



# Water Wheel

*Being one with all Buddhas, I turn the water wheel of compassion.*  
—Gate of Sweet Nectar

Zen Center of Los Angeles  
Great Dragon Mountain / Buddha Essence Temple

MARCH / APRIL 2011  
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## Continuous Practice/ Ceaseless Practice

By Sensei Merle Kodo Boyd

*“On the great road of Buddha Ancestors there is always unsurpassable practice, continuous and sustained. It forms the circle of the way and is never cut off. Between aspiration, practice, enlightenment, and nirvana, there is not a moment’s gap; continuous practice is the circle of the way....”*

Continuous or ceaseless practice is always occurring and is always now. When we look for its source or its effort, its accomplishment or its achievement, we cannot locate them. Still, it continues without interruption. For all of us, there was a day when we first sat zazen, but that was not the day on which our practice began. Instead, it seems that we sat down on the cushion in response to all of the life that preceded that day. Our continuous practice is the natural expression and the natural fulfillment of our life.

An aspect of that practice requires effort, resolve, and action, and an aspect of that practice does not depend on us and requires no effort at all. Seen one way, the practice refers to the natural living out of our lives. Seen another way, the word “practice” means specific forms and actions. And seen yet another way, it is the natural living out of our lives in accord with a particular point of view.

When what we call “life” is the same as what we call “practice,” we can say that everything we do is practice, and yet we do not say that anything we do is practice. When we say that everything we do is practice, this is because we seek to call forth in ourselves a mind that is boundless, choiceless, and welcomes without distinction

*Sensei Merle Kodo Boyd is Abbot Seat Holder for 2011.*



*Jizo Bodhisattva, protector of wayfarers and travelers, manifests ceaseless practice through his Great Vow.*

everything that enters. We may not succeed, but we are capable of this. Such a vast and inclusive mind is already and continuously ours, and yet we must exert some kind of effort in order to experience it. We must make an effort to sustain it.

The first lines of Master Dogen’s *Fukanzaŕengi* succinctly state our situation: *“The Way is basically perfect*  
*(Continued on page 2)*

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*and all pervading. How can it be contingent upon practice and realization?"* The Way is not contingent upon our continuous practice. The Way simply is. Our experience of it, others' experience of it, does, however, depend on our response to our own life circumstances. Though practice is ceaseless and though we ourselves are this ceaseless practice, we cannot have it apart from living it.

There is continuous and ceaseless practice that does not depend on us and continuous and ceaseless practice that does. There is practice that is effortless and practice that requires effort, attention, and resolve.

In this fascicle, *Continuous Practice*, Master Dogen says that this continuous practice is our practice now. It does not happen at any time other than now, and we cannot possess it now. We cannot hold it still, and yet we can make use of it endlessly. When practice is like this, how can we resist this invitation to play? The moment fully used goes on forever. Unused, it vanishes and we can never recapture it.

Although we may be drawn to zazen and to practice by unease, dissatisfaction, anguish, and the hope of relief, we may find that it is the journey rather than the imagined destination that offers the ease we seek. This great road of

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***“We are living anyway.  
Why not live fully?”***

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Buddhas and Ancestors moves in circles. Although we seem to head outward, we can sense that we move inward toward ourselves and toward our own life. And though we go nowhere at all, it is for this reason that practice can be called a backward step.

On this journey that goes nowhere, we have set up gates that dissolve upon entry and passages that mark change but do not represent stages or progress. In this formal practice, no matter what gate we pass through or what passage we navigate, we are always at a beginning point. We may have the feeling of seeing more deeply or more clearly, but that very feeling calls us to look at a familiar circumstance with new eyes. Past reactions do not quite fit and a new response is needed. There is never a time of coasting and relying on past knowledge or past experience. In this way of continuous practice, alertness is always needed and boredom rarely happens. Even the action of waiting is transformed.

Master Dogen says: *“Because of this practice there are the sun, the moon, and the stars. Because of this practice there are the*

*great earth and open sky, there are...body, mind...the four elements and five skandas...”* Because of this continuous practice, our life is possible, our practice is possible. The circular way of continuous practice and the circular way of our own practice are the same way.

As guidance and encouragement, Master Dogen offers examples of this kind of constancy. Of course, he first mentions Shakyamuni Buddha's years of sitting, walking, and teaching practice up to his eightieth year. He mentions Venerable Parshva who lay in his mother's womb for fifty years offering the example of maturing and ripeness. Parshva then began his practice at the age at which the Buddha died, so late in life that he felt he had no time for sleep. He was called the Rib Saint because he never slept lying down.

Master Dogen cites Master Dongshan Liangje's words: *“Twenty years ago, I wanted to be just one piece, and I have been engaged in zazen ever since.”* There are instances of beginning to practice in search of an end to anguish, and there are instances of beginning practice moved by the sense that wholeness seems to lie in that direction.

