



Water Wheel

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

— Gate of Sweet Nectar

Seeking Joy 2017

by Wendy Egyoku Nakao



Greetings, Relatives!

The customary greeting of “Happy New Year” may contrast with how you may be feeling during this rocky transition to the new administration, the bombing of Aleppo, the thousands of homeless refugees, and the homeless encampments in our neighborhood. During these challenging times, let’s increase the dosage

of our Zen vitamins and muster our determination to walk the path of peace.

This year, during my trips to Standing Rock in Cannonball, ND, I heard Native Americans greet everyone as “Relatives.” Whenever I hear the word “relatives,” I viscerally feel our interconnectedness. Suddenly, interconnectedness is not a dull concept, but a dynamic, pulsing experience of connection to all. It is humbling. The orientation for relating has shifted — I feel my connection to you and to all other beings regardless of who they are, including the new administration, not as an “other,” but as a relation, a relative. I am also feeling the life pulse that connects to the trees and animals, to all life forms, to the stars and planets, to the entire cosmos. There is no separate “me” — only this living, breathing permeable matrix of being, co-arising together.

Now is the time to raise great determination and stand by your values and translate them into actions for the kind of world you espouse, for the kind of person you vow to be. Given the trajectory of the new administration, much of the hard work towards inclusion of immigrants, the movement towards alternate energy sources, and ending individual and systemic racism may be undone. And yet, we are also seeing the worldwide response to Standing Rock to stop the Dakota Access Pipeline, people standing against hate crimes, and ordinary folks getting more involved in local non-violent movements, such as the Sanctuary Movement in Los Angeles.



The Mayor's Interfaith Collective at our first meeting on December 7th at City Hall.

I was invited to be a member of the Mayor's Interfaith Collective, a two-year experiment by Mayor Garcetti, who is providing a platform for Los Angeles clergy to develop relationships with each other and explore how to best address our city's many challenges. I am energized by how pro-active many churches are being in light of hate crimes and the immediate threats to immigrants as well as the larger, longer-term issues of solving the problems of homelessness and transportation.

Let's be fearless and creative in facing the days ahead together; let us seek our joy in readiness to serve. May the light of the Buddha Way shine through your hands and eyes. Happy New Year!



INSIDE THIS ISSUE

- 2 Reflections on the Three Tenets Mala Practice
- 3 An interview with Chas Jewett by Burt Wetanson
- 5 The Clergy Stands at Standing Rock by Roshi Egyoku
- 9 Celebrating a New Preceptor and Dharma Holder by Roshi Egyoku

Reflections on the Three Tenets Mala

The Three Tenets Mala, created by Roshi Egyoku, was introduced as a new practice for the Fall Practice Period. Mala-making workshops were lively and well attended. Here are reflections on the practice by several of our members. Please refer to the Three Tenets Mala Handout for details on the practice itself.



I use the Three Tenets Mala practice to help me deal with the dying patients that I bear witness to daily. Since it is part of my work to help guide these people during their final journey in this life, I want to approach them, each individually, with compassion, love, and no judgment.

The Three Tenets Mala practice allows me to clear my heart and mind of beliefs, opinions, and judgments that can intrude on my thinking regarding each individual's background, needs and presentations. In order for me to really truly be there with each human soul that I deal with, this practice opens my heart and mind, reduces my own fears and judgments, allowing me to be fully there with each one of my patients. This is a great blessing for me and I hope the people I work with.

Jerry Davidson

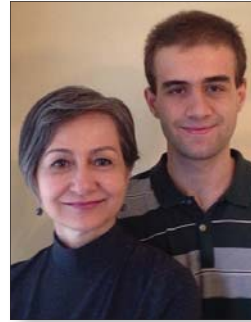


A situation arises quickly for me – one which I come to grasp as an immediate conflict, having immediate impact on others. I feel myself turning effortful work toward clarifying the many thoughts, feelings, judgments, ideas, beliefs – crowding instantaneously into mishmash. Now I'm stuck... with-drawal! What is the right action? How will I know? And, moreover, right now!

I pick up this unique process bead, thinking, "Why not?" My fingers turn the bead, breathe life into clarifying the situation. Fingers feel toward the smooth, translucent bead of Not Knowing. And my mind slows down... long enough to release what I am believing about the situation. Letting go of my opinions about how it will affect x, y and/or z. Letting go of all that I am holding.

