



Great Tree Zen Temple

newsletter - spring - 2009

HUGE GRATITUDE to The Family Meditation Group!

by Anna Matheson

On Sunday, April 26th, from 11:30 to 1:30, 21 bodhisattva family members of all ages served 20 volunteers and board members an amazing brunch of pancakes and waffles, with homemade jams and jellies, syrups and fruit salads, and goat cheese yogurt. For the 41 of us present, this event served to bond our community by allowing us to get a bigger picture of what is going on at Great Tree, who is involved, and what is still needed.

The parents and young people are to be commended for the welcome they provided, for the way they took care of our every need, and for the delicious food they prepared for us. No detail was forgotten!

Appreciation to Our Volunteers

Deep appreciation to all the current volunteers for the many hours you have recently put in at Great Tree. We thank Barbara Roberts, Bob and Sadie Sonderath, Caroline Yongue, Charlie Pearce, Constance Humphries, Dale Neal, Diane Savard, Ellen Presnell, Jan Howard, Julia Hunt, Myojo, Nancy James, Paige Gilchrist, Randal Pride, Ruth Ostrenga, and Sabrina Ip. These folks have been cleaning, gardening, creating walking meditation paths, cooking for retreats, and helping with the website, publications, finances and administrative work. (Please let me know if I have forgotten someone!)

There are still opportunities for all kinds of service. Especially needed at this moment are garden help, inside cleaning, and office assistance with updates, the website, Excel and the newsletter. If you have organizational skills and like people contact, want to work from home, and want to work only 1-2 hours/month, we could use folks to coordinate the following jobs (the volunteers to do these jobs are mostly in place):

- scheduling who will cook for each retreat (usually monthly)
- scheduling who comes out to clean (weekly)
- overseeing special projects (painting doors, sewing curtains)
- overseeing the different steps for mailings 4-5X/year

Teijo has been coordinating these positions, and our volunteering would enable her to spend more time teaching the dharma. You are welcome to fill out our Volunteer form to let us know how you'd like to help (on page 8).

*Do all the good you can,
and make as little fuss
about it as possible.*

—Charles Dickens

GREAT TREE

Abess:

Rev Teijo Munnich

Board Members:

Ruthanne Kah

David Hildebrand

Anna Matheson

Jonathon Flaum

Marijo Simpson

Erin Rafalowski

Calvin Rains

Stephanie Jones-Byrne

Temple Administrators:

Kansu:

Susan Hales

Fusu:

David Hoki Stack

Ino:

Rev Chimyo Atkinson



Great Tree Zen Temple
679 Lower Flat Creek Rd
Alexander, NC 28701



Bodhisattva practice is just this. Simply to offer oneself, without expectation, for the sake of something bigger.

The Way of the Bodhisattva

When I first arrived at Hosshinji monastery in Japan, I felt very out of place and often did not know what I was supposed to be doing. One particular example of this had to do with work periods. I would show up to work, fully expecting to be told what to do, but often found everyone going about their work without giving me a second glance. I would wait around, hoping someone would notice me, then finally ask someone what I should do. It was very disturbing for me.

After awhile I began to notice something. During sesshins we would have many guests, mostly Japanese, and they never seemed to be at a loss for what to do. What I noticed is that they would stand to the side and observe for awhile, and then enter in to what was being done. They didn't seem to feel at all uncomfortable about watching for as long as they needed to find their place in it all. Eventually I learned how to do the same – to look at what needed to be done rather than standing around waiting to be told.

Another thing I noticed about how people worked together at Hosshinji was that no job was too small. Our Ino, the head of practice in the monastery, for example, would often be the last person working, sweeping up the last dregs at the end of cleaning. It was customary for those who had been there the shortest time (considered the

youngest) to be the last to leave at the end of a work period. That in itself was a good practice, since it is very easy to just walk off when the signal for the end of work happened, and to ignore the small piles of leaves or dirt that may still linger in the yard. After all, they seemed rather insignificant. But seeing the Ino stay around to the end was an example and a support for finishing and appreciating the value of completing even what appears to be unimportant to the naked eye.

