



Water Wheel

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

—Gate of Sweet Nectar

Buddha Bows to Buddha

by Wendy Egyoku Nakao



During this time of the novel coronavirus pandemic, our teachers and senior students are offering daily “Encouraging Words” through the Shared Stewardship e-group. Each offering has been a unique voice and inspiration. In this issue, we are sharing excerpts from some of these offerings. We wish we could feature all of them.

Roshi Wendy Egyoku Nakao. March 17, 2020

Sangha Treasures: Well, here we are in the midst of a Pandemic. How fortunate that our spiritual training is to relax into Not-Knowing. No one knows what will happen. Zen Master Dizang said, “Not knowing is most intimate.” We are living this truth right now.

The virus is just doing what a virus does: Spreading. Replicating. Infecting. Giving life and taking it away.

You know how to go through this: eat well, sleep enough, move your body, and stay connected to the people in your life. Do what is important to do to keep yourself mentally, emotionally, and physically healthy. Turn off your television and get your news only from the most reliable sources.

Let us become our own kind of virus. How about spreading the wisdom of connection by reaching out to family, friends, and neighbors? How about replicating kindness by being kinder to yourself? By being more caring to your loved ones? Through helping those in need around you? Who are you infecting with wholeness, health, and well being?

These days, physical distancing is an expression of caring and wisdom. However you are experiencing these Pandemic days, at this very moment, take a deep breath: inhale the whole universe—the virus, all you are experiencing, fear and sorrow, the wonder of it all—aahhhhh. Exhale the



whole universe—the virus and all you are experiencing, fear and sorrow, the wonder of it all—oohhhhhhh.

Tell me, right now, where are your hands? Your feet? Your breath? What are you seeing? Hearing? Touching?

Now, smile! Smile inwardly and outwardly. Remember: A smile has no boundary—it spreads joy, replicates kindness, and infects others with being seen just for who they are.

Throughout the day, look for the gifts that this Pandemic brings. Buddha bows to Buddha.

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BUDDHA BOWS TO BUDDHA (*Continued from page 1*)

Sensei Daiki Senshin Griffith. March 25, 2020
This Time

With Spring rain, the Universe washes thoroughly
in tune with our disaster preventing chants.

If you need to hug,
Hug a tree.
Feel its deep rooted History.
But ask first.
Some Palm Tree pals prefer fist bumps.
And no means no.

Don't hug a Senior.
But feel too their deep routed History:
the Great Depression, Holocausts, Dust Bowl, atom bombs,
war rations & protests, civil right battles,
and typhoid, diphtheria, polio, influenza, AIDS epidemics.

Stay home
with hearts hugging those:
fleeing homelands or unsafe homes
with no homes
or stepping outside safe homes to serve.

The visceral truth of Suffering
and inescapable Interconnectedness
is so easily proven time and time again.

And still there's this Time
eternal, constant
swiftly, sweeping, forever changing
this week that seems like a year
a year like a day
a lifetime, a blink.

Yet we ask "How long is this going to last?"
and close our eyes to binge watch.

Let's not squander this present opportunity
to do what is needed
in each fleeting moment.

In this ungraspable Now,
let's make a History together
that inspires the Future.

Christina Tchoren Carvalho. March 29, 2020
Here I am writing from the other side – and equidistant to
(like a mirror image) – the Equator, where the situation is
a few weeks behind the US, in its trajectory. Isn't this pan-
demic a concrete manifestation of the One-Body?

In times like these we need to care for ourselves and others
with much tenderness. All gestures of kindness towards
ourselves and others – especially the most vulnerable – are
essential. We have received a number of great tips from
each other in this regard.

In addition to those, I propose we do not call this a pause,
but rather take this opportunity to make a paradigm shift.
Let's not hit the "Pause button", but the "Reset button".
Let us not "hold our breath" in the hope that things will
return to the way they were, but rather take the time to
reflect deeply and effect meaningful changes in our lives,
even if modest.



