



# Water Wheel

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

— Gate of Sweet Nectar

## Happy New Year 2020!

by Wendy Egyoku Nakao



We turn the calendar page and begin a new year and a new decade. The Asian zodiac also begins a new twelve-year cycle on January 25, 2020, when the Year of the Golden (Metal) Rat begins. The Buddhist guardian of the Rat cycle is none other than the Bodhisattva of Compassion, Avalokiteshvara.

From where shall we receive our inspiration for the year ahead? We need to look no further than the mural on the west wall of the Sangha House which was painted by artist Shingo Honda in 2004 at my invitation. Over his painting of the ocean, he painted this line: *The ocean does not refuse any kind of water.* This teaching is adapted from Dogen Zenji's writing on how a bodhisattva trains.

In the years following the painting of this mural, Shingo Honda, originally from Japan, became a world renowned artist who exhibited internationally. Shingo was also a Zen priest, taking the Dharma name Koshin. He was a disciple of Bishop Kenko Yamashita of Zenshuji in Little Tokyo. When Shingo trained as Shuso (Head Monk), I would join him weekly in the Zendo. Later, I had the privilege of participating in his Dharma Combat.

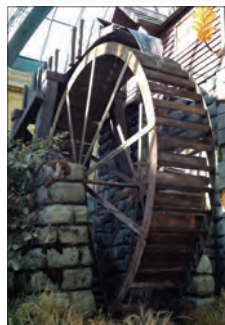
Shingo, ever curious about life, was a true creative whose body of work spanned decades. He was kind, gentle, and full of light. Shingo met his beloved life partner, Lynne Mui Farr, here at ZCLA where she lived during Maezumi Roshi's tenure. Later they moved to the Big Island, Hawaii, to live in a rain forest not far from my childhood home. They spent many happy decades there.

It was near this home that Shingo befriended a homeless man, who killed him. Shingo's bodhisattva heart *did not refuse any kind of water.* He died in an act of kindness; he died giving. May his bodhisattva spirit of boundless generosity and compassion inspire us in the year ahead.



Top: Mural by artist Shingo Honda on the Sangha House west wall.

Below: Shingo receiving our appreciation for his mural from Sensei Egyoku in 2004.



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## Jackie Gives a Gift

by Wendy Egyoku Nakao

*The Book of Householder Koans: Waking Up in the Land of Attachments*, by Roshi Eve Marko and me will be published by Monkfish Publishers on February 4, 2020. To mark the occasion, the following householder koan on giving is presented here. Roshi Eve and I express our gratitude to those who contributed stories and supported this project.

### Jackie Gives a Gift

*The giver is empty,  
The receiver is empty,  
The gift is empty—  
So why am I suffering so much?*

### Koan

*When Jackie was about to receive the Zen Buddhist precepts, her teacher told her that the ceremony included bows to her parents. Jackie blurted out that years ago she had sent her father a hundred dollars. Her mother had always cautioned her not to send him money because “he would only drink it.” Upon receiving the money, her father bought a case of whiskey. He drank the entire case, was hospitalized, and died. Jackie spent years on a psychologist’s couch over this.*

*Her teacher listened, gave a small nod of his head, and said, “That was giving.”  
Upon hearing this, Jackie was healed.*

### Reflection

With what heart do you give? With what heart do you receive?

Jackie gave her father a gift and the way he used it brought her years of anguish. The Ten Grave Zen Precepts continually remind us that not only should you yourself not drink alcohol and cloud the mind, but you are also admonished not to create an environment for others to become drunk and cloud the mind. While Jackie’s guilt and sense of responsibility for her father’s death were understandable, what in her teacher’s response—*That was giving*—ultimately freed her from her years of anguish?

In Zen, it is said that the giver, the gift, and the receiver are all empty of any fixed sense of *you* and *me*, of expectation and fulfillment. In the realms of the intrinsic nature of life, there is no *you* who gives, no *you* who receives, and no gift that is given—there is only energy circulating. Giving based on self-interest, driven by a personal agenda, is fraught with suffering. Giving practiced unconditionally,

on the other hand, aligns you with the dynamic, interdependent flow of the life force that is beyond *you* and *me*.

What does this mean for how you are giving? You would naturally consider the time, person, place, and amount in order to give an appropriate gift. Even giving in this considered way, however, requires awareness and discipline in order to detect subtle self-interest. Perhaps you are plagued with a crazy-making inner dialogue: *How will this gift make me look? What will I lose by giving this gift? Will I regret giving it?* So tell me, how do you give with complete relinquishment? Was Jackie wrong to give her father a hundred dollars? Was a hundred dollars the wrong gift to give her father? Was her father wrong to use the gift as he did?

