



Berkeley Zen Center



March 2011 Newsletter

BZC Documentary Premieres

By Ed Herzog

I am happy to report that the premiere of the long-awaited BZC Documentary, *Old Plum Mountain: Berkeley Zen Center, Life Inside the Gate*, will be shown in its entirety on **Saturday evening, March 12th in the BZC zendo, at 7:00 pm**. Thanks to the generous support, donations, and encouragement by members of the BZC sangha, we have finally been able to finish the long editing process. The documentary will run around an hour. All are invited to attend! There is no charge, but donations will be gladly accepted. Sangha members will also be able to order copies at the screening.

Plans for the documentary include possible airings on public television, entering the film in the Buddhist Film Festival, and distribution nationally and internationally. Fundraising is underway to help finance translations into Japanese and Chinese, packaging for distribution to libraries and other practice centers, and for use of the film as a BZC fundraiser. For more information you can contact Ed Herzog at edherzog@comcast.net.

BUDDHA'S BIRTHDAY

We will be celebrating Buddha's birthday on Saturday, April 2. It's an important date on the Zen calendar, marking not only the birth of the Buddha but also the fresh possibility of awakening in one's own life. Feel free to bring friends and families, especially children!

The Saturday program will start at 9:40 am, but preparations will begin earlier in the morning. See the zendo bulletin board for the full schedule, and to sign up to help prepare the temple grounds and clean up afterwards.

An important part of the ceremony is bathing the baby Buddha in his bower, which the sangha decorates every year. (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

March

All-Sangha Potluck—Budget

Tuesday, 3/1, 6:30 pm

Founder's Ceremony

Thursday, 3/3, 6:20 pm

Friday, 3/4, 6:40 am

Half-day Sitting

Sunday, 3/6, 8:00 am–noon

One-day Sitting

Saturday, 3/19

Bodhisattva Ceremony

Saturday, 3/19, 9:40 am

April

Buddha's Birthday Celebration

Saturday, 4/2 (details this page)

Zazenkai (Just Sitting Retreat)

Sunday, 4/3, 8:00 am–5:10 pm

Founder's Ceremony

Monday 4/4 6:20 pm

Tuesday, 4/5 6:40 am

Work Day

Sunday, 4/10

Bodhisattva Ceremony

Saturday, 4/16, 9:40 am

Mountains and Rivers

Thursday, 4/28 – Sunday, 5/1

PRACTICE POSITIONS AT BERKELEY ZEN CENTER

Here at Berkeley Zen Center, we take care of the temple by holding *practice positions*. This is how we engage in various tasks and responsibilities including regular cleaning and maintenance, cooking and serving meals, and various administrative duties. There are now more than sixty members holding practice positions, which rotate regularly. Members are encouraged to take a position as part of their regular practice at BZC. To do so, please contact the coordinator, Peter Overton at peterovrtn@gmail.com or 510-848-5239.

HALF-DAY SITTING

Sunday, March 6, 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 Nina Sprecher, the February half-day director, at 510-848-3585 or ninasprecher@sbcglobal.net.

REQUESTS FROM THE OFFICE MANAGER

1. The Office Manager has an email address: bzcoffice manager@gmail.com. Please use this address when contacting the Office Manager on BZC business.
2. When making payments by check, ALWAYS specify what you are paying for in the note section of your check, even if you're sure we know. If noting dues, specify the time period the payment is for. It is fine to combine different payments on one check, but be sure to detail clearly in the note section. Thank You!

New Approaches To Practice Discussion

Over time our Zen community has grown large, and continues to sustain a wonderful practice. Each year we have a practice period with a shuso or head student. The shuso is a mature student who begins to share his or her understanding, in talks and then in practice discussion. After the practice period, shusos are usually asked to join the senior student group, and later are invited to offer practice discussion with members. As you know or might guess, we now have a large group of senior students. Sojun (Ctd. on p. 7)



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. 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
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.

