Dear members and friends,

It has been 14 months of lockdown of the zendo, when only residents living at Chobo-Ji could attend in person. On May 19, 2021, we opened our doors to those sangha members who are fully vaccinated and have no cold or flu-like symptoms. All sangha members who attend are requested to send a photo of their COVID-19 vaccination card to zen@choboji.org. Masks and temperature checks will be optional, but for the time being we will maintain social distancing (at least one zabuton between people). We will use staggered third and fourth rows as necessary. We hope to open to the whole sangha, vaccinated or not, by Autumn Sesshin, assuming there is a sufficiently low (2% or lower) infection rate in King County. We will also continue Zoom streaming of regular zazen and sesshins.

By our June zazenkai, barring any setbacks, and with a few additional precautions going forward, we plan to resume offering tea and meals. Our upcoming Summer Sesshin will remain reduced to three days, June 18-20 – Odayaka style, but hopefully we will be able to serve tea and meals at the appropriate intervals. We also plan to offer an in-person and Zoom Summer Odayaka, August 20 – 22.

As I write this, three weeks have passed since I donated a kidney to my sister at the Mayo Clinic in Arizona. My sister has had a rough time trying to get her body to accept my kidney, but overall, it is functioning for her and we hope things will stabilize over the next three weeks. The function of my kidney will be tested at 90% or better, but I must remain cautious myself for the next three weeks. The metaphorical basis for a story about journeying through life transitions, lesson by lesson, one discovery at a time. Some of Peter's Chobo-Ji friends share fond memories of the period when he worked on early drafts of the book at our local Victrola Cafe following morning zazen. He currently serves as interim pastor of the Congregational Church of Boothbay Harbor, Maine. The book, published by Epicenter Press in Kenmore, is available on Amazon, and I’m sure that Shinke would also greatly appreciate some good reviews; I’ve already written one.

Zen resident Sam Koû Tullman is leaving our residential practice, but will be living nearby to continue his participation in our Sangha. I will miss his presence on campus, as he has been a big help in covering posts during our COVID-19 lockdown. A relatively new sangha member, Felix Pekar, will be moving in soon. Felix currently lives nearby and has been regularly attending zazen on Zoom, but because of COVID-19 restrictions only recently sat in our zendo for the first time. Felix is a social worker who loves the outdoors and Zen practice. All the residents here are looking forward to working and training together with Felix.

At the May Chobo-Ji Board Meeting, Board members unanimously decided to officially join Zen Peacemakers International (ZPI) as both a regional and training affiliate organization. Some Sangha members are already individual members of ZPI and I hope others will consider becoming members. As many people know, I have long been associated with this organization founded by the late Roshi Bernie Glassman. I have attended five Bearing Witness retreats – three in Auschwitz, one in the Black Hills and one in Rwanda. All these retreats have been significant in shaping my view of the human condition; my experience of each retreat is recounted in my book. We qualify as a training affiliate because we offer meditation instruction, Saturday morning Council, and...
pathways to bring our practice out of the zendo and into world for the care of all beings, animate and inanimate.

Steve Shinkai Garber and I, along with a few other Chobo-Ji Sangha members I have spoken to, hope to help ZPI leadership organize a five-day Bearing Witness retreat in the deep South to explore and deepen our understanding of systemic racism and search for glimmers of insight in the midst of no knowing. We would like this opportunity to manifest next year or in 2023, centered around the National Memorial for Peace and Justice in Montgomery, Alabama. Please explore the ZPI affiliate room: https://hive.zenpeacemakers.org/topics/27257/feed.

In order to sustain our ZPI membership we need at least four of our Sangha members to join our room where we will post messages about our association with ZPI and our offerings here at Chobo-Ji.

In this issue of PMN you will find a transcription of my Teisho on Shakyaumuni Holds Up a Flower, which I gave on the second day of our Odayaka Spring Sesshin. Also, you will find our annual financial report, a board report from Rev. Sendo, a poem by Sonja deWit, Living on the Fly by Zenka Sensei, and Namu Dai Bosa by Rev. Seifu. I hope everyone stays safe while we turn this important recovery corner from the devastating COVID-19 pandemic.

