



# Berkeley Zen Center



## October 2012 Newsletter

### Aspects of Practice 2012

#### The Wholehearted Way

Sunday, 10/14 – Saturday, 11/10

Aspects of Practice — led by Vice-Abbot Hozan Alan Senauke and BZC senior students Ross Blum, Greg Denny, Marie Hopper, Denkei Raul Moncayo, Gerry Oliva, Peter Overton, Laurie Senauke, and Karen Sundheim — will begin with sesshin on Sunday, October 14 (5:00am-5:15pm), and continue through the closing sitting on Saturday, November 10. As always, this is an opportunity for new and old students to study and practice together the basics of zazen, forms, and dharma here at BZC. And of course, we will share work, practice discussion, and tea.

This year we will investigate Dogen Zenji's *Bendowa* or *The Wholehearted Way*. Lectures and classes will draw from this. Copies of the text will be available in advance, but you can see about getting a copy of *The Wholehearted Way* in book form, translated by Shohaku Okumura and Taigen Leighton, with commentary by Uchiyama Roshi.

The emphasis will be on basic practice of zazen as formulated by Dogen and carried forward by Suzuki Roshi. This is practice openly available to us in our everyday lives, without discrimination.

As fall begins, please join us for this opportunity to refresh our timeless practice. All the relevant info and sign-up sheets will be posted late in September. If you have questions, e-mail Hozan alans@kushiki.org, or leave a note in his box on the porch. For sesshin details, you may also contact the director, Carol Paul, caroljpaul@yahoo.com or 510.206.5051. See you there.



#### 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.

### B Z C S c h e d u l e

#### October

##### Founder's Ceremony

Wednesday, 10/3, 6:20pm

Thursday, 10/4, 6:40am

##### Bodhisattva Ceremony

Saturday, 10/6, 9:40am

##### Family Sitting

Sunday, 10/7

##### One-Day Sitting, Aspects of Practice Opens

Sunday, 10/14, 5:00am – 5:15pm

Practice Period: 10/14 – 11/10

##### Class on Dogen's *Bendowa* /

##### *The Wholehearted Way*

Thursdays, 10/18, 10/25, 11/1, 11/8, 7:15 – 8:45pm

##### Sejiki Ceremony and Celebration

Saturday, 10/27

##### Beginner's Sitting

Sunday, 10/28

#### November

##### Founder's Ceremony

Thursday, 11/1, 6:20pm

Friday, 11/2, 6:40am

##### Bodhisattva Ceremony

Saturday, 11/3, 9:40am

##### Half-Day Sitting

Sunday, 11/4

##### One-Day Sitting, Aspects of Practice Closes

Saturday, 11/10

### Sojun Roshi's October 20/30's Dharma Group

Sojun Roshi invites students in their 20's and 30's to join him once a month for a short period of zazen and open discussion about Zen, Buddhism, the teachings, meditation, and/or your own practice. Selected Buddhist texts may also be discussed. Our next meeting is Saturday, October 20, after lecture at 11:30am in the zendo. For more information, e-mail Ron Nestor at rnestor1@yahoo.

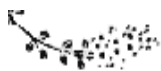
**Family Sitting, a First!**  
**Sunday, 10/7, 9:00am - 4:00pm**  
**Please sign up by Monday, 10/1, 6:00pm**

Be a part of our first-ever family sitting! ALL are invited to join us in support of family practice. The day offers children and families a chance to practice together in a retreat setting. In addition, our grandparent generation and the “aunts and uncles” of the sangha will get to connect with parents we’ve missed and enjoy the next generation. The 9:00am-4:00pm schedule allows for full- or half-day sign-ups, with thirty-minute sittings (including ten minutes of zazen in one period for interested older children), plus kinhin, lecture, lunch, work period (involving children), and tea with discussion. Childcare for appropriate age groups will include activities led by sangha members. We are looking for volunteers to lead art, music, story-telling, or movement activities. Sign up NOW on the bulletin board, or e-mail sign-ups to Laurie Senauke, lauries@kushiki.org.

