



Eugene Zendo

June 2004

Buddha Eye Dharma Association

Volume 4 Issue 6

NEWS

June Dedication & Special Jukai

After two years in the making, this month marks the official dedication of the Eugene Zendo at Garfield St. honored by a special visit and teaching from Ejo's teacher Joshin Keira Roshi from the temple Shurinji in Japan. The zendo has undergone an incredible amount of change since the first days where we were tearing out walls and ceilings and sitting in what is now the McMullen children's playground. The flourishing represents the sincere and heartfelt support of countless people who have created this place where we can come together to practice the dharma. The dedication not only announces our open doors to the community but expresses the gratitude at the heart of these teachings. Those preregistered will attend the Inmyakue retreat (see separate flyer) Friday through Sunday. The dedication itself on Sunday at 3PM is open to all and may host well over 100 people! Much is needed in the way of preparation, so please join in if you can. If you can help with any of the following, please talk with Ejo, someone in charge of the responsibility or come to the steering committee meeting on the 8th of June. Projects include: Tiling the front entranceway (Zak); constructing a recessed altar (Yushin); Trimming out the interior; Sewing the Kesa (see below); Food -both donations and preparation for visiting entourage, retreat and commemoration; Gardening (see below); Cleaning and Painting (Ejo).

Sewing of the Kesa for Keira Roshi

We are in the thick of our robe sewing but still have a ways to go. After Koshin's visit last month we decided to appliqué mountains, a common metaphor in Zen writings, on the outside as is customary for this type of gifted kesa. If you have some special material you'd like included, please drop it by the zendo - the minimum size being about 5' X 5'. We will be meeting on Thursday evenings to sew 5 - 9 PM - drop by for all or a short time. Even if you are not skilled in sewing, there is ironing, pinning and cutting that would be very helpful. Keira Roshi will likely wear the robe while he is here.

Gardening

Flowers have now been planted everywhere and thanks to many hands, places have been weeded, mowed and watered. The gardening group is still in need of help however in keeping up with the weeding and watering - even if you've only an hour or less, there are small very helpful things to be done. Please check the dry-erase board in the zendo lobby or ask Thelma or Robin what you might do. Soon there'll be blooms galore.

Board of Directors

Since our decision to formulate an official Board of Directors for the Eugene Zendo, we intend to begin meeting in the fall due to the demands of June's dedication and the loose summer schedule. We will likely take up the issue of membership which is currently undefined in the Eugene Zendo as well as bylaws review. The Tuesday night steering committee meetings will continue to be open to everyone's participation. Board of Director meetings will also be open, but may be limited if voting is required on an issue. Please ask Ejo if you're interested in participating in the organizational care of the zendo.

Online Mailing Lists Created

Two new online mailing lists have been created, ez-discuss and ez-announce. As the names suggest, one list is for general discussion amongst sangha members while the other is for announcements and reminders being sent out to the sangha. In order to use this you will need to subscribe. Send an e-mail to: majordomo@eugenezendo.org with a message of: **subscribe ez-discuss** and/ or **subscribe ez-announce** You can subscribe to only one or both. A couple of minutes after you send that, you'll receive a confirmation request. Follow the instructions enclosed. If anyone has trouble with this, please let Gensei know and he can add you manually. Once you're subscribed, you can send e-mail to ez-discuss@eugenezendo.org or ez-announce@eugenezendo.org and that message will be sent to all members of that list who can then respond to your message and so on and so forth. Thanks go to Lisa for suggesting this as a nice way to complement our Sangha Circle and giving us another opportunity to hash out all the Dharma that's been on our minds.

Ordination

On June 19th, Kenryu (AKA Yafe) Binns will be ordained up at Dharma Rain Zen Center in Portland as a priest by his teacher Kyogen Carlson. Kenryu was a member off and on at the Eugene Zendo for several years and many know him. We wish him well and bow to his commitment. Several of us EZ's are going up to attend the ceremony if you're interested.

