



Eugene Zendo

November 2003

Buddha Eye Dharma Association

Volume 3 Issue 11

Ango in Full Swing through Dec 16th

We are now half way through our 100 day practice period. Tuesday and Thursday evening events have been well attended including Fusatsu and classes on Basic Buddhist Teachings. Morning sittings have also seen an increase in attendance. November is a busy month as well - including a visit from Kyogen Carlson from Dharma Rain Zen Center in Portland and Ejo's dharma brother from Japan, Koshin and concluding with our first Segaki festival on the 31st (see enclosed flyer) for the community. It is a rich time of practice as the manifestation of vows taken becomes supported by the group intention. Please make plans soon to attend December's Rohatsu retreat commemorating Shakyamuni's awakening.

October Garage Sale

Despite the odds, it was a success! A late in the season rainy rainy weekend combined with a decrease in donation of goods didn't deter shoppers and a whole group of Zendo volunteers from enjoying themselves and gratefully receiving the dana from the community (OK, maybe there was a little bargaining....) which netted about \$800 - not too bad. Thanks Carmelita and Robin for organizing the event - they've already good ideas for subsequent sales by suggesting only doing it for one day, earlier in the year, and using some discretion when accepting particular items for resale.

Financial Update

The group currently is maintaining about \$3000 in our account which is the targeted amount intended to remain in savings. As construction has slowed, so have expenditures and we are covering our monthly expenses. Income from retreat and other donations are steady. We will have to do significant fundraising to finish one of the final phases of the remodel which is the flooring - options are being considered but will likely cost \$2-3,000 to complete. This newsletter marks the beginning of our transition to the practice of looking more closely at our connection to dana and fostering a place for the dharma amidst community - please read the enclosed message from Ejo for explanation.

Ango Retreat

Our opening retreat the first week of October was attended by about 11 people. There was a good amount of sitting and only one work period in the morning. The garden received much attention - seeds were saved, beds prepared for winter and hedges trimmed on sunny fall days as squirrels ran off with sunflower heads into the trees. Many found the extended sitting periods difficult in a 2 1/2 day retreat - an unconventional format for sesshin which is usually 5 - 7 days. There are variations being considered for the future to maintain Rohatsu, the longer retreat, to schedule long sitting periods which allows folks to settle in to the schedule over time. The short weekend retreats may include intentional study interspersed with sitting, similar to the Japanese *genzoa*, or short day sits that are from 8 AM - 4 PM, which we have also done historically when on Potter St. At this last retreat, a hearty group of folks enjoyed the subdued Sunday afternoon of Gensei's leftovers and Sweet Life cake none worse for the wear.

Backyard Construction

Gensei will soon be moving into fancier digs - his own sunny shed with two big windows and a door that has been under construction in the back of the building for the last few weeks. On the other side is storage area for the McMullens and a small deck topping the whole unit.



Fall Ango October Sesshin: (Clockwise) Ejo, Nick, Seido, Gwen, Beth, Tom, Robin, Gensei, Yushin, Douglas (several attendees not pictured)

Begging Bowl

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

Quality TOOLS

*New or in very good
shape
contact: Ejo*
6í Fiberglass
Ladder
Hammers
Tape Measures
& Assorted Basic
Carpentry Tools

HAND TOWELS for the Bathroom

- *Gassho*



Yushin on Sesshin 10/4/03

Sore knees. Sore back, tired mind...Ahhh...this is the stuff a good sesshin is made of.

I am reporting to you from deep inside our fall Ango sesshin as we speak....shhhh, don't tell anyone! Anyway, from the fine vittles that ol' grandpappy Dogen would be proud of, to the many, many ass-kicking hours of zazen, this sesshin has it all. (Wait a minute, can you say ass in our newsletter? I'm sure our faithful newsletter editor, Seido, will censor all improper bleep bleep bleep bleep....as I suspected she is on the job) So I feel I would be derelict in my duties as inside reporter if I didn't share a few pearls of wisdom I have gathered right here at this sesshin.

1) *My knees hurt!*

2) When Dogen tells us to shut up and sit down (I am paraphrasing), it is a lot harder than it sounds. I have found that there are a disturbing number of really bad 80s tunes that I know from start to finish. Unlike most normal people (you know who you are), I not only know the words, but every drumbeat, guitar lick and "doo-wop" girl backup vocal arrangement....Apparently the path to enlightenment is paved with McHammer, Boy George, and Miami Vice sound track music. (Sorry to all you "normal people," I'm sure you haven't the slightest idea of what I'm talking about and for that you should be grateful.)

3) *My knees really hurt!!* (Oops, I already used that one.) Okay, Okay, I actually do have an observation to make.

After six years, Shakyamuni Buddha gave up his ascetic practice because he thought it really sucked. (Again, paraphrasing) He did say however that ascetic practice does have worth when used as a means of getting rid of an egoistic attachment to self. Going to sesshin allows us an opportunity to ascetic practice. It gives us a lens with which to see the comfy pillow that we try to prop our lives on, and pulls that pillow out from underneath us and hopefully reveals our lives for what they are.

Anyway, enough pontification, the bell is about to ring....

