



The Padma



July 2021

Berkeley Buddhist Temple Newsletter

Web-Edition

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Guidelines:

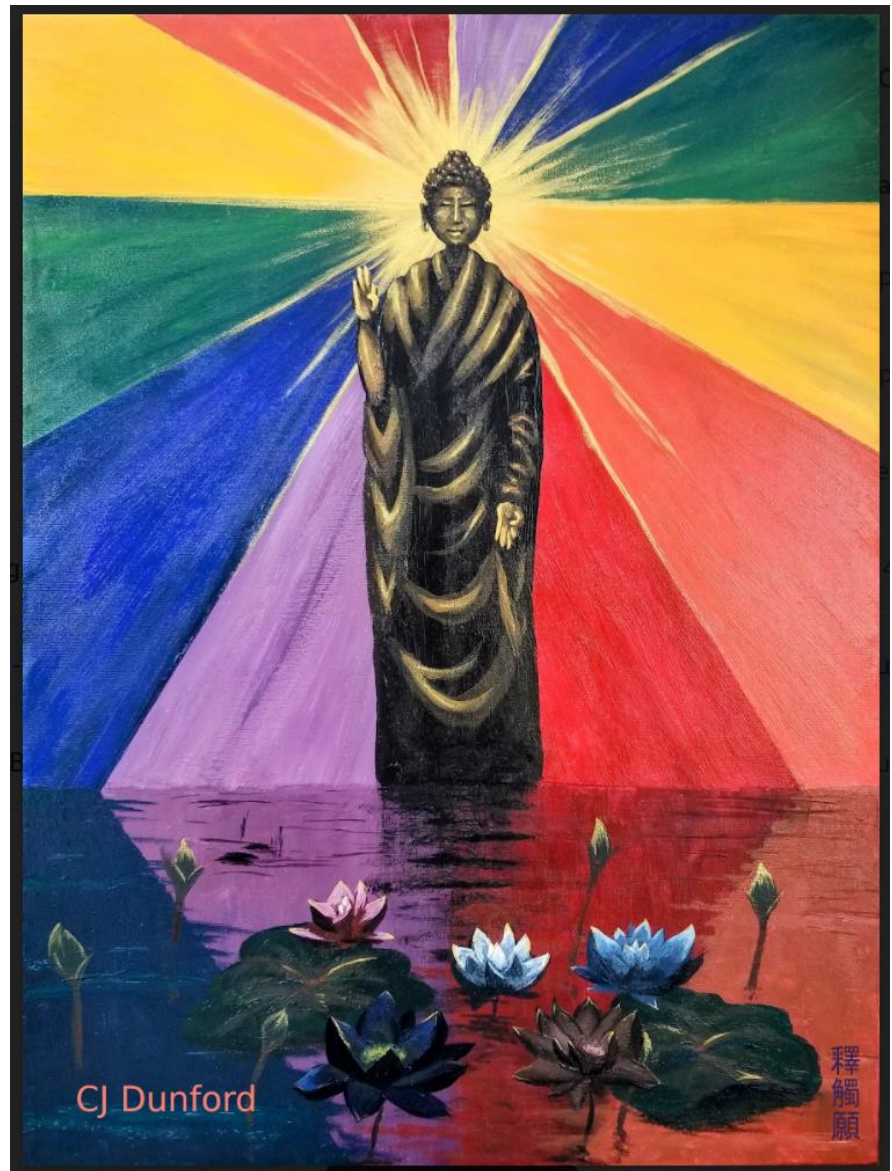
The Padma welcomes articles from sangha members.

Articles should be around 500-600 words typed. Word documents are best; PDF documents are discouraged.

Please include your name, a title for the article, and include any photos. Please cite references if quotes are used.

Articles will be reviewed for content and length, and should contain information relevant to Buddhist teachings, the Berkeley Buddhist Temple, and/or the Buddhist Churches of America. Publication will be at the discretion of the editorial board.

