



Water Wheel

Being one with all Buddhas, I turn the water wheel of compassion.

— Gate of Sweet Nectar

Why Wake Up?

by Wendy Egyoku Nakao



What is the purpose of the Zen journey? What happens when all the parts of ourselves awaken to the intimacy of this mysteriously intermerging One Life?

Since 2012, we have been inquiring into the Ten Ox Herding Pictures, based on the original paintings of Japan's National Treasure Gyokusei Jikihara, who

gifted them to Zen Center in the 1980's. The first seven pictures depict the ox herder's journey of awakening.* Awakening to what? To this great matter of life and death? To the life of a buddha? To the mechanisms of the calculating mind? To loving actions in whatever humble or grand sphere one inhabits?

The first seven Ox Herding pictures, often regarded sequentially but also complete in and of themselves, are summarized by the first line of Dogen Zenji's well-known verse in the *Genjokoan*: *To study the buddha way is to study the self*. Inquiring into this self, over and over again, discerning what is self-absorption and affirming what is *just this*. Over and over, inquiry interrupts our mind's narratives and sabotages the best efforts of the calculating mind by plunging us into an awakening experience.

The Ox Herding pictures 8, 9, and 10 depict the underlying structure of awakening. The underlying structure is not sequential so much as intertwining aspects. These aspects are inseparable in a relationship so intimate that its aspects can easily escape our notice. For the sake of understanding, we unpack these as distinct phases. Sometimes, these three aspects are referred to as the "hidden teachings," uncovered as one's practice takes root and matures. Let's take a brief look at these aspects.

*We will also be exploring the collective journey of awakening.



Picture 8: *Both Self and Ox Forgotten*

Picture 8, empty of ox herder and ox, depicts the essence of awakening itself. No self, no ox herder, no ox; no subject, no object. Dogen Zenji says: *To study the self is to forget the self*. All has been forgotten, dropped away, including yourself, everything you thought of as yourself, everything you thought of as not yourself, and everything in-between.

For those familiar with the Zen Peacemakers' Three Tenets, this picture evokes the first Tenet of Not-Knowing. This is not ignorance; it's the radical openness of self-forgetting, of cutting through the entanglements of thought, and being beyond thinking. "Everything dropped away" is one's foundation.

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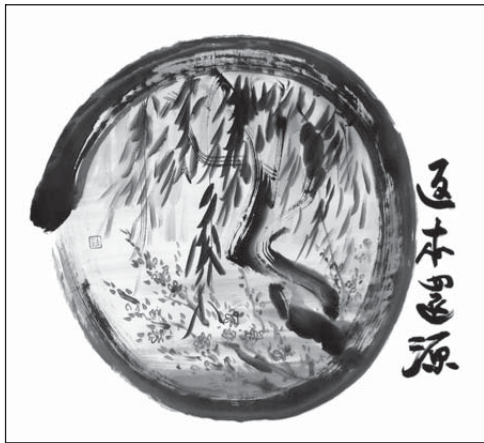


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WHY WAKE UP? (Continued from Front page)

Picture 9: Return to the Origin, Back to the Source



Picture 9 depicts the content of awakening, the ordinary forms of the world, the appearance of things *just as is* in their so-called natural state. The world has not changed, but rather “you” have undergone a transformational shift as awareness re-emerges from everything-dropped-away. In this picture, the willow is green, the flowers red.

Now there is a profound acceptance of all forms of life *just as is*. One’s habitual patterns are quickly recognizable and attended to. What was previously entangling is now simple and straightforward; at the same time, nuance and complexity are more vividly discerned.

Dogen Zenji says: *To forget the self is to be enlightened by the ten thousand dharmas* – by the myriad forms of life, each unique and vivid in its inherent completeness and in its part of the wholeness of situation or circumstance. This is the Tenet of Bearing Witness. This is not resignation, but a profound acceptance of life’s circumstances – an arising of a powerful intelligence that opens the heart, without judgment and self-serving agendas, but with the discernment and detachment born of the intimate experience of being one with.

Picture 10: Entering the Marketplace with Extended Hands



This picture depicts the purpose of awakening. Compassion flows forth unhindered as nothing special at all in beneficial service of others. Dogen Zenji says: *To be enlightened by the ten thousand Dharmas is to free one’s body and mind and those of others.*

The ox herder in the earlier pictures is gone and someone different has emerged. Here is Hotei, the approachable, jolly cloth-bag monk, a little pudgy, easygoing, utterly accessible and humble. He is without artifice, not seeking thanks or recognition, but is simply moved to beneficial actions. While the work of maturing ourselves as true, ordinary human beings is a continuous practice, this picture depicts a person whose heart is overflowing with an all-encompassing love.