With gassho,

Genjo

Annual Meeting
April 11, 2021
Report by Rev. Sendo Anne Howells

Chobo-Ji’s 2021 Annual Meeting, in April, was our second consecutive such event on Zoom. We ardently hope that next year local participants will be able to meet in person and once again share a potluck as well as discussion. Nonetheless, this year’s Zoom participants brought energy and creativity to our virtual meeting, showing up as they have been doing all year to sit together in daily zazen and to share what has been arising for them during our Saturday Council discussions.

The centerpiece of the Annual Meeting was a virtual visioning exercise put together by board members Jonathan Kaicho Swift and George Kyoki Gibbs. All were invited to use colorful sticky notes to paste comments on a virtual mural board, responding to two questions. The first asked for feelings and comments about what people felt was true for them, the sangha, and the zendo after our year-plus of pandemic experience. A wide range of responses included “reflection,” “adapting to the changing world,” “amplification of social injustice,” “loss,” “isolation,” “unsettled,” “a paradox between physical distance while also being able to be more connected with folks out of town.” The second asked for ideas about what we’d like to do as a community, going forward; many thoughtful suggestions appeared. At its May meeting, the board discussed the 100+ ideas voiced on the sticky notes. As a next step, we’ve sorted the suggestions about future suggestions and are planning to send a survey to members, via Temple Happenings, to gauge levels of interest and support.

2021 Financial Report
by Carolyn Josen Stevens Sensei

We all know that 2020 was a difficult year on so many levels. Therefore, I am grateful and relieved to report that Chobo-Ji’s finances were healthy and stable. Thank you everyone for your faithful and ongoing support! And thanks also to Zoom for enabling us to continue our practice together in the virtual realm!

Both income and expenses were down from recent years because we weren’t able to hold in-person retreats. Dues held steady, and we actually added 6 more members during the year, fifty-eight in 2020 versus fifty-two in 2019. Most of our new members have never set foot in the physical zendo! Our largest revenue source is rent paid by residents, and the building was fully occupied all year. We were also in the fortunate position to provide emergency housing to a friend of a member for several months, and the rent he paid offset the lost revenue from the closed AirBNB. Total income for the year was $137,565 compared with $153,001 in 2019.

2020 expenses were $84,085 compared with $113,997 in 2019, again due to no food and facility rental expense for sesshin. Net income was $53,480 compared with $39,004 in 2019. The biggest cash outflow of 2020 was $46,986 to complete the plumbing and fan upgrades throughout the building. This amount was capitalized on the balance sheet. The overall cost of the plumbing project, begun in late 2019 and completed in 2020 was just over $73,000.

That’s huge, but now everything is shipshape, and we don’t have to worry that burst pipes in the rafters will send a deluge through the floors below. Deep gratitude to our member Sam Berger who shepherded this project from start to finish. An extra bonus for the residents is that water pressure throughout the building is greatly improved.

With interest rates at an historic low, we asked our mortgage lender for an interest rate reset. They agreed, and for a reasonable fee, we now have a commercial loan interest rate below 4%. When we bought the first Zen house on Capitol Hill in 1997, our interest rate was 8%. At the time that seemed reasonable, so times have certainly changed. During 2020, we paid down our mortgage principal by $20K, so our loan balance at year-end was $412,460.

As always, I’m happy to answer any questions you have about the Zendo’s finances. Many thanks to Daigan Bob Timmer who helps me with the monthly accounting tasks. All year, we double masked and socially distanced while engaged at our respective work stations. And once again, deep gassho to all of you for all your gifts, financial and otherwise, to our dharma life together.

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Wolf
by Sonja de Wit

I met a wolf kind of a friend of a friend (you know how it is).
He padded up to my tent one night, a magical wolf but very real.
He came through the starlight and the spaces between the trees.

