving the many beings as we greet one another and encourage one another.

Dogen Zenji said that giving a single phrase or verse of the teaching becomes a good seed in this life and other lives:

When one learns well, being born and dying are both giving. All productive labor is fundamentally giving. Entrusting flowers to the wind, birds to the season, also must be meritorious acts of giving. It is not only a matter of exerting physical effort: one shouldn't miss the right opportunity.(7)

Birth and death are both ultimate forms of giving, but the key to the practice of dana is Dogen's observation that will and aspiration are its roots. Bodhichitta, the endeavour and hope for Buddhahood, is the fundamental motive.

This is not merely endeavour and hope for personal realization. I return so often to the words of Hui-neng about the first of the "Great Vows for All," the four Bodhisattva Vows: "The many beings are numberless: I vow to save them." This, Hui-neng said, is a matter of saving them in my own mind. There are many ways to understand this. One would be, "I vow to cultivate an attitude of saving others, which is no other than the attitude of giving." This can be far more than charity. It can be the gift of body and mind, the experience of the "Great Death" in Zen Buddhist terms.

Yet there is no need to wait for any kind of experience. You and I can practice the dana of trust and respect just as we are, as if it were perfected—and thus it is indeed perfected. With our own personalities and character traits, wearing our clothes and eating our meals, Shakyamuni and Kanzeon practice "as if" we were Buddhas and Bodhisattvas—in our smallest acts of catching the bus and answering the telephone. The will to practice is the only requisite.

### NOTES

(6) Dogen Kigen, Bodaisatta Shishobo, Thomas Cleary, Shobogenzo: Zen Essays by Dogen (Honolulu: University of Hawaii Press 1986) p 118.

(7) Some commentators reject "within the mind" as superfluous, though I do not. See Philip B. Yampolsky, *The Platform Sutra of the Sixth Patriarch: The Text of the Tun-huang Manuscript* (New York: Columbia University Press 1967) p.143, fn.96. See Chapter 8 in Aitken, *The Practice of Perfection*, for the Pranidhana Paramita, the Perfection of Aspiration pp.147-164.



*"I look upon a certain suspension of judgement with regard to all thoughts whatever they may be, without any exception, as constituting the virtue of humility in the domain of intelligence."*  
Simone Weil on meditation and the domain of the intellect from *Letter to a Priest* (page 12)

## New Schedule from Sean Walsh *Announcing the Joint Inquiry into the Precepts*

As 2006 ended a group of TTS members made some resolutions for the New Year. The Joint Inquiry into the Precepts group vowed to meet on the last Saturdays each month of 2007 to discuss the Precepts traditional to Zen practice. We took up the Precept of Not-Killing during the first meeting. We had a lively, often intimate conversation about how difficult, even impossible, it is to live up to the vow not to harm. We talked about the obvious kinds of harm that come from violent acts, as well as the seemingly inevitable kinds of harm that come from simple acts such as feeding ourselves. Several spoke of how we violate this vow in our slights of other people, and in our subtle ways of ignoring people or things that don't please us. As

we came to the end of our morning together, we formulated specific ways that we can honor this Precept in our daily lives: from being more mindful of how our consumption contributes to needless killing, to speaking out against horrible acts such as the war our country is currently engaged in.

In the months to come, the group will take up the Precepts one by one. If you're interested in participating, please come, even if you can't be at all gatherings; check with Sean or Bill by e-mail before to confirm time and date. Also, remember that Gardening Days are held after we finish our Precept discussion, so you can put your vows into action right away on behalf of our sangha home.

Keeping in Touch

## *Sangha Contact Information*

### Three Treasures Sangha on the Web

Visit <http://three-treasures-sangha.org> for general sangha news and updated event information. The Orientation series is posted along with current and past issues of *Dharma Currents* newsletter. Contact the webmaster and site editor, Jeff at [jeffj@oz.net](mailto:jeffj@oz.net) or 783-3980 with any site additions and questions.