One day I was sitting in a restaurant when a homeless man came in and went to each table asking for change. As I watched him circle through the entire restaurant, I placed some coins on my table. When he came my way, he took the coins, we nodded to each other, and he left. A restaurant patron came up to me and yelled, “Why did you give him money? Don’t you know what he is going to do with it?” “No,” I replied, “I don’t know what he will do with it, and I don’t care, either.” “What?” yelled the irate patron. “You don’t care?!” He stormed away from my table in frustration and disgust. As the other diners returned to their meals, I sat there surprised at my own responses.

When does a gift become a gift—when it is given, when it is received, or when it is received and given away again? Nature is perhaps the best manifestation of relinquishment. Air circulates freely throughout the earth, rain falls equally on plants, and we absorb oxygen released by plants without inhibition. Just as your life helps to sustain the lives of others, the reverse is also true. In this continual cycle of giving and receiving, you are naturally aligned with the basis of the bodhisattva life, the perfection of giving. At what point does giving become conditional?

Can the true impact of a gift ever be known? When the young girl cow herder, Sujata, saw a suffering ascetic, she offered him a bowl of milk curds. The ascetic drank it, sat under the bodhi tree, and became enlightened, a Buddha. That gift made its journey through the next forty years of the Buddha’s life as he led others to awakening. Here, now, centuries later, that bowl of milk curds continues to give life to you and me. Receiving it with gratitude and sharing it with others is the gift’s journey; Jackie’s teacher used it to free her. Perhaps this gift will end its journey when all beings are liberated. May it be so.

*What expectations do you attach to giving? With what mind do you receive the offerings of others? Of life itself? Identify a transformative gift. Can you trace its journey?*

*Roshi Egyoku is the Head Teacher and Abbot Emeritus of ZCLA.*



# Small Hands-On Projects That Make a Difference

by Venerable Mujin Sunim



One thing I have learned: it is very difficult to help people. We tend to think “I’ll just get there and help them (the poor, the sick, the homeless).” “Ok, now I have some money, I can really change things.” Sad to say, after ten years of running the Douglas A. Campbell Foundation, I have learned: it is difficult to help people, but NOT impossible.

The challenges are endless: do they need what I think they need; do they need what they think they need; will they use the money properly; just how much should I help and how much leave to them; how, when and with what should I help them; when should I stop helping them and let them help themselves.

In countries like Cambodia with about 3,000 NGOs, (Nonprofit Organizations) 500 active, 200 funded according to a Cambodian NGO friend, NGOism is rampant. “No need to make an effort to buy a computer, someone will give me one!” a young friend told me when I suggested saving up. And so, one becomes pessimistic and then, if you research just a bit, you find that actually things are getting much better: in 1990, 35.9 per cent of the world lived in extreme poverty (less than \$1.90 a day) reduced to 10 per cent in 2015 = Things Are Improving!

In spite of this, the quest is on: How to do a good project?

When I was 21, I went to Morocco with a large NGO; it was the aim of my life and I intended to spend the rest of my days as a volunteer in different parts of the world. Quickly, I was horrified by the system (we ate prison food and the higher-ups had servants, donated goods were squandered). Maybe I was simply naïve. I continued with another NGO but then gave up and was ordained in Sri Lanka in 1976. Fast forward to having charge of my uncle in Los Angeles in 1999 and being “obliged” to take over his foundation which became fully active in 2008, after his death.

The first decision I made was to always visit all projects (over a certain amount invested) personally or delegate someone to do so. From the first, I was greeted by amazement as most donors don’t/can’t visit their projects. Even some countries don’t really know where their billions go, and NGOs are not good at follow-ups either. This is the



main reason that I work a lot with Lotus Outreach ([www.lotusoutreach.org](http://www.lotusoutreach.org)) as their monitoring is very thorough and they are not afraid to admit when they are wrong!

So what to do? Well, I’ve lived for 25 years in Asia and we have started working with personal contacts, people who can monitor the project on the ground. For the moment, I define a good project as minimum input for maximum impact. One thing has become clear: change is not easy. Yes, they want a well. Yes, they want a pump. But do they know how to look after it all? Do they know how to share without one family benefitting, exacting some payment or other? And if they have all that, do they know how to improve sanitation so that they don’t get sick? An example: October 6, 2019 CNN headline: Half of India couldn’t access a toilet five years ago. Prime minister Modi built 110M latrines – but will people use them?

One of the most successful and satisfying projects that we were involved in was IRD, Integrated Rural Development. Unfortunately, it is time consuming and expensive, but the results are fabulous. It consists, in our case, of setting up self-help (called Sep Hep in Khmer) groups of about 20 members which manage the well and also offer small loans (1% interest) for different carefully verified projects. When the well is installed, a one-time charge of US\$2.50 is required of each family and after that they must pay \$0.10 a month. This money is mainly kept for repairs. Care is taken that the well is never in personal hands or controlled by anyone. All jobs (head and accountant) are elected; most groups were led by women!

