



Dharma currents

N E W S L E T T E R

Book Review by Geoff Cole

One Bird One Stone: 108 American Zen Tales

By Sean Murphy



Poetry by Sibyl James

A Pact



This is just one of the “108 American Zen Stories,” promised in the subtitle of Sean Murphy’s book *One Bird One Stone*:

After several years of practice, a student came to Dainin Katagiri Roshi, saying: ‘I used to think I knew what you were saying in your lectures. But lately, I just don’t understand at all.’ A grin spread over his teacher’s face. ‘Finally,’ Katagiri said, ‘you’re getting somewhere!’

Through stories, anecdotes and quotations, Murphy traces the history of Zen in America, from Soen Shaku’s arrival in 1893—the first recorded Zen teacher in the US—to contemporary teachers Bernie Glassman, Natalie Goldberg and Thich Nhat Hanh. Our own Aitken Roshi figures prominently; there are twelve citations under his name in the index, more than any other individual.

Over wake-up coffee I read a few pages of Zen literature before beginning my daily zazen. Rang-

*I make a pact with you, Walt Whitman.
I have detested you long enough.
I come to you as a grown child
Who has had a pig-headed father.
I am old enough now to make friends.
- Ezra Pound*

I come to make my peace with you, mu. With the ambiguity of your signals and the way you distort them, like a teenage boy in lust reading his girlfriend’s no as yes.

In that old back and white movie, To Have and Have Not, you’re the grey of Humphrey Bogart, the reluctant hero who only briefly gets the girl.

And still you’d claim to name it all, the emptiness that’s full, the darkness pregnant with the moon and stars.

Entering the portals of your face, I breathe you out and hope to lose myself.

ing from a sentence to a couple of pages at most, these stories were perfect for this purpose. They provide wisdom, amusement and insight into the lives and minds of the leaders of American Zen, as well as a relatively painless history of the movement. A fan of Emerson and Thoreau, I was pleased that Murphy credits the Transcendentalists for laying the intellectual groundwork for Zen in America.

The stories reveal the Zen leaders, not surprisingly, as sometimes tough, sometimes compassionate, playful or fiercely serious, eccentric or conventional, and sometimes humanly fallible. A couple of my favorite examples:

Playful: “Soen once invited the teachers from the New York branch of a prominent tea school to join him for tea at his New York Zendo. Soen proceeded to conduct a traditional ceremony, flawless in every detail but one: with characteristic wry humor, what he whisked into their bowls was not green tea, but instant coffee.” (page 79)

Compassionate: A professional dancer whose foot had been mangled in an accident attended a retreat with Maezumi Roshi. In her first interview he brushed aside her question and said, “Tell me about your foot.” Pressed by the Roshi, she reluctantly “not only told him the story but, weeping, took off her sock to show him. At this Maezumi placed his hand silently on her foot. She looked up to find that he was crying too. Every time she asked Roshi about her practice, he’d ask about her foot instead, and they’d cry together.” One day the student began to tell about her injury, but no tears came. “‘Never mind about that,’ Maezumi told her. ‘Let’s talk about your practice.’”

In the final quarter of the book, Murphy turns to the issues of present-day American practitioners: careers, families and children, psychotherapy, the arts, social activism, prison outreach, and the questions of leadership and succession. He also provides a short primer on zazen.

A closing anecdote: “Shortly before his death, Suzuki Roshi told Stan White: ‘Don’t grieve for me. I know who I am. I know where I’m going. Don’t worry about a thing.’”

The book has an excellent index, a suggested reading list, extensive endnotes and the most thorough glossary of Zen terms I’ve seen. It’s in our library.



"Look for a long time at what pleases you, and longer still at what pains you." Colette

From Larry Keil, TTS President

Message to the Sangha

*"Our practice is not to
clear up the mystery.
It is to make the mystery
clear." Aitken Roshi*



Our sangha is involved in a great conspiracy! We are all working together to create conditions favorable to realizing the deep mystery of who we are. Our co-conspirators are the usual suspects: the morning star, the call of the chickadee, our own Buddha bodies. The root of the word "conspire" means to "breathe together"—and this is certainly what we are all up to as we practice together.

Many practice opportunities are now scheduled for this year. These opportunities provide a place and space where we can forget ourselves and directly experience our own true nature. See the schedule of events included in this issue and put the dates into your planner—make a commitment, don't let these opportunities pass you by.

Remember the weekly sittings on Wednesday evenings and Friday mornings. Jack is also leading events at Mt. Lamp. Check out their web site for what is happening and for audio downloads of some of Jack's recent talks: <http://www.mountainlamp.org/>. The TTS board is deeply grateful, especially to Jack, for his time and effort in guiding us, but also to all sangha members who perform the various tasks necessary to keep things working.

