



Berkeley Zen Center



February 2005 Newsletter

Path of the Bodhisattva

BZC's Socially Engaged Dharma group and Buddhist Peace Fellowship invite all sangha members to attend the first in a series of talks entitled **Path of the Bodhisattva**. The first talk will be **on Saturday, 26th February, 7:00 to 9:00 pm**. It will feature Ted Sexauer and Lynn MacMichael, who will describe their experiences as peace activists in Iraq. Ted was a medic in the Vietnam War and is a long time Buddhist. Lynn was originally in Iraq with the Fellowship of Reconciliation just before the first Gulf War, and she has been to the Middle East eight times, mostly with the FOR. Both Ted and Lynn were in Baghdad with Voices in the Wilderness just prior to the beginning of the war.

This series of talks will feature individuals who will discuss their experiences as they participate in socially engaged actions. They will describe what led them to take their path, how it connects to their own spiritual practice, and how they deal with the sometimes difficult emotions, situations, and people they encounter. There will be plenty of time for discussion.

Watch for more details and sign up on the main bulletin board, or just show up. For more info, contact Laurie Senauke, Ed Herzog, or Annette Herskovitz: lauries@kushiki.org, ehertzog@seiuhw.org, or louisah@comcast.net.



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 preference, age, and physical ability. May all beings realize their true nature.

February & March Schedule

Founders Ceremony
Wednesday, 2-3, 6:20pm
Thursday, 2-4, 6:40am

Half-Day Sitting
Sunday, 2-6, 8:00 am to noon

Three-Day Sitting
Saturday, 2-19 through Monday, 2-21

Buddha's Parinirvana Ceremony
Saturday, 2-19

Bodhisattva Ceremony
Saturday, 2-26, 9:30am

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

Half-Day Sitting
Saturday, 3-5, noon to 4:00pm

Kanzeon Sitting
Sunday, 3-13, 8:30am to 4:30pm

One-Day Sitting
Sunday, 3-20, 5am to 5:30pm

Bodhisattva Ceremony
Saturday, 3-26, 9:30am

Gasshos...

During the last 4 months of 2004, the following people contributed additional sums above any regular commitment:

Catherine Abel
David Abel
Sangha Arcata Zen Center
Gary Artim
Mark R. Axelrod
Judy Bertelsen
Bud Bliss
Alan Block
Judy Davis
Karen DeCotis
Gregory Denny
Stan Dewey
Tom Dinwoodie
Mary Duryee
Linda Eby
Ann Enlow-Price
Tamar Enoch
Nancy Farr
Gil Fronsdal
Donna Graves
Tova Green
Ann Greenwater
Doug & Penny Greiner
Richard Haefele
Lorinda Sheets Hartwell
Robert Hayes
Edwin Herzog
Lynne Hofmann
Nobuo Iwanaga
Leavenworth Jackson
Anne Jennings
Chris Jones
Betty Jung
Agnes Kaji
Ann Kennedy
James Kenney
Walter Kieser
Kokai Roberts and Jaku Kinst
Anne Larsen
Robert A. Lee
Reiner Leibe
Mildred Lowther
Catharine Lucas
Anne Macey
Lynn MacMichael
Greg Martin & Susan Springborg
Susan Marvin

Rebecca Mayeno
Nancy McClellan
John Moge
Haju Murray
Marie Murray
Ron Nestor
Gerry Oliva
Katherine N. Otagiri
Peter & Susan Overton
Carol Paul
Carol Perkins
Britton Pyland
John & Louise Rasmussen
Mark Ray
Claire & John Rubin
Jeffrey Sherman
Lois Silverstein
Richard Slettedahl
Stephanie Solar
Terry Stein
Barbara Stevens Strauss
Clay Taylor
Andrea Thach
Fumiyo Uchiyama
Jacob Van Akkeren
Maggie Vashel
Charles Ware & Rondi Saslow
Zita Dominguez Weil
Steve Weintraub

Jizzos For Peace...

The second *Jizos* for Peace session will be held in the community room on **26th February from 1-4 pm**. All are welcome. Please sign up on the courtyard bulletin board so we can have enough materials available. We will provide art materials (stamps, markers, fabric paint) and fabric panels so that *sangha* members can make images of *Jizo Bodhisattva*. The cloths from our *sangha* and from communities all over the world will be gathered in Japan and joined together in memorial quilts.

The *Jizos* for Peace project's goal is to explore the aspects of *Jizo* that represent savior and protector; the one who intervenes and helps those caught in places of suffering. In addition, we hope to uncover the qualities of *Jizo* within ourselves so that we might contribute them to the world.