### Three Treasures Sangha Membership

If you unsure of your membership status and dues payment record, please contact the bookkeeper, Jan Mikus at 363-9650 or [jam2@drizzle.com](mailto:jam2@drizzle.com). Note that reduced sesshin registration rates are offered only to those members whose dues are current.

### Contacting the Sangha by Telephone

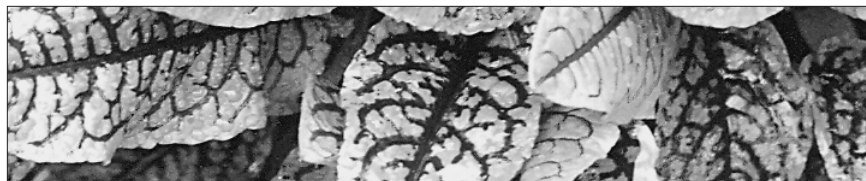
Call Three Treasures at 206 324-5373. Leave a message on the machine, your call will be returned.

### Dharma Currents Newsletter

The newsletter is published three times yearly. E-mail submissions within the message section (*no attachments*) to the designer/editor, Cindy at [cindy@w-link.net](mailto:cindy@w-link.net) or call 933-8100 for info. Dharma or practice-related articles are to be previewed by Jana at [zeedyk@integraonline.com](mailto:zeedyk@integraonline.com) or Rebecca at [rossrm@comcast.com](mailto:rossrm@comcast.com) prior to submission.

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

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



Practice Committee Announcement

## *Revised Schedule for Zazenkais*

Observing that Kay and the gardening regulars need more help—especially as we move into the gardening season—there will be a change in the zazenkai schedule. The Saturday evening schedule will remain the same, 6:30-8:30pm. However, on Sunday mornings we will now start at 6am with breakfast served at 8:30am. We will work in the garden and around the Practice Center until 9:50 am (10 minutes before the start of the next block of sitting). We will resume sitting at 10am, after which the schedule will continue as usual, meaning that we will start with sutras at 10am and end with Great Vows at 1:25pm. Therefore, the only real change is we start earlier on Sunday at

6am and we will use that extra 30 minutes after breakfast to work in the garden. If you cannot arrive at 6am, please come when you can, but wait for a kinhin period before joining the group in the zendo. Here's the new schedule:

<b>SAT</b>	6:30pm	Zazen (dokusan starts at 7pm)
	8:25pm	Great Vows
<b>SUN</b>	6am	Zazen (dokusan starts at 7am)
	8:30am	Breakfast break
	8:50am	Clean-up and garden work
	10am	Sutras
	11am	Teisho
	12pm	Zazen (with dokusan)
	1:20pm	Closing ceremony and Great Vows



*"But we ought not to give the name of duty, as we do every day, to an inner bitterness and harshness which spring from private interest and passion, nor the name of courage to a treacherous and malicious conduct. They give the name of zeal to their propensity for mischief and violence: it is not the cause that inflames them but their interest; they kindle war, not because it is just, but because it is war." Michel de Montaigne*

Poetry by Kathryn Hunt

## Saltwater State Park

The mustard is missing its cap. Yellow jackets feast  
on the rosy blood of the hamburger.

When my brother and I fail to master  
camp coffee on the Coleman stove  
my father demands we attend  
an afternoon lesson in the kitchen shelter.

"You could burn up the god damn coffeepot.  
One of these times I won't be here to show you."

If it is true we are alone at the moment  
of our deaths, why then do I  
take my father's hand and ask,  
"Ice in your drink, Dad?"

Jays lift in a single startled plume.  
From my cot I watch night consume  
the light that was this day  
until the whole world is silent,  
all of us living again in one darkness.