At our February sangha meeting a new board of directors was selected. I am happy to tell you that Sean Walsh will continue as treasurer and I as president. As you know, I originally desired to resign, but I reconsidered upon discussion with two excellent nominees since it became clear that each of them had a lot of other things going on in their lives at this time. I continue to be very fortunate

to be retired and without daily parenting responsibilities and still have the time and desire to continue doing the job of president. Other board members include Emily Warn as vice-president and Jan Mikus as secretary. Nils Larsen will continue to serve on the board as a representative of the practice committee and Jack, as teacher, is a member of the board. Two new at-large members were selected: Barbie Brooking and Shelley Farber.

Our budget for the year will be around \$18,000. Our expenditures include payments to the practice center of about \$8,600, teacher payments of \$8,400 and miscellaneous costs of around \$1,000. Both TTS and MCPS pay equal amounts to the SPC account for operating costs, repairs, maintenance and debt payments. Sesshin is generally self-supporting—sometimes making a little money and sometimes losing some depending on how many attend. Our revenues come from membership dues and donations, with a portion of the teacher's support covered by sesshin fees. If you are not yet a member, please consider joining and making a regular contribution to the sangha. At present we have about \$5,000 in our bank account. We received donations from the 2010 Rainy Day fund appeal of around \$2,500 from 28 people—a high level of participation and generosity: thank-you!

The board together with the practice committee is looking into ways to let more people know about our sangha and in sponsoring some events that might be of interest to you all. I look forward to sitting with you this year and working together to keep our conspiracy alive and thriving.

Book Review by Ace Davis

Hakuin's Precious Mirror Cave: A Zen Miscellany

Edited and translated by
Norman Waddell

Berkeley, Counterpoint 2009

Perhaps fearing that I'd give way to total sloth and torpor in Yelapa, Jack asked if I would write a book review of Sara Maitland's *A Book of Silence*.

Although I would highly recommend that book, and had even made my bookclub read it when it was my turn to select the book, I had not brought it with me. So the choices from what was on hand seemed to be either Hakuin or Grace Schireson's *Zen Women: Beyond Tea Ladies, Iron Maidens and Macho Masters*. While I found the Schireson most engaging and am profoundly grateful for the scholarship that has restored the history of women's practice, the Hakuin was so delicious I chose it.

A lot of the book is devoted to "post-satori" practice and to fending off the various heresies of "silent illumination, withered tree" schools and of the idea that post satori you are freed from the effects of karma. Hakuin has a great gift for the vivid phrase. In making fun of the silent illumination guys, he has them saying stuff like: "So what if you don't experience satori? It doesn't mean that you have to eat your food through your nose."

Part of the need to emphasize post satori practice was occasioned by Hakuin's generosity in handing out dragon staff certificates to those who had
(continues on page 5)



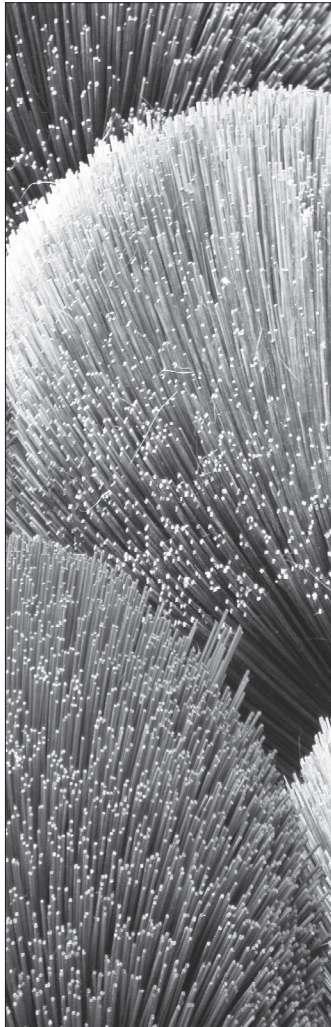
(to solve Zen koans) "means to understand that there is nothing to be solved, that existence possesses no significance for the discursive faculties, and that the latter must not be allowed to wander outside their role as mere exploratory instrument of the intelligence with a view to making contact with brute reality." Simone Weil, Cahiers

Talk by Scott Ruplin

Mumonkan Case2

Part 2 of 2

(part one appeared in the August 2010 issue of *Dharma Currents*)



Most sects of Buddhism, including our own, have many practices whose purpose is to free the practitioner from cause and effect, in the form of dukkha, or defilements (klesha), and past karmas. Magnificent Tibetan Thang-ka depict the Wheel of Samsara, and the driving passions in the center, and many realms of being, great joy and sorrows. So what is Master Pai-Chang saying, "Do not be unclear?" What is your own obstruction here? Where does this fox-spirit have you, and me, striving to evade and obscure?

