



# Eugene Zendo

August 2004 **Butsugenji** *Buddhe Eye Temple* Volume 4 Issue 8

## Temple Dedication

Ejo's teacher, Keira Joshin Roshi from Shurinji in Japan, officially dedicated our temple during an "Opening the Tan" ceremony held on Sunday June 27, 2004 at the Eugene Zendo. Wearing the kesa of mountains sewn for him by the sangha, he fanned the prajna paramita sutra to the deep rhythm of the Maka Hanya Haramita Shingyo chant of the Japanese priests. The moment marked the official founding of our temple, Butsu Genji (Buddha Eye Temple) before 120 guests who gathered on this bright breezy summer afternoon. In addition to our local sangha, and Ejo's parents and family, abbots from other Oregon sanghas attended - Chozen Bays Roshi of Zen Community of Oregon, Reverend Oswin from the Eugene Priori and Kyogen and Gyokuko Carlson from Dharma Rain Zen Center. A feast was enjoyed after the event; ten lasagnas baked at several different households, local greens, lemon cake and a popular keg of beer. (Rumor has it festivities joyfully continue into the late night hours.) The event went smoothly and represented countless hours involved in renovating the temple space, cooking meals, sewing and gardening. Working together over the months of preparation enriched the community. What started as a small sitting group back in 1989 on Potter St. together with Ejo's vow in 1997 to start a temple, had blossomed here into this unforgettable moment that marked a new beginning. This issue is dedicated to all the beings, known and unknown, who participated in ways both large and small to create this house for the dharma in Eugene, Oregon.

Preceding the Opening of the Tan ceremony, 23 people participated in an Inmyakue retreat receiving the Buddhist precepts through Keira Roshi. Priests from several temples in Japan (Taijun-san, Shobun-san, Junyu-san, Shunken-san, and Koshin-san) lead our sangha through ceremonies rarely performed in the Western influenced sanghas - all filled with chanting, bows and offerings. Keira Roshi gave in depth talks and answered questions on the teaching "Ichi dai ji in en" (*one vast thing dependent origination*) while Ejo translated.

According to Ejo, the visiting priests were impressed by our enthusiasm for practice and how easily and quickly we picked up the new forms. There was a joke that due to our vigorous chanting style we reinvented the traditional harmony of *namu sanze shobutsu* inadvertently creating a new "house wind" (Temple style).

Ejo reflected how something turned for him that day.

"We've arrived on this spot. Like in a marriage, 'provisionality' is gone. There's an openness and directness now in what we're doing." It was incredibly meaningful for him to have his teacher come and interact with the sangha. "Somehow, before his recognition, I was half a priest. Now I feel the dharma firmly taking root here for the first time since I returned from Japan."



## Closing Incense Words

Far across the ocean a temple stands  
With fierce eyes the protectors of  
the dharma guard its gates  
The heart of compassion flows like a  
deep cool river  
A temple, not a temple, a true temple  
Here, far across the ocean, a temple stands  
Warm eyes welcome guests  
Hearts opened by the deep cool river  
A temple, not a temple, just a temple  
As forehead presses to the ground  
the ocean waves press against our  
shores  
This one mind encircles all worlds and  
there is not an inch of space from here  
to there  
The great dharma wheel turns and the sweet  
dew covers the whole earth  
-Ejo

## *Twining Vines*

*Those who notice that inheriting dharma  
is twining vines are rare. There is  
no one who has learned it, and there is no one  
who has spoken about it. How is it  
possible for many to have realized it?*

- Dogen Zenji in Katto

### **3480 Potter Street**

In 1987, Randi Getsushin Brox, a professor of French literature at the U of O, decided to explore Zen practice and found Kyogen and Gyokuko Carlson at Dharma Rain Zen Center in Portland. Although practice was difficult at first, she was drawn to their authentic and honest expression of the dharma. The Carlsons were ordained by Jiyu Kenneth Roshi of Shasta Abbey and later developed Dharma Rain as a center for committed lay practitioners. Their original affiliation with the Abbey ended in 1986.