March 5	Childcare
March 12	Childcare
March 18	Potluck, sitting, and discussion
March 19	Sesshin - no program
March 26	Childcare
April 2	BUDDHA’S BIRTHDAY
April 9	Childcare
April 15	Potluck, sitting, and discussion
April 16	Sesshin – no program
April 23	Childcare
April 30	Childcare
May 7	Sesshin – no program
May 14	Childcare
May 21	KIDZENDO
May 28	Childcare

NEWSLETTER SUBMISSION DEADLINE:
Third Friday of the month before each issue.
April deadline: Friday, 3/18, 8 pm.



Dogen's Genjokoan

A talk by Sojun Roshi

given to the Chapel Hill Zen Center, November, 1993

Part I.

Dogen opens his teaching of Genjokoan by saying, "When all dharmas are Buddha dharma, there are enlightenment and delusion, practice, birth and death, buddhas, and creatures. And when the ten thousand dharmas are without self, there are no delusion, no enlightenment, no buddhas, no creatures, and no death. The Buddha way transcends being and nonbeing. Therefore, there are birth and death, delusion and enlightenment, creatures, and buddhas. Nevertheless, flowers fall with our attachment, and weeds spring up with our aversion."

First, I want to clarify the word "dharmas." It is sometimes translated as "things," but dharma has many meanings. The two meanings that we use are Dharma with a capital "D," and dharma with a small "d." Dharma with a capital "D" means Buddha's teaching, or the law of reality. Reality works according to strict laws that we may or may not recognize. Sometimes we recognize them and sometimes we don't. Because of our limited dualistic understanding, they may appear as a mystery to us. What is pertinent to Buddhism is the law of cause and effect, and that which pertains to the fundamental totality. Small "d" dharmas are all of the particulars of the phenomenal world. Every thing, in the broadest sense, is a dharma.

The Abhidharma schools and the Yogacara school categorized lists of dharmas for their own study purposes. For instance, the constituents of mentality are all dharmas, and the constituents of the body of form are dharmas. All individual things are dharmas, so Dharma is the Dharma of the dharmas. It is the teaching of the law concerning the dharmas, or phenomena. This is the world of phenomena, the world of duality, the realm of cause and effect, and all dharmas are continually interacting with one another in this world of constant transformations. Buddha teaches how the parts fit together with the whole, like a box and its lid.

Dogen begins, "When all dharmas or all things are Buddha Dharma . . ." The word "when" means, at the time when you realize all dharmas are Dharma. When we have some enlightenment or insight and realize that all dharmas are Buddha Dharma, we realize there are enlightenment and delusion, practice, birth and death, buddhas, and creatures. So these four sentences point out four different ways to look at reality. The first three go together as an expression from three different viewing points, and then the fourth sentence is like a summation. The first sentence talks about dharma from the point of view of just seeing things in the phenomenal realm; in other words, dharmas as dharmas. The second sentence, "When the ten thousand dharmas are without self," points out the side of the no-self of dharmas, or emptiness. The first sentence expresses the side of form as form, whereas the second sentence is to see from the side of emptiness as emptiness. "When the ten thousand dharmas are without self, there are no delusion, no enlightenment, no buddhas, no creatures, no life, no death." This is like the Heart Sutra in the sense that the Heart Sutra is the sutra of mu. Mu means "no." Do you know Joshu's famous koan?

A monk asked, "Does the dog have Buddha nature?"

Joshu said "Wu (Mu)" "No!"

This is from the side of mu delusion, mu enlightenment, mu buddhas, mu creatures, mu birth, mu death. When you have the koan of mu, everything is mu. You are investigating existence from the point of view of mu or "no," *i.e.*, from the absolute side. Next he says that the Buddha way transcends being and nonbeing. Therefore, there are birth and death, delusion and enlightenment, creatures, and buddhas. So the third sentence is from the point of view that form is emptiness and emptiness is form; mu is u (form), the point of view of synthesis. The Buddha way goes beyond being and nonbeing, affirmation and negation.

