

sangha

NEWSLETTER OF THE SANTA CRUZ AND MONTEREY BAY ZEN CENTERS

JULY 2015

DEPENDENT ARISING AS THE MIDDLE WAY

The Buddha once said, “Those who see dependent arising see the Dharma and those who see the Dharma see dependent arising.” Dependent arising is the middle way, free from extreme views and ideas. Everything that arises moment to moment comes to be dependent on other factors; nothing exists independently, on its own. Everything arises dependent on conditions and ceases dependent on conditions, and those conditions also arise dependent on other conditions. At a Dharma talk, I speak because you are there. I wouldn’t have come if you hadn’t come. So, the arising of this person depends on the condition of you, and you wouldn’t be sitting there if there weren’t a speaker giving a talk. You are listening dependent upon my speaking and I am speaking dependent upon your listening. We dependently co-arise in each moment; neither of us would be in this situation without the other.

Here’s a story from the *Connected Discourses of the Buddha*, in a section called “The Book of Causation.” In one of the sutras, the wandering yogi Kashyapa came to the Buddha and asked, “How is it, Master Gautama, is suffering created by oneself?” Suffering, or discontent, is an important issue for the Buddha. He once said, “I only teach two things: suffering and the end of suffering” and of course he also taught dependent arising, which is how suffering comes to be. Since Kashyapa hadn’t yet heard this Dharma, he asked if suffering is created by oneself. How discontent comes to be and how it ceases is important for all spiritual practitioners, past and present, who want to relieve the suffering of themselves and others.

So Kashyapa asked, “Is suffering created by oneself?” “Not so, Kashyapa,” said the Buddha. “Then is suffering created by another?” “Not so, Kashyapa,” the Buddha said. “How is it, then, Master Gautama, is suffering created both by oneself and by another?” “Not so, Kashyapa,” the Buddha said. “Then does suffering come about randomly or spontaneously, neither created by oneself or by another?” “Not so, Kashyapa,” the Buddha said.

These are four possibilities of how discontent might arise, and the Buddha denied them all: suffering is not created by oneself, by another, by some combination of oneself and another, and not created randomly or spontaneously, without a cause. Poor Kashyapa then asked, “Well how is it then, Master Gautama, is there then no suffering?” The Buddha said, “It’s not that there is no suffering, Kashyapa. There is suffering.” This is the first Noble Truth. “Then is it that Master Gautama does not know or see suffering?” The

Buddha said, “It’s not that I don’t know suffering, Kashyapa. I do know suffering and I do see suffering.” This is getting stranger and stranger; if there is suffering, where does it come from if not one of these four ways?

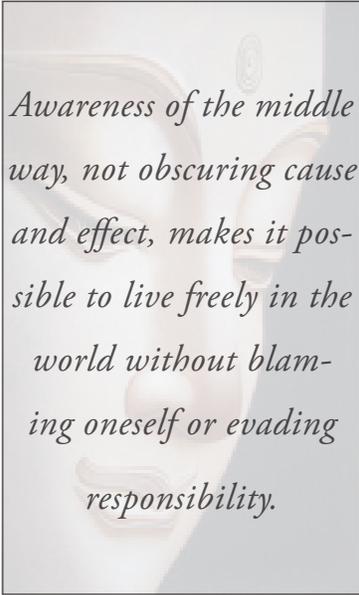
Kashyapa said, “Let the Blessed One explain suffering to me, let the Blessed One teach me about suffering.” The Buddha said, “Kashyapa, if you think that the one who acts is the same as the one who experiences the result of that action, then you assert that there is someone who exists permanently and that suffering is created by oneself. This is the view of eternalism.”

For example, I may be holding on to a view about what’s right and someone else might have a different view. We start having an argument, and I get upset and say some harsh words to the other person. They get upset and walk away and then I feel ashamed and regretful, which is a kind of suffering. I do or say something, and then later I experience the result of something I did. I’m suffering now because yesterday I said something harsh, and today’s “me” and yesterday’s “me” are the same. This is the extreme view of eternalism, the usually unconscious belief in a singular, permanent, independent self, an indestructible essence that has no beginning and end. This is imagining a continuous thread called a “self” that we feel came to be when we were born, or as far back as we can remember. We do feel that there

is some continuous unchanging “me,” don’t we? I propose that this is the way we all actually do think and feel 99% of the time, usually unconsciously. Even if we have heard teachings about “no self,” and they make sense conceptually, still we feel on a deep gut level as if we are the same person as yesterday, and therefore “I” feel ashamed about things “I” did in the past.

