

sangha

Newsletter of Santa Cruz Zen Center ❖ Warm Jewel Temple - Summer 2020

THE BODHISATTVA IS IN THE THICK OF IT

I want systemic racism to end. And I want to fully participate in the process that ends it. The only way I know how to do this is with a Bodhisattva heart. This is the heart that is willing to embrace the situation fully, that doesn't try to squirm away. This fearless Bodhisattva heart knows that I am already a part of racism—that I'm already in the thick of it.

A Bodhisattva does not push it away, does not break it into pieces—the good people versus the bad people. I need to accept the whole works *as it is*. Suzuki Roshi would say to accept “things as it is” to underscore the wholeness or oneness of a complicated situation.

Dogen paraphrased a teaching of the Buddha when he wrote:

“Buddha's true dharma body *as it is*, is empty sky.
In response to things, forms appear.
Thus is the moon in water.”

Dogen has more to say about “*as it is*.” (All the italics are mine.)

“Buddha's true dharma body, is the 'as it is' of the empty sky. The empty sky is the 'as it is' of buddha's true dharma body...The entire earth, all phenomena, myriad forms—each appearing 'as it is'—are nothing but buddha's true dharma body.”

So “as it is” means to meet each situation with complete intimacy; the way empty sky meets empty sky; a buddha meeting a buddha; a heart meeting a heart.

So I can stay close to George Floyd's horrible death, not push it away, embrace the whole situation—then my Bodhisattva heart is beating and I can fully participate in the process of ending systemic racism.

The Bodhisattva heart joins easily with all beings. I can support Black Lives Matter causes. I can write letters to help bring out voters. I trust my actions that emerge from a Bodhisattva heart. I trust that I am not leaving anything out. I trust that I'm not avoiding the difficult parts and only doing the familiar things that I've always done before. Because I'm going to have to dig deeper to uproot racism from its home in my bones.

Cultivating the path of a Bodhisattva means looking inward—straight to the center, to the heart. We know from our practice that we are intimate with all things, that we cannot separate ourselves from anything around us. So when difficulties arise, our first impulse is not to find blame somewhere, but to ask ourselves “where do I fit in?”, or “what's my part in this?” And then we step forward.

With gratitude for this practice,
Onryu Patrick Teverbaugh

FROM THE PRESIDENT OF THE BOARD

I hope you are all able to find support in community in the months that have passed since we found ourselves in this strange new world. For many, questions, fears, and anxieties about the future have been persistent and unresolvable. It is a time to lean heavily on sangha and our practice for support. I feel grateful that we have so many sangha members and teachers who have expressed the desire to help each other. Please do reach out to each other as we move through this experience.

The Board has been continuing to meet online and discuss how each new Health Order affects the Santa Cruz Zen Center. We all miss being in the presence of our fellow sangha, however the Board has made the difficult decision to remain physically closed for now. This was based on the complexity and number of procedures that would need to be implemented before, during, and after each sit in order to comply with State Guidelines for safety and reopening.

Additionally, we have concerns that the rate of infection will increase after the statewide reopening of businesses and holiday/summer gatherings. We take this decision very seriously as we have many sangha members in a higher risk population, so feel a responsibility to do everything possible to care for all beings as best as we can.

We continue to monitor the situation and intend to be responsive and flexible while still keeping the safety and well-being of our sangha in the forefront of our mind. When we do reopen, we plan to do so in a hybrid fashion, with online and in-person sitting available. There will also be modifications to seating and some of our forms to allow for social distancing and cleaning between sits. For now, please continue to join us online in the midst of your daily life and feel free to reach out to any of the Board members regarding this decision.

Bowing,
Anaïs Schenk Board President

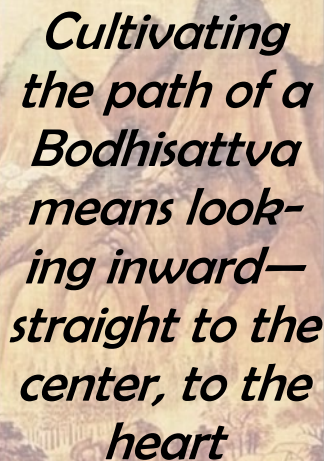
SEWING BUDDHA'S ROBE

by Reverend Eugene Bush

Buddha's robe is sewn, and continues to be worn on a daily basis. Why would we take up this clothing, a style that is not of western culture?

There may be a time in a practitioner's life when it becomes timely to publicly take refuge in the triple treasure and receive the precepts formally from their teacher. Sewing and wearing Buddha's robe is symbolic of this commitment.

