

Coming Up:

Monday, October 1st -
Shades of Pink: Women and Wellness event, 4:30-8:30 pm at the Eugene Hilton (6th and Willamette).


Free event with raffle prizes, samples, speakers and all kinds of goodies to help you take care of yourself. There's even a special area just for men! Stop by and say hi and grab a special contemplative fortune cookie.

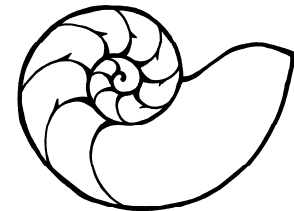
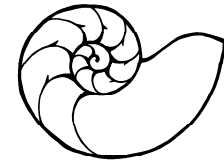
P.S. I will be sharing a table with KellyRose Zuvuya of Zuvuya Healing Arts, who will offer mini healings throughout the event.



This space brought to you by
your own Buddha nature. Rest here.

Address Correction Requested


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The Doorknob Gazette
Autumn Equinox
2007

Space: The Final Frontier -
Gene Rodenberry

Dear Ones,
Happy Autumn Equinox!

We've explored four Buddha families - Ratna (yellow), Vajra (blue), Karma (green) and Padma (red). (If you missed these newsletters, you can download them at www.ContemplativePsychotherapy.com on the Forms page.) When we are in upsetting or disagreeable circumstances, we often shift into one of the neuroses associated with these families. If we are partial to Vajra, we might get angry. A Karma person might try to steamroll the situation, while a Padma might go for seduction, and the Ratna-neurotic might enter a frenzy of acquisition, such as overeating or shopping.

The fifth Buddha family is known as the Buddha Buddha family. The color is white, the element is space, and the wisdom aspect is All-Accommodating Spaciousness. The neurotic aspect is Delusion or Ignorance, or simply Spacing Out. The Buddha neurosis would be to check out, not notice, distract oneself from what is going on. Watching endless TV or playing computer games are Buddha neurosis activities. Forgetting agreements, not hearing someone speak to you, or sleeping a lot also count.

All of the neurotic reactions can be termed "exits," - they offer an escape route from the present situation. Of course, this eventually backfires. So, what else are we to do?

The idea of All-Accommodating Spaciousness can be a little scary. When we're upset, we like things tight and close and tangible. When we get nervous, we cling. When things go wrong, we blame. Often, when

we are struggling with our lives, we feel badly about ourselves, as if we have done something wrong in simply existing. The wisdom of Buddha is the breathing room in the midst of all this, a resting place where nothing needs to be different than it is. All our wisdom and our neuroses are welcomed here. There is nowhere else for any of it to be.

How do we move into wisdom when we are caught in neurosis? Where do we find space when we are gripped with fear, or stress, or anger? **Acceptance is key.** We could simply accept life as it is in this moment. Acceptance doesn't mean we have to like what is going on, or that we will stay in the situation forever. (Impermanence makes this impossible, anyway!) *Acceptance of what is* simply creates a space for us to rest in, and observe with clarity. Acceptance means that if our car is stuck in the mud, we realize this and stop pushing on the accelerator in a vain attempt to move the car.


Rejecting the truth of our situation simply because we do not wish it to be so is, at best, a little silly and a waste of time. It digs us in deeper, and increases our frustration and suffering. Rejecting ourselves and the reality of our situation can create much pain, even death. If we don't understand the truth of our addiction, or how dangerous this person we love is, we could die. This is the trouble with Delusion.

In making space for the truth of what is happening in this moment of our life, we clear the way to see it accurately. When we perceive accurately, we can take right action. Do we need to put something under the wheels? Ask for help? Maybe we need someone to push

the car out of the mud with us, or to call a tow truck, or give us a ride. **If we cannot accept our circumstance, we cannot find a way to deal with it appropriately.**

Buddha nature is said to be luminous, clear and empty. This is the essence of every sentient being. We are already awake and present in each moment, but we don't always notice. Everything else is illusory, obscuring our true essence, like clouds obscure the vast and empty sky.

When times are tough, if we can recall this simple and profound idea, we can relax. If we can breathe into the troubles of the moment and expand our minds to accept whatever is happening, we might touch momentarily on the experience of all-accommodating space. There is enough room for all our feelings, all our intentions, all our disappointments, and all our pain. We can accept our ambivalence and conflicting emotions. There is room for our joy and love and peace of mind, for our frustrations and relaxations and observations.

All of our experience fits in the Buddha field of All-Accommodating Spaciousness, with room to spare. This is our nature, this luminous emptiness. We are all Buddhas. We are all infinite space. 

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May all beings benefit.