



# Water Wheel

Being one with all Buddhas, I turn the water wheel of compassion.  
—Gate of Sweet Nectar

Zen Center of Los Angeles / Buddha Essence Temple

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JULY/AUGUST 2009

## No Such Thing

By Roshi Wendy Egyoku Nakao

In his *The Second Book of the Tao*, author and translator Stephen Mitchell relays this account:

*As he was eating by the side of the road, Lieb-tzu saw an old skull. He pulled it out of the weeds, contemplated it, and said, "Only you and I know that there is no such thing as death and no such thing as life."*

Mitchell's commentary:

*The philosopher Lieb-tzu has stopped for lunch on his journey from here to there. He sits down by the side of the road, opens his knapsack, takes out a few rice balls and a piece of dried fish. It's a leisurely meal. He has nowhere in particular to go.*

*Suddenly he notices an old skull. He pulls it out of the weeds for a tête-à-tête. He has no ideas about whoever used to inhabit it, no pity, no urge to do an "Alas, poor Yorick." The skull is his colleague. It may look a bit hollow, but it knows exactly what he knows.*

*"You too," Lieb-tzu says, "have no mind to contend with. You don't tell yourself lies about pain multiplied beyond one body. You realize that death is a noun without a plural. Only one person ever dies."*

*"If that," says the skull, a master of understatement.*

Lately, I have been engaging in conversations with the so-called skulls that have appeared among the weeds of my life. The deaths of Sangha members—most recently of Teido Cartee—have brought to the forefront what the Zen Ancients called "the grave matter of birth-and-death." No matter how much we know this reality of our existence, there is a jolting quality about it.

Roshi Egyoku is Abbot and Head Teacher of ZCLA.



Garden Kanzeon's "no fear" mudra.

Great Dragon Mountain founder Maezumi Roshi would often speak of birth-and-death from three perspectives: 1) of being born and dying, 2) of spiritual awakening, and 3) of the birth-and-death of each moment. Each

nen, a now-mind moment, brings into stark relief the reality that is our life. You may tell yourself that you are living such-and-such a life, but can you see that you are being lived—that this reality is you yourself? Birth and death are not happening to you; it is you.

What words shall we use to speak of this reality? When Master Daowu paid a condolence call with his attendant Jianyuan, the attendant hit the coffin three times and asked, "Alive or dead?" Daowu replied, "I won't say alive; I won't say dead." The attendant says, "Why won't you say?" The kindly Master Daowu said again, "I won't say. I won't say."

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What words can be used to speak the immediacy of each moment, of each *nen*? The word *nen* is made up of two kanji characters. The top character is *ima* or “now” and the bottom character is *shin* or “heart-mind.” Now—heart-mind. Clarify it!

Both philosopher Lieh-tzu and Master Daowu knew intimately this birth-and-death nature. On their way back to the monastery after paying their respects to the bereaved family, attendant Jianyuan insisted on an answer to “alive or dead?” saying to Daowu, “If you don’t tell me, I’ll hit you!” How beautiful—he is desperate to know! Compassionate Master Daowu says, again, “Hit me, if you want, but I won’t say, I won’t say.” So Jianyuan hit him.

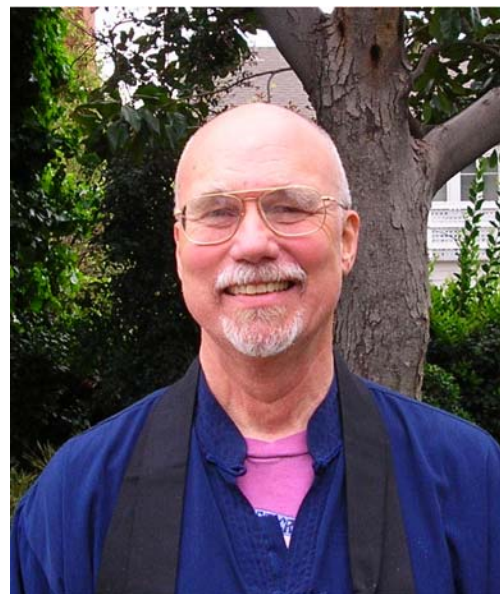
Can you trust yourself to truly wrestle with the grave matter of birth-and-death—trust that you can hold this skull and penetrate this reality? Do you know that no one can take care of this grave matter for you? Only you can know for yourself this reality of “no such thing as birth and death,” of “I won’t say,” of “the birth and death of each moment.” Explaining is not experiencing. Tell me, is there someone you would like to beat up over this grave matter?

After beating up Master Daowu, attendant Jianyuan left the monastery, the question possessing him like a red hot iron ball. Many years later after the death of Daowu, Jianyuan goes to Master Shishuang’s monastery and was found walking back and forth in a room with a rake, as though raking the ground. Shishuang asked, “What are you doing?” Jianyuan said, “I am looking for the bones of my old master.”

Whenever he would repeat Jianyuan’s response, Maezumi Roshi would burst into tears. Tell me, what was he crying about?