Call Andrea Thach 510.420.0902 or Sue Oehser 510.339.0243 for information or to RSVP.

The Flowering of Zen in China and Lay Practice

Raul Moncayo

The Zen lineage comes from Shakyamuni Buddha, through Bodhidharma who brought it to China and then through the sixth ancestor who established the Zen school and to whom the *Platform Sutra* is attributed. After Hui-Neng, Tozan established the *Soto* School in China. Then Dogen brought it to Japan and Susuki roshi brought it to the United States. At the Berkeley Zen Center we received Suzuki roshi's teaching through Sojun Roshi. The singular characteristic of the Berkeley Zen Center is that it has the monastic form and schedule yet within the context of lay practice. Lay practice means that we have formal Zen Practice while having a family, job, or school, and relationships with people outside the Buddhist world. Except for the Abbott, priests at the Center are self-supporting.

In the *Platform Sutra* Hui-Neng, the sixth ancestor from Bodhidharma, says that to practice the Buddha-Dharma you can also stay home and practice *zazen* at a city temple. If you have right practice then you can also practice *zazen* while living at home. A city practice center makes *zazen* or meditation practice available to people who cannot leave family, children, or jobs to go off to practice *zazen* in a monastic setting. Japanese Zen is largely influenced by monastic practice where monks go for training and then came back to a family village temple where the local people rarely keep a regular *zazen* schedule. To practice in a monastery we have to leave home, but to practice while living at home, we leave home without leaving home. We leave home early in the morning, but then we go back home and to our various activities. At the end of the work-day, we sit *zazen*, and then return home for the evening. We have to organize our daily activities, schedules, and relationships so as to be able to practice *zazen*. If we don't leave home, then we are still subject to the financial and family responsibilities and stresses of ordinary people. On the other hand, if we leave home, then we are also subject to the financial stresses of temple life and the family conflicts that take place within spiritual organizations.

Early in his teaching, when Dogen brought *Soto* Zen teaching back from China to Japan, he was very supportive of lay practice. But later on in his life, Dogen seemed to have become disillusioned with the possibility of lay practice and became more concentrated on establishing monastic practice. He criticized lay practice and did not believe that anybody could attain the Buddha-dharma as a layperson .

How does one reconcile these radically different opinions of Dogen during different periods of his life? First he gives examples of lay people who "entered realization in the great way of Buddha ancestors," but later he says that not a single layperson has ever realized the truth of the ancestors. Eventually Dogen came to believe that a monastic schedule of *zazen* practice could not be maintained by laypeople. However, at the Berkeley Zen Center students have been doing early morning and afternoon *zazen* before and after going to work for decades. The Berkeley Zen center represents reconciliation between these two aspects of Dogen's teaching. The practice of secular Zen, or of lay priests, or of those who are neither priests nor lay people, represents the middle way between traditional lay precept practice and the *zazen* practice of monks.

In the *Bendowa* fascicle Dogen says that we should not see worldly affairs as a hindrance to *Buddha-dharma* because there is no separation or duality between *Buddha-dharma* and the secular world, the immaterial/spiritual or emptiness and the form of matter or the secular world. He says that there is no secular world in *Buddha-dharma*. Within *Buddha-dharma* everything is included in *Big Mind* and the universe itself is one great realization.

The secular world is within the world of form. This is not the same as saying that the secular world is identical to the profane or the world of desire. When Dogen speaks of diligence as a factor of enlightenment, he is talking about human activity or human endeavor also known as the world of work. According to Dogen, diligence as a root " is a terribly hard not-hard-working first moon and second moon."

In the world of work there is a duality between resting and working, between effort at a task and leisure time, between vacation time and work time. *Zazen* as an activity includes resting and working, doing something and not doing anything. The same applies to the duality between so called spiritual activity or practice and secular practices within the realm of productive activities. Dogen's teaching makes reference to a story of teacher

Ungan Donjo. While the master is sweeping, his student Isan says, "what a terribly hard worker!" The master says, "You should know that there is one who does not work so hard." Isan says, " In that case the second moon is present." The master stands the broom on end, and asks, "What number moon is this?" Isan bows and leaves.

The question of the different moons refers to a teaching in the *Surangama Sutra*. The first moon is the material and external moon "out there," whereas the second moon refers to the inner spiritual moon of enlightenment. Within the context of the secular or material / spiritual duality, the first moon is the world of form and of secular activity whereas the second moon represents the spirit world and the world of emptiness. But since Zen and Dogen stress non-duality, these two moons would suggest a split or divided consciousness. When Ungan raises the broom, he is asking if *this* or the broom is an expression of the spiritual moon, or is it simply a person, an arm, and a broom, within the realm of form, matter, and universal activity? Since there is no separation between the secular and the sacred, you can either say that there is no secular principle within Buddha's activity, or you can say there is no sacred principle within universal activity.

