



Berkeley Zen Center



March–April 2023 Newsletter

One-Day Sesshin

We will be holding a one-day sesshin on Saturday, March 25, 7:50 a.m. to 5:00 p.m. The sesshin will be led by Gerry Oliva and will be offered in-person as well as online. A sign-up form will be posted on the website several weeks prior to the sesshin, and the deadline for registration will be during the week prior.

This sesshin will follow our recent schedule, with three periods of zazen in the morning followed by a dharma talk, and then three periods of zazen in the afternoon. There will be a midday break for lunch, rest, and work period. Participants are expected to bring their own lunch or dine locally.

This streamlined schedule is intended to minimize possible transmission of Covid or other seasonal viruses. For all in-person participants, Covid protocols will apply. You must be fully vaccinated and boosted, and wear a KN94, N95, or KN95 mask indoors. We also ask that you get tested within 48 hours of the start of sesshin (an antigen rapid test will suffice), and that you shift to online participation if you have any Covid symptoms such as fever, cough, etc.

When paying for sesshin, please indicate on your check or in the PayPal note *(Continued)*



Affirmation of Welcome

Walking the path of liberation, we express our intimate connection with all beings. Berkeley Zen Center is a sangha of Buddhist practitioners drawing from the Bay Area's many spiritual and cultural communities. Just as Shakyamuni Buddha welcomed people of all backgrounds to practice, here at BZC our activities embrace diversity, and are available to people of every color, every way of life and ethnic background, class, gender identity, sexual orientation, age, and ability. May all beings practice in safety and equality, realizing our true nature.

B Z C S C H E D U L E

March

Bodhisattva Ceremony

Saturday, 3/4, 9:10am

Half-Day Sitting

Sunday, 3/5

Founders' Ceremony

Tuesday, 3/7, 7:00am

Board Meeting

Sunday, 3/19, 9:00–11:00am

Jizo Ceremony

Sunday, 3/19, 1:00–4:00pm

One-Day Sesshin

Saturday, 3/25

All-Sangha Meeting (Budget Review)

Sunday, 3/26, 7:00pm

April

Bodhisattva Ceremony

Saturday, 4/1, 9:10am

Women's Sesshin

Sunday, 4/2, 8:00am–noon

Founders' Ceremony

Friday, 4/7, 7:00am

Buddha's Birthday Celebration

Saturday, 4/8

Board Meeting

Sunday, 4/16, 9:00–11:00am

Half-Day Sitting

Sunday, 4/23

For more complete and up-to-date information, please check the BZC website (berkeleyzencenter.org) and subscribe to BZC's community listserv.

(One-Day Sesshin, continued from page 1)

field that your donation is for the March 25 sesshin. The suggested donation is \$15 per day, or whatever you can afford. Mail a check to the BZC Office Manager at 1931 Russell St., Berkeley 94703, or pay through the website using the "Sits/Classes" tab on the [Donate](#) page. Please also consider an additional donation to BZC above the suggested fee, to help us maintain our practice.

If you have any questions or concerns, please contact the sesshin director, Rob Lyons, at dharmawork@yahoo.com.

All-Sangha Meeting & Budget Review

Our semi-annual all-sangha meeting will take place Sunday, March 26, 7:00–8:30 p.m. on Zoom. This is an important meeting where the BZC Board presents the 2023 budget and asks for the members' approval. There are two substantial expense items in the proposed budget this year, designed to ensure the sustainability of our BZC leadership and of our buildings and property. You can join the meeting through the online zendō link. If you have any questions, please contact Karen Sundheim at ksundheim@gmail.com.

Buddha's Birthday Celebration

On Saturday, April 8, 10:15–11:15 a.m., following a short talk by Abbot Hozan, BZC will join Buddhist centers around the world in celebrating the birth of the baby Buddha (traditionally considered to have been in early April). Our celebration takes place in the courtyard and is kid-friendly. We welcome children and others to come for work period at 7:35 a.m. to help decorate a bower in which the baby Buddha stands.