Recently, Sensei Shingetsu telephoned on a Monday afternoon to tell me that our beloved Sangha member Teido Cartee was brain dead at Cedars Sinai Hospital. This news came, as our liturgy says, “like thunder echoing across the boundless sky.” As it happened, I was completing an errand close to the hospital, so I was able to arrive there shortly. *Nen*. Teido had suffered a massive stroke in a restaurant parking lot.

Together with a close friend of Teido’s, her son, her Buddhist teacher, and Sensei Daishin, we sat with Teido. *Nen*, *nen*. Birth-and-death moved through us — the phone calls to his loved ones who were not present, holding the phone to Teido’s ears so they could say whatever needed to be said. Then we stood around Teido and chanted the *Shoshaishu* 108 times. The hospital



*Teido Cartee (1942-2009) in loving memory.*

room became permeated with the energy of Sho Sai Buddha. The hospital personnel waited until we were done, about 45 minutes. An iPhone was put on speaker, so that Teido’s brother on the East Coast could be present for the chanting.

Both Sensei Daishin and I felt that Teido had passed during the chanting. When the ritual was done, awash in the energy field of Sho Sai Buddha, the nurse entered to administer morphine, the respiratory therapist disconnected the ventilator, and soon the doctor spoke the “time of death.” Teido went “like a lamb,” like the gentle giant that he was. The changes moving throughout his body filled my eyes. Now a corpse is here, where is the person? Look! Look!

*Nen*, *nen*. Just being—no thoughts. Not forming words, not forming thoughts. As Maezumi Roshi would often say, “there is *no need to*”—no need to add anything to the totality of *nen*, of “now heart-mind.” In death, not an ounce of anything is lost; just as in birth, not an ounce of anything is added. So I ask you again, “alive or dead?” Lieh-tzu says, “No such thing.” What is this unborn and undying nature of *nen*?

A few days later, I went to Teido’s home to collect his priest robes, okesa, and oryoki (eating bowls). Sitting on his sofa, where I had sat so many times before as he and I would share a cup of his specially brewed coffee, I felt bathed in the mystery of his not being there. The fact that he no longer needed all these things, or even needed to attend to all the papers organized on the dining table. Where did he go? I felt filled by him—Teido was now everywhere and nowhere. Although we will no longer see

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(Continued from page 2)

the form that we called Teido, there is nothing separating us now.

Death has a peculiar unifying finality, moving through us as one movement. Lieh-tzu says to the skull, “you and I know that there is only one death, not many deaths.” And the skull says, “if even that.” Nen, nen—one seamless fabric worn by each and every one of us. What is it? I open my arms wide and say to you, “This unborn, undying reality, how can it be anything but the golden bones of the old master?”

In a few days, several of Teido’s close Dharma friends will gather with me to ritually bathe him and dress him in his priest robes. We will place him in a humble cardboard box. On the following morning, we will go to the crematorium, hold a service over this body of buddha, cover him with flowers, and bear witness as fire consumes. Later that afternoon, I will claim his remains and bring them home to the Buddha Hall altar, where they will remain until the 49-day memorial service.

When someone dies, there are many, many things to attend to. As a priest, I often find myself standing in the complex intersecting energies of the karmic relationships of those related to the deceased. It is a delicate dance,

allowing for the unpredictable ways that grief moves through people. How many people awaken at times like this?

Although attendant Jianyuan could not understand Master Daowu’s teaching at the time, he later awakened. One day he heard chanting of the *Lotus Sutra* chapter on Avalokitesvara, the Bodhisattva of Compassion. “For one who seeks salvation as a monk, Avalokitesvara appears as a monk and expounds the dharma.” Look! Right here, right now—there is nowhere that anything is hidden. The bones of the old master are before us, expounding the dharma!

In the 1960’s, Teido took the vows of a Zen Buddhist priest from Bishop Sumi of Zenshuji, becoming one of the first Americans to ordain and to practice with then Maezumi Sensei. Forty years later in 2007, he renewed the priest vows with me at Great Dragon Mountain. These vows proclaim the One Life—the unborn, undying reality interweaving this very body and this very life that is being lived as you and me. Where will you put your effort?

Within your vows, you will find your life. But dead or alive? I won’t say, either. Take a tip from Lieh-tzu: no such thing! ■

## END OF LIFE ESSENTIALS

In 2006, ZCLA issued a four-page document entitled “ZCLA Offerings for After You Die (and shortly before).” It is located on the members’ section of our website ([www.zencenter.org/members](http://www.zencenter.org/members)). We recommend that all of our members read this document and make the appropriate arrangements.

We know we will die, and yet none of us is expecting to die. As we know, death comes swiftly and another day or even this day is not guaranteed. What is guaranteed is that life as you know it will completely end.

Many years ago, ZCLA conducted a Year-to-Live class during which many members took care of their essential documents, or at least began the process. These essential documents are a will or trust, a medical directive, and funeral arrangements. It is essential that you have a will in which an executor is named and the distribution of your personal property is clearly stated. You need a medical directive in which the person(s) who will make critical care decisions on your behalf when you are not be able to do so is named, and your wishes for various end-of-life

scenarios are stated.

