



# Berkeley Zen Center



September 2010 Newsletter

## BZC OPEN HOUSE AND PARTY

Come join us on Saturday, September 11, from 11 am to 1 pm, for an Open House and Party to celebrate the wonderful physical environment in which we practice, and to introduce our Capital Improvement Plan.

The open house offers members and friends the opportunity to tour our entire property. Most of you are already quite familiar with the “public areas” of BZC, the zendo, community room, kitchen, and porch. But what about those more mysterious areas, such as residents’ apartments, the BZC office, Sojun’s office, the dokusan hut, and the crawl space beneath the zendo? It is easy to forget that, just like our own living spaces, these buildings all require ongoing maintenance and improvement. Creating these buildings and caring for them over the years has been a part of our practice. We are now considering a number of new upgrades and improvement projects.

Our first purpose for the open house and party is to thank sangha members for contributions that have funded recent remodeling projects, and to present those completed projects. These projects were all completed by sangha volunteer efforts or funded by BZC members and friends over the years, and we would like the sangha to be more familiar with them.

Our second purpose is to present the upgrade and improvement projects we are planning, along with cost estimates in simple, easily understood terms. This capital improvement plan was developed by the board with the assistance of Alan Block. Alan is a member of ASHI (American Society of Home Inspectors), as well as a member of BZC. The open house will be an opportunity for each of us to gain more information, and to express our opinions about the proposed projects. *(Ctd. on p. 7)*



### 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.

## B Z C S c h e d u l e

### September

#### Founder’s Ceremony

Thursday, 9/2, 6:20 pm, Friday, 9/3, 6:40 am

#### Labor Day Weekend Sesshin

Saturday, 9/4, 5 am to Sunday, 9/5, 5 pm

#### Half-day Sitting

Sunday, 9/12, 8:00 am to noon

#### All-Sangha Potluck—Board Nominations

Tuesday, 9/14—dinner 6:30 pm, meeting 7:30 pm

#### Kidzendo

Saturday, 9/18

#### Bodhisattva Ceremony

Saturday, 9/25, 9:40 am

#### Women’s Sitting with Jisho Warner

Sunday, 9/26, 8:30 am to 5 pm—  
all welcome, see article p. 7

### October

#### Half-day Sitting

Sunday, 10/3, 8:00 am to noon

#### Founder’s Ceremony

Monday, 10/4, 6:20 pm, Tuesday, 10/5, 6:40 am

#### One-day Sitting, Aspects of Practice Opens

Sunday, 10/10 – Saturday, 11/6, See article p. 2

#### Kidzendo

Saturday, 10/16

#### Bodhisattva Ceremony

Saturday, 10/23, 9:40 am

#### Sejiki Ceremony and Celebration

Saturday, 10/30

#### Beginners’ Sesshin

Sunday, 10/31

## HALF-DAY SITTINGS

**Sundays, September 12 and  
October 3, 8:00 am-noon**

BZC offers eight half-day sittings each year. Each includes five periods of zazen, kinhin and an informal tea. A half-day sitting is a great opportunity to focus on “just zazen” and is appropriate for beginning as well as experienced sitters. Sojun Roshi asks participants to commit to the four-hour schedule and, in support of everyone’s practice, to refrain from using scented products in the zendo. BZC asks for a \$10 donation for half-day sittings. If you have questions, contact Stan Dewey, September and October’s half-day director, at [standewey@comcast.net](mailto:standewey@comcast.net) or 510-528-1989.

## BZC BOARD ELECTION

The 2010 board election will be here soon. The nominating meeting (and All-Sangha Potluck) will take place on Tuesday, September 14. Dinner will begin at 6:30 with the meeting at 7:30.

As the board works to create a slate of candidates, we have been considering a variety of useful skills, including: communication, human relations, money management, fund raising, engineering, building maintenance, and non-profit law. Potential board members should be willing to serve on working committees that support our practice and administration. Candidates are also asked to draft a short statement touching on their wish to serve, their skills, and perhaps their vision of Berkeley Zen Center.

All BZC members are welcome to nominate other members to run at our September meeting. If you have a candidate in mind and you think the person has skills to offer, please first check with that person to see if he or she is interested in running and serving on the board.

## FINDING PRESENCE IN CONVERSATION: Self-Compassion and Expression

A series of three evening workshop/classes will explore practical approaches to studying ourselves as we speak to convey our own meaning, and receive others’ words, in ways that can shed light on our practice of the Bodhisattva Precepts and create the quality of connection we aspire to in our sangha.