Master Dogen mentions Bodhidharma's long journey from India to China and Master Huike who sacrificed his arm. He cites Master Guishan who practiced on steep and rocky Mt. Gui, an uninviting place that nevertheless was a beacon to monks. He champions those who refused the purple robes of politics and the Emperor. And he rails against those who sought fame. *“Fame is worse than breaking a precept,”* he says. *“Breaking a precept is a transgression at a particular time. Loving fame is a lifelong ailment.”*

As strongly as we are urged on by these models of continuous practice, we are also held and sustained by the presence of this ceaselessness. It calls us into a bare presence, but even as we stand exposed, we rest in a simple and abiding being. At the same time that everything is being asked of us, everything is being offered. We are living anyway. Why not live fully? ■



*When the old plum tree blooms, the entire world blooms.*  
—Dogen Zenji

# Vast and Clear

By Sensei Kipp Ryodo Hawley

This year, 2011, is different. We've entered a new phase in our life as a sangha at Zen Center of Los Angeles. Our abbot, Roshi Egyoku Nakao, has gone on her year-long sabbatical and we are flying on our own. This will be both a test and the fruit of our work in Shared Stewardship and Collective Awakening.

Shared Stewardship is carrying most of the load of caring for the Center, but as we discovered in the two years we spent exploring ways we might carry on during Roshi's absence, it cannot completely replace the abbot's position. So, for this time, we are very fortunate to have Sensei Kodo Boyd with us as Abbot Seat Holder.

In her message to the Sangha, Sensei Kodo said, "A change such as this always begins in not knowing what will arise." This "Not-Knowing" is the first of the three Zen Peacemaker Tenets, a recent revitalization of ancient principles. This doesn't mean just a lack of data, a blank state or void – it points to a vital mindset that is open to the situation as it is and in full readiness to act as needed. This mindset is critical when dealing with the "knowns" as well as the "unknowns."

We can foresee certain unknowns. What will the budget issues be this year? How will it be working with different teachers? How will the mandala of Shared Stewardship hold up under pressure? There will be many unknowns like these. But this kind of "unknown" is not the not-knowing of Zen.

There also the "knowns"—we know how to maintain the zendo, schedule instructors for the Sunday morning classes, which Buddhist services to do on which day of the week, how to care for the buildings and grounds. Our Shared Stewardship Circles are self-maintaining and support each other nicely. These can all be taken care of in a harmonious fashion. But it's not enough to know the prescribed details of practicing our form – more is needed to keep it alive and vigorous.

This is where Not-Knowing comes in and is important in all aspects of practice—the knowns as well

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*Sensei Kipp Ryodo Hawley is the spiritual leader of Westchester Zen Circle. He received Dharma Transmission from Roshi Egyoku in 2007 and is the author of Three Steps to Mindfulness: Bringing Zen Awareness Into Your Life.*



*Sensei Ryodo*

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as the unknowns. When we root each of our activities in Not-Knowing, even the most mundane become opportunities for awakening. When you are sweeping the walk in front of the Sangha House, are you *really* sweeping the walk or are you lost in some mind-movie? When you are chopping carrots in the kitchen for the hundredth time, are you running on automatic pilot or are you fully involved with preparing this particular carrot that you have never seen before? Keep returning to Not-Knowing and each sweep of the broom, each slice of the knife becomes a completely unique event, fully connected with this living moment.

In our Zen practice, it seems that we rediscover this principle over and over. Tradition holds that our great ancestor Bodhidharma had an audience with Emperor Liang Wu soon after he arrived in China. Although he brought our stream of Buddhism from India, Buddhism had already been flowering in China to the extent that the emperor himself was an advanced practitioner. According to the *Blue Cliff Record*, he was known by his people as the Buddha Heart Emperor.

Bodhidharma was an imposing yogi with a hairy chest, glowering visage, and bushy red beard, and it may have been these interesting traits that helped him gain a meeting with the most powerful person in China. Put two such high-caliber people together and you can expect fireworks!

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The Emperor wanted to test Bodhidharma's understanding, so he posed some tough questions. "I have endowed temples all across this great land. How much merit has this given me?" "None at all," replied Bodhidharma. This is disconcerting, yet intriguing. Dana, or "giving," is the first of the paramitas, the perfections of the Bodhisattva way, so it has great importance. Yet, Bodhidharma is saying it is valueless. What is this no-merit he is pointing to?

The Emperor cut to the chase and brought up one of the great topics debated in his scholarly circles: "What is the highest holy truth of Buddhism?" As translated by Thomas and J.C. Cleary in their edition of the *Blue Cliff Record*, there are "... two truths, the real and the conventional. As it says in the Teachings, by the real truth we understand that it is not existent; by the conventional truth we understand that it is not nonexistent. That the real truth and the conventional truth are not two is the highest meaning of the holy truths. This is the most esoteric, most abstruse point of the doctrinal schools. Hence the Emperor picked out this ultimate paradigm to ask Bodhidharma, 'What is the highest meaning of the holy truths?'"