Dogen says of Pai-Chang's response, "this is evidently deep belief in cause and effect, as a result of which the listener gets rid of bad states."

Further, quoting Master Wanshi (1091-1157): "Even as people discuss 'not falling' and 'not being unclear,' still they are forcing themselves into nests of entanglement."

I had better move on. Just don't obscure. The old man, under these words, realizes the great realization. He does prostrations and says, "I am already rid of the body of a wild fox, and would like to remain on the mountain behind this temple."

He says "I am already rid of the body of a wild fox." Already! Is there anything you'd like to be rid of? Do not be unclear. Dare I ask the Master to perform for me the rites for a deceased monk?"

The Master orders the supervising monk to strike the block, and to tell the assembly, "After the meal, we will see off the deceased monk." All the monks discuss this, saying, "The whole Sangha is well and there is no sick person in the Nirvana Hall. What is the reason for this?"

After the meal, the Master is simply seen leading the monks to the foot of a rock on the mountain behind the temple, and picking out a dead fox with a staff. Picking it out with a staff! Or in our relationships, our zazen, over and over? Poke, poke, poke. As Jack said to me in dokusan, "you can resurrect all that if you want to, but..." For years sesshin was my staff, hours spent prodding all the painful psychological material.

They then cremate it according to the formal method. In the evening the Master preaches in the hall and discusses the preceding episode. Obaku then asks, "The man in the past answered mistakenly with words of transformation, and fell into the body of a fox for five hundred lives. If he

had gone on without making a mistake, what would have become of him?"

This last statement was, for me, the true turning word. I worked on it in this zendo in late 2006. I was going through a difficult breakup with a girlfriend, sitting with the usual suspects; punitive guilt, hyper-responsibility and rumination about what I might have done differently. This is something of a collapsed state to be in, very constricting. It is really a great weight to carry. Many in our culture are now burdened with this persistent intimation that some deed of their own has ruined their lives.

When Jack and I did this case I used Aitken Roshi's translation—"what if he had given the right answer each time he was asked a question—what would have happened then?" What do you think? What would have happened? To the monk? To me? To yourself?

Many of us come to Zen having been conditioned to think that "The Right Answer" is a very important thing. And it is. When I go the hospital, I want the nurse or doctor or whatever to have the right answer! But we globalize it to include everything--relationships to loved ones, friends, and the world around us. How confining.

The Master says, "Step up here. I will tell you." He is testing Huang-Po here. Perhaps Pai-Chang senses that Huang-Po is ready to step up in the monastery. Obaku finally steps up and gives the Master a slap.

If I did this in therapy I'd be sued. And I am grateful that Jack doesn't work this way. But in that place and time, this gesture brought things to fruition. Huang-Po saw with the same clarity as his master. I don't think the slap need be taken literally, though those were rougher times I'm sure. To this day Tibetan monks slap their hands in each other's faces while debating so perhaps this is what happened.

The Master claps his hands and laughs, and says, "You've just expressed that a foreigner's beard is red, but it is also a fact that a red-beard is a foreigner."

I would find it a burden to be compared to Bodhi-dharma, but that would be the fox body again wouldn't it? In his commentary, Wumen says "If you have the single eye of realization, you will appreciate how the former Pai-Chang (the name of the mountain where both masters taught and lived) lived 500 lives as a fox as lives of grace." Not lives of pain, or confusion, though there probably was (*continues on page 4*)



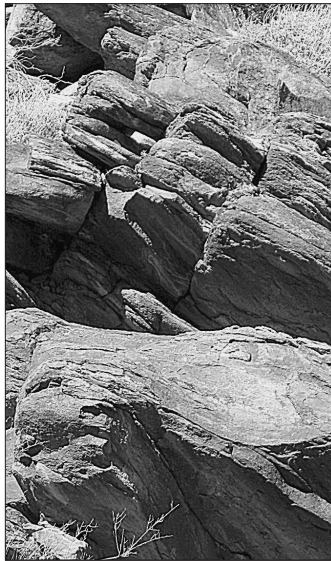
"All that you touch, you Change. All that you Change, Changes you. The only lasting truth is Change."
Octavia Butler from *Parable of the Sower*

Talk by Scott Ruplin

Mumonkan Case 2

Part 2 of 2

(continued from page 3)



pain and confusion for this being in ancient China. There is a verse by Wumen:

*Not falling, not evading—
Two faces of the same die
Not evading, not falling—
A thousand mistakes, ten thousand mistakes*

Mistakes themselves are the fox body, my body, the world of cause and effect. They are not really mistakes, and surely not personal. How narcissistic to assume that it was "up to me" to give the right answer and make something different out of it all. Different? What does this verse point out about "different" and "mistakes"? Wumen's verse seems an exclamation of joy. They are *all* mistakes.