Sangha Circle

Our Sangha circle has been meeting monthly and will continue to be an event on Fusatsu evenings. Attendance has been great and we have had many insightful discussions about our experiences in Zen practice as we begin to create space to know one another a little more intimately sharing the path together. Ask Seido if you'd like more details about the format.

Begging Bowl

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

Carpentry Tools

contact: Ejo
Sawsall

Good Tape Measure
Japanese finish hand saw
(from Down to Earth)

Kitchen

contact: Gensei
Boxed Teas
Dish Towels

Food for week of
Dedication

Garden

Contact Thelma
Hand trowels
Weed Wacker
Helping Hands



9 BOWS

in gratitude for
Altar Items

Koshin and several temples
in Japan

New Kitchen
Counters

Ron & Robin

Garden Plants

Horton Road Crew

Large Mop
Choshin

Monthly Cash Dana to
help Pay the Bills

All Donors
...and to the countless
others who help
support this temple
every day

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

Dharma Talk

Roshi

Keira Roshi was born into a temple family in prewar Japan. He spent a large part of his youth living with his family in Taiwan where his father was abbot of a Soto Temple that was established to serve the Japanese community living there. After returning to Japan at the end of WWII, Keira Roshi's father took over abbotship of Shurinji (Excellent Forest Temple) in Sendai, Japan. After just a short time as abbot of the temple, Keira Roshi's father died leaving him responsible. He was whisked off to do monastic training at Sojiji for the obligatory one year and returned to take over the abbotship of Shurinji. That was 50 years ago this year.

Over his years of abbotship Japan has seen an incredible transformation. In 1954 Shurinji was at the very edge of the city of Sendai. Now it is more or less in the center. In postwar Japan many houses wouldn't have had a telephone, much less a TV. Now he sits in his living room with his 17 year old granddaughter as she sends video from her cell phone-camera to her boyfriend.

I get the sense though, that for him, not much has really changed. He rises early every morning to sit Zazen and chant the morning sutras. He spends the rest of the day doing memorial ceremonies, funerals and other ceremonies for the community. He teaches classes at the cultural center on Dogen Zenji's Shobogenzo, and he meets with countless people to hear their troubles and give them advice. He continues to be a leader in the Buddhist community in Sendai through his work with the Buddhist Association of Sendai, which he was president of for some years.

I think I would like to say that Keira Roshi is one who has spent a lifetime clarifying the Dharma. He loves books, reading and studying constantly. He has piles of notebooks lining his study, all filled with notes from his investigations, but he never neglects Zazen. He is very relaxed and kind, I can scarcely remember a harsh word from his mouth, but his teaching is strict. He leaves no barriers in tact and thus he leaves no hiding places. Oh... and he will eat just about anything!

- Ejo

On Practice

Why Zazen?

Some weeks ago, someone in our sangha discussion group asked us "why do you do zazen?" I didn't have an answer then, since I don't think well on my feet and have to mull things over for awhile to come up with an answer. But since then I've thought a lot about it, over and over --- almost like a koan. Why do I do zazen? What does it mean? Why do I do this for hours at a time, often in pain and extremely uncomfortable and impatient to get on with my life and take care of the things I think I have to do?

After some time contemplating this, I think I have a glimpse into why I sit. Many of us grew up with Judeo-Christian backgrounds (I was a preacher's son) where we were told to believe in or have faith in certain things - God, heaven, prayers, scriptures, etc. without having a real experience of them. Many, of course, dropped out or alternatively as many of us did, sought a direct experience of these things -- a mystic quest if you will in many different religious meditative or philosophic paths. Trying to find things like "What is life? ,What is this all about?, Why are we here?, Is there a God?"