June is LGBTQIA+ PRIDE month; and there's still a bit of June left. Celebrate it with the creative vision of Rev. CJ Sokugan Dunford and their invocational painting, "Limitless Love". Read the full text of their invocation here: <https://2021commencement.gtu.edu/>



Printed with permission of the artist

Our Vision
A Community Where Our Spiritual Life And True Self Can Be Realized

Our Mission
To Live A Life Of Joy In The Nembutsu And Share The Dharma With Others

JULY 2021

the Padma



BERKELEY BUDDHIST TEMPLE

2121 CHANNING WAY, BERKELEY, CA 94704

SUN	MON	TUE	WED	THU	FRI	SAT
Berkeley Buddhist Temple (510) 841-1356 berkeleybuddhisttemple.org info@berkeleybuddhisttemple.org facebook.com/berkeleybuddhisttemple youtube.com/berkeleybuddhisttemple				1	2	3
4 9:30a Livestream - Dharma Family & Shotsuki Memorial Service 10:15a Virtual Yoga 1:00p Quiet Sitting	5	6	7 7:00p Evening Meditation	8	9	10
11 9:30a Livestream - Dharma Family & Obon Hatsubon Service 10:15a Healing Moment	12	13 7:00p Board of Directors Meeting	14	15	16	17 <i>Padma Articles Due</i>
18 9:30a Livestream - Dharma Family Service 10:15a Virtual Yoga 1:00p Quiet Sitting	19	20 Padma Newsletter Production	21 7:00p Evening Meditation	22	23	24
25 9:30a Livestream - Dharma Family Service	26	27	28	29 6:30p Dharmanar	30	31



Dates to Remember

J U N E	Thurs 24	Virtual BBT Dharmanar
	Sun 17	Livestream Dharma Family & Sochoki Service

J U L Y	Sun 4	Livestream Shotsuki Memorial Service Virtual Yoga Onsite Quiet Sitting (* registration required)
	Wed 7	Virtual Evening Meditation & Discussion
	Sun 11	Livestream Obon & Hatsubon Service Guest Speaker: Rev. CJ Dunford Healing Moment: The BLEND Committee wants to create a space for healing and compassion within the safe environment of the Sangha. There will be space for you to share your own feelings and reflections if you would like or you can just be present with us. Everyone is welcome to join. On the occasion of Obon, let's make time to remember those we've lost.
	Sun 18	Virtual Yoga Onsite Quiet Sitting (* registration required)
	Wed 21	Virtual Evening Meditation & Discussion
	Thu 29	Virtual BBT Dharmanar

A U G U S T	Sun 1	Livestream Shotsuki Memorial Service for August & September
	8, 15, 22, 29	No Service



BBT Virtual Yoga




Join us for a gentle yoga session by Hitomi Kuwahara that you can do while sitting on a chair or couch without a yoga mat. No experience or registration needed. Everyone is welcome!

**Immediately after the service
Sun. June 6, 20, July 4, 18, and Aug 1**

at: <https://bbtevents.info/yoga>

Berkeley Buddhist Temple
2121 Channing Way Berkeley CA 94704
1(510)841-1356
info@berkeleybuddhisttemple.org



BERKELEY BUDDHIST TEMPLE EVENING MEDITATION





EVENT DETAILS:

- Wed. 6/16, 7/7, and 7/21 2021
- 7 - 8PM
- via Zoom
- Registration required
- <https://bbtevents.info/meditation>

**Berkeley Buddhist Temple
2121 Channing Way Berkeley CA 94704
(510)-841-1356
info@berkeleybuddhisttemple.org**

Berkeley Buddhist Temple



BBT Dharmanar

Monthly Online Study Session


JUNE 2021
TOPIC

**Dealing
with
Suffering**

Presentation by Rev. Kuwahara, Rev. CJ Dunford, and MA John Mullins followed by discussion

Thu. June 24, 6:30 - 8PM

RSVP here:
<https://bbtevents.info/dharmanar>



www.berkeleybuddhisttemple.org



Listening to Amida Buddha While Reciting the Nembutsu

by Rev. Kuwahara



I sometimes use this image in my Dharma messages. Asking ourselves this question is one way we live with Amida Buddha.

