

[Notes by Sensei Ensho]

## **Ingredients**

Transition is an organic yet focussed process using The Three Tenets.

Will we have a new organizational structure?

What action is needed.

As many circles as needed, example, prison project.

Abbot's seat: What is it? How many hats does it carry?

People in the sangha are maturing and taking their seats.

I am the Abbot, Head Teacher and Head Priest.

When I come back from Sabbatical I will concentrate more fully on the teaching aspect.

I will relinquish all other hats.

How can I be utilized best?

In administrative matters, others will need to step in.

Who will hold the Abbot's seat. One person, two persons?

Teachers are needed, administrators are needed.

Collective awakening: what is it?

Collective awakening, we are the one's who will make this work.

Will Roshi have contact with the Center in her absence?

Will teachers have the freedom to implement their own programs?

Shared Stewardship and collective awakening go hand in hand.

There is no way we will not make mistakes and we will have problems.

Will we take responsibility?

Sangha feels supported with Roshi's presence.

Will Roshi come back?

Will she come back if an earthquake hits the Center. or a member of the community dies?

I will come back but not to do the same work.

To keep on going beyond smaller attendance.

Dependence on the Teacher.

For the teachers to take a plunge.

I need to grow.

No change is entanglement and constipation.

The Mandala is really strong now.

What I do is really basic.

New programs are needed.

The teachers should come up with new programs.

It is not Roshi's responsibility to keep people in the community.

Who asks people about their practice?

After Maezumi Roshi death there were not many people left at the Center.

To market what we have.

With Maezumi Roshi there was no need of programs, his presence was what draw people towards the place.

Transition from Maezumi Roshi to Nakao Roshi and now building across horizontal and vertical lines.

Teachers carry the vertical line, Sangha carries the horizontal line.

What is the intention behind the events?

What about participation and attendance?

What is my part in participation?

Roshi keeps the form fiercely.

I like to sit with the Sangha for support.

What do I get in your presence? Your being.

One year is a short time.

Who will carry Manjusri's sword?

The one's that come are seekers, how do I meet and respond to the seeker in each person?

How does Roshi make decisions?

Who will say the truth?

The Sangha responds to workshops, afternoon programs, classes, and likes year-long programs.

Publish our needs for volunteers in the Water Wheel.

**Final round of ingredients. One word.**

Zendo.

Koan studies.

Collective awakening.

Sharing leadership.

Trust in oneself and in each other.

Confidence.

Long View.

Vision

Long and broad view.

Teachers need confidence.

Wake up.

Time of responsibility

Big picture.

Support for and collective responsibility

Support and trust in myself.

Confidence in my vow and in the vow of others.

Integrity

Authenticity

Discernment.

Collective swordsmanship.

Personal responsibility.

END