Dogen continues, "Therefore, there are birth and death, delusion and enlightenment, creatures, and buddhas." It is emptiness that gives rise to form and all forms are the forms of emptiness. The Buddha way transcends form and no form. Therefore, there is form, and there is no form. Then he says, "Nevertheless, flowers fall with our attachment, and weeds spring up with our aversion." The last sentence is very interesting, as it relates directly to practice. "Flowers fall with our attachment, and weeds spring up with our aversion." If we look at the two sides of our life, the two very strong aspects that we are dealing with continuously are attachment or grasping, and dislike and aversion. Attachment belongs to both of them, actually. Aversion is a kind of attachment, and grasping is a kind of attachment. We usually think of grasping as attachment or holding on to something that we want to keep or preserve, and that not wanting is the opposite of attachment. But we may become attached to what we don't want through our aversion. We are continually making discriminating choices. One of the basic aspects of Zen that we have to face is non-attachment; non-attachment to grasping, and non-attachment to aversion. This is the Genjokoan of our life. The Genjokoan is the koan that comes up continuously, moment by moment, with grasping and aversion. So every moment we have to make a choice. "Do I go this way, or do I go that way?" "Do I choose this, or do I choose that?" "Do I like this, or do I like that?" "Do I not like this, or do I not like that?" So like and dislike are coming up continuously, and we are choosing one thing over another on the basis of like and dislike, wanting and not wanting.

In the Four Noble Truths, Buddha teaches, first, that suffering is the lot of human beings due to our inordinate desire. The second truth is that inordinate desire creates grasping and aversion. How do we get beyond grasping and aversion, in order to be free of desire? When you study Buddhism, some books say that you need to get rid of desire, because desire is a hindrance. But strictly speaking, desire is not good or bad. Desire is just desire, and impossible to get rid of. You may try to get rid of desire, but you can't do it. Maybe you can, but if you do, there's not much life left. So desire is an important aspect in our life because it motivates us. It's hard to be motivated without desire. So the problem is not so much to get rid of desire but what to do with it. Desire is like a fire. It can either destroy us, if it's not regulated, or light our way. "Fire seeks fire. Buddha seeks Buddha." It's the vital activity of our life. The vitality of our life is bound up with desire. When people say, "Get rid of desire," it doesn't mean to put it under the cushion or sit on it. It's more a question of how do we direct it? Where does it fit? What direction does it go in, so that we can find true satisfaction and freedom? Buddha said that we should direct our desire toward freeing our self and freeing others, and follow the various Dharma pathways. If you want to deal with desire, direct it toward practice. That way you don't hurt anyone, you don't hurt yourself, and you motivate yourself in the right direction, so that desire, fulfilling its proper function, becomes a blessing.

All around us we see desire misdirected and confused, leaderless, and pointless. When desire has no place to go, it turns on itself and becomes destructive. When it becomes destructive and when people don't know what to do, they say we should get rid of it. But we just need to know where to direct it, and how to manage it. It's difficult. There are a lot of channels – a lot of ways it can go. If we don't have the right outlet, then it tends to overload certain channels, and then we become obsessed in certain ways. Buddha and Dogen both taught that we should direct our desire to something that will give us true satisfaction, which won't overload us or become obsessive.

We can look at these three sentences from the point of view of the ocean and waves. The ocean is like a metaphor for Dharmakaya, emptiness, Buddha nature, or the absolute. The waves are an expression of phenomenal life, the way things arise out of emptiness. Each one of us is a wave on the ocean of emptiness, and we roll with all the other waves, and we live out our wave lives, our wave lengths, on the ground of the great ocean. So it's hard for us to see where we come from when we are all just waves. It's like not being able to see the forest for the trees. We can't see the ocean for the waves. We get lost when we lose sight of the great ocean and forget that the waves are all members of the ocean people family. They are interdependent with each other and with the ocean. So when a wave thinks, "I am a wave forever," or "I am a permanent wave," it gets lost, just like us when we attach to our individuality. We get lost. So it is important to realize that waves are an expression of the ocean. Sometimes the ocean is very calm, like zazen. In zazen, the waves subside. Even though there are waves, they are on the surface, but our awareness goes all the way down to the bottom of the ocean floor. Dogen expresses it as "a fish lazily swimming by at the bottom of the ocean." In zazen, consciousness deepens, and we settle on the endless bottom. The waves are still there, but they no longer bother us. It's like swimming on the surface while walking on the bottom.