The other day, I was reading a Japanese book by Rev. Koshin Ohtani, the 24th spiritual leader (Jpn. *Monshu*) of Jodo Shinshu Buddhism. There was a passage that introduced an interesting interpretation of the Nembutsu recitation of *Namo Amidabutsu*.

Are you sure?



Someone shared his appreciation with me before, saying that the Nembutsu recitation sounded to him like “Maybe not...” When everything is going well and he is full of conceit, the Nembutsu recitation sounds to him like “Maybe not...”, in an admonishing or cautionary tone. When everything is going badly and he is really at a loss or in despair, the Nembutsu recitation sounds to him like “Maybe not...”, in an encouraging voice. He said in both cases the Nembutsu sounded meaningful to him. (Ima wo Ikasarete, p. 37, translation by Kuwahara)

To this person the voice of Nembutsu recitation reminds him, in every situation, to take a different view and see things from a broader and not self-centered perspective.

According to the teaching of Jodo Shinshu Buddhism, we recite *Namo Amidabutsu* in response to Amida Buddha’s compassionate aspiration to liberate all beings from samsara, the realm of suffering, and to bring them to the attainment of Buddhahood. When our Nembutsu recitation comes from a deep appreciation of Amida Buddha’s compassionate aspiration, we attain birth in the Pure Land and become a Buddha when we end our lives in this world. Some may ask if this teaching is only for the attainment of Buddhahood after we die. I would say that it is not only for the attainment after we die, but it also enhances the quality of our lives while we are alive.

The Nembutsu practitioner or Jodo Shinshu Buddhist is one who lives his/her life with Amida Buddha. The practice is not limited to participation in religious activities at a temple. Nor is the recitation of *Namo Amidabutsu* only done in the presence of an object of worship. *Namo Amidabutsu* is the voice of Amida Buddha, and Amida Buddha is the sound of *Namo Amidabutsu*. When we recite *Namo Amidabutsu*, we are with Amida Buddha regardless of where we are.

The practice of Nembutsu recitation, which allows us to be with the Buddha anytime and anywhere, is not a mere verbal action. It is our verbal response to what we have received from Amida Buddha. To respond, we must receive first. In other words, our Nembutsu recitation is inseparable from our deep and true listening to Amida Buddha’s compassionate heart. When such Nembutsu recitation comes out of our mouth, our heart is with Amida Buddha’s heart. Since this short phrase, *Na-Mo-A-Mi-Da-Butsu*, is the Buddha itself, we receive Amida Buddha’s unfathomable wisdom and compassion, and hear Amida Buddha’s voice in the recitation. As I shared in the passage at the beginning of this article, this is how we Jodo Shinshu Buddhists can experience changes in the course of the life of Nembutsu and how the quality of our everyday lives can be enhanced.

In Gassho (palms together),
Rev. Kiyonobu Kuwahara

COMBINED DHARMA FAMILY SERVICE & SHOTSUKI MEMORIAL SERVICE

Sunday, July 4, 2021
9:30 am

Live Stream Only: <https://www.berkeleybuddhisttemple.org/dharma-live>

The following persons will be remembered during the Shotsuki Hoyo (monthly memorial service) for July.