The Eugene Zendo began in Gestushin's house on Potter St. in the spring of 1989 as a support group for folks affiliated with DRZC. On September 13, 1990, Kyogen and Gyokuko performed a dedication ceremony for the Zendo. Over the years, many people would pass through this house on Tuesday evenings, performing the same ritual we keep today - Fukanzazengi, Zazen, the Heart Sutra and Pali Refuges. Kyogen was dedicated to helping the group and came down frequently to teach and lead sesshin. Hogan Bays of ZCO was also instrumental and lead many retreats. Beth Maurer was part of the Zendo from the beginning, joined shortly thereafter by Thelma Soderquist, then Carmelita Thompson and Lois Diller.

According to long time folks, the group held a balance between friendliness and informality on one hand and a serious attitude towards practice on the other. A strong feeling of sangha emerged during a time when frequent discussions provided opportunity for people to get to know one another and explore the meaning of practice in their lives. Members were encouraged to travel to Dharma Rain to receive the Buddhist precepts and do longer sesshin. The group also had an open ecumenical Buddhist flavor. Several Tibetan and Vipassana practitioners attended regularly. According to Getsushin, the group became a foundation for newcomers entering practice and connecting people to teachers outside the area. Seido reflects on her first encounter of the group, "I remember being terrified to call, it took me two months and the only thing that kept me coming back was my feeling, "OK, these people seem alright, I can do this.' It was important for me that there was no pressure to return or not or be a certain way. Many folks from Potter Street are still connected to the community: Tom Ewing, Carol Yahner, Tony Kaperick, Anyu Savelle, Gensei Morris, Yushin Lore, Seido Martin, Susan Daniells, Mark Williams, Jason Seaman, Martha Welches, Yoko Mine, Mari Hammon and Brookrod. Yuetsu (Faddah) Wolf, Kenryu Binns and Susan McDanniell continue their practice at DRZC.

In 1992 Gesushin became Kyogen's formal student and by 1999, after retirement, she decided to try out residency at DRZC. She generously left Ejo and the sangha in charge of caring for the house as a transitional arrangement. "We all knew the group had outgrown the Potter St. house and needed its own space," she said. "After seeing so many waves of people come and go over the years, I was always confident that the group would continue and transition into a new form and place."

In 2000, Getsushin took priest ordination with Kyogen. Much of her practice over the years has been centered around her efforts with prison inmates. What started 7 years ago as a correspondence with two inmates on Death Row, developed into what is now monthly services and dharma support for practitioners at the Oregon State Penitentiary in Salem and Coffee Creek Correctional Facility, a prison for women in Wilsonville. I asked Getsushin what it was like to work with inmates on Death Row: "It's a great privilege," she answered "Very inspiring. It's a perfect illustration of the teaching on buddha nature. With practice, it is possible to find deep peace and joy even on Death Row."

Ejo came to Potter Street in 1999 and eventually met with the sangha about his intentions to establish a temple. When Getsushin needed to sell the house, the group helped pack up its contents and had a memorable closing ceremony. The zendo then moved from there to Yushin's house one summer, then to the Kingswood St. garage, where Ejo's family resided, for a year. After an unsuccessful attempt to develop property purchased in the Willamette hills due to neighborhood opposition, the group blessedly landed upon the Garfield site, complete with zoning approval, facility potential and community support. The owner even agreed to trade the Willamette property for the Garfield site. Our early sesshin centered around tearing down walls and renovating our "new" garage zendo. Two years later, Ejo's teacher would travel here from Japan to dedicate the Butsu Genji in service to fostering the dharma in the community.

## Patrick Ejo McMullen

When Ejo was 13, a friend's family invited him to accompany them on a month-long trip to Japan and for Ejo, it was love at first sight. At 15, Ejo entered a high school exchange program for a year's stay, which would become the first of his several long periods in Japan. As he began to observe Japanese culture in more detail, it caused him to start questioning his own way of doing things. "The biggest thing that happened during that period was that I began to ask deeper questions about life. What is life? Why are we here?" he said. The *Tao de Ching* had a profound influence. "I'd been raised Catholic with no exposure to any Asian philosophy. First off, consistency is not as big a prize in Asian thought as it is in Western philosophy. What makes it so different is that it is not founded on a strict logical system because it distrusts logic. It has a kind of playful spirit." Ejo said.