What flashes through is amazing! Just by relaxing into this place of openness, all that had been churning and swirling only needed a deep space to be listened to deeply. Without my putting a point of view upon it, it was all there. And the action was obvious.

Jeanne Dokai Dickenson



I was so happy to receive the Three Tenets Mala practice! Making the mala was very much like a ritual: beads spoke readily and deeply. Fruitful outcome anticipated; expectations much surpassed. With zazen and koans, I'm now actively inquiring into my own feelings, opinions, thoughts, assumptions, i.e., my regular "junk." Moreover, when I'm not in formal practice, I try to take mindfulness to situations and difficulties: again no digging, but just letting go.

This Mala practice is my chance to bring situations and difficulties back to the cushion – a great opportunity to hash out my daily foibles *in the light of practice*, to bridge the chasm between my junk and the Three Tenets. Hurrah! Also, I'm happy to report having shared this practice with two of my Kalyanamitra friends down here. Friend #1 says, "This practice is revealing difficulties of mine that I only saw in others..." Friend #2 says, "I don't always get answers, but always see 'how thick the soup really is.'" *Christina Eirin Carvalho and her son Lucas*



The beauty of this mala practice is that it provides a handy tool for any number of situations. Case in point; my neighbor/tenant is driving me crazy! With his stomping, sloppiness, and damage done by his dogs, I never should have rented to him. But I did. I've thought of poisoning him. Just a thought.

In my state of turmoil, I'll fixate on the upsets, I'll solidify them and carry them around with me. It takes a lot of energy to do so and like energy attracts like energy. I'll get myself more and more tangled until I can't see straight. Here is how the mala practice came to the rescue.

There are all these things that I know about this guy: assumptions, conclusions, beliefs and determinations based on insight, foresight, and hindsight. Yet, if I can at least be willing to open my mind, my heart, my being to Not Knowing, something else can unfold, and I've still got Bearing Witness and the Do and Love beads to work with.

Conrad Butsugen Romo

A Lakota Woman Creates Her World

an interview by Burt Wetanson

We've gotten to know Chas Jewett Red Morning Star Woman as a leader of the Standing Rock movement fighting to prevent an oil company from running its Dakota Access Pipeline beneath the Missouri River. The goal is to protect the drinking water supply of local Native American tribes, and 17 million other Americans, from poisonous pollution, and to protect sacred lands. Despite sometimes brutal opposition, the movement gained a victory when work on the pipeline was put on hold.

In an interview with this strong Lakota activist, Chas revealed a larger vision. "What we're trying to do at Standing Rock is to recreate a traditional Indian government. At one time, we belonged to a federation of tribes known as the Oceti Sakowin Nation (Seven Council Fires). That government involved women who gathered in council and owned all of the land, the resources, the tepees, all of it. The men's society protected and provided for us and enforced our wishes. Then the Federal government came in and separated the different tribes, weakening the Nation.

"Before 1926, we were running things a little more traditionally. But in 1926, they said, 'No, you need to have a government which replicates the federal government.'" That system enabled corruption and scandal and decades of poverty, neglect, prejudice, and social deterioration. "Now at Standing Rock, we've been able to put together a skeleton government based on traditional ways, and that's what I've been working on.

"The tribes have been saying NO for over 100 years. No one cares."

"The Native American peoples have long been at the mercy of their status as a 'dependent sovereign nation,'" Chas went on. "When the federal government gives us money, they give it to this tribe and that tribe and the other tribe. Why don't they give it to the Oceti Sakowin Nation? Then we can distribute our own money in our own way. Based on our agreements with the federal government, this is a possibility, at least for the Lakota and Sioux nations."

High rates of unemployment and below-poverty living standards are epidemic among Native Americans, as are destructive corporate practices.

"In the recent past, when there was an oil boom, a thousand workers came from all over the country and

the companies built workers' camps called 'man camps' plagued by drug abuse and human trafficking. When the boom was over, all the resources left the state leaving it bereft of jobs. Today, we have 90 percent unemployment.

But from earliest days, some of the most damaging assaults on Native Americans were not strictly economic and political – they were strategies to destroy the people's identity and their traditionally highly spiritual culture.