Motoharu Doi	Albert Shigeru Kosakura	Grace Oki
Walter Akio Doi	Helen Chisaye Kurakazu	Hayato Okimoto
Yumiko Fujii	Ishizo Matsubara	Heizo Oshima
Miyoko Fukunaga	Suematsu Matsubara	James Pankey
Yasuko Unemo Goto	Akie Matsui	Claire Plouffe
Hisao Hamachi	Shinobu Matsuura	Hideo Bob Sasaki
Sejiro Hamamoto	Toshiko Miyamoto	Etsuko Steimetz
Shigeo Haraguchi	Tsuyoshi Morita	Tomoe Sugawara
Keiji John Hiraga	Keiji Morita	John Shigekazu Sugihara
Denichi Hiraoka	Masaru Morita	Masami Takano
Noe Hirofuji	Tsuya Mukai	Ayako Tanaka
Naoichi Hirofuji	Pearl Toshie Nagafuji	Yotaro Tominaga
Yasuyo Takano Hoki	William Juto Nagareda	Hitoshi Tsufura
Ayako Honda	Ruby Natsuko Nakano	Larry Shigeo Tsuyuki
Kawaya Imada	Yoshiko Mae Nakao	Setsuko Uchiumi
Masanobu Iwaihara	Miyeko Nehira	Tamiye Umawatari
Inokichi Kaneko	Leroy Nitta	Toshio Yamasaki
George Katayama	Masayo Oda	Carolyn Yoshiko Yoshii
Gordon Toshiro Kono		

Note: If there are any additions, corrections, or deletions to the above list, please notify the Berkeley Buddhist Temple at 510-841-1356.



The First Noble Truth in My Assisted Living Facility

by Diane Ames



Awakened by cries of “Help! Help! Help!”, I gasped, “What is it?”

“I woke up with so much pain and weakness in my left leg that when I tried to go to the bathroom, I fell. I can’t get up. So I am, as you can see, still lying here on the floor,” replied my husband. “Help, I say! Help!”

“But ... but how could that happen?” I protested. “You were fine last night!”

“Well, I’m not now! Help!”

“IMPERMANENCE!” tolled the bells of the Gion temple all the way from Japan.

“Enough of the Buddhist gloom!” said my husband. “Now press the alarm button on the wall—thank heavens we live in an assisted living facility—and call the med techies to get me off the floor.”

“How can this be happening to him?” I cried as a couple of burly med techies wrestled my husband into a wheelchair. “Why him?”

“If you want the answer,” said the Buddha, who had suddenly appeared on my bookshelf, “bring me a plastic applesauce cup from a resident of this assisted living facility who has no disability, memory problems, or chronic medical condition.”

“In *here*? Where we’re surrounded by walkers and wheelchairs?”

“Yes, in this assisted living facility, the final resting place before the really final resting place, where you are now. Look around you and learn that all who are born must grow old unless they die young, which is an even less popular fate. Didn’t I say that old age, bringing as it does physical degeneration, is the pits? And as you must know by now, I was right. Whatever the diagnosis may be, your husband’s basic problem is that he is old. When you grasp the fact that growing old is the universal fate of humanity, not your problem or that of your loved ones alone, you should be able to begin the long, slow process of accepting it and developing compassion on the other old people. Meanwhile, take your husband to an orthopedist.”

Later: The orthopedist pronounced, “Mr. Ames, you have a pinched L4 nerve caused by degenerative changes in the spine which are common in old age. But luckily, impermanence will probably work in a positive direction for a change in your case. With physical therapy, you should be able to walk again in a month or so.”



Quiet Sitting



Quiet Sitting allows individuals to come to the temple twice a month (1st & 3rd Sundays at 1pm) and sit quietly in the Hondo. Our hope is to allow any individuals wanting to reconnect with the physical space of the Hondo the opportunity to do so. [Sign-up is required.](#)

See the sign-up instructions below. (If you are unable to sign up using the link below, please contact the temple office for assistance.)

- Go to <https://bbtevents.info/rsvp>
- Select the date you would like to attend.
- Enter your information - Name, number of people attending, email address, and phone number.
- Confirm you have no symptoms of COVID-19.
- Save your confirmation email.

Please read the following FAQs before making your reservations.

Berkeley Buddhist Temple
Quiet Sitting
Frequently Asked Questions

Below is a list of FAQs that might help answer any additional questions. If you don't find what you are looking for below, please email info@berkeleybuddhisttemple.org

Q) What do I need to do to attend Quiet Sitting?