The cost is \$35 per family or \$15 per individual. Contact Marie Hopper or Greg Denny at 510.559.8831 with any questions.

**Beginner’s Sitting**  
**Sunday, 10/28, 8:30am - 4:30pm**

On Sunday, October 28, BZC will offer a beginner’s sitting from 8:30am until 4:30pm. Nyu U Ho Sho Karen Sundheim will offer instruction in the basic forms of our practice—zazen, kinhin, service—while maintaining our ground in meditation throughout the day. There will be a lecture on zazen and plenty of time for discussion. This is a good opportunity to ask questions about our practice. Participants should bring a bag lunch, which we will eat informally in silence at midday. Newer people are particularly encouraged to take part, but we welcome longtime students who can enjoy a day of sitting and model the richness of our practice. The cost will be \$15 for the day. Please see the zendo bulletin board for a sign-up sheet and further information. Contact the sesshin director John Busch, john@mobu.org, 510.710.7183 with any questions.



**Oryoki Instruction**  
**Saturday, 10/13**

Oryoki instruction will be given by Ellen Webb on Saturday, October 13, at 11:30am, after the morning program. The instruction is open to anyone new to oryoki or anyone who would like a review. Guest eating bowls will be available, or you can bring your own set if you have them. If you have questions, please contact Ellen at elweb@sbcglobal.net.



**Family Activities at BZC**

**Saturday Morning Childcare** Childcare is offered free of charge on many Saturday mornings (see schedule below), for 9:40am zazen through lecture. Currently childcare is being done by Berkeley High student Lihong Chan, so we need to know by dinner time Friday if you are planning to avail yourselves of childcare on the following day (so she can sleep in if not!). Phone or e-mail Laurie Senauke, 510.845.2215, or lauries@kushiki.org. Childcare for 8:45am zazen instruction and beginner orientation is offered by special arrangement; contact Laurie for more info.

**Kidzendo** A program for children three and up is offered, usually on the third Saturday morning of each month (or the fourth if there’s an issue with the third). Beginning in the fall of 2012, we are offering a special curriculum called The Toolbox. BZC Resident Tamar has been trained in offering this set of materials, and we are excited about presenting it to BZC families. During this period, the kids will not be attending the first 10 minutes of lecture. See details on our website or in the September newsletter.

October 6	Childcare
October 7	Family Sitting!
October 13	Childcare
October 20	KIDZENDO
October 27	Sejiki Ceremony
November 3	Childcare
November 10	Sesshin – no program
November 17	KIDZENDO
November 24	Childcare
December 1	Childcare
December 8	Sesshin – no program
December 15	Interim – no program
December 22	Interim – no program
December 29	Interim – no program

**Family Practice E-mail Group** To make it easier to publicize, announce and remind ourselves about family practice activities at BZC, we have a Yahoo group. We’d love to have you join this list if you have children in your life, even if you don’t typically attend family practice events. We promise to only send, at most, ONE e-mail per week—just a short reminder of upcoming events. To join, just e-mail Laurie at lauries@kushiki.org or Marie at marie\_hopper@sbcglobal.net.

**Bicyclists**

Recently our neighbors on Russell Street have been startled by bicyclists riding on the sidewalk in front of their homes. Please be sure to ride bicycles in the street, or walk them if you use the sidewalk as you approach Berkeley Zen Center. Thank you!

# Priest Ordination in Our Tradition

## Thoughts from Sojun Roshi

October, 2012

In 1967 I had been practicing at Zen Center for three years when my teacher Suzuki Roshi asked me to ordain with him. He waited two more years, and then on May 19, 1969 (his birthday) we had the ceremony in the BZC attic zendo on Dwight Way. Suzuki Roshi had ordained several students in the early 60's and sent them to Japan to be trained, but they became discouraged and left. Then he ordained a few others, and the same thing happened. When I was ordained in '69, the few ordines who were still practicing were scarce. Fortunately, by the time I was ordained, we had a number of Japanese priests who had come to help Suzuki Roshi. So I had a number of role models. Besides Suzuki Roshi, there were Katagiri Roshi, Kobun Chino Roshi, Yoshimura Sensei, and Tatsugami Roshi.