A characteristic of Zen is that the spiritual world is found within the world of action or activity. Such is described as the stillness of activity or the activity of stillness. The world is described in Buddhism as the *triple world*: the world of *desire* corresponds to the mental world of thinking or wishful thinking, the world of *form, body or matter* corresponds to the mental world of emotion and the immaterial world of *emptiness or spirit* corresponds to the world of action. In Zen spiritual rest, calmness, serenity, or tranquility is the same as the world of activity. Emptiness is the essence of space or of energy as the foundation of matter.

The ineffable is in the world of action. The absolute in each activity is easily missed. We practice *zazen* to realize the absolute quality of each activity. In *zazen* we realize the world of non-matter in wholehearted activity of body and mind and the wholehearted activity of dropping off body and mind. With respect to mind and action Dogen says that there is mindfulness of body, and there is mindfulness in which there is no body. In no body there is a balanced state of seemingly effortless action.

The one that is not busy is not like a subjective second moon of enlightenment, the inner mind that is the spiritual essence of the external world. Here we would have idealism and the duality of spirit and matter once again. On the other hand, the busy first moon out there, waxing and waning according to causes and conditions is not busily out there either. If you are busy sweeping as an activity, it is not a world out there that I am sweeping: sweeping is taking place within my own mind. I am the sweeper, which includes the person and the broom: I am this broom, the sweeping, and the swept. All this activity is the activity of stillness.

The Ethics of Activity and the Activity of Ethics

Buddhism arrived in the West at a time in its history when Western culture was turning towards rational enlightenment or a more scientific approach to human experience. The West was searching for a religion beyond the beliefs and morality associated with traditional or pre-modern Western religion. Western religion seemed primarily focused on theistic beliefs and morality. Buddhism seemed more focused on meditation, on insight, compassion, illumination and unconditioned mindfulness than on right and wrong, good and bad, do's and don'ts. The beatniks and hippies were attracted to Zen but wanted to feel good rather than be good. Hippies sought after altered states of consciousness and thought that *zazen* was one of them.

There is nothing wrong with wanting to be happy and live in harmony; it's just that we have many misconceptions about what this is. *Nirvana* and happiness does not mean being blissful all the time. If we think this, if we experience pain and difficulty then we lose our faith in the practice. So in escaping from moralistic religion or asceticism, the West ended up with a hedonistic view of *Nirvana*. That the *dharma* is beyond good and evil does not mean we do not have to live within the realm of *karma* and the duality of good and evil. But if we only stay within a realm of good and evil, then we only have dualistic or *Hineyana* or small vehicle religion.

Hui-Neng said that although we speak of goodness, there is no goodness. So we do not practice to be good or to be holy, we have to go beyond the idea of good and bad, holy and profane, even though we have to make some effort to do good rather than harm. The three pure precepts say to do what is good and refrain from evil. But when we are overly attached to the idea of the good, it becomes an ego-ideal and we become fanatical

about religious practice, about ideas of good and bad, dusty mirrors and dust-free mirrors, purity and impurity. We are willing to fight for and defend our beliefs and opinions. This is fundamentalist Zen or square Zen as Alan Watts called it. At the same time, this point of view is no particular point of view because otherwise it becomes a justification for nihilism or for lazy Zen, no practice Zen, or what Alan Watts called beat Zen. *Soto* Zen in Berkeley is neither beat nor square.

Fanatical Zen is what led the disciples of the Fifth Ancestor to seek the Sixth Ancestor to kill him. When Hui-Ming came after the robe and bowl, he could not pick it up. Hui-Neng said "this robe is nothing but a symbol, what is the use of taking it by force." Using force, Hui Ming could not lift it. Was it not Jeremiah, one of the Hebrew prophets, who said, "not by might but by spirit, says the Lord." At this point Hui Ming has an awakening and says to Hui-Neng, "I come for the *dharma*, not the robe, please give me some instruction." Hui-neng asked Hui Ming, "when you are thinking of neither good nor evil what is your original face/real nature at that particular moment." In Zen we turn our light inward to discover/realize original face/essence of mind. The light of awareness is released from conditioned consciousness, from self-consciousness. We examine ourselves without blaming or criticizing others or self.