A) Make a reservation at <https://bbtevents.info/rsvp>. (If you are unable to make reservations online, please contact the temple office.) Quiet Sitting check-in begins at 1PM and closes at 1:15PM. Please arrive in this window, 1–1:15PM.

Q) Can I drop in any time during the Quiet Sitting?

A) No. You need to make a reservation at <https://bbtevents.info/rsvp>. Quiet Sitting check-in starts at 1PM. Please save your confirmation email.

Q) What if I am running late?

A) Check-in desk closes at 1:15PM. No one will be allowed in after the check-in desk closes. Please arrive on time.

Q) How long is Quiet Sitting?

A) Quiet Sitting begins at 1PM and ends at 2:30PM. Attendees may leave anytime but everyone must leave by 2:30pm.

Q) Do I have to wear a face-covering?

A) Yes, a face covering is required at all times while in the Hondo and other temple premises. Please make sure that your face covering covers both your nose and mouth.

Q) How do I know what six feet is while sitting in the pews?

A) We are currently using every other pew to help maintain social distancing. Socially distanced seating will be assigned.

Q) Are children allowed in the Quiet Sitting?

A) Children are also welcome. They require reservations and the ability to remain quiet.

Q) What happens during the Quiet Sitting?

A) Attendees sit quietly for up to 90 minutes in the Hondo. There will not be any chanting, singing, or any other service activities.

Q) What do I need to do if I need to cancel my reservation?

A) Your confirmation email has a cancel link. Click that to cancel your existing reservation.



Community Outreach

Community Organization Highlight !



[Healing Clinic Collective](#): (Oakland)

"The central intention of the Healing Clinic Collective is to plant the seed for a return to the Sacred. We aim to encourage re-engagement to a sacred way of relating to ourselves as whole people. We aim to restore reverence and relationship to ancestral forms of healing and wellness that come from world views rooted in cultural understandings and expressions of love, interconnectedness, and regenerative relationship to both people and the Earth." Support their work and [donate here](#)!

Movement Strategy Center
Attn: Healing Clinic Collective
436 14th St., 5th floor
Oakland, CA 94612



Community Outreach - BLEND

Celebrating LGBTQIA+ Month!

Dear members and friends of Berkeley Buddhist Temple,

We can't believe it is already June, and we want to wish you all a very happy LGBTQIA+ Pride month! The US is made up of myriad people, and one of the most beautiful things about this country is the diversity of our people. Hopefully, we can celebrate this diversity a little bit every day in the foods we eat, the languages, cultures, and traditions from which we learn. Many of us also do our best every day to learn more about the rich diversity in this country by reading, listening to podcasts, and otherwise supporting and learning from the many beautiful cultures that thrive in the US.

Though an important part of our teachings in Buddhism is recognizing and trying to let go of our self-centered ego, pride in our heritage, our culture, our religion, language, and yes, our gender and sexuality, are an important part of celebrating the beautiful diversity of who we each are as human beings. We are all born into causes and conditions from the infinite past of those who came before us, and those causes and conditions propel us forward in life, with new experiences and connections. Some of those karmic influences, such as our race, gender, and sexuality, might make life a bit different or sometimes more challenging for us. Ultimately these difficulties have nothing to do with our being "good" or "evil", rather those are labels placed upon us by dominant cultural, religious, social, and political norms. Celebrating our identities with Pride is one way of working past that delusion, that we are somehow "evil" or unworthy of love and inclusion because of our race, religion, gender, and/or sexuality. Celebrating our identities with Pride allows us to love and accept ourselves and those around us as we all are.

