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MOUNT ADAMS ZEN BUDDHIST TEMPLE AT TROUT LAKE ABBEY

TUYẾT SƠN THIÊN TỰ 雪山禪寺

November 2019



Weekly Temple Services

Monday - Friday 6:30 am *

**winter schedule - no evening service*

Meditation Saturday 9am full service + meditation

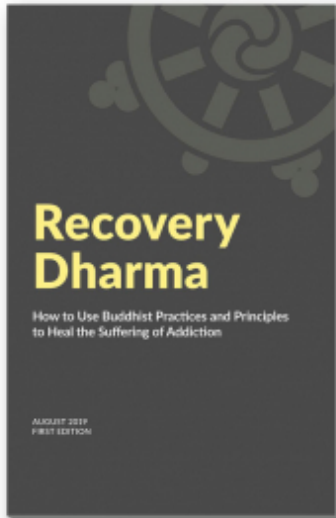
Dear ones,

Well we have freezing nights and warmish days now - Fall is truly here. It reminds me of my own life. I will be 70 years old this month and I can feel myself in the Autumn of my life. I have done some things well and some things poorly, I suspect many people can say the same. Now I find myself loving more, accepting more, and well wishing more than at any time of my life.

A dear friend, Frank Theobald died undergoing a heart valve surgery. I will miss him. My condolences to all who loved him.

Recovery Dharma

I want to share a fairly new self help group "Recovery Dharma". This group uses Buddha's teachings to recover from alcohol and substance abuse. You can find out more at <http://recoverydharma.org>
Gary Sanders shared his recovery story and a metta practice during our weekend retreat.



[An incredible guide to recovery. Order a hard copy here or read it on line.](#)

*I highly recommend this program...
Thay Kozen*

How Wonderful

We are happy to share with you that Trout Lake Abbey has been listed as a top Washington Meditation Retreat by Head + Heart.

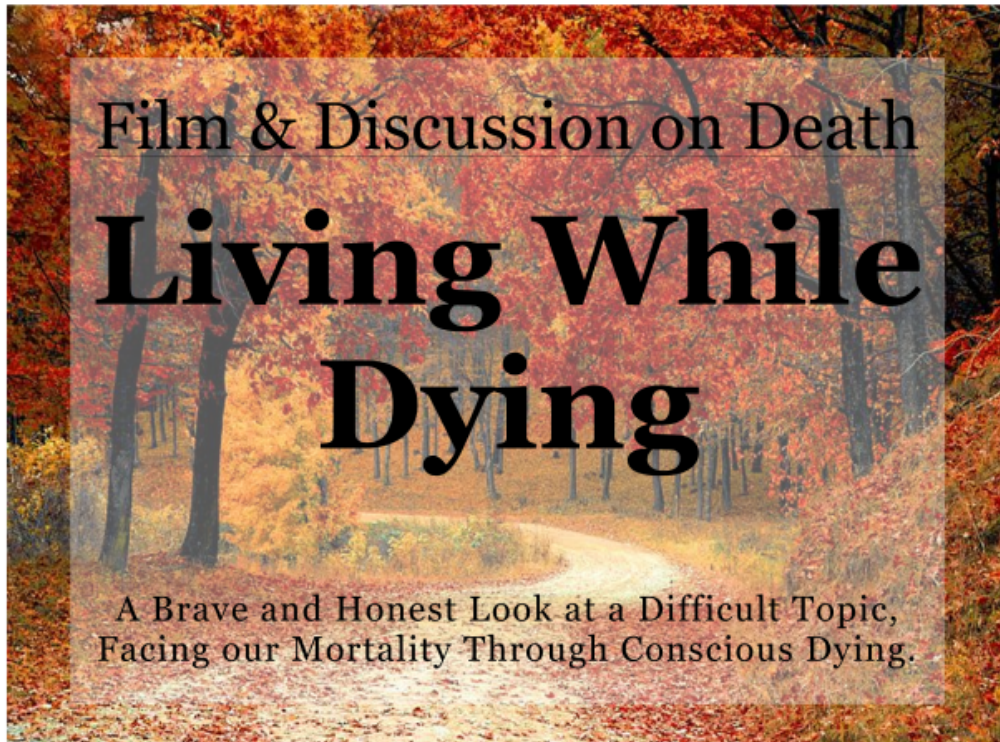
If you're ever seeking spiritual or wellness experiences, Head + Heart is an online calendar + platform designed to connect people with spiritual + wellness events, teachers, tips, and real life community happening across the USA and Canada. Take a look at this article about Top Washington Meditation Retreats and some of the many other wonderful places for retreats right here in Washington state.



