



Water Wheel

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

— Gate of Sweet Nectar

Happy 50th Birthday ZCLA

by Wendy Egyoku Nakao



Over several days in June, the Zen Center wrapped its annual White Plum Asanga (teachers) meeting in a joyful 50th birthday celebration attended by more than 200 people. The variety of events captured the dynamics of the White Plum lineage today: inspiring teisho and practice circles; an extraordinary display of talent, playfulness and humor;

beautiful rituals and lineage; loving social action, great food and friendship. We were blessed to have both Roshi Bernie Glassman and Roshi Junyu Kuroda, two people who were intimately connected with ZCLA's founding in 1967 and its subsequent development, present for the big event.

The founding of a Zen center emerges from a great vow, both the Great Bodhisattva Vow and the vows of its founder. Maezumi Roshi, our founding abbot, would often say, "The vow is what remains after you die." When my Dharma sister Roshi Jishu Angyo Holmes died in 1996, I reflected upon her vows in establishing the child care center of the Greyson Foundation. I thought, "What happens now?" I realized that other people would pick up the vow and vision that she espoused. And so it goes – each of us taking on and living out vows of all kinds, personal and shared.

When Maezumi Roshi died, I remember his elder brother, Kojun Roshi, saying that when his younger brother boarded the ship headed for the United States in 1956, Kojun recalled thinking, "He is really going to do this." Today we fly everywhere, but back then, setting out across the Pacific Ocean on a ship was a big deal. During our 50th anniversary event, we got a sense of how many people have benefitted from the vow that propelled Maezumi Roshi to cross the Pacific Ocean as a twenty-five-year-old Soto Zen missionary.

The creation of a Zen Center is noble work fraught with challenges. When Master Hyakujo sent his tenzo Isan to found a new monastery at Mt. Dai'i, Isan sat alone



Roshi Egyoku appreciating Roshi Bernie, Abbot Emeritus of ZCLA.

for many years before anyone came to practice with him. When Master Hyakujo wanted to choose the best person to found his new monastery, he set out a water jug to test his main disciples. Hyakujo asked, "You may not call this a water jug. What will you call it?" The head monk said, "You can't call it a wooden sandal." Isan, the busy tenzo, kicked over the jug as if to say, "Don't bother me with such trivial questions. I have work to do!" Is there any question who won the challenge? Master Mumon comments, "Though he removed his headband (of a tenzo), he put on an iron yoke (of an abbot)." Your very actions – your arms and hands, legs and feet, this body – enliven

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the vow. Later, Mumon said of Isan, “Countless Buddhas come forth from his toes.”

When the White Plum teachers and their senior students gathered at the Zen Center, we saw some of the countless buddhas that have come forth from Maezumi Roshi’s toes, from the hard work and sweat that it took to put his vows into action. His gardening tools – straw hat, gloves and clippers – were on display during the event, a reminder that his great love of gardening was not only for pine trees, but also for his garden of Zen students who needed tending, pruning, and nurturing in order to mature.

Maezumi Roshi told me that his mother told her sons, from when they were little boys, to “do something for the Dharma.” He grew up hearing those words repeated over and over; his mother planted deep vow seeds in her sons. “Can you imagine,” he once said to me, “saying that to little kids? We had no idea what that meant.” I wonder how these words strike you given the transactional culture that we live in today. Maezumi Roshi’s main vow was to plant the Dharma seeds of Zen in the West. He never wavered even when he faltered occasionally. In my estimation, even in our darkest times at Zen Center, there was no regression – only the unstoppable impulse of the Buddha seed to grow continuously.

Seventy-five Zen teachers and senior students came from all over the world to attend the event. Someone remarked afterwards, “What stood out most was the diversity of teachers.” I replied that this was Maezumi Roshi’s unique gift as a Zen teacher. He did not guide his students to fit into a mold of how a Zen person should look and act. Rather, he trained every practitioner to awaken to the Treasury of the True Dharma Eye (Shobogenzo). In so doing, one’s own uniqueness – one’s very own eyes, ears, nose, mouth, body, and mind – would be enlivened as is, with any sense of artifice or Zen stink diminishing over time.

Twenty years ago when I was in Tokyo with Roshi Bernie preparing for Maezumi Roshi’s memorial in Los Angeles, I met Professor Nara, then president of Komazawa University and a colleague of Maezumi Roshi. Professor Nara compared the movement of the Buddhadharma to the West to an egg: “Maezumi Roshi transmitted the yolk, the essence (Shobogenzo), and your Western culture is the egg white. Without the white, the egg yolk does not live. You understand your culture, so you must make the essence your own in order for it to live.” Every Zen teacher has to make a fearless leap into the egg white of this time, this place, this culture.

