

Sangha Life



The Missouri Zen Center

February-March, 2004

The Missouri Zen Center
220 Spring Avenue
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Events for February and March

- Saturdays, 10-10:30 am: Family sitting
- February 7-10:
 Zuiko Redding at Zen Center
- February 7 at 7:00 pm:
 Video: Women Writers in Prison
- February 14 at 7:00 pm:
 Video: Greenfingers
- February 15: Board Meeting
- March 7: Rosan returns
- March 13: Members meeting
- March 14: Board meeting



*Address Correction
Requested*

Visit Our Web Site:
www.missourizencenter.org

Rosan returns

We expect our teacher Rosan to return to St. Louis about March 7 and to leave around March 30. These dates are subject to change. We welcome Rosan's return and the return of spring to St. Louis!

Zuiko Redding Visits, Feb. 7-10

Zuiko Redding, Rosan's Dharma sister and abbott of Cedar Rapids (Iowa) Zen Center, will be arriving on Friday, Feb. 6 and will stay through the 6 am sitting on Tuesday, Feb. 10. She will meet with people who wish to discuss their practice with her on Saturday, Feb. 7 and Sunday, Feb. 8 following the morning sittings and will give the Dharma talk on Sunday. She will participate in all sittings during her visit starting on Saturday morning, including Beginners Mind on Monday evening. Please enjoy her visit. There should be a sign-up sheet posted before her visit so people who wish to speak with her on Saturday or Sunday can sign up for a time.

Please watch for updated information on the MZC listserv regarding details of her visit, including signups for interviews and providing food for her.

Members meeting and Board elections in March; nominations due Feb. 15

We will be holding the annual members meeting to elect new members to the MZC Board of Directors in March, probably on Saturday the 13th pending confirmation from Rosan. Board members serve three year terms. They are charged with ensuring that MZC follows its bylaws and the legal obligations of a nonprofit organization and with the administrative work needed to keep the Zen Center in existence.

According to the bylaws, all people who meet at least one of the following requirements are eligible to vote at the members meeting: (1) all dues-paying members of the Zen Center; (2) all persons who have taken lay ordination; (3) anyone who has been active at the

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Center but not fulfilling the above requirements, who petitions the Board to vote during this meeting. If you fall into this last category or have any other questions about the meeting, please notify the Zen Center as soon as possible.

If there is anyone you would like to nominate for the board, including yourself, please put a note in Tenmo's or Ando's mailbox at the Zen Center, or contact the Zen Center by February 15. There are several openings, so please consider serving. And keep March 13th open on your calendar. We usually have a pot-luck after the members meeting; more info will follow when the date is confirmed.

Help with the Hosta Sale

The Zen Center's annual Hosta Sale fundraiser will take place on Saturday, May 8 from 8am-noon. Please mark this date on your calendar and plan to help us make this major fundraising event a success. Watch for more details in the next issue of Sangha Life.

Much work must be done in advance of the Hosta Sale to prepare for the event. Please watch for announcements of workdays, which are likely to be scheduled for every Saturday morning in April following sitting with other workdays announced as needed. We must dig and pot-up all the hostas and other plants that we purchased and planted last fall so we can offer them for sale. We need and appreciate all the

help we can get! Please plan to spend at least one workday, and more if you can, helping us. No need to have any prior gardening experience; it's easy work and we'll teach you everything you need to know.

Anyone who wants to know more about organizing the Hosta Sale, please contact Kuryo soon. It would be very helpful to have knowledge of this event spread more widely among the sangha.

First Buddhist Practice Held at Prison

by Kalen

After months spent getting certified, doing paperwork, taking classes, getting shots, and so forth, on January 20th we were able to start our very first Buddhist Practice Group on the east side of the state. One of the requirements for bringing Buddhism into state prisons is that we address all 23 prisons statewide. We have a group working in the western regions around Kansas City, a group working mid-state (Jefferson City and Columbia area), and our group.

Carl Jerome from MABA and I were very excited and nervous when we walked through the locked doors that evening. We had no idea what to expect. Eight men showed up for this first group practice (3 more will come next week as they were in a tournament this week). Some of them had some previous Buddhist experience, some were brand new to the practice, and 2 were visiting. We introduced ourselves, taught the men how to sit, did our first meditation together

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Living the Global Ethic: Preparing for Changes in Energy Supply

Part 1: Can Supplies Keep Up with Demand?

by Kuryo

In earlier issues of Sangha Life we looked at reducing our energy usage so that we can reduce the amount of carbon dioxide, generated when fossil fuels are burned, that is released into the atmosphere. As carbon dioxide levels increase, changes in climate and weather patterns are likely to occur. Another reason to practice energy conservation has to do with energy availability. In his new book *The Party's Over: Oil, War and the Fate of Industrial Societies*, Richard Heinberg looks at what to expect over the next century as we approach the peak rate of oil production that appears to be possible given the known supply and rate of discovery of new fields.