Our Temple 2019 Retreats & Practices

Dec 7 and Dec 31 Midnight Meditation (11:30pm - 12:30 am)

May 8-18 Metta and Vipassana Meditation Retreat



Film & Discussion on Death
**Living While
Dying**

A Brave and Honest Look at a Difficult Topic,
Facing our Mortality Through Conscious Dying.

**Thursday, November 14
6:30-8:30**

At the Rockford Grange;
4262 Barrett Drive, Hood River

Sponsored by the Rockford Grange and
the Mid-Columbia Unitarian Universalist Fellowship

Presentation by Tamara Thiel, Columbia Gorge End-Of-Life Doula

Suggested \$10. Donation at the Door
For more information and directions go to our website:
www.rockfordgrange.net

I highly recommend this discussion. Thay Kozen

Thich Minh Thien, Abbot of Budding Dharma
Arlington, Texas

WHICH MIND ARE YOU?

In this world where 24 hour news cycles connected through tv and other social media throw our thinking in so many differing directions, the



question of where you are emotionally, intellectually and spiritually at any given moment can become maddening.

You are probably familiar with the dictum, "I think, therefore I am". It is sometimes hard to separate us from our thoughts and it is easy to fall into patterns that support the concept that we are our mind and the belief that our mind makes us the person we are.

Looking more closely, especially through our practice of meditation and mindfulness, the question of are we really our mind may come into full focus. Within one day we can have so many differing mental states - happy, sad, contemplative, extroverted, introverted, fearful, hopeful - but to name a few, and that drives our actions and thus directs our experiences of joy or suffering. If we are our mind, the question arises, which mind are we? The awake mind, the sleeping mind, the dreaming mind? Are we the happy mind, the alert mind, the wisdom mind, the miserable mind, the spaced-out mind, the angry mind? In meditation and being mindful of where we are in each moment, we get the opportunity to be with these differing mind states and to determine if indeed, there really is one mind that is really you. More than likely you will discover that you aren't really any of them.

In his book, "Buddha Mind, Buddha Body" the great teacher, Thich That Hanh explores how the mind functions and how we can work with it to cultivate more freedom and understanding, be in closer touch with reality, and create the conditions for our own happiness. We can see how the focus on the direct experience of recognizing, embracing, and looking deeply into the nature of our feelings and perceptions more commonly called mind, contributes so strongly to our understanding of our current emotional state at any moment.

In another of his books, "Understanding Our Mind" Thich Nhat Hahn shows us how our mind is like a field, where every kind of seed is planted—seeds of suffering, anger, happiness, and peace. The quality of our life depends on the quality of the seeds in our mind. If we know how to water seeds of joy and transform seeds of suffering, then understanding, love, and compassion will flower. Vietnamese Zen Master Thuong Chieu said, "When we understand how our mind works, the practice becomes easy."

In another example, there is an old Cherokee legend where a grandfather is teaching his grandson about life when the boy says he feels the emotions going on inside himself like two wolves battling and he wonders which one arises triumphant. The grandfather wisely tells him, it depends on which one is fed.

The visual imagery of watering seeds in a garden or feeding the two wolves fighting inside us tell us that our thoughts and mind are powerful and can be our ally or our enemy. Our Buddhist practices gives us the opportunity to slow things down a bit and see these things with more clarity. We need our daily practices. They are the tools that help us to water the seeds or feed the wolf that will move us along the paths of gentleness, awareness and gratitude, reducing suffering in our own lives and making this life, this time for all beings, one where all can be well and happy and know love and peace.

Namo tassa bhagavato arahato samma sambuddhassa

" October is Domestic Violence Action Month ": a time dedicated to raising awareness and stepping up against violence in our local and global communities. "According to the National Coalition Against Domestic Violence, 1 in 4 women and 1 in 9 men will experience severe intimate partner physical violence, intimate partner sexual violence, and/or intimate partner stalking in their lifetime. Each of these actions can have a profound impact on the well-being of survivors, their friends, and their family. This month, you too can take action against intimate partner violence through educating others about what violence can look like, volunteering your time, used goods, or money to a local domestic violence shelter, and so much more! In addition, Helping Hands Against Violence—a sexual assault and domestic violence shelter in Hood River—is doing our part by partnering with local agencies, such as coffee shops, bakeries, and the library, to raise awareness in our local community. By visiting these organizations (list available on our social media), you too can play a role in ending violence. For more information about Domestic Violence Action Month and for ideas on how to take part, visit <https://www.ocadsv.org/blog/post/domestic-violence-awareness-month-2019>."