The diversity of teachers and the skillful means that have arisen from the essence were brightly reflected in the practice circles offered to the event participants. The circles encompassed the various White Plum teachers’ skillful means, such as living by vows, the Arte of Immediacy, examination of race and privilege, innovative householder koans, and investigating healthy boundaries. It also encompassed the various skillful means that the ZCLA Sangha has been creating, such as Shared Stewardship and The Three Tenets Mala. The hosting of two Syrian refugee families and contacts with Homeboy Industries further exemplified the social action that characterizes the Zen Peacemaker Order.

I recall that Maezumi Roshi also espoused a unique vision of “going forth together.” He often translated the Great Mantra of the Heart Sutra, Gaté Gaté Paragaté Parasamgaté Bodhi Svaha, as “Gone, Gone, Gone Beyond, All Together, Completely Gone Beyond.” A scholar contacted me one day and asked, “Where did you get that translation? There is no “All Together” in the mantra.” I told him that Maezumi Roshi often translated it this way, emphasizing that we are always all together, always connected. Maezumi Roshi, knowing the difficulties among his early successors, also asked his Asanga to “stay together.” As we know from our own lives, staying together is not an easy thing to do. Nevertheless, the commitment to and hard work of doing so over the years shone at the 50th anniversary celebration in countless ways.

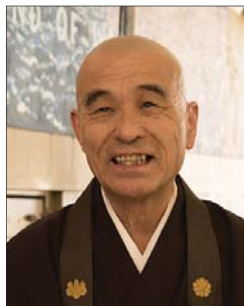
“Countless Buddhas come forth from his toes.”

These days I reflect on the phrase “all together” in the following way. The model of practice that is emerging in the West is a model of the practice of relationship, of awakening in relationship with each other. This is not the model of a solitary monk or of a householder, but a model in which the very fact of living out our inter-connections is a catalyst for the awakening of non-dual wisdom and love. In this model, it takes a village to awaken — or at least one other person. Awakened life today is called forth in the midst of our intimate relationships with partners, children, family and community, in the work place and in our friendships. In other words, the egg white today is a relationship or a sangha — not reliant on an individual teacher — that is the catalyst for awakening and for awakened life.

Let’s continue turning the Dharma wheel all together!
Happy Anniversary!

Rinzai's Blind Donkey

by Roshi Junyu Kuroda



Shoyoroku Case 13: Attention! When Rinzai was about to pass away, he charged Sansho: "After I depart, do not let my True Dharma Eye be extinguished." Sansho said, "How could I let your True Dharma Eye be extinguished?" Rinzai countered, "If someone suddenly asks you about it, how will you reply?" Sansho gave a shout, and Rinzai remarked, "Who would have thought that my True

Dharma Eye would be extinguished on reaching this blind donkey?"

Before passing away, Rinzai asks Sansho, his student, "After I depart, do not let my True Dharma Eye be extinguished." Most of you already know the word "Shobogenzo," the main text by Dogen. There are different translations of Shobogenzo into English. Here it is translated as the True Dharma Eye. If we think about what Shobogenzo is, it is nothing else but the manifestation of our true life. This is our moment, this is how we live, this is what we are, this is the True Dharma Eye, this is what Shobogenzo signifies.

As many masters, and also Rinzai, observe their students, they see straight into their eyes how deep or how shallow their practice is. Is it dark eyes or bright eyes? How much realization can they see and hear in their student? Rinzai was observing or investigating this to the very end of his life; just before passing away, he was still investigating the progress and practice of one of his students, Sansho, in this Case.

So what is this Shobogenzo, or True Dharma Eye, or whatever you call it? There was a very famous Japanese monk and poet known as Ryoko or Ryoko-san. One of his last poems before he passed away was:

My legacy, what will it be?
Flowers in spring, the cuckoo in summer
and the crimson maple in autumn.

Years ago in the world of Japanese literature, Kawabata Yasunabi was granted a Nobel Prize for his literary achievements, and during his opening acceptance speech, he quoted the most famous poem by Dogen Zenji which says:

In the spring, cherry blossoms,
In the summer, the cuckoo,
In autumn the moon, and in winter the snow,
clear and cold.



Kuroda Roshi giving a Dharma talk at the 50th Celebration.