Frequently, people apologize to me for not being able to do more for Great Tree. And I often feel that people do not volunteer because they feel they don't have the time to make a dent in all that needs to be done. Or perhaps they do not appreciate the great value of coming in once a month to clean a room or two, help in the garden, or pick up sticks around the yard for the person mowing the lawn. There are a few people who offer their time a few hours each month, sometimes not even knowing what will be asked of them. And when they come it feels so wonderful, so supportive, so huge.

Bodhisattva practice is just this. Simply to offer oneself, without expectation, for the sake of something bigger. If even one third of the people who are associated with Great Tree offered even one hour a month, we would have a strong sense of a com-

munity of bodhisattvas, those who help others in whatever way is needed. And think of what a great world this would be if even a handful of people did small things that they noticed needed to be done. In the time it takes us to tell someone that something needs to be done, we could probably do it.

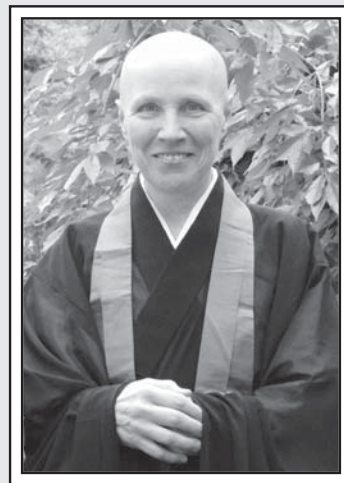
When I stayed at Katagiri Roshi's small temple in Japan, I was out walking one day. I was quite a distance from the temple and was dreading the long, hot walk back when I noticed a bus stop. I walked over to the bus stop to see if I might be able to catch a bus in the direction I was going, and found a woman from the village where the temple was. She was cleaning the bus stop. I asked her why she was doing this, and she simply replied that no one else did it and it needed to get done.

I am often inspired by this woman when I see something that needs to be done. I don't think we have to be compulsive about doing everything we see. But occasionally, we might consider doing one small thing that will make life a little nicer for the next person. This is truly the effort of a bodhisattva.

JULY 16 – 19 Way of the Bodhisattva Retreat *with Rev Nancy Spence*

The Way of the Bodhisattva, one of the great Buddhist classics, is an exposition on the path of the bodhisattva. Shantideva's work embodies a definition of compassion raised to its highest power, and minutely lays out the methods by which this is achieved. This teaching is an overwhelming demonstration of how a love that wholly transcends desire and concern for self lies at the core of all true spiritual endeavors and is the heart of enlightened wisdom. This unique Intensive Dharma Study combines video commentary by Pema Chodron and live elucidation by Nancy Spence, Teacher and Guide of Anattasati Magga. Each of the 8 study sessions begins with the traditional Soto Zen Service appropriate to the time of day the Dharma session is held. Additionally, there are guided meditations, practices designed to awaken Bodhicitta, and facilitated discussions of the text.

See Great Tree Website for details or call 828 645-2085 for more information.



We would like to remind all of you that Rev. Munnich provides us with the gift of her teaching. In turn, she lives by our gifts, which are always appreciated.

What we eat *by Liliane (Myoren) Papin*

Liliane (Myoren) Papin is an acupuncturist and Chinese Medicine practitioner—Kwan Yin Medicine.

Golden millet in the sweet light of late summer, rich creamy whole oats greeting participants for breakfast, the wholeness of well cooked brown rice, crispy tempeh, wholesome greens filled with sunlight (they call it vitamin D in modern non poetic jargon)...slow chewing... (at least 30 times recommended as per Thich Nhat Hanh, our modern guru of the “slowing down” movement)...gift and surprise... chewing brings out the texture, the deep flavor of food, its inner sweetness while the mind quiets down...gentle sound of chopsticks, the slow and precise ceremonial of zen O-Ryoki with its invariable moments of humor as beginners (and not so beginners alike) struggle with the careful placement of every utensil, the knot of the napkin and, inside. That’s on the surface...inside one meets with the familiar fear of “not doing it right” or whatever demons lurk there...slowly the mind settles...a few giggles or laughs. Deep breath.

