



Berkeley Zen Center



February 2003 Newsletter



New Date!!!!..... April 5th*, Early Afternoon! For Sangha 36th Anniversary Celebration And Buddha's Birthday

- Huge Sangha Celebration of BZC's Founding 36 Years Ago.
- Ritual burning of recently paid off mortgages.
- Brunch immediately following the morning program celebrating Buddha's Birthday.
- Founding members from Dwight Way will be special guests.
- Details to follow but save the date now!

* instead of 12th as previously published



Remembering Dolly...

In early March, BZC is organizing two events in memory of our friend and dharma sister, Dolly Gattozzi. The first, a **formal memorial service in the zendo** will be held on **Sunday morning, March 9, at 10:30am**. Sojun will lead the service and sangha members, family, and friends are invited to share thoughts and memories.

In addition, Dolly left some money and instructions in her will for a celebration to be held after her memorial service. The **celebration** will be held from **3 to 6 PM the same day, March 9th at the Sequoia Lodge in Oakland**. In order for the planning group to estimate the amount of refreshments for the party we need to get a count of those who plan to attend. There will be a sign-up sheet on the bulletin board about 2 weeks before the party. If you cannot sign up please RSVP by calling Gerry Oliva at 510-652-7217 or e-mail her at dyleli@itsa.ucsf.edu.

Welcome to new Members Britt Pyland, Richard Urban, and Maggie Vashel.
Welcome to new Friend Robert Lee.



Calling all Chidens!... Chidens care for the altars in the Zendo. This quiet practice includes sifting ashes, trimming candles, dusting, and arranging flowers. A chiden commits to a full week (or splits with a friend) and comes once a day to clean and prepare the altars. The chiden roster for the first half of 2003 is now being compiled. New chidens are very much needed! If you wish to learn about the chiden's job, or if you wish to re-enlist or take time off, please call head chiden, **Catharine Lucas, at 526-3100.**



A Class...Basic Buddhism, being offered for four weeks in February and March, will introduce both new and experienced students to the study of early Buddhist teaching. One focus of the class will be the continuity between early Buddhism and our own Mahayana and Zen tradition. The instructors are David Weinberg and Ann Kennedy and the class will meet **Thursdays on February 20, 27 and March 6, 13.** Look for the sign-up on the community bulletin board.



Reminder... If you enter the zendo in the morning *after* the robe chant begins, please wait standing by the door until the Doshi finishes the jundo. Then you may take a seat. If you are unclear about what to do, look to the Tanto, who is sitting across from the door. He will provide direction. Thank You.



February & March Schedule

Half-Day Sitting
Saturday, 2-1, noon to 4pm

Founders Ceremony
Monday, 2-3, 6:20pm
Tuesday, 2-4, 6:40am

Three-Day Sitting
Saturday, 2-15 through Monday, 2-17

Buddha's Parinirvana Ceremony
Saturday, 2-15

Bodhisattva Ceremony
Sunday, 2-16, 9:30am

Half-Day Sitting
Sunday, 3-2, 8:30 to 12:30pm

Founders Ceremony
Monday, 3-3, 6:20pm
Tuesday, 3-4, 6:40am

Bodhisattva Ceremony
Saturday, 3-15, 9:30am

One-Day Sitting
Sunday, 3-16, 5am to 5:30pm

Women's Sitting
Sunday, 3-30

Lecture by Sojun Roshi

Hierarchy and Equality

In this practice, each one of us is given a challenge, and we have to come up to that challenge, whatever it is. If you are a new student, you have the challenge of being a new student. If you're an older student, you have the challenge of being an older student. You have the challenge of your practice position and your relationship to the other members of the sangha. Hierarchy exists in the vertical relationships of all societies, while equality exists in the horizontal relationships. Both are necessary and where they meet is where we find our true position at any moment. In this way we can relate to everyone in a harmonious way, hopefully free from self-centeredness and willful ambition, honoring everyone's position while feeling satisfied with our own. It doesn't matter what our position is. If we take responsibility for our position, we have a way to go which for all of us is both unique and the same. On a chessboard, each one of the pieces has a hierarchical position. Some have more power and some have less. But those pieces which have more power have to be able to share that power, and all pieces have to work together for a common purpose on a basis of equality. That takes skill, the skill to allow people to feel that they have power no matter where they are in relation to everyone else.

By power I don't mean dominance. There is a difference between dominance and power. And there's a difference between hierarchy and power. Hierarchy merely means "position in relation to everyone else." But it doesn't necessarily mean dominance. People associate hierarchy with dominance. If I say hierarchy, I often get a reaction, "Oh, you mean dominance." But I don't. I just mean "position in relation to everything else".

Student: Are Hinayana and Mahayana two different things?

Sojun: They are two aspects of one practice. The Hinayana is like, "What am *I* doing?" The Mahayana is like, "What are *we* doing?" They're two aspects of Mahayana practice. Self-cultivation on one hand, and saving all beings on the other. Hinayana, for me, simply means narrow focus, while Mahayana means wide focus. Our practice could be characterized as Hinayana practice with Mahayana mind.

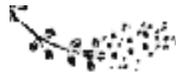
Student: When you are cutting carrots can you have both at the same time?