The small robe called a rakusu, and the larger robe called an okesa, are true replicas of the robes worn throughout the history of our lineage. We are told that the origin of the design is based on a conversation between the Buddha and Ananda, following a re-



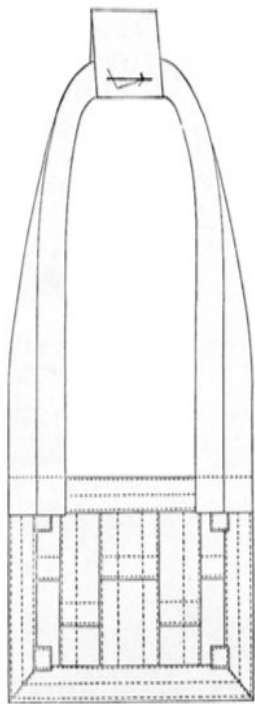
*Cultivating
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means look-
ing inward—
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quest that the Buddha find a way to identify his followers. The pattern of overlapping panels is meant to evoke the sense of rice fields, with a guardian in each corner, the guardians of fluidity, stability, harmony and insight.

In ancient times the robes were sewn from cast off cloth, cleaned and dyed all one color, then sewn together in the arrangement we see up to this day. I have read that the smaller robe, the rakusu, was developed as a practical substitute for the okesa when practitioners became involved in manual labor.

Kodo Sawaki (1898-1965), reinvigorated hand sewing by studying the construction of ancient robes and replicating the design. Two disciples, Abbess Eshun Yoshida and Kaisai Joshin learned this method from Kodo Sawaki, which they then taught to Blanche Hartman and Tomoe Katagiri during the late 1970's and early 80's. The method we use at Santa Cruz Zen Center is offered to us through the work of Blanche. I am grateful to Blanche for her guidance.

We take a large piece of cloth, mark it with precision, cut it up and sew it back together in a very prescribed way, emulating the pattern of a rice field. As we sew, we silently recite the phrase "Namu Kie Butsu" with devotion and concentration. This can translate as 'devotedly plunging into the Way and relying upon Buddha', with the implication that we simultaneously rely upon Dharma and Sangha.



Jean Selkirk, Berkeley Zen Center

The instructions for the stitch are the same for each person, and each person finds their own stitch. The effort is toward consistent size, slant, spacing, tension; this manifests differently for each set of hands, eyes and degree of familiarity with needle and thread.

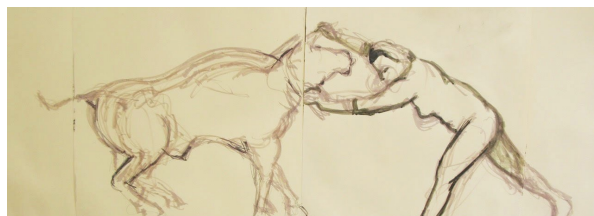
Then about 1500 stitches later, with many questions and accompanying learnings, a rakusu is complete. As you might imagine, more than just sewing is occurring. Slowly, trust in the sewing process is developed, not without moments of frustration and moments of joyful success, putting in stitches, removing stitches, until after a while more remain in than are taken out. Right about the time the sewer actually understands what's going on, they are close to finishing. The whole process requires trust and a great deal of attention to detail.

Slowly we become more skilled at drawing our own

attention to the intended and unintended consequences of our actions. Sewing is training for this.

The practitioner gives their completed robe to their teacher, who returns it to them with a personal calligraphy on the silk panel, during a precepts ceremony called Jukai. The precepts are the lifeblood of the Buddhas. As Katherine taught, there's really only one precept: Be Buddha, but we divide the precepts into 16 in order to indicate that this touches every aspect of our lives.

The precepts are not something received from outside. On a daily basis, with robes placed on the head while chanting the robe verse, we are poised to don the robe and refresh our intention to live in harmony with all.



Untitled by Eduardo Izquierdo

ZEN CENTER REHABILITATION

By Mari Tustin Board Vice-Chair

We are in the middle of the much needed repair/rehabilitation of the 113 house. Here are some highlights: replacement of kitchen and bathroom cabinets, floors, counters, new lighting in each room, commercial size kitchen sink and faucet, new bathroom fan, low flow toilet, and window. In addition, the entire interior will be painted and carpeting will be replaced. Window coverings in the upstairs bedrooms will be replaced. The last major repair rehabilitation was accomplished about 25 years ago and the house has been much loved and used in those 25 years. We expect completion by approximately July 31.



"Please come and enjoy the garden, it's peaceful heart would welcome you anytime you'd like to stop by."



REMEMBERING ROB

Long-time Sangha member, Rob Hoogner died on June 21. He was 56 years old. For many years he was the Tuesday morning doan. He was a skilled woodworker and generously donated hand-built Dharma structures to the Zen Center. He crafted the Buddha stand on our main altar, as well as the outdoor altar at the entry gate. He built a bookshelf upstairs in the house, and the small kitchen altar. He participated in the morning Dharma study group and his classmates appreciated his thoughtful and scholarly insights into the Dharma. We all keep his smiling image in our memory, and extend our caring hearts to his wife of 25 years, Rane Hoogner; his daughters, Nisha Moore and Chloe Hoogner; Rane's son, Basil Mckeen; his parents, Bob and Janice Hoogner; and sister, Jill Kaplan and family.