Once I heard Maezumi Roshi bring up this case during teisho. The Japanese version of Bodhidharma's reply is "kakunen musho," which is typically translated as "Vast emptiness, no holiness." But Maezumi Roshi's on-the-spot translation was "Vast and clear, no holiness." I like this version so much that I almost never

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***"When we root each of our activities in not-knowing, even the most mundane become opportunities for awakening."***

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use the other. "Vast emptiness" gives you a noun which can tempt you to go looking for this "emptiness." Of course, you never find it, although it seems we have to go through this search at some point in our Zen training. "Vast and clear" has no noun, nothing to stick to, just the invitation to let all nouns fall away. What is left when you let that happen?

Vast and clear. Like the sky, which is often used as an image for undifferentiated reality. The sky contains the sun and moon, clouds, stars and rain without preferences. A flock of birds flies through it unhindered. It accommodates brilliant sunshine and the brown smudge of L.A. smog with perfect equanimity. This is the flipside of "no holiness." Here there is purity

beyond any measure of purity, holiness beyond anything that could be called holy.

How does this answer the Emperor's question? Bodhidharma may or may not have been aware of the truths referred to by the Emperor, but it doesn't really matter. When asked for the highest holy truth in Buddhism, he presented it. And he tuned his answer to the Emperor's needs by using the Emperor's own words. Note that the words themselves don't contain the answer.

There are two fundamental ways to look at reality—the so-called Absolute and the so-called Relative. "So-called" because although very useful, these are ultimately nothing more than concepts, nothing more than passing phenomena like all others. The "real truth" referred to by the Emperor is this Absolute, and his "conventional truth" is this Relative. That these both point to this one Reality is the Emperor's highest meaning. Quite true, quite advanced, and yet still not complete. Still just more passing phenomena. How do we leap free from the whole mass of truths, highs and lows, relatives and absolutes?

Bodhidharma leaps. "Kakunen musho." The words come out and are gone. Nothing remains to obscure the one Reality—it is fully revealed. The debate is cut at the root, so the Emperor asks his final question: "Who is standing before me?" Bodhidharma replied, "I don't know." This is the Not-Knowing of the Zen Peacemaker Tenets, not the I-can't-figure-it-out kind of "I don't know." The Emperor is asking, "What are your credentials? Just who do you think you are?" But in "Vast and clear, no holiness," there is no self, no identifying marks, no need for authority, just the One Self, the Dharmakaya. This is Bodhidharma's ongoing reality, not a philosophical position, so he simply reports what he sees.

Sensei Kodo pointed to this leap in her message. Begin with not-knowing and the leap has been taken. Open your newly-cleared eyes—what needs to be done now? Sweep the dusty walk in front of you? Smile as your friend walks by? Start walking faster because you're late for your meeting? Sometimes, nothing at all needs to be done.

Let's all enter this new phase at Zen Center from this place of not-knowing. Please give your best support to Sensei Kodo, the Zen Center staff, and each other. Vast and clear, without hindrance, we're free to open up to each day and each situation as if it were brand new. Because it is! ■

# Philosophy as Koan

By Darla Myoho Fjeld

I get paid to love and pursue wisdom. Actually, I get paid to somehow convey my own love of wisdom to three to four hundred students each year. I teach philosophy at El Camino College in Torrance. The courses I teach each year vary and include: Introduction to Philosophy, Ethics and Society, Critical Thinking and Discourse, Philosophy of Religion, Logic, and Ancient and Medieval Philosophy.

I begin my Introduction to Philosophy class with a challenging question for my students to pursue: What is the philosophy that guides your life? I ask them to write a short paper on this topic that is due one week after we begin our class together. Unbeknownst to them, I will ask them to respond to a question about the meaning of life on their final exam as well.

Most of my introductory students have never heard of philosophy and have no idea what they have gotten into. As I enter the classroom, I say things like, "Isn't it amazing that we exist!" to a room full of mostly sleepy and bored-with-life 18-to-25-year-olds who are "texting" and "tweeting" on their hand-held devices. They signed up for my course solely because they are required to do so. All they want to know is what I require of them to get a good grade. Most are baffled and bewildered by my question, having given little or no thought as to why they are alive or why they do what they do. But they are my captive audience, and in my mind, this one philosophy class may be my students' only opportunity to be pushed toward an appreciation of their lives.

The Buddha responded with silence to many of the questions that philosophers pursue. Why do we exist? What happens after we die? Is the Universe eternal? It is not that the Buddha hated philosophy *per se*; he was only concerned that his disciples not be caught in a web of futile and unhelpful speculations that would hinder their direct experience of waking up. I, too, am concerned not to allow my students to be caught in a web of hindrance. Like Socrates, I leave my students with many unresolved issues and questions. A big one is that we will spend our time together seeking a Truth that will forever be just ahead of us.