However, despite his attraction to Asian and Buddhist philosophy, Ejo said his experience was essentially "intellectual." He did little or no formal meditation at first. "I had tried a little meditation in Junior High school when I took an after-school class in Sumi painting. Before we would start, the teacher had us do a 10-minute exercise where we would close our eyes and calm ourselves down through slow, deep breathing. So I started to do that again for a few minutes a day, and eventually learned to sit formal Zazen."

At 16-years of age, Ejo was diagnosed with Burkett's lymphoma, an often deadly form of cancer unless it is detected early, which his was. A rigorous regimen of chemotherapy for a year put the disease in remission. Recovered, Ejo finished high school in 1988 and went on the University of Oregon where he majored in Japanese language and Asian Studies. In High School, he had met and fallen in love with a young woman exchange student from Japan, Azusa Momma. She had returned to Japan after graduation here. He missed her and wanted to move back to Japan to be with her. In his sophomore year, he returned to Japan. Ejo and Azusa were married in 1991 and returned to Japan in 1994 after completing academic studies in the US.

In Japan, Ejo and Kip Yushin Lore from Oregon undertook the grueling Shikoku Temple Ring Pilgrimage during which they walked 1400 kilometers (900 miles) visiting 88 temples over a month-and-a-half period. "We walked 20 miles a day in a big circle. You don't go anywhere but you come back to where you started. It was tough but it was important. When we arrived back at the temple we had started from something had changed inside me and I wanted seriously to undertake a spiritual practice." One day he picked up a Zen Book which reignited his interest in Zen and led to his search for a teacher.

In another fortuitous event, at the bottom of the hill in Sendai where Ejo and Azusa were living, he discovered Shurin-ji. On its imposing front gate, a massive white structure with two fierce-looking Niyo, guardian deities, was a sign inviting all who wished to attend at 5 am service. "I had never seen that in any other temple in Japan. I went. For six months came for meditation in the mornings", Ejo said. It was then and there that Ejo met the Abbot, Joshin Keira Roshi, the priest who was to become his teacher and who would change his life. "We had daily discussions for six months. Going on the pilgrimage, the daily meditation, and talking everything over with my teacher was like an affirmation of my faith. That's when I decided to become a monk. This was a time of great intimacy and developing trust. I had such self-centered ideas about spiritual knowledge and the Buddhist Path. My master was so patient, so gentle. He sat and listened and talked with me for hours apart from our formal meditation and other various temple activities. Keira Roshi brought me to the edge of my ideas and taught me to step beyond."

Once he was ordained, Ejo was undecided how to proceed. After a discussion with Norman Fischer of San Francisco Zen Center, he asked Ejo, "Why don't you go start something new?" "That was the one thing I was most afraid of," Ejo said, "I wanted to go through a long and profound training in the U.S. But being a priest is not about being special but about meeting all beings and presenting them with the Dharma."

Ejo learned that there was a sitting group of Dharma Rain students at a private home on Potter Street in Eugene. He visited and sat with the group where Kyogen Carlson of DRZC and Hogen Bays of ZCO encouraged the establishment of a new center in Eugene. With the help of his teacher, the Garfield property was purchased and the renovation work just begun.

## Joshin Keira Roshi

Keira Roshi was born on Sept 5 1927 in Northern Japan at the Komyo Temple here his father was Abbot. Near the temple is a large river, the Kitakami. When he was still very young, Keira Roshi's older brother drowned while swimming in the river. Partly due to his grief, his father decided to leave the area and enlisted as a foreign missionary of the Soto School. In 1930 the family moved to Taiwan. Keira was 2 years-old at the time. He grew up in Taiwan and didn't return to Japan until after WWII. In 1946, his family moved to Sendai in Northern Japan so his father could take over the abbotship of Shurin Temple where he had trained as a young monk.