I can protect you, he said, his eyes pale as moonlit stone.
You can call me. Call if you need me.

I asked him: How can you not be afraid? (That’s what I wanted to know.)
How can you not get scared?
Here’s what he said:
I do feel fear. It’s not being brave if you feel no fear.
When I am afraid my thoughts go still.
I hear everything, I smell everything.
Every muscle is ready, every pore.
I can see out the back of my head.
Even my smallest bones are alert.
I turn to whatever is there.

He handed me a ring made of moonlight.
This is your portal to my world, he said.
You can call me.
You must not be afraid of fear.

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Namu Dai Bosa
by Rev. Seifu Singh-Molares

Namu Dai Bosa, the densu intoned in his deep gravelly voice. We are at New York Zendo Shobo-Ji, on East 67th Street in Manhattan, sometime in the early eighties, as I make my first visit for a weekend Zazenkai.

I was intrigued by the chant, I ask the head monk about it at tea after the Zazenkai.
"It’s a chant devised by our teacher's teacher, Soen Nakagawa Roshi, and it means something like, ‘Hail, Great Bodhisattva’.”

We chant it all the time, he adds with a big, mysterious laugh.

I was intrigued, I make my way to the small library at the Zendo and start riffling through its various books, and loose essays, until I find a teisho, very conveniently entitled “The Meaning of Namu Dai Bosa,” by Soen Roshi, where he explains:

There are many kinds of sutras, but all of them are condensed into this Namu Dai Bosa. And this is condensed into Mu; and this into just Zazen. Not only the many sutras are condensed into Namu Dai Bosa-also the many shastras. Everything is condensed into this Namu Dai Bosa. Not only the four-dimension world in which we human beings live — but also the five, six and endless dimension worlds are all condensed into this Namu Dai Bosa. This Untouchable, Unthinkable universal world is each one of us; not only each one of us, but each one of our cells. Do you know how many cells there are in your body? Someone? How many? I have never counted them myself, but a scholar has said there are seventeen billion cells in the human body. And, of course, in addition to these cells there are the electrons and other smaller elements- small, small, endlessly small... Each such thing — no matter how small — is a sentient being. This is the meaning of Dai. As a character, Dai is usually considered the opposite of smallness. But since the true meaning of Dai is absolute, in even the smallest thing there is this Dai. Bosa you know, it means "enlightened one." Each of your cells is an enlightened one. Believe this! You are all such wonderful persons. This is Buddha. No need to say “Buddha.” This is true — a true fact. This is not Zen; not Buddhism; not religious talk. It is just a plain fact. Right here, now — this is Namu Dai Bosa. There is no need to think about endless dimension universal worlds. Just Namu Dai Bosa. Just Mu. Just breathing. Just counting. Nothing else. Just...

Sounds easy, right? So why so many struggles in our path, then?

Zen practice can be immensely rewarding, and, in direct proportion, tremendously challenging. All of us who engage with it arrive with many different perspectives, spanning multiple religious traditions and spiritual orientations, tribal and political affiliations, and family ties, among others. And we join with many different goals in mind, from seeking enlightenment, to resolving traumas, and fulfilling desires and longings of all sorts.

And we are at least partly motivated by our commitment to helping others in their own spiritual unfolding. Because, of course, the spiritual awakening of one is the spiritual awakening of all.

So we eventually take our Bodhisattva vows, each in on our own way, and as we begin trying to live into them, immediately encounter growing difficulties. As we learn to hold space for others to come to greater understanding, we must also often absorb their discomfort, their pain and their suffering, along with our own.

That is also true of biases, reactivity, and other challenging tendencies, whether theirs or ours.

As engaged Buddhists, we are called to be models of greater understanding. Where other people can let their emotions and feelings fly, we need to stretch, absorb, and be stalwart embodiments of constancy and groundedness.

We are but human, however, and may sometimes ask: “How can I continue to live into being a good example?” “How can I persist?” and “What about me?”

One answer is that we look to our peers for comfort. Our sangha, for instance, allows us to share our difficulties and our travails with one another, bringing us solace and inspiration.

