



Berkeley Zen Center



October 2003 Newsletter

Aspects of Practice... is a four-week period – October 26 through November 22 – we set aside in the fall to refresh the basics of Zen and sangha practice. This period, led by BZC's senior students, is open to everyone practicing here. Newer students are particularly encouraged to intensify their practice by joining regular zazen, classes, individual practice discussion, and small group teas.

Details of Aspects of Practice are posted on the bulletin board, along with a sign-up sheet and registration form. Participants are asked to:

- attend the opening sitting on Sunday, October 26, and the closing sitting and ceremony on Saturday, November 22
- attend at least three sittings per week at BZC – morning or evening, including the whole Saturday program
- take the Thursday evening class
- meet with one of the practice leaders
- attend at least one group tea
- participate in zazen and oriyoki refreshers

If you have any questions about Aspects of Practice, your schedule and participation, please talk with Raul (526-8254) or Alan (845-2215).

October & November Schedule

Founders' Ceremony

Thursday 10-2, 6:20 pm

Friday, 10-3, 6:40 am

One Day Sitting

Saturday, 10-4, 5 am to 9:15 pm

New Member Entering Ceremony

Monday, 10-6, 6:20 am

Bodhisattva Ceremony

Saturday, 10-11, 9:30 am

Sewing Assistance

Saturday, 10-11, 1 pm to 5 pm

Half-Day Sitting

Sunday, 10-12, 8 am to noon

Aspects of Practice

10-26 to 11-22

One Day Sitting

Sunday, 10-26, 5 am to 5:30 pm

Segaki Ceremony

Friday, 10-31, evening

Founders' Ceremony

Thursday 11-3, 6:20 pm

Friday, 11-4, 6:40 am

Bodhisattva Ceremony

Saturday, 11-8, 9:30am

Kanzeon Sitting

Sunday, 11-9, 8 am to 5:30 pm

Part-Day Sitting and End of Practice Period

Saturday, 11-22

We Remember... Eika Jakuko Butch Baluyut

Our friend, Atanacio Butch Baluyut, was born in the Philippines in 1948. He was the second of six children.

Following his studies at Ateneo de Manila University, Butch began a career in photography and ethnography. The results of his work in photography were published in 1992 in the book, *Baluyut: A collection of 90 Portraits*.

Butch moved to California in 1984. He worked as a cab driver until 1992 when he became a full-time student at San Francisco Zen Center. Butch held numerous practice positions during his years at City Center and Tassajara. He deeply cared about his work with addicts, inmates, and ex-prisoners through Sangha X.

In May 2003 Butch became a resident at Berkeley Zen Center, where he planned to study for ordination with Sojun. Scarcely a month later Butch was diagnosed with terminal liver cancer. Andrea Thach became his primary physician during the difficult weeks that followed. His niece, Tania, graciously assumed the role of primary care giver.

Because Butch's oldest son, Chino, was to be married in July, Sojun arranged to have Butch's ordination ceremony on the following day. On this glorious occasion Butch's many friends and family members gathered to celebrate a life of struggle, discipline, compassion and practice. At this ceremony he received the dharma name, *Eika Jakuko*, Eternal Fire Serene Light. Those who attended this ceremony will long remember the fragile grace and luminous smile Butch shared with us.

Butch declined rapidly, surrounded by numerous family members from this country and the Philippines. Residents and members of BZC came to appreciate the dedication and warmth of Butch's close family: sister Esperanza, brothers Benjy and Teddy with his

wife Agnes, cousin Merlee, children Chino and his wife Tina, Bea, Kyle, and Gabriel.

In the early evening of Friday 19 September, we lost a courageous and warm dharma brother. He did not leave many things in this world, but he left us love and laughter.



New Member Entering Ceremony...

BZC is planning its first ceremony welcoming new members into the Sangha. This New Member Entering Ceremony will take place on Monday morning, October 6, at 6:20am, instead of the usual Monday morning student talk. It will be simple and direct: incense offering, bows, a *jundo* where older members bow to new members, and words from Sojun Roshi. Laurie Senauke has been contacting those new members who joined BZC after the beginning of 2003. Since this is a new ceremony, none of us has done it before, so we picked a somewhat arbitrary date to start from. However, if this idea appeals to you, please talk to Laurie or Alan (845-2215). You are invited to take part in the *jundo* and welcome.

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.

October 4	No program
October 11	Childcare
October 18	Childcare
October 25	Childcare
November 1	Childcare
November 8	Childcare
November 15	Childcare
November 22	No program
November 29	Childcare

Lecture by Sojun Roshi

On the Metta Sutra, Part Six

(Continued from last month)

The next line is: "Suffusing love over the entire world, in the ten directions, without limit, let one cultivate an infinite goodwill toward the whole world," I think that's Buddha's practice. This is *Dai Shin*, magnanimous mind, big mind; letting go of the hindrance of narrow, one sided thinking and allowing big mind to fulfill our entire being.