Being Buddhist isn't about dropping away or letting go of who we are, rather, it's about accepting who we are, loving ourselves for who we are, and then extending that compassion to everyone else. Our differences should be celebrated in Pride! There are a lot of aspects of our identities that have been "illegal", "bad", or "wrong" in the past: disability, immigration status (many of us are immigrants somewhere through the lineage of our ancestors), being lesbian, gay, bisexual, transgender, queer, intersex, asexual, and other ways of being non-cisgender or heterosexual (LGBTQIA+). All of these aspects of who we are have been punishable crimes in the past, and that delusive sense of discrimination and injustice follows us today. To be Proud of our sexual and gender identities is a means of resisting and undoing that injustice. So whether we're queer, transgender, or an ally, the BBT BLEND committee hopes we can all celebrate who we are and show lovingkindness and compassion toward one another at all times, especially during this month of LGBTQIA+ PRIDE!

Here's one way to celebrate! On June 27th, 2021 at 3 pm PST, join the first workshop of the Young Buddhist Editorial's (YBE) summer workshop series - *Face to Face: Queer Dharma* - which will feature a panel of members of the LGTBQIA+ community - Noel Alumnit, MDiv., Reverend Keisuke Lee-Miyaki, and Juliet Bost as our three panelists and Reverend CJ Sokugan Dunford as our moderator. In this event, we hope to understand more about how Queerness and Buddhism intersect and align. To RSVP and learn more [click here!](#)

FACE TO FACE

Queer Dharma
JUNE / LGBTQ+ PANEL

06.27.21
3 pm PT

YBE SOCIAL JUSTICE COMMITTEE
SUMMER SERIES

FACE TO FACE

In gassho,

Buddhists Living in Equity and Non-Discrimination (BLEND) Committee



Membership

2021 Membership Pledges

The Temple would like to gratefully acknowledge the following members for their generous contributions for the period 5/9/2021 – 6/10/2021:

Miki Adachi
Diane Ames
Kiyō Eshima

Chiyoko Fujinaga
Makiko Shinoda

Thank you all for your generosity and continuing support!

New Members

The temple would also like to welcome two new college members, Nicole Oliva and Grace Ledwith.

Here is a little bit about **Grace Ledwith**:

I am excited to be a part of this community. I am a Bay Area native and a junior at UC Berkeley studying Environmental Economics. I have been practicing independently for around a year and I have really wanted to be part of a Buddhist community/temple. Since I am moving to Berkeley in the fall I figured I would look online to find a temple close to me, that's where I found your website! After looking through your services and materials I thought that it would be a good fit for me and a great step to take to further my spiritual practice. I look forward to learning more about the Jodo Shinshu Buddhist practice and stepping a bit outside my comfort zone.

Welcome to Sangha!

If you have any questions, please contact Mimi Kagehiro at membership@berkeleybuddhisttemple.org or 510-841-1356.



BCA VIRTUAL ART EXHIBIT

BCA Artists of All Ages

Submit your artwork to share with members of our BCA community. All submissions are due by 8/15/21 and will be approved by the committee.

Please click the registration link for more info:

<https://tinyurl.com/4urhwz4x>

SEPTEMBER 19 - 26, 2021

www.buddhistchurchesofamerica.org

FREE & OPEN TO THE PUBLIC ~ REGISTER FOR ZOOM LINK



2021 CBE Seminars Online For All SUMMER: JUNE ~ AUGUST

All events listed in Pacific Time - Check your local time

SATURDAY
JUNE 19
*11 am - 1 pm
[REGISTER ONLINE](#)

EMBRACED AND NEVER ABANDONED: JODO SHINSHU AND LGBTQ+

Rev. Ko'e A. Umezu
West Los Angeles Buddhist Temple



Rev. Umezu



SATURDAY
JUNE 26
*11 AM - 1 PM
[REGISTER ONLINE](#)

KINNARA: THE ROOTS OF TAIKO IN THE US

Discussion with **Rev. Masao Kodani**,
BCA Minister Emeritus, and **Johnny Mori**
& other members of Kinnara Taiko
Moderator: **Rev. Jerry Hirano**, CBE Director



Rev. Kodani



Johnny Mori

SATURDAY
JULY 3
*11 AM - 1 PM
[REGISTER ONLINE](#)

