

sangha

NEWSLETTER OF THE SANTA CRUZ AND MONTEREY BAY ZEN CENTERS

OCTOBER 2010

FACE-TO-FACE TRANSMISSION

In our tradition we have a ceremony called Dharma Transmission, or Dharma Inheritance, two different names for the same ceremony – transmitting Dharma from the point of view of the teacher, and inheriting Dharma from the point of view of the disciple. Many things could be said about this, but none quite reach what it is. It is enacted through a ceremony, which is what we can talk about, and at its heart is the relationship between teacher and student.

Except for my parents, there is no other close relationship I have had with anyone for nearly as long as that with my teacher, having stayed in touch with him almost every month throughout the past twenty years, with most of those years spent actually living together in the same temple, practicing zazen together, doing ceremonies together, working together, meeting together in dokusan, week after week, month after month, year after year. At some point a teacher feels it's time to ritually enact the intimacy that has developed with a student. This ceremony is done in all kinds of different ways, particularly in American Zen, but my teacher is quite traditional, so we did a 21-day ceremony that was completely "by the book," very thorough, very formal, very ritualized, very involved. The ceremonial events are mostly things we do all the time in Zen, like bowing. Lots of bowing. At one point I calculated that there are over 3000 full prostrations in the 21-day ceremony. There is bowing to the teacher and also to the ancestral lineage, because one is deeply connecting with that lineage, the teacher's teacher, and his teacher, and so on, back to Shakyamuni Buddha. The ceremony is fusing the disciple into a lineage of intimate connection. A lot of it is ritually enacting Dogen Zenji's own Dharma transmission ceremony, and also the transmission of the Sixth Ancestor in China, because we have some stories about that. In the Platform Sutra, the Sixth Ancestor received the robe and bowl of the Fifth Ancestor in a secret midnight ceremony, so we do such a ceremony at midnight. And it's a very private ceremony, unlike a priest or lay ordination, which is a public event.

One might wonder what is the Dharma that is being transmitted and inherited. In the most tangible way we can talk about it, it's this ceremony that is being transmitted, the Dharma of this particular ceremony. And the ceremony is enacting the intimacy that is already present between the teacher and student. It is actually a ritualization of a connection that is already formed between the teacher and the student, but over and over again the teacher and disciple are expressing that non-separation, in a very formal kind of

way. We might think that this intimacy should be formless, it should have no form, just being the nature of mind. In Zen we can see that our forms of practice, how we do things, how we bow and make offerings, and chant, and sit zazen in a particular posture, and all these details of form, are an expression of intimacy, an expression of the formless nature of mind meeting what we call the world. I think that's what they are for, actually. We can see these forms on many levels, and they have many functions, but this is one of the main ones. It usually takes some time of doing them to open to this function. Of course for all of us, when first learning a new form it feels awkward and doesn't feel at all intimate; it just feels confusing, and doesn't feel like we are being ourselves. But anything we do over time begins to feel more natural, and eventually we are really expressing our most authentic being through a form.

This is like playing a musical instrument. You can learn chords and scales and so on. When just practicing scales, it doesn't feel very creative or natural or intimate, it's just mechanical. But you are learning the instrument, and once you learn it, you can play music. And other people have been learning the same instrument, so you can play together, and then you can start improvising. Through the form, based on the form, it can become very creative and spontaneous. But to just improvise music without having learned the instrument first is not very fun, or as intimate or beautiful, as if you have learned it first. Then you kind of go beyond it, in a way, but you are not really beyond it, since you are still in the form too.

And to carry the musical instrument metaphor a little further, we could say

*"When the
egg is broken,
teacher and
disciple can
meet face-to-
face."*



Robe Receiving Ceremony at SCZC
with Tenshin Reb Anderson Roshi on Sept. 26

(continued on page two)

SANGHA EVENTS AND NEWS

(continued from page one)

Soto Zen is like a specific instrument, like an acoustic guitar, and Rinzai Zen is like an electric guitar, and Theravada is like a flute, and Vajrayana is like a drum. And we can learn all these instruments, and they are all related, they are all playing music, and we don't say any are better than any others, they all beautifully express musical harmony, and yet there are these specific instruments. I had a strong sense during the ceremony that there is a very specific and very beautiful instrument that is being played really wholeheartedly at this time. I had a new feeling about our tradition during the ceremony, after practicing for a long time within this tradition. It's hard to say what it is, if I had to put my finger on it I don't know if I could, but it is something about intimacy. That point was just driven home again and again.