This is sesshin time. This is Great Tree. This is Teijo patiently prodding and correcting, time and time again.

Invariably, participants comment upon the foods offered: whole grain, delicious vegetable dishes medicinal porridge in the morning, menus that flow with the seasons. They notice the absence of sugar and dairy. Sesshin snacks include fruit, light desserts made with rice syrup or barley malt, but no heavy sugar, white flour or heavy icing.

At Great tree, Teijo simply offers us the opportunity to return to the roots of Zazen practice where food, sitting, work and exercise blended into one practice.

In the old tradition of Zazen, the role of Tenzo – cook – was one of the highest functions and only monks of high standing would be given the job. It was well understood that the physical and emotional well-being of the community depended on the quality of the food and that the energy the Tenzo would put into preparing meals would affect everyone. A solid spiritual practice could not be separated from this down-to-earth physical background. Human beings stand between heaven and earth. The taller the tree, the deeper its roots.

Nowadays, in the West, we are so used to separating Mind and Body that we do not realize the contradiction between eating poor quality foods

while trying to do Zazen or sit for any type of meditation.

On a physical level, poor foods might lead to various body pains and arthritis, which makes sitting much more difficult and painful than necessary, but, more subtly and just as powerfully, poor quality foods interfere with the quality of our practice.

Food makes the quality of our blood. Our blood feeds our brain...we are what we eat... as simple as that. Spiritual leaders of all traditions have always been aware that whoever wants to progress in a spiritual practice needs pure wholesome foods and healthy lifestyle, avoiding what Ayurveda calls “Static” foods, the ones that agitate the mind and interfere with a quiet heart. Buddhist traditions recommend avoiding meat as an act of compassion toward other living beings, but, also because the vibrational body we develop through eating meat is dense and heavy. As Thich Nhat Hanh points out, we ingest the fear of the animal, who, however organically raised and cared for, never willingly goes to its death.

When we sit, we want to calm the mind and enter a field of open subtle vibration. The heavier we make ourselves through foods, the heavier and denser our energy field becomes, the more agitated or the more lethargic our mind gets. Greasy and heavy foods such as dairy, butter or meat obstruct our chakras, clog our pores, lodge into our organs and interfere with clear perception. Sugar agitates the mind and makes it racing. Children invariably have tantrums after having sugar. As adults are we no different even though we might get more sophisticated at covering it. Trying to sit after eating such foods is like trying to tame a wild horse while goading it with a pick.

Cooking with awareness and calm is part of the energy we pour into the food and, during sesshins, we all take turn participating in meal preparation. Paying attention to the ingredients, to the cooking and serving as well as to the way we eat is part of practicing mindfulness. Sesshin time is thus a great opportunity to become gently acquainted with the “spirit of the body,” a time to treat our physical body as our temple, with kindness and reverence.

The alternative medicine movement often talks of the “mind-body” continuum that affects our health. Zen masters knew about it a very long time ago. The attention they paid to food and eating was part of that awareness. Through Teijo’s inspiration and her guidance, this is the tradition with which we are invited to reconnect during Sesshin.



Liliane and Teijo will be co-teaching the following retreat/ seminar:

JUNE 26-28 Just Cooking, Just Sitting: Food for Body, Mind and Breath

Spring Recipe

Sweet and Sour Tempeh with Wolfberries (= Goji berries), burdock and Chinese cabbage

COMMENT *Sweet and sour is the perfect taste for spring, good for Liver and Spleen. Wolfberries are great for nourishing the “Yin” of the body, meaning moisture. They are a traditional remedy for chronic eye problems such as dry and teary eyes. They also support Kidney health, moisture in skin and overall lubrication of tendons, muscles and organs.*

A sweet and sour taste may be obtained by mixing natural ingredients such as barley malt (good to soothe stomach cramps) or brown rice and rice vinegar...products less harsh and damaging than regular vinegar or sugar.