What Dogen wanted to express by the poem was what the Shobogenzo, the Original Face, is about. So what is the Original Face? If we analyze it separately, the Original stands for the source of life, the very foundation of life. Our true mother and father. It is the luminous, active manifestation of all phenomena that work in this world through interdependence of causes and conditions. Dogen expresses it with a literary example: the flowers bloom and the leaves fall down. Or we could say, the four seasons: Spring, Summer, Autumn, and Winter. These are nothing else but the face, the manifestation of our Original Life.

To put it in human terms, we experience birth, we appear in the world, then we get old, we get sick, and then, eventually, we die. This is all the manifestation, the interdependent relation between the various causes and conditions as a manifestation of the original nature of our mind. In just the same way as we experience the changing of seasons – spring, then summer which changes into autumn, and then we have winter – we get older, we experience different kinds of illnesses, and then eventually we die.

We can say that in this big container which we call Universe, which we call the Original Face, we have particular manifestations of living forms – this all together is nothing else than Shobogenzo, the True Dharma Eye. A literal translation would be Sho: Authentic or true... Ko/Bo: Dharma/Buddhist... Gen: the character for Eye... Zo (like Jizo): the character for treasury or warehouse.

Usually we say True Dharma Eye, but here I would like to point out a little different interpretation. We could divide these four characters into two and have not one eye but we could have two eyes. First is Cho-gen (the authentic

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eye or true eye) and second is Ho-gen (the Dharma Eye). So when we reach Satori (enlightenment), it is said that we open the eye of Cho and Ho. This is the opening of two eyes and this is complete satori, enlightenment.

When we analyze it separately, we could say that we can open just one eye. And we can open the authentic eye. It signifies the awakening to the absolute equality of our life. One could say we lose our common (ordinary) eyes and can see a completely different reality. We see the world as it is – Dharmakaya. We directly experience the world of emptiness or awakening/enlightenment.

A famous Chinese Zen expression says: what we saw as mountain is no longer a mountain, what we experience as water is no longer water. This is the state of opening our authentic eye. Experiencing kensho means opening your Cho-gen, your authentic eye. As we talk about the Original Face, opening the authentic eye means realizing the original state of our mind. Then we go on and we have one more eye which is called Ho-gen or Dharma Eye or the eye of Law. On the other hand, when we open this eye, we talk about the Original Face; it symbolizes the Face element. In other words, it's the relative manifestation of phenomena in our life. When we're seeing through this interdependency, seeing the world of differences, there are the two sides of the same reality.

And then we can see the empty treasure -- it's empty treasure but at the same time, it's luminous. It's very potent in nature and it manifests all the dancing forms. So by realizing this Dharma Eye, we can see how these forms manifest and how they dance together. We participate in this joyful dance together. In other words, we see through cause and effect. As we know because we recite Hannya Shingo every day, there's a famous phrase that goes in English, "form is emptiness and emptiness is form." The first sentence, "form is emptiness," is nothing else but the opening of this authentic eye. It means seeing the absolute equality of all things.

But we have to remember that when we talk about voidness and matter, or emptiness and form, it doesn't mean that when we realize emptiness, there's no form. When we see through the interdependency of all things, it's not like there's only one eye. When we analyze it, and we divide it into two – it doesn't mean that when we close one eye, the other eye doesn't exist. We always have two eyes. Here also, when we talk about Form is Emptiness, at the same time, emptiness is form. It's not that they are separate from each other. It's both the other way around, too. It's opening one eye (absolute equality). The experience of absolute equality is covered by the experience of absolute dependency. It doesn't mean that the other side doesn't exist. As we see in Form is Emptiness, Form plays the

main role. The empty element is hidden behind. It doesn't mean that those two are separate. They are both like the sides of one coin.

And then we have another eye which is called "Good Eye." To open the Good Eye, we have to open our two eyes. So we have to open the eye of authentic eye and realize the empty aspect of reality, and at the same time, we have to open the eye which sees through the interdependency of all causes and conditions. When we open the two eyes, we say this is opening Shobogenzo, opening two eyes together, and then we have the Third Eye which is called the Good Eye.

We can say that this is the eye of Shakyamuni Buddha which is nothing separate from the eyes that we possess now. It's all both you and Buddha, the same eye. And once we realize this state and we open the Buddha eye, we awaken to complete emancipation.