"Our children at five and six years of age were taken away from their parents and forced to go to boarding schools," Chas said. "My dad was one of ten kids. All of the ten kids went to boarding school where they were beaten if they spoke our language. We have only legally been able to practice our religion since 1978 when they passed the Religious Freedom Act. Until then, when I was six years old, it was illegal to practice our ways.

"Today, we have a traumatized people walking around, the walking wounded. The suicide rate is out of control for our kids because often, the only people they see are in the throes of addiction and trauma. If having a job has never been part of your existence, you don't know what it's like. With these human resources, we are supposed to run our sovereign nation."

Chas feels strongly that the deep work must be spiritual. "With our ways, we can heal ourselves. The whole Standing Rock camp is based on prayer," she said. "We have medicine men who communicate with spirits. The spirits have been guiding us in this whole movement. We live in ceremony because the highest value of being a Lakota is being a good relative and connected to everything. At every point, be good and kind and compassionate with everyone and everything. We have had major support from tribes across the country. Two-hundred-eighty tribes have come to the encampment.

"It's so amazing. Everyone is watching us, sparking something in our people. There are elders who come to Standing Rock and feel so comfortable. We do the ceremony called the Sun Dance every summer and folks gather around the arbor and sit for a week. Four days if they dance. And when they go home, they miss that family they've been praying with. That's what we hear from everyone who comes to camp. They feel like they belong there and when they leave, they miss it so much."

Chas lives in Standing Rock, SD, and is a Zen Peacemaker.



2016 Fall Practice Period Commitments

We acknowledge the more than 130 Sangha members who participated from
Zen Center of Los Angeles, Lincroft Zen Sangha, Ocean Moon Sangha, San Luis Obispo
Sitting Group, Valley Sangha, Westchester Zen Circle, and California Men's Colony.

Alan Taigen Turton
Andy Mugen Handler
Bee Colman
Benjamin Ehrlich
Ben Seiko Allanoff
Betsy Enduring-Vow Brown
Bill Earth-Mirror Corcoran
Bill Ware
Bob Doetsu Ross
Burt Wetanson
Carol Ann Flowing-Mountain Schmitt
Charles Duran
Chris Daian Fields
Chris Hackman
Christina Eirin Carvalho
Conrad Butsugen Romo
Corey McIntyre
Darla Myoho Fjeld
David Kisen Thompson
Deb Faith-Mind Thoresen
DeWayne Gojitsu Snodgrass
Diane Enju Katz
Diane True-Joy Fazio
Donna Buell
Dylan Neal
Eberhard Fetz
Eleanor Joen Heaphy
Frank Genku Martinez
Gary Koan Janka
Gary West
Gemma Cubero
Geoff O'Quest
George Mukey Horner
Geri Bryan
Hank Steinberg
Hannah Seishin Sowd
Hark Heck
Heather Faith-Spring Chapman
Hilda Bolden
Ingeborg Buzan Prochazka
Iris Messina
Jake Duarte
James Bodhi-Song Graham
James Ryushin Carney

Jane Radiant-Joy Chen
Janie Jian Nappi
Jeanne Dokai Dickenson
Jenny Bright
Jerry Davidson
Jessica Dharma-Lotus Devine
Jessica Oetsu Page
Jim Dōjun Hanson
Jim Quam
Joel Mitsujo Latimer
John Daishin Buksbazen
John Kyogen Rosania
Jonathan Kaigen Levy
Julie Suhr
Kane Buzen Phelps
Katherine Senshin Griffith
Kathi Koshin Novak
Kathy Myoan Solomon
Katrina Eko Fossas-Durante
Kim Kimu DeBacco
Kipp Ryodo Hawley
Kriss Light
Lane Kyojin Igoudin
Laos Joko Onshin Chuman
Lee Kuzan Nedler
Lewis Newman
Lisa Vetere
Lisa Willenger
Lorraine Gessho Kumpf
Louise Myotai Dasaro
Marc Dogen Fontaine
Marinel Mukherjee
Mark Hougetsu Bueide
Mark Shogen Bloodgood
Marley Klaus-Dowling
Mary Rios
Merle Kodo Boyd
Michael Jinsen Davis
Michael Jishin Fritzen
Michael Tevlin
Michael Zenrin Novak
Nan Reishin Merritt
Nem Etsugen Bajra
Nick Larson