Another name for Dharma Transmission is "face-to-face transmission," or menju, which literally means "face conferring," or "face giving." It is a really important point in Soto Zen, that Dogen Zenji strongly emphasized, that this transmission must be face-to-face. It has to be a human-to-human intimate connection. Even if one has some insight hearing about some teaching, if there is not an actual body-to-body, face-to-face connection, it's not alive, the blood stream is not flowing between living beings in the same way. The image of blood, and words like "blood vein" and "blood lineage" are woven into this ceremony, and the documents that are copied and received all have red blood lines going through the names of the ancestors; it's living pulsing life blood.

Dogen says, "Shakyamuni Buddha saw venerable Mahakashyapa in person." Shakyamuni Buddha, our original teacher in India, transmitted Dharma to Mahakashyapa, the first Zen ancestor, when Mahakashyapa smiled as the Buddha held up a flower. "This is face-to-face transmission. Thus the authentic ancestors of all generations have continued face-to-face transmission, disciple seeing teacher and teacher seeing disciple... In thousands and millions of transmissions, the trunk and branches are one, breaking an eggshell by pecking from the inside and outside at once." The trunk and branches are one; the trunk is like this one blood vein streaming through all the ancestors, and the branches are all these different ancestors, unique individual people, with something that connects them. The teacher is like a mother hen pecking on the egg on the outside, and the disciple is like the chick inside the egg pecking from the inside, and together they break the egg, the egg that traps us in our narrow vision of the world, the egg of boundaries, the egg that separates the mother and the chick. When the egg is broken, teacher and disciple can meet face-to-face.

--from a talk by Kokyo Henkel

SANTA CRUZ ZEN CENTER

FALL PRACTICE PERIOD

September 29-December 8

Practice Period is a focused period of time, ten weeks this fall, for a deeper commitment to zazen, individual and group meetings to explore practice, and Dharma study. This fall practice period will include a 5-day informal Bodhidharma Memorial Sesshin, a class series on Dogen Zenji's Genjo Koan, and a 5-day Denko-e Sesshin study retreat on Keizan Zenji's Transmission of Light. It will end with a 7-day Rohatsu Sesshin to celebrate Buddha's Awakening.

"GENJO KOAN," ACTUALIZING THE FUNDAMENTAL POINT

7 Sunday evenings: October 10,17,24,31, November 14,21,28, 6:35-8pm.

Kokyo will offer a class series on Dogen Zenji's brilliant and poetic Genjo Koan ("Actualizing the Fundamental Point") which reveals the nature of awakened mind and true practice, using ancient and modern commentaries, and various translations (main translation to be used can be found in Moon in a Dewdrop). Suggested donation: \$70/class series for sustaining members, \$91 for all others. No one will be turned away for lack of funds. (There will also be a tea and discussion group led by senior practitioners during zazen time before class, 5:30-6:30pm).

SANGHA DAY AND POTLUCK DINNER WITH INDIA PILGRIMAGE SLIDESHOW

Saturday October 16, 9:15am-noon work period, 5pm dinner, 6:30pm slideshow. Dinner and slideshow at 603 National Street.

Sangha Day is a time to come together and help take care of the temple and grounds: cleaning the zendo, making candles, gardening, etc. For evening potluck, please bring something for a social dinner. Kokyo and Shoho will present a narrated slideshow of their recent pilgrimage to the places of Buddha's life in India.

INTRODUCTION TO ZEN

Saturday October 23, November 27, December 18, 10am-noon.

A monthly introduction to the body and mind of zen meditation and the forms of practice at SCZC. The morning includes sitting and walking meditation, followed by discussion. Everyone is welcome, free of charge.

OFFERING TO HUNGRY GHOSTS CEREMONY

Wednesday November 3, 6:30-7:30pm.

In this ceremony called sejiki (a.k.a. segaki) we call forth the restless, unsatisfied yearnings of our own life, inviting them to be known and released, as well as raising the deep intention to nourish all hungry spirits in the world, and remembering departed ancestors and friends. Offerings of food will be made, and we will chant together for all hungry ghosts and departed spirits.

DENKO-E SESSHIN ON KEIZAN ZENJI'S "TRANSMISSION OF LIGHT"

November 4-8 (5 days), 5am-9pm (ends 5pm Monday).

Denko-e is a concentrated study retreat on several chapters of Keizan's Denkoroku, the awakening stories of the Zen ancestors. Each day will include morning and afternoon teachings and discussion with Kokyo, as well as zazen and formal oryoki meals. It is possible to participate in any one day, as well as the whole sesshin. Suggested donation: \$35/day for sustaining members and \$40 for all others. No one will be turned away for lack of funds.