This notice is late but it is very important



Metta-Vipassana Meditation Retreat

w/ Sayadaw U Indaka

and Kate Dresher

May 8 – 18, 2020

Trout Lake Abbey

Trout Lake, Washington

Join us for a 5- or 10-day intensive retreat to deepen in the practices of Metta (Lovingkindness) and Vipassana (Insight) meditation in the beautiful and serene surrounds of Trout Lake Abbey.

Metta practice is a way of working with fear and anger, developing inner tranquility, and understanding inter-connectedness. Through this practice, we come to know the heart's boundless nature and increasingly recognize our essential wholeness and capacities to love and embody kindness. *Metta* softens our hearts and is a valuable base for vipassana practice.

In the vipassana portion of the retreat, participants will be supported in cultivating careful attention. This was taught by the Buddha as a basis for true compassion and wisdom—the foundation from which grows our ability to fully experience and meet life with grace and ease.

The retreat will include sitting and walking meditation instruction as well as an emphasis on cultivating mindfulness in daily life activities. Guidance will also be given through dharma talks and group and individual meetings with the teachers.

Participants can attend the 5-day *Metta*, 5-day *Vipassana*, or full 10-day retreat.

New and experienced meditators are welcome.

If you'd like to attend, please register early. A minimum number of pre-registered participants is required to run the retreat.

Teachers

Sayadaw U Indaka

is from Myanmar and was ordained in 1972 by Mahagandhayon Sayadaw. In 1976 he practiced vipassana meditation in the Mahasi Meditation Center in Mandalay, where he was taught by Chanmyay Sayadaw (Sayadaw U Janaka). He later went to the Chanmyay Yeiktha Meditation Center in Yangon and was commissioned to teach meditation. Since 2004 he has been the abbot of Chanmyay Myaing Meditation Center, which has locations near Yangon and Mandalay. His books on the practice of metta meditation and the factors of enlightenment have been translated into English and German.

Kate Dresher

has been practicing meditation since 1998. She has been sharing the Dhamma since 2010, leading metta and vipassana meditation retreats in the U.S. and Canada. She has spent numerous periods in intensive retreat, studying primarily with teachers in the lineage of Mahasi Sayadaw. In 2008, she met Sayadaw U Indaka. She ordained and practiced under his guidance for 5 months at Chanmyay Myaing Meditation Center in Myanmar.

**TO REGISTER—> email Kate @
retreats.kd@gmail.com**

Poetry from Venerable Fa Hsing (Thich Tâm Minh)

Between the high noon of summer
and the midnight of winter
lies the leaf-strewn path
of an autumn afternoon.

on the pyre of life



burning bright with desire
am I the fuel
or am I the fire?

Weaving between
the rain-soaked trees,
sunlight wanders
down a forest path.

Good Teachers for us all



Tamara Thiel
End of Life Doula



Rev. Debby Nelson
Zen Teacher



Asa

A joyful child of Claire and August who teaches us that everything is exciting and wonderful, laughter is a normal state, and that you too can be 2 years old again if you play with him.

Innocence Teacher



here in the Pacific Northwest.

What can I do with my Mala?

By Valerie Grigg Devis

During his life, the Buddha encouraged the use of malas or “prayer beads” as a way to relieve suffering. Over 2,400 years later, this practice remains with us in ways that Buddha himself might find surprising! Even the most “traditional” Buddhists now apply creative use of technology to their malas. Here are examples of how malas can be used, provided by several Buddhist traditions established

A Vietnamese Zen perspective

When I contacted Jerry Braza, Ph.D., of the River Sangha in Salem, Oregon (Order of Interbeing in the zen tradition of Thich Nhat Hanh), he mentioned he was ordering a couple hundred malas from Catholic nuns in Vietnam. “Really? For what purpose?” I asked him. “I met the nuns when visiting Vietnam with Thay (Thich Nhat Hanh), on his first trip back to Viet Nam after 40 years. I have always been intrigued with malas from a practice stand point and the value they have as a symbol. Twenty some years ago, I stopped wearing a watch and replaced it with a mala and have worn one ever since.” Jerry continues to purchase malas from these Catholic nuns. “I give the malas to anyone who says, ‘I like your bracelet.’ I just ask ‘Would you like one?’ and give them a mala from my wrist. Now, I meet people who ask if I have any more malas, because theirs broke. Another mala gift opportunity!”

Jerry uses his mala to support his meditation practice by “focusing on the breath, or on guided meditation, or both. It helps keep mindfulness alive.”