Please also give thought to your funeral arrangements, including costs. If you wish the Zen Center to hold memorials for you, please discuss these with Roshi while you are able to do so. Please do yourself and your loved ones a favor by attending to these critical issues.

These are living documents in that they can be changed at any time.



*A Sangha urn*

The Zen Center is not a long-term repository for cremains. Mary Rios has generously gifted to the Zen Center the beautiful wooden urn used for the late Robert Heart-Mountain Yanez. We are considering using this as a Sangha Urn, which will serve as a communal repository for a very small amount of Sangha member cremains for those who wish it. We will explore this possibility further.

Thank you for your attention to these important matters. ■



# Remembering the Ancient Cause

By Sensei Merle Kodo Boyd

## Case

*The twenty-seventh patriarch was the Venerable Prajnatarā. Once the twenty-sixth patriarch (Punyamitra) asked, “Do you remember the past?” The master replied, “I remember being with the Master eons ago. The Master propounded the great wisdom (maha-prajna) and I recited the profound sutra. The present event (of our meeting) probably is connected with that ancient cause.”*

We are more familiar with Prajnatarā’s disciple Bodhidharma than we are with the Venerable Prajnatarā himself. As a young man, Prajnatarā was orphaned, homeless, and walked through the village begging for his food. He responded to questions in an enigmatic way, throwing the questioner back upon himself and leaving. Prajnatarā called himself “Keyura,” and when asked his last name would respond, “The same as yours.” He would say this with no gap between self and other. He was known as Bodhisattva Never Disparaging.

One day the Venerable Punyamitra entered Keyura’s village. Keyura saw him and bowed in recognition and acknowledgement. Seeing this bow, Punyamitra asked, “Do you remember the past?” Keyura replied, “I remember being with the Master eons ago.”

While I was visiting Great Dragon Mountain last May, one of the ZCLA pilgrims to China told me of a moving experience at one of the temple sites. She said, “I realized that I have been practicing this way for thousands of years.” Separations of time, distance, and form had dropped away. Identity itself had shifted.

This realization is like the remembering of Keyura who became Prajnatarā—wisdom that brings us across. We all have this memory within us, and it is a great gift to have it triggered. This happens when we recognize ourselves in what appears to be a completely foreign circumstance. In that moment of recognition, we become aware of a self quite different from the self we are familiar with. This self seems completely new, yet is experienced as a memory and a truth that we have always known.

There is a poem attributed to a Taoist nun Sun-Buer that begins:



*Sensei Kodo*

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*A relic from before birth  
enters one’s heart one day.  
Be as careful as if you were holding a full vessel.  
Be as gentle as if you were caressing an infant....*

Ancient cause appears as present self, event, and circumstance. Time and space no longer create the illusion of separation. We are truly this that has been practicing all along. The poem cautions us to take great care of this nascent awareness of our old, old life.

Case 1 of *The Denkoroku, the Record of Transmitting the Light*, begins with the awakening moment of Shakyamuni Buddha. The Case reads: “Shakyamuni Buddha saw the morning star and was enlightened, and he said, ‘I, and the great earth and beings, simultaneously achieve the Way.’”

Shakyamuni, Keyura/Prajnatarā, the China Pilgrim, each one of us are all this same “I” practicing together. This simultaneity is the “ancient cause” connected with Keyura’s present event. Time and space collapse and Keyura recognizes Punyamitra “from before.” We do not have to do anything for this ancient cause to reveal its effect in this moment. This is the natural way of things.

Punyamitra’s question “Do you remember the past?” calls forth a great remembering. This way of remembering was the great gift of the Buddha’s awakening. Remembering his past lives allowed his understanding of causation that links ancient cause and the present life that is our

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*Sensei Kodo is the guiding teacher at Lincroft Zen Sangha in New Jersey.*

practice, that links mistaken identity to the suffering we cause and experience.

This remembering is very different from the usual memories of our past. Generally we remember a story about what has happened to us, and, therefore, a story about who we are. We become stuck in past hurts and injustices. We hold that memory, whether reliable or unreliable, in a way that explains, justifies, and continues our pain and anger. We worry that allowing the story to dissolve will dishonor us and our experience. So we continue resisting our own life, clouding our own vision, and carrying forward a story that solidifies our suffering like hardening concrete.

Can we instead remember in a different and more spacious way? Can we remember as Keyura/Prajnatarā remembers, or as the China Pilgrim remembers? Can we remember in a way that will ease our suffering rather than justify it? Can we remember in a way that does not

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***“Our knowing comes alive and new  
from an old place. New blossoms  
open on a withered tree.”***

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solidify a self who is the victim of our story? Can we break our habit, our addiction to the “I-me-mine” we have invented? Can we practice carefully in accord with being a full vessel and gently in accord with the fragile nature of this dawning awareness?