Class of the Paramitas—Actualizing the Bodhisattva Path

Yakuso Ryushin Andrea Thach will teach four Saturday classes on the six paramitas beginning March 26. Andrea was ordained by Sojun Roshi and was our most recent coordinator. Because of our busy month of Saturday activities her schedule of 1- hour classes will be as follows:

3/26.....12:30community room
4/2.....12:30..... zendo
4/9.....12:30.....zendo
4/16.....1:45.....community room

Fee for the series is \$20.00, payable by check at the first class, and will not be pro-rated for missed classes. As always arrangements can be made with class coordinator Ron Nestor in case of financial hardship. Class sign up will be on the patio bulletin board the first week of March. Below are excerpts from an interview by Ron with Andrea.

Ron: Good morning Andrea. What are the six paramitas?

Andrea: Traditionally, they are taught as generosity, morality, energy, patience, meditation, and wisdom.

“Paramita” means perfection or crossing to the other shore. So, I thought the name for the class could be “row, row, row your boat to the other shore.” In cultivating the paramitas, we water the seeds of qualities that help us transform our life and the lives of others. That’s getting to the other shore, which of course we never reach, but we’re always rowing there. I wanted to study the paramitas because they provide a very direct frame for embodying the precepts. I hope that, during the time of our class, people will take it as an opportunity to actually work with their personal relationship to the paramitas, not just to get an idea of them. The paramitas can function like a positive antidote to the five hindrances: hate, desire, restlessness, doubt, and torpor. So, by studying them, we can become more intimate with all of ourselves and transform these qualities.

Ron: How does the practice of the paramitas relate to zazen?

Andrea: One aspect is that we practice with a spirit of inquiry. Although we don’t really talk about an inquiring spirit in zazen – we just sit and let go. What’s underneath that letting go in my experience is always an aspiration or an intention, bodhicitta, the call toward enlightenment, which is what informs our sitting.

Ron: Thank you, Andrea.

April 16 Party to Kick Off 2011 Leadership Fundraising!

Berkeley Zen Center will kick off its Leadership Fund drive with a party on Saturday, April 16, from 11:00 am - 1:00 pm. BZC is fortunate to have two wonderful teachers, Abbot Sojun Mel Weitsman and Vice Abbot Hozan Alan Senauke. The purpose of the Leadership Fund is to raise money specifically targeted to their support.

Come celebrate our teachers and help raise some money through a silent auction and a raffle, and enjoy great food, drinks, and music.

Even our teachers will get into the act. In the record of Zen Master Tozan there is a case where Master Tozan “questions a head monk to death.” Perhaps this is going too far... On the occasion of BZC's fundraising party, Sojun Roshi and Hozan Sensei will go head to head in a public "drama combat."

Here is a preview of a few items for the auction and raffle:

- A signed broadside of Jane Hirshfield's poem "Tree," mounted in a unique handmade wood frame. The frame has the artist's story of its making on the back side.

- An afternoon of “Liberation through Handwriting” instruction and practice with Ed Brown
- A hand-sewn sutra cloth by Jean Selkirk
- A trio of homemade 'artisanal' ice creams—lavender, ginger with stracciatelli, and salted caramel

Keep your eyes peeled for a complete list of items and minimum auction bids that will be circulated closer to the event.

Please consider donating something for either the raffle or auction. It doesn't have to be an item that you made, or a service that you provide. It could simply be something wonderful that you purchase and donate.

To donate, contact Peter Pfaelzer, ppfaelzer@gmail.com or 510-843-1490. Note that if we have too many items, we will save anything not used on April 16 for an event in 2012.

Mark the date in your calendar right now, 11:00 am – 1:00 pm, Saturday, April 16.

We look forward to seeing you there.

Thoughts on Our “Mountains and Rivers” Practice

A few months ago I gave a sort of progress report on our Mountains and Rivers sesshins to the Practice Committee. It was well received and they asked me to write up some of my observations for the Newsletter. So here goes.

Although Buddhism has a long tradition of walking meditation and “wandering monks,” BZC’s Mountains and Rivers sesshins have been most directly inspired by Ring of Bone Zendo, the Nevada City group formed by Gary Snyder and others in the 1970s. ROBZ members have been developing and refining the practice since 1978 and do two 7-day M&R sesshins every year in the Sierras or other wilderness areas of the West.