As we can read in *Fukanzasengi* and other Buddhist texts, the opening of our eyes is like the opening of our inner treasure. When we open our inner treasure, we experience the world of Suchness. We can use this treasure freely, with complete freedom. And this is what Shobogenzo signifies; the treasure is what we realized within ourselves, and then we make it manifest in this world. This is the realization of our true potential, our original nature.

Coming back to when Rinzai asks his student, "Please don't let my true dharma eye be extinguished." After explaining what True Dharma Eye is, the question is: How can it be extinguished? Actually, it cannot be extinguished because the more we use it, after having realized our true potential, the brighter it is and the more compassionate it is. It goes deeper into everyday life and cannot be extinguished.

The treasure of the True Dharma that Rinzai and Sansho speak about comes into being by fully realizing the eternal quality of this present moment. This present moment that we all experience now has full potential of being the most magnificent treasure that we can ever get. It cannot be extinguished. It goes far beyond time and it goes far beyond space. Even if it can feel like being very limited, it's actually unlimited and without any boundaries. It's the complete, perfect manifestation of the working of the universe. This is what Shobogenzo is.

So when the monk Ryokan-san, thinking about his own legacy after leaving this world, says, What will it be? He has realized that the only legacy we can leave is the full use of this present moment. This is the only thing we can

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leave behind: Living fully in this present moment – the flowers in spring, the cuckoo in summer, and the crimson maples of autumn.

And when Rinzai tells Sansho to not let his true Dharma Eye be extinguished, Sansho answered back, “How could I let your true dharma eye be extinguished?” Another example comes from Japanese history when Tokugawa Ieyasu, one of Japan’s most famous shoguns, was about to pass away. He asked his son Hidetaka, his successor, “What will become of this country? What will it become after I pass away?” And surprisingly, Hidetada answered, “Well, there’s going to be a lot of confusion in our country and lots of wars and conflicts.” When Ieyasu heard these words, he smiled and passed away.

Why did he smile? Ieyasu was sure that his son Hidetada had his heart in the right place and would be the right person to take responsibility for what was going to happen. In effect, he said: “You’re not going to lose your guts even if we have to experience lots of wars and conflicts. I’m at peace and can leave business in your hands.”

Shakyamuni, when he realized the truth and became Buddha, expressed the words, “I am the only one. The highest one. I’m the most venerable one in this world.”

It shows this very confidence of leaving things in the hands of others. And when Rinzai asked Sansho what will happen to his True Dharma Eye after Rinzai dies, Sansho replied, “How could I let your True Dharma Eye be extinguished?” Sansho knew that it’s not going to be extinguished because it’s not a matter of being extinguished or not being extinguished. It goes far beyond that. Then Rinzai said, “If someone suddenly asks you about it, how will you reply? What is Shobogenzo for you? What is the True Dharma Eye for you?” If I ask you the same question, “What is Shobogenzo?” what would you answer? Sansho gave a shout “KA!! “

Rinzai concludes, “Who would have thought that my True Dharma Eye would be extinguished on reaching this blind donkey?” In the Zen tradition, as you know, we often use words that could have a negative feeling about them. Nobody wants to be called Blind Donkey, but at the same time, it’s actually a word of gratitude or appreciation. It’s positive, not negative, not at all offensive.

The word “extinguish” in this koan, refers to going to the deepest part of what we really are, realizing our true potential. This is what “extinguish” means. And it can be experienced through our practice of essential zazen when we penetrate the depths of koan.

Giving Dana for Dana

by Burt Wetanson

A highlight of ZCLA’s 50th Anniversary celebration was Saturday lunch – a buffet of Syrian cuisine prepared by Abir Trad and Alaa Safia, Syrian wives and mothers who, with their children, are refugees from the war and persecution in their homeland.

When Roshi learned that Ginger Fung, wife of Syrian-American filmmaker Elias Matar, was organizing dinners to raise funds for the two families, she arranged for a catered Syrian lunch for the 50th. Deb Faith-Mind Thoreson oversaw the many arrangements with the invaluable help of Abir and Alaa’s friend Rhonda Hayter.

Imagine if you will the fragrance of Middle Eastern spices rising from trays served on long buffet tables. Among the dishes Abir and Alaa prepared at home and in ZCLA’s kitchen were hummus; stuffed grape leaves; yogurt, cashews and chick peas; pita bread; fava beans and rice; pilaf; baba ganoush, mujadara (lentil pilaf), and more.



Alaa (l) and Abir (r) in the ZCLA kitchen.

When they saw the enthusiastic reception their cooking received, the two moms added more dishes to the menu.