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*Darla Myoho Fjeld is Steward of the Executive Circle and a member of the Board of Directors. She teaches philosophy at El Camino College in Torrance, CA.*



*Myoho Fjeld*

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During the Winter Term, I shared the Buddha's story with my students. I asked them, after talking about how Siddhartha decided to sit down under a tree, if they ever felt like that—that if they just sat there for a long enough time they would figure it all out. I shared with them how when I was in school, I would think, "If I can just read and understand Hegel's *Phenomenology of Spirit* in English and in German, I will have all the answers to everything I have ever wanted to know."

I saw on my students' faces anticipation that I was about to share with them the answers to all of life's questions. When I finished by saying that I was left with even more questions, it was as if the air went out of the room. I tell them that the point is not for me to give them my answers, but for each of them to sit down under their own Bodhi Tree.

I begin my introductory course with what I call "the epistemological gap," the gap between subject and object that western philosophy seeks to close, and once closed, objectivity would be achieved. But I pose this issue in a way that allows the students to examine and exhaust all their written-in-stone truth claims—all their easy answers.

After a brief survey of the Pre-Socratics of Western philosophical history, we explore Plato's journey toward certain knowledge by way of the Forms. Plato posits Forms in another world—Good, Beauty, and all the other universals that capture and *one-ize* the *manyness* that we see through our eyes here on earth.

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Being, like all the early Greek philosophers, allergic to change and *manyness*, Plato did not trust the reliability of sense perception and posited the Forms as the source of true knowledge, as opposed to the unreliable images that come to us through our senses. Plato solves the problem of the epistemological gap by saying: all we have to do to bridge the gap is remember the Forms with which our souls once mingled. The Socratic teaching method is based on this idea that the truth resides already in each of us; the teacher's job is to help us remember it.

The entire history of Western Philosophy and Science can be seen as attempts to solve the problem of the epistemological gap without resorting to Plato's dualism and two-world theory. I take my students through this journey to get them to see that their own truths and fundamentalisms may be relative. As we proceed, we stop briefly to see what Plato's disciple Aristotle had to offer to resolve the epistemological gap. He brought Plato's Forms back down to earth and put them in the objects along with matter and substance. The legacy of substance that Aristotle ushered into the Western mind contrasts with *sunyata* in Buddhist thought.

Where for Aristotle there is "something," for the Buddhist there is "emptiness." But Aristotle relies too heavily on the reliability of our senses to close the subject/object gap. Berkeley's idealism closed the gap by means of God as grand-perceiver of all that is, Kant with his *thing-in-itself* as the marker of truth. Then we consider the Buddhist alternative, by way of Hui-Neng and D. T. Suzuki, that, in actuality, there is no gap between subject and object except in our delusional minds.

What I do with all of this epistemological-gap-talk is display the map of my own journey toward "waking up" in hopes that it will spark a "waking up" journey in my students. My students are Christians, Jews, Buddhists, Muslims, Hindus, Atheists, Agnostics—some are into New Age teachings of one sort or another and others are attached to one self-help guru or another. Few of them have given much thought to what they claim guides their lives. I challenge them to give me reasons for what they believe, without resorting to wishful thinking, a logical fallacy according to philosophers. Wishful thinking would say that there must be a heaven or some kind of after-life paradise because I am afraid to die. Or, there must be a God, because otherwise I would be lonely.

The majority of my students claim to be Christians and the majority of the Christians are Roman Catholics, who begin their first papers with something like: "My philosophy is to live to serve God, because I was raised a Catholic." A fewer number are fundamentalist Christians

of one sort or another who spend much of their time in my class rebelling against giving "non-wishful-thinking" or "not-based-on-authority" reasons for what they believe to be true. They define "faith" as believing what they believe for no good reason, and wear their faith as a badge of honor.

Assuming that we are all fundamentalists about one thing or another, I use this as a teaching tool to push my class and myself toward the articulation of the reasons we believe what we do. My hope is that this push will put us on a path of understanding what we actually experience when we refer to Truth, whether this is named God or Ultimate Reality. My introductory students are given the opportunity to write about God or Ultimate Reality in the Philosophy of Religion section of my course where we cover the ontological, cosmological, and teleological proofs for the existence of God, before looking at reading selections on experiencing God or Ultimate Reality.

For many of my students, it is in the writing of this paper that a breakthrough occurs. Many realize that their beliefs have no basis other than their wish that they be true. I consider this to be a big step: the ability to identify where we are engaged in wishful thinking. A few realize

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***"The point is not for me to give them my answers, but for each of them to sit down under their own Bodhi Tree."***

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that they actually do have an experiential basis for what they believe, but have never articulated it before. The articulation of our genuine experience of Ultimate Reality or God can potentially bear much fruit.