Recurring Throughout the Year

## Sangha Activities

### Member Profile Correction

The interview written by Kay Peters profiling Mike Melancon that ran in the last newsletter was the first draft rather than the final version—which is complete and much better. To read the corrected version, see the web site at <http://threetreasures-sangha.org/MikeMelanconInterview.doc>

### 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 (*dokusan available when*

*Jack Duffy is present, usually the last Wednesday of each month*)

Friday mornings 6:30-7:30am (*followed by coffee as well as*  
*dharma discussions on the first Fridays of each month*)

**UP NORTH.** Sittings at Mountain Lamp:

Daily 6:30-8:30am (*dokusan available at 7am followed by breakfast*  
*on Fridays at 8:45am; contact 360 592-5248 for this non-TTS event*)

### Monthly Zazenkai (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.

### Monthly Gardening Opportunities

Gardening sessions are regularly scheduled 11am-4pm on final Saturdays at the Practice Center.

### 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.

### Mindfulness Community of Puget Sound

The group with whom Three Treasures shares the Practice Center—MCPS—meets at the Center on Monday and Thursday evenings 6:30-8:30pm for sitting and discussion, and Thursday mornings 6:30-7:30am (followed by coffee). Led by Eileen Kiera.



*"You'd better choose your gurus very carefully, because you're going to end up like them."* Pabongka Rinpoche

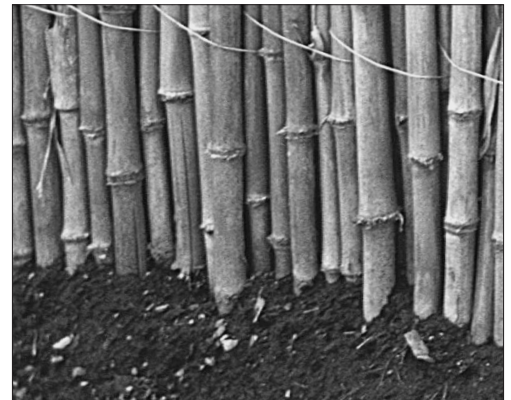
Opportunities to Participate  
**2007 Calendar of Scheduled Events**



**Bookkeeper's Reminder**

Members electing to pay dues once or twice yearly rather than monthly are invited to pay in advance, rather than in arrears to help sangha cash flow. For example, dues for 2007 would be paid now rather than waiting til December.

