



Berkeley Zen Center



September 2005 Newsletter

Welcome to re-activated long-time member Meghan Collins, and new members Linda O'Brien, Beverly Burch, and Steven Burkhart.



Women's Sesshin...

Our annual Women's Sesshin will be on **Sunday, 25 September, 8:30 - 5:30**. This is the main time in the year when the women in our *sangha* come together as a group and enjoy each other completely. We are in the planning stages for this event, so please sign up on the courtyard bulletin board and also check the sign-up for late-breaking news.



All-Sangha PotLuck and Meeting to Nominate Members to the Board....

Please participate on **13 September at 6:30pm** (right after *zazen*). Bring a dish and/or nominate any and all BZC members who you would like to see on the board. Please check with that person, though, before nominating him or her. For more info, look for the sign-up on the patio bulletin board.



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.

September & October Schedule

Labor Day Sitting
Saturday, 9-3 through Monday, 9-5

Founders' Ceremony
Monday, 9-5, 6:20pm
Tuesday, 9-6, 6:40am

Women's Sitting
Sunday, 9-25, 8:30am to 12:30pm

Bodhisattva Ceremony
Saturday, 9-17, 9:30am

Founders' Ceremony
Monday, 10-3, 6:20pm
Tuesday, 10-4, 6:40am

Half-Day Sitting
Sunday, 10-9, 8:30am to noon

Bodhisattva Ceremony
Saturday, 10-15, 9:30am

One-Day Sitting
Open Aspects of Practice
Saturday, 10-23, 5:00am to 5:30pm

Segaki
Monday, 10-31



Aspects of Practice: Not Always So 23 October through 19 November 2005

Again this fall, BZC is entering our Aspects of Practice period, and we invite you to join in four weeks of practice, study, and discussion. The opportunity is for newer students and older members to make a reasonable commitment to practice regularly in the zendo, study our home traditions and forms, and refresh our practice. Over the last few years, Aspects of Practice has become a great way for newer students to root their practice.

This year's focus is again on our Zen ancestors, men and women who continue to shape our practice today, as seen through the lens of Suzuki Roshi's book *Not Always So*. The practice leaders will lecture on Saturdays, offer Monday morning talks, and lead a four week class. In addition there will be informal teas and regular practice discussion. Each *sangha* participant is strongly encouraged to meet with a practice leader at least once during Aspects. We will begin with a 5:00 am to 5:30 pm sitting on **Sunday, 23 October**, and end with a closing sitting on **Saturday, 19 November**. The Thursday evening class will be open to everyone as usual. But newer and older members are invited to take part in the whole program. Your interest, support, and encouragement can be of help to the whole *sangha*.

For further details please look around the *zendo* events bulletin board.



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.

September 3	<i>Sesshin</i> - no childcare
September 10	Childcare
September 17	Kidzendo
September 24	Childcare
October 1	Childcare
October 8	Childcare
October 15	Kidzendo
October 22	Childcare
October 29	Childcare

The Gates Swing Both Ways and...

as with our *zendo* door practice, please try to *stay with* the opening and closing of our temple gates until they have returned to the completely closed position. Sojun Roshi encourages us to *assume the atmosphere of the zendo* when we enter and not rush to our seat disregarding the mindful closing of the *zendo* door. But where does the *zendo* start? Because of our busy schedules we're often rushing from work or to somewhere else. Suzuki Roshi's teaching of "killing" one bird with one stone may help us remember this fundamental point. **Thank you very much.**



Path of the *Bodhisattva*

The Berkeley Zen Center series, *Path of the Bodhisattva*, continues with the presentation of socially engaged photographer Skip Shiel and a slide show of his photographs, "Start Young: Youth & Youth Activism in Palestine & Israel", a photographic examination of conditions in Palestine and Israel for young people. The slide show looks at what being a youth in Israel and Palestine mean during this period of occupation and severe threat.

Thursday evening, 8 September 2005, 7:30-9:00 PM, BZC Community Room.

Refreshments at 6:30. \$5.00 donation requested.

All BZC members, friends, and young people are invited to attend.