One lovely success story was of a woman with five children who had sold her land and house to get medical

*(Continued on page 4)*

HANDS-ON PROJECTS (*Continued from page 3*)

care for her husband who eventually died. She then joined a group and borrowed \$75 to buy 40 kilos of fish to sell in the market – her usual employ. Now two years later, she has been able to buy a piece of land and hopes to build a new home.

Though we can't do full IRD, the well building goes on, and this year we have funded 12 serving 233 households. Here, too, there is a whole mass of guidelines. They have to be at least two kilometers apart (everyone wants one in their back garden). They have to serve at least 20 families; have to have a managing committee of people NOT from the same family; payment for use has to be made (money is used for maintaining the washers, barrier etc.); it has to be on land where a special agreement is set up (no profiting, no exclusions, etc.). In addition, extra money has been added for full-time dedicated staff to train and follow up for one year.

Another project I love is LotusPedals. Lotus Outreach organizes the giving away of bicycles, mainly to girls, in Cambodia and India because it keeps them in school. But these are not just gifts. Each girl has to sign a contract that: only she will use the bike; she has to live at least two kilometers from the school; the bike cannot be sold or rented out; she has to stay in school a minimum of two years; she has to look after the bike. And they check regularly so that any breach of the contract means that the bike is removed. In the same vein, there are the Blossom buses which carry girls in rural India to and from school.

We had a very enlightening moment two years ago when the district governor's representative addressed the recipients. She told them of how she had received a bike when she was young and how it had helped her to stay in school and that she still had the bike and it was still working well! (We didn't know this when we invited her!)

After a lot of research, Lotus Outreach has found that second-hand Japanese bikes are the toughest. (Never knew there were so many old bikes in Japan!) They aren't

beautiful but they are sturdy. We add a basket, a bell, a kit for basic fixing (which they are trained to use), and stickers from us all. The end product looks good! (If you'd like more pictures, email me [mujin@me.com](mailto:mujin@me.com).)



My favorite project is building new toilets, repairing old ones, training in cleaning and maintenance of toilets. We did a lot in Sri Lanka mainly in schools and have repaired and changed a lot in Moanoghar, the indigenous school in the Chittagong Hill Tracts of Bangladesh ([www.moanoghar.org](http://www.moanoghar.org)), and hope to do more.

Moanoghar is amazing with over 600 boarders and about 500 day students. It runs from age six to 18+ (but no one knows how old they are!). Our foundation is currently funding the in-house and out-reach clinics. After major campaigns to clean up the compound, build toilets, install proper LED lights (offered by friends), rebuilding dormitories and a new block of school rooms, we are now working on a Technical College. (If you want an adventure, please let me know so I can arrange for you to visit and share your expertise!)



For me, the greatest act we can perform today is sharing knowledge. We are always on the lookout for someone willing to go and teach accounting, baking, hygiene, and so on. Unfortunately for Bangladesh, as soon as willing individuals hear where it is, they decline. It is a little like the general mass of NGOs: they go where it is easier, more comfortable, and tend to all collect in the same areas. Of course, we have had our failures. In spite of careful management by locals, the money disappeared, the thing was never built or only partially, and we learned. Even so...

Please join us as the quest is on: How to do a good project? [www.douglasacampbellfoundation.org](http://www.douglasacampbellfoundation.org).

*Mujin Sunim oversees the Douglas A. Campbell Foundation and has a small sangha in Switzerland.*



## Let It Unfold...

by Mark Kizan Shogen Bloodgood

My first thoughts when asked to write this article were of that old Zen story of a samurai who once asked Zen Master Hakuin where he would go after he died. Hakuin answered, “How am I supposed to know?” “How do you know? You’re a Zen master!” exclaimed the samurai. “Yes, but not a dead one,” Hakuin answered.

So, when asked how is it becoming a Sensei, I have to say, “I don’t know; I’m not yet a sensei; I’m not yet a “live one.”

Many years ago, stemming from a personal vows class led by Roshi Egyoku, my own vows formulated: to serve others, however that might manifest, and to live simply. Both vows continue to unfold - works-in-progress – over my lifetime (and beyond?).

I pushed very hard, for a number of years, asking Roshi to ordain me. It’s a long story. It was such a strong calling. She consented. With ordination, more opportunities to serve arose: a hospice job, expansion of my work with the incarcerated, and more offerings within a growing sitting group. Later,



Roshi empowered me as a preceptor allowing me to offer Jukai (and to marry ‘em and bury ‘em!). We had our first Jukai ceremony two years ago in SLO where six students received the precepts; more are on the way. And now transmission. In some ways it feels organic, the vow manifesting in the teaching sphere – another opportunity to serve. It’s a new beginning, a nascent teaching career. Certainly, each phase of our life is fresh and ripe with potential. Who knows what will emerge? Some rough plans are

in the mix: working with our local unhoused neighbors on the Central Coast, street retreats, expanded prison programs, perhaps even a full San Luis Obispo Zen Center. Or not. Maybe some hibernating at the Los Osos “hermitage,” tending Karla’s garden and writing poetry.

