



Eugene Zendo

March 2004 Buddha Eye Dharma Association Volume 4 Issue 3

NEWS

Spring Ango Events

Our practice period opened on February 3rd with a full zendo chanting and offering incense in support of our endeavors to undertake new commitments and study for the next 100 days. **Zendo positions** are as follows: Doan-Ino (chant leaders) Tenkan, Anyu; Jikido (time keeper) Gensei, Aido; Chiden (altar care) Robin, Meghan; Tenzo (cook) Douglas, Carmelita; Shika (greeters) Seido, Thelma. Ten members attended our new **Sangha Circle**, which will be held before Fusatsu ceremonies once a month, to share experiences in practice. There was positive feedback from folks about this re-introduction of an old Potter Street event. Occasional **EZ Potlucks** have also come on the scene to connect sangha members (and have a good time!): the next one is April 2nd. Our biggest **Thursday class** attendance yet (20) initiated our study of Dogen Zenji's *Bendowa* where Ejo opened with Uchiyama's teaching that we should appreciate this text *on the ground of [our] own life*. Available are photocopied excerpts of Uchiyama's commentaries on the text "The Wholehearted Way" or you can purchase the book in the zendo. You may also take home a copy of Jijuyu Zanmai which we are reciting in the zendo. Next month we will be hosting a one day **workshop on Oryoki** (March 20th) and **Kyogen Sensei will be visiting** from Dharma Rain Zen Center on March 9th. All events are open and free to all. Check the calendar and ask if you have questions.

Ejo's Teacher's Visit

Dates have been set for the official dedication ceremony of this zendo which was purchased March 2002 largely with the help of Ejo's teacher, Joshin Keira Roshi of Shurinji. He will be accompanied by Ejo's dharma brother, Koshin Keira Osho, whom many of you met on his last visit to Eugene in November, and several monks from the Sendai area. Keira Roshi will arrive June 23rd and give a public teaching on the Precepts on Friday the 25th. On Saturday the 26th, there will be a special Jukai and Sunday, the 27th, will be the Dedication ceremony. We will be hand sewing a special Kesa for Keira Roshi as an expression of our gratitude. You are welcome to join in the many preparations - sewing as well as all the zendo improvements (including the garden grounds and interior repairs) as we approach the date.

Floor Fundraiser

We are doing quite well! Thank you all. We're about half way to our goal of \$1500 for our new sending floor - a *warm wood* toned laminate to replace our current *chipped paint concrete*. OK, that was a little intonation to encourage some more financial help with this. AND, we can begin as soon as we've got \$. Rumor has it the floor goes down easy. Please consider donating to a project that will really change the feel of our front room and be ready for our guests - the new folks who join us weekly as well as those from Japan. Contributions should be marked "flooring" so that it is assigned to the appropriate fund.

Board of Directors Forming

We will soon have a new active Board of Directors which will make decisions about "macro-operations" (financial, legal by-laws, infrastructure etc.) to help our zendo continue to operate smoothly. Our usual once-a-month steering committee meetings will evolve into an operations forum to address "on the ground" issues such as garden projects etc. Although the board will be made up of specific members, both groups will remain open to all and encourage your participation.

Financial Health

Our first complete annual year end report indicates the zendo requires a monthly budget of \$1300 to operate. Our assets remain at the targeted \$3000. Current monthly dana is about \$1000 which will not quite meeting our minimal fixed costs nor fund capital expenses for site improvement. Last year, a belated fortunate \$11,000 return from the original sale of the property offset 2003's deficit and funded building projects. We continue to be sustained by the generosity of many sincere practitioners but will need to seriously address as a sangha the issue of financial responsibility in the coming year.

Coming Soon: Dedication of Merit Board

Dedication of merit is a central practice in most Buddhist temples where we give away the benefit that comes of the practice and pray for those in need. There will be a bulletin board in the zendo where you may post the names and situation of those who are ill, having difficulties or are recently deceased. The list of names will be read during some services.

Chanting CD

Thanks to the work of Jeff Defty, there will soon be available for purchase CD's he recorded of our morning service chanting and Dharani's. All proceeds will benefit the Eugene Zendo. Jeff, a talented classical musician, also donated the CD's of his music which are available for sale in the zendo in to help with our floor project. Titles are: *Descent of Inana*, *Vanish into Blue* and *Sanctuary* (samples available in the zendo front room or ask Jeff in person about his work).