Shiel is a participatory photographer, photographing while engaging in struggles for justice, peace, right treatment of the environment, and enlightenment. His other projects include retracing the Transatlantic African slave trade journey (A Spirit People), the earth (Scent of Earth), prisons (Imprisoned Massachusetts), and an

exploration of the impact of digital technology on photography.

The series is co-sponsored by BZC's Socially Engaged Dharma Group and the Buddhist Peace Fellowship. For more information contact: Ed Herzog, 510.587.4555, or Annette Herskovitz, 510.548.5848.



Coming of Age Group

Calling all pre-teens! Starting in August, BZC gathered a group of young people ages 11 - 13 to participate in a Buddhist Coming of Age group. The group will be led by BZC Members Marie Hopper and Jake Van Akkeren, and will likely meet once a month for about two years. The group will learn meditation and study Buddhist precepts as they play out in our daily lives; members will have input into other topics the group will study. Pass the word along to anyone you think might be interested. For more info or to let us know you want to participate, contact Marie at deagin@california.com.



KidZendo

A kids' program is offered on the third Saturday of each month for young ones three and up. We meet upstairs at the Senauke's household for a minute of zazen and a briefing on forms then sojourn down to the zendo for the first ten minutes of lecture at 10:10. Then there will be activities for the kids to participate in back upstairs until tea. This program replaces the regularly scheduled childcare on these days. Please email Amaselu at amaselu@earthlink.net by the previous Thursday if you plan to attend.

Lecture by Sojun Roshi
Genjokoan Part 3 of 8
24 June 1999

Following the first four propositions, Dogen gives us four other propositions; four couplets; four ways of looking at enlightenment and delusion. Dogen doesn't ask us to get rid of delusion in order to have enlightenment but realize that enlightenment and delusion go hand in hand. One of the most fundamental propositions of Soto Zen is that ordinary people and Buddhas are not two. We are Buddhas and at the same time ordinary human beings.

Dogen continues: "To carry the self forward in order to realize the ten thousand *Dharmas* is delusion" "That the ten thousand *Dharmas* advance and realize the self is enlightenment". That's the first couplet. "To carry the self forward in order to realize the ten thousand *Dharmas*," is egocentricity or self-centeredness. The delusion is to separate subject and object, to see our self only as a separate subject surrounded by an objective world we experience as other, oblivious of the basic oneness which is shared by all.

Dogen then says, "That the ten thousand *Dharmas* advance and realize the self is enlightenment." To realize that there is no fundamental separation between myself as a subject and the ten thousand interdependent *Dharmas* is enlightenment. The whole universe is responsible for my existence. To see our self in whatever it is that we meet is enlightenment. When we allow the ten thousand *Dharmas* to advance, the ten thousand *Dharmas* verify the self as the self. It is said that a fool sees himself self as other, while the sage sees others as her self.

But there is another way of looking at these two sentences. It's that the self does advance, and the *dharmas* advance as well. When the self advances, the self turns the *dharmas*. And when the *dharmas* advance, the *dharmas* turn the self. This is also Dogen's understanding.

We don't live in a vacuum. We live in relationship. When we engage things, when we turn the *dharmas*, we are in the assertive position and the *dharmas* are in the submissive position. When the *dharmas* turn us, the *dharmas* are in the strong position and we are in the submissive position. And we have to know how to engage in each moment. It is selfless *Dharma* play, turning with things and allowing ourselves to be turned by things, to drive the wave and ride the wave at the same time. Dancing with life, life creates me, and I bring life to life. It's not a matter of which is delusion and which is enlightenment. This is how we practice as Zen students. When a teacher observes a students' behavior, the teacher is always looking at how the student creates harmony in this way. Is the student being too pushy, throwing their weight around, coming on too strong? That person needs to make an effort to allow herself to be moved by things more. And when someone is only moved around by things and doesn't assert himself, then you want to encourage him to take more initiative.