SANGHA EVENTS AND NEWS

ALL-SANGHA MEETING

Saturday November 13, 3-5pm.

The entire community is invited to attend the Annual All-Sangha Meeting. This is an opportunity for everyone to hear first-hand about what is happening at SCZC, our financial health, and to give input to the Board about things they would like to see happen at Zen Center.

ROHATSU SESSHIN (CELEBRATION OF BUDDHA'S AWAKENING)

December 2-8 (7 days), 5am-9pm (ends with Buddha's Awakening Ceremony, and closing of Practice Period 7:30pm Wednesday).

Each day will include morning teachings with Kokyo and formal Oryoki meals. It is possible to participate in any one day, as well as the whole sesshin. Suggested donation: \$35/day for sustaining members and \$40 for all others. No one will be turned away for lack of funds.

LATEST NEWS ON BODHIDHARMA

Saturday November 20, 9:30-noon.

Andy Ferguson, author of Zen's Chinese Heritage, will talk about his latest Bodhidharma-related research and China explorations, citing evidence that shows that Bodhidharma's historical role in China was much more important and nuanced than previously imagined. Andy will also show slides of the temples of the Fourth Ancestor Daoxin and Baizhang, two Zen figures who consolidated the practice and independence of the early Zen school, and cite passages from the records of these ancestors that reveal unique features of early Zen in China's Buddhist history.

Suggested donation: \$25 for sustaining members, \$30 for all others. No one will be turned away for lack of funds.

SANGHA DAY

Saturday December 11, 9:15am-4pm.

Sangha Day is a time to come together and help take care of the temple and grounds: cleaning the zendo, making candles, gardening, etc. Please bring something for a potluck lunch.

NEW YEAR'S EVE

Friday December 31, 8:30pm-12:30am.

The evening will include sitting and walking meditation until midnight, when we welcome in the New Year by ringing the bell 108 times (for the 108 delusions). Then there will be a fire ceremony in the courtyard, letting go of 2010 by burning up habits, etc. we aspire to drop for the coming year. Tea and noodles in the house will follow.

SCZC relies on fees and donations to continue its mission. If you can pay more, please consider doing so. If you cannot pay the fee listed, please pay what you can. Talk with Gene or Michael if you have questions about fees. No one will be turned away for lack of funds.

FROM THE PRESIDENT

Dear Sangha,

I hope you are all planning to come to the All-Sangha meeting on November 13. This is our chance to come together and take time to reflect on what has been going on at Zen Center and what we would all like to see in the year to come. As you know, Santa Cruz Zen Center has been in a period of transition and this is a wonderful opportunity for us to be wide awake about our future. I look forward to hearing many voices at the All-Sangha meeting as we continue on this journey together. Every voice will be heard.

Gratefully,
Beata Chapman

FROM THE ADMINISTRATOR

Casually observing the day to day life of our temple, we may feel that there is a great deal of emphasis on the traditions of form and lineage. We can also see clearly that Buddhism as a faith tradition actually requires no special social structure. It seems to me that one of the aspects of Buddhism that has allowed it to flourish in so many areas of the world is the flexibility of the practice. In this spirit we initiated a Sangha Survey during the late spring and summer of 2010. I know that this type of survey offers the only broadest brushstrokes of indicators as to what the community members wish for in a practice place. Even so, I feel that it is important for you, the members and supporters of this temple, to know how your community responded to this invitation to give input.

There is very strong interest in continuing the full schedule of morning, noon, evening and weekend zazen, and in having formal dokusan and practice discussion with teachers. Everyone without exception expresses that the garden and buildings on School St. are a gift beyond measure. Our community supports and encourages informal practice opportunities as indicated by interest in the Sunday evening tea & discussion group, gardening, workdays and cooking for the homeless garden project. Community outreach and community involvement are of great value to the respondents. For those who expressed interest in the content of lecture and classes, the highest priorities are: Dogen's teachings, the Sutras, the ancestors and applications of current Zen practice to daily life. Based on the input about the schedule, Practice Committee has recommended that we keep the Wednesday evening schedule at the current hour and the Sunday evening class at its regular time.

Many encouraging comments were written in response to the open-ended questions. Notably, of critical concern, it has been difficult for some to find their way into the community. It seems challenging at times to know where to begin and how to sustain relationships in a nonresidential community such as ours. A number of artists express the desire to have a venue to share work and experience. Many people mentioned the desire to have the opportunity for interfaith dialog.

