



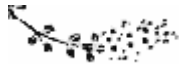
Berkeley Zen Center



August 2005 Newsletter

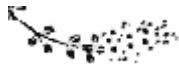
Women's Meeting:

There will be a gathering of female members on **20th August from 1 pm to 3 pm**. Two items on the agenda: revising the chant of women ancestors and planning the women's *sesshin* in September. If you have other items to add to the agenda, contact Laurie Senauke at 510.845.2215, lauries@kushiki.org, or leave a note in her mail slot.



Gasshos:

Thank you to Greg Denny and John Mogeey for placing the "memorial bricks" over the site of old plum mountain's namesake on the patio. We can now freely walk about where blossoms once fell.



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.

August & September Schedule

Founders' Ceremony
Wednesday, 8-3, 6:20pm
Thursday, 8-4, 6:40am

One-Day Sitting
Saturday, 8-13, 5:00am to 9:10pm

Bodhisattva Ceremony
Saturday, 8-20, 9:30am

Kanzeon Sitting
Sunday, 8-21, 8:45am to 4:30pm

Three-Day Sitting
Saturday - Monday 9-3 to 9-5

Founders' Ceremony
Monday, 9-9, 6:20pm
Tuesday, 9-10, 6:40am

Half-Day Sitting
Sunday, 9-11, 8:30am to 12:30pm

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

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

Labor Day Sesshin..

Our annual Labor Day *sesshin* will be from **Saturday, 3rd September through Monday the 5th**. Participants will be expected to attend the entirety of all three days. Sign-up deadline will be 31st August. If you have questions, contact the *Sesshin* Director Andrea Thach at 510.420.0902 (before 9pm).



Participating in Sesshin

The Practice Committee recently discussed how to encourage participants to consider carefully their commitments when signing up for *sesshin*.

Typically, the deadline for signing up for *sesshin* is three days before the *sesshin* starts.

Cancellations after the deadline affect preparations being made by the *sesshin* director, the work leader and the *tenzo*. Food is purchased and meals are planned with each individual in mind. If you need to cancel, do so before the deadline. We understand that cancellations after the deadline may occur for illness or in unexpected emergencies. We do ask that all those who cancel after the deadline pay half of the *sesshin* fee. (\$15)

Anyone with special projects for work period should speak with the work leaders (Blake is currently the contact), the repair and maintenance leaders (Dean Bradley and Ross Blum) or the Coordinator (Greg Denny) before the *sesshin*. The *sesshin* director will also need to know if specific people are needed for jobs during work period.

Thank you for supporting *sesshin* practice

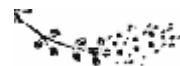
Path of the Bodhisattva

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 examines youth in Israel and Palestine 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 *A Spirit People*, retracing the Transatlantic African slave trade journey, *Scent of Earth*, the earth, *Imprisoned Massachusetts*, prisons, 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. Contact: Ed Herzog, 510.587.4555, or Annette Herskovitz, 510.548.5848.



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



Kanzeon Sitting

This special sitting, on **Sunday, 21st August, from 8:45 am to 4:30 pm**, is designed for those who have difficulty with the more rigorous typical *sesshin* schedule, but it is open to anyone. The schedule is flexible, to allow for experimentation. **Lunch is bag lunch - please bring your own.** Sign up on the bulletin board as usual. Contact Laurie: 510.845.2215, lauries@kushiki.org.

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.



Coming of Age Group

Calling all pre-teens! Starting in August, BZC will gather 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 .



Lecture by Sojun Roshi

Genjokoan Part 2 of 8

24 June 1999

I think it's important for everyone to have some understanding of *Genjokoan* since our practice comes from Dogen as well as our understanding. When you study his *Shobogenzo* you can see how each fascicle relates in some way to this one fascicle. Since *Genjokoan* is the touchstone for the whole *Shobogenzo* (Dogen's most well-known collection of writings) it's important to have some feeling for it.

First, I'll talk about the title. *Genjo koan*. *Genjo* means something like "manifesting in the present" or "the immediacy of the present". There are various ways that we can look at the term, *koan*, but I think that in the case of *Genjokoan* what follows is the best explanation. *Ko* means equality and *an* is difference, or momentary. *Ko* is like even or still: that with which everything can identify. *An* is particular, vertical, active, something individual. Where the vertical and horizontal meet is *Genjo* — this, right now, all inclusive moment.

Translators have different interpretations for the title. Kim says, "The Realization *Koan*". Cleary says, "The Issue at Hand". Maezumi says, "The Issue of Life". Kaz Tanahashi uses, "Actualizing the Fundamental Point". So there are these various ways people translate the title, all of which have validity.