**“Compassion flows unhindered...
in beneficial service of others.”**

This is the Third Tenet of Loving Action, actions that arise from radical openness and profound acceptance of the ten thousand Dharmas – intimate with ourselves, with each other, with as much and as many as we can be in whatever situation we find ourselves. What are the actions of one who is overflowing with joy, meeting people wherever they are, arms outstretched in welcome and acceptance? You, yourself, as the beating heart of the universe, at home and at ease in the intricate web of life. What now?

No trace of realization remains and this traceless enlightenment continues forever.

“To study the Buddha Way is to study the self.

To study the self is to forget the self.

To forget the self is to be enlightened by the ten thousand dharmas.

To be enlightened by the ten thousand dharmas is to free one’s body and mind and those of others.

No trace of realization remains and this traceless enlightenment continues forever.”

– Dogen Zenji’s verse, *Genjokoan*

Roshi Egyoku is ZCLA’s Abbot & Head Teacher.

One Thing, All Things

by John Daishin Buksbazen

*One thing, all things; move among and intermingle, without distinction.
To live in this realization is to be without anxiety about non-perfection.*

~ Seng Ts'an: **Verses On The Faith-Mind**

*The vast sky is straight into the heavens,
A bird flies just like a bird.*

~ Eihei Dogen Zenji: **Zazenshin**



I recently had a conversation with a seagull. My thoughts lately had been very much on the Third Ancestor Seng-Ts'an's *Verses On The Faith Mind*. My head was spinning with the subtleties and implications of his teaching. Feeling the need to clear my head, I hopped in my car and headed west on Washington Boulevard for the beach. Once parked, I

went out on the jetty, nodding to the fishermen and gulls.

I was sitting on a bench at the end of the jetty watching a lone gull in flight. Wings spread wide and barely moving, she seemed to hover almost motionless in midair, and then wheeled around and glided away at a new angle, riding a new air current. I don't know how long I watched, absorbed with her seemingly effortless gliding, wondering at the grace and agility with which she navigated the sky. It seemed as if the updrafts and air currents were at her beck and call. I was marveling at her flirtation with every passing breeze, when quite suddenly, she landed on my bench, looked me in the eye, and said, "Mind if I share your bench?" Surprised, I answered, "Not at all. I was just admiring your flying." She nodded and said nothing.

"What's your name?" I asked her. "Folks call me Valentina," she replied. "I watched you watching me. You looked like you had a question."

I did, in fact. More than a few. But where to start?

I explained to her that I was a Zen student and very interested in eliminating anxiety, which sometimes troubled me. I told her I thought she embodied the unity of Absolute and Relative, suspended in air yet completely at home on the shifting thermal currents.

Valentina was silent for a long moment as I told her what I was thinking. I thought she looked a little nauseated, so

I looked away. But when I looked back a moment later, she was as imperturbable as ever. "Boy," she said, "you really think like that? So many concepts! How do you find your way through all those words?"

I didn't know what to say so I asked her, "How do you know when to change direction? How do you know how to find the updrafts?" She glared at me. "What an odd question. How do I know? I don't find them; they find me! It's simple," she went on, "just trusting the air and my own gull nature. It's just trust. That's the secret, knowing how to let the winds and thermals fly me. I sense that you get a little muddled with all that thinking. Us gulls don't think when we fly; it just gets in the way. When I'm up there, there's just me and the thermals. Of course," she added, "I keep an eye out for food. This morning I spotted a bag of fries somebody left. I really like fries. Spotted them from a good distance, too!"

"So when you're flying, is your mind empty?" I asked.

"Not empty, just open. You know, like in the Third Ancestor's quote, 'without distinction.' I've always said, if you're gonna fly, you can't be picky. The air is alive with updrafts and downdrafts and headwinds and tailwinds. You have to use whatever finds you. I don't file a flight plan. That way, flying's not just a trip from point A to point B.

"When my mind is open, my body can use whatever the air sends my way. Or whichever way the air sends me. And when my wings are spread out in just the right way, why the air talks to me, supports and takes care of me. That's what it's like."

I shook my head. All I could think of were the lines from Seng Ts'an's *Verses On The Faith-Mind*, which I quoted to her:

One thing, all things; move among and intermingle, without distinction.

To live in this realization is to be without anxiety about non-perfection.

"Well, that sounds about right. But 'One thing'... what is this 'One thing'?" she asked.

"I guess it's everything in the whole world," I replied, "but taken together, so it's just like one vast pile of stuff."

"And 'all things'? What do you mean by 'all things'?" she asked.

"Well, it's each thing in that pile of stuff, taken one thing at a time." I took a deep breath. "Here we are in this relative world of everyday reality, the world of updrafts and downdrafts, of caviar and garbage, of gulls and humans. This is this and that is that. I am me and you are you. Nothing is ever quite the same as anything else. I'm talking about the infinite variety in our lives, where nothing is ever duplicated and each of us is uniquely himself or herself. This is 'all things.'"

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ONE THING, ALL THINGS (Continued from page 3)

She thought for a moment, then commented, “Hmm, well that all seems pretty obvious.” After a moment, she muttered, “I’m not even gonna ask you about ‘moving and intermingling’....”