Our Zen teachers and mentors are another wonderful outlet, another road to perspective and understanding. They check and encourage us to keep doing the right thing, and to continue undeterred, especially when the waters are rough.

But we must also take care of ourselves. We need to continue learning to live within the limits of our patience, our understanding, our insights and our tolerance. These are all growing edges for us and constantly expanding and evolving, if we let them. And we have to make conscious efforts to be gentle with ourselves, particularly when our practice makes us feel despondent, disillusioned or disheartened.

On occasion, this can also mean letting go and walking away. Surrendering, in the best, most spiritual, sense of the term. We cannot help tackle everyone’s problems. We may not be well suited to companion...
certain folks. And there may be instances where our attempts to do so would lead to more harm than good, both for those we companion, and ourselves. In those instances, we refer, as forthrightly and kindly as we can. This is also a Bodhisattva practice.

Finally, as students of this Great Matter we also understand the ultimate inevitability of walking away in a much deeper sense. As Soen Roshi explained:

But some time, some day, we all leave this wonderful world. Some day. But looking at your faces, I see no, “Some day I’ll leave this wonderful world; I must die.” There is a senryu, a short, witty verse: “When I look at your face, all faces, show now I will live forever.” I thought this was a sarcastic comment. But D.T. Suzuki told me, “This is a wonderful senryu – it is not sarcastic at all. We live forever! No need for ‘some day I will die.’ Do you understand? That’s what Dr. Suzuki said to me. But truly (Knock! Knock!) our life is forever!

So, when some day we will say goodbye, let us not cry. Some crying is okay, but don’t make others cry. My wonderful teacher, Gempo Roshi, was smiling. Many Zen masters know one week before. They know the day. My last day, I promise Eido Roshi, with smiling, okay? When it is our last breath, it is our last breath. “Is that so, doctor?” That is our last Mu. When we’re born, there is our mother’s birth-sound. And when we leave, this Mu.”

Namu Dai Bosa

Living on the Fly
by Sally Zenka Metcalf Sensei

Recently, some articles on luck came my way. They’re about people who feel lucky and those who don’t. Scientists administered tests such as the $50 bill surreptitiously dropped on the sidewalk by a researcher. Lucky people found it, the unlucky never even saw it. Evidently, when we assume good things will come our way, we move through life watching for them. Those who feel unlucky miss their good, just because they’re not looking.

This reminded me of the practice of contemplative watching – so helpful at times when life feels blown apart, and some serious reinvention of self and world may be called for. Like right now.

In 2003, my life was blown apart by the death of my dear man John. While I grieved, his family welcomed me to linger in his home beside Eagle Harbor. When the time to move on crested my horizon, I asked, what next? To find my way, I went to the Point in front of John’s house. It’s a bit of green land thrusting out into the harbor just around the corner from the head of the bay. There, wetlands and streams provide nesting for myriads of waterfowl, and dens for otter, coon, and coyote. It’s an extraordinary spot for contemplation in the midst of life.

But before we talk about contemplation, you’ll want to know about the birds.

Common Terns are sleek little creatures admired for their scarlet beaks and feet, and made-for-speed bodies, not to mention their crisp markings: pure white, coal-black, and silver gray. There’s nothing common about these terns, especially not the bold way they fish the harbor.

I was at Mount Grdhrakuta to give a talk, he held up a flower before the assemblage. At this all remained silent. The Venerable Kasho alone broke into a smile. The World-Honored One said, “I have the all-pervading True Dharma, incomparable Nirvana, exquisite teaching of formless form. It does not rely on letters and is transmitted outside scriptures. I now hand it to Maha Kasho.”