When I think about it now, I realize that ordination was a kind of conundrum for him. In Japan, the young trainees are ordained and sent to the established monastery to practice for two, three, or four years. We began our monastic practice at Tassajara in 1967 with a ragtag group of naive characters. Suzuki Roshi liked our rebellious attitude, open-mindedness and lack of preconceptions. That was the same year we established BZC. Tassajara had no history. It was like a frontier outpost. But as it developed, it gave us a context for not only priest practice but for serious lay practitioners as well. Suzuki Roshi ordained about 15 students after that. Those that he ordained were devoted to him as a teacher and were enthusiastic about the practice, and I think he felt that they would be the backbone of our practice after he was gone.

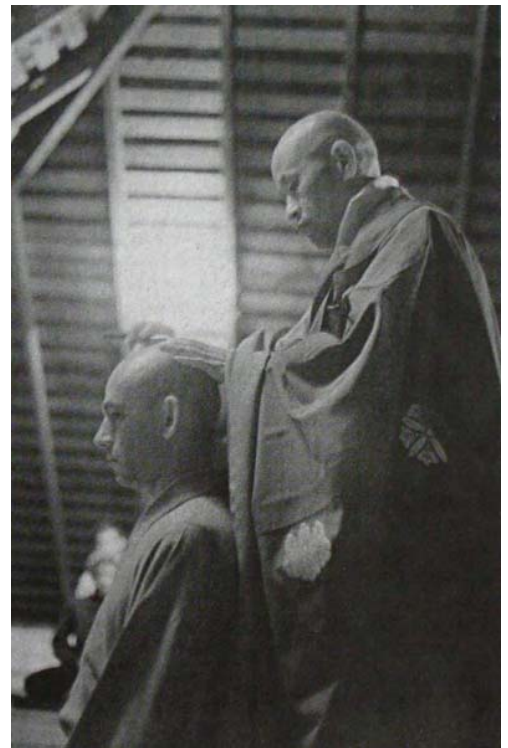
Tassajara, as well as City Center, Green Gulch, and smaller centers like ours have been a grand experiment and a work in progress, and many of the problems involved in adapting this ancient Japanese Zen to America have been and still continue to be worked out. Some of those problems are: What is lay and what is priest? The equality of men and women, not to mention the inclusion of women at all. Sustainable and healthy diet and life-style. How do we maintain the Japanese practice we have inherited and how do we adapt it to our culture without throwing out what is vital? This and much more.

After his monastic training in Japan, Suzuki Roshi became a temple priest and looked after the temple's lay practitioners. So he was well attuned to people's needs and problems. But I believe that he was not completely satisfied. When he came to America he had no idea of the impact he would have. But all the propitious elements of time and place came together with his arrival and his openness to make it all happen. When people started sitting with him, he gave of himself freely and completely. This was his fulfillment.

Suzuki Roshi made not much distinction between lay and priest. But at the same time, as a priest, he was a member of the order—and that makes for a distinctive relationship with a deep expectation and a wholehearted commitment to the three treasures. After ordination, when a priest has Dharma Transmission, there is a responsibility to pass on the lineage and not let it die out. We should also not lose sight of the fact that Zaike Tokudo, (lay ordination) is just that—ordination as a lay practitioner. It is to be honored and respected. Although lay ordination is given more freely, many of those ordained have a similar personal commitment to that of a priest. Also, some sincerely devoted members have no official ordination at all, which is also to be respected. In the 70's and 80's, priest ordination was emphasized at SFZC, and lay practice was marginalized. I think it is more balanced now. But there have developed clear guidelines for how one becomes a priest, and I pretty much follow those guidelines, as I did help to develop them. When a person is practicing for a good length of time the way one would expect a priest to, that is a good indicator that they may be ready.

Priest ordination is not a prize, or a reward or a step up the ladder.