I persisted, “*without distinction*. Master Seng Ts’an is telling us to be free,” I said. “To move means that we don’t have to stick to any one place or situation at any particular moment. We are free to shift, to explore and wonder as the world unfolds itself. To intermingle means that we don’t hold ourselves apart from anything.”

“Well,” she said, “I do like to get off by myself once in a while. The flock is always around, but sometimes I just need to do my own thing. But, of course, I’m always part of the flock.”

“What does ‘without distinction’ imply?” she asked.

“Just sitting in the midst of all the vast diversity of each of our lives,” I said, “we come to find our way home in our own skin. To be a part of, rather than apart from, the world. And yet....”

She flapped her wings slightly, then settled back on the bench. Then it hit me: “To live in this realization is to be without anxiety about non-perfection.” I mean, that was something! To be without anxiety!

I remembered a writer I knew years ago, who spoke with me about his greatest terror: writer’s block. He described the torments he experienced as he sat before his blank screen, gut-clenched and fearful. Hour after hour, he would write a line and immediately delete it, dissatisfied with the words dragged so painfully from his mind. “I actually feel my blood run cold,” he said, “and I’m terrified that I have nothing to say, that nothing I write, now or ever, will have any value. I have extreme anxiety over writing poorly.”

He seemed so scared to let go of being anxious that he caused the very blockage that terrified him. The problem, I thought, was that he couldn’t sit with his anxiety, relax into it, but obsessed about first doing away with it completely!

“Uh, excuse me,” Valentina said impatiently, “I think you’ve gone back into your head again. Maybe it’s time for me to let you in on my little secret.” She stepped along the bench till she was quite close. Looking around to see if she could be overheard by anyone else, she said, “I don’t usually tell anyone this, but maybe for you I’ll make an exception.”

She almost whispered. “I was not always a gull. Many years ago, in my previous life, I was a human; a Zen student like you. I had a job in a university library where I worked alone in the stacks, which left me with all the books and resources I needed to pursue the ancient teachings.

“Years went by as I pored over thousands of Buddhist texts. I no longer met friends nor sat with them in zazen. All I wanted to do was to read and think about my reading. So when I finally died, I was reborn as you see me now, a gull.”

“What an amazing change,” I said, “from human to gull!”

She continued, “It wasn’t until I was a gull that I realized I was everything without distinction. So to fulfill my bodhisattva vows, I need to save a human from the same fate as mine.”

“How can you do that?” I asked.

“Have you ever wanted to fly?” she asked. “Sure,” I said, “I even dream about it at night.”

As I said these words, a strange feeling came over me –

I was becoming a gull! I could feel my arms grow longer as feathers appeared on them. Suddenly I was airborne. I gasped as the earth fell away beneath me. And with that gasp, I could feel the air fill my body. I was flying! Her voice echoed in my mind, “Just relax and let the air support you. No tension, no resisting the breeze. It’s all about trust.”

As I was carried aloft on an invisible updraft, I saw my bench become smaller and smaller, saw the curve of the bay, the mountains coming down to the sea, and the darkening of the ocean depths. Thoughts seemed thin and transparent, without power to engage me. Mostly, there was just awareness itself.

This growing awareness of the air changed; the air was coming to meet me! Without even thinking, I arched my left wing ever so slightly and fanned my tail feathers while making one of those graceful turns I’d so admired. It seemed forever that I floated; hovering, swooping, sailing, gliding over the magnificent Southern California shoreline. I was filled with a sense of freedom from the cluttered little life I’d left below on that bench. I felt reborn – such joy!

The next thing I knew, I was back on the jetty in my human form. A few feet away was my bench, but Valentina was gone and standing on it was a large male gull. I walked over to him.

“Mind if I share your bench?” I asked. “Not at all,” he replied, “make yourself at home.”



Sensei Daishin is a teacher at ZCLA & the Ocean Moon Sangha in Santa Monica, CA

How to Have a Meeting

Co-creating a Zen Center involves having meetings, lots of them. We may struggle with how to be an effective contributor or meeting steward. We may internalize negative attitudes towards meetings, often approaching them with dread, thinking of them as a necessary evil, a waste of time, or an opportunity to vent. The so-called administrative aspects of a Zen Center are often not seen as a form of practice. Here at Zen Center, we challenge ourselves to give life to the expression “everything is practice.”

Since Zen Center began its experiment in Shared Stewardship in 2001, communicating and working with each other has been a most challenging practice. As Zen Center has shifted from a solely teacher-centered practice to opening up the Sangha as a practice sphere, face-to-face with the Sangha has stretched our understanding of what it means to be in relationship with each other and to foster a deeper experience of respecting our inherent interconnections.

Zen lore is replete with stories of individual awakening. We ask: Can we awaken together? This inquiry is ongoing – what are the skillful means that invite the arising of collective awakening and wisdom? By returning to not-knowing, engaging with integrity, and allowing the arising of actions that serve the whole, rather than our own personal agendas, we invite wisdom to arise that is beyond the capacity of any one individual. A meeting is such an opportunity.

