



Eugene Zendo

May 2003

Buddha Eye Dharma Association

Volume 3 Issue 5

EZ News

Garden Rocks and Flowers

The vision of our future garden, creating a space where people can walk, sit and gather amongst rocks and flowers, is gaining momentum as we transition to spring. The work is well underway thanks to many a dirtied hand and rolled up sleeve in the misty cold spring - the beds are half completed and flower seeds have been sown out at Seido's farm for later transplant. A beautiful row along the driveway is now planted in rosemary and strawberries. There is a lot of enthusiasm for developing a special centerpiece to the sitting garden - a Kanzeon (the Bodhisattva of Compassion) sanctuary elevated by a surrounding rock wall. Despite the increased cost of natural rock over concrete, the steering committee asks the Sangha if it could help contribute towards the additional expense. Ejo in particular has fallen in love with a particular naturally sculpted stone he met at Lane County Forest Products one afternoon. We realize that spending a little more for something we hope will benefit the many people who come through the zendo for a long time is well worth it. Please earmark any contribution towards the rock wall garden project in the begging bowl or speak with Ejo or Thelma if you can help. There's a place for everyone in to connect with the garden and be part of its blooming.

Jukai

Our first Precept ceremony took place last month where three of the sangha members committing to the Buddhist path by receiving the 16 Bodhisattva precepts. There were many preparations that went on throughout the week's retreat, special altar and zendo arrangements. The event was well attended by sangha and family. Kip Lohr, Ross Morris and Ann Jensen were ceremonially given the rakusu, kechimiyaku (lineage document) and dharma names through Ejo's ancestral line on Sunday April 6th. Kip becomes Yushin (Courageous Faith), Ross' new name is Gensei (Profound Sincerity) and Ann is called Suiho (Emerald Dharma). Ejo describes dharma names as something practitioners can grow into and serve to remind us of our commitment to our deeper selves we turn to with the help of sangha.

Ango Ending

Our intensive practice period will be ending on Wednesday the 14th marking the completion of our directed precept study and Thursday night event schedule. The zendo has seen a marked increase in attendance at all its events and many hands involved in the development of our new space. Summers often involve a looser schedule in Zen monasteries - and here we will channel much of summer's time into the garden and zendo construction. Stay tuned for the annual BuddhaQ - maybe in June, and summer retreat at the farm late August. Ejo is planning to travel to Japan sometime late July into August and we hope lots of garden and continued construction will be our focus.

Zendo Construction

There are three items that need attention this summer that are currently being researched by Ejo and Kip. The ceiling needs finishing, the zendo eave needs extending to prevent water seepage and interior needs trim which includes installation of the door. A preliminary estimate for the group of projects is \$3000, but a lot depends upon the type of ceiling that is selected, which is currently being researched. Kip is planning to do much of the work this summer hopefully with much needed assistance although a lot of it is skilled work.

Financial Update

Our four-month report on page 2 shows that we seem to be covering our monthly expenses, although again, it will probably take a year before we can establish an average monthly budget. Some of the extra funds will be earmarked in a separate account to complete the zendo construction and the rest will remain in savings.

A Call for Your Words

Thursday night classes have been a rich time of sharing of stories and the paradox we face with study of the

You should entreat trees and rocks to preach the Dharma, and you should ask rice fields and gardens for the truth. Ask pillars for the Dharma, and learn from hedges and walls.

- *Dogen in Raihai Tokuzui* "Paying Homage and Acquiring the Essence"

Begging Bowl

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

For the Garden Big Rocks!

contact: Ejo or Thelma

For the Zendo Ceiling Material

Contact Kip or Ejo

Kitchen Items Large Tea Pot Small Spice Rack

Contact Seido

- Gassho

precepts and being involved in practice in any way. Please consider submitting an article or a paragraph or two even on your experiences of this past practice period for next month's newsletter. Contact Seido for more info or email text: hortonorganics@earthlink.net

Barn Raising Party

All welcome out at Seido's farm for a "Barn Raising and Then Some" get together - 9 AM: Barn Raising and/or Field Work 6ish: Potluck Dinner. Come for all or part or dinner! RSVP - directions to the farm: www.hortonorganics.com



