



February 2007

Butsu Genji Buddha Eye Temple

Volume 7 Issue 2



The Spring 2007 Ango opens February 6 (see calendar). Information about the Ango was mailed to the Sangha in late January. If you did not receive the information, or if you have questions, please talk to Ejo.

We are drawing close to the start of the next Ango (period of intensified practice) in early February. Over the past several years as we have been developing this temple's Ango system, I've noticed how the Ango periods have been a support to people trying to give life to their Dharma aspirations. There is a transition from being interested in meditation and doing it on a casual basis to embedding it as a cornerstone of life. This transition shouldn't be rushed or assumed, but if we feel ready the Ango is a good way to explore.

Fundamentally speaking, we can't bargain our way into the Dharma. As long as we are weighing the effects of meditation and trying to manage our lives, we can't really bring our whole self to the cushion. With the bargaining mind there is always part of us that is left outside keeping watch. The Ango can allow us to set this weighing and managing aside for a period and concentrate wholeheartedly on study and practice. It isn't that we shouldn't be reflective and question our path and institutions. It's just that we can't get down to the essential issues unless we are able to bring it all to the practice. If we commit to a certain level of practice for a set time, all the questions have a way of finding their way forward instead of just becoming excuses not to proceed.

The nice thing about Ango is that it is long enough to force a digestion of our commitments, but not so long that we feel like giving up. Also, you don't have to decide that this is the best or only practice. You don't have to decide anything at all, other than you want to explore this path more deeply. I think there is a great freedom in this kind of approach and this freedom is the key to being able to give life to our practice.

Please take some time and consider how you would like to engage in this period of practice. As I have said many times, I'm not trying to encourage you to fill your life up with more things to do. If Zazen is just another thing to do, you won't be able to find the truth in it. This is an opportunity to enact something you are called to. Listen carefully!

— Ejo

Please return the Dana card in your donation envelope. We will re-use them. gassho

ZENDO FORMS

Beginning in this issue, the newsletter will include a column devoted to the basic forms used at the Eugene Zendo. It is intended to assist newcomers, as well as to clarify matters for the whole sangha.

KINHIN

Two bells at the end of a period of zazen signal Kinhin, or walking meditation. When the bells ring, gassho and bow. Take a few minutes to rock back and forth, to make sure your legs are revived, and to straighten your cushion quickly. Stand and face the center with hands in shashu. (In the shashu hand position, the thumb of the left hand is folded against the palm and covered by the fingers -- as if grasping a pillar. Place the left hand against your chest and cover it with your right hand.)

There will be three clacks to start kinhin. After the first clack, make a gassho standing bow to the center of the room. (At this point, you may leave the Zendo if you need to. Try not to step on or over cushions as you leave.)

After the second clack, remaining in gassho, turn so that you will be walking in a clockwise fashion. Step away from your cushion if necessary to equalize the distance between people.

After the third clack, lower your hands into shashu and begin kinhin.

There are two clacks to end kinhin. After the first clack, make a shashu standing bow, walk briskly back to your seat, and stand facing the center. (If you have exited the Zendo, you may re-enter at this point.) After the second clack, make a gassho standing bow and then resume your seat.

gassho, Soen

Death and Dying: The Buddhist Way

The workshop last Saturday at the Zendo was well attended. There were about thirty participants, including Sangha members, people from the wider community as well as people from the Dharma Rain Center. Sallie Jiko Tisdale, an oncology nurse, hospice worker, and trainer in end-of-life care actually did the daylong presentation and teaching. Jill Bukkai Washburn, a hospice worker, who also does family memorials and assists in funerals for lay Buddhists, experienced an episode of what is being referred to as TGA, (Transient Global Amnesia). She had barely started her presentation when she spoke of being confused and then after some attempts to re-orient herself, said she was completely blank and then left the room. There was both a nurse and doctor in the group who were able to attend to her and she was taken to the hospital. By evening she had greatly improved and she was again able to track what was happening around her. If we need a reminder of Dogen's "blink of an eye," there it was happening before us. As Bukkai said to Sydney at the hospital: "What is this, show and tell?" She is continuing to do well at home in Salem. Many thanks to both Jiko and Bukkai for Saturday and their continuing work.