Meeting Preparations. A date, time, and place is set and everyone concerned is notified. Agendas are distributed well beforehand and include a statement of the specific Circle’s purpose and core values, start and end times, the meeting format, and items for consideration, along with the necessary supplemental material. We are on time, and if we have received the Bodhisattva precepts, we wear the buddha’s robe (rakusu) at the meeting.

The Meeting Format.

Opening the meeting. The meeting steward opens by saying a word of welcome and initiating bows to one another. The meeting steward is the “holder of the space,” holding a big view and embodying spaciousness and generosity, yet keeping the meeting on track by attending to details without getting lost in them. We sit in a circle.

Sitting zazen for five minutes. We settle ourselves into the meeting space. Cell phones are silenced and put away.



Senshin (left), Yudo, Faith-Mind, Mary, and Jotai. The Day Group takes care of the Zen Center.

Checking into the circle. We check in with ourselves, and then with one another, by saying our name and offering a succinct sharing of what is present for us at this moment. “What are you bringing to the meeting?” The check-in connects us to the “we” of the circle by letting the group know what it needs to know about us so that we can be present for the meeting, and so that others know how present we will be. (Everything that is going on with a person is present for the circle, whether anyone is explicitly aware of it or not.)

Offering of a brief Dharma teaching for the meeting followed by a moment for reflection. The meeting steward, or someone appointed beforehand, offers a brief Dharma principle to frame the meeting, reminding us that the Dharma is our foundation. No explanation or interpretation is given. For example, the Tenzo Circle might select a few sentences from Dogen Zenji’s *Instructions to the Cook*, the Development

Circle from teachings on dana paramita, and so forth. Use your imagination and do your homework!

Stating the intention (the purpose and attitude) and time allotted for the meeting. For example, “Our meeting today is to address facilities issues that will ensure safety for people and provide a sound practice environment. We’ll end at 7:00 PM.”

Reviewing the agenda. When preparing the agenda, include a reading of the Circle’s mission statement and primary guiding questions on the agenda, and read these out loud in the meeting. We make every effort to orient to the whole.

Engaging the agenda. The meeting steward monitors the time. If the meeting needs to run overtime, agreement from the group is sought. As the allotted time draws near, define the next steps, including action items with due date, the date and time for the next meeting, the next meeting steward, and arrange for the timely distribution of notes.

Closing the meeting. Allow enough time for zazen, a check-out round, and a reciting of the Four Bodhisattva Vows.

Return to silence by doing zazen for three to five minutes.

Check out with each person offering succinct final reflections on the meeting.

A word of appreciation and gratitude from the meeting steward.

Chant the Four Bodhisattva Vows.

Closing up room and space. Please leave no traces. ■

Roll Up Your Sleeves, Tenzo!

by Hannah Seishin Sowd and Bonnie Myosen Nadzgam



The group takes time out between breakfast and lunch preparation to field questions and ease tenzo anxieties. (Kyodo (left), Oetsu, Gemma, Jim, Myosen and Seishin)

In the Tenzo Kyokun, Dogen Zenji says there is “a power which you cannot grasp with your rational mind. It operates freely, according to the situation, in a most natural way. At the same time, this power functions in our lives to clarify and settle activities and is beneficial to all living things.” Interested? Then get in the kitchen and roll up your sleeves!



But perhaps you can't get to ZCLA often, and when you do, you want to sit, not cook. Or perhaps the idea of cooking for a sesshin, zazenkai, or even a Sunday lunch makes you nervous. What to cook? How much? When do you start? Will anyone help? And what is all this vegan and gluten-free business?

To drum up a heartier list of ZCLA tenzos, we put together a one-day Tenzo Workshop in February, and began by using some of the fear of cooking to get cooking. Our plan was to approximate the real-time requirements of cooking a day of retreat, while allowing discussion and questions among participants. Thus we attempted to break down the process into simple steps, from planning a menu to shopping, preparing the food, cooking the meals, offering kitchen service, and seeing all of these tasks as practice, so that anyone – brand-new volunteers or experienced cooks – might come to “see the pot as their own head, and see the water as their lifeblood.”

The work of the tenzo begins long before the cooking of the meals. In a breakout session with our six participants – Heart-Mirror, Jim, Ando, Oetsu, Gemma, and Kyodo – Seishin provided an overview on nutrition, balance, and budget when cooking for oryoki.

Ōryōki translates to “that which holds just enough.” Just enough to fuel our bodies to sustain our practice, just enough to provide simple meals in a cost effective manner,

just enough prepared food with nothing left over. Count the meals you will be preparing, make a list while focusing on the big picture. When looking at recipes, think about items you can purchase in bulk and use for several meals. Think about the reality of serving the dish: will it translate well into the three-bowl format? Will it be difficult for servers to manage? Does it need to be served immediately after cooking? Does it require fruit and vegetables that brown/bruise easily or are out of season? Balancing the nutritional content of each meal allows participants to concentrate on the practice, not hunger or intestinal issues. Meals with enough protein and fiber will keep practitioners full during long sitting periods while promoting proper digestion and elimination. Leftover soup can be pureed and used as a base for a new soup recipe the following night.