A Tibetan Buddhist perspective

“It’s a counter.” says Thubten Chonyi of the Sravasti Abbey (a Tibetan monastery for Westerners), near Newport, Washington. Some traditional Tibetan malas actually function as a sort of “abacus” by using 2 tassels, each with 10 small beads attached, to track the completion of 100, 1000 and up to 10,000 mantras. Counting a million mantras is part of raising awareness and “positive energy” for the Abbey’s new Buddha Hall, so their website is currently collecting mantras: <https://sravastiabbey.org/giving/build-buddha-hall/>

On the website, you can also listen to a recording of the Buddha mantra, recite it as many times as you like, and then submit a form adding your recitations to the other mantras collected so far. The total number is visually recorded on an electronic mala – of course!

But why repeat mantras? Chonyi explains: “Mantras are like the utterances of a holy being in deep meditation. We see this as a way to make a connection with the deity.” Mantras are also considered a form of “mind protection” and a powerful expression of commitment to practice. “We believe that if you continue to recite a mantra like *om mani padme hum* you will develop compassion, whether you want to or not!”

I know of one particularly creative Tibetan practitioner who devised a counter for his bicycle, so he could count mantras while riding. He also envisioned his bicycle wheels as prayer wheels increasing merit as they turned.

A Chinese Zen perspective

According to Koro Kaizan Miles of Open Gate Zendo in Olympia (Chinese Linji zen tradition), “I use my malas in three ways. First, when I am suffering physical pain or stress, I use my mala to slow down and regulate my breath. Within a few measured breaths, my breathing slows from about 30 per minute to around 18 per minute. I usually continue until it is stable at about 12 breaths per minute. This produces a much calmer effect.”

“Secondly, when I do my 108 Bow Practice, I use the mala to count bows. I typically use my wrist mala because it is easier to hold while bowing. Since my wrist mala has 27 beads, I bow 27 times, then do nine rounds of kinhin (walking meditation), then repeat bowing until I have bowed 108 times. I do this as a form of calisthenic exercise, as well as a meditation. Doing this regularly helps me to maintain my ability to bow during ceremonies.”

“Thirdly, I have a mala looped over the stick-shift of my truck. I often use it to relax when I am stuck in Seattle traffic. This makes the most productive use of my time!”

A Korean Zen perspective

Roshi Anita Feng, of the Blue Heron Zen Center in Seattle (Korean zen tradition) tells us, “There is a history of using malas in the Korean Zen tradition. Our root teacher, Zen Master Seung Sahn, practiced with a mala. Practicing with a mala is both a focusing and an “accounting” technique. They are not separate. Combining body, breath and mind, we account for our whereabouts as the thumb and forefinger pass from one bead to another. Just as when we do walking meditation and we focus on each part of the sole of our foot meeting the floor, so too with fingering the beads of the mala. Some of us use a mala to register the completion of each internal recitation of the Great Dharani. Others use it to register a single breath. Some find that simply wearing a mala reminds them to stay present in the midst of daily life.”

Where It All Began...

The origin of Buddhist malas is attributed to the Mokugenji Sutra, in which King Virudhaka asks the Buddha to help ease his suffering. The Buddha recommends that he recite “The Three Refuges” using a mala made of the seeds of a soapnut tree. Since then, malas have been made of simple, organic materials, such as wood, stone or bone. In Sanskrit, the word mala means “garland”. More lavish materials, such as precious metals or gemstones, are not used to create malas, because it is a meditation tool, not jewelry. Buddhist monks are prohibited from wearing jewelry and serious lay practitioners usually follow this example.

Choosing and Using Your Mala

Malas typically come in two lengths: Wrist (18 to 28 beads) and neck (traditionally 108 beads, often with a tassel). Practically speaking, if you have large fingers or a limited sense of touch, consider a mala with larger beads so that you are less likely to “lose count” during your meditation. A few suggestions for use:

- Begin at the “guru bead” (the large bead). Breath in & out (or repeat a verse or mantra) as you hold each bead between your fingers, moving to the next bead at the end. Repeat one breath or one mantra. When you return to the guru bead, you can finish your meditation period, or do another “round”.
- When you complete one circle and reach the beginning bead again, briefly reflect on something you are grateful for: A teacher, a friend, something that brings joy to your life.
- Consider doing just as the Buddha taught and recite a vow, such as “I take Refuge in the Buddha, the Dharma and the Sangha” with each bead.
- Do you have a bad case of “monkey mind”? Are your thoughts refusing to calm down during meditation? The mala is an excellent “go to” tool for an unsteady mind. Focus on each bead and return to

your breath, bead by bead.