Even though the priest path should be a noble one, a priest's work is to be a servant of the sangha. Ordination doesn't make one an enlightened being. Respect must be earned. When our actions accord with our intentions and we channel or diffuse our light unselfconsciously into the ordinary daily affairs of the sangha and our environment and act wisely and compassionately, we will be accorded the respect we deserve, regardless of whether we are priest or lay.



*Sojun Roshi and Suzuki Roshi, May 19, 1969*

## **Sejiki! Saturday, 10/27**

Sejiki is a popular Buddhist festival that highlights the connections between our world and the world of spirits. At BZC, we offer it as a sort of Buddhist Halloween. The ceremony is a mixture of spooky and solemn—there will be costumes and noisemakers, but we will also recite the names of departed friends and family and make offerings to appease our own hungry ghosts. (For an essay on the history and meaning of the ceremony, which we formerly called Sejiki, see the essay on page 6.)

This year the Sejiki ceremony will be held on Saturday, Oct. 27. To allow preparation time for the ceremony we will not be having early morning zazen or breakfast. Instead, we will begin with a work period at 8:30am to prepare our temple for the ceremony. The formal program will start with zazen at 9:35, followed by a short lecture and the ceremony at 10:15. We will also be offering a special children's program which will begin with a kids' activity at 9:35 in the community room. The kids will then join the sangha for a short lecture and spooky ceremony. Everyone is encouraged to come in costume and bring noisemakers for the ceremony.

For more information about the program, please contact the zendo manager, Tamar, at [tlxnoch@earthlink.net](mailto:tlxnoch@earthlink.net). You can also give Tamar names of departed ones to be recited during the ceremony, if

you will not be able to attend. If you are planning to attend the 9:35 kids' activity, please RSVP to Laurie Senauke at [lauries@kushiki.org](mailto:lauries@kushiki.org).

## **Residence Opening Vallejo Zen Center**

Vallejo Zen Center has an opening for a Zen student resident. The sunny apartment is shared with the temple, in that the front room is the overflow zendo and the dining room is the library. The resident has private use of the kitchen, bedroom and bath, and shares the library. There is access to a garden and laundry facilities. Rent is \$475 per month plus PG&E. There is easy access to public transportation and a farmers' market.

Please e-mail Mary at [mmocine@sbcglobal.net](mailto:mmocine@sbcglobal.net) or call 707.649.2480.

## **Finding Presence in Conversation**

In this series of classes facilitated by Peter Overton, we'll explore how our narratives shape everyday communication, and how we can celebrate them as our own, without being owned by them. In the upcoming meeting, our focus will be on how we understand and use power (by the way, what is "power"?), and how we experience "powerlessness".

We will meet in the community room on the following Thursday evenings from 7:30 to 9:00pm: October 11, November 15, December 13.



## **October Sounding Board**

The Board recently discussed the results of BZC's series of small group council meetings held in July and August. The meetings were about Abbot succession, both short- and long-term, and involved a total of about forty people spread over five groups. There was nearly unanimous appreciation for the council format from those who participated. The Board will have its own council meeting regarding succession this month. We chose this council process because it allows each person to speak their mind without interruption, given equal time and weight with everyone else. There is a process facilitator and note taker, but no leader. In other words, it's a horizontal arrangement. The meetings were intended to be just what they say, a council for the Board rather than a vote on various proposals. We simply wanted to know what concerns, questions, and suggestions, are on the sangha's mind. In discussing the results we had three questions: What were the main themes that emerged? How many people brought up each of these themes? How shall we share this information?

In response to these questions the Board has asked the note taker of each group to compile a list of all the themes brought up in that particular meeting and secondly to tally the number of people who brought up the same theme. After this the Board will objectively compile the results and make them known to the sangha. We discussed the idea of a verbatim transcript of each meeting and decided against it because even though no names were used in the notes there is still an issue of maintaining confidentiality. The particular choice of wording expressed was in the context of that small group and not necessarily intended, word for word, for everyone.