Facilitated by Peter Overton, meetings will be on Thursday evenings (9/9, 9/16, 9/23), 7:30 to 9:00 pm in the community room. Please sign up on the bulletin board or e-mail Peter at [peterovrtn@gmail.com](mailto:peterovrtn@gmail.com).

**NEWSLETTER SUBMISSION DEADLINE:**  
**Third Friday of the month before each issue.**  
**October deadline: Friday, September 17, 8 pm.**



## Family Activities at BZC

**Saturday Childcare** Childcare is offered free of charge on Saturday mornings for zazen from 9:30 to 10:15, then families are welcome to listen to the lecture on the sound system in the community room. It’s helpful for planning if you can let us know that you’re hoping to attend; phone or e-mail Laurie Senauke, 845-2215, or [lauries@kushiki.org](mailto:lauries@kushiki.org). Childcare for 8:45 zazen instruction and beginner orientation may be offered by special arrangement.

**Kidzendo** A program for young ones three and up is offered on the third Saturday morning of each month (or the fourth if a sesshin is scheduled on the third). We meet at the Senaukes’—1933 Russell—at about 9:40 for a meet and greet, then sojourn to the zendo for the first ten minutes of lecture starting at 10:15. Afterwards, families reconvene at 1933 Russell for more activities, possibly including formal tea and one minute of meditation and/or free play, depending on the realities of the moment.

## Zazen & Discussion for Parents, Childcare Provided

**1st Friday Midday**—Noon to 1 pm. Check calendar for dates. From noon to 1, childcare is offered in the community room, with zazen followed by discussion in the zendo.

**3rd Friday Evening**—6:15 pm to 8:00 pm. Check calendar for dates. A potluck dinner for parents and children in the community room, followed by a brief period of zazen and a discussion about family practice in the zendo. Childcare provided in the community room. For questions about our Friday programs, contact Marie Hopper, (510) 559-8831.

September 3	<b>Midday sitting and discussion</b>
September 4	Sesshin – no program
September 11	Childcare
September 17	<b>Potluck, sitting, and discussion</b>
September 18	KIDZENDO
September 25	Childcare
October 1	<b>Midday sitting and discussion</b>
October 2	Childcare
October 9	Childcare
October 15	<b>Potluck, sitting, and discussion</b>
October 16	KIDZENDO
October 23	Childcare
October 30	<b>Sejiki Ceremony:</b> details in October
November 5	<b>Midday sitting and discussion</b>
November 6	Sesshin – no program
November 13	Childcare
November 19	<b>Potluck, sitting, and discussion</b>
November 20	KIDZENDO
November 27	Childcare



## ***Giving, Taking and Receiving***

*Excerpted from a talk by Yakuso Ryushin Andrea Thach  
July 17, 2010*

I have been thinking a lot about my relationship to time. More and more, I find undeniable evidence that this body is finite, and that certain possibilities of energy and capacity are behind me. I spend a lot of time walking at Mountain View Cemetery. Do you know it? It is beautiful, an architectural landmark. In addition, it is a place where past is present and my future is evident. I enjoy reading the gravestones, imagining the lives of those memorialized there, what was important to others about them, and what of their lives has endured 50 or 150 years later. And in a moment of clarity, the importance of all those small arguments, opinions, certainties, and goals to be achieved that drive my life took their proper place as unabiding and impermanent. What are these most precious possessions of self that I cling to?

We all have them, the things we can't give up: Grandma's hope chest, a text from a transformative college class or that great thesis, no longer current, written decades ago, or the ponytail my upstairs neighbor grew when he was fourteen but couldn't cut until he was almost forty. These most precious things are surrogates for some idea of who we think we are.

In Buddhism there are three thirsting desires that drive our lives: the first is for pleasure, to escape the transience of life; the second is to continue our existence; and the last is for power and prosperity. They are called the "Holy Truths." "Holy" means "regarded with or deserving special respect or reverence." So this is the reality of our lives, the natural human forces that we always live with and continually search to find a wholesome relationship with. They are holy because they make us human, and in coming to terms with them we transform our lives.

In Buddhism we talk about three kinds of giving—giving material goods, giving dharma, and giving fearlessness. There are four kinds of fearlessness. They are loosely related to Tozan's five ranks, but I think what they all point to is an increasing willingness to release everything that we hold most dear and meet circumstances completely. That is the generosity of fearlessness. Surprisingly, perhaps, the dictionary definition is very close to this: "liberal in giving or sharing; characterized by or an ability in forbearance in thought, action, equanimity." Fearlessness.