Master Unmon said, "The whole earth is medicine".

Is the coronavirus medicine too?

Can we unflinchingly sit with this question?

What needs healing on the global level, and how can we
possibly manifest this healing? Can we truly sit in this raw,
vulnerable place and allow its entire truth to reveal itself?
Will we thereby learn unsuspected ways to prevent or mini-
mize the next crisis, after we go "back to normal" this time
around?

My "encouraging words" are tough questions, I'm afraid.
But I trust we can develop fierce wisdom.

The Dharma will guide us. The Sangha will support us. We
are not alone.

Let us make our very life – and this very crisis – the portal
to our enlightened living.

Buddha is holding up a thorny flower called coronavirus.

Will we be able to smile?

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Mummonkan Case #7

Joshu's "Wash Your Bowl"

by Sensei Katherine Daiki Senshin Griffith



Case

A monk asked Joshu in all earnestness, "I have just entered this monastery. I beg you, Master, teach me." Joshu asked, "Have you eaten your rice gruel?" The monk answered, "Yes, I have." Joshu said, "Wash your bowl." At that moment, the monk was enlightened.

Mummon's Commentary

Joshu opened his mouth and showed his gallbladder, and revealed his heart and

liver. If this monk, hearing it, failed to grasp the Truth, he would mistake a bell for a pot.

Mummon's Verse

Because it is so clear. It takes longer to realize it.

If you just know that flame is fire, you'll find that your rice has long been cooked.

A washing koan for our washing times! Let's take a fresh look at this popular koan.

This monk is each of us earnestly asking not just "how should I practice?" but also "who is my self?" Today, we may also ask "how do I practice with this pandemic?" We can also see ourselves as the wise master, with an inner Joshu, who does fully what is needed despite all limitations.

The King of Chen asked, "You are quite aged, how many teeth do you have left?" Joshu said, "I have but one tooth." The King said, "How do you manage to eat?" Joshu said, "Even though there's but one, I chew one bite at a time."

Washing after eating is one of the first things you learn in Zen Practice. Back in the old days, a few weeks ago, after Sunday lunch, the tenzo coordinator asked for 5 volunteers for kitchen clean up. Now, it's like our leaders are the coordinators asking for 327 million people to stay home, keep distance and wash their hands. "Can I see a show of hands? 1, 2, 3. Come on now, we need 324 million more..."

Joshu's "wash your bowls" reveals that everyday activity is none other than the expression of our essential nature. This pandemic's "wash your hands" pops open the Great Matter of life and death, our obvious interconnection and how the simplest action affects so many.

Have you gone out shopping? Yes, I have. Wash your hands. Did you get the mail? Yes, I have. Don't touch your face. Are you going for a walk? Yes, I am. Keep six feet distance. Do you have a meeting? Yes, I have. Turn on Zoom. Washing a bowl is relatively easy, but washing hands and watching everything we touch is more challenging. A video post showed a guy who each time he washed his hands realized he'd touched something new and had to wash his hands again.

It's helpful to remember Joshu's "chew one bite at a time" and apply it to more complex situations like technology glitches and financial adjustments. How fortunate we've already been trained in "Outside Walking Zen," Shared Steward communication and not to scratch our face in Zazen.

In this world crisis, everything is revealed. Some leaders encourage us to be safe and kind. Others are willing to sacrifice lives for political interests. These forces for kindness/caring and greed/self-interest were always there but now it's more vivid. We see the potential to bridge our divides but also evidence of hateful speech. How do we practice with that? All over the news and social media people are saying "We're all in this together." The One Body has 7+ billion humans on the same planet but not necessarily on the same page. This can be very frightening.

Master Joshu once went out and saw an old woman seeding a field. Joshu said, "What do you do when a ferocious tiger comes?" The old woman said, "There is not one dharma that can be applied." The old woman turned back to her work and Master Joshu shouted, "WAA!" The old woman screamed, "WAA!" Joshu said, "You still have that."