As this season turns and the calendar for 2011 emerges, please feel free to continue to give your comments and suggestions to the Board of Trustees or to one of the practice leaders. Better yet, come to the all-Sangha meeting, Nov. 13, so that your voice is heard by all directly. I encourage you to make this practice and this practice place your own.

SANGHA EVENTS AND NEWS

The survey and this summary are far from definitive. As this season turns and the calendar for 2011 emerges, please feel free to continue to give your comments and suggestions to the Board of Trustees or to one of the practice leaders. Better yet, come to the All-Sangha Meeting on Nov. 13, so that your voice is heard by all directly. I encourage you to make this practice and this practice place your own.

Eugene Bush

ORDINARY RECOVERY GROUP

Friday evenings, 6:45pm-7:45pm, in the zendo.

A weekly meeting discussing Buddhist practice with addictions, emotions, and relationships. A short meditation, a Dharma reading, compassionate discussion and support.

MONTEREY BAY ZEN CENTER

SEGAKI CEREMONY

Tuesday October 12, 6:30-8:30pm.

Segaki is a traditional Japanese ceremony for "Feeding the Hungry Ghosts." Hungry ghosts are creatures who are extremely hungry but have very narrow throats and their hunger can never be satisfied. In the segaki ceremony, these hungry ghosts are offered nourishment with the hope of satisfying the hunger and releasing them from their suffering. In addition, the segaki ceremony is a universal memorial service for the deceased, and recognition of our gratitude for their lives. The ceremony has the spirit of a party; noisemakers, costumes, food and decorations are encouraged. Zazen will precede the ceremony.

WINTER PRACTICE PERIOD, 2011

The winter practice period, is an excellent opportunity for beginning and experienced students who want to strengthen their meditation practice. We begin with a weekend sesshin, February 4-6 at Villa Angelica and end on April 10. The practice period will include daily zazen, group extended meditation, classes, and close contact with teachers. During the sesshin weekend, we devote ourselves exclusively to zazen practice and communal life at a retreat center located close to Carmel. More information will be available in January 2011.

ZEN FUNDAMENTALS

A four-part class, exploring the spirit and foundational teachings of Zen. This class will examine some of the essentials of Buddhism, including the core teachings, basic practices, and historical evolution of the tradition. We will also reflect on how these inform our understanding of Soto Zen and our daily practice. Through meditation, talks and discussion, classes will focus on the major themes and their primary teaching in the Zen School, including Buddha's life and early texts, four noble truths, three marks, eight-fold path, 12-fold chain of causation, fundamental Buddhist psychology, Heart Sutra and wisdom teachings, ethics and compassion, Soto Zen and the teaching of Shunryu Suzuki Roshi.

This class will be taught by Robert Reese.

October 9,16,23,30, 10:15-noon at the Carl Cherry Center for the Arts in Carmel

\$10 donation per class; information/registration (831) 624-7491 or (831) 920-8303

THIS IS GETTING OLD – OR IS IT?

A meditation and writing workshop with Susan Moon.

Susan Moon is a writer and a lay Dharma teacher in Suzuki Roshi's lineage. She is the author of the apocryphal Life and Letters of Tofu Roshi, among other things, and for many years she was the editor of Turning Wheel, the Journal of Socially Engaged Buddhism. She teaches both Buddhism and writing workshops in a wide variety of Buddhist venues. Her book of personal essays about aging, This Is Getting Old, was published in June 2010 by Shambhala Publications.

Friday talk, December 3, 7:30pm at the Cherry Center. Saturday workshop, December 4, 10:15am-2pm at the Cherry Center. Cost: \$10 for talk and \$30 for the workshop. Information/registration: (831) 624-7491 or (831) 920-8303

CHANGING AND BEING CHANGED BY THE WORLD

This workshop exploring Karma and Rebirth with Kokyo Henkel will begin to look into the meaning of the Buddha's unique teachings on causality and karma (intentional action of body, speech, and mind), the controversial topic of rebirth, how these are expressed by the Zen tradition, and how they can deeply inform the way we live everyday life. Sunday November 21, 10am-1pm, by donation (dana) to teacher and to MBZC. Information: Robert Reese, (831) 624-7491; yblnwj7965@sbcglobal.net

ORDINARY RECOVERY GROUP

The ordinary recovery group meets on Saturday mornings from 9-10am at the Cherry Center in Carmel. This group explores the teachings of Buddhism and the twelve steps of recovery through meditation, talk and discussion. This group is open to anyone interested in looking at the suffering mind. For more information please call Robert at (831) 920-8303.

