

sangha

Newsletter of Santa Cruz Zen Center ❖ Warm Jewel Temple - Winter 2019

PURIFICATION OF KARMA IN ZEN PRACTICE

by Kokyo Henkel

Though in Buddha's teaching there is no permanent, singular, independent, separate self, there is the conventional appearance of a causal series of impermanent body and mind experiences we can call a "person." These present body and mind experiences arise dependent on the previous moments of body and mind. Though "my" body and mind is partially dependent on "your" body and mind, we each have a unique causal series we call "me" and "you." Without this patterned series of cause and effect that plays out over time, we could not account for personal memories, habit patterns, or karmic causality. Everything we intentionally do with this body, speech, or thought is called karma. It's easy to see how these intentional actions have an effect on the world and on other people, but it may be harder to understand how karma always has an effect on the "person" who did the action.

In the "Causal Discourse" in the *Numerical Discourses*, the Buddha said, "Any action originating from greed, hate, or delusion will have an effect wherever that individual arises, and there one will experience the effect, either in this life, in the next life, or in subsequent lives." Since the Buddha also taught that there is no permanent, independent separate self, we can understand "individual" in this case to refer to the causal series we call a "person," a particular series that continues from one lifetime to the next, along with the effects of actions. In later Mahayana discourses the Buddha called this ever-changing causal series of body and mind experiences the "storehouse consciousness" (alaya-vijnana), or resultant consciousness, which is sometimes described as being like a flowing river. This so-called "storehouse" of karmic effects is taught as a way to account for the effects returning to the person who performed the action. Like "person," the word "river" is also simply a convenient name for a specific causal series, in this case a series of water. A person performing an action is similar to a river eroding some soil from its banks. The soil continues to follow the flow, or causal series of water, even though there is no fixed entity or "self" of a river. The soil may eventually be deposited downstream in that ever-changing river, building up a layer of silt and blocking the very "river" that eroded the soil long ago.

In the "Short Analysis of Karma Discourse" in the *Middle Length Discourses*, the Buddha said, "Beings are owners of their actions, heirs of their actions, born from their actions, related to their actions, and actions will decide their future." This is true for both harmful actions and beneficial actions. The result of wholesome beneficial karma for a particular causal series of body and mind experiences is called "merit" (punya), which could be understood as increased open-heartedness in the "person" who did the action. In the Mahayana teachings the complete culmination of this emotional openness, which comes from generosity and other wholesome deeds, is taught to be an essential condition for a per-

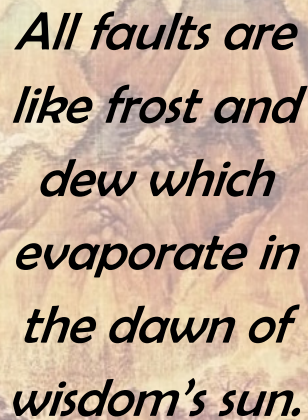
son (causal series of body and mind) to realize complete awakening – along with the other essential condition, the complete culmination of wisdom or nonconceptual understanding of emptiness.

In the *Connected Discourses*, in a section called "the Book of Causation," the Buddha said, "If you think that the one who acts is the same as the one who experiences the result of that action, then you assert that there is someone who exists permanently, and that suffering is created by oneself. This is the view of eternalism. If you think that the one who acts is one person and the one who experiences the result of that action is another, totally separate

person, then you assert that suffering is created by another. This is the view of annihilationism." This is the belief or feeling that yesterday's "me" was a completely different and separate person from today's "me," with no relation to me now. Most people don't think this way, but people who hear the Buddha's teaching about "no self" might start to think this way. This is a misunderstanding of "no self," the belief that there's no dependent relationship between me sitting here now and yesterday's me. When an ancient Zen teacher was asked if an awakened person falls into cause and effect or not, he said "no" and thus he fell into the body of a wild fox. Actually an awakened person does not obscure cause and effect, does not deny interdependent arising. The Buddha continued, "without veering towards either of these extremes, the Tathagata teaches the Dharma as the middle." The Buddha teaches the middle way free from extreme views. The middle way is interdependent arising, the present person arising dependent on the past person. Without falling into a false view

of a permanent separate "self," we can conventionally agree that this present body and mind is "responsible" for previous intentional actions of a past body and mind in the same causal series.