Who is it that screams "WAA!?" Who is washing the bowls? Who is washing hands? When we put our gallbladder, heart and liver into everything we do, all drops away.

A monk asked, "When great difficulties come upon us how can they be avoided?" Joshu said, "Welcome."

So let's welcome this great difficulty in, confront it directly, and give our all to what is needed, one bite at a time, always remembering who we really are.

**If you just know that flame is fire,
You'll find that your rice has long been cooked.**

Sensei Senshin is our Program Steward and a teacher at ZCLA.

BUDDHA BOWS TO BUDDHA (Continued from page 2)

Sensei Faith-Mind Thoresen. March 18, 2020

In Buddhism there is a beautiful scripture, the *Flower Garland Sutra*, that contains a description of a net used by the King of the Hindu Gods, Indra. The net goes on infinitely and hanging in at each cross point is a jewel. If you look closely at one of the jewels, in its polished surface you can see all the other jewels reflected. In other words, each jewel contains every other jewel, just as any part of a hologram contains all the information of the entire image.

The metaphor illustrates the interpenetration of all phenomena. Everything contains everything else. At the same



time, each individual thing is not hindered by or confused with all the other individual things. Human society too is like Indra's net. Although it appears as if we are separate individuals, all alone to fend for ourselves, when we reflect deeper into reality we see we are all intrinsically linked to everyone else through the webs of life. What better describes our situation – our interconnectedness? Like it or not we are interdependent, interconnected.

Though social distancing is the precaution, I try to walk outside once a day. I have for years walked through my local hills, I almost never see anyone. Today there were at least twenty people or more that I passed. It was obvious people were unsure whether to greet each other in passing. It was interesting to share a glance, a smile, a hesitating moment when a dog comes forward to greet. How do we greet each other in a pandemic – ignore, look away, wish they weren't there, greet openly? Can I be open-hearted? Or turn away with fear. Families walking with children, something I never see in our hill. This cheered me up to see them, laughing and playing. It opened my heart to hopefulness.

Roshi Kipp Ryodo Hawley. March 19, 2020

Whenever I find that I'm overwhelmed by anything, I return to the breath. When I realize that I have a temperature of 103 and my heart/mind is racing, my awareness goes right to my belly and settles with the breath. When I

bang my head on the cabinet door I just opened – oowww! – my hands go to my noggin and I start breathing. When I realize I've been jumping from article to article on the pandemic and am now just spinning my wheels, I return to my belly awareness.

Over the years this process of check-in, measure my body/heart/mind temperature, settle with the breath, has become automatic. It still can take time to remember to start that process, though! So, I continue to add "triggers" to my daily routines to launch this kind of mindfulness and improve. I walk in the front door and see the sign I posted in big red sharpie letters: "Wash hands now!"

Are you carrying the coronavirus in your mind? There's no need, it carries itself. What can we do instead? Ignoring it is no help. As a matter of fact, willful ignorance is one of the so-called Three Poisons. Carrying it around and catastrophizing is no help, that just leads to overheating the heart/mind.

A helpful quote from the internet: "Respect the virus, but don't fear it." Open your eyes, see that rock, breathe, and step around it. Don't carry it with you!

Peggy Faith-Moon Gallaher. March 22, 2020

Well done! However you are responding, well done. We've been thrown into novel circumstances where our habitual responses don't work. No wriggling out of this. Nothing to be done but remain awake and respond in the moment. After spending so much time sitting zazen through all manner of mental and physical storms, we definitely have the tools to not touch our face, even when it itches. Very encouraging indeed. Practicing the health precautions is bodhisattva action.

Which bodhisattva precept is most alive for you right now? I'm sitting with "I will be satisfied with what I have. This is the practice of non-stealing. I will freely give, ask for, and accept what is given." We are all in the same public health emergency, but the details of our situation vary. Check all that apply: social isolation, tanking investments, kids at home, sudden unemployment, other (fill in the blank)_____. Feel it completely. Take a breath and reach out to family, friends, sangha. Definitely.