Mumon’s Commentary:

Yellow-faced Gautama is certainly outrageous. He turns the noble into the lowly, sells dog-flesh advertised as sheep’s head. I thought there was something
T or find someone that he could trust to carry
Shakya clan, was looking to acknowledge
I know, I can just say that’s how it feels.
we already have feels more real than my
than a belief. This common heart-mind that
Genjo, that’s your belief, and it can be
any time, or on any planet. You can say,
that separate self from other, this from that,
That’s what’s happening here on the
crushed to the ground and dissolved.
and there’s a
a big stink about it even though it smelled a

Mumon’s Poem:

A flower is held up,
And the secret has been revealed.
Kasho breaks into a smile,
The whole assemblage is at a loss.

This is a story that is probably a fable. It
is unlikely that these events happened
as portrayed here. Regardless, this case
should be taken at face value in order to be
appreciated and understood as a koan. A
koan is a Zen parable that helps open our
awareness, encourages our minds to be
flexible, and invites deep insight, which can
hopefully be used in our daily lives to be
more mindful and compassionate in our
actions.

This case is all about dharma
transmission. Let me start by stating
plainly, Maha Kasho received nothing at all
from the Buddha but praise. What we call
awakening cannot be given, or transmitted,
to another. When we do awaken in one way
or another to something beyond our own
narrow idea of self, we all find the same
heart-mind, exactly the same heart-mind as
all the sages of the past, present and future.
That’s what all the stories tell us and what
my personal experience tells me. From the
Buddhist perspective, we already have
whatever is “transmitted;” however, we may
not yet realize that we have the same heart-
mind as the historical Buddha or any deep
sage in any religion, on any continent, in
any time, or on any planet. You can say,
Genjo, that’s your belief, and it can be
framed that way, but it feels so much deeper
than a belief. This common heart-mind that
we already have feels more real than my
own temporary, limited life. But I won’t say
I know, I can just say that’s how it feels.

The World-Honored One, yellow-faced
Gautama, Siddhartha Gautama of the
Shakya clan, was looking to acknowledge
or find someone that he could trust to carry
the constraining sense of self dissolves, and
in a moment of realization, you and the
flower are one, or the whole universe is
nothing but flower, then the heart of this
koan is revealed. There are many koans that
ask one to bring the essence of such-and-
such. For example, what is the essence of
the temple bell, the essence of the universe
breathing, or the essence of the great maple
tree outside Chobo-Ji’s main entrance?
There’s a lot of rain in Seattle: therefore,
you may be asked to bring the essence of
rain, bring the essence of Mount Rainier, or
the essence of Mount Rainier in the midst of
a summer storm. In the course of Rinzai
Zen koan study, you will be asked to bring
the essence of host and guest, and, of

In order to penetrate koans, you have to
let go of the artificial, conceptual barriers
that separate self from other, this from that,
form from formlessness, life from death.
That’s what’s happening here on the
cushion. Over time, with enough sitting the
artificial conceptual barriers that separate us
from the rest of the universe naturally
dissolve. And when we drop these barriers,
or they dissolve temporarily, and there’s a
focus – even a momentary focus – on the
oak tree, or on the rain, or on a flower, the
flower becomes the whole universe. The
rain becomes the whole universe. The
same heart-mind that we all share.

Anyway, the first part of this koan is,
be the flower that the historical Buddha is
holding. What does it feel like to be a
flower, and how could you manifest your
communion with flower so that any sage
and any seven-year-old would recognize
your nonverbal gesture as the essence of
flower? Many people would think, “Well, I
can’t do that, I’m a human being.” In fact,
you may think, “I’m a confused, messed-up
human being. I’m very stuck in my sense of
self. I’ll never be able to be the flower, and I
barely know what you’re talking about. This
idea of being the flower feels very foreign,
strange.” But I would like to dissuade you,
and tell you it’s not as difficult as you
imagine. If that’s so, why didn’t more
good people smile when Buddha held up the
flower?

Every point, circumstance, location,
being, moment, is the center of the
universe. If you know how to look at a grain
of sand, a grain of rice, a flower, the sound
of the rain, a mountain, or some dog poop –

Continued on next page ...
gently and genuinely enough, you can find that from that item, moment, or experience, it’s like a thread that leads to the whole universe and beyond. Look at it; commune with it. When your own artificial barriers drop, then no matter what point, moment, emotion or object that bears your attention, it becomes, at least for a timeless instant, the whole universe and all its workings.