Financial Report Jan -Apr	
BALANCE:	\$7,371
INCOME:	\$ 16,106
Dana Bowl	590
Fundraisers	80
Pledges	1,040
Retreats	172
Zendo Store	38
Other	*14,186
EXPENSES:	\$ 8,735
Advertisement	6
Building & Maint.	1,612
Class Supplies	26
Taxes	2,440
Fees	40
Insurance	544
Kitchen Equip	40
Food	163
Mortgage	2,654
Office	186
Sesshin	170
Utilities	526
Vehicle	27
Zendo Supplies	275
Misc	26
* = Sale of the Willamette Property	

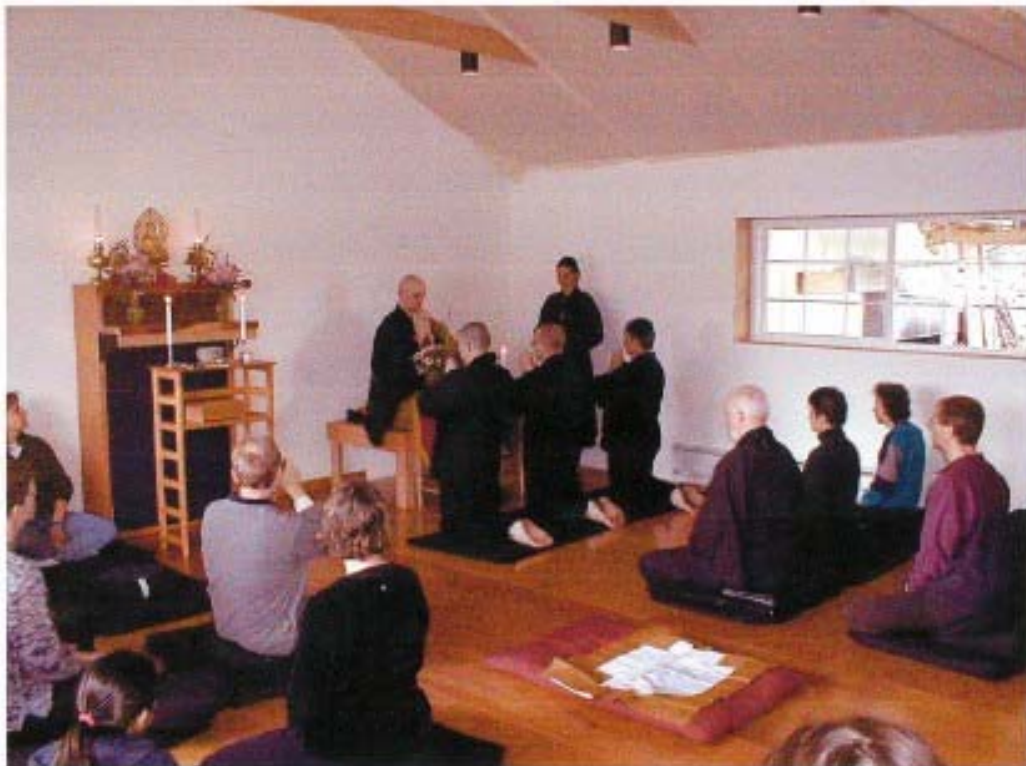
"It's out of my hands," has become one of my favorite statements because the common phrase contains its undoing and is therefore a wonderful consideration when faced with the question of Effort. Being a person who can swing from overexertion to helplessness quickly, I am painfully aware of the dilemma this creates when we take up practice in the same karmic manner in which we have learned to live our lives. The koan arises daily for all of us, in our choices, what should we do? From stubborn determination (or "Storming the gates of heaven" as Jiyu Kennet once said) to "Why bother?" (as most mediators have entertained) ... neither extreme is tenable, yet, in a certain way, they are also not to be avoided, for a lot is learned in their delusion. In a talk Kyogen recently gave, he said, "Once you hang your hat on 'Well, you can't describe it, then that's it.' you kind of miss it." I understood the mistake of premature acquiescence where we protect our selves from failure. Usually, *It's out of my hands* means one has no control over the situation, which is completely true existentially and completely false given as an excuse. Which is it to be? And yet, in Zen, it is precisely why we can be fully responsible and why there is joy! It is *out of our hands* that comes kindness, love, creation and