Back home, Keira Roshi decided that he wanted to train to become a doctor. He entered Tohoku University in Sendai but shortly after his father became sick and died. He gave up the idea of becoming a doctor and decided to become his father's successor at Shurin. "That was my way to show my respect and gratitude to my father," he said.

Times were not easy. The family was left, newly arrived in Sendai, with few resources or even food at times, in the harsh post-war conditions in rural Japan. "It was like starting from nothing," he said.

For four years, he continued going to school and at the same time acted as the priest at Shurin Temple. After graduation from University, because he felt that he didn't have enough training as priest and lacked certification as a Zen Priest from the Soto school, he became the student of the Abbot of Komyo Temple. Following that, he trained at Soji-ji, one of two main Soto Zen training monasteries in Japan, where he received his certification as a priest.

In 1954, after receiving certification, he succeeded to the Abbotship of Shurin as its 32<sup>nd</sup> Abbot. In October of this year he will celebrate his 50<sup>th</sup> Anniversary as Abbot. "When you think you understand you are only half-way there. When you think you have understood it doesn't help you at all. Training is a life-long practice."

For the past 50 years as Abbot, my focus has been teaching people the importance of daily Buddhist practice. "To see each and every person as a Buddha, to live in that way, is what I consider true practice. It doesn't matter whether you practice in a big Temple or a small place. A small place with true practice is true temple," he said.

With support from Keira Roshi, the Zendo property at the corner of 22<sup>nd</sup> Ave and Garfield was purchased by the membership of the Eugene Zendo in February of 2002 and remodeled to serve the needs of the Sangha.

*Thank you to Tenkan O'Hare for his biographies of Ejo and Keira Roshi which were originally used as press releases and abridged here for reprint in this newsletter.*

## Sangha Reflections

*Afterwards, I experienced the deepest affirmation of my faith in the dharma - not because it was easy, but because it was difficult. I was reminded of the barriers that had been overcome by years of determined westerners pursuing Zen, including my teacher's teacher Jiyu Kenneth. I am left with reverence before this paradox: the wonder of practice to adapt and take on such diverse, sometimes ambiguous, expressions; yet also embody our highest aspirations, pure and clear from the beginning...so exact, ineffable. It reminded me to avoid becoming distracted by appearances and opinions, and remain attentive to the essential human question free from time or culture. - Seido*

*We met six monks from Japan. One wears outrageous hats! Who is this One? - Jim Marr*



Keira Roshi's  
Calligraphy:  
Eugene Spreading-  
Happiness Mountain  
True Dharma Buddha Eye  
Temple

*Butsu Genji*

*Endless bowing  
and the smell of aloeswood incense  
connecting us to the ancestors  
who bring us to this moment.  
The monks have arrived and  
Keira- Roshi speaks of  
the endless support  
every living thing offers  
To each of us  
The en  
and in  
of our everyday lives,  
Intoxicating, yet  
still empty.  
Strangely perfect  
With even the ten lasagnas  
arriving still warm.  
-Thelma Soderquist*

## **9 BOWS**

*in gratitude for*

**Kaitanshiki Help**

*So many!*

**Zendo Supplies and  
Financial Gifts**

*A host of temples in Japan*

**Manjushri Bosatsu**

*Shobun-san*

**Quan-Yin Statue &**

**Denkoroku**

*Rev. Oswin*

**Jizo Bosatsu &**

**Jizo Book**

*Chozen Bays Roshi*

**New Altar**

*Yushin*

**Kitchen Towels**

*Sidney, Katherine*

**Doorway Tiling**

*Zak*

**Inmyakue Food**

*Dan & Friends*

**Monk's Meals**

*Sydney, Carmelita, Aido,  
Yoko, Kyoku, Anyu, Thelma*

**Newsletter Pictures**

*Dan & Shobun*

**Dish Rack**

*Robin*

**Hot Water Dispenser**

*Jeff*

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

*It was a powerful ceremony; a whole mixed bag; including joy,  
sadness, disappointment. I became aware of the tradition that has been  
so carefully handed down. It raised many questions and I have a deep  
desire to continue the conversation. - Sidney Buffington*