This milestone also feels quite humbling, even daunting. I think of Dogen who made his personal vow: However unsuited I may be, I will become an authentic holder of the buddha dharma, receiving authentic transmission of the true dharma, and I will compassionately show people in my land the buddha ancestors’ authentically transmitted dharma robe. Let it unfold...

## Reflections on Becoming a Sensei

by Katherine Daiki Senshin Griffith

It’s a little weird for me, an obviously flawed comic fool, to step into this position. But I’ve been tiptoeing up to it by being on the Teacher’s Circle for about four years. Guess I’ll really have to behave now. But as I made clear in my Hossen Koan, “There is no completion of study,” and I am constantly learning and growing in the Dharma and I vow to continue to help each of you to grow also.

When I started my Zen practice 33 years ago, I had no thought of becoming a Zen teacher. Now, I’ve learned you grow most when you serve. That is what we are doing in our own way. This seems to be how I’m asked to serve.

Someone asked me, “What will be different when you’re a Sensei?” I have no idea. Does no idea equal not knowing? I’ll just keep asking: What is calling? Who is calling? What can I do?

All the extra Ss involved in my new title may cause problems so I suggest this tongue twister to practice: Sensei Senshin says signing up for the slightest section of sesshin’s saturation of silence and stillness slaughters the self and supports samadhi.

I will take the challenges of this new role seriously but never myself.

# Dia De Los Muertos

by Rosa Ando Martinez

Throughout the world, countries and cultures since time immemorial have paid homage to their ancestors in diverse rites and customs. In Mexico and Central America the belief is that the dead have a continued existence and may possess the ability to influence the fortunes of the living. The commemoration of the beloved deceased, in Latin American countries, takes place during a three-day celebration of Dia de los Muertos, the Day of the Dead.

The ritual originated with the Aztecs thousands of years ago; it merged with elements of Christianity's celebration of All Saints and All Souls Day in the 16th century. For Dia de los Muertos, on November 1st (All Saints Day), the spirits of deceased children are remembered, and adults are remembered on November 2nd (All Souls Day).

Dia de los Muertos is a large, festive celebration and veneration of life and death. In paying homage to the ancestors, elaborate altars are built and decorations of banners and skeletons are displayed. The most recognized symbol on the altar is the ofrenda (offering) arranged on a three-level altar representing heaven, earth and the underworld. Representing the four elements (fire, water, earth, wind), marigolds, incense, candles, and water are placed on the altar. Visits and picnics at gravesites are common as are mariachi minstrals at the cemetery.

The altar offerings are many and include food and drink to nourish the spirits after their long journey to earth and to lighten their return to the spirit world. Objects are placed on ritual displays that include sugar skulls and pan de muerto, and personal possessions of the loved ones such as toys, items of clothing, and musical instruments. Central to the altar are photographs and personal possessions of the departed loved ones.

Largely because of the Mexican-American influence in California, the Dia de los Muertos celebration is growing in popularity and the celebrations are extending well beyond the Latino community. Grand Park in downtown Los Angeles displayed over 40 different altars this year, representing dozens of community and social service organizations with the theme "Looking to the Past to Build the Future." Across the street, the Music Center Plaza held an art installation and offered discussions about the customs and traditions of this important feast invoking our beloved ancestors.



*Ando is a long-time practitioner and our new Head Trainee at ZCLA.*



# Sewing is Practice

by Deb Faith-Mind Thoresen, Sensei

I began teaching rakusu sewing around 15 years ago. In the beginning, I was terrified as sewing was not something I was comfortable with, but when asked, I agreed and took the plunge.

The participants collect material, cut it up – sometimes a family treasure – and throw it into the dye pot, no guarantee of the results. Included is a discarded piece from the street, and many have a very difficult time picking the material up at all, which becomes a powerful practice.

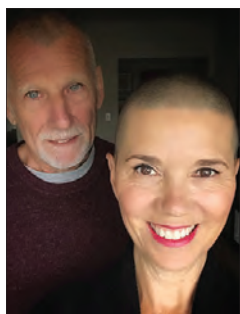
I have heard many sad stories from the sewers having been judged and shamed throughout their lives, and the sewing, often in particular the rice field, becomes like a “mirror” as it reflects many difficulties and judgments, mostly people not liking what they see and judging it. I am also impressed with those that just throw themselves in,

leaving the stories behind. For many, this is the first time they have picked up a needle and thread. Some folks sit for several sessions staring at the material, frozen, unable to cut.

