



MOUNT ADAMS BUDDHIST TEMPLE AT TROUT LAKE ABBEY

TUYẾT SƠN THIỀN TỰ 雪山禪寺

July 2024

This email is long, please click "View entire message" at the bottom of your browser and read all the way down to the "Bonus Click"



2nd Annual Sangha Retreat Held in New Dharma Hall!

Sangha members came together for a love-filled mix of meditation, learning, and fellowship. We enjoyed Dharma talks by a variety of teachers, Qi Gong and yoga, labyrinth walking meditation, many other kinds of meditation, and basking in the beauty of the Abbey grounds! Thanks to everyone who organized and helped make it the heart-centered event it was. The Dharma Hall, while still under construction, provided comfortable shelter and a stunning view of Mt. Adams!

See below for more photos and information about finishing the new Temple & Dharma Hall.

RECURRING SERVICES - SPRING 2024 SCHEDULE

all times are Pacific time

**Location: Mt Adams Buddhist
Temple 46 Stoller Rd., Trout Lake
WA**

IN PERSON & ZOOM

<https://zoom.us/j/5093952030>



MORNING SERVICE (Monday to Friday)
6:00 AM Chants & Bows, Sutra, Dharma discussion

6:30 AM Check-in
7:00 AM Meditation

EVENING SERVICE (Monday, Wednesday, Friday)
5:30 PM Chants & Bows, Check-in
6:00 PM Meditation

SATURDAY SERVICE
8:30 AM Check in
9:00 AM Chants & Bows, Meditation, Dharma Talk

[Link to All Temple Zoom Services](#)

Other Services or Zoom Links:

TUESDAY Sangha + Meditation 12 noon
IN PERSON ONLY
with Thay Kozen

Location: [1412 13th Street, Suite 200. Hood River OR 97031](https://www.wakeuptogether.org/pnwm)

WEDNESDAY Buddhist Meditation Service 7-8pm
IN PERSON ONLY
with Thay Jeff at Art HqX in Hoquiam WA

For more info email mountainwayzen@yahoo.com

THURSDAY Meditation 8:15-8:45am
IN PERSON ONLY
Being Peace Community Meditation with Emily Martin
at [Machi Yoga in Hood River](https://www.wakeuptogether.org/pnwm)
no registration necessary

SATURDAY Sangha+Meditation 4:30-6:30pm
IN PERSON & ZOOM
with Trina Truong <https://www.wakeuptogether.org/pnwm>
PNW Meditation 4312 SE Stark St, Portland OR 97215

SUNDAY Sangha + Meditation 8:30am
ZOOM ONLY
with Brother River
Email Brother River at CedarRiverHermitage@gmail.com for link

2nd & 4th WEDNESDAY Thích Nhất Hạnh Study Group 6:30pm
For information about the study group, contact Bonnie at bon2626wit@att.net

LAST SUNDAY OF MONTH Meditation + Dharma Talk 2:00pm
IN PERSON ONLY
with Rev. Scott & Suco Hue Huong



Dear ones,

What did the Buddha say about right and wrong, good and bad, morals and values?

Buddhism teaches that, in reality, there is no right or wrong, and therefore no such thing as sin or moral guilt. "Good and evil" is said to be a false duality that one must transcend in the quest for enlightenment and seeing the world as it really is. As Buddhist teachers explain:

"People make a distinction between good and evil, but good and evil do not exist separately. Those who are following the path to enlightenment recognize no such duality, and it leads them to neither praise the good and condemn the evil, nor to despise the good and condone the evil." *The Teaching of Buddha* (Bukkyo Kyokai 1966)

"It is a mistake for people to seek a thing supposed to be good and right, and to flee from another supposed to be bad or evil." from *The Teaching of Buddha* (Bukkyo Kyokai 1966)

"Right and wrong are neither moral judgments nor arbitrary standards from outside. Through our own awareness, we discover what is beneficial ("right") and what is unbeneficial ("wrong")." *The heart of Buddha's Teaching* (Thich Nhat Hanh 1966)

"There is no discrimination between right and wrong, but people make a distinction for their own convenience." *The Teaching of Buddha* (Bukkyo Dendo Kyokai, 1966)

Buddhism teaches that morality is something we create for ourselves based purely on what is found to be beneficial in the path to awakening, rather than objectively right or good. There can be no standard outside ourselves and no one to hold us to it.