I think even physicists would agree with this point. The multidimensional mesh or fabric of space-time has no divisions and can’t be rent. It can be folded up to look like a temple bell, an oak tree, a flower, or you or me. But it’s just one fabric, folded up a certain way, like origami, to look like you or me or this or that. With enough zazen you can “see” the fabric itself, in other words, you feel the intimate infinite presence that is everything seen and unseen. When you feel the intimate infinite then the moment your attention rests on any object you realize that this or that is just the tip of the whole universe. It may sound like an extraordinary experience, but really it is so simple. I did ayahuasca a couple of times, and the whole universe was a cartoon kaleidoscope, just that, nothing but that. I was very glad when I came down. Experiencing the fabric is not that hard to come by. Of course, most of the time we are caught in our narrow egoistic perspective, but bumping into beyond the beyond is not as difficult as you may think, because it is already out, manifesting as everything.

In this koan, only one person in the assembly was able to see what the Buddha was pointing at. Frankly finding the whole universe in a flower is much easier than finding it in the dung I stepped in. The Buddha gave a rather easy test. I bet many of us could go on and on about how a flower is a beautiful representation of the workings of the universe. In a flower it is easy to perceive impermanence, the cycles of life and death, youth and old age, and the scent of something incomparably profound. The flower reveals the phases of growth and expansion, beauty and decay, birth and death. No words are needed. What a wonderful teisho, the universe is like this. Do you feel it, can you be it?

As I have said, every point already contains the whole universe. So, what happens if you look in a mirror when you are intimately aware of this fact? Hyakuju would say, “Alone, sitting atop a sublime peak.” If with transparent lucid eyes you look at formless shunyata, or Muuuuu, then the whole universe is Muuuuu. If you happen to be looking at the maple in the garden, the whole universe is the maple tree in the garden. After enough sesshins, we may realize that doing samu is the whole universe, or that lending a helping hand is the whole universe. Having a caring heart-mind is the whole universe, and on occasion, grief is the whole universe. Kasho broke into a smile. Yet, the whole rest of the assemblage was at a loss.

**Summer Sesshin**

**June 18th - 20th**

This is an abbreviated Summer Sesshin as we are still coming out of COVID-19 restrictions. You may choose to attend in person if you have been fully vaccinated. At this time, it looks like we will be offering traditional meals for those attending in person. On Friday and Saturday the beginning time will be either 5:30 (optional) or 7:00 a.m., and we’ll close after the Closing Sutras at 8:30 p.m. On Sunday we’ll begin at 5:00 a.m. and close at noon, following a closing Council. Please fill out this application if you are planning to attend in person.

Registration for Zoom attendance is required for each day. The Zoom invitations and registration links are below. Requested donations are $50 for Friday, $50 for Saturday, and $30 for Sunday. Please note that if you are attending all three days, you may make a single payment of $130. You can send your donations to PayPal.

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

**Day 1 – Friday, June 18, 7:00 am**
Register in advance for this meeting using this link.

**Day 2 –Saturday, June 19, 5:30 am**
Register in advance for this meeting using this link.

**Day 3 – Sunday, June 20, 5:00 am**
Register in advance for this meeting using this link.
Summer Odayaka
August 20th - 22nd

Odayaka means “peaceful,” and these sesshins are a little less arduous with more dialogue than our weeklong sesshins. You may choose to attend in person if you have been fully vaccinated. At this time, it looks like we will be offering traditional meals for those attending in person. On Friday and Saturday the beginning time will be either 5:30 (optional) or 7:00 a.m., and we'll close after the Closing Sutras at 8:30 p.m. On Sunday we'll begin at 5:00 a.m. and close at noon, following a closing Council. Please fill out this application if you are planning to attend in person.

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Day 1 – Friday, August 20, 7:00 am
Register in advance for this meeting using this link.