Rob and Rane Hoogner at SC Zen Center talent night



FACE EVERYTHING, LET GO, AND ATTAIN STABILITY

Selections by Zen Master Hongzhi

translated by Taigen Dan Leighton

Vast and far-reaching without boundary,
secluded and pure, manifesting light, this
spirit is without obstruction.

Its brightness does not shine out but can be
called empty and inherently radiant....

Right in here the central pivot turns, the gate-
way opens.

You accord and respond without laboring
and accomplish without hindrance.

Everywhere turn around freely, not follow-
ing conditions, not falling into classifica-
tions.

Facing everything, let go and attain stability

Stay with that just as that.

Stay with this just as this.

That and this are mixed together with no
discrimination as to their places.

So it is said that the earth lifts up the moun-
tain without knowing the mountain's stark
steepness.

A rock contains jade without knowing the
jade's flawlessness.

This is how we truly leave home, how home-
leaving must be enacted.

From your SCZC Office Admin

Hello – I just wanted to introduce myself and let you know that I'll be the one responding to email sent to contact@sczc.org and telephone messages to SCZC, replacing Kokyo who had taken care of many admin tasks over his tenure. I'm also charged with creating the newsletter so may be soliciting artwork, poetry, or photos for future issues. Feel free to pop in (with mask and socially distanced) and say "hi" if you see me in-office! I appreciate being given the opportunity to bring my work skills to this practice setting and serve the sangha.

One small challenge I faced on producing this very News-
letter was that our database of Newsletter recipients was par-
tially "lost" when the old office computer suddenly died. I've
since replaced the computer but am working with a list that's
missing the names of folks *who'd chosen to opt out* of the
printed version of newsletter. **So if you'd either like to opt-
OUT of paper version** (or opt-in to be on mailing list)
please let me know by emailing me at contact@sczc.org or
leave a message at 831-457-0206!

Many thanks,
Yaro Jane Arny

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Santa Cruz, CA 95060

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www.sczc.org

**DAILY Online SIP Zoom meditation
Schedule**

See sczc.org for Zoom link

Monday-Friday:

5:45am	Zazen
6:20am	Morning Service (chanting)
6:00pm	Zazen
6:30pm	Evening Service

Wednesday Evening:

6:35pm -7:30 Lecture/discussion

Saturday Morning:

8:30am	Zazen
9:10am	Morning Service

Sunday Evening:

6:00pm	Zazen
6:30pm	Evening Service

See sczc.org for other weekly
and monthly events including
“Ordinary Recovery” and
Dharma discussion groups



SCZC is on
Facebook

***2020 Sesshin and Zazenkai (Retreats and One-Day Sittings):**

February 14-16 (3 day) Parinirvana Sesshin (Kokyo Henkel)
March 14 (half day) Zazenkai (Eugene Bush)
April 16-19 (4 day) Buddha's Birthday Sesshin (Patrick Teverbaugh)
June 13 (1 day) (Eugene Bush)
July 11 (half day) Eco-Sitting for the Earth (Neti Parekh)
August 21-23 (3 day) Mountains and Waters Sesshin (Cathy Toldi)
October 16-18 (3 day) Sesshin (Eugene Bush)
November 14 (1 day) Zazenkai (Eugene Bush)
Dec 3-9 (7 day) Buddha's Awakening Day (Rohatsu) Sesshin (Patrick Teverbaugh)

***2020 Practice Period:**

Fall Practice Period: October 14 - December 16 (9 weeks) (led by Eugene Bush)

***2020 Class Series and Workshops:**

February 2, 9 (2 meetings): Being Together in Deepest Truth (Kokyo Henkel)
March 22-April 5 (3 classes): Class (Patrick Teverbaugh)
Sep 12-13 (2 day) Tenzo Training Workshop (Cathy Toldi and Mary Knudtson)
Oct 18 - Nov 29 (5 classes): Class (Eugene Bush)

***2020 Weekly and Monthly Study and Practice Groups:**

Monday: Breakfast Study Group, 7-8:30am (Patrick Teverbaugh) **online**
Friday Morning: *Cooking for the Homeless*, 9:15-12 (P. Teverbaugh) **on hold**
Friday Midday: Koan Study Group, 1-2pm (Neti Parekh) **online**
Friday Evening: Ordinary Recovery, 7-8pm (Patrick Teverbaugh) **online**
First Tuesdays: Awakening Together, 6:45-8pm (Patrick and Val Miranda) **online**
Third Thursdays: Foundations of Practice, 6:35-8pm (Eugene Bush) **online**

***All future events are subject to change due to Covid and SIP. Check
www.sczc.org for latest updates.**