I enjoy the process of working with people as they sew into the rakusu all the ingredients of their lives that show up. Perfectionists are fun; I think the record is someone who made four rice fields because they couldn’t get it perfect. The fourth was just like the first, but the process for them was important to see their perfectionism and judgments loosen up.

When I attend the Jukai Ceremony, I am like a proud mother – watching them receive their names, lineage charts, and the rakusus they will now wear – taking refuge in the Buddha, Dharma, and Sangha.

by Geri Meiho Bryan



My father’s suicide was the bellwether that changed the course of my life. To honor him, I made a vow to be a whole being. I had been practicing yoga at that time so I started to look a little more deeply into the yoga sutras. I became a seeker and spent time on an ashram in Northern California, I traveled to England and Brazil with Tibetan Buddhists,

and I spent time with the Hindus at the Vedanta Society. Each of these explorations pointed a direction and helped me to define how I wanted to express my life.

I arrived at Great Dragon Mountain with the love and help of my partner Doetsu. In 2016, Doetsu and I moved into residence at ZCLA. Living in community has helped me to formalize my spiritual practice and commit to working with a teacher. Steady sitting, koan introspection, ceremony, and sesshin are my new normal. After sitting Rohatsu in 2017, I experienced a shift in my life vow, and I realized it was time for me to serve in the roll of a Zen Bodhisattva priest.

Sewing my okesa had many lessons for me. The biggest has been learning how to receive and trust. As the okesa took shape, I grappled with many feelings. I came to understand that I need to receive the lessons of the okesa with open hands and trust in the robe. As I sewed, a feeling of connection came up for me, and I realized that with

this connection, I am able to receive. The more I am able to receive, the more I am able to serve.

Roshi Egyoku, Sensei Faith Mind, and ZCLA priests were steadfast “how-to” guides. Ancestral hands helped from the pages of instruction books that explained what it is to maintain the seven-paneled robe. Three considerations concerning wearing the okesa have been shared with me. The first is the practical use, second the ceremonial use, and third to receive it as Buddha’s body and mind. A formless field of benefaction.

Now passed down to my hands; how to cut tan and cho, interlock the blocks to create rows, interlock rows to create a rice field. Each stitch is unique, hand sewn by family, sangha, and myself.

The process of bringing the ingredients of the okesa together was life affirming. I had a collection of fabric from my family, and I selected pieces that would not be too heavy for Los Angeles weather. Dying the fabric was creative; some fabrics I dyed three times to get the color of no color. Measuring twice and cutting once, I placed the blocks out like a quilt to get the flow in my mind’s eye.

A few fun facts: My grandfather’s handkerchief is the joros (four directions). The wavy kitty with two big eyes was an oryoki cloth from Doetsu. The Japanese silk jacket I wore for my Jukai has become an envelope to hold my okesa. In essence, this okesa is my life and my life this okesa.

*(Continued on page 8)*

SEWING IS PRACTICE *(Continued from page 7)*

by Harlan Jindo Pace



Before I started my rakusu, I sent a letter to friends and family requesting fabric scraps. It was interesting to see who responded and what they sent. The piece I found most meaningful was a handkerchief with an embroidered flower that had been passed down from my great-grandmother to my grandmother to my aunt. Even though

it was given to me to use in my rakusu, it was hard for me to dye it and cut it up, but I did, along with all the other scraps.

After I had dyed my materials and cut them into smaller pieces, I laid them out and rearranged everything until I found a satisfying pattern. I completed the rice field and the frame and was set to do jukai in summer of 2018, but something inside stopped me. I put my unfinished rakusu in a drawer and didn't touch it for about eight months—I actually felt angry when I looked at it. In early 2019, I felt ready to finish, and so I pulled it out of the drawer and finished sewing along with the fall 2018 cohort. I received jukai from Sensei Faith-Mind in September 2019 and was given the name Jindo, which means “Benevolent Way.”

by Lina Keiju Bahn



I sewed doll clothes when I was a girl and have used needle and thread over the years. So sewing a rakusu didn't seem daunting. What did cause anxiety, however, was the prospect of reading the large black folder with all the instructions! Sewing classes in the Dharma Hall were filled with quiet concentration and interludes of banter. I loved stitching side-by-

side with my fellow sewers in the sun-filled Hall, listening to little stories about their scraps. Yudo guided classes with his elegant humor, which kept us far from the edge of panic or distress. Mistakes were calmly pointed out, and his attention to detail kept us on our toes (who didn't push the safety button back on the blade?!). The colors of my cloths found their way into a pattern. One blooper became a “yes” (thank you, Sensei Faith-Mind!), and one incorrect pine twig later (thank you, Yudo!).