After being fortunate enough to take part in some of their M&Rs back in the 1990s, I suggested to Sojun that we create a similar but more moderate form in Point Reyes suitable for us city slickers. We did our first 2-day M&R there in 1995, and that became an annual tradition over the next few years. The first four were organized by Greg Henricks (twice), Richard Haefele and Paul Ridgway. I’ve been organizing them since 2000.

Sojun Roshi has led most of them since 2000, which has undoubtedly contributed to their increasing popularity. In 2001 we began doing two each year, and by popular demand we have also lengthened them from 2 to 3 days, and more recently to 4 days. Somewhat counterintuitively, longer M&Rs are actually easier than short ones—there’s the same amount of backpacking there and back, but more time at the campsite to take it easy and settle into the practice and into the environment during the middle days.

M&R sesshins are indeed sesshins, not just camping trips, but the different terrain calls for somewhat modified forms. To and from the campsite we hike in silence. In the morning there are two periods of zazen, breakfast, a break, then lecture/discussion (usually focusing on Dogen’s *Mountains and Rivers Sutra*). 10 a.m. to 5 p.m. is free time (quiet talking is okay), typically spent hanging out at the beach, taking a nap, or having informal dokusan with Sojun. At 5 p.m. we revert to silence with a brief period of zazen, dinner, a break, then two periods of zazen on the beach facing the ocean. Rolled up sleeping bags serve as zafus, sleeping pads as zabutons. Lunch is eaten in an informal picnic style. Dinner and breakfast are served in a style somewhat like our usual sesshin meals (bows to servers, etc.), but without the complicated oryoki forms.

So far we’ve done 23 M&Rs. There have been 237 different participants—367 person-trips if you count all the repeat offenders. Apart from yours truly (I’ve been on all of them but one), leading attendees include Stan Dewey (15 trips), Sojun (14), Walter Kieser (10) and Ko Blix (9), with Bud Bliss, Melody Ermachild, Erik Ferry, Sonia Gaemi and Charlie Wilson following close behind with 6 or 7. More than thirty others have taken part in two or more.

Although most participants have been BZC members, it should be noted that M&Rs are one of our most popular “outreach” events. More than 40 nonmembers have taken part, some coming from considerable distances (Maine, Ohio, Tennessee, Oregon). Bud Bliss has driven down all the way from Portland for seven of them.

I would also like to note that, although it is preferable to be in moderately good shape, some people have managed to take part despite significant physical challenges. First prize goes to Thea G., who despite a severe back injury made her way on the last one using a sort of walker/shopping-cart contraption. Sojun Roshi himself, though in very good shape for his age, is over 80, yet he still enthusiastically takes part and carries his own backpack. I mention these examples not only as a salute to Thea and Sojun but also as a possible inspiration/challenge to those of you who have thus far shied away from M&Rs out of fear that they might be too difficult.

M&Rs are not just for nature enthusiasts. No camping experience is required. Physically, about the worst thing that is likely to happen is that you will get a few sore muscles. Mentally, it’s much simpler than most camping trips. The complicated and potentially stressful organizational and logistical tasks are mostly taken care of by me. Meals are taken care of by the tenzos. Walter, Ko, and other experienced campers are on hand if you need help packing your backpack or setting up your tent. All you have to do is bring your personal gear, follow the guidelines, and do your assigned job (usually just cooking or dishwashing for one meal). It’s very reasonable, too. Weekend nature retreats typically cost hundreds of dollars. BZC charges only \$75 for a four-day trip, we go to one of the most beautiful places in California, yet it’s conveniently located only an hour away. What more do you want?

The next one is April 28-May 1. The one after that is July 28-31. ~ Ken Knabb



SOUNDING BOARD

*This is one of a regular series of reports from the BZC Board.
(Next board meeting Sunday, 3/13)*

At our last meeting the board discussed the problem of updating, organizing, and easily accessing BZC's numerous databases, records, and instructions. As our number of activities and diversity has grown, so has our complexity. Call it human nature; life gets complicated. Computer gazing threatens to overtake wall gazing unless we can better organize and simplify our information systems. We've made good progress in overhauling our membership records and financial record keeping. At the same time, the skills required for managing our uses of technology—for instance, overseeing our website and financial records—limits the choices we have in inviting members to take on this kind of practice position. Some careful and creative problem-solving is needed here. Therefore, several of our board members have agreed to work together on this and report back to the board and the sangha.