SHINSHU AND CHRISTIANITY

Rev. David Quirke-Thornton
Shin Buddhist Fellowship,
United Kingdom



Rev. Quirke-Thornton



SATURDAY
JULY 24
*11 AM - 1 PM
[REGISTER ONLINE](#)

CREATING INCLUSIVE SANGHAS: WORKING COMPASSIONATELY WITH OUR THOUGHTS & ASSUMPTIONS

Mushim Patricia Ikeda East Bay Meditation Center
Rev. Harry Bridge Buddhist Church of Oakland



Mushim Ikeda



Rev. Bridge

SATURDAY
AUGUST 7
*11 AM - 1 PM
[REGISTER ONLINE](#)

THE ESSENCE OF THE THREE PURE LAND SUTRAS & HOW WE CHANT THEM

Rev. Kiyonobu Kuwahara
Berkeley Buddhist Temple
Rinban Katsuya Kusunoki
Seattle Betsuin Buddhist Temple



Rev. Kuwahara



Rev. Kusunoki

SATURDAY
AUGUST 21
*11 AM - 1 PM
[REGISTER ONLINE](#)

RENNYO'S CONTRIBUTION TO HONGWANJI THOUGHT

Rev. Dr. Mutsumi Wondra
Orange County Buddhist Church



Rennyo Shonin



Rev. Wondra

(3-25)

VISIT [BCA WEBSITE](#) FOR FLYER, FREE ONLINE REGISTRATION & DONATION LINK

BUDDHISTCHURCHESOFAMERICA.ORG EMAIL: CBE@BCAHQ.ORG TEL: 510.809.1460



Other Events



Rev. Kushiki Alan Senauke
The abbot of Berkeley Zen Center

SDGs & BUDDHISM

~What can we do now for our future?~-From Buddhist Perspectives-

"GOAL NO1, -NO POVERTY-"

2021.6.26(Sat) 2-4pm (PST)

FREE ADMISSION

@Zoom

【BBA】
SOTO ZEN
SHUNSHU OTANI-HA
JODO SHINSHU HONGWANJI-HA
NICHIREN SHU
PRESENTS

【REGISTER】
[HTTPS://FORMS.GLE/4RTAR
BLPGHNQMT2R8](https://forms.gle/4RTARBLPGHNQMT2R8)



SUSTAINABLE DEVELOPMENT GOALS



SDGs & Buddhism

**What can we do now for our future?
-From Buddhist Perspectives-**

SDGs (sustainable development goals) aim both in the present day as well as in the future at “a society in which no one is left behind.” This is a comprehensive and inclusive way that looks to resolving the seventeen related topics that 193 countries of the United Nations have identified including “poverty and hunger,” “correcting inequality,” “environmental conservation,” and “the realization of a peaceful society.” At a UN summit held in September 2015, the member countries unanimously decided to adopt as international objectives that by the year 2030 they should aim to fulfill these seventeen goals mentioned above as well as 169 specific targets. Government agencies of each country, industry, and non-governmental organizations are united in moving forward to bringing about happiness for all people and working towards the protection of the environment.

We, the Soto Zen, Shinshu Ohtani-ha, Nichiren Shu and Jodo Shinshu Hongwanji-ha International Centers in the Bay Area have created a group called the Bay Area Buddhist Association (BBA). We are planning to hold a Buddhist interdenominational event to learn about how Buddhism relates to the United Nation's Sustainable Development Goals (SDGs). We hope that through this project ministers and assistants from each sect will learn about Buddhism and the SDGs from each other in lectures and roundtable discussions so they can share it with students and members. We would like everyone to be able to use what they learn about both Buddhism and the SDGs in their everyday lives.

Now, let's call for conscious action in accordance with the basic philosophy of SDG's most important goal of “Leaving no one behind,” and the Buddha's teaching of the “Four Major Principles” found in “The Meaning of Practice and Verification”: giving, kind speech, beneficial deeds, and cooperation, which are based on the practice of the “Bodhisattva's Four Embracing Actions”, and “the everyday way of life based on belief in Buddhism which is to carefully use the limited natural resources and food we receive without wasting anything.”