A rakusu appeared that I hold in wonderment. Wearing it, I feel the precepts, along with love and gratitude for my family and loved ones. The ZCLA Sangha feels woven in, as well as everything that brought me to the convergence of this point. It is truly an honor to wear the Buddha's robe.



*Sangha celebrating our new Zen Teachers Sensei Kizan Shogen Bloodgood (on Roshi Egyoku's left) and Sensei Daiki Senshin Griffith on her right.*



## 2019 Fall Practice Commitments

We acknowledge the following practitioners who have made formal practice commitments for the 2019 Fall Practice Period.

Alexa Hauser  
 Anna Josenhans  
 April True-Flower Ford  
 Bill Larsen  
 Bill Tetsui Press  
 Bill Ware  
 Bob Doetsu Ross  
 Brian Sotetsu Huff  
 Burt Wetanson  
 Chris Daian Fields  
 Chris Hackman  
 Christina Choren Carvalho  
 Clé Van Buerden  
 Corey Ryuujin McIntyre  
 Daniel Wilner  
 Darla Myoho Fjeld  
 David Randall  
 David Watson  
 David Taian Goodsmith  
 Deb Faith-Mind Thoresen  
 Deborah West  
 DeWayne Gojitsu Snodgrass  
 Diane Enju Katz  
 Diane True-Joy Fazio  
 Doug Roderick  
 Dylan Neal  
 Eleanor Joen Heaphy  
 Elizabeth Jiei Cole  
 Ellen Reigen Ledley  
 Eberhard Fetz  
 Fernanda Schwartz Hughes  
 Frank Genku Martinez  
 Gary Kōshin West  
 Geoff Kanjo O'Quest

George Mukei Horner  
 Gemma Soji Cubero del Barrio  
 Geri Meiho Bryan  
 Glenn Gikai Davis  
 Gregory Gonzales  
 Hannah Seishin Sowd  
 Harlan Jindo Pace  
 Hilda Bolden  
 Howard Ottenheimer  
 Ingrid Holm  
 Jack Kuykendall  
 Jacob Busshin Duarte  
 Jacqueline Drummond  
 James Bodhi-Song Graham  
 Jane Radiant-Joy Chen  
 Jeanne Dokai Dickenson  
 Jenny Jusen Bright  
 Jessica Oetsu Page  
 Jim Dōjun Hanson  
 Joe Johnston  
 John Heart-Mirror Trotter  
 John Kyogen Rosania  
 Jolene Beiser  
 Jonathan Kaigen Levy  
 Katherine Senshin Griffith  
 Kathy Myoan Solomon  
 Kenton Buck  
 Kane Buzen Phelps  
 Kipp Ryodo Hawley  
 Lana Shoshin Spraker  
 Lina Keiju Bahn  
 Lorraine Gessho Kumpf  
 Mak Muan King  
 Marc Dogen Fontaine

Mark Seishin Cadiz  
 Mark Shōgen Bloodgood  
 Marley Jakuan Dowling  
 Michael Jinsen Davis  
 Mary Rios  
 Michael Blottin  
 Michael Jishin Fritzen  
 Mitch Genzō Paskin  
 Navid Ardakani  
 Nem Etsugen Bajra  
 Peter Ryugen Sample  
 Pam Myogetsu Smith  
 Patricia Suigen Way  
 Patti Muso Giggans  
 Penelope Luminous-Heart  
 Thompson  
 Rachael Rayburn  
 Reeb Kaizen Venners  
 Richard Taishin Schullhof  
 Rosa Ando Martinez  
 Ryan Schneider  
 Sacha Greenfield  
 Sandy Seiju Goodenough  
 Serge Dubé  
 Steve Sumii  
 Tim Taikan Zamora  
 Tina Jitsujo Gauthier  
 Tom Dharma-Joy Reichert  
 Tom Yudo Burger  
 Trevor Tavares  
 Ty Jotai Webb  
 Wendy Egyoku Nakao  
 Yuesen Yuen



*Sangha celebrating the Tokudo of Geri Meiho Bryan (on Roshi Egyoku's right).*

## We're All in This Together

by Darla Myoho Fjeld

When people hear the word “development” in an organizational context, they think of money and fundraising. That is certainly an important part of what the Development Circle focuses on. Ultimately, though, the reason we do everything we do is to create the circumstances for people to wake up, be at peace, realize liberation, and serve others.

Each year, the Development Circle facilitates two major fundraising campaigns: the Dharma Training Fund in the Spring/Summer and the Annual Fund in the Fall/Winter. This year our goal for the Dharma Training Fund was to raise \$15,000 to ensure that no one is turned away for lack of funds and that our programs are adequately funded. We surpassed that goal by raising over \$17,000 given by 106 donors as of the date of this article.