I think one could ask, "then are there no standards, no right and wrong at all, no ethics?" Please be practical here. As Aitken Roshi said, avoid "ethical gyrations."

WS Merwin also wrote a beautiful rendition of this story, in his book *The Vixen*. It is called "Fox Sleep." He translates the case and then offers his own verses at the end. As I have used a literalistic translation for my talk I think it's good to

end with part of this Merwin poem:

*I was crossing the bars of shadow and seeing ahead of me
the wide silent valley full of silver light
and there just at the corner of the land that I had
come back to so many times and now was leaving
at the foot of the wall built of pale stone I saw the body
stretched in the grass and it was a fox a vixen
just dead with no sign of how it had come to happen
no blood the long fur warm in the dewy grass
nothing broken or lost or torn or unfinished
I carried her home to bury her in the garden
in the morning of the clear autumn that she had left
and to stand afterward in the turning daylight*

There is a great gentleness in this poem toward the fox. I think it is in contrast to the aggressive tone of my early years of Zen practice, and my own inner voices. Koan study has always brought these to the fore in my life, and I must be grateful for that, for all the times I wanted to negate the fox body and missed seeing that cause and effect were not unclear, and that I could bury the fox, though I did not have to, with great tenderness, as you can, in the answer you give, and are, each moment of this life, and for 500 lives, and the lives of trees and clouds. And foxes.

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 322-8759 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 topics.

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 322-8759; your call will be returned.

Monthly Gardening Opportunities

Gardening sessions are regularly scheduled 9am to noon 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 322-8759 for information.

Mindfulness Community of Puget Sound

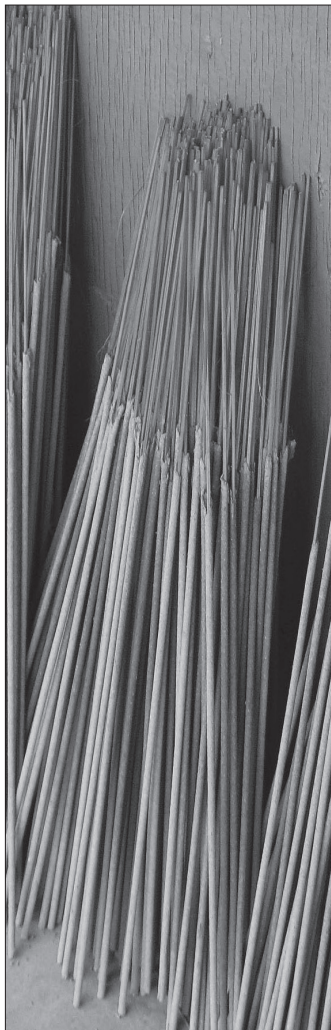
The group with whom Three Treasures shares the Practice Center—MCPS—meets at the Center on Monday and Thursday evenings at 6:30pm for sitting and discussion, and Thursday mornings at 6:30am (followed by coffee). Led by Eileen Kiera.



"One sure clue as to whether we're being motivated by aspiration or expectation is that aspiration is always satisfying; it may not be pleasant, but it is always satisfying. Expectation, on the other hand, is always unsatisfying because it comes from our little minds, our egos." Charlotte Joko Beck from *Everyday Zen*

Book Review by Ace Davis *Hakuin's Precious Mirror Cave: A Zen Miscellany*

(continued from page 2)



passed the Sound of One Hand and Put a Stop to All Sounds koans. Perhaps not quite as bad as the Special Olympics where everyone comes home with some sort of medal but vulnerable to the mistaken idea that once one had had some sort of satori experience you were finished. (Although I'm rather fond of the "for just showing up" medals, myself.)

Don't neglect the footnotes. They are often full of delightful details, i.e. providing the full poem from Huang T'ien-chien from which the line that ends "Idle Talk on a Night Boat" comes (pages 268-9):

*A straw hatted, black booted worldling, amid
the world's red dust
My mind on the island of immortal spirits and
it's dancing white cranes
The sound of my horse chomping dried bean
hulls by my noonday pillow
Became in my dream a tempest that raised
great waves on the river.*

The first chapter, "The Tale of My Childhood," sets out the initial spur to practice experienced by Hakuin as a young child terrified by vivid imagery describing the various hells. My favorite is The Red Lotus Hell where "the tortures cause victims flesh to burst open like red lotus flowers." The account of Hakuin picking text that would become his main resource "Spurring Zen Students Through the Barrier" from a random pile of books, reminded me of Aitken's advice to "trust your library fairy" to give you the book you need at the moment.