All locations (countries, cultures, geographical locations) make up their own values based upon cultural norms. Examples are common as we look at behaviors: in Thailand it is considered rude to point the soles of your feet at another person, in the USA it is not rude. In much of Asia it is polite to make a slurp when you eat soup noodles, in the USA it is considered rude. In Japan a whole family might bathe nude together in a natural hot spring, in the USA it might be considered improper.

Our judgement of right and wrong are simply our own mental formations. If there is not 2 then how can opposites exist? No right no wrong, no good no bad, no sacred no profane are the teachings of the Buddha. If a judgement is wrong understanding – what thought keeps us safe? An Assessment made without judgement is an acceptable Right Understanding. "A man with a gun might be dangerous" is an assessment. "A man with a gun is a bad man" is a judgement. As we let go of our judgements and mental formations we begin to experience the interconnectedness of all things. Using the Metta Practice daily can help us reinforce our non judgement nature.

So, what ethical rules do we Buddhists follow? **The Noble 8 Fold Path** and the **10 Cardinal Precepts** from our Chan/Thien/Zen Practice are our moral

guidelines.

The Eightfold Path is a key teaching in Buddhism that outlines a practical guide to end suffering and achieve enlightenment. It consists of eight interconnected practices:

- 1. Right Understanding
- 2. Right Intent
- 3. Right Speech
- 4. Right Action

- 5. Right Livelihood
- 6. Right Effort
- 7. Right Mindfulness
- 8. Right Concentration

The Ten Cardinal Precepts are inseparable from both Buddha Nature and our relations with each other. They are the strands of Indra's Net.

1. I resolve not to kill, but to cherish all life.
2. I resolve not to take what is not given, but to respect the things of others.
3. I resolve not to engage in improper sexuality, but to lead a life of purity and self-restraint.
4. I resolve not to lie, but to speak the truth.
5. I resolve not to cause others to take substances that impair the mind, nor to do so myself, but to keep the mind clear.
6. I resolve not to speak of the faults of others, but to be understanding and sympathetic.
7. I resolve not to praise myself and disparage others, but to overcome my own shortcomings.
8. I resolve not to withhold spiritual or material aid, but to give them freely as needed.
9. I resolve not to indulge in anger, but to exercise restraint.
10. I resolve not to revile the three treasures – the Buddha, the Dharma, and the Sangha – but to cherish and uphold them.

I encourage all of us to let go of our judgements and open our hearts and minds to the interconnectedness of all things. As we practice looking at our thoughts and our meditations, let us work towards the awakening as taught by our historical teacher, The Buddha.

*May we all be well and happy, may we all know love and peace.
in metta...Thay Kozen*



UPCOMING EVENTS

Volunteer Saturday at the Temple - every Saturday starting at 10:15. See below for more info.

Wellness & Yoga Retreat: Rejuvenation! - Sept. 12-14 at the Abbey with Laurie Van Cott. Link to sign up here <https://www.gorgeyoga.com/retreatseats>

Men's Consciousness & Ketamine Retreat - Oct 24-28 at the Abbey. Also, **Monthly ketamine-assisted therapy group** [Click here for more information](#)

I encourage everyone to do a 1 week retreat and 2 additional 1-2 day retreats every year. Recommended retreat centers are [Cloud Mountain](#) in Castle Rock WA, [Great Vow](#) in Clatskanie OR, [Deer Park](#) in Escondido CA.



Thich Minh Thien, (Thay Z) Abbot of Budding Dharma
Arlington, Texas thayzzen@gmail.com

Wise Effort

Welcome to July 2025 and to another article about the Noble Eightfold Path. Thus far, we have looked at the elements of Wise View, Wise Intention, Wise Speech, Wise Action and Wise Livelihood. This month, let's delve into what makes up Wise Effort.

Wise Effort is a fundamental aspect of Buddhist teachings, emphasizing the importance of cultivating wholesome qualities and eliminating unwholesome ones. But before we go further, let's be sure we have a clear understanding when we use the term "cultivating or cultivation". In Buddhist teachings, "cultivation" refers to the ongoing process of developing positive qualities and reducing negative ones in order to achieve enlightenment. It's not a passive reception of knowledge, but an active engagement with Buddhist principles through practice and self-transformation. This involves encouraging wholesome states of mind, such as loving-kindness, compassion, and wisdom, while also diminishing negative emotions and behaviors like anger, delusion and greed.