This takes constant and consistent effort on our parts—patience and forbearance. Although breaking free from our conditioning seems an unending effort, we vow to both see it clearly and break free. Egyoku Roshi tells us that Maezumi Roshi often remarked, “*poco-a-poco*.”

For nearly fifteen years, I have been a member of an interfaith community. We are practitioners of many western and eastern religious traditions. In trusting and respectful conversation with each other, our differences are honored, and in dialogue we are each pushed to clarify and deepen our understanding of our own traditions. Some puzzle over my use of the word “practice.” I explain, and more deeply appreciate, that the question of how to live, and not belief, is the essence for Zen practitioners. For this reason we use the word “practice.” We vow to live our daily life in accord with our direct experience of an unfixed, interdependent Self.

There are direct connections between the question “Do you remember?” and our true identity, between our true identity and this ancient cause that Keyura/

Prajnatarā speaks of, between cause and effect and how we live our lives. When we experience the reality that we have been practicing this way since before our parents were born, we begin to know ourselves differently. Our knowing comes alive and new from an old place. New blossoms open on a withered tree.

Beyond thinking and understanding, we begin to embody “practicing like this for thousands of years.” Our intentions, thoughts, and conduct begin to be informed by the functioning of this universal law: seeds we sow, whether moments ago or eons ago, will sprout in our lives, on our path. Sometimes they will sprout immediately and we can see the connection. Sometimes it takes a while for them to germinate, and the sprouting happens much later. Sometimes the seeds sprout in another lifetime.

We cannot always see the connection between sowing and reaping. We begin with only intimations and glimpses of this reality. We come to know it for ourselves through testing and experience. We cannot rely on belief in another’s words. How then should we practice right now, as we doubt and test? We can begin with the simple practice of not picking and choosing. We can begin accepting that what sprouts in our life is ours, regardless of how it happens.

Telling ourselves a story about coincidence, innocence, unfairness, or injustice does not tell us the whole story. At the core of the story is this: the events of our personal lives, whether experienced as painful or pleasant or neutral, are ours to live out.

We must proceed with wisdom and compassion for ourselves and everyone involved. We must proceed carefully, as if holding a full vessel, and gently, as if caring for an infant. Certainly we are caring for the so-called past and future as well as this moment right now. To act otherwise is to sow seeds of sorrow and anger, and to add to the suffering already ours and already in the world.

In all cases, ancient cause fits this mind-moment exactly. Our present circumstances are as they are and must be. Our only path is through those circumstances, seeing them clearly and doing exactly what needs to be done. This is the meaning of things being perfect as they are. It is not that our life has no pain, difficulty, or unfairness, but that our true and perfect path is always through it.

Master Keizan’s Verse:

*Moonlight reflected in the bottom of the pond is bright in  
the sky;  
The water reaching to the sky is totally clear and pure.  
Though you scoop it up repeatedly and try to know it,  
Vast, clarifying all, it remains unknown. ■*

# Zen Programs at Normandie Mountain

## Face-to-Face Meeting Schedule

Roshi holds FTF for members Wednesday evenings, Friday dawn, and Saturday and Sunday mornings. Changes to her schedule are posted in the DharmaFlash each week. On Saturdays, FTF meetings are rotated between Sensei Patricia Shingetsu Guzy and Sensei Kipp Ryodo Hawley. On Sundays, between Sensei John Daishin Buksbaze and Sensei Raul Ensho Berge. Please note that all of the Teachers Circle members are also available for private appointment.

## Dharma Training Fund

Through the generosity of the Sangha, the **Dharma Training Fund (DTF)** is available to all Zen Practitioners to supplement program fees. No one is ever turned away for lack of funds. If you find yourself in financial need for a particular program you wish to attend, please do not let finances keep you from attending. Inquire with Dokai in the office for an application. Do not miss any opportunity to study the Dharma!

See our calendar at [www.zcla.org](http://www.zcla.org) for the daily program schedule and for additional program details and updates.

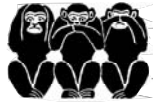
☎ Please register in advance. Contact the office at [info@zcla.org](mailto:info@zcla.org) to register.

## Zazen Programs

**Zazenkai.\* Friday evening, July 10, 7:00 p.m. registration; 7:30 p.m. (zazenkai begins) to Saturday, July 11, 5:00 p.m.** Led by Sensei Ryodo. Everyone is encouraged to enter The Great Silence with zazen, service, work, meals, Dharma Talk, and face-to-face meeting with Sensei Ryodo. Open to everyone. Daily fee: \$40; \$75 for nonmembers. ☎

**Maezumi Roshi Memorial Sesshin.\* Sunday evening, July 19, 6:00 p.m. supper and registration; 7:30 p.m. (sesshin begins) to Saturday, July 25, 9:00 p.m.** Led by Roshi Egyoku. "Sesshin" means "to collect one's heart and mind." It is highly recommended for deepening one's practice, and includes zazen, chanting, face-to-face meeting with Roshi, work, rest, and three vegetarian oryoki meals daily. Overnight accommodations depend upon availability (\$40 for members; \$75 for nonmembers.) Full or part-time participation. ☎