This very important book starts by laying out the fundamental need for energy in human societies and what happens to societies which gain an energy surplus—and those which suffer an energy deficit. In the second chapter, Heinberg tells the energy story of European society starting with its turn to coal as an energy source due to depletion of its forests. Once they turned to coal, Europeans had a substantial energy surplus, and they proceeded to develop an ever more energy-intensive society. This continued as Europeans emigrated to the Americas and began to use oil, first in lighting in the form of its derivative kerosene and as a lubricant for machinery. Once the electric light gained prominence, oil's use as a source of kerosene declined, but the use of oil as furnace fuel and as a source of gasoline for internal combustion engines rapidly increased. In addition, oil use as a feedstock for agricultural chemicals and for the chemicals made into plastics and other polymers continues to increase. At the same time, uses for and hence demand for electricity increased dramatically starting in the late 1800s. Electricity is not a source but a carrier of energy; it is derived primarily from the burning of coal and from nuclear fission, with other sources contributing a minor but increasing amount. The combined result is a massive increase in total and per capita energy usage during the last century or so. It is almost impossible to conceive of how society might function should these sources of energy and useful materials be unable to keep up with usage.

In the third chapter, Heinberg considers the length of time during which it may be possible to produce more oil every year from both known supplies and the rate of discovery of new fields. Petroleum geologists have been working on this problem for many years. In 1956 they issued their first warning of a peak in the rate of production of oil within the US (the actual peak production year of 1970 was within the predicted range of 1966 to 1972), and they are now suggesting that the peak in worldwide production is likely to come within the next 5 to 15 years. However, some critics have been suggesting that there will be "plenty of oil" for many years to come. Heinberg looks at the arguments used by these critics and finds them wanting. For instance, geologists do not agree with them that known reserves keep growing. The technologies cited by the critics that extract more oil from remaining reserves yield less usable oil relative to the energy required to operate the technology than does conventional drilling. Some technologies may not even yield as much energy in oil as they require to extract the oil. Finally, the argument that substitutes are readily available turns on the ability of any substitutes to take over the myriad uses of oil and on the amount of energy available from a substitute relative to the energy used to make it available. In the next issue of Sangha Life, we'll look at some of the substitutes using these criteria and consider what might happen in the next century given this information.

Etiquette for Entering & Leaving the Zen Center

One of the most important attributes of a conducive atmosphere for meditation, especially for beginning meditators, is quiet. Practicing quiet begins with how we enter and leave the Zen Center.

To set that atmosphere, first, arrive on time for sitting. The mindfulness of Zazen begins with being on time for practice. At most centers and monasteries one may not enter at all after the bell has sounded. Rosan Daido, however, is a little more lenient.

If you arrive late, please enter through the back door and leave your coat in the kitchen. Enter the outer room mindfully and quietly and sit in the outer room. Do not enter the inner room (Buddha Hall) after the bell has sounded. If you are concerned for your safety when entering through the back door during dark mornings or evenings, then please enter through the front door mindfully and quietly and hang your coat mindfully and quietly (it may be easier to leave your coat on the porch in this case).

After the bell has sounded leave the inner room only in an emergency. If you plan to leave early, sit in the outer room and leave mindfully and quietly. Thank you all for your mindful, quiet practice!

Now, in entering into zen, a quiet room is suitable.



Live Holy Life!

Rosan Daido

We realize truth and freedom only after awakening from dreams and delusions. Until then, we mistake and misstep, just like blind men groping for only a part of a huge animal, falsifying and fighting. We are all in mini-max fallacy (mistaking a part as the whole). In the awakened eyes, all becomes opposite: gain is loss; possession is possessed, success is failure, etc., etc.

We are part and parcel of the whole universe, but plunge into small selves, sinful states, becoming money-maggots and power paupers. Thus we lose our original truth, freedom, harmony and peace. We see ourselves as supreme, sovereign, but sink as savages and slaves. Holy life is wholesome whole, beyond superior, inferior and equal, suffering, ignorance and ego.

(20 minutes), and talked a little about problems. During our discussion the men started to open up. The talk was serious and they offered help and kindness to each other. They were so very excited to learn we would be there EVERY week!

As we get this group grounded, we will start other groups on our side of the state. I think we have 10-11 prisons to deal with so if anyone is interested in helping, please contact me. It takes a trip to Jefferson City to attend classes, TB testing, letters of recommendation, and so forth. The process may take 3 months before you can begin working in the prisons. But we need serious help! If you think you are interested, please watch the videos on prison work that will be shown at the Zen Center on Saturday evenings at 7 pm: Chasing Buddha on January 31, Women Writers in Prison on February 7, and Greenfingers on February 14.