Wise Effort therefore involves four aspects: the effort to prevent unwholesome states of mind from arising, the effort to abandon already arisen unwholesome states, the effort to develop wholesome states of mind, and the effort to maintain and strengthen these wholesome states.

Preventing unwholesome states involves mindfulness and awareness of one's thoughts and actions, striving to avoid negative emotions such as anger, greed, and delusion. Abandoning already arisen unwholesome states requires introspection and determination to let go of harmful patterns of thinking and behavior. Developing wholesome states involves cultivating positive qualities through practices like meditation and mindfulness. Maintaining and strengthening wholesome states involves sustaining a balanced and virtuous way of living and continually nurturing positive attitudes and actions.

Wise Effort is not about striving for perfection but rather about making a sincere and consistent effort that increases our experiences with inner peace, wisdom, and compassion. It encourages us to take responsibility for our own mental well-being and ethical conduct, recognizing that positive change is possible through dedicated effort.

Wise Effort guides practitioners like us to actively engage in the process of self-transformation by consciously working towards purifying our minds and hearts. Thich Nhat Hanh spoke about it as "right diligence" to highlight the importance of sustained, gentle effort rather than intense struggle. This effort should be joyful and nourishing; not draining or a source of suffering. It serves as a practical guide for leading a more mindful, ethical, and fulfilling life.

Namo tassa bhagavato arahato samma sambuddhassa

Weekly Services at Budding Dharma Buddhist Temple

Zen to Go – Tuesday 7-8 p.m. & Thursday 11 a.m. to noon
Full Service – Thursday 5:30 p.m. to 7:30 p.m.
Recovery Dharma – Saturday at 1 p.m.

[Budding Dharma website](#)



Help Finish the Dharma Hall

Here is the latest estimate to finish the Dharma Hall. Our community Sangha has been very supportive and we're headed for completion. I want to thank all who have donated money for our new temple. May the merit of your offerings bring a sense of peace in

the construction of a new home for Buddhist practice. May our efforts bring peace and hope to many hearts and may we all find refuge in our thoughts, words, and actions as we practice loving kindness in our own lives.

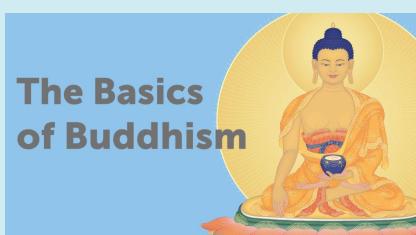
These are the items that remain to be finished: Finish Electrical, HVAC, Windows & Doors, Insulation, and Sheetrock. Interior Painting, Soffits, Siding, Entry Ramp & Steps, Deck Ramps, Decking, Statue Platform.

Total needed to finish the new Dharma Hall	\$165,100
We have cash in the bank	- \$84,700

Balance needed to finish the Dharma hall	\$80,500
---	-----------------

.....Thay Kozen

[Give Now](#)



Vocabulary

Continuing our exploration of confusing vocabulary in Buddhist teaching and practice, we look at maybe the most confusing: **Emptiness.**

Emptiness is confusing probably because it has a clear meaning in "English" that does not align with its meaning in "Buddhist". Buddhist Emptiness means simply that nothing exists or comes into existence alone. A piece of paper can not exist without the sun, the tree, the tree cutter, and the tree cutter's mother! If any of these did not exist, the paper would not exist. Similarly, nothing in our minds, our perceptions, our beliefs arises independently. All depend on a myriad of actions, existences, and experiences to form them. Another way of expressing Emptiness is Dependent Arising.

Nothing can come into existence spontaneously; all is intertwined and dependent.

Here are two links to very different explanations of Emptiness. If you hit a paywall on the 2nd link, use the newsletter's login: gvljohnsons4@gmail.com
pjLIONSROAR99

A Very Logical Explanation

Thich Nhat Hahn's Explanation

This email is long, please click "View entire message" at the bottom of your browser and read all the way down to the "Bonus Click"



The Abbey's garden provides food for the residents. Organic, succession planting in raised beds makes sure they have the freshest, most healthy nourishment possible. Fruit trees and bushes also provide food.

Volunteer Service Days at the Temple Mindful Gardening and Cleaning

Looking for a way to serve the Mt. Adams Buddhist Temple and Trout Lake Abbey? Want to spend a day in the glow of Mount Adams? Work side by side with fellow practitioners?

"Weeding is a constant practice, whether in gardening or meditation.." – Sensei Paul Seiko Schubert

Taking care of the Temple is a traditional Buddhist practice, and in most communities is expected of members.

