



# Berkeley Zen Center



June 2004 Newsletter

**Welcome** new members Eva Merrick, Ron Elkayam, Courtney Gonzalez, and re-activated Member Nina Sprecher.



**Jukai -- Receiving Buddha's Precepts...Saturday, 12 June at 3pm,** Sojun Roshi will lay ordain several members of the BZC *Sangha*. Everyone is warmly encouraged to attend the ceremony and the reception afterwards. In addition, the ordinees will be sitting for some period of time before the ceremony, so please feel free to join them for this too. Check the *zendo* bulletin board for details.



**(Almost) Gateless Gate:**

The main temple gate and the "west-of-1929" gates have been modified to swing both ways. This will enable easier access for wheelchairs, bicycles and people (especially servers) carrying things. There are no longer latches. The non-attached magnets will keep the gate in the *closed* position as long as we remember to gently swing it back to the stationary post.



**Affirmation of Welcome**

Walking the path of liberation, we express our intimate connection with all beings. Welcoming diversity, here at Berkeley Zen Center the practice of

Zazen is available to people of every race, nationality, class, gender, sexual orientation, age, and physical ability. May all beings realize their true nature.

**June & July Schedule**

Founders' Ceremony  
Thursday, 6-3, 6:20 pm  
Friday, 6-4, 6:40 am

Bodhisattva Ceremony  
Saturday, 6-5, 9:30 am

Kanzeon Sesshin  
Sunday 6-6, 8:45 am – 5:30 pm

Jukai  
Saturday, 6-12

Five-day Sesshin  
Wednesday, 6-16 thru Sunday, 6-20

Shuso Hossen  
Sunday, 6-20 4:30 pm

Bodhisattva Ceremony  
Saturday, 7-3, 9:30 am

Founders' Ceremony  
Monday, 7-5, 6:20 pm  
Tuesday, 7-6, 6:40 am

One-Day Sitting  
Sunday, 7-11, 5:00 am to 5:30 pm

Mountains and Rivers Sesshin  
Friday, 7-30 to Sunday 8-1

Bodhisattva Ceremony  
Saturday, 7-31, 9:30 am

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## Transitions ...

### We thank each of you for your effort!

Departing residents:

Ann Greenwater, Marian Yu

Saturday Directors:

Leslie Bartholic for Claire Rubin; Peter Carpentieri for Ann Greenwater

Newsletter Distribution:

Richard Beeson for Maggie Vashel (Peter Carpentieri filled in for a month)

Oryoki Instructor:

Jake Van Akkeren for Ann Greenwater

Head Resident:

Baika Pratt takes over for Ross Blum

Shika:

Eric Greene for Ann Greenwater

Web Master:

Ko Blix for Paul Ridgway

Maggie Vashel is assisting Head *Jikido* Clay Taylor

Head Gardener:

Lauren Wholey for Marian Yu.

Co-Sesshin Director:

Andrea Thach for Linda Eby



## Hold This Date!

Birthday festivities for our abbot Sojun *Roshi's* 75th will be held on **4 July**, LATE MORNING-AFTERNOON (**note: not afternoon and evening!**) in Tilden Park, for a hike, a potluck-barbeque, Frisbee, etc.



## June Sesshin...

If you plan to attend the five-day *sesshin* in June, you must sign up and complete the registration form by **12 June** before the *Jukai* ceremony. Forms are available by the courtyard bulletin board. Participants are expected to make a commitment of three consecutive days for this *sesshin*. *Sesshin* fees are \$25.00 for members/friends and \$30.00 for

those who are not members or friends. Please pay for the *sesshin* in advance using the mail slot on the community room door. If you have not yet participated in a *sesshin* at BZC, please contact Andrea Thach, *sesshin* director: 510.420.0902.



