



## July Board Meeting Notes

The Zendo computer has recently been repaired. There were problems with the power supply. This will probably hold us for awhile – but the Zendo could still use a computer upgrade. Perhaps a sangha member will soon be replacing his or her existing model...?

Computer woes have hindered treasurer Emyō's work somewhat; a full financial report will need to wait until September. However, it's clear that things are tight right now. We're eating through our savings, and only have about \$1400 in the bank total. More than ever we're reliant on fundraising (like the garage sale) and on reviewing our expenditures. (Note: This summary

was written prior to the garage sale. It doesn't take into account the income generated from that event.)

Exciting update from Kōgen, who has been consulting with Soen and Gohaku about a fundraising art exhibit (featuring Buddhist-themed work by area artists and sangha members) – probably in November.

Finally, the Board reviewed the work of the Programming Committee and approved next year's proposed schedule, including the expanded weekday morning program. Mailing regarding the year's events will go out in mid-August.

The next board meeting is Tuesday, September 8th at 5 p.m.

## About the Eugene Zendo - Butsugenji

The Eugene Zendo is a Soto Zen Buddhist temple open to everyone. We are located in a residential neighborhood in West



Eugene, Oregon. Activities center around zazen (seated meditation) and include ceremony, chanting, dharma study, discussion and social events.

If you are new to Zen Buddhism, an introductory class is offered at 8:00 a.m. on Sunday morning before our regular Sunday meeting. For more information, please contact us at:

phone: 541-302-4576

email: [butsugenji@eugenezendo.org](mailto:butsugenji@eugenezendo.org)

website: <http://www.eugenezendo.org>

The deadline for submissions is the 15th of every month.

Submissions to the newsletter can be sent to [butsugenji@eugenezendo.org](mailto:butsugenji@eugenezendo.org)

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# EUGENE ZENDO

Butsugenji - Buddha Eye Temple

August 2009 - Vol 9 Issue 8

## Announcements

- *Fusatsu* - There will be no Fusatsu in August.
- *Yoga classes* are on Wednesday evenings at 6 p.m. They are held in the yurt. Contact Sidney with questions. [sidneyb@efn.org](mailto:sidneyb@efn.org)
- *Neighborhood Block Party* - There will be a neighborhood block party and potluck at the corner of 22nd and Garfield on Sunday, September 13th. Please bring a dish to share, yourself, friends and family beginning around 3 p.m. The party will go until everyone goes home. There will be face painting available and other children activities. Please come out to support the zendo's presence in the neighborhood.
- *The Fall practice period* will open on Sunday, September 20th. There will be some changes to programming this Fall; a mailing about these changes, and a schedule of the year's events, retreats and classes will be sent out in August.
- *A five-session workshop, "Teaching to Teach Zazen,"* will begin on Thursday, August 20. The workshop is designed for students who are actively pursuing Zendo commitments or community classes that involve teaching zazen. If you are interested in participating, please contact Ejo via email: [ejo@eugenezendo.org](mailto:ejo@eugenezendo.org).
- *This year's garage sale* brought in over \$3100 dollars. Thank you to everyone who helped with the event.
- The next *Board Meeting* is Tuesday, September 8th at 5 p.m.

## Dharma Camp 2009

by Gensei

In July, I got the opportunity to attend Dharma Rain Zen Center's Mandala on the Mountain, a Buddhist summer camp. This is the 15th year for the camp, which began with only a handful of kids as an outgrowth of their Dharma School program. For one week, 50 kids and 14 counselors gathered at Camp Adams near Salem, Oregon. The schedule was a mixture of buddhist activities, more traditional camp activities and small group discussions. The ages ranged from as young as 10 up to 17 years old.

The day began with a wake-up bell at seven. It was interesting trying to get children to a zendo and seated in relative silence. We sat for 20 minutes followed by a short morning service. The silence continued through breakfast, except for the formal meal chants. Then, as a group, the silence was officially broken and the kids were sent off to a free play time. Through the day there were 3 meals, 2 snacks, age group meetings, rest

time, free periods, swim time and camp fire. Outside of the normal daily schedule, there were a few additions: Hunt-a-Monk, Buddha Olympics and a water-fight. "Hunt-a-Monk" is a game in which counselors hide in the woods while the kids run around trying to find them. Other counselors called "Biffers" chase them and hit them with socks filled with flour. The Buddha Olympics has teams of kids competing with each other in group skill-based activities. The water-fight is a camp wide event, escalating quickly from squirt guns to 5 gallon buckets.

My sprained thumb, getting smacked in the face with a PVC sword and taking an elbow to the ear during ultimate frisbee couldn't prevent me from having a good time. I would really recommend anyone who is interested in volunteering next year to get in contact with Dharma Rain. They could always use more counselors and it's a really worthwhile thing to spend a week on. It's also a lot of fun.



## The Precious Mirror Samadhi

The dharma of thusness is intimately transmitted by buddhas and ancestors; now you have it; preserve it well.

A silver bowl filled with snow; a heron hidden in the moon. Taken as similar, they are not the same; not distinguished, their places are known. The meaning does not reside in the words, but a pivotal moment brings it forth.