Freely give, ask for, and accept what is given as we bob on this vast ocean of joy and suffering.

From Betty Jiei Cole. March 30, 2020

Now, as in many times when I have felt overwhelmed in a crisis, this fundamental teaching has made all the difference. Before the thoughts arise, before the feelings, before

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The Evolving White Plum Asanga



WW: We're talking with Roshi Kipp Ryodo Hawley, head of the Westchester Zen Circle, who was recently elected President of the Board of the White Plum Asanga. When did you first become interested in Zen?

RYODO: As I was growing up, I was very interested in Taoism. In college my interest in eastern spirituality was further sparked

in a class in which we studied the book "The Three Pillars of Zen" by Philip Kapleau. I began seriously sitting zazen at San Francisco Zen Center and the Berkeley Buddhist Priory, moved to Los Angeles in 1979, and joined ZCLA in 1980. In June 1981 I received jukai from Maezumi Roshi, who gave me the dharma name Ryodo.

WW: What does Ryodo mean?

RYODO: It means "Completely Actualized Way." I think Maezumi Roshi was feeling very optimistic when he gave me that name.

WW: When did you become a sensei?

RYODO: In 2007. That title comes with dharma transmission, which makes you an independent Zen teacher. That was from Roshi Egyoku Nakao, and last year she gave me inka shomei, which is the final certification that goes with the title of roshi.

WW: What does it mean to become a roshi?

RYODO: I think of it as No More Excuses.

WW: When did you become president of the White Plum Asanga?

RYODO: My term actually began on President's Day this year. I'm the president of the board, not the overall White Plum school. In the early days the president was the spiritual head of the Asanga. In recent years the group has grown quite large and diverse so there is no longer one person at the head.

Election is by a vote of the White Plum membership, and is for a three-year term. Thanks to Seisen Saunders Roshi, our previous president, we're now able to hold our business meetings online instead of having to get a quorum of members together in one place. Seisen Roshi has done a marvelous job and did a great amount of work that she doesn't always get credit for.

WW: How many Zen Centers belong to the White Plum?

RYODO: The White Plum is an affinity group of teachers of Maezumi Roshi's lineage, so the centers themselves don't belong, individual teachers do. Anyone who's had dharma transmission in Maezumi Roshi's line is eligible to join the White Plum. There are now about 170 members of the White Plum around the world.

WW: How did the White Plum Asanga come into being?

RYODO: It began with Maezumi Roshi and his first two successors, Bernie Tetsugen Glassman Roshi and Genpo Merzel Roshi. They named it after Maezumi Roshi's father, Baian Hakujun Daiosho. Maezumi Roshi chose the term "asanga" to infer "outside (a) the Sangha (sanga)" with the meaning of "taking the widest possible view."

WW: Does every member represent a group or organization?

RYODO: Most do, though the larger centers usually have several associated teachers. For instance, Senseis Faith-Mind Thoreson and Senshin Griffith are associated with Zen Center of Los Angeles. As is Roshi Egyoku, of course, as the head teacher of ZCLA.

Since the White Plum is an affinity group of teachers, and explicitly not a certifying or disciplinary body, our mission is to support one another as we support our sanghas. I look at the White Plum as an umbrella of resources for its members. Along with the camaraderie we enjoy at our gatherings and online discussions, we benefit from offerings our members have developed such as courses on healthy boundaries. I would like to see those expanded to more topics relevant to modern spiritual teachers.

In the midst of the global Coronavirus pandemic, we're sharing links to authoritative online information about the virus, ideas for supporting our sanghas in these trying times, and instructions for setting up online meetings through the Zoom meeting system. I see this move to online connections with our sanghas as a major paradigm shift, not just a temporary expedient. When this pandemic has passed and we're once again able to physically sit together, I believe we'll be keeping the virtual zendo open for those who can't be with us in person.

Roshi Ryodo is a teacher at ZCLA and leads Westchester Zen Circle.