The Annual Fund is now underway. Our goal this year is to raise \$85,000. As of the writing of this article, we have already raised \$21,708 given by 60 donors. This Fund is the Zen Center's second largest source of income and essential for balancing our budget.

Another area that the Development Circle stewards is the Legacy Circle, which is made up of 60 members who have pledged to bequeath money to the Zen Center after their deaths. We are so grateful to Charles Jinko Duran

for being the first official member of the Legacy Circle to leave a bequest to the Zen Center.

The Development Circle's members are Sensei Deborah Faith-Mind Thoresen, Patti Muso Giggans, Thomas Dharma-Joy Reichert, Rosa Ando Martinez, Reeb Kaizen Venners, Geri Meiho Bryan, John Kyogen Rosania, and Darla Myoho Fjeld. We are working on a new campaign: the Lineage & Legacy Campaign that will run parallel with the Zen Center's other campaigns and will focus specifically on expanding the Dharma Hall to accommodate expanded classes, workshops, and trainings.

We are also working to complete our new website to be launched in February and to expand our outreach through social media.

Development at the Zen Center is about all of us. It's part of Shared Stewardship which is one of the ways we manifest the interdependent nature of all that is. Just as we are all generous with our time, skills, and kindness, we are generous with our financial resources. I keep a quotation from Roshi Bernie Glassman next to my desk in the office. It says, “When we don't ask, we don't let others give. When we fear rejection, we don't let generosity arise.” These words guide our work on the Development Circle.

## News from Our Board President

by Patti Muso Giggans

Do you ever wonder what the ZCLA Board of Directors does? Let me tell you. We are a dedicated bunch of longtime Zen practitioners responsible for overseeing the legal, operational, and fiduciary matters at Zen Center. That translates into us being stewards of the health and well-being of Zen Center. Our overarching job is to ensure the sustainability of our practice place, care for the buildings and grounds and staff, support for the core practices, core values, and Sangha Sutra. We work to maintain this Mother Temple, this place to practice with its 100-year-old buildings rooted in the Bodhisattva Lineage. Individually and collectively, we nurture the widest possible view. For each of us, this board service is a practice in itself. We teach and learn and practice together. We deliberate, discern, and decide together, and I believe we are our most effective when we faithfully practice Shared Stewardship and The Three Tenets.

We officially meet every other month (six times a year). The Board creates annual budgets with the staff,

monitors expenditures, tackles issues like the huge retrofit project that was recently completed – way in advance of the City of LA requirements. We support the Abbot, Head Teacher, and staff so that the material and spiritual needs of our members and guests can be attended to. The Board advised and approved the Abbot Succession Plan which was carried out this year in a beautiful and meaningful Descending and Ascending the Mountain Ceremony.

I have been a Board member and the Board President for several years now. I am filled with gratitude to be able to practice not only with this current iteration of members, but also with those former members who sat in those Board seats making critical Zen Center decisions over several years. Being a board member is a serious responsibility, one that each of us participates in with wholeheartedness and wholebodyness. It is also a privilege to serve the sangha, the lineage, and our legacy. Thank you all for all the ways you contribute to our beloved practice place and beloved Sangha. Your Board of Directors appreciates you.



## 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 **Tom Dharma-Joy Reichert** for leading the Precepts Class Series and the Jukai Class Series;

To **Tim Taikan Zamora, Gemma Soji del Barrio, Hanna Nelson, Lorraine Gessho Kumpf, Darla Myoho Fjeld, Pat Suigen Way, David Randall, Sacha Greenfield, Nem Etsugen Bajra, and Conrad Butsugen Romo** for Fushinzamu Kitchen Cleaning;

To **Roshi Egyoku** for leading the Householder Koan class series;

To **Christina Choren Carvalho** for leading the October Day of Reflection and Precept Council;

To **Dharma-Joy** for facilitating Jonathan Kaigen Levy’s Shuso Hossen;

To **Roshi Egyoku** for leading the Autumn Wind Sesshin;

To **Darla Myoho Fjeld** for her Dharma talk;

To **Soji** for leading the Dharma Chat and coordinating the Garden Film Series;

To **Sensei Katherine Senshin Griffith** for leading the Day of Dead Retreat;

To **Roshi Egyoku** for Geri Meiho Bryan’s Tokudo and Head Shaving;

To **Sensei Deb Faith-Mind Thoresen** for her Dharma talk;

To **Chris Daian Fields** for leading the November Day of Reflection and Precept Council;

To **Robert Diaz** for coordinating the presentation by Athens Recycling;

To **Burt Wetanson** for leading the Dharma Chat on Not Knowing;

To **Dharma-Joy** for coordinating the service for the Unclaimed Dead Memorial and to **Yudo** for coordinating the car-pooling;