The Buddha went on to say, “Kashyapa, 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 one asserts that suffering is created by another. This is the view of annihilationism.” This is the idea or feeling that yesterday’s “me” was another person than today’s “me,” a completely different and separate person, with no relation to me now. Most people don’t think in 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 connection between me sitting here now and yesterday’s me.

We can imagine the dangers of this kind of view. For example: “I may have really hurt somebody yesterday, but today that’s fine because



Awareness of the middle way, not obscuring cause and effect, makes it possible to live freely in the world without blaming oneself or evading responsibility.

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(continued from page one)

that wasn't me, there is no self that connects today's experience with yesterday's experience. So that's too bad if yesterday's person hurt you, but don't blame me!" This is sometimes called "emptiness sickness" or "Zen sickness." If there's no connection between things at all, then there's no responsibility. This is the view of annihilationism, meaning that yesterday's me is completely gone now, without a trace. When an ancient Zen teacher was asked if an awakened person falls into cause and effect or not, he said "no" and immediately fell into the body of a wild fox. Actually an awakened person does not obscure cause and effect, does not deny dependent arising.

Eternalism is the belief in a continuous thread of unchanging self, and annihilationism is the belief that there is no connection between yesterday's experience and today's experience, everything is just spontaneously arising. Then the Buddha says, "without veering towards either of these extremes, the Tathagata teaches the Dharma by the middle." The Buddha teaches the middle way free from extreme views. The middle way is dependent co-arising, which the Buddha expresses here as, "Dependent on ignorance, habitual tendencies arise." With ignorance of the middle way, volitions based on false views arise, such as the impulse to speak harshly. "Dependent on habitual tendencies, dualistic consciousness arises. Dependent on dualistic consciousness, name and form arise." The way the mind names and conceptualizes things as separate from itself is the result of dualistic consciousness. "Dependent on name and form, the sense faculties and their objects arise." Eyes, ears, nose, tongue, body, and mind, all dualistically relating to an external world of colors, sounds, smells, tastes, touch, and thoughts. "Dependent on these sense faculties and their objects, contact arises." The eye contacts color, the ear contacts sound, and so on. "Dependent upon contact, feeling arises." As soon as a sense faculty contacts an object, there is a pleasant, unpleasant, or neutral feeling. "Dependent on feeling, craving arises." Of course we want to have a pleasant feeling. "Dependent on craving, grasping arises." The contracting or tightening of mind and body is a solidification of craving: I want what is pleasant so I'm going to get it. "Dependent on grasping, becoming arises." I got it! I become the one who has gotten what I wanted. "Dependent on becoming, birth arises. Dependent on birth, aging and death and various kinds of suffering arise."

Kashyapa asked if today's suffering is caused by oneself, the same one who spoke harshly yesterday, or caused by another, the one who spoke harshly yesterday who has no relation to me today. The Buddha replied that neither of these is correct, nor is some combination of both of them correct, nor does suffering arise without any cause. If there was a real and continuous "self" there would be no way out of the cycle of discontent, and if there was no relation between today's experience and yesterday's experience, there would also be no possibility of freedom. But suffering arises dependent upon conditions, therefore all is possible. If conditions change, the result will change; with the cessation of ignorance, habitual tendencies cease. Awareness of the middle way, not obscuring cause and effect, makes it possible to live freely in the world of arising and ceasing without blaming oneself or evading responsibility.

- edited from a talk by Kokyo Henkel

3-DAY GENZO-E SESSHIN ON "SPACE"

July 9 (6pm) - 12 (1pm) at Jikoji Zen Center

Genzo-e is a concentrated study retreat on a chapter of Dogen Zenji's Shobogenzo. In this retreat with Kokyo Henkel and the Jikoji Sangha we will examine Shobogenzo Koku, "Space." July 9 (6pm) - 12 (1pm) at Jikoji Zen Center. \$50/day, including overnight lodging. Call Jikoji to register: (408) 741-9562.

