



Eugene Zendo

August 2003 Buddha Eye Dharma Association Volume 3 Issue 8

Upcoming Fall Ango - Open to All (Sep 9 - Dec 16)

The traditional 100 day practice period this fall will include Thursday night classes studying Basic Buddhist Teachings. We are in the process of selecting a text for the series, which will be available for purchase at the zendo when confirmed. There will also be monthly Fusatsu (Atonement) ceremonies, two retreats as well as Mondo (dharma debate) practice. Sangha practice discussions may be held monthly outside the normal schedule depending upon attendance and interest. Full or part participation open to all. You may also consider two optional ways to increase your commitment to practice and support of the sangha during this term. As we have done in past Ango periods, private written statements will be witnessed during the opening ceremony. For those who wish to engage additional support of the priest, a new written form will be available in August to help you clarify your intention and discuss and follow up on the commitment during the term with Ejo's help.

Zendo Construction Update

Drywallers have covered the zendo ceiling and the place is ready for a fresh coat of paint, sanding of the wood which will be treated with tung oil. There's been a little delay on the project as Yushin had to travel twice to assist with a relative's illness and his grandmother's passing. We hope to be back in there in September - especially needed after an unusually crowded attendance of 30 folks filled the lobby, kitchen, hallway and one in the zendo amidst drywall dust and scaffolding.

The Garden according to Nick

The message of the Zendo garden in high summer is that we are all, as Nakagawa Soen Roshi puts it, "nothing but flowers in a flowering universe" - and, needs be said, a rather unruly, if blazingly colorful sangha, much in need of a good haircut and lotsa weeding. Yup, as our first efforts at collective gardening mature, we're finding Nature's harmonies, rhythms and pace, are rooting our stumbling efforts at letting go to authenticity, together, in a merciless if utterly forgiving Light. What is care? Does it have a time? This season we planted, among others: sunflowers, statice, sweet peas, hyssop, toms, cape daisies, eggplant, scabiosa, chamomile, feverfew, nasturtiums, marigolds, bachelor buttons, coreopsis, lavender, rosemary, toms, strawberries, calendula, radishes, dahlias, cukes and gourds. Almost all are thriving: some are not. For those of us who are choosing to Garden together, here, the experience is proving gentle, ever evolving, full of surprises. Our weekly Thursday evening garden work parties, though small, have emerged as an intimate, nurturing context for sharing with laughter and tears. (Please contact Nick or Thelma's you would like to help in the emerging garden)

Summer Ordinary Mind Retreat - Aug 29 - 31 (Fri - Sun)

See the enclosed flyer announcing the now 3rd annual farm retreat. We can probably fit about 20 folks, although past years, it's been around 10 - 15. Since we're not really set up as a retreat center, we need your hands and patience to hold sesshin in the unusual setting that seems to have been enjoyed by past attendees.

Fall Garage Sale -

Proposed Date: September 27th

We need at least one more person to make it happen. Save your stuff! We'll be collecting and pricing before too long. Talk to Carmelita or the Steering Committee if you can help organize the 3rd annual fundraiser!

Residential Plans for Gensei

The first zendo resident is about to move in next month and start building his 8' X 12' "hut" outside the back to live in. The construction will include an overhang for Ejo's family entrance and storage space as well. Gensei will be assuming an increased sitting, study and samu schedule as a resident.

A Letter from Lois after her Journey...

It is a sweet experience being back in Eugene, back in my own house, getting to visit with dear friends. The time away, much shorter than expected (there's that word again), was another roller coaster time that was a wonderful "opportunity for practice." Kept turning to the precepts via Reb Anderson's Being Upright. Some of it, in fact a lot of "it," has become a part of my everyday being, a great realization - .

Didn't do much "sitting" - actually very little, but did do my early morning vows and incense. What I did do was a lot of writing, as suggested by a friend who follows the Tibetan way. Every few hours each day, I wrote in a tiny notebook keeping account of my actions/ reactions, thinking/being, when it seemed I was in line with the precepts and what put me out of line - sort of based on their four "R's", refuge, regret, restraint, repair! Brought up lots of questions, of course, like - what does regret mean?, how do I take refuge? etc. - Conversation anyone??!!

Anyway, greetings everyone and thanks for being here for me to come home to.

- Lois

Begging Bowl

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

Garage Sale Items

contact: Carmelita

For the Zendo Blinds for Windows

Contact Yushin or Ejo

- Gassho



Book Review

Living and Dying in Zazen

In 1969 author Arthur Braverman traveled to Japan to study Zen Buddhism. Eventually he found himself at a small temple in Kyoto called Antaiji practicing under Kosho Uchiyama. Braverman weaves together stories of his five years spent in and around Antaiji, five biographies of modern Japanese Zen teachers, and his reflections 20 years after. The continued practice of zazen, transmitted generation to generation, is the glue binding these elements together.

Four of the teachers in this book - Sodo Yokoyama, Kozan Kato, Motoko Ikebe, and Kosho Uchiyama - all in one way or another had a relationship with the fifth teacher, Kodo Sawaki. Sawaki, often referred to as "Homeless Kudos" because of his lifestyle, was possibly the biggest advocate of zazen in the last century. Sodo Yokoyama was a student of his and a modern day Ryokan who spent his days in a public park sitting zazen, writing poems and playing music on leaves. Kozan Kato was a Rinzai master and friend of Sawaki. Motoko Ikebe was a laywoman who taught zazen from her home and studied with Sawaki. Kosho Uchiyama was another student and successor of the abbotship at Antaiji.