DANA BOOKLET

January 1, 2019 – December 31, 2019

Dear Sangha and Friends of ZCLA,

My heart is full as I think of the loving generosity of all of you. As we all Zoom together during this pandemic time, I look at your faces and feel gratitude for your practice and your many offerings of time, energy, material goods and money to ensure that the Zen Center can continue to provide teachers and community to encourage the awakening hundreds of people a year. Your names appear in this Dana Booklet for all you have done and given this past year.

Dana means generosity and associates with kindness and generosity. It is the first of the six paramitas or perfections of Buddhism. As we practice zazen, the walls of our separation begin to crack and disintegrate and our generosity begins to flow freely. We realize that clinging to what we have is based on delusion and we feel called to serve others in whatever way we are able.

Your generosity has contributed to the Zen Center surpassing our fundraising goals for the Dharma Training Fund and the Annual Fund. You went beyond and helped to create and pay for the Mountain Seat ceremonies for Roshi Egyoku's descension from and Sensei Faith-Mind's ascension to the Abbot Seat. Even in death the giving continues in the form of bequests and the Zen Center deeply appreciates the fifty-seven donors who have joined the Legacy Circle.

I put my palms together and bow deeply to you all for your loving practice of Dana Paramita.

With deep gratitude,
Darla Myoho Fjeld
Temple Development Steward

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Mental Health First Aid, or How to Love Your ALGEE Even if You Don't Have an Aquarium

by Roshi Kipp Ryodo Hawley



Are we prepared to respond when a visitor is having a psychological crisis?

This question has been on my mind for a long time. What if a stranger appears on the property, disoriented? What if a newcomer starts acting delusional in an Introductory Zazen class? What if a longtime member starts showing

signs of a deep depression? Do we know what to do?

Several months ago I ran across articles on Mental Health First Aid, a training course developed in Australia at the beginning of the millenium and now taught internationally. People across all walks of life have done the training and highly recommend it, from Michelle Obama to Congressman Patrick Kennedy to Lady Gaga. I was impressed by the format and intention of the program, which is to give us tools to immediately deal with a crisis situation and not be simply overwhelmed.

The result was that on February 29, ZCLA held an eight-hour training in MHFA for senior students and other interested members. Along with providing foundational information, our instructor, Theresa Reed, led us through role-playing in multiple crisis scenarios and other activities that built our awareness of how people can come to the point of having psychotic episodes and how we can best respond to them.

MHFA explicitly defines itself as first aid: it is given until appropriate treatment and support are received or until the crisis is resolved.

Here is the description of the course from the MHFA website:

Mental Health First Aid is a course that teaches you how to identify, understand and respond to signs of mental illnesses and substance use disorders. The training gives you the skills you need to reach out and provide initial help and support to someone who may be developing a mental health or substance use problem or experiencing a crisis.

It's not about diagnosing

MHFA doesn't attempt to give us the deep knowledge that mental health professionals have. But, just the way we don't need a medical degree to apply CPR or temporarily

stop blood loss for someone after an accident, we can take real steps to help someone in an emotional crisis. We don't learn to make specific diagnoses, but we are given practical information on critical issues like anxiety and depression, which can lead to such episodes as panic attacks, incoherent behaviors and warning signs of suicide that we might need to address on the spot.

The heart of the program is embodied in the acronym ALGEE.

Assess for risk of suicide or harm to self or others.

Listen non-judgmentally.

Give reassurance and information.

Encourage appropriate professional help.

Encourage self-help and other support strategies.

A few video presentations helped anchor the shift we can make in this training, illustrating both appropriate and inappropriate responses to someone in crisis. For me, what stood out most was the emphasis on asking direct yet open-ended questions and open-hearted listening to responses. Instead of saying something reactive like, "What's wrong with you?" we can offer support by asking, "Is there something you would like to talk about?". This, followed by reflective listening and followup questions, reassures the person in crisis that we are there to help, along with giving us information for assessing what risk they may pose to themselves or others.