## Kanzeon Sitting...

On **6 June** we will offer another *Kanzeon* Sitting. This 8:45 am to 5:30 pm sitting is dedicated to those who have difficulty with the more rigorous typical *sesshin* schedule, but it is open to anyone. In fact, because the periods of *zazen* are shorter, 25- 30 minutes, it is a good opportunity to experiment with a more challenging posture. Bring your own bag lunch. Sign up on the bulletin board as usual. The sitting schedule will be designed based on the concerns of those who sign up, so let us know what you find most helpful; we will try to accommodate.

## 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.

June 5	Childcare
June 12	Childcare
June 19	No program
June 26	Childcare
July 3	Childcare
July 10	Childcare
July 17	Childcare
July 24	Childcare
July 31	Childcare

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## Some thoughts about Jukai from a practice leader and Shuso....

Our practice here at BZC is a wonderful mixture of honoring tradition and contemporary expression. 2500 years ago, Shakyamuni Buddha and his followers sat under trees. We sit under a roof made, in part, from trees.

Another tradition we maintain and celebrate annually is Jukai (Lay Ordination). This is also known as *Zaike Tokudo*. The practice of *tokudo* or, home-leaving, is already within each one of us. It is the realization that yes, there is something deeper to experience beyond the world of appearances. To reveal the awakened mind, *bodhicitta*, see into the root of *dukkha*, and thereby lessen one's suffering, and experience the interconnectedness of life is the inspiration which brings the zendo to us.

In the Buddha's day, those who wished to follow the path of practice formally "left home", becoming a monk in a ceremony called *Shukke Tokudo*. The disciples would gather discarded rags, sew them together and dye them all the same color, thus making a readily identifiable robe. In addition, the head was shaved, thus "cutting away" defilements.

For *Zaike Tokudo* the disciple leaves the world of attachment (as represented by the home and personal relationships), while *remaining in* the world. This relationship to practice is unique in Buddhism for it acknowledges that while the West lacks the monastic model in mainstream culture (unlike Asia), it does have many serious students of Buddhism who desire authentic practice.

Suzuki Roshi recognized the sincerity of his students and to acknowledge his support, he ordained them. Not quite monk, not quite lay persons, we at BZC continue this tradition of practicing monastic forms in the world.

Sojun Roshi says we're all wearing invisible robes. At Jukai, the ordination group is presented a visible robe or *rakusu*, which each has sewn, as well as a lineage paper, *kechimi-yaku*, which traces the relationship of teacher to disciple from Shakyamuni through India, China, and Japan, to America with Sojun Roshi to you. It then returns to Shakyamuni, thus completing the circle.

While the *rakusu* and *kechimi-yaku*, are the visible symbols of ordination, what takes place at the ceremony is much more subtle. *Jukai* literally means

receiving the precepts. At the ceremony, the preceptor purifies the space. The ordineses recite the vow of atonement, thus purifying themselves. They are then ready to receive the Sixteen *Bodhisattva* Precepts, and formally take on practice. A Buddhist name is given and is written in calligraphy on the back of the *rakusu*. Two names comprise the Buddhist name: one, expressing your current manifestation in the preceptor's mind; the other, the one to grow into, or aspire toward.

I have attended numerous *Jukai* ceremonies, and while the focus is on the current group being ordained as a *confirmation* of their practice, I always experience a renewal of my own practice and my own intention to continue to penetrate the Way. We look forward to your presence on 12 June.

Seishi Tetsudo Ross Estes Blum



## Class Policy ...

The BZC Board has established a more complete and uniform policy on how we charge for classes and workshops. Classes offered by BZC teachers, senior students and *sangha* members are done as an offering to the *sangha*. The standard charge is \$5 per class and is split 50/50 with the instructor and BZC. A \$10 per class fee will be charged for Sojun *Roshi's* classes and those taught by teachers who have received dharma transmission. Classes must be approved by the Practice Committee and coordinated by the class coordinator, who ensures that someone is provided to collect fees. BZC does the accounting for the class. There are a few exceptions: Sojun and Alan are compensated through their salary, so they do not receive a percentage of the fee. The *rakusu* sewing class meets for many more hours; the sewing teachers receive most of the class fee.