Since the Buddha taught that karmic effects cannot be purified by somehow eliminating them, then what is so-called "karmic purification," and how can we be free from the painful results of "our" previous actions? First we must be willing to admit that we intentionally did something harmful to another, based on the false belief in separation between self and other. This acknowledgment is confession or avowal. Then, based on this confession, we can open to feeling sincere regret for that past action. This is repentance (deshana). Finally, based on this repentance, we can resolve to refrain from such actions in the future. If regret for past harm is sincere, then resolve for future non-harm naturally follows. If we don't feel resolve to avoid some harmful action in the future, then we have not really regretted that action in the past. All this can be done without holding the false view of an independent separate self, but it does require understanding the conventional "person" as a causal series. Thus confession and repentance for the past, along with resolve for the future, is a necessary part of the purification of karma. If these steps are skipped over, then we will probably continue to do the same type of harmful actions over and over and purification is not possible. Dogen Zenji says in his essay *Karma in the Three Periods* (three periods refers to karmic



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effects being experienced either in this life, in the next life, or in subsequent lives of this causal series of body and mind), “As the Buddha says, ‘Once wholesome or unwholesome karma is done, the effects will not disappear even after a hundred, a thousand, or ten thousand eons. One receives the karmic effect when the conditions for that come together.’ However, unwholesome actions can have lighter results by repenting of them. Wholesome actions can have greater results by rejoicing in them.”

In our Zen tradition we recite a Repentance Verse from the *Flower Ornament Sutra* to begin daily Morning Service, to begin the monthly full moon Precepts Renewal Ceremony, and in the ordination ceremony before the precepts are received: “All my ancient twisted karma / from beginningless greed, hate, and delusion / born through body, speech, and mind / I now fully avow.” “Avow” means to acknowledge, admit, or confess an action but, strictly speaking, the Sino-Japanese term used here, *sange*, means to repent or to feel regret for an action that has been avowed. Reciting such a verse, and meaning it, is called “formal repentance.”

Once we are no longer hiding from our past karma and mistaken views, willing to admit that we have acted based on dualistic thought and perception where self and other seem to be separate, and we feel regret for such thought and action, then we can look more deeply into the nature of karma. This is how complete purification of karma can happen. As the “Repentance Sutra,” the final teaching of the *Threefold Lotus Sutra*, says, “All things are neither permanent nor annihilated. If one repents like this, when contemplating one’s own mind there is no mind that can be found. Things do not abide in themselves, but are naturally liberated, verifying the truth of cessation of suffering. This is called ‘great repentance, sublime repentance, repentance without faults, the end of dualistic consciousness.’... The whole ocean of obscurations from past karma arises from illusory imagination. If one wants to repent for these actions, sit upright and contemplate the true nature of things. All faults are like frost and dew which evaporate in the dawn of wisdom’s sun. Thus, wholeheartedly repent of the dualistic experience of the six senses (where subject and object seem to be separate).” This is called “formless repentance.” Similarly, Keizan Zenji says in his commentary on Ancestor Jayata in the *Transmission of Light*, “If the root of ignorance is cut, and one realizes the original nature of mind, the branches and leaves of karma and its effects no longer seem to truly exist as they used to.”

In this way, the complete purification of past harmful actions is based on understanding emptiness or nonduality. Actions and their results appear to follow a specific pattern, but in reality the whole causal series is just a manifestation of buddha-nature, like a reflection of cause-and-effect appearing on the boundless clear mirror of empty unchanging awareness. If the *conventional self* is the causal series of body and mind experiences we call “person,” and the false illusion of an *independent separate self* is imagining there is some permanent owner or experiencer of this causal series, the *true Self* of buddha-nature is like the boundless mirror of awareness upon which the reflection of the causal series of “person” appears. Thus all karma and its effects are seen as naturally liberated, their true nature being nothing other than empty awareness.