Speaker:

Rev. Kushiki Alan Senauke

Hozan Alan Senauke is a Zen priest and the abbot of Berkeley Zen Center. He received Dharma Transmission from Sojun Mel Weitsman in 1998. As an engaged Buddhist activist, Hozan founded Clear View Project in 2007, developing Buddhist-based resources for social change in Asia and the US. He works closely with the International Network of Engaged Buddhists, is past president of the Soto Zen Buddhist Association, and serves on the faculty of Upaya Zen Center's chaplaincy program. Alan has been a student and performer of American traditional music for more than 50 years.

Hozan is author of *The Bodhisattva's Embrace: Dispatches From Engaged Buddhism's Front Lines*. For information about his engaged Buddhist work, as well as other books and music CDs.

Services

Our regular Sunday program begins with a Chanting Service at 8:30am followed by a Family Service at 9:30am. A Dharma talk is available after the Family Service while Dharma School classes are convened for students.

Special Services

January 1 Service	Gantan-e	New Year's Day
February	Nehan-e	Nirvana Day
March	Ohigan	Spring Equinox
April	Hanamatsuri	Flower Festival
May	Gotan-e	Birthday of Shinran
July	Kangi-e	Obon
September	Ohigan	Autumn Equinox
November Memorial	Hoonko	Shinran Shonin
December	Jodo-e	Bodhi Day
December 31	Joya-e	Year End Service

A Shotsuki Hoyo (Monthly Memorial) Service is held the first Sunday of each month.

Dharma School

Our Dharma School (Sunday School) has classes from preschool through high school. Our teachers are happy to discuss the appropriate level of spiritual enrichment for your student.

Monthly Discussions

In our discussions, we strive to experience the Buddha-Dharma with our entire selves – with our bodies (quiet sitting and other forms of meditation), voices (chanting and other liturgy) and minds (study and discussion).

Our sessions focus on ways in which Buddhist teaching and practice can impact our everyday lives. Each session will take up a different topic and you are welcome to attend any or all sessions.

All interested persons are welcome to attend.

Visitor Information

Please feel free to ask any of our greeters for information. We are here to assist you with whatever level of participation you may be seeking.

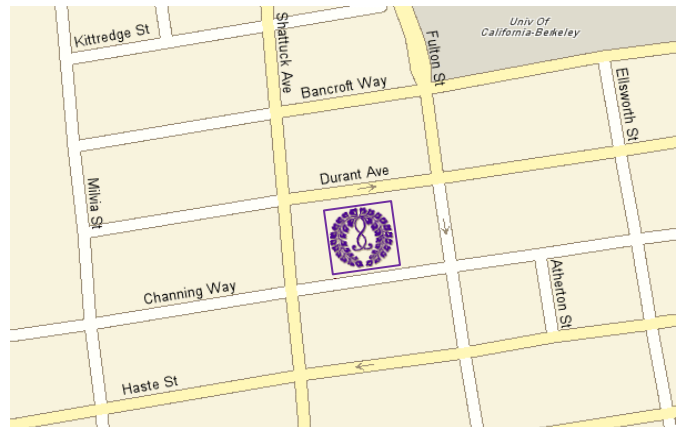
Whether you are here to satisfy a slight interest or to make a more personal connection, we wish you well and hope that you will be visiting us again soon.

Membership Information

Membership is open to all who view the Temple as their spiritual home and seek the Buddha-Dharma.

Kindly complete a [Membership Form](#), have your name entered in the membership roll and support the Temple through a pledge and participation.

For more information about becoming a member, visit our [Registration](#) page, or contact our [Membership Chair](#).



Berkeley Buddhist Temple

2121 Channing Way
Berkeley, CA 94704

Office Hours
Monday – Friday
10:00am – 1:00pm

[510-841-1356](tel:510-841-1356)

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berkeleybuddhisttemple.org

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