The narrative continues through Hakuin's twenties where having had several openings he got full of himself and was taken down a peg by Shojū Rojin:

"The old teacher took one look at me and immediately asked, 'How do you see Chao-chou's Mu?' 'No way to lay a hand or foot on it,' I replied. Shojū reached out, pushed the end of my nose with his fingers, and said, 'Well, I just got a hand on it.'" (page 31)

Chapter 2, "The Tale of Yukichi of Takayama" was written contemporaneously to "The Tale of My Childhood" and is something of a sequel. It's the account of a 14 year old boy who is possessed by the deity of the Takayama shrine. Better than the pronouncements of JZ Knight! Although Yukichi and/or his possessor were not above making threats that if sufficient attention was not paid, a person would be "visited by apparitions" and even more

inconveniently "I will make it impossible for him to light his kitchen fire." (page 51)

Hakuin sets a high standard for diligence in relating the efforts of the ancestors. Talking about a guy named Hokan who spurred by Master Yozan, sat through the night naked on top of a rock and:

"Looking down at his body in the early morning light, he found his body covered so completely with mosquitoes that he could not even see his own skin. When he stood up and brushed them off, their blood swollen bodies fell to the ground like so many crimson cherries, forming a thick carpet around him"

Wonder if Mosquito Lake can be quite so prolific?

Chapter 4 is "Idle Talk on a Night Boat," perhaps Hakuin's most well known text that has been in print for 250 years. It details the methods Hakuin used to cure his "Zen sickness" i.e. the butter meditation and the meditation that involves moving your *ki* to two inches below your navel and learning to breathe through the soles of your feet.

This chapter mainly pointed out to me what a dyed-in-the-wool nurse I am. Which is to say the ways of *ki* are opaque to me. When I tried moving-your-*ki*-to-two-inches-below-your-navel-and-breathing-through-the-soles-of-your-feet meditation, I experienced considerable inner resistance. Would be curious to hear what others experience if they try it. Oddly, the butter meditation was much easier for me—perhaps all that cooking practice...

I think what is most attractive in Hakuin for me is his capacity for joy. This is quite apparent in his paintings (see the catalog from the recent exhibit in New York: The Sound of One Hand) but also a delight in Chapter 4 "Old Granny's Tea-Grinding Songs." Hakuin awards himself the title of Old Granny Mind Master or Shushin Obaba. He is quite skillful at combining play and being serious.

Chapter 5 "An Account of the Precious Mirror Cave," is eloquent on the eye of the beholder—some folks see huge glowing beings of light in the cave, others "three blackened pieces of burnt out wood three to five inches high." And do check out the sign off at the end, for a perfect interplay of play and seriousness on page 141.

(continues on page 6)



"We must prefer real hell to an imaginary paradise."

Simone Weil on Illusions from *Gravity and Grace* (page 101)

Book Review by Ace Davis

Hakuin's Precious Mirror Cave: A Zen Miscellany

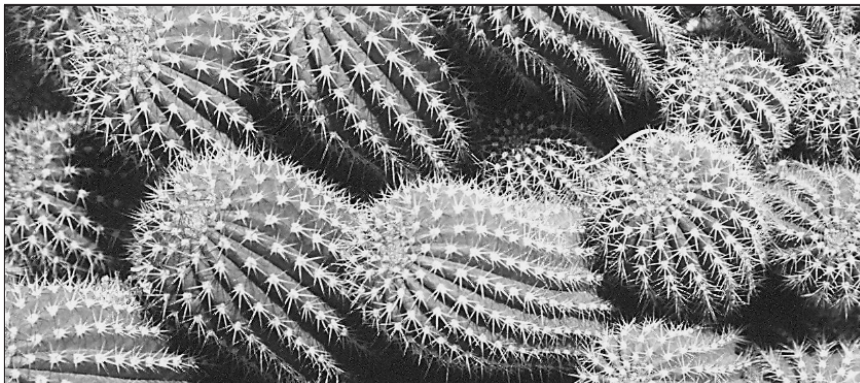
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The last chapter, "The Chronological Biography of Zen Master Hakuin" compiled by his disciple Torei Enji is not a biography in the Western sense but rather mostly a laundry list of comings and goings, teishos given, etc., etc. Still it has some juicy parts—consider this account given of an experience he had at age 25, determined to sit to the death, after having burned his notes and manuscripts and made sure there was enough money to pay for his funeral:

Soon ki energy, moving against the natural flow, began rising into the area of his upper chest. It gradually increased in intensity, pulsating up through his throat and into his jaw. As it continued moving upward, he felt a

throbbing inside his nose, and reaching into his eyes. A pair of ball shaped objects suddenly seemed to pop out from his eye sockets. Catching at them, he felt an intense, stabbing pain in his brain. He held on desperately to the two objects, but they broke free, soaring quickly upward like a pair of skylarks and disappearing into the sky. Immediately his heart felt lighter. His sharpness and alertness returned. He had succeeded at last in severing himself from the illness that had been oppressing him for so many years. (page 181)

Whew!! Anyway, I hope that all of you who read this book have as much pleasure in it as I did.