There is a chapter for each of these teachers usually beginning with a story from Braverman's experiences in the 1970s or from the present day during his research for the book. Then he gives a brief sketch of the life of the teacher followed by a sometimes extensive quotation from his or her recorded teachings.

My only criticism of the book is that this approach gives the narrative a scattered feeling as if several shorter articles had been taken, combined into one text and then mixed around each other.

That aside, the book is thoroughly worthwhile. When Braverman writes of the teacher's lives, he's not writing about five Zen stereotypes but real human beings. Sawaki writes of when he realized that what he had thought was bravery was just his competing with others and embarrassed he was as a disciple of Buddha behaving that way. Kozan Kato spoke with much regret how much time he spent on only "self-centered points of view". Uchiyama for the first time came to life as a three dimensional person for me, something that doesn't come across in any of his translated books. This is where Braverman's own doubts creep in as he asks himself, "Is he an authentic Zen teacher? Why is he always nervous when he talks to us?"

The book closes with a summary of each of the teacher's deaths and Braverman visiting one last time with Uchiyama. I thought that this was the most interesting chapter. From one perspective, a Buddhist teacher's death is the most significant event in his/her life. It is a final, "I told you so!" As Uchiyama put it:

I've spent my life talking about death," he said and continued, "But never with the understanding and immediacy that I feel now." There was no futility in what he said or in the way he said it. It was truly the wonder of a new awareness and a new nearness to death.

"Since life and death are one and the same, my life is rich for my understanding of death."

In summary, "Living and Dying in Zazen" is really excellent. It has one-of-a-kind biographical content about the lives of some very interesting people. It provides a first-person perspective on the very beginnings of Westerner's interactions with Japanese Zen. It also records one person's continuing struggle with the practice of zazen and his coming to terms with his teachers - not only their dharma, but also their humanity.

- Gensei

UPCOMING ACTIVITIES and EVENTS:

September 8 Mon Introduction to Zazen 7 - 9 PM
September 9 Tue Ango Opening Ceremony
September 9 Tue Zendo Steering Committee Meeting
September 11 Thur Begin Thur Evening Events (Fusatsu)
September 23 Tue Practice Discussion 5:45 PM - 7 PM
September 27 Sat Benefit Garage Sale at the Zendo
October 2 - 5 Th-Su Fall Sesshin at Eugene Zendo

Thursday Ango Evenings:

Sept 11 Fusatsu	Oct 30 Introduction to Liturgy
Sept 18 Basic Buddhist Teachings #1	Nov 6 Fusatsu
Sept 25 Class: BBT #2	Nov 13 Class: BBT #5
Oct 2 Retreat Opening	Nov 20 Class: BBT #6
Oct 9 Fusatsu	Nov 27 Thanksgiving
Oct 16 BBT #3	Dec 4 Rohatsu Retreat
Oct 23 Class: BBT #4	Dec 11 Fusatsu

Case Nineteen

Chao-chou asked Nan-ch'uan,
"What is the Way?"

Nan-ch'uan said,
"Ordinary mind is the way."

Chao-chou asked, *"Should I try to direct myself towards it?"*

Nan-chuan said, *"If you try to direct yourself you betray your own practice."*

Chao-chou asked, *"How can I know the Way if I don't direct myself?"*

Nan-Chuan said, *"The Way is not subject to knowing or not knowing.*

Knowing is delusion; not knowing is blankness. If you truly reach the genuine Way, you will find it vast and boundless as space. How can this be discussed at the level of affirmation and negation?"

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 August 2003

Sun

Mon

Tue

Wed

Thu

Fri

Sat

	*If you are unable to attend <u>Double Sit</u> Evenings 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 time before the 6:50 AM Service and depart either after service or soji.</i>		1 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	2 <u>8:30 AM</u> Zazenkai at the Eugene Aikikai
3	4 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	5 <u>5:30 -7:50 AM</u> Regular Schedule 7:30-9:30 Service/ Zazen Reading/ Discussion	6 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	7 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	8 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	9 <u>8:30 AM</u> Zazenkai at the Eugene Aikikai
10	11 <u>5:30- 7:50 AM</u> Regular Schedule 7 - 9 PM Intro to Zazen	12 <u>5:30 -7:30 AM</u> Regular Schedule 7:30-9:30 PM Service/ Zazen (Double Sit)*	13 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	14 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	15 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	16 <u>8:30 AM</u> Zazenkai at the Eugene Aikikai
17	18 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	19 <u>5:30 -7:30 AM</u> Regular Schedule 7:30-9:30 PM Service/ Zazen Informal Disc.	20 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	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>8:30 AM</u> Zazenkai at the Eugene Aikikai
24	25 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	26 <u>Regular AM</u> 6:00 Zendo Mtg. 7:30-9:30 PM Service/ Zazen Dharma Talk	27 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	28 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast)	29 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast 7:30 PM Farm Sesshin	30 <u>5:30AM - 9:30PM</u> Farm Sesshin 31 <u>Sunday Noon</u> Sesshin Closes