Nina Dharma-Light Clark
Pam Myogetsu Smith
Patricia Keian Pfost
Patricia Shingetsu Guzy
Patricia Suigen Way
Penelope Luminous-Heart Thompson
Peter Nyodo Ott
Peter Sample
Raul Ensho Berge
Reeb Kaizen Venners
Richard Taishin Schulhof
Roberta Myodo Brehm
Robert Kokan Sandberg
Robert Lone-Pine Smith
Roger Haferkamp
Roland Palmer
Rosa Ando Martinez
Russ Rayburn
Saishin
Sandy Seiju Goodenough
Sarah McCarron
Stefania Magidson
Steven Totland
Steve Sumi
Susan Tritt
Susan Yushin Tipton
Tara Jihō Sterling
Tim Taikan Zamora
Tim Vreeland
Tina Jitsujo Gauthier
Todd Nyogen Bursaw
Tom Dharma-Joy Reichert
Tom Yudo Burger
Ty Jotai Webb
Ulla Yandell
Vanessa Eisho Moss
Wendy Egyoku Nakao
Yoko Bajra
Yuesen Lobsang Tenkyong Yuen
Ellen Reigen Ledley
Patti Muso Giggans
Z Zeller

The Clergy Stands at Standing Rock

by Wendy Egyoku Nakao

Since April of this year, the Standing Rock Sioux, with their indigenous and non-native allies, have gathered on the banks of the Cannonball River to stop the Black Snake, as the Dakota Access Pipeline (DAPL) is called, from crossing under the Missouri River, the main water supply for the tribe as well as for the 17 million people downriver. These unarmed Water Protectors, as the protesters call themselves, engage in ceremonial and prayerful nonviolent direct action. The Standing Rock Sioux are also protesting the destruction of their sacred sites by the DAPL.

Standing Rock marks the first time in over 100 years that Native American tribes have united under one cause: to protect the water — MniWiconi (mini we-cho-nee): Water is Life — for the next seven generations. In effect, this is a civil rights movement for Native American tribal sovereignty. They are healing from the historical trauma of genocide, reclaiming their religious and cultural ways of life, and sharing their common struggles of unmet needs and broken promises by the United States.

In late October, as the Morton County sheriff escalated his violent response to the protest, Rev. John Floberg issued a last minute call for at least 100 clergy to stand with Standing Rock on November 3rd. Rev. Floberg has served the Standing Rock Sioux for 25 years through the Episcopal Church.

Although I had just returned from Standing Rock, I responded to this call, along with over 500 Clergy representing more than 25 faith traditions, including over a dozen Protestant denominations, Catholics, Mormons, Jews, Quakers, Unitarians, Muslims, Wiccans, Native Americans, and Buddhists. Clergy came from 45 states and the District of Columbia, as well as from three foreign countries.

Rev. Floberg emphasized that our actions were to be: Prayerful, Peaceful, Nonviolent, and Lawful. A few days before our gathering, he had crossed over to the sheriff's blockade on the Highway 1806 bridge to talk to the militarized police stationed there armed with rifles, armored personnel carriers, and boom cannons. This bridge, the scene of a violent confrontation between sheriff's deputies and Water Protectors, was littered with burned out vehicles and residue. After introducing himself to law enforcement, Rev. Floberg explained that over 500 clergy were coming

on November 3rd to stand prayerfully and nonviolently with Standing Rock Native Americans opposed to the DAPL.

Rev. Floberg went on to explain to the Sheriff and his deputies the Doctrine of Discovery, a series of 15th century Papal Bulls, issued by the Catholic Church, which sanctioned the taking of land from, and the domination of indigenous peoples throughout the world. Over the centuries, this insidious doctrine has provided the “moral basis” for the genocide of indigenous peoples, and has even found its way into United States law, becoming the basis for United States-Native American treaty laws. Rev. Floberg pointed out that the reason for their confrontation on the Highway 1806 bridge on that day was the Doctrine of Discovery.