The Board's feeling is that the eventual transition from the more than forty-five year leadership of our founder, Sojun Roshi, to a potentially new process of Abbot succession in the future, is a momentous passage in the life of BZC. We can take our time. Let's proceed carefully and continue to hear from the entire sangha. This process, however it continues to develop, should be open, transparent, and wisely considered.

## **Things Fall Into Place** ***An Interview with Gerry Oliva by Meghan Collins***

On September 30, in a ceremony here at BZC, Gerry Oliva received Shukke Tokudo, taking the vows of priesthood.

Back in 1989, Gerry was a single parent with two sons, aged 8 and 12, and by profession a physician teaching at UCSF Medical School in the Departments of Family and Community Medicine and the Institute of Health Policy. In other words, she was a young woman with a lot on her mind. She had heard of Green Gulch, but when it was suggested to her to go there by three different people in one week, she thought, “Three times—that’s it!” and the next Sunday morning, got into her car.

Zazen instruction with the charming and engaging Lou Hartman led to more sitting at Green Gulch and a home sitting practice. Then, six years later, after the deaths of her father and her sister, she wandered into the gate at BZC. The stresses of her private life initially kept her from taking much part in activities or socializing with the sangha. From the beginning, she enjoyed sitting practice, but for the first five years, she just wanted to hide out. Then, one day at work circle, Sojun remarked, “Some of you here (Gerry thought a significant glance came her way) I have never really talked with. It might be a good idea to sign up for dokusan.”

Rebecca Mayeno also noticed Gerry and encouraged her, but for a single mother with two kids, working in San Francisco, it was hard to get to the zendo. Sojun recognized the difficulty, and told her the important thing was to make a realistic commitment that her life would allow, and stick to it. She began a regular, if limited, schedule of sitting in the zendo.

From that time on, Gerry’s practice has steadily deepened, with the support of her sons and her domestic partner, Paul Farber. The more she practiced, the more she felt a sense of being on the right path. Still, when Rebecca insisted it was time to ask Sojun for permission to sew a rakusu, it seemed like a daunting thing to take on: getting the stitches right, and feeling not ready.

As it happened, the date for her older son Dylan’s graduation from college fell on the same day as the jukai ceremony, so she had to postpone taking vows until the following year. It felt incredibly moving to her when she did take the vows—suddenly opening a depth of commitment that created intention. Ever since, that has been for Gerry the very heart of practice: vow plus setting intention.

As the boys grew, she began to be able to sit long sesshins, and in 2004 began to do the three-week annual January practice intensive at Green Gulch with Reb Anderson. Then in 2006, Gerry went to Tassajara for three months in the company of the January intensive group from Green Gulch. After Tassajara, she knew that medical work was no longer where her heart was. She wanted to cut back. She was still an associate professor at UCSF. She had no clinical practice, but was teaching, writing, and doing research.

More than once during our interview, Gerry observed that when she has come to a decision about the way she needs to re-orient her life, things fall into place to make it happen. She is now semi-retired from UCSF, working one day a week, which feels like being a consultant on flex-time. Her time and work have become centered more and more on BZC.

She was shuso for spring practice period in 2008, which empowered her to give talks, to lead the Wednesday night drop-in group, and to be on various committees. Finally she began to serve on the Executive Board, first as secretary for a year, then as vice-president for four years, and now as president, in her second year of a three-year term.

The Board, Gerry believes, is charged with taking a step back from daily practice to consider how the community is doing, and what it will need in the future. She believes in empowering Board members to engage with various issues: building membership, financial health, maintaining our old buildings in good repair, community outreach, and keeping abreast of what useful ideas are practiced at other sanghas. She wants our own sangha to be well informed on mega-issues, an example being the recent sangha council meetings on abbot succession.

Gerry began to discuss priest ordination with Sojun after her season as shuso. “I was recognizing my aspiration to serve in as deep a way as I could.”