EXPLORE THE INTUITIVE MIND WRITING WORKSHOP

Sunday, July 26, 9am - 3:30pm.

Einstein said, "The intuitive mind is a sacred gift, and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift." Join Dharma Teacher and poet Angie Boissevain for a day of seated and walking meditation, free writing and exploration of the intuitive mind. Together and separately we will explore our writing practice - and our ways of being in the world. \$55 for sustaining members, \$65 others. See www.szc.org/zenEvents for details.

THE MIDDLE WAY AT HOME AND WORK

Saturday, August 1, 9:30-12.

We all yearn to extend our calm and insight from the cushion to our field of activities. In this workshop with Shoho Kuebast we will explore ways to do this based on what the Buddhist tradition has passed down over the centuries. Framing our experience on Mahayana teachings including the teaching of the five buddha families, we will look into practical applications for making our life meaningful. Suggested donation: \$25/day for sustaining members, \$30 for others.

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

August 6-10 (5 days), 5am-9pm (ends 4pm 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 teachings and discussion with Kokyo and oryoki meals. Suggested donation: \$35/day for sustaining members, \$40 for others.

BASKET MAKING

Sunday, August 16, 10am-4pm.

This class with Brian Bielefeld and Gene Bush will get you started in the ancient craft of basket making. In the words of Brian, "Basket making requires paying attention to the process. If the mind wanders, the basket wanders." Join us for this exploration of embodied practice - synchronizing hand and mind to create an artifact of natural elegance. \$70 for members, \$80 for others, including cost of materials. See www.szc.org/zenEvents for details.

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THE HEART SUTRA

Six Sundays, August 23-September 27

The lion-like roar of “form itself is emptiness, emptiness itself form” resounds throughout the universe as a direct expression of the middle way. The Heart Sutra is chanted every morning at SCZC and in Mahayana Buddhist temples around the world. As Red Pine writes, “The Heart Sutra is Buddhism in a nutshell.” Join Kokyo Henkel for this 6-week class series. Suggested donation: \$10/class for sustaining members, \$13 for others.

INTRODUCTION TO KOANS

Saturday, August 29, 9:30-12.

Koans are unusual dialogs or descriptions that draw on metaphor to express the Dharma in non linear ways. They offer an opportunity to leap clear of logical thinking and taste the teachings in personal and unexpected ways. In this workshop with Neti Parekh, we will take up reading, contemplating, and discussing a small number of koans from the Gateless Barrier. We will work in pairs and in small groups, noticing what thoughts and associations arise as we endeavor to unpack, and be unpacked by, these ancient stories. No experience is necessary. Suggested donation: \$25/day for sustaining members, \$30 for others.

ONE-DAY SITTING AND LIBERATING LIFE CEREMONY

Saturday, September 12, 8:30am-5pm

Includes discussion with Kokyo in the morning. Please bring bag lunch. After the sitting, at 5pm, there will be a traditional Zen Ceremony of Liberating Life, for releasing captive crickets from being killed. Suggested donation: \$12 for sustaining members, \$15 for others.

INTRODUCTION TO ZEN

Saturday, July 25, August 22, September 26, 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.

SANGHA DAY

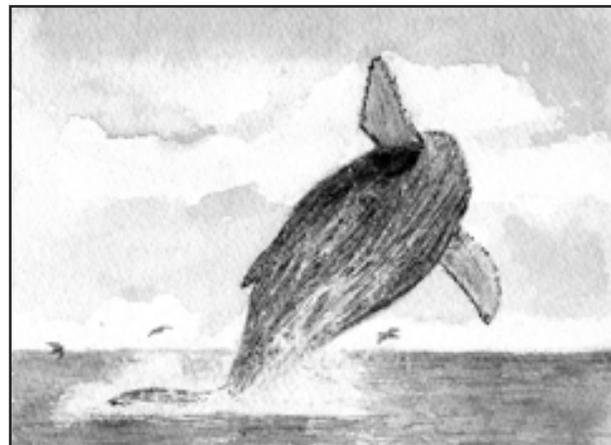
Saturdays, July 18 & September 19, starts 9:20am

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.