There are those who have assertive personalities and those who hold back. So we would like those who hold back to come out more and the assertive ones to restrain themselves. This often comes from fear of asserting ourselves due to lack of confidence, or overly asserting due to fear

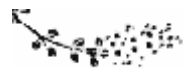
of being restrained. How to find that balance is an aspect of practice. When we have that balance everything falls into place and we are less apt to be submissive to our self-centeredness.

Then Dogen goes on to say, "It is Buddhas who enlighten delusion. It is creatures who are deluded in enlightenment." When we realize what is delusion, that's enlightenment. People ask, "What is enlightenment?" It is important at this point to understand that although there is no way to definitively explain what enlightenment is, there are limitless ways to express it. One expression of enlightenment is realizing what delusion is. But Dogen says, "It is creatures that are deluded in enlightenment," and yes, within enlightenment, within our enlightened life there is delusion.

So what is delusion and what is enlightenment? Delusion is actually a term for this ephemeral, dualistic realm of activity. It is partiality driven by greed and ill will – the inability to perceive the underlying reality. Just the very fact of life, this dream we live in, is delusive because we believe in it too much. An enlightened person is able to see clearly through the façade of the *samsaric* play, and at the same time, to play out their part in the drama free of attachment. As a Buddhist, we have to somehow enter into this play out of compassion for others as well as our self without being engulfed by it. This is a form of enlightened practice. The enlightened person enters into delusion with all beings, not holding aloof, and becomes thoroughly drenched in delusion, thoroughly one with this deluded life. At that time delusion is enlightenment. We can't escape our life by pulling away. We can only find our freedom by entering, and then it's not an escape. When we enter, willingly opening ourselves to the pain, it no longer has to be suffering. When we find our true home in *zazen*, we will not be lost regardless of the circumstances. We have an opportunity to help people in a fundamental way.

Dogen continues: "Further, there are those who attain enlightenment beyond enlightenment and there are those who are deluded within delusion. "Attaining "*enlightenment beyond enlightenment*" is beyond the duality of enlightenment and delusion. There is enlightenment and there is delusion, and this is a duality. There is something beyond that duality. It is *enlightenment beyond enlightenment*. At that point one is no longer concerned about delusion or enlightenment. It is not indifference, but rather *Unity attained*, as in Master Dong -Shan's "*Fifth rank of the seeming and the real*". Those who are "*Deluded within delusion*" refers to when totally deluded, which is the same as when "*Enlightened beyond enlightenment*"

To be continued...



Rohatsu Sesshin...

This year the attendance expectations for *Rohatsu* will be for a minimum of three consecutive days.

As for our recent five day *sesshin*, we ask that those who can only sit three days consider doing so in the early part of the week when attendance is lighter.

Priority will be given to those sitting all seven days, and several consecutive days beyond the minimum, if the sign up is full.

Under exceptional circumstances, partial days may be considered, depending on *sesshin* attendance and individual circumstances.

Contact Andrea Thach: 510.420.0902



Seminar on Emptiness...

led by Mary Mocine, will have an organizational meeting at Berkeley Zen Center on Saturday 17 September 2005 from 11:30 am to 12:30 pm in the community room.

This seminar is open to intermediate and advanced students. It will be held off-site monthly on a Saturday.

If you are interested, but you cannot attend the organizational meeting, contact: Mary Mocine 707.649.1972, or Andrea Thach 510.420.0902

A Celebration for Rebecca Mayeno

Berkeley Zen Center and the Mayeno family cordially invite you to a celebration of Daishin Mitsuzen (our very own Rebecca) on **Sunday, 13th November 2005** at Berkeley Zen Center. What we're envisioning is an afternoon social including a showing of her art work and the presentation of a book of photographs and people's favorite stories of one of the cooperating founders of our temple.

Please submit your stories as "hard copy" as soon as possible in the mail slots on the community room porch or in an email to the coordinators of this event, Alexandra and Ross.

Since we have a deadline to get the copy and photographs to the printer for publication and distribution at this event, we'll schedule time for people to share their stories if they missed the deadline.

Thanks and see you there!
Alexandra Frappier:
afrappier@hansonbridgett.com
Ross Blum: rossblum@gmail.com



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