Even before knowing she would become a priest, she spent three years in SPOT training (a Soto lay and priest-training program). She says she cannot emphasize enough how important it was to have women priests as teachers, women who



had integrated practice with being married, having children, working. It was not a political feminism, but a recognition of having positive role models.

“Here were people kind of like me who had done all sorts of different things that manifest practice in their own way—people like Darlene Cohen, Grace Schireson and Angie Boissevain. They made me feel welcome. They made me feel we were building a new lineage.” During that same time period she practiced and then sewed her okesa with another role model, BCZ priest Catherine Cascade, who this summer received Dharma transmission from Hozan Alan Senauke. Gerry calls it “walking with the women ancestors,” and it is central to her aspiration.

In taking her priest vows, Gerry can’t say what is going to change. She feels that she is shedding one persona and will see what turns up. She plans to keep on with her work at the temple: the board, the drop-in group, and giving practice discussion, and adds, “It’s not so much what I do that is the issue, but the depth of how I practice with it. Sojun told me ‘You are a doing person. Don’t make plans. Just be’.”

To Gerry, it feels like a new beginning, to jump in and have trust in the results. She knows that every time she has made one of these decisions, “if I listen to what my heart and mind are dictating, things fall into place.”

## On Sejiki

Roshi Kyogen Carlson



*BZC member Kazumi Cranney has been working in haiga painting for more than 30 years. Haiga is a form of painting that combines three traditional Japanese arts: haiku, calligraphy, and watercolor. Her paintings have been exhibited throughout the Bay Area.*

The name *Sejiki* means “feeding the hungry ghosts,” and the festival contains a great deal of teaching about training in Buddhism. On one hand it is a time of remembering the dead and resolving our karmic connections with those who have died, but it is also a time of resolving our own internal, karmic difficulties and for letting go of the obstacles and blockages we carry around with us. The festival is said to have begun when Moggallana, a disciple of the Buddha, was plagued by dreams of his recently departed mother suffering in a world in which she could neither eat nor drink. Food would turn to fire, and water would turn to blood or pus whenever it touched her mouth. Moggallana went to the Buddha and told him of his dreams, which plagued him every night. The Buddha explained that Moggallana was seeing the suffering of his mother in the world of the *gakis*, or hungry ghosts. *Gakis* are usually depicted as having long skinny necks, with throats much too small for swallowing, and the bloated, bulging stomachs common with severe malnutrition.

This imagery is a fantastic description of a spiritual state that can be seen every day, right here in the physical world of men and women. It is a condition which everyone has suffered from, to some degree or another, at some point in his or her life. On the most spiritual level, this is the state of

someone who desperately wants to know the Truth, but who cannot accept the teaching. He knows that he is suffering and that religious practice will help, but he just cannot stop resisting and holding on to his personal opinions. He goes to drink, but his throat will not accept. Each time he rejects the teaching it turns to fire in his mouth. On the every day level, this condition is that of someone who has desperate needs but, like a person with a phantom itch, can find no relief. Women who frantically cling to their children long after they are grown, and men who cannot get enough wealth and success, are everyday examples of “hungry ghosts.” In examples such as these, the problem lies in trying to satisfy an inner need for peace of mind through grasping after external things when it is really found in all-acceptance. Too often our attempts to obtain the things we want are like this.

Moggallana’s dreams were due to his deep connection with his mother, and the Buddha’s advice to him was that he make an offering to her of whatever food she could most easily accept and digest. This was to be done in a ceremony, dedicated in her name, at the time when the monks conducted their regular gathering to confess their transgressions. This

is where the connection between making offerings to the dead and the cleansing of karma, personal or in connection with someone who has died, becomes apparent. Today, the tradition that started with this ceremony is continued every year in Buddhist temples by making an offering on a table far away from any statue or picture of a Buddha or Bodhisattva. For those who reject religious teaching, kindness is offered without doctrine as a truly religious act. For the Dharma to be really Dharma, it can only be offered in forms that can be accepted and truly made use of. Offerings of any type made in such a manner will naturally benefit both the recipient and the donor. This principle applies to so many situations we encounter in everyday life. Such action naturally expresses all-acceptance in a way that touches and deeply affects all concerned.