The vinegar supports Liver energy while balanced by the natural sweet taste of barley malt that supports the Spleen and Stomach

- Sweet and Sour tempeh (or seitan)
- Soak wolfberries for at least half an hour before cooking
- Pan-fry the tempeh until golden. Put in a pan with grated ginger and choice of vegetables with wolfberries
- Add water and shoyu to taste
- When the tempeh and veggies are cooked, strain them out of the pan, leaving the broth in the pan.
- Mix in ½ cup rice vinegar or cider vinegar and ¾ cup barley malt. Adjust according to taste.
- Dilute 2TBS kudzu in cold water, Add to broth in pan and cook until the liquid thickens.
- Put the vegetables back into the pan. Mix all together and add some scallions or parsley for garnish and pour into serving dish.

Bulletin from the Board – Spring 2009 –by Ruthanne Kah

While still attending to short and long term planning for Great Tree, the Board of Directors revised the budget to reflect the state of the economy. We have deferred some building and grounds projects and reduced some discretionary spending. Like many nonprofit organizations, we have had to pay conscious and careful attention to the financial well-being of Great Tree. As of March 31, 2009, after 10 months into our fiscal year which ends in May, the charts below represent our cash flow. Since spring of 2008, we have seen a critical decline in participation and income, especially in the fall of 2008. This was offset to some degree by an increase in participation in practice during the winter, fund-raising, general donations and the New Year's mailing. During the fall, we moved all bookkeeping, record keeping and administration to the office here at Great Tree, a challenging chore, now complete.

The Board of Directors is carefully monitoring the budget and we have postponed some projects to bring the outflow in line with the real income, but there is little else we can trim. Some of the restricted contributions were generously provided by sangha members for specific projects such as adding safety railings to the cabin deck and road repair. We are grateful to everyone for whatever support they have provided. Many students are also now asking for scholarship support. We feel we must support their practice by generously providing them opportunities when we can.

In order to meet our obligations, we had to move a net amount of \$10,200 from our Reserve, a money market account. Our average expenses run about \$4600 per month, and as you see the mortgage is a large part of that overhead. The average inflow runs about \$3350 per month after the interest income is reinvested.

The operating expenses of Great Tree are really very modest for as much practice opportunity provided to the community. Despite the downturn, the Sangha is growing and new programs and events have been added to the calendar. Teijo is generously increasing her teaching schedule, travelling to Knoxville, Savannah, Charleston, Florida to share her practice. The Board is deeply grateful for her teaching and work toward growth of the Great Tree Sangha and deepen practice for all who come here.

We have created a Practice Support Fund to help those who might be challenged at this time. Many of the Sangha continue to support Great Tree as volunteers and by making regular contributions. The Board of Directors is grateful for all support to keep Great Tree growing. To reach the Board with questions or support, please email grtree.office@verizon.net. Administration and office support is largely volunteer, so please be patient.

Peace,
Ruthanne Kah, Acting Financial Officer

New Board Members

Calvin Rains first became introduced to Soto Zen Buddhism 10 years ago when he lived and worked at Southern Dharma Retreat Center for two years as Grounds Staff. Added to what is now a regular practice of meditation



Calvin Rains

is his past experiences from Christian seminary studies, college ministry, Taoist and Qigong practice, and a life long study of Native American religion. He has been involved in local non profits for the past 8 years, completing certificate studies at Duke University in Non Profit Management and volunteer work with Habitat for Humanity, United Way, and Pathways, Life after Cancer.

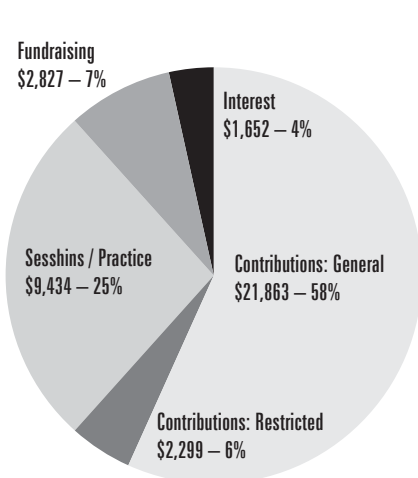
Stephanie Jones-Byrne moved to Asheville with her husband, Ryan Byrne, in 2004. She has been involved with non-profit organizations for several years and currently works for CarePartners Foundation. Stephanie previously worked for