Move and you are trapped; miss and you fall into doubt and vacillation. Turning away and touching are both wrong, for it is like massive fire. Just to portray it in literary form is to stain it with defilement. In darkest night it is perfectly clear; in the light of dawn it is hidden.

It is a standard for all things; its use removes all suffering. Though it is not constructed, it is not beyond words. Facing a precious mirror, form and reflection behold each other. You are not it, but in truth it is you.

Like a newborn child, it is fully endowed with five aspects: no going, no coming, no arising, no abiding; a baby babbles is anything said or not? In the end it says nothing, for the words are not yet right.

In the Illumination hexagram, apparent and real interact, stacked together they become three, the permutations make five, like the taste of the five flavored herb, like the five pronged vajra. Wondrously embraced within the real, drumming and singing begin together.

Penetrate the source and travel the pathways; embrace the territory and treasure the roads. You will do well to respect this; do not neglect it.

Natural and wondrous, it is not a matter of delusion or enlightenment. Within causes and conditions, time and season, it is serene and illuminating. So minute it enters where there is no gap, so vast it transcends all dimension. Just a hairsbreadth's deviation, and you are out of tune.

Now there are sudden and gradual, so teachings and approaches arise. With these matters distinguished, each has its standard, mastered or not, reality constantly flows.

Outside still and inside trembling, like tethered colts or cowering rats, the ancient sages grieved for them, and offered them the Dharma. Led by their inverted views, they take black for white.

When inverted thinking stops, the affirming mind naturally accords.

If you want to follow in the ancient tracks, please observe the sages of the past. One on the verge of realizing the Buddha Way contemplated a tree for ten long kalpas, like a battle-scarred tiger, like a horse with shanks gone gray.

Because some are vulgar, jeweled tables and ornate robes; because some are wide eyed, cats and white oxen.

With a great archer's skill one can hit the mark at a hundred yards, but arrows meeting head on, how could it be a matter of skill?

Wooden man starts to sing; stone woman gets up dancing. It is not reached by feelings or consciousness, how could it involve deliberation?

Ministers serve their lords, children obey their parents; not obeying is not filial, failure to serve is no help.

With practice hidden, function secretly, like a fool, like an idiot; just to do this continuously is called the host within the host.

## 9 Bows of Gratitude

- Lorraine for the clothing iron
- Beverly Goodrich for library books.
- Elaine, Sogaku and Sydney for yard maintenance.
- Everyone who helped with the Garage Sale.
- Howard for saw horses.



- Newer model Macintosh computer (10.5 or later)
- Hand garden sprayer
- Herbal, non-caffeinated, tea
- Articles, poems, photographs, recipes, cartoons, etc. for the newsletter

## Begging Bowl

## August 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>2</b> 8:00 a.m. - Intro to Zendo 9:00 a.m. - Service/Zazen Small Group Discussion	<b>3</b> Morning Schedule 7:30 p.m. - Evening Zazen	<b>4</b> Morning Schedule 7:00 p.m. - Service/Zazen/ Closing and Tea	<b>5</b> Morning Schedule 7:30 p.m. - Evening Zazen	<b>6</b> Morning Schedule	<b>7</b> Morning Schedule	<b>1</b>
<b>9</b> 8:00 a.m. - Intro to Zendo 9:00 a.m. - Service/Zazen/ Reading and Discussion	<b>10</b> Morning Schedule 7:30 p.m. - Evening Zazen	<b>11</b> Morning Schedule 7:00 p.m. - Zazen/Work Party	<b>12</b> Morning Schedule 7:30 p.m. - Evening Zazen	<b>13</b> Morning Schedule	<b>14</b> Morning Schedule	<b>8</b>
<b>16</b> 8:00 a.m. - Intro to Zendo 9:00 a.m. - Service/Zazen/ Dharma Talk	<b>17</b> Morning Schedule 7:30 p.m. - Evening Zazen	<b>18</b> Morning Schedule 7:00 p.m. - Service/Zazen/ Dharma Talk	<b>19</b> Morning Schedule 7:30 p.m. - Evening Zazen	<b>20</b> Morning Schedule 7:00 p.m. - Teaching to Teach Zazen Workshop	<b>21</b> Morning Schedule	<b>15</b>
<b>23</b> 8:00 a.m. - Intro to Zendo 9:00 a.m. - Service/Zazen/ Dharma Talk	<b>24</b> Morning Schedule 7:30 p.m. - Evening Zazen	<b>25</b> Morning Schedule 7:00 p.m. - Service/Zazen/ Dharma Talk	<b>26</b> Morning Schedule 7:30 p.m. - Evening Zazen	<b>27</b> Morning Schedule 7:00 p.m. - Teaching to Teach Zazen Workshop	<b>28</b> Morning Schedule	<b>22</b>
<b>30</b> 8:00 a.m. - Intro to Zendo 9:00 a.m. - Service/Zazen/ Dharma Talk	<b>31</b> Morning Schedule 7:30 p.m. - Evening Zazen					<b>29</b>
						Morning Schedule 5:10 a.m. - Zazen 5:50 a.m. - Kinhin 6:00 a.m. - Zazen 6:40 a.m. - Service 7:15 a.m. - Cleaning 7:30 a.m. - Breakfast