Hui-Neng said that the Fifth Ancestor only instructed him on the essence of mind because to do otherwise would have meant two ways, the dual way of good and evil, the dualistic religion of the tree of knowledge, to use a Western metaphor. We still have to live within the law of *karma*, of good and evil, but we don't attach to or repel either good or evil. The knowledge of good and evil has to be steered by the wisdom of non-duality. Hui Neng also said that for a fair mind, observation of precepts is unnecessary; for straightforward behavior, practice of *dhyana* may be dispensed with. This would be equivalent to saying it is OK to be *it* without fully realizing *it*. The universe already exists within enlightenment but without self-consciousness. If you exist like a tree, a flower, a bird, a cloud, a gushing stream, a star, or the moon, then you already live within enlightenment and consciousness of this mind may be dispensed with.

From the point of view of non-duality, both *zazen* and ethics include one another. If you have *zazen* mind this does not mean that there is no need to practice *zazen*. It simply means that Buddhists don't own *zazen* mind. *Zazen* mind is the state of the universe itself and sentient beings, or non-practicing Buddhists are also enlightened beings. It is just that without practice, they may not realize it or know what it means.

A fair mind does not mean a good mind in the sense of cleverness or having a competitive edge. Fair mind means knowing how to live within the law of karma of cause and effect. Often we think we can beat this law or live outside of it. If we choose a particular course of action we have to be willing to pay the price of what we want or live by the consequences of our actions. If we take a relative position for or against something, calling something good and something bad, we have to rise to the occasion and become big enough to include the opposition caused by our position

So when we take a position within relative good and bad we must remain mindful that what may appear good to us may appear bad to others and also examine not only our words or stated intentions but also our unstated or hidden intentions, because our latent motivations may also have karmic or unwanted consequences. We cannot rely on our ideas of good and evil, we can only let the law of cause and effect run its course. The no position within a position, that includes the opposition, strengthens right action and position.

Big Mind or *great wisdom* (*maha prajna*) is the wisdom to work with/without hindrance, moment to moment. *Paramita* is the other shore of non-attachment, like smooth running water. But this does not mean that everything is always smooth, or being neutral, or not taking a position or doing something. Absence of a position will also have consequences. So there is no way out of cause and effect, causes and conditions. We can only find serenity and freedom within them. Equality in joy and sadness means just joy and just sadness, not "I have it made" or "I will never make it." In daily circumstances our mind should be in a state of *thusness*.



IRS Letters

Dues payments and donations to BZC are tax-deductible. Members whose total dues and donations in 2004 were at least \$250 will automatically receive an acknowledgement letter; any other members who wish to receive an acknowledgement letter, please contact the office manager, Laurie Senauke 510.845.2215, lauries@kushiki.org.

The Doan-ryo

The *doan-ryo* is the group of people who work in conjunction with our abbot to maintain and teach the *zendo* forms. The current members of the *doan-ryo* are Ross Blum, Alan Senauke, Baika Pratt, and Eric Greene. This group is also responsible for training new *doans*, *kokyos* and *fukudos*, as well as providing continuing instruction to those already trained in these positions. These four individuals will occasionally make announcements in the *zendo* and give individuals instruction with regards to the forms. If you have questions about the forms, please address yourself to either Sojun or a member of this group. Similarly, though we should all take responsibility for helping new people, whenever possible direct any inquires that you may receive concerning the forms to this group.

Form of the month

Beginning this month the *doan-ryo* will offer a short form reminder in each newsletter.

1. "All Buddhas ten directions.....*bodhisattva-mahasattvas*..."
In this oft-used chant, the compound *bodhisattva-mahasattva* is a single word, thus *bodhisattva* should not be plural (no "s"), while *mahasattvas* should be plural. A *bodhisattva-mahasattva* is a single entity, which is just another way of saying *bodhisattva*. In many places it has been incorrectly written *bodhisattvas*, *mahasattvas*, as a result of faulty early translations of Zen Center liturgy. Please chant accordingly.
2. "Dai zai ge da pu ku.....*ko do sho shu jo*"
In the last line of the Japanese robe chant, *sho* and *shu* are two separate words and should each receive one beat, the same length as *ko*, *do* and *jo*. Recently, the habit has been to pronounce them together as *shoshu*, which in Japanese would have a completely different meaning.



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, 510.845.2215.

Feb 5	Childcare
Feb 12	Childcare
Feb 19	No program
Feb 26	Childcare
March 5	Childcare
March 12	Childcare
March 19	Childcare
March 26	Childcare
April 2	Childcare
April 9	Buddha's Birthday
April 16	No program
April 23	Childcare
April 30	Childcare

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