**Wall-gazing Day.\* Saturday, August 8, 6:00 a.m. to 12:30 p.m.** Everyone is welcome and encouraged to come to this silent and restful half-day of sitting. A **Chant Circle**, held at 8:30 a.m., is dedicated to the dead and injured civilian activists in Iran. Zazen is scheduled every hour on the hour, with ten minutes of walking meditation at ten minutes to the hour. No interviews or talks. Includes breakfast. Breakfast fee \$5.00. ☎



**Tangaryo.\* Saturday, August 8, 8:00 a.m. to 5:00 p.m.** In tandem with **Wall-gazing Day** (see above). All members are encouraged to come to this silent and restful day. The first half of the day will follow the Wall-gazing Day schedule above; the second half-day will be an unstructured zazen schedule with no timekeeping bells. You set your own schedule. Silent informal lunch will be provided. If you are a member who has not yet sat Tangaryo, contact Lorraine Gessho Kumpf through the office. (All members are required to participate in one Tangaryo.) Lunch is included. Fee: Dana. ☎

\* Zendo remains open for non-participants.

## Precept Practice

A **Day of Reflection** on the Zen Bodhisattva precepts will take place on **Saturdays, July 18 and August 15, from 9:00 a.m. to 3:00 p.m.**

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## Important Observance: OBON

**Obon Service for welcoming ancestors & feeding hungry ghosts on Sunday, August 16, at 8:30 a.m.**

Although we offer this ritual every Sunday morning to feed the hungry spirits, once a year we also offer this service for deceased members and family as entered in the Zen Center's *Book of the Past*. The names are also chanted during monthly and annual services.

If you are interested in adding a loved one's name into the Book, send the name of the deceased, the dates of birth and death, and the relationship to you. A donation is customary. Contact Dokai Dickenson at [dokai@zcla.org](mailto:dokai@zcla.org) or (213) 387-2352.

**July 18** will be led by Darla Myoho Fjeld on Precept #3: Not being greedy.

**August 15** will be led by Deb Faith-Mind Thoresen on Precept #4: I will speak the truth and deceive no one. Open to everyone.

**Atonement Ceremony. Thursday, August 20, 7:30 p.m.** During this ceremony of renewing the vows and precepts, we each have an opportunity to bear witness to our conduct in thoughts, words, and actions. Everyone is welcome to participate. Those who have received the precepts are asked to attend on a regular basis. Sensei Ensho will officiate.

## Guest Speakers

**Sensei Elizabeth Yuin Hamilton** and **Sensei Ezra Bayda, Sunday, July 26, 10:30 a.m.** They will speak on “practicing with relationship.” They are practice partners, marriage partners, and the guiding teachers at the Zen Center of San Diego. Both Senseis have practice ties with ZCLA.

### 2009 Jukai Series

This year, Sensei Shingetsu Guzy will hold a jukai series at the Valley Sangha. ZCLA will hold its next precepts and jukai series in 2010.

#### Jukai (Receiving the Precepts) Class Series Thursday evening, August 13 & 20, 7:30-9:00 p.m.

This two-class series is for those who wish to receive the precepts. It will be taught at The Valley Sangha by Sensei Pat Shingetsu Guzy. The Precepts Series is a prerequisite for this class. Class topics include the Lineage, bowing practice, the Jukai Ceremony, the Rakusu (the Buddha's robe), and the mudra of Gassho. Tuition: \$70 for members; \$120 nonmembers. Register through the Zen Center office with Gemmon. ☎

**SUMMER STUDY TEXT:** Dharma talks during July and August will continue with *The Record of Transmitting the Light: Zen Master Keizan's Denkoroku*.

## Classes and Workshops

**Disaster Preparedness Practice. Saturday, August 29, 1:30 to 3:00 p.m.** The residents will have hands-on practice in preparing for potential disaster conditions. Residents are strongly encouraged to participate. Open to the Sangha. Led by Evi Gemmon Ketterer.

**Service Position Training. Saturday, August 22, 1:30-4:30 p.m.** An opportunity to be offered demonstrations and hands-on practice in service positions. Members are encouraged to take advantage of this form of practice as a way of embodying the physicality of Zen training as well as integrating more fully into the life of the Center. Led by Jeanne Dokai Dickenson. ☎

**Conversation about Practice, Sunday, August 2, 11:00 a.m. to noon.** This conversation is led by a member of the Teachers Circle. The leader introduces a topic and leads the Sangha in a conversation. Roshi Egyoku will lead this session.

**Southern California White Plum Asanga Meeting. Saturday, August 1st.** Roshi and the Teachers Circle will host the second annual gathering of the Southern California White Plum teachers. There are fourteen Asanga members teaching in Southern California. The teachers gather to share their journeys with each other. Regretfully, there will not be time for Sangha interaction. Senseis Elizabeth and Ezra will give a talk on Sunday, July 26th.