- FEB 28** StudentSpeak after Zazen 6:30-8:30pm
- 28** Retreat Spokane starts *(Ellen Cote 509 534-2617)*
- MAR 4** Retreat Spokane ends *(Ellen Cote 509 534-2617)\**
- 21** StudentSpeak after Zazen 6:30-8:30pm
- 28** Zazen and Dokusan 6:30-8:30pm *(with Jack)*
- APR 6-13** Sesshin Branching Moon *(Ace Davis 206 632-8889)*
- 18** StudentSpeak after Zazen 6:30-8:30pm
- 21-22** Retreat In-City: Garden of Light *(with Jack)*
- 25** Zazen and Dokusan 6:30-8:30pm *(with Jack)*
- 28** Gardening Day 11am-4pm *(after Precepts Group)*
- MAY 12-13** Retreat Mtn Lamp *(Nichole 360 592-0600)\**
- 16** StudentSpeak after Zazen 6:30-8:30pm
- 19-** Zenkai Saturday 6:30-8:30pm *(with Jack)*
- 20** Zenkai Sunday 6am-1:30pm *(with Jack)*
- 26** Gardening Day 11am-4pm *(after Precepts Group)*
- 30** Zazen and Dokusan 6:30-8:30pm *(with Jack)*
- JUN 14** Dharma Currents Newsletter Deadline
- 20** StudentSpeak after Zazen 6:30-8:30pm
- 23-** Zenkai Saturday 6:30-8:30pm *(with Jack)*
- 24** Zenkai Sunday 6am-1:30pm *(with Jack)*
- 27** Zazen and Dokusan 6:30-8:30pm *(with Jack)*
- 30** Gardening Day 11am-4pm *(after Precepts Group)*
- JUL 8** Zenkai Sunday 6am-1:30pm *(without Jack)*
- JUL 18** StudentSpeak after Zazen 6:30-8:30pm
- 21-25** Sesshin Mtn Lamp *(Nichole 360 592-0600)\**
- 28** Gardening Day 11am-4pm *(after Precepts Group)*
- AUG 12** Zenkai Sunday 6am-1:30pm *(without Jack)*
- 25** Gardening Day 11am-4pm *(after Precepts Group)*
- SEPT 8-9** Zenkai at Mtn Lamp *(Nichole 360 592-0600)*
- 19** StudentSpeak after Zazen 6:30-8:30pm
- 20** Dharma Currents Newsletter Deadline
- 22-23** Retreat Mtn Lamp *(Nichole 360 592-0600)\**
- 29** Gardening Day 11am-4pm *(after Precepts Group)*
- OCT 13-** Zenkai Saturday 6:30-8:30pm *(with Jack)*
- 14** Zenkai Sunday 6am-1:30pm *(with Jack)*
- 17** StudentSpeak after Zazen 6:30-8:30pm
- 27** Gardening Day 11am-4pm *(after Precepts Group)*
- 31** Zazen and Dokusan 6:30-8:30pm *(with Jack)*
- NOV 2-9** Sesshin Walking Rain *(Ace Davis 206 632-8889)*
- 14** StudentSpeak after Zazen 6:30-8:30pm
- 14-18** Retreat Spokane *(Ellen Cote 509 534-2617)\**
- 28** Zazen and Dokusan 6:30-8:30pm *(with Jack)*
- DEC 8-** Zenkai Saturday 6:30-8:30pm *(with Jack)*
- 9** Zenkai Sunday 6:30-11:30am; sangha mtg
- 12** StudentSpeak after Zazen 6:30-8:30pm
- 19** Zazen 6:30-7:30pm Sushi & Sake *(with Jack)*
- \*** Indicates a non-Three Treasures event



Key Contacts within the Sangha

**Coordinators,  
 Committees and  
 Board Members**

**Three Treasures Sangha Practice Committee**

- Madelon Bolling.....527-1190
- Ace Davis.....632-8889
- Jack Duffy ..... Teacher..... 360.592-5248
- Nils Larsen..... 360.293-5866
- Rebecca Ross.....546-8535

**Three Treasures Sangha Board**

- President ..... Karen Rosenstiel. 325-4334
- Vice President..... position to be determined
- Secretary ..... Karen Crogan.425.787-5999
- Treasurer ..... Sean Walsh .....709-8681
- At-Large ..... Ace Davis.....632-8889
- At-Large..... Edith Rohde...503.368-3906
- Teacher ..... Jack Duffy...360.592-5248

**Practice Center Committee Representatives**

- Kay Peters.....322-8759
- Sean Walsh .....709-8681

**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.....Christine Campbell .....988-4916
- Librarian..... Geoff Cole.....632-9569
- List Coord....Barbara Breckenfeld....425.775-2715
- Newsletter Design .... Cindy Jennings ..933-8100
- Orientation *Wednesdays* ... Sibyl James.....323-7516
- 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* . Sibyl James.....323-7516
- Zazen Leader *Fridays* ..... Kay Peters.....322-8759
- Zenkai Coordinator .... Rebecca Ross.....546-8535



# Sesshin Registration

# Branching Moon

**A week long meditation retreat in the Zen Buddhist tradition with teacher Jack Duffy**

**When** From 7pm Friday evening, April 6th through 2pm Friday afternoon, April 13th, 2007.  
To minimize coming and going during sesshin, we request everyone plan to arrive Friday evening or night April 6th. If you are unable to attend the full sesshin, please schedule your departure for either Sunday afternoon, April 8th at 4pm or Monday afternoon, April 9th at 4pm.