I think it is usual to relate to life as a thing, that is, something we get to keep like our possessions, our history, our stories, our accomplishments; to give them up is to give up a part of our selves. On the other hand, we can see life as something we can barter for in the future, what we will get and who we will become, especially if we can get rid of those parts of ourselves we came to practice to be free of!

However, life is really a creative force, like breath: inhaling is taking in, exhaling is giving away; we have these interactions with all things. Kosho Uchiyama says we live in a world of commerce where we are used to trading one thing for another, but actually this is impossible, because everything is a part of everything else. Our life is completely one with big "L" Life.

Suzuki Roshi calls this "God-given." Maybe we feel more comfortable with Buddha-given, but I think God-given is helpful because it is about something bigger than our selves; it is about faith in that which supports and is bigger than our "small self." So it is something we have no control over in a conventional sense. It also implies an inherent or inalienable quality of human life. Finally, it signifies beneficence, or that which is in harmony with what is.

Therefore, to give is non-attachment, just as to non-attach is to give. This is what our founding teacher Dogen Zenji says.

Vow helps. The second grave precept says not to steal. There are many ways we steal. Time is a big one, thinking we have more, time to waste, the time when we really will, when things are right, get on with dealing with our lives. Time on the cushion is another, allowing zazen to be lazy, planning or lost in story knowingly.

There is stealing from ourselves in the expectation of what will happen, of what we will become, or of where we are going in our practice, in our lives.

Bodhidharma says: "Not having thoughts of gaining is the precept of not stealing." (*Ctd. on p. 4*)



(Ctd. from p. 3) But there is also a positive or creative side to the second precept. We say to honor the gift not yet given. It is like Christmas, not the kind where you wake up thinking, “Goody, goody, what is under the tree for me? Did Santa bring me what I asked for?” but the kind where there is genuine gift, the unknown and just right of what might be, for in not attaching, anything is possible.

There is a story in *Les Misérables*: A young thief is released into the care of the bishop. But hardened with hatred, he continues to steal. He is caught with two silver plates. But when the police catch and return him to the bishop, the bishop says they were a gift to the young man. The young man doesn’t understand nor believe him, so the bishop gives him two silver candlesticks as well. Self and object, two yet one, the gate of liberation stands open to us just like this.

Katagiri says that when we “are exactly fair to our life, our life turns into valuables.” When we know the completeness of our lives, nothing is missing. We don’t have to fill it with things, objects. Not objects of the mind nor opinions. Or even ideas of self. We have everything we need, and from this feeling we learn confidence in our lives.

The first of the six paramitas or perfections of mind is *dana*, generosity. This means to live life as part of the flow of Life, in which we are always being given to and always giving away. Nothing is ours to begin with, and yet everything about our lives, being a part of our life, is ours, not for keeps, but to give away.

*The thief left it behind:  
the moon  
at my window.*

~ Taigu Ryokan

---

***This Is Getting Old***  
**An Interview With Susan Moon**  
**About Her Recent Book**  
**by Melody Ermachild Chavis**

I have a special connection to *This Is Getting Old* (Shambala), first because I'm getting old, and second because I participated, with Susan Moon, in what we called the Crones Group, where a small group of elder women discussed aging over several years. Sure enough, we got older and older! And together, I think, wiser and wiser.

**Melody:** Sue, what brought you to this topic for your latest book, *This Is Getting Old*?

**Susan:** My knees, my arthritic knees...my memory, my Swiss cheese memory...it turned out that aging wasn't just something that was happening to other people, and in spite of my good intentions and firm resolve, I noticed that I, too, was subject to the laws of impermanence.... And so, following the Buddhist teaching, I decided to look into the face of what's difficult. What is it all about?

**Melody:** What was your process in writing these essays on aging?

**Susan:** Initially I made a list of everything that was scary to me about aging, all the difficult things that were happening to me, and I set out to write an essay about each one. As I went along, I thought of and experienced some positive things about aging: like becoming a grandmother, appreciating the preciousness of old friends, noticing a new opportunity to be present in the present moment as the past fades and the future shrinks, joining with aging friends to talk about aging, and I wrote about these experiences, too.