When the courses that I teach end, I wish each student well when they hand me their final exams. My reward comes when I read what they have written and see that a transformation has occurred. For example, one of my students from last year's Ancient and Medieval Philosophy class ended his response to an exam question on whether or not philosophy ought to bring about peace of mind with:

*One's aim in philosophy, and indeed my own, should not be to feel good or peaceful, neither to find absolute objective truth, or even to come to a final definitive conclusion about reality. But instead, it is the journey that is the means and the ends. Come, let us reason, but let us never let the dialectic die, or have the conversation end... and let us never fear Socrates' ever-extending "not yet."*

I could not have said it better myself. ■

# Zen Programs at Great Dragon Mountain

## Face-to-Face Meeting Schedule

When she is on campus, Sensei Kodo will offer Face-to-Face meetings for members on Wednesday evening, Friday dawn, and Saturday and Sunday mornings during scheduled zazen. Members of the Teachers Circle will offer Face-to-Face meetings on Saturday and Sunday mornings for members and non-members. Their specific schedules will be posted in the weekly Programflash.

## Dharma Training Fund

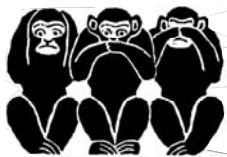
Through the generosity of the Sangha, the **Dharma Training Fund (DTF)** is available to all Zen practitioners to supplement program fees. No one is ever turned away for lack of funds. If you wish to take part in a particular program, please do not let financial difficulties keep you from attending. Inquire with Sensei in the office for an application. Do not miss any opportunity to practice the Dharma!

*See our calendar at [www.zccla.org](http://www.zccla.org) for the daily program schedule and for additional program details and updates.*

*☎ Please register in advance. Contact the office at [info@zccla.org](mailto:info@zccla.org) to register.*

## Zazen Programs

**Wall-gazing Day.\* Saturday, March 12, 6:00 a.m. to 12:30 p.m.** Everyone is welcome and encouraged to join this silent half-day of sitting. Zazen is scheduled every hour on the hour, with ten minutes of walking meditation at ten minutes to the hour. No



interviews or talks. Includes breakfast and lunch for registered participants. A **Chant Circle**, held at 8:30 a.m., is dedicated to those fighting for freedom in the Middle East and North Africa. Fee: Dana.

**Tangaryo.\* Saturday, March 12, 8:00 a.m. to 5:00 p.m.** All members are encouraged to join in this silent day, which runs in tandem with the Wall-gazing Day. The schedule includes 8:00 a.m. orientation, 8:30 a.m. Chant Circle, and 9:00 to 11:50 a.m. structured zazen, followed by a silent lunch. The afternoon is an unstructured zazen schedule with no timekeeping bells—you set your own sitting and walking schedule. To register, contact Lorraine Gessho Kumpf through the office. (All members are required to participate in one Tangaryo.) Fee: Dana. ☎

**Beginner's Mind Sesshin.\* Thursday evening, March 24, 6:00 p.m. supper and registration; 7:30 p.m. (sesshin begins) to Saturday, March 26, 9:00 p.m.** Led by Sensei Koan Janka. This two-day sesshin is designed for newcomers to sesshin practice. Instruction is given on all aspects of sesshin. Sesshin, "to unify the mind," is an essential practice for the deepening of one's zazen. Also for experienced sitters and those who haven't sat sesshin in a long while. The schedule will be posted and sent by ProgramFlash. Daily fee: \$40; \$75 for non-members. ☎

\* Zendo remains open for non-participants.

## Precept Practice

A **Day of Reflection** on the Zen Bodhisattva Precepts will take place on **Saturdays, March 19 and April 16, from 9:00 a.m. to 1:00 p.m.**

**March 19** will be led by Myoho Fjeld on Precept #9: The practice of not being angry.

**April 16** will be led by Mukei Horner on Precept #6: The practice of not talking about others' errors and faults. Open to everyone.

**Atonement Ceremony. Thursday, April 14, 7:30 p.m.**

During this ceremony of renewing the vows and Precepts, we each have an opportunity to bear witness to our conduct in thoughts, words, and actions. Everyone is welcome. Those who have received the Precepts are asked to attend on a regular basis. Sensei Kodo will officiate.

## Classes and Workshops

**Alchemy of Sound and Movement, Saturdays, March 5 and 19, 1:30 to 3:30 p.m.** The Continuum way of movement can be complimentary to sitting practice, opening the body to creating space and a sense of well-being. No experience necessary. Led by Susanna Knittel. Fee for each session: Members: \$20; Nonmembers: \$35.

**Meditative Hike with Brown-Green Environmental Group. Saturday, March 5, 11:30 a.m. to 2:00 p.m.** Meet in the Center driveway by 11:20 a.m. if you wish to carpool. For more information, contact Mukei Horner at [mukei@mac.com](mailto:mukei@mac.com).

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**Fushinzamu: Kitchen Cleaning. Sunday, April 3, 1:00 to 3:30 p.m.** with Co-Tenzo Coordinators: Gary Belton and Susanna Knittel. Everyone is welcome to join in the practice of working together. A lot of fun and good work.

## Guest Talk

**Moshe YooWho Cohen. Thursday, April 7, 7:50 p.m.** "Spontaneous Examination of Levitation and Mindfulness." (See next column). Followed by tea and cookies. Everyone is welcome.