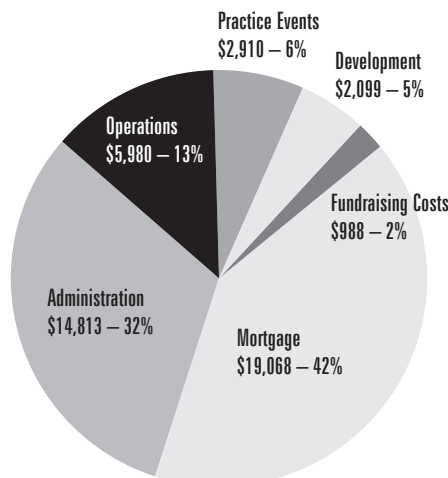
Stephanie Jones-Byrne

an AIDS service organization and volunteered for an animal welfare group in her home town of Sarasota, Florida. She has also spent many years as a bookseller and first became drawn to Buddhism through reading Buddhist teachings. Stephanie practices yoga and has a fledgling meditation practice. She is new to Soto Zen and is impressed by Great Tree's nurturing spirit and its commitment to women and families. She is eager to support Great Tree's mission and hopes to help it grow.

Income & Expense June 1 - March 31, 2009



Income – 38,075 YTD



Expense – 48,848 YTD

*To do more for the world
than the world does for you
- that is success.*

–Henry Ford

GREAT TREE ZEN TEMPLE SCHEDULE

See website for updates and details

EVENT / RETREAT SCHEDULE

JUNE 16-18 **Children's Retreat** with Rev Teijo Munnich

JUNE 20 **Practice Day** with Rev Chimyo Simone Atkinson

JUNE 26-28 **Just Cooking, Just Sitting: Food for Body, Mind and Breath** with Dr. Liliane Papin and Rev Teijo Munnich

JULY 3-5 **Family Practice Retreat** with Rev Teijo Munnich

JULY 16-19 **Way of the Bodhisattva Retreat:** with Rev Nancy Spence

JULY 25 **Practice Day** with Rev Chimyo Simone Atkinson

AUGUST 1 **All-day Sitting** with Rev. Daigaku Rumme

AUGUST 7-9 **Zen Mind, Writing Mind: A Writing Retreat for Women** with Peggy Tabor Millin

AUGUST 15 **Relaxing Into The Practice: A Day of Mindfulness** with Anna Matheson and Paula Hanke

SEPTEMBER 5 **Annual All Day Sitting** with Rev. Teijo Munnich

SEPTEMBER 6 **4th Annual Great Tree Anniversary Brunch:** 11:30am-2 pm

OCTOBER 8-11 **Unleashing Dakini Wisdom: A Women's Retreat** with Rev Nancy Spence and Rev Teijo Munnich

OCTOBER 9-11 **Walking Zen Meditation** Rev. Shohaku Okumura At Sunnybank Retreat Association in Hot Springs NC

OCTOBER 18-23 **Life as Spiritual Practice: Soto Zen Meditation & Creativity** with Rev Teijo Munnich at Omega Institute www.eomega.org/omega/workshops

NOVEMBER 13-15 **Compassionate Communications Workshop** with

NOVEMBER 21 **Anattasati Magga Practice Day at Great Tree**

DECEMBER 13 **Buddha's Enlightenment Celebration**

SESSHINS WITH REV TEIJO MUNNICH:

June 5-12, October 2-7, November 6-11, December 1-8

FAMILY MEDITATION DATES:

May 31, June 21, July 26, September 27, October 25, November 29, (December: Buddha's Enlightenment Celebration)

TEIJO'S TRAVELS

Zen Center of Asheville Lectures:

Wednesdays: June 3, June 24, July 8, July 22, August 5, September 9, September 23, October 14, October 28, November 4, November 18, December 9 Contact 828 398-4212 contact@zcasheville.org

Knoxville Interfaith Meditation Group:

June 13 Contact: Barbara Roberts 865 680-0887 broberts@tombras.com

Savannah GA:

October 30-31 Contact: Susan Lamb 912 232-4065 sblamb@aol.com

Charleston SC:

November 1 Contact: Julia Sachs 843 856-8714 juliasachs@yahoo.com

Registration for Great Tree Events

Great Tree requests a deposit of 1/2 the registration fee. Make checks payable to Great Tree Zen Temple. **Mail to Great Tree Zen Temple, 679 Lower Flat Creek Rd, Alexander NC 28701, attention Registration Coordinator.** If you need to cancel and do so 7 days before the event, all but a \$25 processing fee will be reimbursed. If Great Tree cancels an event you will be completely reimbursed.

DATES TO ATTEND: _____

EVENT NAME: _____

Name: _____

Address: _____

Phone (s): _____

E-mail: _____

Full Fee or Deposit enclosed: _____

Diet / Allergies: _____

Sleeping: Mattress Futon Anything Camp Commute

Emergency Contact: _____

Their Phone: _____

Physician / Phone / Insurance etc. if applicable:

At Great Tree, sesshins (Buddhist retreats) are, as much as possible, silent.

Men and women are both invited to attend and stay at the temple for the duration of a retreat. Sesshins consist of zazen (sitting meditation), kinhin (walking meditation), work periods, and oryoki meals. Meals are vegan. Participants are expected to share cooking and cleaning up duties. Sesshins begin at 7:00 pm the first night with a light supper and end at noon the last day. If you can only attend part of a sesshin, you are still welcome. Please let us know the dates you will attend on the registration form. We ask, as much as possible, that people all start the sesshin together.

COST:

3 NIGHTS: \$130 for members, \$150 for non-members

5 NIGHTS: \$220 for members, \$260 for non-members

7 NIGHTS: \$260 for members, \$300 for non-members

We ask you bring your own sheets, blankets, pillows, towels, toiletries, and other necessities. We do not wear shoes in the temple, so please bring indoor slippers if you need them. Also, please bring clothes and shoes for work period. If you are a sensitive sleeper, please bring earplugs, as accommodations are dormitory style.

Hurdle Girl Samadhi *by Sophia Treakle*

We are ready. It's hot. The morning is still early but the sun presses down on the black track. The air is dry, but anticipation and excitement soak it through. Eight of us stand ready in an array of brightly colored speed suits. No one speaks. No one smiles or laughs. No emotion crosses our faces. Nerves are at breaking point. We shake our legs, flex calves, and breath deeply to calm ourselves. Months of torturous training have prepared us for this moment. Muscles, lungs, hearts, and nerves have been pushed to the limit to achieve peak performance, for this race. We are ready.



The starter calls us forward. We march out and stand behind our blocks knowing we will rocket out of them in less than a minute.

“Runners take your mark!”

The crowd seems distant yet the cheers echo across the track in waves. All emotion is crammed away tightly down our throats as nervousness tries desperately to leap out. We back into our blocks and sit motionlessly with our heads bowed to the race before us. Everything slows to the shaky inhale and exhale of breath. Sweat drips off the ends of noses to pool on the sizzling starting line.

We center ourselves with our breathing like a meditator, between mind and body. The race demands that we are wholly and completely present. In *A Gradual Awakening*, Stephen Levine explains that Buddhist meditation teaches, “Enlightenment is synonymous with the ability simply to be present, to be in the moment with no attachments anywhere else, with our whole life right here, right now.” The summer’s early morning training sessions of brutal repeats and sore muscles have led to this moment. There can be no regret, no reflection.

“Set!”

Butts rise high into the air. The weight of our entire bodies rest on the tripod of fingers carefully positioned on the starting line. The perfected angles of our crouched legs to the ground are poised for maximum explosion. We stare obliviously at the tiny particles of rubber that make up the track thinking only of the gun. An intake of breath. No movement.

Suddenly a shot pierces the air. And then it is all a blur of movement. We dig. We dig deep into the ground and propel ourselves forward. Legs and arms pump up and down and forward as adrenaline surges through veins.

Suddenly I am completely alone. Total silence and calm take over. No sound penetrates my ears. I feel no pain, no breath, no weakness. My legs simply take me.