### Eightieth Birthdays Summer Sangha Celebration

**Sunday, July 12**

**11:00 a.m.** Presenting of Temple Treasures with Roshi

**Charles Duran  
Helen Daiji Powell  
Nina Reiju Wasserman**

**12:00 noon** A special lunch in Kanzeon Garden

**12:45 p.m.** Program with theatre and live music

Celebrating our Temple Treasures  
and the Sangha Treasure

Kindly RSVP with number in your party of family and friends to Dokai at [developmentsteward@zcla.org](mailto:developmentsteward@zcla.org). The tenzo will be especially grateful. Please wear your rakusu if you have one. ☎



# Welcome to New Zen Teachers

Raul Ensho Berge and Patricia Shingetsu Guzy became new Senseis, or Zen teachers, on Friday, May 8th and Saturday, May 9th, respectively. Both received Dharma Transmission from Roshi Egyoku. While the transmission ceremony itself is private, the occasion for the birthing of a new Sensei is always an occasion of joy and celebration for the Sangha.

Both Senseis have been long-time steady and devoted practitioners at Great Dragon Mountain—it is not possible to measure their contributions to the Zen Center and

the Sangha. They both began formal Zen practice with Founding Abbot Venerable Taizan Maezumi Roshi.

The Sangha embraced the new teachers by hand-stitching the golden-colored okesa (the formless field of benefaction) of Dharma Transmission over many months. In addition, Roshi gave them new transmission names. Sensei Ensho received the name “Etsubai” or “Joyful-Plum,” and Sensei Shingetsu the name “Baiko” or “Plum-Light.” May their vows be fully realized. Congratulations!



*Top photo: Roshi with her Dharma Successors. From left, Sensei Daishin, Sensei Kodo, Sensei Ensho, Sensei Shingetsu, Sensei Ryodo.*

*Bottom photo: The Sangha, family, and friends gathered to celebrate the changing of the okesa for new teachers Sensei Ensho and Sensei Shingetsu. The Sangha sewed the golden-colored robes, which are the symbol of the robes of Dharma Transmission in our Zen tradition.*

*More photos on page 9.*







*Dharma Transmission portraits with Great Ancestor Bodhidharma, who is regarded as the Ancestor who brought Zen Buddhism from India to China. This portrait was painted by Gyokusei Jikihara during a visit to Zen Center of Los Angeles. Jikihara Sensei was considered one of Japan's foremost painters of sumi-e and Chinese painting and continued to paint until 100 years old. He also gifted his original paintings of The Ten Oxherding Pictures to ZCLA.*



## Sangha Rites of Passage

### DHARMA TRANSMISSION CEREMONY From Roshi Egyoku

**May 8, 2009**

Sensei Raul Ensho Berge  
Transmission name: Etsubai (Joyful-Plum)

**MAY 9, 2009**

Sensei Patricia Shingetsu Guzy  
Transmission name: Baiko (Plum-Light)

### DEATHS

Kunio "Ace" Sumida (1921-May 12, 2009)  
Theodore Teido Cartee (1942-June 15, 2009)

### NEW MEMBERS ENTERING CEREMONY

**May 25, 2009**

Brandon Clark  
Don Erway  
Bob Fisher  
Carmen Izzo  
Erik Johnson  
Sheila Lamb  
Joel Latimer  
Steve Seiko Parks