Day 2 -Saturday, August 21, 5:30 am
Register in advance for this meeting using this link.

Day 3 – Sunday, August 22, 5:00 am
Register in advance for this meeting using this link.

Reflections on Awakening and Maturity
Foreword by Rev. Seifu Singh-Molares

The cover of this book is meant to invoke the Japanese art of Kintsugi (“golden joinery”), a process whereby broken items are carefully seamed back together with gold. The results are prized for their aesthetic value, as a celebration of “wabisabi,” or the inherent beauty in the flaws and imperfections of an object. But the concept extends more broadly into a generalized acceptance of impermanence, imbedded with serene melancholy and spiritual longing.

What a perfect analogy for anyone on a spiritual path!

In this book, Genjo Marinello reveals his own journey through brokenness and repair, bravely and generously, allowing us all to read ourselves into him. After all, who among us hasn’t struggled with trauma and loss? And despair when we can’t seem to find our way through?

All of this is the province of spiritual companions, and Genjo expertly shows us how to move forward, not just through his insights as a long time spiritual director, but also through his roles as a psychotherapist, and, perhaps most significantly, as a Zen Master. Who better to help us discern our path than someone who has dedicated his life to doing his own deep work for the sake of others?

The book chronicles this lifelong and ongoing commitment, through thick and thin, as well as a courageous embrace of many difficulties, shortcomings and flaws. Genjo composes all of these into assets, establishing them as the building blocks for his own ongoing spiritual growth and evolution. And by extension, for ours.

As Genjo often says, “every day is a new beginning,” and a new opportunity for us to become our better selves. But that doesn’t mean it’s going to be easy.

Indeed, one of the more arresting conclusions of the book is that even after we awaken spiritually, we are all still a mixed bag, with shining moments, less flattering ones, and some where we fall far short of the mark. Awakening, he argues, does not mean Maturity, as counterintuitive as this may seem.

So, we get on with the hard work of continuously reconstructing ourselves, with our wounds and scars acknowledged and visible to us and to our spiritual companions, who help support us, gently and tenderly, as we rebuild ourselves from our broken constituent pieces.

This book is itself a loving form of spiritual companionship, as Genjo shares his story and becomes a model for us all in how to turn pain, loss and trauma into the necessary fertilizer for spiritual growth and maturity.
# Important Dates to Remember

Daily zazen: **M-F, 5:30-6:30 AM; Sat, 7-8:30 AM; M & W, 7:30-8:30 PM; Sun, 6:30-7:30 PM**

Intro to Zazen Most **Saturdays 10-11:15AM,**

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

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

<table>
<thead>
<tr>
<th>Event Description</th>
<th>Dates</th>
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<tbody>
<tr>
<td>Follower of the Way Dharma Talk (George Kyoki Gibbs) ...</td>
<td>June 6, 7:30pm - 8:30pm</td>
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<tr>
<td>Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...</td>
<td>June 13, 5am - 11:15am</td>
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<tr>
<td>Summer Sesshin (three-day Zen intensive) ...</td>
<td>June 18 - June 20</td>
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<tr>
<td>Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...</td>
<td>July 11, 5am - 11:15am</td>
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<tr>
<td>Board Meeting ...</td>
<td>July 11, Noon - 1:30pm</td>
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<tr>
<td>Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...</td>
<td>August 8, 5am - 11:15am</td>
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<tr>
<td>Summer Odayaka (three-day Zen intensive) ...</td>
<td>August 20 - August 22</td>
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<tr>
<td>Zazenkai (1/2 day sit) with zazen, Dokusan and Dharma Talk ...</td>
<td>Sept. 19, 5am - 11:15am</td>
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<tr>
<td>Board Meeting ...</td>
<td>Sept. 19, 11:30am - 1:00pm</td>
</tr>
<tr>
<td>Autumn Sesshin (seven-day Zen intensive) ...</td>
<td>Sept. 24 - Oct. 1</td>
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**Dai Bai Zan Cho Bo Zen Ji**

Plum Mountain News
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