"Abandoning vague discussions, not falling into wrong views, having a clear vision. freed from sense appetites."

I think the sutra is talking about vain or idle talk based on one-sided opinions, which are a substitute for and a barrier to practice. To abandon is to let go of thought coverings and partial views, sometimes called "Eye disease," and allow magnanimous mind to arise unhindered.

The thing about sense appetites is that once we start craving, we start using, and once we start using, we tend to rationalize getting. We tend to rationalize the harming of other beings as okay, in order to get what we want. This has now grown to monstrous proportions in the world. The so-called Third World is feeding the so-called first world and the greed of the first world is absorbing and sucking up all the nourishment from the Third World without giving anything back. Addressing the problem of sense appetite has to start with us--each individual. When I think of how much we exploit, and how much suffering we create in order to have our satisfactions, it is overwhelming. The three roots of evil: greed, ill will and delusion, are promoted in our society, and in order to let go of our habits and attachments to them we have to go against the current. This is nothing more than Buddha's original practice.

Then it says "One who is made perfect will never be reborn." I do not like this line. I would rather say "One who achieves the way will never be reborn." This refers to a non-returning *arhat*. Being reborn has a number of different meanings. One meaning is that one will become extinct, never to be reborn in the world, and to accomplish *nirvana*, completely freed from *samsara* to escape from this impure place. Another is: no rebirth in the cycle of suffering, or no rebirth of a *self* through attachment in the midst of *samsara*. We can also realize rebirth as something that is going on constantly, every moment, and if one wants to find *nirvana*, the norm, one must free oneself of greed, ill will, and delusion without leaving the world. That we continue to perpetuate our delusions is due to our actions based on ignorance. This is the cause of a constant series of so-called rebirths. Through these *karmic* activities, results arise according to kind.

Through the creation of *karmic* formations we create more *karma* which keeps the ball rolling.

A Bodhisattva purposefully allows him/herself to be reborn over and over again, to suffer with others and enjoy their joys until everyone has reached enlightenment. This is identity action. We don't have to be so concerned about being born into the world again. We should be reborn into the muck of the world after practicing in the purity of the monastery. But it's a different kind of entering. It's entering into the world to help people, and at the same time not being submerged by it. " With purity like a lotus in muddy water."

Student: We think of perfection as being without fault, but it also means to make complete in all its parts, whole.

Sojun: Yes, so "One who is made complete will never again know rebirth in the cycle of the creation of suffering for ourselves or others." That was my first modification of the ending. Don't create a problem for yourself or others. Don't continue to be reborn by repeating your conditioned reactions over and over again. We get to be forty years old and say, " Here I am doing the same habitual things over and over again." The retribution, the result, the pain and suffering keep arising over and over again until we stop the causes.

Student: It's not that pain and pleasure end, but the suffering it causes ends. The hell realms are not places of punishment, but of purification; that by experiencing the whole of suffering, there is just experiencing pain and pleasure, rather than, how do I get out of this.

Sojun: That is a good point. It is said that for a zen student, hell is just another place to practice. Suffering is often something extra. Pain is pain. Pleasure is pleasure. Suffering can arise when not wanting to accept them. As soon as we don't like it, the suffering arises. So just let go of attachment to like and dislike. That's what the *Hsin Hsin Ming*, "The Song of Trust in the Mind/Heart," of the third ancestor says. "The great way is not difficult for those who have no preferences. When freed from [the duality of] love and hate it reveals itself clearly and undisguised."

So, what I have finally settled on is a *mahayana* kind of ending to this song of *metta*: "Not holding to fixed views, endowed with insight, freed from sense appetites, one who achieves the way, will be freed from the duality of birth and death."

(The sixth of several parts.)

Tassajara, Spring 1995

Appreciation to...

During the months of May through August 2003, the following people contributed additional sums to BZC above any regular commitment (this list includes sustaining members):

Judy Bertelsen, Ross Estes Blum
Paula Chichester, Ron Cornman
Marjorie Cox, Cynthia Del Favero
Linda Eby, Francesca Genco
Perry Goodwin, William Gordon
Doug & Penny Greiner
Moffett Hall, Robert Hayes
Kellie Hobbs, Lynne Hofmann
Anne Jennings, Betty Jung
Ronald Kane, Ann Kennedy
Steven Kent, Walter Kieser

William Lloyd, Rhea Loudon
Mildred Lowther, Catharine Lucas
Kannon-Do, John Mason
Patricia McBroom
Peter & Susan Overton
Carol Jean Paul, V. Jonathan Petrie
Baika Andrea Pratt
John & Louise Rasmussen
Claire & John Rubin
Sherry Smith-Williams
Stephanie Solar, Terry Stein
Clay Taylor, Andrea Thach
Maggie Vashel



Thanks to Jake Van Akkeren... who served the sangha as "Head Server" for 2 ½ years. In September he turned over this position to Gary Artim.



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.

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