Begging Bowl

*May we, with all beings,
realize the emptiness of
the three wheels; giver,
receiver and gift.*

Quality TOOLS

*New or in very good
shape*

contact: Ejo

6í Fiberglass Ladder
Hammers

Tape Measures
& Assorted Basic
Carpentry Tools

Flooring

See Front Page Article



9 BOWS

in gratitude for

Flooring

many contributors!

Fixing Zendo Shelf

Jim

CD Fundraisers

Jeff

*Please let the editor know
if you wish your donation
to remain anonymous*

Dharma Talk

Sewing a priest's robe (okesa) is quite an undertaking. I say this only from expectation not experience. All of my robes have been given to me as gifts from my teacher. Every stitch is hand sewn with a special backstitch and the large (roughly 1 1/2 by 2 meters) robe is made up of many small panels that get sewn together in a traditional quilting style. Everything must be uniform, symmetrical and strong. Hmmmm.... What have I gotten us into?

I decided a year or so ago that I would like us to sew a robe for my teacher, Keira Roshi, to commemorate the founding of the Eugene Zendo. This is a traditional way to show honor and respect and to communicate the depth of ones gratitude to a teacher. The Eugene Zendo certainly owes a lot to Keira Roshi's generosity. He provided a large sum of money that covered fully 2/3 the cost of the purchase of our facilities and the subsequent remodel. He also provided the large bowl bell, mokugyo and the central Buddha image on the Zendo altar. There is no way that we could run the kind of programs that we do without the financial help that he provided through his temple, Shurinji. More importantly, Keira Roshi is my master. I am eternally grateful to him for guiding, encouraging and challenging me in the way. Any ability that I have to convey the Dharma is because of the boundless compassion he has shown me as his student. The zazen that I am working to present to you at the Eugene Zendo is the zazen that Keira Roshi handed to me.

I would like to invite the whole Sangha to take part in this wonderful expression of gratitude. Over the next few months I will be scheduling sewing parties and asking people to take pieces of the robe home to sew on their own time. A robe like this means more if it is sewn by many hands, and we will need many hands working to finish it by the founding ceremony the end of June. - Ejo

Sangha Reflection

Two weeks ago I had occasion to attend a seven- day sesshin in northern CA, as I frequently do. This is a little bit about the nature of the things that I bumped into while I was there and then what happened.

In the past, in sesshin, I found myself spending an inordinate amount of time comparing myself to others in endless different ways. Invariably this ended up with me in a downward spiral of self-deprecation, which I had a great deal of difficulty recovering from. When it was really bad, I couldn't see past it, it was really painful, it colored everything. Over time the magnitude of these occurrences diminished. It wasn't so much on my face. I could look around a little. I got a chance to investigate:

Once it was another student who was invited to do a dharma talk. I thought she did rather well. I compared myself to her and all I could see was how mucky my stuff felt to me and how inconsistent I was. I sat in my muck for a long time. It was great! I had a moment when I realized that maybe my muck was beautiful and maybe my inconsistency was really interesting. This is what the "karen" version looks like. There is no other like it. It is most precious.

This time it was about my feelings getting hurt. I was originally supposed to be head of kitchen. A decision was made to bring in a new person to do that and I was to be coffee and snack girl, as I frequently am, instead. The new person really needed help but didn't want to share the job. I had to find a way to quietly help him and deal with my deep seeded feelings about not being seen.

This time I was spending a lot of time paying attention to what other people were doing and developing stories to embellish/explain what I saw. I realized that I was working overtime to create drama where there was none. I really couldn't stand it to simply be still. When there is drama it might not always be fun but at least I know what to do. When there is nothing but sitting still in this vastness, I really don't.

In the end I saw that I have cobbled my life together out of pieces and parts: who my family told me I was, the stories that I made up about the things I saw and what happened to me, what I did to make a living, wanting everyone to like me and chasing the drama. I created this kind of nether life and then went about the business of trying to live in it. Sometimes it worked, but often not. It's not the same as just being and allowing everything around me to do the same. It's not the same as not having any stories or ideas about things or letting myself rest/be at ease in this life just as it is.

So, I guess this is seeing the delusion. It seems so obvious. Haven't I realized that before? Somehow I find that I have to keep on rediscovering it over and over again from a different angle each time to get the point and this is nothing more than what it looked like this time around. But... it also is not so simple. Doesn't my created life have a certain beauty of its own, a kind of noble industriousness, my going about my little life like an enterprising beaver trying to hold it all together with sticks and mud. Isn't that "Karen" too?