*I was completely blown away by how deeply and unexpectedly moved I  
was by all the events. I'd come with low expectations and was a little  
grumpy. The important conclusion I had was regardless of attitude, the  
actions we embark upon together resonate deeply in the world and in  
me. - Aido*

*Chanting the names of the Buddhas, I always feel connected to all these  
people. I was especially moved by chanting "namu sanze shobutsu."  
After Saturday, I started to read this section in Daido Looi's Heart of  
Being: "Perhaps we will understand what it means to be one with this  
unwavering lineage of ancestors who have handed down this dharma  
from generation to generation, without holding anything back. They  
gave their lives to it: not three months, six months, a year, five or ten  
years, but their whole lives. They turned themselves inside out. They  
renounced everything else to make the Way clear. Why? So we can have  
it, here and now, served to us on a platter. It is ours for the taking. All we  
have to do is reach out." I felt like the dharma was being handed to me  
on a platter. I didn't have to do anything, I just had to show up. When I  
sit in the mornings now, I think, It's really a gift to be able to do zazen. -  
Anyu Savelle*

*Sometimes I think that what brings me to the zendo or to my cushion is  
love: that step off the pillar, that free fall of faith, that  
passionate dropping off of self...*

*So what a joyous surprise to wake to the current so much larger than  
the little "i" with her passions and her stories: here is a pulse of  
life as thanks -- as arigatai... As the shady dusk under which the  
seedlings grow, thanks to which they trope  
toward the sun.... - Lisa Freinkel*



# Fall Ango Schedule 2004

## Tuesday Evenings

Sept 14 Ango Opening Ceremony  
Sept 21 Dharma Talk  
Sept 28 Double Sit/ Sanzen  
Oct 5 Dharma Talk  
Oct 12 Kyogen Sensei Dharma Talk  
Oct 19 Single Sit/ Sanzen/ Discussion  
Oct 26 Double Sit/ Sanzen  
Nov 2 Dharma Talk  
Nov 9 Single Sit/ Sanzen/ Discussion  
Nov 16 Dharma Talk  
Nov 23 Double Sit/ Sanzen  
Nov 30 Dharma Talk  
Dec 7 Double Sit  
Dec 14 Dharma Talk  
Dec 21<sup>st</sup> Mondo/ Ango Closing

## Thursday Evenings

Sept 16 Open Class  
Sept 23 In Depth Study Group  
Sept 30 Sangha Circle/ Fusatsu  
Oct 7 Open Class  
Oct 14 In Depth Study Group  
Oct 21 Open Class  
Oct 28 Sangha Circle/ Fusatsu  
Nov 4 In Depth Study Group  
Nov 11 Open Class  
Nov 18 Sangha Circle/ Fusatsu  
Nov 25 Off for Thanksgiving  
Dec 2 In Depth Study Group  
Dec 9 Rohatsu  
Dec 16 Sangha Circle/ Fusatsu

## Special Events & Retreats

Sept 25 Sat  
Chanting Workshop  
Oct 16 Sat  
One day Retreat  
finishing in *Segaki*  
Nov 5 - 7 Fri - Sun  
Weekend Sesshin  
December 5 - 12  
Rohatsu Retreat at  
Great Vow Monastery  
w/ DRZC & ZCO

## Upcoming Events and Activities

### Ordinary Mind Farm Sesshin Sept 3 - 5 Friday Evening - Sunday Noon

Our 4th annual late summer retreat will be held on labor day weekend out at Seido's farm. Information, schedule and registration will be in the zendo. It's a rustic arrangement, being a working farm and all...camping or zendo sleeping only for overnights. Partial attendance is fine but space limited, so register early. All welcome.