Reviewing Practice Procedures

Notes from the Practice Committee

Shoken, the Commitment Ceremony

Shoken literally means seeing one another. This is the formal ceremony of student and teacher acknowledging their karmic connection in walking and waking to the Great Way together. Shoken is the Japanese word for this ceremony, and at TTS, we call it the 'deep commitment' ceremony. You do not have to formally take Jack as your teacher to come to interviews but, in that case, he will work with you only on following breath, breath counting and other general issues. If you wish to formalize your relationship with Jack, talk to Ace or Madelon and they'll give you general instructions.

The ceremony consists of nine full prostrations, a knee-to-knee meeting and an envelope with incense money which contains three bills of the same denomination. This ceremony acknowledges the karmic connection in the field of practice of the student and teacher and the desire for both to wake up and clarify the mind continuously. This ceremony, at bottom, is a commitment to the radical re-visioning of relationship both in the

zendo and in our lives outside the zendo. Of course, the relationship for good reason can be ended at any time and, hopefully, if that is necessary, the ending will happen in person and in open dialog. This is a major step in the field of practice and should not be taken lightly. Jack will have a number of commitments he asks of from you and a series of commitments he will make to you including his following the 16 Bodhisattva Vows.

New Opportunity for Interviews/Dokusan

TTS regularly offers interviews/dokusan on the Saturday of zazenkai from 5:30-6:20pm. These interviews/dokusan will take the same form as the last Wednesday of the month early dokusan/interview. There will be a sign-up 'sheet' circulated via e-mail by Karen before the event denoting 10 minute slots. Each person will have to track their own time in dokusan and keep the interview under the allotted time so that all have an equal chance to meet with the teacher. Before and after your time-slot, please practice zazen in the zendo. Please approach and leave dokusan/interview in the manner you would if zazenaki or sesshin were in session.

If You Arrive Late for Practice

If you are late for a sitting period at SPC, please wait in the kitchen or entryway until the next kinhin period. Find a comfortable place to quietly sit or stand and practice zazen with those sitting in the zendo. If at all possible, do not use the bathroom or sinks at this time. After the kinhin round is finished, bow at the entryway to the zendo while the others bow at their seats and then find a place to sit. Be as quiet and unharried as possible while making bows and taking your seat.



"I am dissatisfied, profoundly so, with the world as it is. But I would be dissatisfied with any world. And I'd hate to lose my dissatisfaction." Alfred Kazin

Opportunities to Participate

2011 Calendar of Scheduled Events



- JAN 7-9** In-City Retreat at Practice Center *(with Jack)*
26 Zazen and Dokusan 6:30-8:30pm *(with Jack)*
FEB 12- Zenkai Saturday 6:30-8:30pm *(with Jack)*
13 Zenkai Sunday 6am-1:30pm *(with Jack)*
24-27 Retreat in Spokane *(Ellen Cote 509 534-2617)**
MAR 12- Zenkai Saturday 6:30-8:30pm *(with Jack)*
13 Zenkai Sunday 6am-1:30pm *(with Jack)*
26 Gardening Saturday 9am-noon
30 Zazen and Dokusan 6:30-8:30pm *(with Jack)*
APR 9- Gardening Retreat Zenkai *(with Jack)*
10 Gardening Retreat Zenkai *(with Jack)*
22-29 Sesshin at Indianola *(Larry Keil 206 322-8759)*
30 Gardening Saturday 9am-noon
MAY 15 Zenkai Sunday 6am-12:30pm *(without Jack)*
16-20 Diamond Sangha Teachers' Mtg Germany
28 Gardening Saturday 9am-noon
JUN 11- Zenkai Saturday 6:30-8:30pm *(with Jack)*
12 Zenkai Sunday 6am-1:30pm *(with Jack)*
24 Mtn Lamp Retreat *Wise Women* *(until 22 July)**
25 Gardening Saturday 9am-noon
JUL 15-19 Retreat at Mtn Lamp *(Bethan 360 592-0600)**
27 Zazen and Dokusan 6:30-8:30pm *(with Jack)*
30 Gardening Saturday 9am-noon
AUG 13 Dharma Currents Newsletter Deadline
13- Zenkai Saturday 6:30-8:30pm *(with Jack)*
14 Zenkai Sunday 6am-1:30pm *(with Jack)*
27 Gardening Saturday 9am-noon
31 Zazen and Dokusan 6:30-8:30pm *(with Jack)*
SEPT 9-11 Retreat in Moscow *(contact Pat Hine)**
11 Zenkai Sunday 6am-12:30pm *(without Jack)*
24 Sesshin at Mtn Lamp *(contact Ace Davis 632-8889)*
24 Gardening Day 9am-noon *(after Precepts Group)*
OCT 1 Sesshin at Mtn Lamp concludes
9 Zenkai Sunday 6am-12:30pm *(without Jack)*
26 Zazen and Dokusan 6:30-8:30pm *(with Jack)*
29 Gardening Saturday 9am-noon
NOV 3-6 Retreat in Spokane *(contact Sicco Rood)**
11-13 Zenkai Retreat *(P-Ctr Beginners Orientation w/ Jack)*
30 Zazen and Dokusan 6:30-8:30pm *(with Jack)*
DEC 3- Zenkai Saturday 6:30-8:30pm *(with Jack)*
4 Zenkai Sunday 6am-1:30pm *(with Jack)*
14 Social Gathering: details TBD *(with Jack)*
23 Winter Solstice Celebration 6:30am
All listings subject to change; confirmation is advised.
** Indicates a non-Three Treasures event*