**June 27, 2009**

Sunghee Byeon  
Nina Harake  
Cameron Large  
David Thompson

### SHARED STEWARDSHIP — Incoming

#### TENZO RESOURCE PERSON

Elizabeth Bryer

#### CO-TENZO COORDINATOR

Miguel Rojas

#### BOARD FUNDRAISING GROUP

Lynda Golan

### SHARED STEWARDSHIP — Leave-taking

#### TEACHERS CIRCLE

Sensei Nagacitta Buckley

#### TENZO RESOURCE PERSON

Hillary Radiant-Vow Stephenson

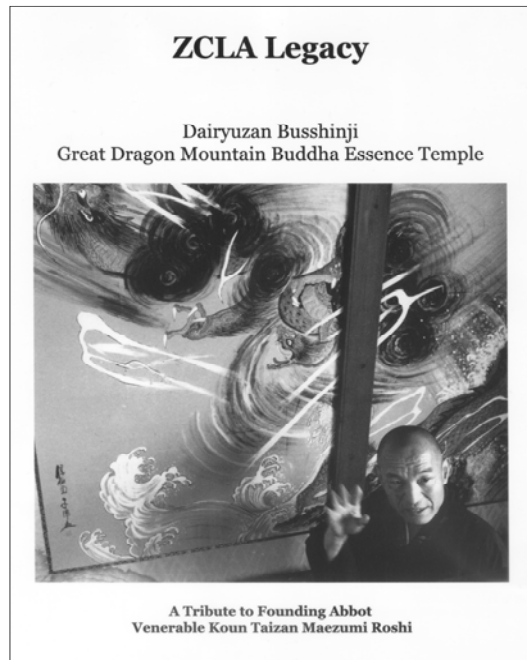
#### CO-TENZO COORDINATOR

Jennifer Jusen Warner

#### BOARD FUNDRAISING GROUP

Evi Gemmon Ketterer

## ZCLA Legacy Book



*ZCLA Legacy: A Tribute to Founding Abbot Koun Taizan Maezumi Roshi* features photographs of Maezumi Roshi's life, his teachers and Dharma connections, and his Dharma work in the West. Some of these ZCLA Archive photographs have been rarely seen, such as the photograph of Maezumi Roshi and Shunryu Suzuki Roshi in the late 1950's. The book was a project of The Legacy Circle and created by Roshi Egyoku and Gemmon Ketterer. Roshi Egyoku has written captions with interesting information about aspects of the Center.

Copies of this treasure are available through the ZCLA online bookstore at [www.zencenter.org/EmptyShelf/books.php](http://www.zencenter.org/EmptyShelf/books.php).

Everyone is encouraged to consider a legacy gift to ZCLA. This commitment to the future by the Center can be made by naming ZCLA as a beneficiary upon your death. Anyone who leaves a gift can be recognized as a member of The Legacy Circle. Please contact Dokai Dickenson, Development Steward, 213.387.2352; [developmentsteward@zcla.org](mailto:developmentsteward@zcla.org) for more information. ■

## Welcome to Deb Faith-Mind Thoresen, Grounds Steward

Deb Faith-Mind Thoreson has worked hard and enthusiastically on ZCLA's grounds, and led the Center's Grounds Group, for several years. She recently joined the staff as Grounds Steward.

"One day, before we had gardeners, I saw that the lawn was about ten inches long, so I started mowing the grass. When some sprinklers had to be put in, I taught myself how to do that. That's how it started. But it must be genetic because my parents were farmers and gardeners."

Faith-Mind's love of the outdoors and nature began long before that. Born in Seattle, she grew up on Puget Sound, a place of seagulls, herons, and eagles. Indeed, the seed of her spiritual life was trying to understand the impermanence all around her in Puget Sound life.

When she was around eight, her older brother Howard started practicing meditation, which fascinated her. In her early twenties, Faith-Mind began a career as a flight attendant with United Airlines. She was around 31 when she found her way to the Zen Center of Los Angeles.

"I worked with Joko Beck and Maezumi Roshi and Egyoku Sensei and lived for a time at Mountain Center. It



*Faith-Mind in her natural habitat.*

was a spectacular place to practice." Eventually, she returned to ZCLA and received Bodhisattva priest vows from Roshi Egyoku in 2008.

"Becoming a Zen priest was a pretty natural step for me. This practice is my calling. While doing prison work with Nagacitta Sensei and Koan, I found that I really wanted to learn new ways to serve people. Gardening and working on the grounds are one way that I'm able to offer the Dharma." ■

# Your Gifts are Received with a Heartfelt Thank You!

Please let our staff know of the many bodhisattvas to appreciate. Have we missed anyone?

**The Angell Foundation** for generous Core Support grant for June 2009-June;

All those who supported the Dharma Transmissions:

**Roshi** for many years committed to the training of, and the complex preparations of, the Shiho ceremonies for, **Sensei Ensho** and **Sensei Shingetsu**;

**Sensei Merle Kodo Boyd** for handling talks and interviews for three weeks;

**Evi Gemmon Ketterer** for organizing the Sangha sewing of the transmission okesas and for setup and takedown of the ceremonial room;

**Jeanne Dokai Dickenson** for serving as the lead attendant for both transmission weeks and both ceremonies;

**Deb Faith-Mind Thoresen** for attendant and ceremonial duties during the second week;

**Gary Koan Janka** for crafting the transmission staffs;

**Tom Yudo Burger** for hosting guests and various other duties;

**Lorraine Gessho Kumpf** for flowers;

**Carla Flowing-Mountain Schmidt** for overseeing the altar cleaning;

**Jessica Dharma-Lotus Armstrong** for preparing the ceremonial dinner for week one and for the celebratory cake;

**Jennifer Jusen Warner** and **Chris Fields** for the celebratory lunch, and the many who cleaned up, including **Flowing-Mountain**, **John Heart-Mirror Trotter**, **Jusen**, and **Gary Belton**;

**Deb Faith-Mind Thoresen** for joining staff as Grounds Steward;

**Richard Cloud-Forest** for all his steadfast and devoted work on the Center's grounds and gardens;

**Brandon Clark** for refinishing the wood of garden Kanzeon and the photo record of her transformation;

Kitchen cleaners: Co-Tenzo Coordinators: **Jusen Warner** and **Flowing-Mountain Schmitt**, and **Gary Belton**, **Neli Cartolin**, **Bob Fisher**, **Carmen Izzo**, **Dave Thompson**, **Joshin Johnson**, and **Lauren Stamile**;