**Melody:** How has the book been received?

**Susan:** People have been very enthusiastic about it. I seem to have touched a nerve. As I share my own experience, I find that others are relieved to discover that they aren't the only ones who sometimes forget where they parked the car. Many people have told me they feel comforted and supported by my openness in revealing my difficulties and also my pleasures in aging. And this was my intention. We aren't doing this alone!

**Melody:** On Saturday, you will speak at Berkeley Zen Center. What will you talk about?

**Susan:** In the morning, I will give the dharma talk which will include some reading from the book, and talking about aging from a Zen perspective. In the afternoon I will lead a workshop, where we'll continue the dialogue. We'll do a few writing exercises together, informally, in order to laugh, have fun, and bring forward some of the issues that the participants are dealing with. We'll also talk together in the large group and in small groups about what we and the aging people we know and love are going through, and how our practice can help us to deal with the challenges.

**Melody:** Thank you for illuminating this challenging topic for us, Susan, with so much honesty and humor.

***Susan Moon's workshop, following her dharma talk on Saturday, September 18, will be from 1:00 to 3:00, with a suggested donation of \$20-40.***



## Robert Aitken Roshi — A Personal & Biographical Reflection

Robert Baker Aitken — Dairyu Chotan/Great Dragon (of the) Clear Pool — died on August 5 in Honolulu at the age of 93. He was the “dean” of Western Zen teachers, a great light of dharma. Aitken Roshi was a prophetic and inconvenient voice right to the end. I have a picture of him from a year or two back, smiling impishly, holding up a hand-lettered sign that reads: “The System Stinks.”

Over the last twenty years I was privileged to collaborate with Aitken Roshi at Buddhist Peace Fellowship, to study with him at the Honolulu Diamond Sangha, and to help with editorial tasks on one of his books. As thousands of readers found, his books are treasures — deep in dharma, crisp and vivid in voice, and ringing with the sound of justice.

Robert Aitken spent childhood years in Honolulu, not far from the Palolo Zendo he built later in life. When I practiced with him at Palolo in 1996, he took me for a walk through his old neighborhood, pointing out the parks and houses, strolling along the beach at Waikiki and through the grand old parlors of the Royal Hawaiian Hotel. He loved the air and sea. The sounds of birds and geckos punctuated his lectures, calling him to attention.



Photo by Alan Senauke

During World War II, as a construction worker on Guam, young Robert Aitken was interned by invading Japanese troops and sent to a camp in Kobe, Japan for the rest of the war. A sympathetic guard gave him a copy of R.H. Blyth's *Zen in English Literature and Oriental Classics* which he read over and over. In 1944, by chance, Aitken and Blyth, who had also been interned in Japan, were transferred to the same camp. They became close friends, and Aitken determined he would study Zen with a true master on his release.

He returned to Hawaii and earned a bachelor's degree in literature and a master's degree in Japanese language. A thesis on the great Zen poet Bassho became his first book, *A Zen Wave*. In the late 1940s he began Zen studies in Los Angeles with the pioneering teacher Nyogen Senzaki. He went to Japan in the early '50s to practice with Nakagawa Soen Roshi, one of the twentieth century's most original Rinzaï monks, who invited him to lead a sitting group in 1959, placing Robert Aitken among the very first western Buddhist teachers.

From 1962 on, Aitken organized sesshins for Yasutani Roshi, whose Sanbo Kyodan (Three Treasures) school merged the *shikantaza* emphasis of Soto with rigorous koan work of the Rinzaï school.

Studying with Yasutani, and with his successor Yamada Koun Roshi, Robert Aitken was authorized to teach independently, and became known as Aitken Roshi. The Diamond Sangha arose from his travels and teachings. It now has more than twenty affiliates around the world, and a cadre of accomplished and transmitted dharma heirs.

Aitken Roshi, his wife Anne, and Nelson Foster founded the Buddhist Peace Fellowship on the back porch of the Maui Zendo in 1978. The idea was to further the interdependent practice of awakening and social justice. The spark for BPF was struck from Roshi's in depth study of nineteenth and twentieth century anarchism, and his long experience as an anti-war and anti-military activist. BPF continues to this day with the same mission. In a later book, *Encouraging Words*, Aitken Roshi wrote that "monastery walls have broken down and the old teaching and practice of wisdom, love and responsibility are freed for the widest applications in the domain of social affairs."