Key Contacts within the Sangha

Coordinators, Committees and Board Members

Three Treasures Sangha Board Members

President Larry Keil 322-8759
 Vice President Emily Warn 322-8750
 Secretary Jan Mikus 363-9650
 Treasurer Sean Walsh 709-8681
 At-Large Director Shelley Farber 522-2242
 At-Large Director Barb Brooking 360 297-2901
 Practice Comm Rep Nils Larsen .. 360.293-5866
 Teacher Jack Duffy ... 360.592-5248

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

Practice Center Committee Representatives

Kay Peters 322-8759
 Jan Mikus 363-9650

Sangha Contacts and Coordinators

Bookkeeper Bill Cooper. . 425. 894-7199
 Communications Rebecca Ross 546-8535
 Garden Coordinator ... Kay Peters 322-8759
 Librarian Geoff Cole 632-9569
 List Coordinator Barb Carey .. 360. 943-1044
 Newsletter Design Cindy Jennings .. 933-8100
 Orientation Coord Larry Keil 322-8759
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 Sesshin Coordinator .. Ace Davis 632-8889
 Sesshin Set-Up Coord. Madelon Bolling. 527-1190
 Webmistress Emily Warn 322-8750
 Zazen Leader *Wednesdays*. Sibyl James 323-7516
 Zazen Leader *Fridays* Kay Peters 322-8759
 Zenkai Coordinator Madelon Bolling. 527-1190



"If there is a sin against life, it consists perhaps not so much in despairing of life as in hoping for another life and in eluding the implacable grandeur of this life." Albert Camus

By SPC Committee Rep. Kay Peters

Winter at the Practice Center

I wanted to provide more detailed information about the finances of our Seattle Practice Center. In 2010 SPC received about \$8,700 each from TTS and MCPS. Additionally, the Dharma Ocean group rented the facility to contribute \$2,500 to generate total revenues of \$19,900.

Our expenses included: \$10,800 for loan repayments to members. (This is the final year of these loans. At the end of 2011 we will still owe one person \$25,000 but should be able to repay that over two years, then we will be debt free.) Other expenses include: Garden \$600, Supplies \$300, Repairs \$500, Electricity \$300, Water/Sewer/Garbage \$690, Natural Gas \$425, Insurance \$3,425 and Taxes \$275. These expenditures total \$17,315, leaving a net surplus for the year of

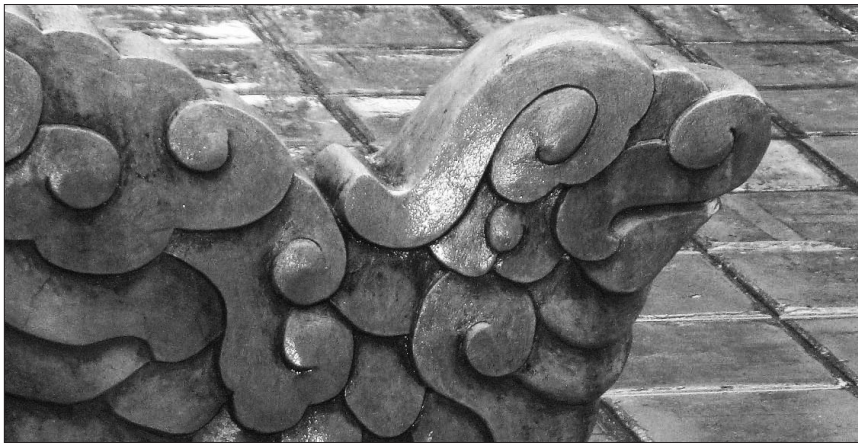
about \$2,585. Added to the current amount in our bank account on 1 January 2010 of \$10,900, this gives us a year-end balance of \$13,485. Our policy is to maintain a minimum reserve of \$5,000 for emergencies—so we are doing well.