- If your meditation is disrupted by worries or concerns, you pause at the guru bead and recite a blessing, such as “*May (I/They) Be Well. May (I/They) be Happy, May (I/They) Know Love, May (I/They) know Peace*”. Then return to your meditation. When you are done, you can also dedicate the merit of your practice to that particular person or concern, if you like.
- A mala can be used “on the move” for walking meditation. Just count your breaths one bead at a time as you walk. This is better for your well-being than looking at your cell phone - especially when you are crossing the street!
- When you wear your mala, consider making it a practice to complete at least one meditation period before removing it. This is a good reminder that the mala is not just a decoration!
- If you wear more than one wrist mala, you can easily offer a mala to someone who expresses interest in meditation or Buddhist practice. This is a simple way of practicing generosity and sharing the Dharma.
- Your mala can also serve as a nifty timer: A wrist mala represents a 3 to 5-minute meditation period. Got 10 minutes?

Got High Tech?

There are numerous apps offering the same services that traditional mala beads serve. Is it time to toss your mala beads? In some sanghas, technology is considered a useful tool, while others remain suspicious of innovation. Is there a Middle Path? Perhaps you have an app that provides a timer for daily meditation with a lovely bell at the beginning and end. (I like a free one called “Zazen Meditation Timer”) This frees you from clock-watching while you follow the breath with each mala bead.

Valerie Grigg Devis, a recovering bureaucrat, who retired from State government two years ago, is now a professional artist and Buddhist-Minister-in-training. She typically uses her mala to calm her mind, and likes to wear two malas so she can enjoy giving them away. She currently lives in Corvallis, Oregon and can be reached at griggdevis@gmail.com .



Mt. Adams Zen Buddhist Temple

Trinity Sangha
Meditation
Mondays 12-1 pm
@ Trinity Natural
Medicine

Insight Mindfulness
Meditation
w/ Rev. August Jensen
and Kaye Jones
Thursdays 5-6 pm
@ the Center for
Vibrant living

Trinity Sangha Study
Group
1st and 3rd
Wednesdays
6:30- 8:00 pm @
Wither's residence:
1829 5th St.,
Hood River

Counseling Support
August Jensen
august@gorge
counseling.com

Recovery Support
Dick Withers
richard.withers@att.net

Contact scott@scottrowerphd.com
to join the Mindfulness in the Gorge Facebook page

MEDITATION GROUPS

IN THE GORGE 2019



Other Practice and Study Groups

Pacific Hermitage Meditation and Dhamma talk w/ Thai Forest monks -Tuesdays 6:30-8 pm @ Yoga Samadhi

Hood River Zen walking and sitting meditation on 2nd & 4th Sundays 4-6 pm @ Good Medicine Lounge, Hood River

White Salmon Dharma every other Sunday evenings @ Atlan (rscottcush@gmail.com)

Meditation/Buddhism Study Group- 3rd Wednesdays of the month 1:30- 3:00 pm @ Cascade Park Community Library (study, practice and discussion, no experience necessary)

Heart Journey Community Mindfulness Group every Sunday 6-7:30 pm @ Shepherd of the Hills Lutheran Church, Stevenson, WA

Refuge Recovery Group every Wednesday 7:45-9 pm @ St. Marks Hood River, OR

More at Trinity Natural
Medicine:

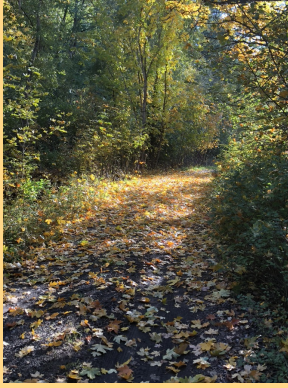
Haven
Wednesdays 7-8 am

Jing Luo Qi Gong
Thursdays 8-9 am

*Please see their full
schedule for yoga & other
offerings

10/21/19

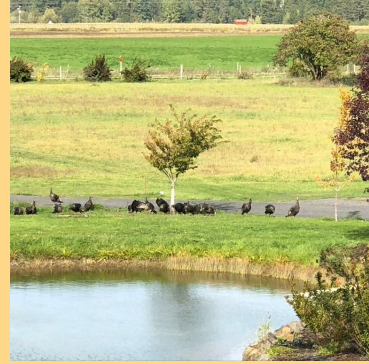
Fall at our Temple



Colorful leaves carpet the road



Even in dying the leaves are beautiful



Wild turkeys walking down our drive

*May the Infinite Light of Wisdom and Compassion so shine within us
that the errors and vanities of self may be dispelled;
so shall we understand the changing nature of existence and awaken into spiritual peace.*

Mt Adams Zen Buddhist Temple 46 Stoller Rd., Trout Lake WA 98650 509.395.2030
www.Mtadamszen.org