### Farm Zendo Building - August 10th Meeting 6 - 7 PM

As many of you know, there are plans emerging to build a zendo out at the farm. Almost all the details still need to be worked out and everyone is encouraged to participate in the project and its design. Our first meeting will be on August 10th to discuss plans and intentions as well as its service to the sangha.

### Jizo's For Peace Project

In the summer of 2005, Jan Chozen Bays of ZCO plans to travel to Nagasaki on the anniversary of the bombing bringing 270,000 Jizo images representing those who lost their lives in the bombings. Ejo will be accompanying an initial group there this summer. Our sangha will be making Jizo images in support. We will meet on Tuesday evenings 6-7 PM in August (except for the 10th) to initiate the process. All welcome.

### Fall Ango Schedule

Please note some changes to our Ango schedule on the last page. There will be two classes: an "Open Class" (subject TBA) designed for both new and old sangha members and an "In Depth Study Group" (fall focus: Dogen's *Genjo Koan*) that will require more commitment from participants. This year we'll have three short retreats - two "one-day's" and another weekend in Eugene. For Rohatsu, we are encouraging folks to attend the 7-day sesshin shared by DRZC and ZCO sanghas held at Great Vow Monastery in Clatskanie near Portland .

### **About the Eugene Zendo** Web Site: [www.eugenezendo.org](http://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](mailto:ejo@eugenezendo.org)**

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Newsletter Items: Seido Martin [hortonorganics@earthlink.net](mailto:hortonorganics@earthlink.net) 925-3019

Web guy & contact to receive this newsletter: Gensei Morris [gensei@efn.org](mailto:gensei@efn.org) 302-4576

# EZ August 2004

*Sun*

*Mon*

*Tue*

*Wed*

*Thu*

*Fri*

*Sat*

<p><b>1</b></p>	<p><b>2</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>3</b> <u>5:30 - 8 AM</u> Standard Morning <b>6-7PM Jizo Project</b> <b>7:30-9:30 PM</b> <b>Service/ Zazen</b> <b>Reading/Disc.</b></p>	<p><b>4</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>5</b> <u>5:30 - 8 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>6</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>7</b></p>
<p><b>8</b></p>	<p><b>9</b> <u>5:30- 8 AM</u> Standard Morning <b>7 - 9 PM</b> <b>Introduction</b> <b>to Zazen</b></p>	<p><b>10</b> <u>5:30 - 8 AM</u> Standard Morning <b>6PM Farm Zendo</b> <b>Planning Meeting</b> <b>7:30-9:30 PM</b> <b>Double Sit</b></p>	<p><b>11</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>12</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>13</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>14</b></p>
<p><b>15</b></p>	<p><b>16</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>17</b> <u>5:30 - 8 AM</u> Standard Morning <b>6-7PM Jizo Project</b> <b>7:30-9:30 PM</b> <b>Service/ Zazen</b> <b>Reading/ Disc.</b></p>	<p><b>18</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>19</b> <u>5:30 - 8 AM</u> Standard Morning</p>	<p><b>20</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>21</b></p>
<p><b>22</b></p>	<p><b>23</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>24</b> <u>5:30 - 8 AM</u> Standard Morning <b>6-7PM Jizo Project</b> <b>7:30-9:30 PM</b> <b>Service/ Zazen</b> <b>Double Sit</b></p>	<p><b>25</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>26</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>27</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>28</b></p>
<p><b>29</b></p>	<p><b>30</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>31</b> <u>5:30 - 8 AM</u> Standard Morning <b>6-7PM Jizo Project</b> <b>7:30-9:30 PM</b> <b>Service/ Zazen</b> <b>Dharma Talk</b></p>	<p><b>1 September</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>2</b> <u>5:30- 8:00 AM</u> Zazen, Service, Soji, Breakfast</p>	<p><b>3</b></p>	<p><b>4</b></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).**

**Sesshin at the Farm**  
**Friday 7:30 PM - 9:30 PM**  
**Saturday 5:30 AM - 9:30 PM**  
**Sunday 5:30 AM - Noon**