After wandering about and through many paths I came upon the Buddha way -- from an Indian prince, a man who said I have seen the ultimate nature of reality and I want to share this with you. He said you don't have to believe in it because I say so, just try this and experience for yourself. You don't have to believe in some dogma, scriptures, or philosophies -- just try it. So this path some 2500 years old and trod by thousands who have realized what he said for themselves is the path I now follow. To wholeheartedly follow his directions, I decided to get serious and stop my practice as some sort of spiritual game and take the precepts and become a Buddhist in earnest and perhaps realize this for myself. I may never realize the nature of reality, but that is o.k. and zazen is just something I have to do to the best of my ability and with all my heart. I suppose it doesn't make sense logically, but it is something that comes from inside somewhere and something I have to do.

- Choshin

Making Mountains



Mountains and waters right now are the actualization of the ancient buddha way....Because mountains are high and broad, the way of riding the clouds is always reached in the mountains; the inconceivable power of soaring in the wind comes freely from the mountains.

- Eihei Dogen in Sansui-Kyo

Jizo Bodhisattva for Peace

Jena Botte recently moved to Seidois farm from Great Vow Monastery outside Portland. She is supporting a project that will culminate in 1000s of Jizo images made by hundreds of people (like you!) brought to Nagasaki & Hiroshima in 2005 by Jan Chozen Bays Roshi as an act of peace.

Jizo's presence is full and alive at Great Vow Zen Monastery, where I first learned of this archetypal energy of guardian of travelers and protector of children and women. Jizo figures are throughout the monastery and in the Jizo remembrance garden. The Great Vow that the monastery holds in its name and intention is the Great Vow of Jizo and all bodhisattvas: to save all beings from suffering. Jizo's vow is to help anyone who cannot help themselves. Each of us carries the Jizo energy and manifests it in our unique way. To learn more about Jizo visit www.jizosforpeace.org. More information to come. May all beings be at ease. ~ Jena



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:

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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 June 2004

Sun

Mon

Tue

Wed

Thu

Fri

Sat

		<p>1 <u>5:30 - 8 AM</u> Standard Morning <u>7:30-9:30 PM</u> Service/ Zazen Double Sit</p>	<p>2 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>3 <u>5:30 - 8 AM</u> Standard Morning <u>6:30 PM Zazen</u> <u>7- 8 PM</u> Sangha Circle <u>8 - 9 PM Fusatsu</u></p>	<p>4 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	5
6	<p>7 <u>5:30- 8 AM</u> Standard Morning <u>7 - 9 PM</u> Introduction to Zazen</p>	<p>8 <u>5:30 - 8 AM</u> Standard Morning <u>6PM Zendo Mtg!</u> <u>7:30-9:30 PM</u> Service/Zazen Dharma Talk</p>	<p>9 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>10 <u>5:30 - 8 AM</u> Standard Morning <u>5 - 9 PM</u> Kesa Sewing</p>	<p>11 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	12
13	<p>14 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>15 <u>5:30 - 8 AM</u> Standard Morning <u>7:30-9:30 PM</u> Service/ Zazen Double Sit</p>	<p>16 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>17 <u>5:30 - 8 AM</u> Standard Morning <u>5 - 9 PM</u> Kesa Sewing</p>	<p>18 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	19
20	<p>21 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>22 <u>5:30 - 8 AM</u> Standard Morning <u>7:30-9:30 PM</u> Service/ Zazen Dharma Talk</p>	<p>23 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>24 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>25 26 INMYAKUE Retreat with Joshin Keira Roshi Friday: 1 PM - 5:30 PM Saturday: 8 AM - 9 PM Sunday: 8 - 11 AM</p>	
<p>27 <u>8 - 11 AM</u> Inmyakue <u>3PM</u> Temple Dedication <i>all welcome!</i></p>	<p>28 <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p>29 <u>5:30 - 8 AM</u> Standard Morning <u>7:30-9:30 PM</u> Service/ Zazen Double Sit</p>	<p>30</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> <p>You may also attend any or all of the events on Fusatsu/Sangha Circle evenings.</p>			