Women's Sesshin

Our spring Women's Sesshin will be Sunday, April 2, from 8:00 a.m. to 12:00 noon. Keep watch on the website and listserv for the speaker and more details.. The sign-up form will be sent via the listserv in mid-March. For more information, contact Mary Duryee at maduryee@icloud.com.



Class on Dogen's "Eight Awakenings"

Please join Susan Marvin in a study of Eihei Dogen's "Eight Awakenings of Great Beings" (*Hachi Dainin Gaku*), the last fascicle in the *Shobogenzo*, written in 1253, just before his

death. This fascicle is as relevant today as it was in Dogen's time, since it points all of us to important, accessible points of practice in our life right now.

The classes will focus on how we Zen lay practitioners relate and wake up to these Awakenings in our lives today. Translations will be sent out in advance of the first class.

The class will be held online only on three Thursdays: March 9, 16, and 23, 7:15– 8:45 p.m. The fee for the class is \$30, or whatever you can afford. You may leave a check in the donation slot at BZC or use the "Generosity" tab on the website and click the "classes and sesshins" link. Please make a note that your payment is for Susan's class on the "Eight Awakenings."

Please register for the class by clicking this link in order to receive class material:

<https://forms.gle/e3XstiEFVp98YWvc80>

For more information, contact Susan Marvin (lai_hang@yahoo.com) or Ryushin Andrea Thach (andrea.thach@gmail.com).

Interment of Sojun's Ashes

Sojun Roshi's ashes were interred beneath his memorial stone in the BZC garden on January 21, a bright, crisp, winter morning.

Members and old friends circled around to watch as Abbot Hozan and Liz Horowitz placed ashes in a space underneath Sojun's stone. Chanting the Heart Sutra, those present ladled water over the stone to purify our actions.

A portion of Sojun Roshi's ashes were reserved for placement at Tassajara in the future.

Many thanks to Liz Horowitz, Hannah Meara, Greg Denny, and the BZC sangha for your help in bringing this activity to fruition.



New Positions

With great appreciation, I have invited three of our respected sangha members to fill new positions at BZC. Laurie Senauke and Susan Marvin will share the Tanto's seat. Ross Blum will be our new Ino. Ross, Susan, and Laurie are known to all at BZC and are reliably at zazen on a daily basis. In a sense, this is a way of acknowledging the work that each of them has already been doing, and tying them structurally into mutual accountability with me as abbot.

Sojun Roshi created a BZC Tanto position in the mid-1990s, inviting Maylie Scott and me to take this seat, supporting the regular practice of members and sharing some of the practice and administrative responsibilities held by the abbot. This is also my vision of the Tanto position, and I welcome Laurie and Susan's support as we delineate a clear job description.

Ino translates as "hall manager" in a Zen monastery. As director of zendo position training, scheduler of talks, and in many other small but necessary ways, Ross has long been an unofficial Ino. Again, the formalization of this role will help us all to work together with accountability and transparency.

Our sangha is very rich in dedicated and mature long-term students, senior students, and priests. I hope that we can continue to practice the harmonious way taught us by Sojun Roshi. I see Tanto and Ino as having a term of service: three years, perhaps with renewal. My expectation is that maturing students will emerge to be the obvious choice to fill such positions in the future.

—Hozan

New Resident at BZC

BZC welcomes our newest resident, Hanna Cox, to 1933½ Russell (above the Abbot's office), sharing that space with Joe Buckner. Hanna is an Anthropology student at Cal and hails from New Jersey. Our other residents, in case you were wondering, are Ross Blum—adjacent to the Abbot's office; Helen Cheng and Preston Evers in 1929 Russell; Yoni Ackerman and Brianna McGuire in 1933A Russell, and the Senaukes in 1933 Russell. The residents, along with Liz Horowitz Weitsman, meet on Tuesday evenings for a BYO dinner, discussion of resident and temple issues, and a brief Dharma reading.