## Special Observance

**Buddha's Birthday Service, Sunday, April 10, 11:00 a.m.** in the Center's Wild Space Garden. Join in celebrating the birth of us baby Buddhas. Rev. Ensho will officiate. A tiny house will be erected in the garden. Come help decorate it with flowers at 7:00 a.m.

After the garden service, ZenHumorist Mr. YooWho will lead a clown performance with a troupe of sacred mischief makers. A birthday lunch and cake for the Buddha will follow. Children, friends, and family are welcome. Please contact Senshin in the office, [info@zcla.org](mailto:info@zcla.org), if you can join in the fun of decorating the Buddha's house.



## Zenhumorist Returns

**Moshe YooWho Cohen**

**Saturday, April 9, 11:30  
to 5:00 p.m.  
and**

**Sunday, April 10  
8:00 a.m. to 9:00 p.m.  
Performance:  
11:15 a.m.**

Engage mindfulness and presence while connecting to, and expressing (without words), your inner funny. Dig into your ludicrous, your ridiculous, your absurd to conspire in creating an environment filled with lightness, levity and laughter.

We will be investigating, creating, and rehearsing a performance to be presented to the Sangha following the Buddha's Birthday service. The Saturday and Sunday class frameworks include Taoist health exercises, voice warm-ups, butoh walks, object manipulation, clown world connection, and improvisation. The Saturday class will include refreshments.

This levity laboratory is open to all whether you have experience in levitation, or not. Full-time and part-time comers all welcome. \*Tuition: \$50 for members; \$75 nonmembers. No serious practitioner will be turned away for lack of funds. If needed, members may inquire with Senshin in the office for an application for assistance from the Dharma Training Fund. <http://www.yoowho.org>

**STUDY TOPIC:** The study theme for the first quarter of 2011 is Ceaseless Practice, practice in all moments and circumstances, practice arising from and guided by the true teacher of our own life. In *Gyōji 1*, Master Dogen offers examples and stories of the many Buddhas and Ancestors who practiced unceasing action, observing and maintaining the Precepts. Each teacher will explore the texts, teachings, and practices that assist their personal practice. This will encourage us to know for ourselves the words and guidance of our own true teacher.





## Sangha Rites of Passage

### CEREMONY FOR RECEIVING THE PRECEPTS

From Sensei Pat Shingetsu Guzy  
January 24, 2011  
David Kisen Thompson

### NEW MEMBERS ENTERING CEREMONY February 26, 2011

Yvonne Beatty  
Jane Chen  
Cassie Riger  
Pam Smith

### SHARED STEWARDSHIP INSTALLATION February 26, 2011

**Executive Circle**  
Conrad Butsugen Romo

**Co-Tenzo Coordinator**  
Susanna Knittel

**Tenzo Resource Person**  
Ty Jotai Webb

### **Mandala Circle**

Sensei Kodo, Steward  
Sensei Raul Ensho Berge  
Sensei Patricia Shingetsu Guzy  
Sensei Gary Koan Janka  
Jeanne Dokai Dickenson  
Darla Myoho Fjeld  
Patti Muso Giggans  
Katherine Senshin Griffith  
Tom Dharma-Joy Reichert  
John Plum-Hermit Swanger  
Deb Faith-Mind Thoresen

**Angulimala Prison Circle**  
Betsy Enduring-Vow Brown

**Many Hands and Eyes—Prison Circle**  
Tom Pine-Ocean Cleary

### SHARED STEWARDSHIP — Leave-taking

**Tenzo Resource Person**  
Elizabeth Eishin Bryer

**Co-Tenzo Coordinator**  
Tara Jiho Sterling

## Great Dragon Mountain Resident Training in the City

One of the unique features of ZCLA is its residential training Sangha, which numbers around 30 residents. We currently have two studio apartments available with gated, assigned parking.

Vacancies are infrequent, so please consider if this is the time for you to take up residential training. Come and explore what it's like to practice and live in our intentional Zen community.

Guest and Extended-Guest stays for shorter periods are also available.

If you are interested, please inquire through [info@zcla.org](mailto:info@zcla.org) and you will be directed to the appropriate contact person. ■



*Dharma friends join David Kisen Thompson (third from left) to celebrate his receiving the Bodhisattva Precepts from Sensei Shingetsu on January 24, 2011, at the Valley Sangha, Woodland Hills, CA.*

# The Legacy Circle

By Jeanne Dokai Dickenson, Development Steward

The Legacy Circle (TLC) is a group of dedicated donors who have included ZCLA as a beneficiary in their will or estate plan. The Legacy Circle is made up of sangha members and friends who have communicated with the Center their intention to make a gift through a bequest, life insurance, retirement fund, or a gift of property. Other gifts include charitable trusts and gift annuities.

Your invaluable gift for participating in TLC is the satisfaction derived from making a lasting contribution to ZCLA's sustainability and the continued teaching of the dharma by planting the seeds of generosity that will bloom in the future.