Leftover breads can be made into breadcrumbs to top a casserole or croutons to liven up a salad.

Leftover fruit salad can be blended for a smoothie while leftover breakfast grains can be cooked into cereal bars to serve at snack time. Nothing is extra, nothing is wasted.

Myosen led a discussion based on *How to Cook Your Life: From the Zen Kitchen to Enlightenment*. This text includes Dogen's classic



Oetsu (left) and Myosen check on simmering onions, the start of any good vegetarian soup stock.

instructions for the zen cook, with commentary by Kosho Uchiyama. We mulled over and discussed the famous story that opens the Kyokun: “One day Wuzhāo was working as the tenzo at a monastery in the Wutai Mountains. When the Bodhisattva

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Thanks to Our Donors

The Development Circle wishes to extend our great gratitude to all donors for your practice of generosity – Dana Paramita – in responding to the 2012 Annual Fund. Your individual and collective support made this one of the most successful Annual Funds ever. And we significantly surpassed our goal of \$45,000 for the 45th anniversary of ZCLA.



Enduring-Vow (left) and Muso brainstorm about development with Plum-Hermit (remotely on Skype).

In February, members of the Legacy Circle attended an afternoon tea with Roshi Egyoku at the Pine House. It was a joyous, informative, and music-filled appreciation for those, past and present, who have arranged for planned gifts or bequests to ZCLA. A number of people have recently joined the Legacy Circle and the Circle now has over 35 members. To learn more about this form of offering, please contact John Plum-Hermit Swanger or Patti Muso Giggans through the ZCLA office.

The annual Dharma Training Fund appeal will be sent out this spring. Please keep your eyes open for it – and consider a donation to support this special fund.

Thank you for all your contributions that are vital to sustaining the place and offerings of Great Dragon Mountain.

Where's My Water Wheel?

We are pleased to announce that Burt Wetanson and Tom Yudo Burger have resumed production of ZCLA's newsletter with this issue. Burt helped edit the Water Wheel for several years and production artist Yudo has extensive experience working on newsletters. Big thanks to retiring editor Dharma-Joy and long-time editor Dokai, and to Heart-Mirror and Reiju for loyal assistance. Please contact Burt (bookstore@zcla.org) with suggestions on what you would like to see in future Water Wheels?



Beat the Drum



The Buddha Hall throbs with the fun and beauty of taiko drumming under the watchful eyes and ears of taiko master Rev. Tom Kurai.

A two-day weekend workshop in the ancient art of taiko drumming was offered in February by Rev. Tom Kurai, director of the Taiko Center of Los Angeles and abbot of Sozenji Buddhist Temple in Montebello, CA. Reverend Tom, as he likes to be called, began playing taiko in 1975 with groups in the U.S. and Japan. He received Dharma Transmission from his father, Rev. Shuyu Kurai, in 1978.



Reverend Tom Kurai

The art of the taiko (big drum) was introduced from China around 1200 A.D. In Buddhist monasteries, it is the voice of the Buddha calling disciples to hear the Dharma and to keep the beat for sutra chanting. During obon, it is used to invoke the spirits of the dead.

Rev. Tom has composed taiko music for films, live theater and dance productions, and video games. In 2012, his group appeared at the Hollywood Bowl in the program "Big in Japan" with the Yellow Magic Orchestra.

As participants in the Taiko Workshop discovered, the ritualized forms of taiko drumming are



Darla Myobo Fjeld finds her taiko groove.

not learned in two days – they go beyond the patterns we use at ZCLA on Sundays and special occasions – but can be a beautiful and exciting practice even for beginners.

On Being Resident Steward

Burt Wetanson interviews Lorraine Gessho Kumpf on her role as Resident Steward and the evolution of the Buddha Hand Circle.

WW: When did you become Resident Steward?

Gessho: In February of 2012. The Resident Stewardship was initiated a year earlier when Roshi was on sabbatical. I believe the immediate impetus for creating that position was the fact that she was going to be away for a year, and she wanted a resident to be a go-to person for residency problems while she was gone. That person was Sensei Koan; he was the first Steward for the year Roshi was gone. His purview was residency, though nobody could really define what the job would be because it was going to evolve.

My own perception is that over the year – I’ve spoken with Sensei Koan about this and I think he’s in agreement – what emerged was that the Resident Steward has a unique perspective on the Residency as a whole and discerns its needs. When Sensei Koan was Resident Steward, he facilitated the Non-Violent Communication workshops which were attended by the Residency as a whole. He also arranged to have the LAPD’s local Lead Officer visit and talk to us about neighborhood problems, including crime. Issues like those, which are applicable to the entire Residency, are still very important, and we continue to work on them as a Residency.