BZC Tassajara Sangha Week

As you may recall, last summer's Tassajara Sangha Weeks were canceled due to a Covid outbreak. This year, once again, Tassajara is offering the opportunity for sangha members to come together to practice there for a week. Ryushin Andrea Thach and Susan Marvin plan to bring a group from June 27 to July 2. The week will include zazen, daily work, study time together, and free time to relax in the beauty of the area.

Some of the folks who were signed up for last summer have committed once again to go this time. There are a few spots remaining. Cost is around \$80/day, with shared accommodations.

Please email Susan (lai_hang@yahoo.com) and Ryushin (andrea.thach@gmail.com) if you are interested in going and feel certain you can go for that entire week.

The SFZC website has some information about the summer schedule here:

<https://www.sfzc.org/locations/tassajara/zen-practice-programs>

Jizo Ceremony

Our annual Jizo Ceremony will be offered on March 19 from 1:00 to 4:00 p.m. in the zendo. Please contact Ryushin Andrea Thach (andrea.thach@gmail.com) or Dave Rutschman (hondodave@gmail.com) if you plan to participate (*we won't be able to accept drop-ins for this activity*). We'll be sending further information to attendees in early March. See the link at the BZC homepage for further information.

Practice Period

BZC's 2023 Spring Practice Period will go from an opening sesshin on Saturday, May 13, to a five-day sesshin and Shuso Hossen on Sunday, June 25. We are very happy to announce that the shuso for this year will be Sue Oehser, Jumyo Seishin (Bright Pearl/Pure Faith).

While details of the practice period are still to be worked out, we will have our usual activities, including Shuso teas, Hozan's practice period class, a mid-practice period dinner and skit night, and—of course—zazen. Stay tuned for further information.

Current Weekly Schedule

Many of our programs are now open to a limited number of in-person masked attendees. If you are interested in attending, please send your vax and booster information to the Office Manager (bzcoffice manager@gmail.com) at least one week before you attend. (If you come sooner than that, also bring your vax card and ID with you.)

Our programming varies between in-person-only, online-only, and hybrid. See the BZC website (berkeleyzencenter.org) for details.

Saturday Speakers, 10:15 a.m.

March 4:	Abbot Hozan
March 11:	Ross Blum
March 18:	Marie Hopper
March 25:	Gerry Oliva

April 1:	Mary Mocine
April 8:	Abbot Hozan
April 15:	Hannah Meara
April 22:	Mary Duryee
April 29:	Abbot Hozan

Monday Morning Talks, 8:00 a.m.

March 6:	Open Discussion
March 13:	Margaux Winter
March 20:	Nancy Suib
March 27:	Sue Oehser

April 3:	Open Discussion
April 10:	Ken Knabb
April 17:	Clay Taylor
April 24:	Marion Yu

Friday Afternoon Talks, 5:45 p.m.

March 3:	Phillip Sherard
April 7:	Sandeep Lehil

Sanshin—Dogen's Three Minds

In 1237, as Dogen Zenji was creating his new monastery in the wilds of western Echizen Province, he composed the *Eihei Shingi*,* with precise instructions and an overview of temple responsibilities. The first chapter of this manual is *Tenzo Kyokun*, instructions for the head cook. *Tenzo Kyokun* is a wonderfully practical text that still guides our own kitchen practice and influences all aspects of our Zen practice.

In ancient China and Japan, the *tenzo* or head cook was a pivotal position for a senior monk in a monastery. Think about it. The daily care, feeding, and health of many monks or nuns depended on this person. Training monasteries were often deep in the mountains. One could not go to the supermarket or the corner store to get a missing ingredient. In fact, there is a well-known story in which Dogen tells how, on his arrival in China, he encountered a *tenzo* who had traveled many miles to purchase mushrooms for his community.