Where the vertical and the horizontal meet is called the *Dharma Position* for each thing. Everything has its *Dharma Position* on each moment, and the *Dharma Position* of each individual existence is absolute as well as relative. *An* is an expression of *ko*, and *ko* is the essence of *an*. *An* is *ko* and *ko* is *an* and *ko* is *ko* and *an* is *an*.

Dogen's first paragraph presents four propositions. These four propositions form the cornerstone of the whole fascicle. The rest is elucidation. Although there are several ways to look at these four propositions, I will present the one most people agree is Dogen's.

He begins by saying, "When all dharmas are buddha-dharma there are enlightenment and delusion, practice, birth and death, Buddhas, and creatures." Then, the second one, "When the ten thousand dharmas are without self, there are no delusion, no enlightenment, no Buddhas, no creatures, no birth and no death." The third one, "The Buddha Way transcends being and non-being; therefore there are birth and death, delusion and enlightenment, creatures and Buddhas." The fourth one is, "Nevertheless, flowers fall with our attachment and weeds spring up with our aversion." These are four ways of looking at reality from the point of view of enlightenment.

The first one, "When all dharmas are buddha-dharma, there are enlightenment and delusion, practice, birth and death, Buddhas and creatures," is looking at existence from the conditioned side. This is our usual way of seeing things. We see what's in front of us, and we feel, we touch, and we hear in the realm of the senses, the realm of tangibility. "When all dharmas..." *All dharmas* means all things, in the wide sense of the word. *When* means, when we realize all dharmas as they really are. "When all dharmas are seen as buddha-nature there are enlightenment and delusion, practice, birth and death, Buddhas and creatures." He presents these polarities. The only term he presents that is not a dualism is *practice*. *Practice* is the non-dual catalyst for realization.

He then says, "When the ten thousand dharmas are without self, there is no delusion, no enlightenment, no Buddhas, no creatures, no birth, and no death." This is looking at life from the point of view of non-being. The first sentence is looking at life from the point of view of *an*. This sentence is from the point of view of *ko* — the horizontal. Here there is no comparison, no division; before the arising of discrimination. There is nothing coming up. This is the matrix of life, where there is no special form or color.

Then he says, "The Buddha Way transcends being and non-being," — or leaps beyond — goes beyond being and non-being; leaping clear of the many and the one. "Therefore there are birth and death, delusion and enlightenment, creatures and Buddhas." *Therefore* may seem a little strange here because *therefore* means *because* or *it follows*. "The Buddha Way leaps clear of the many and the one, being and non-being, therefore there are birth and death, delusion

and enlightenment, creatures and *Buddhas*.” This is like “form is emptiness and emptiness is form” in the *Heart Sutra*.

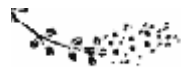
The first proposition is looking at everything from the point of view of existence. The second is looking at it from the point of view of non-existence. And the third is looking from the point of view of beyond existence and non-existence – beyond affirmation and negation. We consider it from the point of view of ocean and waves. The first proposition is waves; the second is ocean. Waves are the expression of the ocean. Ocean is the fundamental essence of waves. Ocean has no special shape or form, but the waves express the activity – or practice – of the ocean.

Then he says, “The *Buddha Way* transcends being and non-being.” This is the water and the waves’ total dynamic functioning – beyond being and non-being, beyond water and waves. Water and the waves are practicing together inextricably intertwined, going beyond water and waves.

Lastly he says, “Nevertheless, flowers fall with our attachment and weeds spring up with our aversion.” *Flowers* is like enlightenment, or something that we want – something wonderful. *Weeds* are something that we don’t want or don’t like. Nevertheless, flowers fall with our wanting or clinging, and weeds spring up with our aversion. Every moment we have to make a choice. We either accept something or push something away. Attachment and aversion are what we are always dealing with. In *zazen* we go beyond grasping and aversion and sit with *just this*. This is enlightenment within delusion, delusion within enlightenment, which is what Dogen talks about next.

These are four views, or ways of looking at the non-duality of duality and the duality of non-duality. It’s not that one is right or one is wrong, or we go from one to another, but looking at something from all sides. Even though we have good understanding, flowers fall with our grasping and weeds sprout up with our aversion. We are always dealing with this fact of life. Even though we say “No I,” or “No Self,” it feels like a self. It definitely feels like a self. Even though we talk about going beyond suffering, it still feels like suffering. Even though we love certain things, at some point they are out of reach, and even though we dislike certain things, at some point they’re right in our face.

*End of part one
To be continued*





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.

August 6	Childcare
August 13	Sesshin - no childcare
August 20	Kidzendo
August 27	Vacation - no childcare
September 3	Sesshin - no childcare
September 10	Childcare
September 17	Childcare
September 24	Childcare

Berkeley Zen Center
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