To **George Mukei Horner** and **Taikan** for the Hossen verse board;

To **Anne-Marie Mal** for all the delicious baked goods;

To our 4th Quarter Jikidos: **Soji, Dan Wilner, David, Geri Meiho Bryan, Dylan Neal, Jenny Jusen Bright, and Chris Daian Fields**;



*Kitchen Fushinzamu*



*Robert (left) with Stephanie (center) and Angie from Athens Recycling*



*Meiho’s Tokudo head shaving*



*Service for the Unclaimed Dead*

To our Buddha Hall Service Leaders: **Reeb Kaizen Venners, Harlan Jindo Pace, Taikan, Dharma-Joy, Brian Sotetsu Huff, Myoho, Jitsujo, Meiho, and Gessho**;

To our Sunday Tenzos: **Daian, Jusen, Kristie Guillen-Valdez, Sacha Greenfield, Betty Jiei Cole, Kane Buzen Phelps, and Kathy Myoan Solomon**;

To our Saturday Tea Snack Tenzos: **Gessho and David Randall**;

To **Meiho, Yudo, Dan, Mikko Rakushin Ijas, Maija Myosho Ijas, Oskar Ijas, Jitsujo, Mukei, and Jolene Baiser** for attending the Homeless Vigil;

To **Venerable Mujin Sunim** as Tenzo for Rohatsu and End of Year Sesshins;

To **Ty Jotai Webb** for all the shopping he does for the ZCLA kitchen and for always picking up the cake for celebrations;

To **Sensei Faith-Mind** and **Yudo** for teaching sewing classes;

To our Co-Ceremonial Stewards for coordinating all of our ceremonies: **Dharma-Joy, Jitsujo, and Myoho**;

To the following who took on service positions for the End of Year Services: **Sensei Faith-Mind, Sensei Mark Shogen Bloodgood, Rev. Dharma-Joy, Rev. Jitsujo, Myoho, Meiho, John Kyogen Rosania, Mukei, Taikan, Soji, Ryo Asakumo, Etsugen, Yoko Gyokuren Bajra, Kaizen, DeWayne Gojitsu Snodgrass, James Jindo Hagar, and Myoan**;

To **Ryo** for the never-ending job of sweeping up pine needles from our driveway;

To **Robert** and **Ben Seiko Allanoff** for repairing the cradle in the Kanzeon garden;

To **Jotai** for all his work on installing security cameras;

To **Yudo** for working Sensei Senshin’s desk during End of Year Sesshin;

To **Mukei** and **Bob Doetsu Ross** for setting up the ceremonial room for the Dharma transmissions.

*We would also like to thank all those whose names were forgotten or left unsaid.*

## ZCLA Affiliated Groups

### 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)

coordinated by Marc Dogen Fontaine and  
Michael Jishin Fritzen

### 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](mailto:info@zcla.org) for information.*

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

**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.

*Founding Abbot:* Taizan Maezumi Roshi

*Abbot 1995-1999:* Roshi Bernard Glassman

*Abbot Emeritus 1999-2019:* Roshi Egyoku Nakao

*The Seats: Abbot,* Sensei Deb Faith-Mind Thoresen;

*Head/Resident Teacher,* Roshi Egyoku Nakao

Staff: Darla Myoho Fjeld, *Temple Development Steward*; Mary Rios, *Business Manager*; Sensei Katherine Senshin Griffith, *Program Steward*; Tom Yudo Burger, *Guest Steward*; Ty Jotai Webb, *IT Steward*; Robert Diaz, *Facilities Manager*. *Water Wheel: Editor:* Burt Wetanson; *Production Artist,* Tom Yudo Burger; *Proofreader for this issue:* Ty Jotai Webb; *Photographer for this issue:* Tom Yudo Burger. The *Water Wheel* is published quarterly in electronic format only. Contact Burt, our Editor, at [bookstore@zcla.org](mailto:bookstore@zcla.org) for more information.

## Sangha Rites of Passage

### New Member

*Darrell Hallenbrook*

### Resident Member Leave-Taking

*John Heart-Mirror Trotter*

*Japheth Craig*

### Resident Member Entering

*Sacha Greenfield*

*Kristi Valdez-Guillen*

### In Memoriam

*Reverend Shingo Koshin Honda*

*February 21, 1944 - December 4, 2019*

### Zen Priest Ordination

*Geri Meibo Bryan*

*November 10, 2019*

### Preceptor

*Sensei Katherine Daiki Senshin Griffith*

*December 13, 2019*

### Denbo (Dharma Transmission)

*Sensei Mark Kizán Shogen Bloodgood*

*December 14, 2019*

*Sensei Katherine Daiki Senshin Griffith*

*December 14, 2019*



*Roshi Egyoku teaching us the art of folding cranes.*

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