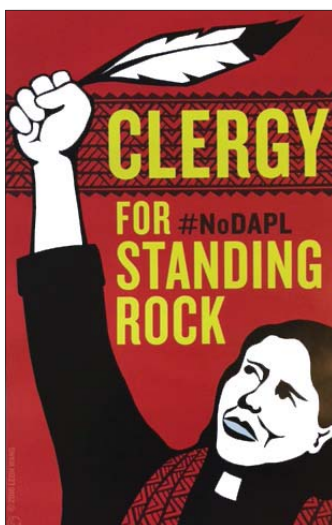
The Catholic Church has yet to abolish the Doctrine of Discovery. This year, when tribal elders from several tribes met with an emissary to Pope Francis and appealed for its abolition, the elders were asked to document how the Doctrine has influenced United States law and its destructive effects

on Native Americans. May the Doctrine of Discovery be abolished one day soon.

On the morning of their gathering, tribal elders, clergy, and camp participants came together at the Sacred Fire at the heart of the Oceti Sakowin encampment. Representatives of eight Protestant denominations took turns reading a statement repudiating the Doctrine, which their churches had already officially rescinded. Copies of the Doctrine were then given to the tribal elders to burn. After the burning, we were smudged with sage smoke: we then walked to the bridge on Highway 1806. We stopped well before the burned out trucks and militarized police on the other side. Testimonies were given, prayers were said, songs and hymns were sung. Later, some clergy went to the State Capitol and the Governor's mansion in Bismarck and were arrested for civil disobedience. I spent the afternoon at Kul Wicasa, the Peacemaker camp at Oceti Sakowin.

The clergy gathering aside, I experience Standing Rock as a deeply spiritual experience. Mitakuye Oyasin (mee-tah-koo-yeh o-yah-seen). We are all related.

Sources: Facebook postings from Rev. John Floberg.



The Day of the Dead at ZCLA

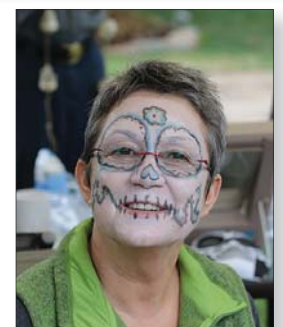
by Katherine Senshin Griffith

On October 30th, ZCLA held its 5th Day of the Dead. Many cultures hold an annual observance to honor beloved ones who have died. Dia de los Muertos is an annual festival held in Mexico and Los Angeles. In Asia, Obon is a similar Buddhist custom of honoring the spirits of one's ancestors. We combine the essence of these two festivals in our ever-evolving Day of the Dead celebration.

The traditional Japanese Obon altar is set up in the Buddha Hall. The Gate of Sweet Nectar really comes alive with everyone in costume reading aloud all the names in our Book of the Past. That's followed by a percussion procession to the garden and Day of the Dead altars, lovingly stewarded every year by Ando Martinez. We offer a prayer to the ancestors and share the names of our departed whose photos are on the altars. People come dressed (simply or elaborately) as their own ancestor or as a Zen ancestor, a Bodhisattva, or just a dead person. Face-painting and masks are also provided. One person assumes the role of Death.

Each year, we do something new. The first year, we began with a chess game with Death a la Ingmar Bergman and ended with a pantomime enacting various reactions to Death. The next year, experts from Zenshuji gave us instruction in the traditional Obon dance "Bon Odori." Last year, visiting monk Reverend Kodo Watanabe led the Dance of Joy with a Japanese version of "The Yellow Submarine" followed by a procession around the block. This year, we were serenaded by a beautiful flute interlude performed by Genku Martinez, and a Wind Phone Booth was set up in the Kanzeon Garden so you could engage in "direct conversation" with your ancestors.

We end with a Council on Death and Ancestors, with some of the deepest sharing all year, followed by a celebratory (often ghoulish) lunch. Then, like a sand mandala, all disappears in a swift clean-up. Some say the dust of our ancestors becomes the very soil we walk on today. How do we walk this earth each day remembering where we come from, who we really are, and how close death is?



Water is Life: Bearing Witness at Standing Rock

by Lorraine Gessho Kumpf



With the visits by Roshi Egyoku and other members of the ZCLA sangha, many of us have become aware of the movement at Standing Rock, where indigenous peoples and their non-indigenous supporters have been taking a stand against the Dakota Access Pipeline, a plan to build an oil pipeline through land sacred to the

Sioux nations and under the area water sources. The movement to protect the water and the sacred burial grounds is profoundly spiritual and non-violent. The stand to protect the water has inspired unity among many tribes and support of environmentalists, religious groups, veterans, indigenous groups from other parts of the world, and people of conscience from around the country. The number of people in the camps continued to swell even as winter set in; when I was there in mid-November it numbered about 12,000. I visited the Oceti Sakowin camp for just four days and was deeply moved by the experience.