Another area that I’ve been interested in is that the residents train more deeply in Council, a fundamental practice process that we use at the Zen Center. It’s important that residents be able to relate to it, to participate, and to lead Councils. That’s an area that Roshi and I are working



on now as part of our concern with the purpose and form of our regular Resident Council meetings.

But much of my own experience of Resident Stewardship since last February has been more a continuation of my Buddha Hand Circle (BHC) work. I tend to work more with one-on-one or two-on-one problems and issues among and between residents. We create agreements between residents who might have a problem. On matters like that, I’ve worked closely with the BHC Steward, Ando Martinez.

The position of Resident Steward also interconnects with other center circles. For example, I’m on the newly formed Wisdom Council because of my experience with Sangha issues, and I continue to work on creating policy. Lately, we’ve focused on our Statement of Right Conduct and on Grievance Policy and Procedures, where the

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The Buddha Hand Council (BHC) was formed in response to difficult problems that faced Roshi Egyoku when she arrived at ZCLA in 1997. Under the leadership of Sensei Ensho Berge, the BHC turned its attention to residents whose practice had languished and to buildings and grounds in urgent need of attention. A core responsibility of the BHC crystallized: matters pertaining to residency as they interweave with the Zen Center’s fundamental mission and values.

In its initial phase, the BHC addressed the application process and requirements for residency. We met with applicants to learn their motivations for joining the community, the seriousness of their practice, their

involvement with other teachers or centers, and their ability to meet the financial responsibilities of residency. We developed resident evaluations and a process of feedback from residents. All in the service of the Resident Trainee Program. Meanwhile, extensive work was being done on the buildings and grounds.

The second phase of the BHC’s evolution began when we stopped needing to fix things and started to explore questions like: What kind of resident training do we envision? And how can we live as a community that reflects and incorporates the Three Tenets and the Bodhisattva Precepts? This inquiry is still going on.

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ON BEING RESIDENT STEWARD *(Continued from page 8)*

resident perspective is important. Again, these have to do with the Sangha as a whole. I also interact with the Teachers' Circle when anything arises having to do with residency.

So you see that the Resident Stewardship is still very much evolving, but it's clear to me that the Steward functions on many levels and interacts directly with several other ZCLA circles. The Steward has to be sensitive to the needs of the residency as a whole. It's equally important to be able to act with discernment on particular issues on an individual level.

WW: Speaking of procedures like Conflict Resolution and the Grievance issue – for which there are formal statements or documents – have they been tested to determine if they really work?

Gessho: That's a complex question. First of all, in order for procedures to work, people have to know what they are. So one thing that I as Resident Steward am working on is a close examination of the Statement of Right Conduct within the Residency, so that every resident really knows and understands this document and how it functions. Then whether and how they use it is their responsibility. They're responsible for following the steps. The same is true for the teachers. The teachers also have to know the document and apply it.

An interesting example from this phase was the BHC's work on the Center's Pet Policy. This absorbed the BHC for some time and became a model for how to approach other difficult residency-related issues. The Pet Policy was challenging because the issues were emotionally charged and the residents involved had diverse points of view. In dealing with the Pet Policy – always with reference to the Sangha's core values – we learned how to create policy for other sensitive residential issues by approaching practical problems with awareness of the Three Tenets and the Precepts.

Now we are exploring Collective Awakening, an outgrowth of Roshi's emphasis on the Bodhisattva Precepts, on unifying the Sangha, and bringing the Three Tenets and Precepts to life. Working on Collective Awakening at the BHC level means being open and non-judgmental and realizing the identity of self and other. Thus the Buddha Hand Circle continues to raise the Bodhisattva Mind.

As for having a policy on paper and not really knowing how to put it into practice, that's all of us. If, when you try to implement it, there's a glitch – this has happened to Ando and me in our work – then it gets revised. This evolutionary process is still going on. Usually, the problem is with the policy, but the bigger problem is that people don't know what the policy is, or may be reluctant to follow it.

When a problem arises between residents, the first step is always to go directly to the person with whom you have an issue. Though sometimes that's hard to do. Basically, you need to have an open mind and honestly want to resolve the problem. When you go to the person and talk it out, it often just dissolves.

“We raise the Bodhi Mind together and our practice entails relationship and seeing ourselves as one another.”

WW: How does Shared Stewardship – you being Resident Steward – integrate with Collective Awakening?

Gessho: I don't think that I can draw a line between my experience working with the BHC and as Resident Steward. The understanding behind Collective Awakening is exactly the same whether you're working at the BHC level or at the Resident Steward level. I keep going back to the Three Tenets. It means really being open, being aware of what you're doing, and being non-judgmental – trying to see things as they are rather than through your conditioning. And then, what kind of action comes out of that? That's what I'm trying to learn as Resident Steward. But that, I think, is the process we all go through.