At the end of 2013 TTS and MCPS will decide if they want to continue paying the current amount into the SPC account to be able to address several maintenance and remodeling issues or to reduce the amount each contributes to the Center in favor of keeping more in the coffers of each sangha.

We have recently completed two projects we found important. One involved enclosing and locking the garbage area in an attempt to stop illegal dumping into our cans (for access by any of our members the lock combo is on the community bulletin board in the kitchen), and the other was installing a lock on the mail that is delivered to the Center.

Only four people have this combination. We have also had an electricity poacher so have found it necessary to turn the outside outlet on the back porch off at the circuit breaker in the basement. If you need to use it please remember to return that breaker to the "off" position when done.

Please feel free to ask me any questions about this information. If you would like exact figures, please let me know and I will send them to you; thanks.



Keeping in Touch

Sangha Contact Information

Three Treasures Sangha Membership

If unsure of membership status and dues payment contact the bookkeeper, Bill at bill@coopertherapy.com or 425 894-7199. Note: Reduced session rates are offered only to those whose dues are current. Members electing to pay their dues once or twice yearly (rather than monthly) are invited to pay in advance, rather than in December to help sangha cash flow. For example, your dues for 2011 could be paid now rather than waiting until December.

Dharma Currents Newsletter

This newsletter is published two or three times annually. Submissions are welcome from all sangha participants; e-mail yours within the message section (*no attachments*) to the designer/editor, Cindy at cindy@w-link.net. Practice or dharma-related articles must be previewed prior to submission by either Madelon at mbolling@u.washington.edu or Rebecca at rossrm@comcast.com.

Sangha Lists: Mail, Email and Telephone

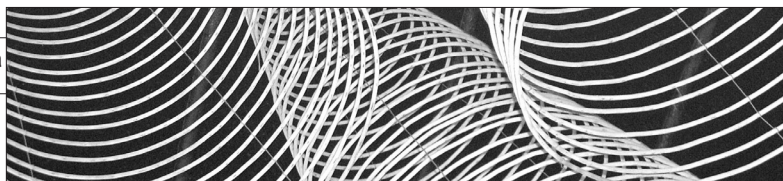
Mail, email and telephone are all used to contact sangha participants. To add or revise your contact information, notify the list coordinator, Barb at barbmcoly@comcast.net or call 360 943-1044.

Directory of Sangha Participants

A newly-updated Directory been published. While it will not be posted to the website, the pdf file will be distributed via email to members. If you wish hard copy, look in the Practice Center kitchen desk file bin along with the Orientation documents.

Three Treasures Sangha on the Web

Visit <http://three-treasures-sangha.org> for updated sangha information, the Orientation series of documents along with past issues of *Dharma Currents* newsletter. Contact Emily at emilywarn@hotmail.com or 322-8750 with any site additions and questions.



Sesshin Registration

Branching Moon

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

When

From 7pm Friday evening 22 April through 2pm Friday afternoon 29 April 2011.
To minimize coming and going during sesshin, we request everyone plan to arrive Friday evening or night 22 April. If you are unable to attend the full sesshin, please schedule your departure for either Sunday afternoon 24 April at 4pm or Monday afternoon 25 April at 4pm.

Where

Camp Indianola in Indianola, Washington (check the TTS web site for map and driving instructions)
Accommodations are dormitory-style with some semi-private and private rooms. Tenting is available on the grounds near the main building. Let the sesshin coordinator know if you desire or need a semi-private or private room. Telephone contact for emergencies only: 360 297-2223.

Cost

Payment is due in full with registration to reserve space. This fee will be fully refunded if cancellation is received two weeks prior to the start. Within two weeks, a \$50 cancellation fee applies. Payment plans and scholarships may be arranged through the sesshin coordinator, Larry Keil at 206 322-8759.

- ☐ 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 in the sesshin fee and are vegetarian, including milk, eggs and cheese. If you have food allergies and/or special dietary needs, let the sesshin coordinator know in advance.

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 with pillow, towel and personal toiletry items
Optional to bring are earplugs (for light sleepers), bath mat, tent and flashlights
Cell phones are prohibited

Detach

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

Register

Mail this Registration form (please print) with your check for full sesshin fee amount (made payable to *Three Treasures Sangha*) by 10 April to Larry Keil, Post Office Box 12542, Seattle, Washington 98111.

NAME	DATE	
ADDRESS		
CITY	STATE OR PROVINCE	ZIP
TELEPHONE	E-MAIL	

Details

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 I NEED A PRIVATE OR SEMI-PRIVATE ROOM

I NEED TO AVOID THESE FOODS: _____

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