Hearing that Abir’s mother desperately needed heart surgery, Roshi decided to ask for donations from guests at the event to assist with her care. With the help of Lilly Brodie-Berge, \$3,000 was raised due to the generosity of ZCLA and White Plum Asanga members.

In one of the Practice Circles held during the 50th celebration, Abir and Alaa described their experiences as refugees and their new lives in America. But many experiences were too painful to share, and Abir wept knowing that she might never see her mother again.

The significance of their labors was highlighted by the fact that Abir Trad and Alaa Safia prepared their feast while abstaining, with Muslims worldwide, from food and drink from dawn until sunset during the holy month of Ramadan.

Fifty Years of the Zen Center of Los Angeles

by Thomas Dharma-Joy Reichert, Darla Myoho Fjeld
and Lorraine Gessho Kumpf

The Zen Center of Los Angeles just celebrated its 50th year anniversary with a lively Homecoming Celebration, preceded by the annual gathering of the White Plum Asanga, an affinity organization of teachers in the lineage of Taizan Maezumi Roshi.

The Zen Center of Los Angeles was founded in 1967 by Maezumi Roshi and his father Baian Hakuju Kuroda. During college, Maezumi Roshi began koan study under a lay Rinzaï teacher, Koryu Osaka. After college, he trained at Soji-ji, one of the two main training temples of the Soto sect. He received dharma transmission from his father in 1955, and the next year was sent by the Sotoshu to Los Angeles to serve as a priest at Zenshuji Mission in Little Tokyo. In Los Angeles, Maezumi Roshi met Nyogen Senzaki, whose "Floating Zendo" was located in Little Tokyo, and also studied with Yamada Reirin, Abbot of Zenshuji. From his early life, we can see Maezumi Roshi's eclectic and open approach that would mark the style that ZCLA has come to embody.

In 1963, Bernie Glassman visited Zenshuji and met Maezumi Roshi, who was a young temple priest. Meanwhile, Maezumi Roshi had begun koan practice with Yasutani Roshi in Los Angeles and became his translator. In 1966, Bernie encountered Maezumi Roshi again at a workshop where Maezumi Roshi was translating for Yasutani; it was then that Bernie began sitting with Maezumi Roshi on a regular basis.

At the time, Maezumi Roshi was leading weekly zazen periods at Zenshuji. The people sitting included increasing numbers of non-Japanese-Americans who were drawn to zazen based on the writings of the Beats, D.T. Suzuki, and others who were in the cultural current of the time. Soon Maezumi Roshi moved his sitting group from Zenshuji to an apartment on Serrano Street in what is now Koreatown, and then into a house on Normandie Avenue that was ZCLA's first building and remains our current zendo.

The timing of ZCLA's founding was propitious. An interest in Zen practice exploded in the late 1960's and early 1970's, and the Zen Center, under the charismatic and seemingly indefatigable leadership of Maezumi Roshi, along with a core group of students, grew rapidly. By the end of the 1970s, ZCLA or its students owned or leased all but one building on the block, as well as numerous nearby buildings. While grounded in its emphasis on zazen, there



Maezumi Roshi receiving temple gifts from his parents Ven. Baian Hakuju Kuroda and Mrs. Yoshi Kuroda.

were numerous businesses and related organizations that were part of the ZCLA universe. These included a medical clinic, a publishing house, a landscaping business, and a stitchery that made zafus and zabutans. In 1976, Maezumi Roshi established The Kuroda Institute for the Study of Buddhism and Human Values, which published numerous volumes on Buddhism and related topics by leading Buddhist academics. While now formally unlinked from ZCLA, the Institute continues to publish, with the University of Hawaii Press, books that are devoted to the translation of East Asian Buddhist classics.

During this period, Maezumi Roshi received dharma transmission from Yasutani Roshi in 1970 and from Koryu Roshi in 1973. In 1973, ZCLA observed its first 90-day Anjo, with Bernie Glassman serving as the first shuso, and by the end of the 1970s, there were dozens of priests in residence among more than a hundred residents in total, including the Maezumi and Glassman families.

In 1983, a crisis erupted that would deeply shape the future. It was revealed that Maezumi Roshi was an alcoholic and had been having an affair with a female disciple. After a group of his senior students intervened, Maezumi Roshi went to the Betty Ford Clinic for treatment. Upon returning, he conducted numerous open meetings for people to air their feelings, while he sat in the crucible of the crisis. Over the next few years, a smaller ZCLA consolidated its properties, selling off several to fill the financial gap caused by a decline in membership. Maezumi Roshi's greatest remorse was for the damage that his actions had caused his students.