I also want to emphasize the Precepts. They naturally enter into all of this because if you're relating to others in any situation, the Precepts naturally arise. The ones that frequently come up in residency are those about speech: talking about others' errors and faults, blaming others, lying, and so on.

WW: And the ultimate goal is peaceful living.

Gessho: Yes, harmonious living. There have been times at the Center when people were kind of falsely cheerful or saintly. Really working on relating through the Tenets is not like that. Being open and non-judgmental means recognizing everyone's full range, including my own. ■

ROLL UP YOUR SLEEVES TENZO! (Continued from page 6)

Manjusri suddenly appeared above the pot where he was cooking, Wuzhao beat him. Later he said, 'Even if Shakyamuni were to appear above the pot, I would beat him too!'"

Lastly, we contemplated Uchiyama's explanation of the Middle Way. It means, he says, living between contradictions of impermanence and emptiness, and cause and effect in a world of forms. "This means to live without projecting goals but still having a direction. Although we no longer go about anticipating some future happiness or goal, we live out our lives with our present direction clearly defined." We all agreed: there is perhaps no better place than in the kitchen, continually preparing the next meal, to practice exactly this!

Seishin's Buckwheat Soba Noodles with Blackened Tempeh and Peanut Sauce:



Gemma says "Mmmmmm! Yum!"

Serves 5 (multiply by 8 for a Sunday meal)

1 package Eden Foods Buckwheat soba noodles
1 package Tempeh (note: not all Tempeh is gluten-free)
Olive oil to coat the pan
1 cup Coconut milk (canned variety works!)
1/2 cup smooth, salted Peanut Butter
2 Tbs. Tamari

1/2 tsp. Thai red curry paste (more if you like it spicy)

Heat olive oil in a large skillet (large enough to hold the tempeh and the noodles when mixing). Cut tempeh into bite-sized cubes. Saute tempeh until brown on all sides, about 7-10 minutes, longer if you are cooking a larger amount.

Mix coconut milk, peanut butter, tamari, and red curry paste in a sauce pan over low heat. Stir until peanut butter is melted and sauce is smooth. Add more tamari and red curry paste to taste.

Cook the soba noodles according to the directions on the package. Rinse noodles in cold water to prevent clumping.

Add cooked, rinsed noodles to the pan with tempeh, add the peanut sauce, and stir well. You may reheat the dish or serve at room temperature.

For more recipes and handouts/tips from the Tenzo Workshop, see www.zclarecipes.wordpress.com. If you have recipes you'd like added to the blog, forward them to hannahsowd@gmail.com. ■

Buddha's Birthday Celebration

We celebrated Buddha's Birthday on a sunny April 7th this year. We each offered Baby Buddha a flower and sweet tea under the beautiful flower bower. Sensei Ensho's daughter Lilly read aloud the Buddha's birth story. Then we all enjoyed delicious lasagna and birthday cake.



Your Gifts are Received with a Heartfelt “Thank You!”

To **Heart-Mirror** for sanding and varnishing the sofas in the Sangha House coffee room and to **Yudo** and **Mary Rios** for picking out the fabric;

To **Dokai, Ando, Enduring-Vow, Jiho, Jitsujo, Jotai** and **Yudo** for their services at the White Plum Teachers Council Retreat;

Seishin and **Myosen** for their wonderful Tenzo Workshop; Deep appreciation to those who served as Zendo jikidos: **Ando, Jane Chen, Kaizen, Jiho, Luminous-Heart, Z Zeller, David Hilton, True-Joy, Nina Harake, Enduring-Vow, Reigen, Dylan Neal, Butsugen, Jitsujo, Jotai, Gemma Cubero, Heart-Mirror** and **Tim Zamora**;

For keeping our Zendo altars immaculate: **Jitsujo** (Co-Steward) and **Butsugen** (Co-steward), **Kristi Twilley, Pine-Ocean, Burt, Mukei, Enduring-Vow, Kaizen, Jiho, Luminous-Heart, Flowing-Mountain, Jitsujo** and **Gessho**;

To **Gessho, Reiju, Enju, Pat Way, Gemma** and **Jitsujo** for their beautiful flower arrangements for altars and special occasions; and **Pat Way** for her dedicated gardening practice;

To **Susanna Knittel** for feeding and maintaining our composters; To **Ando** (BHC Steward) and **Kaizen** and **Jitsujo**, who carry on the functions of the Buddha-Hand Circle with sensitivity and dedication;

Thanks to the Health Circle which presented the Advanced Directives (Five Wishes) Workshop: **Luminous-Heart** and helpers **Heart-Mirror** and **Enju**;

To **Butsugen** for coordinating the Sunday Dharma Chats; To **Kaizen** (Security Steward), **Susanna, Jiho, Ando, Enduring-Vow, Charles, Carla, Yudo** and **Patricia Pfof** who keep us safe with nightly security rounds;