As always, scholarships are available, and no one will be turned away for lack of funds. Scholarships can be arranged through the class coordinator or the office manager.

Use of the facility by outside people or groups must be approved by the Practice Committee, and there will be a suggested donation amount for BZC.

The full policy is posted on the bulletin board; we welcome your input, feedback, and suggestions.

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## Gasshos. . .

During the first four months of 2004, the following people contributed additional sums to BZC above any regular commitment (this includes sustaining members):

Manuela Albuquerque

Maria T. Alvarez

Arcata Zen Center Sangha

Nicole Banffy-Nesbitt

Richard Beeson III

Judy Bertelsen

Ross Estes Blum

East Bay Community Foundation

Marjorie Cox

Stan & Joyce Cunningham

Doug & Penny Greiner

Moffett Hall

Anne Jennings

Betty Jung

Eric Kaufman

Ann Kennedy

Linda Kreiger

Ann Livingstone

Catharine Lucas

Anne Macey

John Mason

Marie Murray & Peter Illes

Kalle Nemvalts

Ron Nestor

Susan Oehser

Gerry Oliva

Peter & Susan Overton

George Pangilla & Darlene Cioffi-Pangilla

Carol Paul

Carol Perkins

John & Louise Rasmussen

Patrice Roll

Claire & John Rubin

San Francisco Zen Center

Santa Cruz Zen Center

Stephanie Solar

Tanya Starnes

Terry Stein

Steven Strauss

Steve Stucky

Andrea Thach

Leslie Bartholic & Jacob Van Akkeren

Maggie Vashel

Sojun Mel & Liz Weitsman



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## Art News!!

By Gerry Oliva

In the garden at dawn  
A stone Buddha  
Cries dew-tears  
Of compassion

The beautiful stone Buddha that stands to greet us to the right of the path as we enter BZC has an interesting history. In the northern provinces of China adjacent to Beijing many 300-400 year old temples are being destroyed. Statuary and stone from the temples are being put to other uses. Farmers often used these statues to construct pens for their livestock until they learned that they could be sold to antique dealers in Beijing. The owner of De Sino gallery in Berkeley makes several trips a year to the markets in Beijing to rescue as many as she can. Sangha member Walter Kieser donated this statue to BZC.

The two panels recently hung in the community room are Ten Ox-herding Pictures (Jugyuzu): Stages in a Spiritual Journey donated by Sangha member Grace Schireson and beautifully framed by BZC member Jim Storey. The metaphor of ox-herding, describing the mind and learning to meet or control it, was used very early in the Taoist philosophy probably beginning in the seventh century. The ten images in the panels are paintings by Gyokusei Jikihara, Sensei who was the abbot of Kokuseiji Zen temple on Awaji Island in the middle of the 20<sup>th</sup> century. He says of his style of painting, Nanga, "...[it] teaches one to interfuse himself into nature and then to express the art-mind just as the brush moves...[it] has something of Zen in it."

Jikihara's 10 drawings represent the 10 steps on the path towards enlightenment: Jingyu: looking for the ox (your true Buddha-nature); Kenseki: seeing the tracks of the ox through Zen study; Kengyu: seeing the ox; Tokugyu: catching the ox; Bokugyu: herding the ox; Kigyū kika: returning home with the ox (enlightenment); Bogyū sonjin: the ox forgotten, the self remains; Ningyū gubo: both the self and the ox are forgotten; Henpon gengen: returning to the fundamental, back to the source; Nitten suishū: entering the city; to help others. Each is accompanied by a poem by Zen Master Kuo-an-Shih-yuan, known as Kakuan in Japan (1100-1200A.D.), who was one of the first to use ox-herding pictures to teach the Dharma.