BROWN BAG ZEN

Fridays from 12:15-1:15pm at St. James Church, corner of High Street and Hellam Street in Monterey. We sit 20 minutes, have tea and cookie and a ten minute talk and discussion. This is open to anyone interested in Zen meditation in an informal setting. No charge and no reservations. For information, call Kathy Whilden, (831) 375-7826.

CRUISING THE INNER NET

Meditation group led by Patricia Wolff meets the first and third Wednesdays in Carmel Valley, 7-8:30 pm. For more information, call 831-659-3042 or e-mail Patricia at patrishw@yahoo.com.

DAILY SCHEDULE



Monday-Friday:

5:45am	Zazen
6:25am	Service (chanting)
12:00pm	Zazen
5:45pm	Zazen

Wednesday Evening:

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

Saturday Morning:

8:30am	Zazen
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Sunday Evening:

5:45pm	Zazen
6:25pm	Service

LIBRARY OPEN

During tea after Wed. Lecture



Bodhidharma Memorial	Tues. Oct. 5	6:25-7am
Genjo Koan class series	Oct. 10,17,24,31	6:35-8pm
Sangha Day	Sat. Oct. 16	9:15am-noon
Potluck dinner & slides	Sat. Oct. 16	5-8pm
Precept Renewal Cerem.	Fri. Oct. 22	5:45-6:30pm
Introduction to Zen	Sat. Oct. 23	10-noon
Hungry Ghosts Offering	Wed. Nov. 3	6:30-7:30pm
Suzuki Roshi Memorial	Thurs. Nov. 4	6:25-7am
Denko-e Sesshin	Nov. 4-8	5am-9pm; 5pm Mon.
All-Sangha Meeting	Sat. Nov. 13	3-5pm
Genjo Koan class series	Nov. 14,21,28	6:35-8pm
Andy Ferguson Wrkshop	Sat. Nov. 20	9:30-noon
Precept Renewal Cerem.	Mon. Nov. 22	5:45-6:30pm
Chino Roshi Memorial	Fri. Nov. 26	6:25-7am
Introduction to Zen	Sat. Nov. 27	10-noon
Rohatsu Sesshin	Dec. 2-8	5am-9pm; 7:30pm Wed.
Suzuki Roshi Memorial	Sat. Dec. 4	6:25-7am
Sangha Day	Dec. 11	9:15am-4pm
Introduction to Zen	Sat. Dec. 18	10-noon
Precept Renewal Cerem.	Tues. Dec. 21	5:45-6:30pm
Year-end break	Dec. 24-31	After am zazen on 24th
New Year's Eve	Fri. Dec. 31	8:30pm-12:30am

MONTEREY BAY ZEN CENTER

PO Box 3173, Monterey, CA 93942

831-375-7826

WEEKLY SCHEDULE

We meet Tuesday evenings, Monday and Thursday mornings at the Cherry Center, 4th and Guadalupe in Carmel.

Tuesday evening schedule:

Zazen	6:30
Walking Meditation	7:10
Service	7:20
Lecture/discussion	7:30-8:30

Monday, Thursday mornings:

Zazen	7am
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(followed by service and soji)

Zazen instruction is offered the first Tuesday of each month at 5:30pm. Everyone is welcome. For further information call 831-375-7826 or go to our website:

www.montereybayzencenter.org.

Brown Bag Zen	Every Friday	12:15-1:15pm, St James, Monterey
Cruising the Inner Net	1st and 3rd Wed.	7-8:30pm, Carmel Valley
Ordinary Recovery	Every Saturday	9-10am, Cherry Center
Zen Fundamentals	Oct. 9,16,23,30	10:15-noon, Cherry Ctr
Board Meeting	Sun. Oct. 10	10-noon, Carmel Valley
Practice Committee Mtg.	Sun. Oct. 17	10-noon,
		98 Via Campana
Segaki Ceremony	Tues. Oct. 12	6:30-8:30pm, Cherry
Karma/Rebirth wrkshop	Sat. Nov. 21	10am-1pm, Cherry Ctr
Susan Moon talk	Fri. Dec. 3	7:30pm, Cherry Center
Susan Moon workshop	Sat., Dec. 4	10:15am-2pm, Cherry
Winter Practice Period	Feb. 4-April 10	TBA
Sesshin	Feb. 4-6, 2011	Villa Angelica, Carmel

Santa Cruz Zen Center
113/115 School Street
Santa Cruz, CA 95060

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