Anyone may join The Legacy Circle by informing the Center that you have made a planned gift. Such gifts may be made in memory or honor of family or friends.

To inform the Center of your intentions or to make inquiries, please contact the Development Steward at [developmentsteward@zcla.org](mailto:developmentsteward@zcla.org)

There are many ways to extend financial support to your training and practice center at Great Dragon Mountain. The Development Fund listing to the right describes established funds and how financial support may be allocated within them. ■



*Members and friends of the Zen Center are honored at the second annual Legacy Circle Tea held in February.*

## ZCLA DEVELOPMENT FUNDS

### Dharma Training Fund

Our annual Spring fundraising appeal supports and subsidizes the Center's Zen training programs; it also subsidizes individual practitioners when they are unable to pay full fees. Examples of such subsidies include fees associated with sesshin, intensive practice periods, defraying operation costs, training, direct and partial scholarships, visiting instructors' and teachers' expenses, and more.

### Annual Fund

The Center's annual end-of-year appeal welcomes your donations supporting the general operating and maintenance expenses of the Center.

### Angulimala Prison Project (APP)

Identified funds go toward purchasing dharma books and materials for inmates and to cover some transportation expenses, and other expenses as needed, for APP volunteers in their service to Southern California jails and prisons. Founded by Sensei Daniel Nagacitta Buckley.

### Capital Campaign Fund

Periodic capital campaign appeals, such as the recent and successfully completed Great Dragon Renovation Fund Phase I, create funding to maintain and renovate the Center's buildings and grounds.

### Kobori Roshi Transportation Fund

This fund supports transportation costs for serious and deserving Zen practitioners to travel to and from ZCLA for Zen training. It was established by an anonymous donor who continues to make annual donations.

### Sutra Fund

Your donations for the Sutra Fund are used to purchase sutras and sutra books for the ZCLA library. Founded in 2006 by Sensei Daniel Nagacitta Buckley.

### ZCLA Endowment Fund

Your support funds projects "above and beyond" the normal operations of the Center. This fund was part of the vision of ZCLA's founding Abbot, Maezumi Roshi.

### Planned Giving (Legacy Circle)

See the column at left.

## Your Gifts are Received with a Heartfelt Thank You!

Please let our staff know of the many bodhisattvas to appreciate. Have we missed anyone?

- To **Sensei Kodo** for her generous Yes! stepping into Abbot Seat Holder for 2011;
- To **Roshi** for the E-Course daily teachings during Oct-Dec 2010, and to everyone that received the teachings and participated in this unique course;
- To **Sensei Kodo, Patti Muso Giggans**, and the **Development Circle** for hosting the second Legacy Circle Tea; and everyone who helped: **Jeanne Dokai Dickenson, Lynda Jikai Golan, Rosa Ando Martinez, Andy Mugen Handler, Carla Flowing-Mountain Schmitt, John Heart-Mirror Trotter, Sensei Shingetsu**, and **Sensei Koan**;
- To **Carmen Chisho Izzo** for his moving musical performances at The Legacy Circle Tea;
- To **Mary Rios** and **Darla Myoho Fjeld** for stewarding the staff transition, and **Muso Giggans, Ando Martinez, Bill Earth-Mirror**, and **Dokai** for work on the staff transition circle;
- To all those who helped with the newly painted Zendo: **Deb Faith-Mind Thoresen** (for overseeing the work), **Jay Yu** (painter), **Roshi Egyoku, John Plum-Hermit Swanger, Sensei Ensho, Sensei Koan, Tom Yudo Burger, Burt Wetanson, Flowing-Mountain Schmitt**;
- John Heart-Mirror Trotter** and **Daniel Hegarty** for setting up the recording equipment after the Zendo painting;
- George Mukei Horner** for printing photos for the Abbot's wall;
- Departing Tenzo Resource person **Elizabeth Eishin Bryer**, for three years of service;
- Departing Co-Tenzo Coordinator, **Tara Jiho Sterling**;
- To **Lynda Jikai Golan** for stewarding the painting of the dragon relief sculpture now hanging in the garden;
- Joe Maizlesh** for donating Dharma books for inmates served by the Angulimala Prison program;
- Tom Pine-Ocean Cleary, Tom Dharma-Joy Reichert**, and **Heart-Mirror Trotter** for recording talks;
- Patti Muso Giggans** for hosting lunch and gathering at POV for the Staff and Development Circle;
- John Heart-Mirror Trotter** for stewarding the recent prayer chains;
- Tom Dharma-Joy Reichert** for extensive work on the year-end financial reports for the Board;
- Buddha Hall Service Leaders in January: **Enduring-Vow Brown, Jitsujo Gauthier, Mukei Horner, Ando Martinez, Luminous-Heart Thompson, Faith-Mind Thoresen, Sensei Ensho, Dharma-Joy Reichert**, and **Kaizen Venners**;
- The **Feng Shui Circle** and **Chiden Room group** who worked on the re-design and of the Chiden Room;