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FIFTY YEARS OF ZCLA (*Continued from page 6*)

The period 1983 to 1995 was one of both consolidation and grieving. Maezumi Roshi continued to work closely with students, particularly at the Yokoji in Idylwild, eventually giving dharma transmission to twelve successors. In May 1995, Maezumi Roshi returned to Japan for his annual visit to his family and colleagues. On Mother's Day, May 14th, he had spent the day paying respects at his mother's grave and drinking with his elder brother at the family temple in Otawara, and then returned to the home of his youngest brother in Tokyo. That evening, he fell asleep in the Japanese bath and drowned.

The Zen Center then entered another period of instability with its founding teacher unexpectedly gone and most of his senior students spread across the continent and beyond, leading their own training centers. Yokoji separated into its own legal entity. Maezumi Roshi had named Bernie Glassman as his successor abbot in his will, but Bernie was busy with his own work in New York as he guided ZCLA's transition. William Nyogen Yeo agreed to step in as the resident head teacher in Los Angeles, but he ended up leaving under difficult circumstances. ZCLA found itself once again in a very difficult situation financially, organizationally, and spiritually.

ZCLA needed to be stabilized. At the time, our current abbot, Roshi Wendy Egyoku Nakao, who had trained with Maezumi Roshi for 17 years, had completed her studies with Bernie Glassman in Yonkers. Bernie asked her to return to Los Angeles to serve as Interim Head Teacher. She arrived at ZCLA on April 15, 1997 and undertook a long process of reconstruction of the buildings and grounds, organization, and practices. She introduced council practice and new models of organization. In June 1999, she ascended the Mountain Seat and became ZCLA's third Abbot.

Over the course of twenty years, Roshi Egyoku has guided the Sangha's new story. ZCLA has transformed

by implementing the core practices of the Zen Peacemakers, including deep practice with the Three Tenets of Not-Knowing, Bearing Witness, and Taking Action. We have also transitioned from a hierarchical organizational model by creating our current model of Shared Stewardship, in which we recognize our interconnection and inter-responsibility for the functioning of ZCLA. Linking, communication, and transparency are emphasized among and in ZCLA's many circles, groups, and stewards. Council practice has been woven into the fabric of every aspect of ZCLA's life. One key project that has emerged out of this process is the creation of ZCLA's Ethics Policies to help ensure ethical accountability among our Sangha members and teachers.

In the midst of all of this, Roshi Egyoku has maintained a full schedule of teaching and training – leading training periods and sesshins, offering regular face-to-face interviews, and guiding Head Trainees and the Priest and Teachers Circles. She has ordained numerous priests, given Jukai to over a hundred people, and given full transmission to six teachers.

Bearing Witness, Social Action, and outreach into the wider community have also become important aspects of Sangha life. ZCLA has become a training center for the Zen Peacemakers. Our members have participated in Bearing Witness retreats in Auschwitz, Rwanda, Standing Rock, and Manzanar, and have taken our practices into their workplaces. ZCLA members have joined with other organizations in neighborhood cleanup projects, volunteer as a group at the Los Angeles Regional Food Bank, and regularly donate canned food to a local food pantry from our Gate of Sweet Nectar service. They were also represented at the Los Angeles Lotus Festival in Echo Park. Roshi Egyoku also is participating in Mayor Garcetti's Interfaith Council. Thus our Sangha continues to widen practice into our community.

ZCLA moves into the next 50 years with renewed commitment by a solid core of stewards to further the mission and vision of the Zen Center.



Maezumi Roshi during Samu. Circa 1970s.



Bernie Roshi with Maezumi Roshi.

Happy 50th Anniversary!

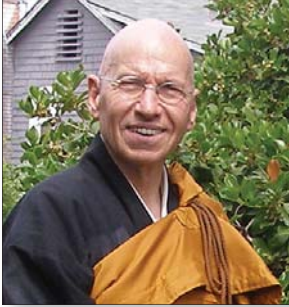


Happy 50th Anniversary!



Love Ensho! The Passing of Sensei Ensho

by Wendy Egyoku Nakao



This article is based on www.raul-berge.wordpress.com, a tribute by Lilly Brodie-Berge, and reflections by Roshi Egyoku.