After confessing and repenting we can, with an open heart of devotion, invoke the reality of empty unchanging awareness in the form of buddhas and awakened ancestral teachers, and ask this buddha-awareness to reveal itself to us, and completely free us from believing that painful karmic effects are really what they appear to be. Dogen Zenji says in his essay *Sounds of Valley Streams, Forms of Mountains*, “Although the effects of our past harmful karma have greatly accumulated, being the cause and condition of obscurations in practicing the Way, may all buddhas and ancestors who have realized the Buddha Way be compassionate to us and liberate us from karmic effects, allowing us to practice the Way without hindrance... Repenting in this way, one never fails to receive profound help from all buddhas and ancestors. By revealing and disclosing our thoughts and actions to the buddhas, the root of faults is dissolved by the power of this repentance.”

REFLECTIONS ON THE 47TH PRACTICE PERIOD

by Rev. Patrick Teverbaugh

Twelve of us participated in Practice Period this Fall. In doing so, we expressed our intention to settle fully into our True Self. This is a practice of looking at and responding to the world through our Dharma eyes rather than through our habitual karmic consciousness (this is a nice metaphor from Rev. Shohaku Okumura). Our True Self engages in the world with an open heart, realizing intimacy and non-separation. Our activities reinforce harmony and cooperation.

We cultivate confidence in our True Self with sitting and sesshin practice. Most of us in the Practice Period challenged our bodies and minds with an active meditation schedule that we designed to harmonize with our usual daily responsibilities. We were then able to watch how this engagement with our undivided mind influenced our choices and activities throughout the day.

We studied together the poem by Sekito Kisen, “The Song of the Grass-Roof Hermitage.” Here, our True Self was described as an undying presence, shining a light of ease and harmony in all the directions of our life. We asked ourselves, “Am I aware of the light now, or have I lost it in the cloud of my karmic consciousness?”

The Head Student of the Practice Period, Rev. Edie Brown, manifested intimacy and harmony with individual meetings over tea and snacks. She studied Dogen’s writing, “Uji,” and revealed her understanding of the unity of Time and Being during the Head Student Ceremony. My thanks go out to her for her energy and kindness.

I am grateful to everyone who participated in Practice Period, expressing your whole-hearted engagement with the Way. The entire Sangha experienced the light of your practice of ease and intimacy! I am grateful, too, to our Ancestors who have shown us this wonderful method to cultivate our True Self. May we all have the opportunity to participate in a Practice Period.



Shuso (Head Student) Rev. Getsuren Edie Brown

Almost two weeks have passed since Practice Period ended and concluded with the Shuso Dharma Inquiry Ceremony. What a delight to co-create this practice together! Like a hen sitting on my nest, I am now back to my usual place in the zendo, starting the day “being-time” on the cushion.

Fall Practice Period was a wonderful experience, each moment both familiar and unique at the same time, making new connections with both long-time and new sangha friends. Throughout the busy coming and goings of daily practice, moments of ease and opportunities to “fully meet and be met” with one-on-one teas; a true gift of the practice we share. Deep gratitude for the support received.

With appreciation,
Getsuren Edie Brown



After Fall Practice Period Dharma Inquiry Ceremony

CHANGES IN ZEN CENTER BOARD

The Santa Cruz Zen Center is considered a California Nonprofit Religious Organization. Administratively, we are run by a volunteer Board of Trustees composed of contributing and sustaining sangha members, who have been paying members for one year or more. We have a new Board of Trustees that were elected to serve. Their term is effective January 1, 2019. Anais Schenk is the President. Mari Tustin is the Vice President. Yaro Jane Army is the treasurer. Ken Collins is the secretary. We also have five members at large. They are: Rachel Grad, Will Peck, Rene Netter, Sara McLellan and Antoinette Parekh. Deep bows and thank you for being willing to serve for the benefit of our sangha. It is deeply appreciated. I would also like to thank the outgoing board members: Liz Milazzo and Laurie McCann. Thank you for your service on the Board.