I am winning. I am winning the race. I can conquer the world. No one, nothing, can stop me. It is the feeling of no feeling, of nothing. It is as if I am outside myself calmly watching myself race to the finish line. There is no distraction in this fleeting moment, the height of perfection of my race. It is a freedom of no attachment that I have never experienced before. The past and future are nonexistent and irrelevant. I am existing now and only now.

It is over. I cross the finish line in a blur of bright color. The moment is gone as quickly as it came. Suddenly I am surrounded by the other girls. We gasp, retch, and collapse. Finally, waddling like rag dolls, we totter off the track. Sweat and tears drip down faces. Muscles seize and fire painfully. Adrenaline continues to race through our bodies like a cure to the pain. The announcer blathers noisily in a language that seems foreign to our ears. The crowd’s cheers seem oppressively loud and close. The sun seems hotter and brighter than it was only a minute ago. Coaches and parents rush to our sides with stop watches and cool towels. Moms cry while coaches crunch numbers as fathers support limp and exhausted bodies.

Family Meditation is lots of fun and happiness.

by Avery Hind

One of the things I like best about Family Meditation is listening to the story and doing the play that sometimes follows the story. I like the story because the story is useful and it often teaches something, so it is usually very interesting. The play is fun because I like to act and the children get to act out the play. Usually the characters are animals and we get to dress up and imitate the animals.



Another thing I like about Family Mediation is ringing the bell at the beginning and end of the mediation. At Plum Village, they had a big bell, which I loved to ring when it was my turn. You always ring the bell three times at the beginning and one time at the end of mediation. We take turns ringing the bell, Teijo asks who wants to do it, and if you raise your hand she usually picks you. I cannot wait until the next Family Mediation to ring the bell.

Over all, I like Family Mediation because I like to see my friends, and there is always something to do so you never get bored. It is always so peaceful and helps me on my spiritual path. The next Family Mediation should be just as good as the last.

Teaching

The teaching of not teaching is being
Being this just as it is this so you can be
That just as it is that
No show or special knowledge
Just a shell broken open and offering up a nest
To just be in until flying is possible

—Jonathon Rendo Flaum

Practice Opportunities at Great Tree

Everyone welcome!

Practice periods are opportunities to strengthen meditation practice and become more mindful in daily life. The daily schedule includes meditation, study, and communal work. This is an opportunity to become familiar with the style of practice we do at Great Tree and experience Sangha.

Dokusan

private interview with Rev. Teijo Munnich

Two Thursdays each month between 3:30 - 7 pm
To sign up, call: 828 645-2085. If you cannot come during that time, appointments can be made for another time

Family Meditation at Great Tree

with Rev. Teijo Munnich

Sundays 10:30 am – Noon

Dates: June 21, July 26, September 27,
October 25, November 29

Includes a short period of meditation and Dharma teaching. May include a play, or other activity related to topic. Parents, children, and all others interested are welcome to attend.

Ongoing Weekly Practice

6-7:30 am – Tues, Wed & Thurs
Meditation and Chanting

(Please call 828-645-2085 or e-mail info@greattree.org at least one day in advance if you plan to attend)

3:30-5 pm – Tuesday Afternoon Sangha
Meditation and Study Group

5:30-7 pm – Tuesday Evening Zazen
Discussion, and Chanting

Days of Mindfulness

Dates: August 15

Calm, relax - body and mind - in order to nourish, to heal - to transform all habit energies.

Practice Days

Dates: June 20, July 25

An informal practice day: includes zazen, Dharma talk, and informal tea in the morning, lunch and mindful work. Join Practice Days either with morning zazen, service and breakfast beginning at 6:00 am or after breakfast at 9:30.

Summer Residency Opportunity

For Women

Work – Study Exchange

1–2 Months Between:

June 4th – August 15th, 2009

Residential practice at Great Tree offers opportunities for meditation, study, and work practice in the Soto Zen tradition. Enjoy a communal living setting surrounded by nature and punctuated by wonderful mountain sunsets. No experience in Zen practice is necessary, however all residents are required to participate fully in the daily Temple and retreats schedule.