—Jun-e

In the ocean, there is a place called the Dragon-Gate, where vast waves rise incessantly. Without fail all fish once having passed through this place become dragons. Thus, the place is called the Dragon-Gate. The vast waves are not different from those in any other place, and the water is also ordinary salt water. Despite that, mysteriously enough, when fish cross that place, they all become dragons. Their scales do not change and their bodies stay the same; however, they suddenly become dragons. The way of Zen monks is also like this. Although it is not a special place, if you enter a monastery without fail you will become a buddha or an ancestor. You eat meals and wear clothes as usual; thus you stave off hunger and keep off cold just the same as other people do. Still, if you shave your head, put on a kesa, and eat gruel for breakfast and rice for lunch, you will immediately become a monk of Zen. Do not seek afar to become a buddha or an ancestor. Becoming one who either passes through the Dragon Gate or not depends only on entering a monastery, just the same as the fish.

—Dogen Zenji, Shobogenzo Zuimonki 6-9



although winter still has us in its icy grip, the days are subtly getting longer - the light is returning...just so could the library books return as sated students gather the borrowed books they've read and bring them back to Eugene Zendo library...

gassho, Paula

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>* Morning schedule 5:10 am – zazen 5:50 am – kinhin 6:00 am – zazen 6:30 am – service 6:50 am – soji 7:10 am – breakfast</p>				1 <i>Morning schedule</i>	2 <i>Morning schedule</i>	3
<p>What is ... Zazen: seated meditation Kinhin: walking meditation Soji: Temple cleaning Fusatsu: Atonement ceremony</p>						
4 8:00 – 8:45 am Intro to zazen 9:00 – 11:00 am Service/Zazen Dharma talk	5 <i>Morning schedule</i>	6 <i>Morning schedule</i> 7:30 – 9:30 pm Service/Zazen Encouragement talk Ango Opening	7 <i>Morning schedule</i>	8 <i>Morning schedule</i> * * * 7:00 pm Zazen 7:30 pm Atonement 8:00 pm Fusatsu	9 <i>Morning schedule</i>	10
11 8:00 – 8:45 am Intro to zazen 9:00 – 11:00 am Service/Zazen Dharma talk	12 <i>Morning schedule</i>	13 <i>Morning schedule</i> 7:30 – 9:30 pm Service/Zazen Dharma talk	14 <i>Morning schedule</i>	15 <i>Morning schedule</i> 7:00 pm – Zazen 7:30 – 9:30 pm Ango class #1	16 <i>Morning schedule</i>	17
18 8:00 – 8:45 am Intro to zazen 9:00 – 11:00 am Service/Zazen Dharma talk	19 <i>Morning schedule</i>	20 <i>Morning schedule</i> 7:30 – 9:30 pm Service/Zazen Dharma Discussion	21 <i>Morning schedule</i>	22 <i>Morning schedule</i> 7:00 pm – Zazen 7:30 – 9:30 pm Ango class #2	23 <i>Morning schedule</i>	24
25 8:00 – 8:45 am Intro to zazen 9:00 – 11:00 am Service/Zazen Dharma talk Ango student retreat 12-6	26 <i>Morning schedule</i>	27 <i>Morning schedule</i> 7:30 – 9:30 pm Service/Zazen ** Double sit	28 <i>Morning schedule</i>	<p>* You may enter or depart as needed at appropriate transitions. ** On double-sit evenings, you may join us for either of the 40-minute periods. Please enter or leave during kinhin. *** You may attend any or all events on Fusatsu evenings.</p>		

looking for photographers ...

Are you handy with a digital camera and enjoy snapping photos? If so, please talk to Anyu, your current Zendo newsletter editor. I'd like to have photographs of Sangha folks and Zendo activities for publication in this newsletter, and possibly the Web site. More than one person can take this on, so don't be shy! The main thing is that you have a camera and that you are interested in recording the activities of the Sangha.

gassho, Anyu

About the Eugene Zendo

The Eugene Zendo is a Soto Zen practice community open to everyone. The Buddhist teachings of compassion and wisdom are fostered amidst Sangha so that we can express these naturally in our daily life. The temple is entirely supported by donations. There is no fee for any event, although donations are gladly accepted. Activities center around zazen (silent meditation), which is the foundation of our practice. Gatherings may also include service, chanting, dharma talks, and study and discussion.

If you are new to Zen practice, an introductory class is offered at 8:00 a.m. on Sunday morning before our regular Sunday service. For more information, please contact our resident priest:

Ejo McMullen 541-302-4576 ejo@eugenezendo.org

You may also visit us on the Web at www.eugenezendo.org

The newsletter is mailed on the 20th of each month. Deadline for publication is the 15th of each month. Please submit newsletter items to Anyu at debraanyu@gmail.com

To receive this newsletter in the mail, please sign up at the Zendo, or send a note to Anyu at debraanyu@gmail.com

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