Rev. Eugene Bush is the practice leader who is the Board liaison. If you have questions, concerns, ideas for our sangha and for the Board to consider, please seek out one of the Board members or Rev. Bush to discuss them. One of them can bring it to the whole Board for consideration. Also, if you are interested in knowing more about membership, please seek out one of the Board members or Practice Leaders and they can provide you information about what membership entails.

Deep Bows,
Mary

(Mary Knudtson just finished her term as Board president – thank you very much for your devoted service Mary!)



Persimmons by Rev. Ellen Richter

FALLING AWAY

by Ziggy Rendler-Bregman

In these woods, winter has its way with you.
At sixty, facing Half Dome
You know what has been lost.
Birch splits, falls to the valley floor.
Cottonwood and Alder,
Oak branches give way.
You remember the dead
cross another frozen stream
hope for something more.

Today, you watch white-flaked crystals
burst into mirrors of perfect sunlight,
listen for the ruby-crowned kinglet
feel the weight of so much falling away.



The Great Matter by Laurie McCann

THREE POEMS by Allan Lindh

The river of time
flows in silence through a small
diamond in my chest.

Sliver of moon shines
through dark trees -- like myself
peeking through illusion

This life, this death so simple
the morning light through the grape arbor

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DAILY SCHEDULE



Monday-Friday:

5:45am Zazen (all periods 40 min.)
6:25am Morning Service (chanting)
12:00pm Zazen
5:45pm Zazen
6:25pm Evening Service

Wednesday Evening:

6:35pm Lecture/discussion
7:30pm Informal tea

Saturday Morning:

8:30am Zazen
9:10am Morning Service

Sunday Evening:

5:45pm Zazen
6:25pm Evening Service

Library open during tea after
Wed. Lecture

See sczc.org for other weekly
and monthly events including
"Ordinary Recovery" and
Dharma discussion groups



SCZC is on
Facebook

2019 Sesshin and Zazenkai (Retreats and One-Day Sitzings):

Jan 12 (1 day) Zazenkai (Patrick Teverbaugh)
Feb 15-17 (3 day) Parinirvana Sesshin (Cathy Toldi)
Mar 16 (1 day) Zazenkai (Eugene Bush)
Apr 4-7 (4 day) Buddha's Birthday Sesshin (Patrick Teverbaugh)
May 11 (1 day) *at Tassajara Zen Mountain Center*
Jun 1 (half day) Eco-Sitting for the Earth (Neti Parekh)
Jun 14-16 (3 day) Genzo-e Sesshin *at Jikoji Zen Center* (Kokyo Henkel)
Jul 13 (1 day) Sutra Recitation Day (Kokyo Henkel, Shoho Kuebast)
Aug 9-11 (3 day) No Toys Sesshin
Sep 14 (half-day) Zazenkai with Liberating Life Ceremony (Kokyo Henkel)
Oct 8-20 (3 day) Denko-e Sesshin (Kokyo Henkel)
Nov 9 (1 day) Zazenkai (Kokyo Henkel)
Dec 5-11 (7 day) Buddha's Awakening Day (Rohatsu) Sesshin (Kokyo Henkel)

2019 Practice Focus and Practice Period:

Spring Buddha's Birthday Practice Focus: March 17 - April 7 (3 weeks)
(led by Patrick Teverbaugh)
Summer Mountains and Rivers Practice Focus: July (3 weeks)
(led by Cathy Toldi)
Fall Buddha's Awakening Practice Period: October 16 - December 11 (8 weeks)
(led by Kokyo Henkel)

2019 Class Series and Workshops:

Jan 13 - Feb 10 (5 wks): Foundations of Zen (Eugene Bush, Cathy Toldi)
Jan 15, Feb 12, Mar 12 (3 wks): Study of "Awakening Together" (Cathy T, Val M)
Mar 17-31 (3 wks): Patrick Teverbaugh
May 19, 26 (2 weeks): Twelvelfold Chain Collage Workshop (Eugene B, Cathy T)
July: Mountains and Waters (Cathy Toldi)
Sep 22, Oct 13 (2 weeks): Living with Dignity (Eugene Bush, Edie Brown)
Oct 27 - Dec 1 (6 weeks): (Kokyo Henkel)