I was connected through ZCLA with old and new friends who were staying at Oceti Sakowin. These people have been a great gift in helping me understand the movement, the ceremonies, local culture, and the realities of the pipeline situation. I spent some time cleaning camp and working in the kitchen, and a lot of time just witnessing and interacting with people, but the most compelling part of my stay was the ceremonial life around me. Having seen the power of ceremony in my Zen experience, I was particularly interested in this. I participated in prayer circles, an intimate women's prayer group, a water ceremony, a ceremony of prayer to the four directions. I witnessed a large pipe ceremony and I participated in a demonstration/ceremony in which over 800 people configured themselves into a medicine wheel.

Ceremony is the core of spiritual life at Standing Rock. Everyone could and did participate. Though I'm not expert in these cultures, the role of these ceremonies seemed clear: together in that space, everyone is lifted into a kind of unity that confirms the basic, sacred sources – water, land, ancestors. In addition, at Oceti Sakowin, those leading the ceremonies continually emphasized the common intention, to protect the water, and the common means, prayer and non-violence.

I'd like to share how I related to two different ceremonial spaces at Standing Rock. One is the women's prayer circle, at which about 20 women sat around a sacred fire. Roughly half were indigenous and others included women from around the country, Europe and elsewhere. A Montauk woman (New York nation) led us in prayer and in the burning sacred tobacco, and told us about her life. People spoke at will: we prayed to protect the sacred, for peace, healing, the safety of children; we told personal stories; someone taught us a song; I chanted the Sho Sai Myo Kichijo Dharani for protection from calamity; we passed a bowl of water. There were knowing nods and smiles as we recognized our lives in each other.

Another ceremonial experience was the prayer to the four directions. As I was sitting in camp I saw a man walk into a clearing. Seemingly spontaneously, a large group gathered around him in a circle, standing attentively with arms at their sides. The leader raised his arms and chanted. When the chant died away, everyone in unison turned a quarter circle to the right, and the leader again chanted. This was repeated in facing each of the four cardinal directions. Though I had no idea about the words or specific meanings of the ceremony, it conveyed a powerful invocation of sacred life. I later learned the words and



Photo courtesy of Tomas Karmelo Amaya

meanings, but they were not necessary for transmitting the intimate, profound spirit of this rite.

The people at Standing Rock are not at all a homogeneous group, but within great diversity, leaders and others are always reminding each other: Protect the Water; Water is Life. My impression is that the potent vehicle for this unity of intention is the ceremonies. I think the ceremonial life also promotes the warmth with which the indigenous peoples welcome everyone to the camps. This warmth I found to be a constant, even in the face of great difficulties. In an atmosphere of hostility from powerful interests and constant harassment by militarized police, and with the backdrop of genocide, broken treaties, and seemingly endless forms of colonization, it is remarkable that the Standing Rock indigenous movement has maintained its spiritual grounding. I think that ceremonial life is a basic way to make this possible.

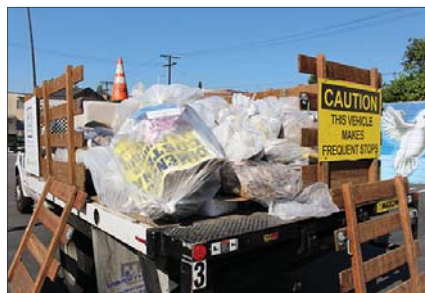
Gessho is a senior student at ZCLA.

Faith-Mind Installed as Vice Abbot Earth-Mirror Receives the Blue Rakusu



Above: Board President Patti Muso Giggans (left) offers words of support to Deb Faith-Mind Thoresen during the Vice Abbot Installation by Roshi Egyoku. Right: Bill Earth-Mirror Corcoran receives a blue rakusu from Roshi Egyoku upon completion of his year as Head Trainee.