Instructor Theresa Reed made this an interactive course, and everyone was engaged. She emphasized that this kind of first aid is something we can practice every day: she "does ALGEE" with just about everyone she meets. But even an all-day class on a new skill like this is just an introduction - to really be able to use it when the emergency occurs, we need to have become comfortable with it through practice over time. To help with this, the course includes an extensive yet accessible resource book for further studies. I've been consulting this manual to review what I learned in the class as well as dig deeper into the disorders underlying many mental health crises and guidelines for dealing with them.

For me, this was a valuable course that I hope more of us decide to experience. And, I would like to see more classes along these lines of human interaction. Isn't this what practicing with the Sangha Treasure is all about?

Roshi Ryodo is a teacher at ZCLA and leads Westchester Zen Circle.

BUDDHA BOWS TO BUDDHA (*Continued from page 4*)

the “what ifs,” to that place. Go there. I take the backwards step into that still place. I take a deep breath and sigh. I let myself be that place. Some more. Again. Again.

When I feel ready, I look around. What is arising for me to actually attend to at this point? This morning I looked at the last dream of the night: I was frantically arranging photos of student travelers according to the color of their prom gowns, trying to arrange them for the best procession and photo, all the while testily putting off the restless inquiries of the students themselves crowding around! Ah yes, I smile. My anxious over-organizing self hard at work. Hmm. A good reminder to consider how that self is “taking charge” of the anxiety of these physically distancing days. I can’t help but laugh a little and give that one a hug.

Take a deep breath. Sigh. Take the backward step. Be still. Depending on your background, different expressions of this still point will “speak to your condition”, as Quakers have long said. “Be still and know that I am God.” “Not knowing is most intimate.” Or, “Of this, no name can be said.” No matter. Be still. Rest. Just be who arises next, too.

Darla Myoho Fjeld. March 27, 2020

What an amazing time we are all living through! This is a wonderful time to be a seeker of Wisdom and a practitioner of kindness. All of us together – sitting together, eating, working, playing, laughing, social-distancing, dancing, singing, crying – all of this we do together – no separation – most intimate. Each day when I bow to my cushion, I turn around and bow to all of you. When I sit down, straighten my spine, place my left hand in my right hand, breathe deeply, and place my focus within, you and I are together.

I have a suggestion that may be helpful – if it is, great – if it isn’t forget about it. How about creating your own schedule? Use the sesshin or zazen schedule as your model, but tailor it to your own situation at home – perhaps wake up time is 4:30 am – or perhaps it’s 8 am – whatever works best for you. Don’t let yourself sink into obliviousness, sloth, or depression. Create your own precautions and reflect on them each day when you wake up. An example might be: Take every opportunity to socially greet and smile at each person I see on my walk from 6 feet away. Or another: Stay aware and mindful in each moment. Find opportunities to laugh. I watch an old sitcom – right now, it’s Dharma & Greg. When sad, or overwhelmed, don’t hold back – let yourself cry. Include samu in your schedule and time to communicate with family members, friends and Dharma brothers and sisters. Also include self-care and fun.

These are tough times Let’s all be good to ourselves. Let’s all feel the love that runs through us all.

I will close with a poem that I wrote for one of my koans:

*Steadily moving through life
My right and left are west and east
Forward and backward are north and south
Such a thing is such a thing
Playing freely through eternity.*

**Rev. Dharma-Joy Reichert .** March 16, 2020

In this time of uncertainty and outside chaos, come back to the body; come back to the breath. Take the backward step! Let’s be aware of what is going on, but not lose ourselves in the process. Don’t obsess; don’t avoid. Take the middle way. And settle. In the midst of all activity, raise the Bodhi mind!