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## From a Lecture by Suzuki Roshi

no date

For many of you, Zen is some special teaching. But for us, Zen is Buddhism and not a special teaching distinct from the other schools of Buddhism. So, if you ask me to talk about our teaching, I will talk mostly about the teaching of Buddhism, which started with Buddha and was developed by various teachers in India, China and Japan.

Buddha's teaching put the emphasis on selflessness. Buddhism is not a special cultural heritage. It is part of Indian thought. And so before Buddhism there must have been some similar teachings as well as some contrary teachings which are in opposition to Buddhism. As you see in the *Upanishads* there are many similar teaching based on selflessness. Why he put the emphasis on selflessness I believe, is because people at that time had a lot of difficulty because of their strong self- belief.

So, Buddha on the contrary put emphasis on selflessness so that we would have a more balanced understanding of our life. And for people who were trying to find the pleasure of life in this actual present world, he put the emphasis on suffering so that they could understand their life from both sides. So, naturally, his teaching of sitting is through form, and the harmony [of self and no self]. So, sometime he put emphasis on self, instead of on selflessness.

We call this teaching the double nature of Buddhism. Without this paradox of two opposite understandings, we cannot think things through clearly. And what we think will be clear only when we take at least two opposite viewpoints.

Then you will have some reality without being caught by a one-sided idea. But mostly, Buddha's teaching is based on the understanding of selflessness. Later on his teaching settled into some formal doctrines, like everything changes or the teaching of interdependency or the teaching of cause and effect.

In the Mahayana we have a more advanced philosophical presentation of that teaching, from the *Kegon* [*Avatamsaka Sutra*], or the *Lotus Sutra*. The *Kegon* put emphasis on *jijimuge*. *Jijimuge* is the harmony of each being with the truth and the phenomenal world.

And the *Lotus Sutra* put emphasis on the understanding that you will have after attaining the experience of emptiness. This is something like Zen. Zen extended this kind of idea through practice and brought the philosophical teaching into our actual experience and demonstrated how to bring this philosophical teaching to life by practicing Zen. In short, to wipe up the dust on the mirror, and to see everything in the reflection of the mirror is our way. Or to erase everything from the blackboard and then write something on it, is Zen.

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And we continue this kind of activity, to wipe it clean and then write something on it. Because I try to explain it to you more psychologically or more as our human experience, I put it in this way. But actually what we are doing is just to continue this kind of effort. This is, in other words, detachment.

Detachment means here, to erase [separate from] something. But, actually we cannot, erase what we did [laughs]. Actually that is not possible. But, you feel as if you make up everything and you delude yourself. When you are completely absorbed in the activity of your everyday life, you experience this kind of development of our life force. But even though you study Buddhism nothing happens. And nothing happens even [when] you practice *zazen*. And, when you feel that way—in your practice—that is enlightenment. Mostly it is difficult for us to wipe everything from our mind. And actually there is no need to do so, and it is foolish to eliminate all of what you have done or the result of your previous activity. That is not possible. And it is foolish to try to do that. But there is a way to develop our everyday life without being bothered by our previous activity or the result of that previous activity. This is how I can explain what I have in my mind about the teaching of Zen.

Now, [for example] this one piece of paper has two sides, I want to explain this kind of double structure [or double nature] of our teaching. To me the reality of everything may be understood in this way. For instance, according to our understanding, time has a double structure. One side is continuity of time. At the same time, there is the idea of discontinuity of time. If time is continuous, there is no need to have [a] watch here. And when I say it is half past ten, it means that, at that time I have discontinuity of time, my idea of time is discontinuous. It is not actually half past ten. While I'm watching it, it continues to go. But I have to say that as long as I have [a] watch, if someone asks me what time is it, I have to say half past ten. But it is not actually so. That is the idea of discontinuity of time. So discontinuity of time and continuity of time, are a double reality. Only through this double structure of our reasoning we can we figure out what is reality. Self and selflessness are also like this.





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