comfort as well as their opposites. Our lives are out of our hands, so what are we going to do? Some days I practice following the hands. When I am stuck, I know if I look deeply, I know the answer, I just don't want to do it. I have started several articles since my return from Green Gulch, but am unable to express something that is still unfinished, fluid and that also sounds diminished in print - but one thing I have appreciated was the deep study of "other-dependence" - the way in which we are created each moment by immeasurable circumstances - powered by everything we're not and the effect that awareness has on our behavior - not helplessness, but helpfulness. We need only lift our hands to meet circumstances. Only with all beings do we walk the path of life and death and the surrender to this truth actually frees us up for action by alleviating the constriction of the hesitant *いふ* who would fashion our life in consistent positively valued terms. I ask myself not if I am living up to the ideal of the precepts, but if I am *い willing* to take the lot - also a sword that cuts both ways - willing, not willful - available, not rigid. Every time I am aware of the longing to "awaken to it"; I know *it is out of my hands*. It's a fine line. *-Our hands together, Seido*

Eugene Zendo Jukai 2003

*Receiving the Precepts:
Kip (Yushin), Ross
(Gensei) and Anne
(Suiho)*

In practicing zazen and inquiring into the truth, the precepts are foremost.... To assume the form of the Buddha, to come into possession of the Buddha's precepts, to get what the Buddha received and used: these are not small matters. How could they be treated lightly?
- *Dogen, in "Jukai"*



About the Eugene Zendo

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: Debra Martin hortonorganics@earthlink.net 925-3019 (contributions welcome!)

Web guy & contact to receive this newsletter: Ross Morris rossm@efn.org

EZ May 2003

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
	*If <u>Double Sit</u> Evenings are difficult, you may come and join us for only the one of the 40	minute periods. Please leave or enter during Kinhin.** <i>You may also join <u>morning zazen</u> any</i>	time before the 6:50 AM Service and <i>depart either after service or temple cleaning (soji)</i>	1 <u>5:30 -7:30 AM</u> Regular Schedule 7 - 9 PM Fusatsu Ceremony	2 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	3 <u>8:30 AM</u> Zazenkai at the Eugene Aikikai
4 Farm Gathering 9AM on; 6 PM Dinner	5 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	6 <u>5:30 -7:50 AM</u> Regular Schedule 7:30-9:30 Service/ Zazen (Double Sit)*	7 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	8 <u>5:30 -7:30 AM</u> Regular Schedule 7 - 9 PM Final Precept Class #9	9 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	10 <u>8:30 AM</u> Zazenkai at the Eugene Aikikai
11	12 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	13 <u>5:30 -7:30 AM</u> Regular Schedule 7:30-9:30 PM Zazen/ Service Dharma Talk	14 <u>5:30- 7:50 AM</u> Regular Sched 7 -9 PM Ango Closing Ceremony	15 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	16 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	17 8:30 AM Zazenkai at the Eugene Aikikai
18	19 <u>5:30- 7:50 AM</u> Regular Sched. 7 - 9 PM Introduction to Zazen	20 <u>5:30 -7:30 AM</u> Regular Schedule 6:00 Zendo Mtg. 7:30-9:30 PM Service/ Zazen (Double Sit)*	21 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	22 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	23 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	24 <u>8:30 AM</u> Zazenkai at the Eugene Aikikai
25	26 <u>Reg. AM</u> 7 - 9 PM Buddhist Peace Circle at Thelma's	27 <u>5:30 -7:30 AM</u> Regular Schedule 7:30-9:30 PM Service/ Zazen Q & A	28 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	29 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	30 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	31 <u>8:30 AM</u> Zazenkai at the Eugene Aikikai