Social Action Loving Action: Neighborhood Cleanup



Celebrating a New Preceptor and Priest

by Roshi Wendy Egyoku Nakao

On Saturday, December 10, 2016, Mark Shogen Bloodgood received the empowerment of Preceptor from Roshi Egyoku and completed his formal training as a Zen Buddhist Priest, earning the title of Reverend. Sensei Patricia Shingetsu Guzy served as his Precept Instructor during the ceremony, which was witnessed by Senseis Raul Ensho Berge and Kipp Ryodo Hawley, Dharma Holders Deb Faith-Mind Thoresen and Jeanne Dokai Dickenson, and Shogen's wife, Karla Dare.

Now that he is a Preceptor in our lineage, Shogen can confer the Zen Buddhist Precepts to others in the ceremony of Jukai and also during weddings and funerals. This is an eagerly awaited development by the participants of the San Luis Obispo Sitting Group, which Shogen has led for almost 15 years. Shogen has also served as a Buddhist Chaplain at the California Men's Colony for over 15 years and is looking forward to offering Jukai for the CMC Sangha.

In addition to being a prison chaplain, Shogen works as a hospice chaplain at Wilshire Hospice. Hospice chaplaincy involves a lot of interfaith work, which expands the scope of his practice. His dual chaplaincy work clearly shows Shogen's big hearted compassion.

Nearly every weekend for the past 17 years, Shogen has made the three-hour drive each way from his home in San Luis Obispo to the Zen Center. His commitment, devotion, and steadfastness are an inspiration to us all. Congratulations, Shogen!



1,000-plus Teishos by Maezumi Roshi

With the season of giving at hand, you may be asking yourself – “What inspiring and unique gift can I give to a friend or relative who is a Zen practitioner or someone who desires to learn more about the Dharma?”

How about a unique collection of more than 1,000 teishos and dharma talks given by ZCLA's founder Taizan Maezumi Roshi, and two of his distinguished teachers. This entire “spoken word” Dharma treasure is now available from the ZCLA Bookstore on a large capacity thumbdrive which comes in an attractive display



box imprinted with Maezumi Roshi's crest. With the thumbdrive are detailed instructions for its use accompanied by a list of titles, dates, and details about each talk. Any computer can access and play the talks. The Maezumi Roshi archives are also available from our website at ZCLA.org

Come by the Bookstore and hold the Maezumi Roshi archives in your hand. Decades of teachings by one of the pioneers of Zen Buddhism in America. A gift to be treasured.

2016 Annual Fund

Heart-Felt Appreciation for All of our Bodhisattva Donors

by Darla Myoho Fjeld

The Zen Center's Annual Fund brought in \$71,659 (exceeding our \$65,000 goal) shared among 172 donors who gave in the following way:

- 29 gifts in the \$10 to \$35 range
- 30 gifts in the \$50 to \$75 range
- 57 gifts in the \$100 to \$162 range
- 34 gifts in the \$200 to \$300 range
- 3 gifts in the \$500 to \$660 range
- 15 gifts in the \$1,000 to \$1,500 range
- 1 gift for \$2,000
- 1 gift for \$3,000
- 1 gift for \$13,000
- 1 gift for \$15,000

Each year the Board and Finance Committee determines the amount necessary for us to raise in our Annual Fund to balance our budget. In order for the Zen Center to move forward and grow in the future, it is essential that our Sangha continue in this generous spirit to provide support for our annual budget.

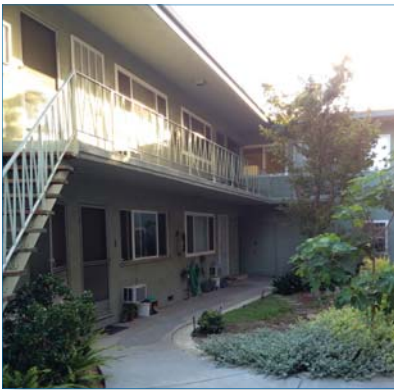
We entered into our Practice Period in October by filling out forms to set our commitments. We set goals for

increasing our sitting practice; we learned about working with the Three Tenets Mala; we committed to learning service positions; and 70 of us pledged to donate to the Annual Fund. We are so grateful to all of you for your practice and for making the Annual Fund part of your Practice Period commitments.

For anyone that did not have a chance to give to the Annual Fund yet, it is not too late. We have a goal of increasing the number of donors in addition to our financial goal. It would be great for our 50th Anniversary year of 2017 to increase our number of donors to over 200. Our individual donations this year ranged from \$10 to \$15,000 – we are grateful for whatever amount you can give.