**Andy Handler** for removing ancient shrubbery and roots and planting on Center grounds;

**Roshi, Dokai, Faith-Mind** for Sumida memorial services, and, in addition, to **Sensei Daishin**, **Sensei Ensho**, **Sensei Shingetsu** for Teido's dressing and cremation, and **Gemmon** for office support;

Jikidos (April through June): **Mukei Horner**, **Jiki King**, **Kaizen Venners**, **Jusen**, **Elizabeth**, **Heart-Mirror Trotter**, **Trent Moyer**, **Dharma-Lotus Armstrong**, **Ando Martinez**, and **Enju Katz**;

Departing stewards:

**Sensei Nagy**, from the Teachers Circle, for his wise and generous support of the Zen Center;

**Radiant-Vow Stephenson**, as Board Secretary and who is on a sabbatical from the Board;

From the Board Fundraising Group, **Evi Gemmon Ketterer**, for her creativity with, and devoted support of, the Center's fundraising efforts;

Co-Tenzo Coordinator **Jusen Warner**, for her commitment to this past eight-month cycle of service and care;

Incoming stewards:

**Daishin**, Center Board member;

**Elizabeth Bryer**, Tenzo Resource Person, coordinator of weekend tenzo program, and purchaser of supplies;

**Miguel Rojas** as new Co-Tenzo Coordinator;

**Lynda Golan**, new Board Fundraising Committee member;

**Marley Klaus-Dowling** for digital photo adjustments.

**Hearty welcome** to new members **James Sie**, actor and writer; **Nina Harake**, school psychologist and licensed marriage and family therapist; **David Miller**, Peer and Family Advocate for Dept. of Behavioral Health, and **Andre Myers**, Professor of Music at Occidental College; and to **David Thompson**, Ph.D., Research Scientist at CalTech's Jet Propulsion Laboratory;

To new resident **Betsy Enduring-Vow Brown**;

Welcome to extended guests **Bonnie Nazdem** and **Jessica Dharma-Lotus Armstrong** to summer practice at Great Dragon Mountain;

Fond farewell to residents **Hillary Radiant-Vow**

**Stephenson** who has moved to Boulder, CO, as a graduate student at Naropa Institute; and to **Heather Faith-Spring Chapman** who moves to the Echo Park neighborhood in Los Angeles;

We also enjoyed the visits of guests **Paul Joshin Johnson** and **Sumi Komo**. ■

## A Unique Opportunity: Resident Training

Several apartments are available now. These are great opportunities for plunging into long-term Zen Buddhist training and living in an intentional community.

Guest and extended-guest stays for shorter terms are also available. If you are interested, please inquire at [info@zcla.org](mailto:info@zcla.org) and you will be directed to the appropriate contact person.



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

**The ZCLA Buddha Essence Temple 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. **Our core values** are available upon request.

Founding Abbot: Taizan Maezumi Roshi  
Abbot Emeritus: Roshi Bernard Glassman  
Abbot: Roshi Wendy Egyoku Nakao  
Staff: Mary Rios, Business Manager; Evi Gemmon Ketterer, Program Steward; Tom Yudo Burger, Guest Steward; Deb Faith-Mind Thoresen, Grounds Steward; Jeanne Dokai Dickenson, Development Steward; *Water Wheel* Editor, Dokai Dickenson; Assistant Editor, Burt Wetanson. Photographers: Gemmon, Dokai, and Sensei Ryodo. The *Water Wheel* is published bi-monthly in paper and electronic formats. Contact the Editor at (213) 387-2352 or [dokai@zcla.org](mailto:dokai@zcla.org). The *Water Wheel* is also available through electronic distribution.



## ZCLA Buddha Essence Temple

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Address Correction Requested

## The Angell Foundation Grant Award

The Zen Center is pleased to announce that it has received a Core Operating Support Grant of \$42,725 for one year from The Angell Foundation of Los Angeles. Core operating support grants are rarely given, and we are very fortunate to receive one, particularly during these challenging economic times.

This is the second grant from TAF, the first being an Organizational Spirituality Grant in 2007/2008. This grant funded "Under the Bones of the Master," a leadership-exploration series. We extend our gratitude and appreciation to TAF for its support of and commitment to our programs.

Thank you to those who worked hard on preparing the grant application: Roshi, Patti Muso Giggans, Darla Myoho Fjeld, Tom Dharma-Joy Reichert, Jeanne Dokai Dickenson, Mary Rios, Lorraine Gessho Kumpf, John Plum-Hermit Swanger, and Burt Wetanson.

## ZCLA Affiliated Sanghas & Sitting Groups\*

**The Laguna Hills Sangha** (CA)  
coordinated by Helen Daiji Powell

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

**The Ocean Moon Sangha** (Santa Monica, CA)  
led by Sensei John Daishin Buksbaze

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

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

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

Contact us at [info@zcla.org](mailto:info@zcla.org) for information.

\* Affiliated groups are led by Dharma Successors of Roshi Egyoku (Senseis), or coordinated by practitioners who are actively practicing at ZCLA with a teacher. Those interested in leading a ZCLA-affiliated sitting group may apply to the Teachers Circle.