Sojun: Yes. When you are doing something, it's like, "What am *I* doing?" But then there is also, "What are *we* doing?" If you are a tangaryo student, sitting five days as your entrance requirement to be a Tassajara student, it is easier to think, "What am *I* doing?" But if you are the Abbot you have to think, "What are *we* doing?" But actually all of us need to think about "What are

we doing?" All of us need to think about how we are relating to the whole. If we take up the responsibility of "What are we doing?" and completely become one with our position, then we contribute to everyone's practice because all positions are connected. In the kitchen, it's true we just cut carrots. But it's also true that we stay aware of what's going on around us and move with the entire situation in a harmonious way. That's called, "Being the Boss."

I trust everyone to take care of themselves. I remember some teacher saying, "I'm responsible for all the students." But I don't feel that I'm responsible for all students. I definitely respond, but I'm not responsible. Ultimately everyone is responsible for themselves. Buddhist practice or Zen practice is to find your way through your own effort. What I try to do is help everyone find the authority within themselves to stimulate their own effort. I don't have any method. My attitude is to encourage everyone as much as I can. When you respond to my encouragement then we have something to work with.

March 1, 1995



Art News... Thanks to the generosity of BZC member and priest Grace Schireson, we had two new scrolls hanging in the Zendo in January. The first, a gift to BZC, was hung next to the altar on New Years Eve. It's a New Years scroll by Rengetsu (1791-1875), a world-renowned Buddhist nun. Rengetsu, nee Otagaki Nobu, was a highly unusual woman for her time. Her life began as an illegitimate child born in the "pleasure quarter" of Kyoto to a Geisha and a high-ranking Samurai. Her father arranged for her to be adopted and raised by Otagaki Teruhisa, a lay priest serving at Chionji, head temple of the Pure Land sect of Buddhism. There, and later in the castle of the lord Kameoka, Rengetsu learned martial arts, literature, poetic composition, calligraphy and the game of *go*.

Rengetsu's early adult life was marked by great tragedy. By age 31 she had been twice widowed and three of her five children had died. Afterwards she moved back to Chionji where at age 33 she took Buddhist vows and became a nun in the Pure Land tradition, taking the name Lotus Moon. However, when she reached 41, because her remaining two children and her adopted father had died and because as a woman, she could no longer represent her temple, Rengetsu was forced to leave the monastery and live on her own.

Searching for a means of financial support, she became a highly successful potter, calligrapher and poet. She was known for her great generosity, constantly raising money for the relief of disaster victims and assisting struggling artists. As well as her formal practice in the Pure Land school, Rengetsu studied Zen and Esoteric Buddhism. Throughout her life she weaved these three styles of Buddhism into her art and practice. Rengetsu remained productive until her death at age 84, creating more than 50,000 pieces of art- including pottery, hundreds of paintings and thousands of poem-cards.

The New Year's Scroll, written in her last and 85th year in Hiragana, is a spring poem, in which Rengetsu likens the presently emerging New Year to the first song of a baby "bush warbler." The song of this bird sounds something like "hokke kyo" which means Lotus Sutra in Japanese, and is a symbol of endurance and renewal to Buddhist practitioners. The poem

manifests Rengetsu's vibrant spirit and the thorough integration of her Buddhist practice, her art and her life. On the scroll, Rengetsu uses Japanese "women's script" rather than traditional kanji (Chinese characters). Her calligraphy has a free flowing quality that is both centered and composed.

Here is a translation of the scroll:

Upon Hearing the First Bush-warbler of Spring:

Amid plum blossoms,
I hear the first burst of song;
Too young yet to give a
Full-throated Performance,
Still, what a joy!

From Gerry Oliva, BZC Art Coordinator



How Nine Defensive Styles Interfere With Meditation: A workshop with Santikaro Bhikkhu combining Buddhist and Enneagram Tools, **Friday, February 28 and Saturday March 1...**

While Buddhist meditation aims towards transcending self, the very structure of ego and personality gets in the way of meditation. We must work with and through this structure for any liberation to occur. Central to our ego structures are the defense mechanisms, nine of which can be identified with the Enneagram personality types. In this workshop, we will explore how the defenses operate in constructing the ego trap, how this shows up in meditation, and finally, how we can develop tools for dealing with the distractions, blocks, avoidances, and traps that bedevil meditation practice. The workshop is 7:00 pm to 9:00 pm Friday night. On Saturday, the workshop will join the regular program at BZC from 9:20 to

11:20 am. Lunch will be bag lunch or a visit to the deli at the Berkeley Bowl. The workshop will continue in the afternoon on Saturday until 5:00 pm.

Santikaro Bhikkhu studied under Ven. Buddhadasa Bhikkhu in Thailand and there led monthly meditation retreats for many years. He has studied the Enneagram and trained professionally under Helen Palmer over the last five years. In 2000, he returned to the USA and is working towards building a monastic community in the Midwest.

Workshop fee is \$25 - \$50 sliding scale. Enrollment is limited; please register by sending your check payable to Berkeley Zen Center. **For more information, contact Laurie Senauke, 510-845-2215 or lauries@kushiki.org.**



Saturday Childcare

Childcare is offered on Saturdays from 9:15 to 11:15. The cost is \$5 per family. Note that the childcare schedule is tentative.

Childcare is not offered if no one's planning to come, so please call Laurie the Thursday before to let us know if you're hoping to attend. For more information, call Laurie Senauke, 845-2215.

Feb 1	Childcare
Feb 8	Childcare
Feb 15	No program
Feb 22	Kidzendo
March 1	Childcare
March 8	Childcare
March 15	Childcare
March 22	Kidzendo
March 29	Childcare

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