Thanks to **Gemma** for showing her award winning film “Ella es el Matador” (“She is the Matador”) which she produced, wrote, and directed;

Thank you **Mukei** for helping to set up Gemma’s film for projection and for extra help showing the Korean film “Old Partner”;

Big thanks to **Pine-Ocean** who is stepping down after nearly two years of service recording our Thursday evening talks. Other recorders are **Kaizen, Enduring-Vow, Dharma-Joy, Mukei, Jotai** and **Heart-Mirror**; To **Mukei** and **Heart-Mirror** for their help keeping temperamental microphones in line;

Patricia Pfof for her Dynamic Facilitation Demonstration; To **Kaizen** for coordinating the removal of our hazardous waste and for the residents who take it away;

The Day of Dead: **Ando** for her fabulous garden altar; **Carla** for shopping, makeup assistance and major overall support; **Luminous-Heart** for face painting; **Yudo** for

Jizo Garden set-up; the many hands who worked on the Buddha Hall altar; **Kaizen, Ando, Carla, Luminous-Heart, Senshin** for clean-up; **Senshin, Jane Chen, Roshi, Carla, Yudo** and **Ando** for planning; **Myoho, Kaizen, Dylan Neal, Jane Chen** and **David Hilton** for the music; **Tim** for being a scary Grim Reaper; **Burt** who touched up Death’s make-up; **Jane Chen, Yudo, Carla** and **Senshin** as spirits who danced with Death;

To **Denise Acosta** and **Nick Tana** special thanks for filming the Day of the Dead;

For their dedicated work for Day of Dana: **Gary Belton** (Steward); **Kristi Twilley** (Co-Steward); **Ando**, mentor and shopper; **Yoko Bajra**, for the evening meal;

Special Thanks to **Sensei Shuichi Tom Kurai**, taiko drum master, who gave us the wonderful two-Saturday Taiko Drum Workshop;

To our tenzos and snack coordinators: **Gary, Matt Goodman, Jim Hanson, Jeff Hirsch, Bill Ware, Susanna, Denise Acosta, Enduring-Vow, Kaizen, Faith-Mind, Plum-Hermit** and **Ando**;

For their fantastic cookies and treats after talks and on special occasions: **Bob Gido Fisher** and

Dharma-Joy;

For the End of Year Celebration: Thank you **Carla** for cooking the celebratory noodle dinner for New Year’s Eve ending meal and for cake and ice cream;

To **Ando** and **Enduring-Vow** for their Chiden work for our New Years Eve Altars;

Mukei for your dedication as Zendo Steward;

David Hilton for incredible drumming;

Jotai for all his work on the sprinklers;

Thanks to Co-Stewards **Yudo** and **Gary** for organizing our first Loving Action Day (“Just Picking Up Trash”) and the many hands who de-littered streets of our neighborhood:

Carla, Charles, Michael Davis, Adam, Gemma, Tae-huh Sunim, Jotai, Heart-Mirror, Faith-Mind, Tim and **Jiho**;

Thank you to Development Circle members (**Plum-Hermit, Muso, Faith-Mind, Cassie Riger, Jiho** and **Enduring-Vow**);

And to **Jotai, Yudo** and **Roshi** for our entry into social media and for enhancing our use of online communications; To **Dr. Duncan Ryuken Williams** for his talk “Buddhism, Hybridity, History: The Japanese-American Experience, 1868-1945”;

To everyone who helped with Buddha’s Birthday Celebration: **Luminous-Heart** and **Ando** and all their helpers decorating the flower bower; to **Lilly Berge** for reading the story of Buddha’s birth; to **Kaizen** and **Heart-Mirror** and **Jotai** for sound; to **Tim** and **Denise Acosta** and **Mujin Sunim** for the delicious food; and all others who helped with setup and cleanup.



ZCLA Affiliated Groups

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

The Monday Night Meditation Group (Pasadena, CA)
coordinated by Betty Jiei 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 info@zcla.org for information.

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Our 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.

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Sangha Rites of Passage

Welcome New Members

Jane Chen, Adam Kisor, Mahesh Mungara, Chris Nillson, Maria Pappajohn, Brandon Paris, David Richardson, David Sacks, Janet Koren Sager, John Schlottig, Paul Young, John Byrne

Shared Stewardship Entering

Temple Director:

Deb Faith-Mind Thoreson

Board Secretary:

Betsy Enduring-Vow Brown

Roshi's Office Assistant:

Tom Yudo Burger

Library Steward:

Tara Jiho Sterling

Tenzo Co-Coordinator:

Dan Doen Hegarty

Co-Ceremonial Steward:

Mark Shogen Bloodgood

Board Members:

Deb Faith-Mind Thoresen & Cliff Shishin Collins

Health Circle Member:

Diane True-Joy Fazio

Priest Circle Member:

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Jonathan Kaigen Levy

TC Member, Shared Stewardship Co-Steward, ZP Teacher Liaison: John Plum-Hermit Swanger

Resident: David Hilton