INCLUDES:

- Meditation, Study, Work Practice
- Dokusan: Private Interview w/ Teacher
- Vegetarian Meals
- Sunday afternoons and Mondays off to explore the beautiful surrounding area.
- Open to women only
- Commit to at least one month
- Cost: Work / Study Exchange, Dana

Questions: info@greattreetemple.org

Or Call: 828-645-2085

*People never forget that
helping hand, especially
when times are tough.*

– Catherine Pulsifer

Teijo's Omega Retreat

Life as Spiritual Practice Soto Zen, Meditation & Creativity

October 18 - 23, 2009

Rhinebeck Campus

Tuition: \$375

Soto Zen does not separate spiritual practice from the rest of life. Its practices give us creative ways to meet the joys and sorrows of life with a new and fresh perspective, while its ceremonies and ritual observances help us take the best care we can of the daily realities of family, work, and community.

In this retreat with Rev. Teijo Munnich, we explore ways to simplify our life using sitting and walking meditation, journal writing, and the transformative power of free play. We learn to cultivate a sangha (spiritual community/family), which can give us a better understanding of who we really are and our relationship to each other.

Through creative activities like origami and building personal altars and rituals, we find new ways to be present with our personal koans (dilemmas, questions). As we discover that our answers are found within our questions, life becomes more balanced and joyful.

Bring two or three small items or images that are meaningful to you to use on the altars.

From a Catholic convent, to a life on the road, to a university education and time spent as a dancer, Rev. Teijo Munnich has spent the last 25 years as a Zen Buddhist monk. She is a dharma heir of Dainin Katagiri Roshi and received formal training at Tassajara Zen Monastery in California and Hosshinji Monastery in Obama, Japan. Currently, she is the abbess of Great Tree Zen Women's Temple near Asheville, North Carolina.
greattreetemple.org

Omega Institute

150 Lake Drive
Rhinebeck, NY 12572

Phone (Registration): Call toll free
877.944.2002 in US or 845.266.4444

Monday–Thursday 9:00 a.m.–5:00 p.m.
Friday & Saturday 10:00 a.m.–5:00 p.m. EST

Fax: 845.266.3769

Email: registration@eomega.org

Great Tree Zen Temple
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please let us know by emailing us at:
grtree.office@verizon.net
or: info@greattreetemple.org

Or write us at the above address.

VOLUNTEER FORM — GREAT TREE ZEN TEMPLE

Name: _____ Date: _____

Address: _____

Phone(s): Home: _____ Cell: _____ Work: _____

Email: _____

Volunteer preference –please circle all that apply:

indoor outdoor sedentary desk (non-computer) computer writing
cleaning gardening creating flyers financial newsletters mailings

Frequency: weekly monthly quarterly other: _____

Available Day(s) M Tu W Th F Sa Su **Hours/Times** _____

Special skills: _____

Thank you for offering to be of service at Great Tree!
I will be contacting you soon to hook you up with the perfect job for you!

Anna Matheson, *Volunteer Coordinator*

Email: grtreevolunteers@verizon.net Phone: 828: 684-7359

Please mail this to me at: 3850 Sweeten Creek Rd, Arden, NC 28704

Great Tree Wish List

Household

- single mattresses
- single futons
- futon couch frame or nice couch for living room
- two easy chairs
- Ecover dishwasher detergent (pellets if possible/
powder is fine too)
- Ecover dishwashing liquid
- Ecover liquid laundry detergent
- toilet paper
- light bulbs (40 W and 60 W)

Kitchen

- Hanging metal ring for kitchen pots

Office

- Copy paper
- New CD's
- Paper shredder
- 2 or 4 drawer file cabinet

Meditation

- tall white unscented pillar candles



Help Us Grow!

If you would like to make a donation, volunteer, register for an event,
or get information, please contact us at:

Great Tree Zen Temple
679 Lower Flat Creek Road
Alexander, NC 28701

828-645-2085
info@greattreetemple.org
www.greattreetemple.org

Your support is greatly appreciated.
Without you, Great Tree would not have become a reality!