I am also starting to gather things for the men facing release in the near future. I've been given some furniture, clothes, dishes and glasses. If you have anything that is in fair condition and would like to donate it, please let me know. I have a truck and can pick it up. I don't have a lot of room for storage now but I'm working on that.

E-mail Discussion List (listserv)

To subscribe to the Missouri Zen Center's e-mail discussion list, send an e-mail message to <majordomo@joethejuggler.com>, leave the subject field blank and in the message body type "subscribe mzc". You will then receive a confirmation message (including instructions on how to unsubscribe). Please only subscribe e-mail addresses of individuals. Also please be responsible for any information you post, including forwards.



*Debbie Clarke and Herb Medley
were ordained on
December 28, 2003 as,
respectively, Teibi ("Truth's
Beauty") and Mitsudo
("Intimate Salvation").
Congratulations to both of them!*



Regular Zendo Schedule

Sunday

6:20-7:00 am	Zazen
7:00-7:20 am	Service (sutras)
7:20-8:00 am	Zazen
8:00-8:10 am	Kinhin
8:10-8:30 am	Zazen
8:30 am	Talk/discussion, work period, tea

You are welcome to come throughout the morning, but please do not enter the zendo during zazen. Enter quietly at other times.

Monday

6:00-6:40 am	Zazen
6:30-7:00 pm	Instruction
7:00-7:20 pm	Zazen
7:20-9:00 pm	Discussion/ questions

Tuesday

6:00-6:40 am	Zazen
7:00-7:40 pm	Zazen
7:40-9:00 pm	Tea/discussion

Wednesday

6:00-6:40 am	Zazen
7:00-7:40 pm	Zazen
After sitting	Writing Practice

Thursday

6:00-6:40 am	Zazen
7:00-7:40 pm	Zazen

Friday

6:00-6:40 am	Zazen
7:00-7:40 pm	Zazen
After sitting	Dinner out

Saturday

8:00-8:40 am	Zazen
8:40-9:30 am	Discussion
10:00-10:30 am	Family Sitting

Work periods may be scheduled following zazen.
Any changes to this schedule: please contact the
Zen Center.



Scheduled Events are apt to
change from time to time.
When in doubt, call to verify.


Calendar

February 2004

Su	M	T	W	Th	F	Sa
1 6:20 am Sunday Service	2 6:00 am Zazen 6:30 pm Instruction 7:00 pm Zazen 7:20 pm Q & A	3 6:00 am Zazen 7:00 pm Zazen 7:40 pm Tea & Discussion	4 6:00 am Zazen 7:00 pm Zazen Writing Practice	5 6:00 am Zazen 7:00 pm Zazen	6 6:00 am Zazen 7:00 pm Zazen	7 8:00 am Zazen 10:00 am Family Sitting 7 pm: Prison Video
8 6:20 am Sunday Service	9 6:00 am Zazen 6:30 pm Instruction 7:00 pm Zazen 7:20 pm Q & A	10 6:00 am Zazen 7:00 pm Zazen 7:40 pm Tea & Discussion	11 6:00 am Zazen 7:00 pm Zazen Writing Practice	12 6:00 am Zazen 7:00 pm Zazen	13 6:00 am Zazen 7:00 pm Zazen	14 8:00 am Zazen 10:00 am Family Sitting 7 pm: Prison Video
15 6:20 am Sunday Service after same: Board Meeting	16 6:00 am Zazen 6:30 pm Instruction 7:00 pm Zazen 7:20 pm Q & A	17 6:00 am Zazen 7:00 pm Zazen 7:40 pm Tea & Discussion	18 6:00 am Zazen 7:00 pm Zazen Writing Practice	19 6:00 am Zazen 7:00 pm Zazen	20 6:00 am Zazen 7:00 pm Zazen	21 8:00 am Zazen 10:00 am Family Sitting
22 6:20 am Sunday Service	23 6:00 am Zazen 6:30 pm Instruction 7:00 pm Zazen 7:20 pm Q & A	24 6:00 am Zazen 7:00 pm Zazen 7:40 pm Tea & Discussion	25 6:00 am Zazen Potluck Breakfast 7:00 pm Zazen Writing Practice	26 6:00 am Zazen 7:00 pm Zazen	27 6:00 am Zazen 7:00 pm Zazen	28 8:00 am Zazen 10:00 am Family Sitting
29 6:20 am Sunday Service	<i>"Perception poses the perceiver in the center of the world. Conceptualization separates self and other, and constructs the idea of self-same, sovereign Self, eternal Soul, independent Entity, etc. Thus, we become self-centered; shortsighted in understanding and short-circuited in action. This selfishness ("sin" is cognate of asunder, sundry, etc., meaning separateness from "holiness," wholeness/wholesomeness) is the source of problems and sufferings."</i> Daido Rosan, Abbot, Missouri Zen Center					

PLEASE POST

March 2004

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