Our practice is precisely for these moments, when uncertainty is not an abstract idea, but we see it rather as the everyday fact of our lives. Take this opportunity to ground yourself in your practice. Just sit! and be present to whatever arises. This is the time to practice with the Three Tenets. Open yourself up to Not Knowing – drop all your ideas about how it is, how it should be. Just be open. And then, Bear Witness to what arises in yourself: Fear? Anxiety? Wanting to be in control? Fear for a loved one? Bear Witness to those around you. Have faith in your ability to hold whatever comes up. Your practice has prepared you for this! Trust yourself. And when your bearing witness spins into knowing, return to Not Knowing, ground yourself again. And then, from that place of not knowing and bearing witness, step forward into the action that the situation calls for, whatever it may be. In doing so, you live your Vow, serving all beings.

The jeweled net of the Sangha Treasure supports each of us, and we support everyone else. Let’s use this opportunity not to spin out, but to deepen our practice and to support each other.

(Continued on page 11)

Reflecting on the Teachings of Dr. Martin Luther King Jr.

by Frank Genku Martinez



Many of us are engaged in the ongoing struggle for social justice such as helping the homeless, supporting immigrants, advocating for LGBTQ rights, combating racial/ethnic bigotry, healing the environment, and ending violence. In today's politically divided society, with the sharp rise in hate speech/action and the continuing oppression of marginalized peoples,

it is difficult to avoid frustration, bitterness and anger. However, our Buddhist Precepts and the teachings of Dr. King offer guidance in challenging times.

In preparing for our January 11th Day of Reflection focusing on the life and legacy of Dr. King, I noted the interconnection between our Buddhist Precepts and aspects of Dr. King's teachings. The recognition of "oneness and diversity" – that we are not separate from all that is – that we are committed to fully experiencing both the joys and pains of the universe. That ultimately, our efforts must be grounded in love and compassion.

In "Stride Toward Freedom," Dr. King summarized his Principles of Nonviolence:

- Nonviolent resistance is not a method for cowards; it does resist.
- Nonviolent resistance does not seek to defeat or humiliate the opponent, but to win their friendship and understanding.
- Nonviolent resistance is directed against the forces of evil rather than against persons who happen to be doing the evil.
- Nonviolent resistance accepts suffering without retaliation.
- Nonviolent resistance avoids not only external physical violence but also internal violence of spirit.
- Nonviolent resistance is based on the conviction that the universe is on the side of justice.

Dr. King advocated nonviolent resistance to combat injustice; but what specific actions should we undertake? Here the Three Tenets of Not-Knowing (dropping our pre-conceived ideas and prejudices), Bearing Witness (engaging in a deep and profound observation of all the ingredients of a situation); and then Taking Action (based on Not-Knowing and Bearing Witness) provide us a pathway.

I am personally involved in supporting immigrant rights. Despite the harsh rhetoric and cruel policies employed by the current U.S. administration toward immigrants, I am heartened by the actions taken by so many. Actions that illustrate both courage and wisdom. My grandniece, and her organization Cosecha ("Harvest"), participated in a hunger strike in Tijuana to focus attention on the harsh and illegal treatment of immigrants seeking asylum as they flee extreme violence. Their actions galvanized an outpouring of support in the form of food, clothing, sanitary and medical supplies, and legal assistance. Another young "Dreamer" friend (undocumented and attending Cal State Los Angeles) refused to hide in the shadows. Her fellow Dreamers secured resources and established the Erika J. Glazer Dreamers Resource Center on campus to promote the success of undocumented students.

The Buddhist community has also engaged in supporting immigrants. Drawing on the experience of the internment of Japanese Americans during World War II (including the imprisonment of Buddhist priests), the Buddhist community has joined forces with Japanese, Latino and Native American activists to protest the internment and separation of immigrant children and families. In one action, ZCLA's Roshi Egyoku and Jitsujo joined hundreds of others in a nonviolent social action in Oklahoma to protest the planned use of Fort Sill (a military based previously used to incarcerate Native and Japanese Americans) as an internment camp for immigrant children. For now, the plan to use Fort Sill has been stopped. Many members of ZCLA supported the Fort Sill protest by making origami cranes (a symbol of hope and healing) that were displayed at the protest.