FROM THE SCZC BOARD

Rev. Patrick Teverbaugh begins as SCZC Board/Property Liaison

On behalf of the SCZC Board, deep bows of gratitude to Patrick for taking on the role as Board/Property Liaison, formerly known as the “Administrator” role held by Nannette Overley for the prior three years. Thank you, Nannette, for your steadfast practice and dedication to the sangha. Patrick’s primary role as Liaison is leading and coordinating the Property Maintenance Team, previously



by Ellen Richter

known as the Zen Center Operations Group. The team consists of work leaders, property manager, renter liaison, with the assistance of a third-party property maintenance service for larger projects. It takes a sangha to keep this practice place a shining jewel.

Membership and Volunteering

It’s time to renew your SCZC annual membership. If you regularly attend zazen, Wednesday evening talks, enjoy cooking with Global Sangha, participate in koan study, or other SCZC offerings, and have not completed a membership form, please make your pledge and become a Sustaining or Contributing Sangha Member. SCZC depends upon your membership pledge and volunteer efforts. Please complete the membership pledge form, available to the right of the zendo door. Volunteering is a big part of what we do. Let us know if you have a talent you want to share: computer skills, social media, gardening, carpentry, cooking, sewing. May this practice that we share sustain you. With deep appreciation,

- Edie Brown

SCZC ECO-SATTVA ACTION GROUP

The recently formed Eco-Sattva A.G. is working to create an environmentally sustainable Zen practice community by optimizing water and soil conservation and reducing our carbon footprint. We meet on sangha days after lunch. Current members include Brian C., Laurie M., Liz M. and Nannette O, and Kokyo. Our goals include:

- Provide information on actions sangha members can take at Zen Center and at home.
- Alert sangha members to opportunities to advocate for local, state and national policies that reduce global warming and optimize conservation.
- Pursue near-term and long-term opportunities “in our own backyard” to optimize water and energy conservation.
- Divert maximum amount of trash from landfill by re-purposing and recycling all materials as possible.

We invite you to share your ideas and energy!

- Laurie McCann

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MBZC AND SCZC ARE ON FACEBOOK: you can "like" the two Zen Centers Facebook pages for current information on what's happening there, photos of events, and more.

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SANTA CRUZ ZEN CENTER		115 School Street, Santa Cruz, CA 95060	831-457-0206	www.sczc.org
DAILY SCHEDULE		Precepts Renewal	Thur. Jul 2	5:45-6:30pm
Monday-Friday:		Jikoji Genzo-e Sesshin	Jul 9-12	6pm 9th – noon 12th
5:45am	Zazen	Sangha Day	Sat. Jul 18	starts 9:20am
6:25am	Service (chanting)	Introduction to Zen	Sat. Jul 25	10-noon
12:00pm	Zazen	Intuitive Mind w/Angie	Sun. Jul 26	9am-3:30pm
5:45pm	Zazen	Kobun Roshi Memorial	Mon. Jul 27	6:25-7am
6:25pm	Service	Precepts Renewal	Fri. Jul 31	5:45-6:30pm
Wednesday Evening:		Middle Way w/Shoho	Sat. Aug 1	9:30am-noon
6:35pm	Lecture/discussion	Denko-e Sesshin	Aug 6-10	5am-9pm
7:30pm	Informal tea	Basket Making	Sun. Aug 16	10am-4pm
Saturday Morning:		Introduction to Zen	Sat. Aug 22	10-noon
8:30am	Zazen	Heart Sutra class	Aug 23-Sep 27	6:35-8pm
9:10am	Service	Sobun Roshi Memorial	Mon. Aug 24	6:25-7am
Sunday Evening:		Precepts Renewal	Fri. Aug 28	5:45-6:30pm
5:45pm	Zazen	Intro to Koans w/Neti	Sat. Aug 29	9:30am-noon
6:25pm	Service	One-day Sitting	Sat. Sep 12	8:30am-5pm
LIBRARY OPEN		Liberate Life Ceremony	Sat. Sep 12	5-6pm
During tea after Wed. Lecture		Sangha Day	Sat. Sep 19	starts 9:20am
ORDINARY RECOVERY		Kobun Roshi Memorial	Fri. Sep 25	6:25-7am
Friday evenings at 6:45 pm		Introduction to Zen	Sat. Sep 26	10-noon
		Precepts Renewal	Mon. Sep 28	5:45-6:30pm
		Dogen and Keizan Mem.	Tues. Sep 29	6:25-7am