I was drawn to Aitken Roshi's books in the 1980s, first reading his classic *Taking the Path of Zen* (1982), a primer on Zen practice. I have a copy of *The Mind of Clover* (1984) signed at a reading at Black Oak Books in early 1985. In my reckoning this is still the best book around on practical Buddhist ethics. But among his thirteen published books (with more to come, I hope), I would also point out *The Gateless Barrier* — Roshi's translation of the *Mumonkan* koan collection — and *The Practice of Perfection*, his commentary on the *paramitas* or Mahayana “perfections.”

Aitken Roshi was a disciplined writer. That was an essential part of his daily practice, writing for several hours each morning, trying to avoid interruptions and distractions. Several times I found him reading aloud to himself, polishing the language and voice until it sounded right to his ears. You can hear that distinct voice in every page he wrote.

There is an image near the end of the *Avatamsaka Sutra*, the pinnacle of early Chinese Hua-Yen Buddhism, that Aitken Roshi often cited. Similar to the interdependent reality of Indra's Net, he delighted (Ctd. on p. 6)

(*Ctd. from p. 5*) in the idea of Maitreya's tower, extending into and throughout space, encompassing an infinite number of towers, one as brilliant and astonishing as the next. And somehow these towers co-exist in space without conflict or contradiction. I think this dazzling vision is how Roshi saw the world. It is also how we can see his mind and work.

Aitken Roshi never found an inch of separation between his vision of justice and the Zen teachings of complete interdependence. The vast universe, with all its joys and sorrows was his true dwelling place. It still is. Robert Aitken Roshi, *presente!*

— Hozan Alan Senauke

---

**CAMBODIAN DHARMA SONGS  
INTRODUCED AND SUNG BY TRENT WALKER  
Friday, September 24, 7:15 pm  
Berkeley Zen Center Community Room**

**A note from Linda Hess:**

Trent Walker is a 2010 Stanford graduate whom I had the good fortune to know as he was a major in my department, Religious Studies. He took several classes with me, and I worked with him as a co-advisor on his senior honors thesis.

Trent first went to Cambodia the summer after he finished high school in 2006. A musician and Buddhist meditator, he practiced as an ordained monk and worked with the NGO Cambodian Living Arts to study and document a uniquely Cambodian tradition called Dharma Songs. He stayed a year the first time, then returned every summer. Soon he started to practice the art of singing Dharma Songs, training with powerful teachers and becoming proficient at the difficult vocal skills the songs call for. He also became a scholar of the tradition, writing a senior honors thesis that got the two top humanities prizes at Stanford. Trent has a beautiful voice and a deep feeling for the content and cultural milieu of the songs. I have been deeply moved by his knowledge and performance. His translations of the songs are wonderful, and he sings both Khmer and English versions.

Trent practices Zen and did sesshins at San Francisco Zen Center during his undergrad years. He was a leader of the Buddhist student group at Stanford. He and his partner Chenxing, who also just graduated from Stanford, recently moved to an apartment one block from BZC, and have been participating in our practice.

On Friday, September 24, in our community room, Trent will introduce and sing Dharma Songs, and will share some of his experiences in Cambodia. You can get an introduction to his work and sample the singing at <http://www.trentwalker.org>.

To attend, RSVP to Linda Hess, [lionda@stanford.edu](mailto:lionda@stanford.edu).

**JULY MOUNTAINS & RIVERS RETROSPECTIVE  
by Ko Blix**

The July 2010 Mountains and Rivers Sesshin was the first four-day one, the first with a baby, the first attended

by a dauntless soul hiking in with a crutch and shopping cart. We walked with the foggy forest, welcome sun, tree-reflecting mud, generous flowers, cliffs above the briny sea. We had oryoki on the grass, zazen around a magnificent makeshift altar, Dharma discussion and deep sharing, sunrise and sunset zazen, gravel and sand kinhin.

A “foteo” (foto video) will be shown in the BZC community room Friday, October 1, 7:30 to 8:30ish. Photos by Ko Blix plus some by Bud Bliss, set to sounds recorded by Bud, and perhaps recorder but not hip hop music.

The April M&R showing was well attended and highly rated! (This may become the newest addition to our traditions!) Come experience the 29th M&R Sesshin, vicariously or once again. It’s free, and feel free to bring popcorn.

**ASPECTS OF PRACTICE 2010**

This year’s Aspects of Practice, led by Vice-Abbot Hozan Alan Senauke and BZC senior students, begins with sesshin on Sunday, October 10, and continues through our closing sitting on Saturday, November 6. As always, this is an opportunity for new and old students to study and practice together the basics of zazen, forms, and dharma here at BZC. And of course, we will share work, practice discussion, and tea.