**Where** Camp Indianola in Indianola, Washington (check the TTS web site for map and driving instructions)  
Accommodations are dormitory-style. Telephone contact for emergencies only: 360 297-2223.

**Cost** Payment in full is due with this registration to reserve space. However, sesshin fee will be refunded in full if cancellation occurs two weeks prior in which case \$50 is non-refundable. Payment plans and scholarships may be arranged through the sesshin coordinator, Ace Davis at 206 632-8889.

- Regular and Supporting Members full time: \$322 (your dues must be current to qualify for this rate)
- All others full time: \$380
- Regular and Supporting Members part time: \$46 per night
- All others part time: \$58 per night
- If you are able, please add a donation for scholarships.

**Food** All meals are included and are vegetarian, including milk, eggs and cheese.  
If you have food allergies and/or special dietary needs, please call in advance and elaborate below.

**Bring** Zafu and zabuton as well as support cushions and/or bench as needed  
*Unless you've made arrangements with sesshin coordinator, you **must** bring your own zafu and zabuton*  
Clothes for sitting (comfortable, unpatterned, dark) and clothes/footwear for working inside or outside  
Sleeping bag and/or bedding  
Your check for the balance amount of sesshin fees  
Cell phones are prohibited while earplugs (for light sleepers), bath mat, tent, flashlights are optional

**Detach** Clip and mail with full payment to register your schedule, volunteer interests and dietary requirements.

**Register** Registration form (please print) and check for full sesshin fee amount (made payable to *Three Treasures Sangha*) should be mailed by March 23rd to Ace Davis at 4701 Latona NE, Seattle, Washington 98105.

NAME \_\_\_\_\_ DATE \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE OR PROVINCE \_\_\_\_\_ ZIP \_\_\_\_\_

**Details** TELEPHONE \_\_\_\_\_ E-MAIL \_\_\_\_\_

Circle all that apply:    I VOLUNTEER TO BE A SET-UP WORKER    I VOLUNTEER TO BE A FOOD SHOPPER/PLANNER

I WILL ATTEND FRIDAY THROUGH SUNDAY    I WILL ATTEND FRIDAY THROUGH MONDAY    I WILL ATTEND FULL TIME

I PLAN TO BRING A TENT    I NEED A RIDE    I CAN GIVE A RIDE

# Three Treasures of the Pacific Northwest Sangha

1910 24th Avenue South  
Post Office Box 12542  
Seattle, Washington 98111

N E W S L E T T E R

## *Time Value Material: Dharma Currents... Winter Issue Sesshin Registration enclosed*

By SPC Committee Rep. Kay Peters

### *Winter at the Practice Center*



On the weekend of April 21 and 22 we will have a Garden Retreat involving both sanghas. It is an opportunity for all practitioners to contribute to the upkeep of the Center. We will focus on the garden and perhaps begin work on our alley parking project. Please consider giving what time you can to this endeavor. It is a time for sitting and

working meditation as well as a chance to work with members of our sister sangha.

The retreat is free and meals are provided. Sunshine is optional. Please bring clothes that are appropriate for gardening, work gloves and tools.

This winter we had a burglary at the Center. We are thankful that the only damage was a broken window and the disappearance of a skill saw, cordless drill set and loppers.

If you have an extra one of these any of items to donate to the Practice Center we would be grateful. In evaluating the possible preventive measures for the future, the committee decided that installing an alarm system would not be worthwhile for us since we have so little of value to steal.

We continue to deal with the rat infestation and are gaining ground. It is critical that food is not left on the counters or in the cupboards.

If you leave food in the kitchen, make sure it is stored securely in a sealed tins so the rats cannot get at it. The two rabbits are another issue.

The rabbits are nibbling at the new growth on plants and we are hoping they DON'T do the other thing rabbits do. Since they are very hard to catch their status is free range (and reign) for now.

Our gratitude goes to those folks who spend Thursday mornings cleaning and organizing the Practice Center. What great bodhisattvas!