Sensei Ensho was a singular individual with the unique struggles of a refugee and an unshakeable determination to see things through. He was born Raul Ricardo

Berge in Buenos Aires, Argentina, to a Jewish-Christian family. His mother died a few years after his birth, leaving him and his two older sisters to be raised by their father. His family fled Nazi Germany in 1932 and went to Spain where his father established a photo company. In 1939, when civil war erupted in Spain, his family fled to Argentina where Raul was born, completed his schooling, and started his career.

As a young man in Buenos Aires, Raul immersed himself in politics, including union activism and state government. He believed strongly in democracy and protecting the rights of all people. In 1974, the Dirty War in Argentina broke out, a time of state terrorism. When his neighbors and friends started disappearing from their homes, he fled to the United States for refuge in 1976 and eventually found his way to Los Angeles.

In 1986, Raul underwent a profound spiritual crisis and, as a result, found his way to the Zen Center of Los Angeles and a meditation class led by Ryodo Hawley. The next week, he attended a retreat at Zen Mountain Center in Idyllwild, California, led by Maezumi Roshi. During this time of crisis, Gesshin Prabhava Dharma Roshi and Genpo Merzel Roshi were also instrumental in guiding him. In 1987, he became a resident trainee at ZCLA and received Jukai from Maezumi Roshi in 1994. He received the Dharma Name of En (Circle) Sho (Complete). His spiritual journey included bearing witness to the concentration camps in Europe, including Auschwitz-Berkeinau, and to the Tule Lake camp in California.

In 1998, Raul ordained as a Zen priest with Roshi Egyoku Nakao. He threw himself into the restoration of ZCLA, never wavering in his commitment or sense of responsibility to the Dharma. He became a full Zen Priest in 2003. In May of 2009, Ensho received Dharma Transmission, became a Zen Teacher with the title of Sensei,



and was given the name ETSU (Joyful) BAI (Plum). He became ill shortly thereafter but was able, from time to time, to conduct services and funerals and confer the Zen Buddhist precepts, and to guide students in their Zen spiritual practice. He was appreciated by Zen practitioners for his kindness, open-hearted caring for suffering beings, and penetrating insight. His sense of justice never wavered.



Raul met his future wife, Karen, at ZCLA where they were married in 2001 and lived together for the next sixteen years. They had and raised their daughter, Lilly, at the Zen Center. Sensei Ensho worked as a court interpreter in Los Angeles County. He is survived by Karen and Lilly, his sister Evi, nieces and nephews, and his Dharma family. He is dearly missed by all of us.

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 you Bodhisattvas who wore many hats and created the container that held the ZCLA's 50th Anniversary: **Roshi Egyoku Nakao, Roshi Junyu Kuroda, Roshi Yamamoto, Roshi Chozen Bays, Deb Faith-Mind Thoresen, Darla Myoho Fjeld, Katherine Senshin Griffith, Mary Rios, Robert Diaz, Tom Yudo Burger, Ty Jotai Webb, George Mukei Horner, Lorraine Gessho Kumpf, Tina Jitsujo Gauthier, Tom Dharma-Joy Reichert, Betsy Enduring-Vow Brown, Reeb Kaizen Venners, Mark Shogen Bloodgood, Abir Trad, Alaa Safia, Ingrid Shugetsu Appels, Lukasz Hojun Spzpunar, Peter Cunningham, Sara Shinei Monial, Danny Soten Lynch, Dylan Neal, Sensei Ryodo Hawley, Chris Hackman, John Kyogen Rosania, Tim Taikan Zamora, Mujin Sunim, Hilda Bolden, John Heart-Mirror Trotter, Pat Suigen Way, Conrad Butsugen Romo, Sarah McCarron, Frank Genku Martinez, Phil Cantor, June Ryushin Tanoue, Moshe Cohen, Jane Radiant-Joy Chen, Doris Levy, Jonathan Kaigen Levy, Geri Bryan, Bob Doetsu Ross, Patricia Keian Pfof, Susan Yushin Tipton, Karen Brodie, Lilly Burge-Brodie, Jeanne Dokai Dickens, Rosa Ando Martinez, Yuesen Yuen, Genku Qutorio, Charles Duran, Carol Flowing Mountain Schmitt, Burt Wetanson, Laos Joko Chuman, Penelope Luminous-Heart Thompson, Diane Enju Katz, Peter Sample, Patti Muso Giggans, Ellen Reigen Ledley, Bill Earth-Mirror Corcoran, Nem Etsugen Bajra, Yoko Bajra, Nan Reishin Merritt, Kathy Myoan Solomon, Dave Kakuon DeFrank, Nicholas Tana, Denise Acosta, Z Zeller, Maija Ijas, Ingeborg Buzan Prochazka;**