Given our intention with Aspects to return to basics, this year we will study short and accessible Pali *suttas*, the Buddha’s teachings on mindfulness, and other key practices and perspectives on waking up. Lectures and classes will draw from these sources, and copies of the texts will be available in advance. On Thursday, October 21, we will have a guest lecturer from Sotoshu in Japan, Rev. Juko Nakano. His talk is titled “Strengthening Our Bonds with the Buddha,” touching on zazen and essential Soto Zen practices.

As the seasons turn, please join us for Aspects and this opportunity to refresh our timeless practice. Save the dates of October 10 and November 6. Further details will be posted on the patio bulletin board and in the October newsletter.

## ONE-DAY RETREAT WITH JISHO WARNER: GENDER AND DHARMA / GENDER AND SANGHA, Sunday, 10/26, 8:30-5--open to everyone

Jisho Warner will lead a day of exploration and inquiry focused on the issue of gender and how it affects our ways of approaching and envisioning the dharma as well as our ways of being together within the container of sangha practice.

This day appears on the calendar as the “Women’s



Sesshin,” and in the past it has been a sesshin for women only. But this year everyone is invited—wherever they may find themselves within the increasingly fluid spectrum of gender identity—for an exploration into and beyond the conceptual

dualities that color our experience of dharma and sangha.

Jisho Roshi is the founder and guiding teacher of Stone Creek Zen Center in Sebastopol and Graton, California, where she lives with her long-term partner. She trained in Japan under Shundo Aoyama Roshi and in the United States under Dainin Katagiri Roshi and Tozen Akiyama Roshi, from whom she received dharma transmission and authorization to teach.

She is co-editor of the books *Opening the Hand of Thought: Approach to Zen*, by Kosho Uchiyama, and *Nothing Is Hidden: Essays on Zen Master Dogen’s Instructions for the Cook*. Before she became a Zen priest she was a visual artist working in glass and paper.

Jisho’s teaching style emphasizes process and relational understanding. She is known for her combination of warmth and intelligence, and for her humor, kindness, and genuineness.

A sign-up sheet with details will be posted on the patio bulletin board closer to the time of the retreat. Contact: Catherine Cascade, [catherinecascade@sbcglobal.net](mailto:catherinecascade@sbcglobal.net).

### *Shukke Tokudo*

On Sunday afternoon, October 3, Sojun Roshi will ordain **John Mogey — Kogen Yudo/Constant Presence-Courageous Path** — as a priest at Berkeley Zen Center. The ceremony will take place in the zendo at 3 pm, with reception to follow. Community members are warmly invited to attend and help celebrate this joyous occasion.

## OPEN HOUSE *(Ctd. from p. 1)*

This presentation and discussion with the sangha is linked to our need to fund the planned projects. The Capital Improvement Campaign is a formal-sounding title for achieving this simple objective—to come together and focus on what’s most important to us for taking loving care of our Russell Street practice place, and to raise the necessary funds.

Let’s not forget about the party, the fun part of the event on Saturday. There will be exotic and tasty food from the restaurant La Mediterranee to feed us. Alan Senauke promises a wonderful group of musicians to entertain us. A raffle will give us the opportunity to win fantastic gifts. All we need is your presence to make this an informative and entertaining event.

Please join us on September 11 from 11 am to 1 pm.

## FAMILY PRACTICE E-MAIL GROUP

To make it easier to publicize, announce, and remind ourselves about family practice activities at BZC, we’ve started a Yahoo group. We’d love to have you join this list if you have children in your life, even if you don’t typically attend family practice events. We promise to only send, at most, ONE e-mail per week, just a short reminder of upcoming events. To join, just e-mail Laurie at [lauries@kushiki.org](mailto:lauries@kushiki.org) or Marie at [deagin@sfo.com](mailto:deagin@sfo.com).

## CHANGING HANDS

Neither rain, nor holidays nor foggy, cold days have affected the arrival of our newsletter these past two years. Many thanks to **Charley Ware** for his diligent oversight of our newsletter delivery. As he steps back, **Marty Kovach** will be taking on the newsletter distribution position. Welcome to Marty.

## NEW MEMBERS

Please welcome our new members **David Renshaw** and **Felix Torres Chaviano**.



**Berkeley Zen Center**  
**1931 Russell Street**  
**Berkeley, CA 94703**