The last section of *Tenzo Kyokun* speaks of “*sanshin*” —three qualities of mind necessary for the cook: Joyful Mind (*kishin*), Parental Mind (*roshin*), and Great Mind (*daishin*). “Shin” translates as heart/mind, so “mind” here is not strictly pointing to mental activity. I think that most of us in the West tend to see heart and mind as two different organs. But a Buddhist understanding points to the oneness of heart/mind. One commentator explains that these qualities of mind express the “internal world of the bodhisattva.” As such, they are not at all distinct from each other. Rather, we see them interpenetrating and reflecting each other, as heart/mind become our whole life.

While Dogen expresses this in his instructions to the cook, the principle actually applies to anything we do, inside or outside of the temple. This is enlightened activity. Or to put it another way, enlightenment is activity informed by these three minds. This is each person's responsibility. Dogen writes, “Do not overlook one drop in the ocean of virtue by entrusting it to others.”

If we look at a life of practice, of course we can plunge in at any point, beginning with the expression of any of these minds. But it is provisionally useful to consider how the Three Minds might unfold: Great Mind gives birth to Joyful Mind, which gives birth to Parental Mind.

Great Mind or Magnanimous Mind is grounded in *zazen*, which itself is vast and boundless. Suzuki Roshi spoke of Big Mind, which is the same thing. This is wholehearted activity, throwing oneself into the house of Buddha with no self-centered thoughts. Commenting on *Tenzo Kyokun*, Suzuki Roshi said:

First of all the cook must have a *big* mind, a magnanimous mind to accept criticisms and complaints. He shouldn't smile. You cannot even smile, because if you smile the monks will be even more angry. Just accept what people say and understand human nature.

Great Mind is like an ocean or a mountain. As Dogen writes:

The ocean does not refuse water; therefore it is able to achieve its vastness. Mountains do not refuse earth; therefore they are able to become lofty. Great Mind calmly and naturally includes every sentient being and even every insentient being.

The expression of Great Mind is gratitude, which gives birth to Joyful Mind. Grateful for the gift of life, for the opportunity to be of use to others, joy arises and flows freely. Dogen writes:

Now we have the good fortune to be born as human beings and to prepare the food that these three jewels receive and use. Is this not of great karmic significance? We should thus be very happy.

In one of his lectures, Suzuki Roshi tells an enigmatic story about Joyful Mind.

Where I grew up in Japan there are many fishermen and fish shops. Besides fish stores, we have people carrying fish and selling them in the street. They are running down the street with a big flag, and they are always full of joy. If they were not happy, the fish would look old. The fish just look fresher if they are carried with joy. When fish become old, their eyes turn from blue to white. But even if the fish are white-eyed, if the fish-sellers are running with joy the fish look fresh.

That is the transformative power of Joyful Mind!

Paternal Mind, or *roshin*, naturally arises from Joyous Mind. Literally, *roshin* means “old mind.” Some translators call it Grandmotherly Mind, or Nurturing Mind. Thinking of my paternal grandmother, this is a perfect fit—the one member of my family who seemed to love and accept me without judgment or expectation; who unfailingly fed, taught, and encouraged me. Such a heart/mind is the spirit of service, marked by unconditional love without concern for oneself—which of course returns to Great Mind. A quotation attributed to Kobo Daishi, the ninth-century Japanese founder of the Shingon school, says: “You can tell the depth of a person’s enlightenment by how they serve others.”

We have an expression in English: “If you can’t stand the heat, get out of the kitchen.” Zen students have another way. Stay in the kitchen, keep cooking. Sit still, pay attention, bring these three minds of zazen right into the kitchen. As Master Tozan said, “When it is hot, let the heat kill you. When it is cold, let the cold kill you.”

--Hozan Alan Senauke

*Dogen’s *Pure Standards for the Zen Community: A Translation of Eihei Shingi*, translated by Taigen Daniel Leighton and Shohaku Okumura. State University of New York Press, SUNY Series in Buddhist Studies, 1995.

NEWSLETTER SUBMISSION DEADLINE
for the May–June issue is
Friday, April 21.

Please submit items to
knabb@bopsecrets.org.

Berkeley Zen Center
1931 Russell Street
Berkeley, CA 94703