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To our 2nd Quarter Jikidos: **Keian, Doetsu, Kaizen, Geri, Gessho, Chris, Dojun, and Taikan;**

To our Tenzos and Snack providers: **Reishin, Jenny Bright, Ando, Lana Shoshin Spraker, Taikan, Radiant-Joy, Jotai, Doetsu, Kane Buzen Phelps, Yoko, Etsugen, Karen, Lilly, Mujin, Enduring-Vow, Gessho, and DeWayne Gojitsu Snodgrass;**

To **Jessica Dharma-Lotus Devine** for Facebook ads;

To **Roshi Egyoku** for leading Buddha's Birthday Sesshin;

To **Roshi Egyoku** for leading the Three Tenets Class;

To **Jessica Oetsu Page** for leading the April Day of Reflection and Precept talk;

To **Faith-Mind** for the Rakusu sewing classes;

To **Muso and Reigen** for the April Dharma chat;

To those who went to Manzanar: **Roshi Egyoku, Enduring-Vow, Muso, Reigen, Reishin, Geri, Doetsu, Shogen, Faith-Mind, Myoho, Senshin, Kaizen, Suigen, Kyogen,**

Dojun, Yuesen, Peggy Faith-Moon Gallaher, Gessho, Etsugen, and Jitsujo;

To **Mukei** for Garden Zazen and **Shogen** for the Chant Circle;

To **Dharma-Joy** for the Bearing Witness Council on “Other.”;

To **Kaizen** for the May Day of Reflection and Precept talk;

To **Genku** for the May Dharma Chat;

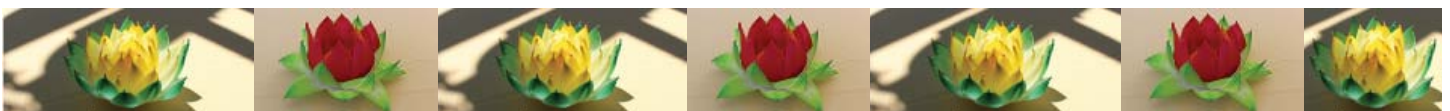
To **Roshi Egyoku** for leading Growing a Plum Blossom Sesshin;

To **Issho Fujita** for his Dharma Talk;

To **Roshi Egyoku** for hosting the White Plum Meeting;

To **Joel Mitsujo Latimer** for the June Day of Reflection and Precept talk;

To **Maija Ijas** for her class on Vocal Training.



ZCLA Affiliated Groups

The Lincroft Zen Sangha (New Jersey)
led by Roshi Merle Kodo Boyd

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

The Ocean Moon Sangha (Santa Monica, CA)
contact John Kyogen Rosania

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

Santa Barbara Zen Center (CA)
led by Sensei Gary Koan Janka

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

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

Outreach Groups

CMC Buddhist Fellowship Group
California Men's Colony (CMC)
San Luis Obispo, CA
led by Mark Shogen Bloodgood

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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Abbot 1995-1999: Roshi Bernard Glassman

Abbot: Roshi Wendy Egyoku Nakao

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Sangha Rites of Passage

New Resident

Dan Wilner

In Memoriam

Sensei Raul Etsubai Ensho Berge
April 20, 1945 - April 6, 2017

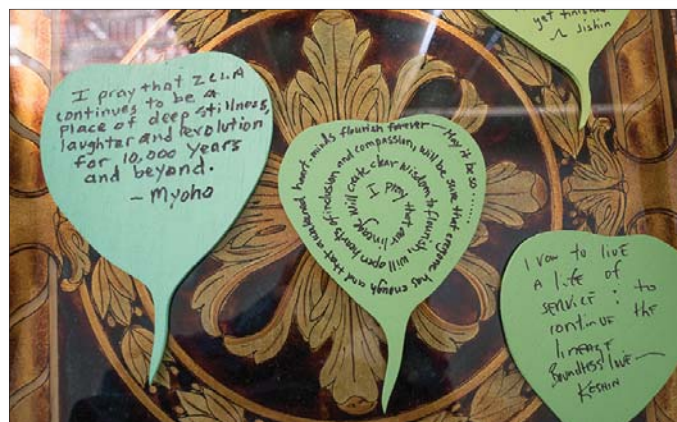
Weddings

April 23, 2017

Ellen Reigen Ledley
Patti Muso Giggans

July 1, 2017

Jared Oshin Seide
Ann Anmyoho Murray



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