In the end I saw that we are all so precious and that we are really only here for a very short time. --Aido

Buddha's Robes

Up Against it in Sesshin

SPRING ANGO 2004

Tuesday Evenings:

Feb 24 Double Sit/ Sanzen

Mar 2 Dharma Talk

Mar 9 Kyogen visits from DRZC

Mar 16 Double Sit/ Sanzen

Mar 23 Mondo

Mar 30 Double Sit/ Sanzen

April 6 Dharma Talk

April 13 Double Sit/ Sanzen

April 20 Dharma Talk/ Opening Sesshin

April 27 Double Sit/ Sanzen

May 4 Dharma Talk

May 11 Ango Closing

Monday Evening Introductions to Zazen:

Mar 8, April 12, May 12

Thursday Evenings:

Feb 19 Class/ Discussion #2 Bendowa

Feb 26 Class/ Discussion #3 Bendowa

Mar 4 Sangha Circle/ Fusatsu

Mar 11 Class/ Discussion #4 Bendowa

Mar 18 Class/ Discussion #5 Bendowa

Mar 25 Class/ Discussion #6 Bendowa

April 1 Sangha Circle/ Fusatsu

April 8 Class/ Discussion #7 Bendowa

April 15 Class/ Discussion #8 Bendowa

April 22 Five Day Ango Sesshin

April 29 Movie Nite! Spirited Away

May 6 Sangha Circle/ Fusatsu

Retreats:

Feb 21 Saturday on Chanting

Mar 20 Saturday on Oryoki (7:30 AM - 7 PM)

April 20-25 Tue - Sun/ Ango Sesshin

Sangha Potluck: Apr 2nd - Friday Evening

To learn the self means to study the problem of life and death of the individual. The Buddha way is not a teaching that forces us to practice. We are practicing already. Everyone has the problem of life and death. To live, to die - these are great problems for human beings.

- Dainin Katigiri in Returning to Silence

About the Eugene Zendo Web Site: www.eugenezendo.org

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 from its members. 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 & discussion. If you are new to Zen practice, you may want to attend our periodic introduction class or just drop by 1/2 hour early before our Tuesday evening gathering to receive an orientation or contact our resident priest for more information:

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

Zendo Address: 2190 Garfield Eugene, OR 97405

Newsletter Items: Seido Martin hortonorganics@earthlink.net 925-3019

Web guy & contact to receive this newsletter: Gensei Morris gensei@efn.org 302-4576

EZ March 2004

Sun

Mon

Tue

Wed

Thu

Fri

Sat

	<p>1 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>2 <u>5:30 - 8 AM</u> Standard Morning 6 PM: Zendo Mtg! <u>7:30-9:30 PM</u> Service/ Zazen Dharma Talk</p>	<p>3 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>4 <u>5:30 - 8 AM</u> Standard Morning 6:30 PM Zazen <u>7- 8 PM</u> Sangha Circle <u>8 - 9 PM Fusatsu</u></p>	<p>5 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>6</p>
7	<p>8 <u>5:30- 8 AM</u> Standard Morning <u>7 - 9 PM</u> Introduction to Zazen</p>	<p>9 <u>5:30 - 8 AM</u> Standard Morning <u>7:30-9:30 PM</u> Service/ Zazen Dharma Talk <i>by Kyogen Sensei</i></p>	<p>10 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>11 <u>5:30 - 8 AM</u> Standard Morning <u>7 - 9 PM</u> Class/ Discussion Bendowa #4</p>	<p>12 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>13</p>
14	<p>15 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>16 <u>5:30 - 8 AM</u> Standard Morning <u>7:30-9:30 PM</u> Zazen/ Service Double Sit with Sanzen</p>	<p>17 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>18 <u>5:30 - 8 AM</u> Standard Morning <u>7 - 9 PM</u> Class/ Discussion Bendowa #5</p>	<p>19 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>20 <u>7:00 AM -</u> <u>7:30 PM</u> One Day Retreat <i>Oryoki</i></p>
21	<p>22 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>23 <u>5:30 - 8 AM</u> Standard Morning <u>7:30-9:30 PM</u> Service/ Zazen Mondo Practice</p>	<p>24 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>25 <u>5:30 - 8 AM</u> Standard Morning <u>7 - 9 PM</u> Class/ Discussion Bendowa #6</p>	<p>26 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>27</p>
28	<p>29 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>30 <u>5:30 - 8 AM</u> Standard Morning <u>7:30-9:30 PM</u> Service/ Zazen Double Sit/Sanzen</p>	<p>31 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>*If Double Sit Evenings are difficult, you may come and join us for only the one of the 40 minute periods. Please leave or enter during Kinhin. You may also enter morning zazen any time before 7 AM Service (the best time is during kinhin 6:10 - 6:20AM), and depart either after service or temple cleaning (Soji).</p>		