Join us any Saturday this summer to help keep the lovely grounds of the Abbey beautiful and under control. No experience or RSVP necessary. We'll be sprucing up the outside, tending the garden, and cleaning the temple. Camping on the grounds is always an option if you live further away. Work gloves recommended!

The workday starts at 10:30am and ends at 3:30pm, or whatever time you can give.

If you wish to come other days of the week, email with Thay Kozen in advance so he'll be ready for you.

"Speaking of Death" Educational Series in Hood River July 27th

The Buddha asks us to face our mortality in the first of the Five Remembrances. Join Sangha member Tamara Theil, an End-Of-Life Doula in the Columbia Gorge, for the contemplation and practical details of doing so!

This series of workshops is an opportunity to befriend mortality, gather information and resources, learn about options available, and offer deep contemplation on death. All gatherings are open to the public so please invite your friends, family, and neighbors.

The workshops will take place on the last Sunday of the month, March through July from 12:30 to 2pm. You may attend any or all! For more details, click the link.

[Learn More](#)

Speaking of Death

Last Sundays of the Month March - July

12:30 - 2 PM at Rockford Grange

March 30th, April 27th, May 25th

June 29th, July 27th

Aimlessness, Mindfulness

Wandering free
one step at a time
the ground underfoot
becomes the path ahead;

With nowhere to go
and all day to get there
I can't lose my way
no matter how hard I try.



Jeff and River are both ordained practitioners of Boundless Mind Zen. In Boundless Mind Zen what is most important is the opening of an individual's mind to a direct experience of higher consciousness and/or an understanding of transcendent reality apart from cultural bias, religious dogma and sectarian tradition.

They visited the Temple this month. With Thay Kozen & sangha member Ben, below.



Thay Jeff (Fa Hsing) is a prolific poet. Here is one of his works, recently shared by Brother River (Yin Zin) in a Dharma talk.



Buddhists Help Celebrate Pride

Thay Kozen, Rev. Scott, and Thay Jeff dropped in at the White Salmon Pride celebration, pictured here with Ken and Jenny (sangha member & organizer).

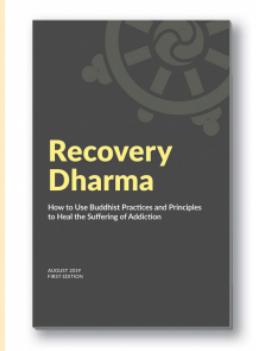
Trout Lake Abbey Druids & Buddhists Celebrate Solstice

At the Stonhenge model in Maryhill, WA. In the back row you can see the White (Druid priest Kirk) and brownish (Buddhist) contingent & friends.

[News Article](#)

Potluck & Fellowship

Thay Jeff & Brother River visited Trout Lake Abbey for "monk talk" with Kozen and a celebratory potluck lunch with sangha members Chris, Tracy, Darcy, Peggy, Julia, Scott, and Jenny.



Recovery Dharma--Transforming Addictions and Other Harmful Habits

Recovery Dharma is a peer led movement and a community that is unified by the potential in each of us to recover and find freedom from the suffering of addiction. This book uses the Buddhist practices of meditation, self inquiry, wisdom, compassion, and community as tools for recovery and healing. We welcome anyone who is looking to find freedom from suffering, whether it's caused by substance use or process addictions like codependency, sex, gambling, eating disorders, shopping, work, technology, or any obsessive or habitual pattern. We approach recovery from a place of individual and collective empowerment and we support each other as we walk this path of recovery together.

[Click here for the Recovery Dharma Website](#)

[Click here to buy or free download the book](#)

From the Sangha Retreat



Using the unfinished but comfortable Dharma Hall



Thanks to Tam for delicious simple food



The new Temple as of June 1st

A NOTE FROM THE EDITOR

If you have ANY comments, complaints, or suggestions, please email the newsletter editor at gvljohnsons4@gmail.com.

We especially enjoy including poetry and other art from our community, so if you've got something Buddhist-themed to share, send it! You may see it featured in a future newsletter!

THANK YOU to all my teachers: the formal teachers of our community, the Dharma Bums and Sangha Members who give me ideas for the newsletter content :-)

Bonus Click

*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 Buddhist Temple | 46 Stoller Rd. | Trout Lake, WA 98650 US

[Unsubscribe](#) | [Constant Contact Data Notice](#)



Try email marketing for free today!