Outgoing Co-Tenzo Coordinator, **Tara Jiho Sterling**;  
*WaterWheel* Production Group: **Heart-Mirror Trotter**  
and **Burt Wetanson**, Stewards of production and delivery;

*WaterWheel* photographers, March/April issue: **Reeb Kaizen Venners, Ando Martinez**, and **Dharma-Joy Reichert**;

**Brown-Green Environmental Group** for hosting the film *The New Great Transformation*.

Heartily welcome to new members **Yvonne Beatty**, artist, former Program Specialist with LA County; **Cassie Riger**, graduate MFA art student, and UC Irvine; **Pamela J. Smith**, Assistant V.P. with Balboa Insurance Group and volunteer with Rebuilding America; and **Michael Fritzen**, Head of Family Programs at Skirball Cultural Center.

Congratulations to **James Thornton Soshin** for his newly released book, *Immediate Harm*; and to **Martin Goodman**, *Look Who's Watching* (a Buddhist mystery-fiction). Both books are released this month by Caffeine Nights Publishing. ■

### ZCLA Affiliated Sanghas & Sitting Groups\*

**The Laguna Hills Sangha** (CA)  
coordinated by Helen Daiji Powell

**The Lincroft Zen Sangha** (NJ)  
led by Sensei Merle Kodo Boyd

**The Monday Night Meditation Group**  
(Pasadena, CA)  
coordinated by Betty Jieci Cole

**The Ocean Moon Sangha** (Santa Monica, CA)  
led by Sensei John Daishin Buksbazen

**The San Luis Obispo Sitting Group** (CA)  
coordinated by Mark Shogen Bloodgood

**The Valley Sangha** (Woodland Hills, CA)  
led by Sensei Patricia Shingetsu Guzy

**The Westchester Zen Circle** (CA)  
led by Sensei Kipp Ryodo Hawley

Contact us at [info@zcla.org](mailto:info@zcla.org) for information.

\* Affiliated groups are led by Dharma Successors (Senseis) of Roshi Egyoku or coordinated by practitioners who are actively practicing at ZCLA with a teacher. Those interested in leading a ZCLA-affiliated sitting group may apply to the Teachers Circle.

The *Water Wheel* is published by the Zen Center of Los Angeles, Great Dragon Mountain / Buddha Essence Temple, which was founded in 1967 by the late Taizan Maezumi Roshi.

**The ZCLA Buddha Essence Temple mission** is to know the Self, maintain the precepts, and serve others. We provide the teaching, training, and transmission of Zen Buddhism. **Our vision** is an enlightened world free of suffering, in which all beings live in harmony, everyone has enough, deep wisdom is realized, and compassion flows unhindered. **Our core values** are available upon request.

Founding Abbot: Taizan Maezumi Roshi  
Abbot 1995-1999: Roshi Bernard Glassman  
Abbot: Roshi Wendy Egyoku Nakao  
Abbot Seat-Holder: Sensei Merle Kodo Boyd  
Staff: Mary Rios, Business Manager; Katherine Senshin Griffith, Program Steward; Tom Yudo Burger, Guest Steward; Deb Faith-Mind Thorsen, Grounds & Membership Steward; Jeanne Dokai Dickenson, Development Steward; *Water Wheel*: Editor, Dokai Dickenson; Assistant Editor, Burt Wetanson. Proofreading and editing: Bonnie Myosen Nadzam; Photographers: Reeb Kaizen Venners, Photography Steward; Tom Dharma-Joy Reichert, George Mukei Horner.

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Los Angeles, CA 90006-1301

Address Correction Requested

## Meditative Walk Saturday, March 5 12 Noon to 2 p.m.

The Brown-Green Group invites you to join in a meditative walk in Temescal Gateway Park in the Santa Monica Mountains.

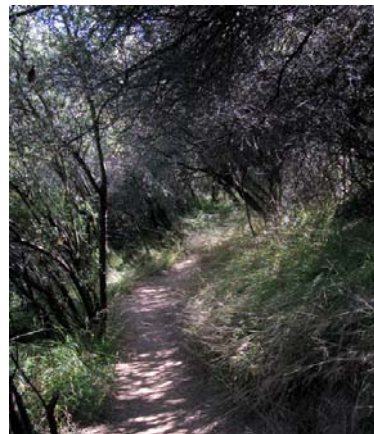
The walk will be mostly silent, kinhin-style, with freedom to look around, a period of zazen, and sharing somewhere in the middle.

For carpooling from the Center, meet outside the Sangha House at 11:20, to leave at 11:30 a.m.

**Bring** water and a hat, something small, lightweight, and soft to sit on, and a camera.

**Where:** The walk will begin in the park's parking lot at 12 noon.

If you have not yet signed up, please contact Mukei at [Mukei@mac.com](mailto:Mukei@mac.com). ■



*A previous year's walk offered canyon trails, views of the Santa Monica mountains and the Pacific, and a glimpse of a quail family.*