Damn, my knees hurt!!! Remember what Dogen said, "Do not try and bend the spoon, that's impossible. Instead, only try and realize the truth...there is no spoon." Wait, that wasn't Dogen, it was the little bald kid in the Matrix. (Again, apologies to the normal folks....you know who you are.)

Nick considers Practice, Compassion and Justice

Defend the lowly and the fatherless, render justice to the afflicted and needy.

Rescue the lowly and poor, deliver them from the hand of the wicked. - Psalm 82, 3-4

Compassion, we are told, is the cosmic imprimatur of the realized soul who returns, kensho-bedecked and dharmabeaming from the mountaintop. Well and good. But I keep coming back to the Kabbalist, Shimon ben Gamliel, sharp as a dentist's probe: "Compassion," he says, "fills no mouths. Pity builds no houses."

In the deserts and mountains, individuals sometimes become single-mindedly self-absorbed and then make a religion of self-seeking. Some return as psychotherapeutic gurus who teach ways to develop islands of personal tranquility in the midst of the violence that dominates society. Their prescription for peace and justice is cumulative self-realization because, starting with a separated self, they end with self - and with the delusion that life is in oneself rather than among us. This is not the teaching of the Buddhas, but it is the lesson heard by many of their followers.

Implicit in Shimon ben Gamliel's observation, I sense, is an insistence that leaping beyond the One isn't simply a private affair. This carries us directly to the heart of a concern with justice, world history, and the prophetic imperative. ("The role of the prophet is to interfere with injustice" - Abraham Joshua Heschel.) Now, these are hardly factors that weigh heavily, if at all, in Buddhist notions of the nature of Enlightenment, even as they are a central concern of all other modern faiths, which see covenanting - what the Quaker goatherd and co-founder of the sanctuary movement, Jim Corbett, describes as "the enactment by consensual agreement of societal and other symbiotic harmonies that would reach completion in communion" - as the fundamental adaptive concern of anyone who seeks to become fully human. Some might say we find such a covenant in the free love among (**cont.**)

UPCOMING ACTIVITIES/ EVENTS:

December 2 - 7 (Tu - Su) Rohatsu Retreat at Eugene Zendo

December 16 (Tue) Ango Closing **Dec 11** (Thur) Fusatsu

Nick continued...

individuals; but how can this amount to a covenant? In a society that lives by conquest and possession, individual professions of steadfast love for the Creation's active Presence are make-believe. As Corbett might put it: the radical individuality of a Buddha is fully realized only in the kind of co-association which empowers its members to be co-creators of a social order in which humankind lives in harmony with one another and all that lives. The catholic communion we form is the body of the boundless.

The Prophets teach communities a way that Buddhas teach individuals. Admittedly, our Prophets point out a communal way of hallowing that no people has yet completed. Why? I'm reminded of a conversation between Bill Moyers and Joseph Campbell. Moyers: "What if the hero returns from his ordeal and the world doesn't want what he brings back?" Campbell: "That, of course, is a normal experience. It isn't always so much that the world doesn't want the gift, but that it doesn't know how to receive it and how to institutionalize it..." Moyers: "How to keep it, how to renew it." Campbell: "Yes, how to help keep it going."

Where are the Zen prophets?

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 hortonorganics@earthlink.net 925-3019 (On retreat 11/1 - 12/15)

Web guy & contact to receive this newsletter: Gensei Morris gensei@efn.org 302-4576

EZ November 2003

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
2	3 <u>5:30-7:50 AM</u> Zazen, Service, Soji, Breakfast	4 <u>5:30-7:50 AM</u> Regular Schedule <u>7:30 - 9:30 PM</u> Zazen/ Service Double Sit	5 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	6 <u>5:30- 7:50 AM</u> Regular Schedule <u>7 - 8:30 PM</u> Fusatsu Ceremony	7 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	8
9	10 <u>5:30- 7:50 AM</u> Regular Schedule <u>7 - 9 PM</u> Introduction to Zazen	11 <u>5:30 -7:50 AM</u> Regular Schedule <u>6:00 Zendo Mtg.</u> <u>7:30-9:30</u> Service/ Zazen Dharma Talk	12 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	13 <u>5:30 -7:30 AM</u> <u>7 - 9 PM</u> Class #5 Basic Buddhist Teachings	14 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	15
16	17 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	18 <u>5:30 -7:30 AM</u> Regular Schedule <u>7:30-9:30 PM</u> Zazen/ Service Double Sit with Sanzen	19 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	20 Regular AM <u>7 - 9 PM</u> Class #6 Basic Buddhist Teachings	21 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	22
23	24 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	25 <u>5:30 -7:30 AM</u> Regular Schedule <u>7:30-9:30 PM</u> Service/ Zazen Q & A	26 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	27 <u>Zendo Closed</u> for <u>Thanksgiving</u>	28 <u>5:30- 7:50 AM</u> Zazen, Service, Soji, Breakfast	29
30				*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.** You may also join <u>morning</u> <u>zazen</u> any time before 6:50 AM Service	and <i>depart either</i> <i>after service or</i> <i>temple cleaning</i> <i>(Soji)</i>