Dropping our pre-conceived ideas, we bear witness to the courage of the victims of injustice and their allies. We are all one in this struggle. As Solomon Burke sings in "None of Us Are Free."

None of us are free.
None of us are free.
None of us are free, if one of us is chained.
None of us are free.

Our Buddhist Precepts and Dr. King's Principles of Non-violence call us to act and provide a road map for employing "skillful means." We all do what we can: some march, some participate in a hunger strike, some donate money, and some of us make origami cranes.

Genku is a Practicing member at ZCLA.

BUDDHA BOWS TO BUDDHA (*Continued from page 9*)

Bill Earth-Mirror Corcoran. March 21, 2020
Children kick a ball. They are bathed in clear light and breathe the suddenly clean air without a thought. Families walk quiet streets in the middle of the afternoon.

What is normal?

Prisoners locked inside cages, breathing who knows what. Farmworkers tending to our food, many with little protection or information. Working people living on the margin and slipping past that edge.

What is normal?

Birds still swarm the feeders - goldfinch, white-crowned sparrow, house finch, hummingbird, mourning dove. Busy eating, they carry the seed of new life within them.

Every moment brings forward a fresh, new world. Can we see it when we long for “normal”? Uncertainty has two paths: shutting down and opening up. How will you respond? How will I respond? When does the crisis end and for whom?

I pour nectar into the feeder.
Jeweled beings appear.

I am walking with you on the path of liberation.



*“When we don’t ask,
we don’t let others give.
When we fear rejection,
we don’t let generosity arise.”*

—Roshi Bernie Glassman

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

*The Zen Center is maintained by the hands
and eyes of each one of you.*

To all the staff for working hard to keep the functioning and sustainability of the Zen Center going strong: **Roshi Egyoku, Sensei Deb Faith-Mind Thoresen, Sensei Katherine Daiki Senshin Griffith, Mary Rios, Darla Myoho Fjeld, Ty Jotai Webb, Tom Yudo Burger, and Robert Diaz.**

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To **Sensei Shogen** for his stewardship of the San Luis Obispo Zen Circle;

To our **Residents** for caring for the Zen Center buildings and grounds, including security and sanitation and for taking care of each other;

To our **Board of Directors** that meet every two weeks: **Patti Muso Giggans, Kyogen, Robert Kanzan Swan, Frank Genku Martinez, Roshi Egyoku, Sensei Faith-Mind, Myoho, and Rev. Jitsujo.**

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The Lincroft Zen Sangha (NJ)

led by Roshi Merle Kodo Boyd

The Monday Night Meditation Group (Pasadena, CA)

coordinated by Betty Jiei Cole

The San Luis Obispo Zen Circle (CA)

led by Sensei Mark Shogen Bloodgood

Santa Barbara Zen Center (CA)

led by Sensei Gary Koan Janka

Wild River Zen Circle (Nevada City, CA)

led by Sensei Jeanne Dokai Dickenson

The Valley Sangha (Woodland Hills, CA)

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The Westchester Zen Circle (CA)

led by Roshi Kipp Ryodo Hawley

Outreach Groups

CMC Buddhist Fellowship Group

California Men's Colony (CMC)

(San Luis Obispo, CA)

led by Sensei Mark Shogen Bloodgood

Contact info@zcla.org for information.

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Our mission is to provide training and resources for realizing the oneness of life, to maintain the precepts, and to embody the Three Tenets of Not-Knowing, Bearing Witness, and Taking Action. **Our vision** is an enlightened world free of suffering, in which all beings live in harmony with each other and the earth, everyone has enough, deep wisdom is realized and compassion flows unhindered.

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Sangha Rites of Passage

New Members

Susan Pagett

Pamela Corkey

In Memoriam

Loretta Luminous-Seed Coha

March 31, 1955 - January 7, 2020

Births

Stella Alma Sample (February 22, 2020)



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