Zen master Joshu said, in response to a monk who asked how we should use our minds each day,
“You are used by the 24 hours—I use the 24 hours.”

Can we learn Joshu's lesson in information management?

ZAZENKAI: A DAY OF JUST SITTING **Sunday, April 3, 8:00-5:10**

Sunday, April 3, from 8:00 am to 5:10 pm, BZC priest Andrea Thach will lead a silent one-day sitting. This will be a rare opportunity to spend a day doing nothing but zazen, kinhin, bowing and eating.

We will maintain silence throughout, with the exception of bells to mark meditation periods, and chanting the Refuge aloud at 5:10 pm.

Participants should plan to come for the whole day. A break from 12:20-1:00 will allow time for bag lunches to be eaten in the community room or, if we're enjoying fair weather, outdoors.

There will be a ten-minute period of bowing at your own pace prior to the lunch break, and we will have two periods of fast kinhin. Both of these activities can be adapted to harmonize with individual needs and abilities.

A sign-up sheet and further information will be posted on the courtyard bulletin board. The fee is \$20.

Please feel free to contact Andrea Thach at andrea.thach@gmail.com if you have any questions.

NEW APPROACHES *(Ctd. from p. 2)* Roshi and I want to encourage community members to meet with these senior students, as a way to share and deepen our dharma understanding.

March 2011 BZC Newsletter

Four senior students will offer weekly practice discussion—morning and/or afternoon—for a six-month period. The first on this roster are Denkei Raul Moncayo, Andrea Thach, Bob Rosenbaum, and Alexandra Frappier. To find out a little about their practice histories, and to obtain their contact information, see the practice discussion flyer on the main bulletin board. A calendar with their regular practice discussion slots is on the porch outside the zendo. You can sign up there. You are encouraged to speak with any of those senior students and begin to build supportive relationships.

We are also beginning a new series of teas on Friday afternoons at 5:00 pm, led by those leaders who are currently offering practice discussion. These will resemble our teas during the practice period, focusing on how we live in the way of the dharma. — Hozan Alan Senauke

WORK DAY, Sunday, April 10, 8:30 am – 4:30 pm

Workday is an opportunity to take part in the many projects that pop up around BZC. It's a time when any skills you have to offer can be used to benefit our place of practice, adding to its beauty and energy.

Please join us for a half day or full day of work. Lunch and afternoon refreshments will be provided. A sign-up sheet will be available on the bulletin board at the end of March.

6th Annual Zen Women's Retreat

July 7-10, 2011, Empty Nest Zendo, North Fork, CA

Co-leaders are Angie Boissevain, Victoria Austin, and Grace Schireson. Myokaku Jane Schneider will offer calligraphy instruction. This year's retreat will focus on specific instruction for women in Zen practice.

More information is posted on the community room Zen Activities bulletin board, and will appear in later newsletters.

BUDDA'S BIRTHDAY *(Ctd. from p. 1)*

Decorating the flower bower is a lot of fun, and will happen Saturday morning from 7:30-8:30 am. Everyone is invited to help decorate during that time. Please bring flowers on Friday, April 1. Carnations, irises, daisies, ranunculus, sweet william, and camellias are especially good. Leave them on the community room porch before evening zazen, or bring treasures from your garden when you come Saturday morning. For more information, contact Catharine Lucas at cmanerlucas@earthlink.net.

C H A N G I N G H A N D S

Much warm appreciation to Matt Gillam for his energy and attention as Head Jikido. Matt departs soon for Tassajara, and Bruce Coughran will take the reins in helping us keep our zendo cleaning practice on track! Thanks to both!

N E W M E M B E R S

Welcome to new Members Jen Taylor, John Writer, and Margaret Wotkyns.

**Berkeley Zen Center
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