The Zen Center is valued by all of us as a place where we are supported in our practice of Zazen. We provide space, teaching, training, and inspiring programs that enrich and strengthen our lives. We express our heart-felt appreciation to all of our donors that have made another year at the Zen Center possible. Your generosity will be felt in all areas of the Zen Center's life and will radiate out into the world.

Residential Training Opportunities at ZCLA



The Zen Center of Los Angeles offers apartments for practitioners wishing to deepen their Zen practice by living as part of an intentional Buddhist community. Our training as residents includes: sitting zazen together, practicing council, working one-on-one with a teacher, working mindfully in various areas of ZCLA, and many other skillful means. The apartments range from studios to 2-bedrooms and are all independent units with full kitchens and bathrooms. If you are interested, please contact Kaizen Venners at rvenners@gmail.com.



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 **Roshi Egyoku** for the Three Tenets Mala Practice talks;

To the **Brown Green Circle** for showing the film “Winds of Change”;

To **Jeanne Dokai Dickenson** and **Mark Shogen Bloodgood** for leading the Precept Class Series;

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

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To our Residents who did 4th Quarter Security here at ZCLA: **Geri**, **Doetsu**, **Yuesen Yuen**, **Kaizen**, **Kyogen**, **Jitsujo**, **Burt**, **Gessho**, and to **Mukei**, **Jotai**, **Yudo**, **Jessi Heinze**, and **Patricia Keian Pfof** for opening and closing the main gate on weekends and Monday and Tuesday;



Doetsu, Geri, and Radiant-Joy having fun cooking Sunday lunch.



To Roshi and all those who Stand at Standing Rock.



To our Year-End tenzos Myodo (left) and Doetsu.

To our Day Managers: **Myoho**, **Kaizen**, **Mukei**, **Dharma-Joy**, **Jitsujo**, **Enduring-Vow**, and **Kaigen**;

To **Kyogen** for organizing the Neighborhood Cleanup and to **Nan Reishin Merritt**, **Doetsu**, **Geri**, **Bruce Jonen Ingalls**, **Heart-Mirror**, **Yudo**, **Conrad Butsugen Romo**, **Pat Myogetsu Smith**, **Gessho**, **Frank Genku Martinez**, **Laos Joko Chuman**, members of **St. Mary’s Church**, **KYCC**, and the **USC students** for their participation;

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To **Michel Engu NoCanDo Dobbs** and **Moshe Mr. YooWho Coen** for leading the Order of Disorder Sesshin;

To **Moshe** for his Dis-Orientation and Un-Wise Lecture;

To **Engu** for his Dharma-Talk;

To **Janet Koren SagerKnott** for leading the November Day of Reflection and Precept Talk;

To **Nem Etsugen Bajra** for the Dharma Chat “Zazen & Work”;

To **Jotai** for leading the December Day of Reflection and Precept Talk;

To our 3rd Quarter Tenzos: **Reishin**, **Ingeborg Buzan Prochazka**, **Radiant-Joy**, **Jenny Bright**, **Jotai**, **Genku**, **Yuesen**, **Myogetsu**, **Geri**, **Doetsu**, **Diane True-Joy Fazio**;

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To **Faith-Mind** for leading the Year-End Reflection Retreat;

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To **Dokai** for leading the Jukai class;

To Professor **Pamela Ayo Yetunde** for her Dharma talk;

To our Introduction to Zazen instructors: **True-Joy**, **Enju**, **Kaizen**, **Ando**, and **Heart-Mirror**;

To our Practice Day and Core Practice instructors: **Earth-Mirror**, **Gessho**, **Jitsujo**, **Kaigen**, **Mukei**, and **Shogen**.

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.

Sangha Rites of Passage

Welcome New Members
Martin Nakell

Resident Leave-Taking
Tara Jiho Sterling

Shared Stewardship Entering
Vice Abbot
Deb Faith-Mind Thoresen
Buddha Hand Circle
Geri Bryan



Our Co-Ceremonial stewards led us in two chanting circles during the Year-End Reflection Retreat. The first ceremony was dedicated to all those suffering from fears around deportation from the U.S.; the second ceremony was dedicated to all those who have died, sustained injuries, or otherwise suffered harm in the battle for Aleppo in Syria.

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