Hungry ghosts are not the only ones to be remembered at *Sejiki*, however. It is a time to remember all those who have died, to be thankful for their having lived, and to give thanks for the teaching their lives give to us. It is a time to let go of those who have died, to realize that their training goes on in whatever form it now takes, and that they do not need us pulling them back to this world through our attachments. By letting go of those who are now gone, we can also resolve any painful memories that can linger on to become the nucleus of a multitude of other problems.

All-acceptance is still the key, for if we completely accept those who have gone on as they were, we can understand them better and offer them what they need to go on, which is, most often, our forgiveness and blessing.

If you apply this process to yourself, looking at your own past actions as that which must be let go of, it is easy to see the connection between *Sejiki* and personal karmic cleansing. It becomes a time of deep, personal, spiritual renewal. In the way we are adapting Buddhist traditions to our culture—*Sejiki* is celebrated on or near Halloween day. In western culture, Halloween, or All Souls Day, is when all the ghosts and goblins from the past come out of hiding. What better time to offer them merit and put them back to rest? The themes of death, change, and spiritual transition have for centuries in the West been remembered in the autumn, at the time of the change from light to dark, from heat to cold. Although in the Far East, *Sejiki* is celebrated in mid-summer, within that culture it is a time similar to Halloween in ours. The summer solstice is the time of transition, just as the autumn equinox is, and they both represent a time of change; when the past can be left behind and a new beginning is possible. *Sejiki* then, is a celebration of this on every level.

According to popular Chinese legend, Moggallana developed a deep resolve to help his mother when he saw her suffering in his visions. He traveled down to hell to try to rescue her personally. He broke the lock on the gate to hell, and because of this, all the hungry ghosts in the realm of the *gakis* got loose, and wandered about in the world of men. The festival was then done to satisfy the ghosts, and to convince them to return to where they needed to be.

Some, through the festival, gain release. This tradition expresses that even those who do not gain release are in the process of learning something they need to learn, and that their time to advance to something else will come. In China, the seventh lunar month is the month of the dead. For this festival the ghosts are released from hell for the entire month. During this time, people pay respects to all their ancestors and make offerings to them, particularly of food. They also make offerings of entertainment, like Chinese opera, puppet shows, spectacles, and circuses; anything people think the ghosts might enjoy. The entire month becomes a huge celebration, and a time of great happiness when people feel very close to their ancestors, whether they happen to be in the realm of *gakis*, or elsewhere. The quality of celebration is the same as the offering of dancing and joyous music done at *Obon* in Japan. Rather than being grim or solemn, the whole affair is very joyous, even raucous. In China, popular legend also has it that after giving aid to his mother, Moggallana made a vow to once again enter hell. He vowed to do his own training there for the sake of those suffering in that realm. “If I do not do so, who else will?” he said. He became a Bodhisattva, an “enlightenment being” dedicated to helping others before enjoying final enlightenment himself, offering Dharma to all those suffering in the nether worlds. To this day he is greatly venerated for this act of great compassion.



### **Election News from the Board**

We're in the midst of our annual election for board members-at-large. There are six candidates running to fill three positions. Ballots and a ballot box are located on the patio bulletin board shelf. Candidate statements and photographs are posted on the bulletin board. There will be two “meet the candidates” teas this year: Saturday, October 6 and Saturday, October 20. Both teas will be held immediately after lecture and end no later than noon. The teas will allow sangha members “chat time” to get to know the candidates better before voting. The teas also provide us with an opportunity to thank these people for their willingness to run for the board. Our candidates this fall are: Colleen Busch, Andrew Corson, Tamar E., Ed Herzog, Marie Hopper, and Jeff Taylor.

**NEWSLETTER SUBMISSION DEADLINE**

**Third Friday of the month before each issue**

**November deadline: Friday, October 19, 8:00 pm**

**Berkeley Zen Center  
1931 Russell Street  
Berkeley, CA 94703**