



Water Wheel

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

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Awakening Spheres

By Roshi Wendy Egyoku Nakao

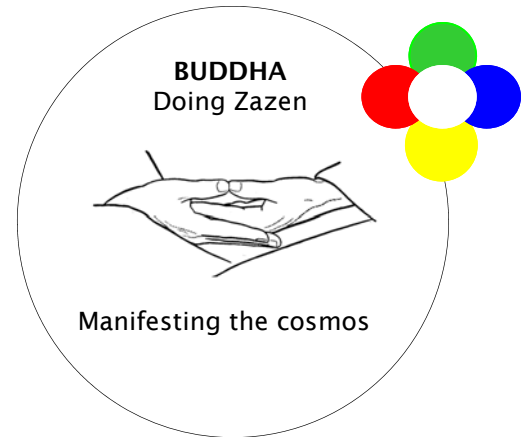
During our Fall Practice Period from October 2 through December 30, one of the practice offerings will be an E-Course on the five awakening spheres of the Zen Center mandala. Here is a very brief introduction to the spheres.

Our individual practice, as well as the Zen Center organization, is represented as a mandala or circle of life. The mandala captures the overall view of the main components of the Zen Center and their interpenetrating complexity. The mandala is alive—these buildings and grounds, you and me, the practice and study of Dharma, the many ways we serve our community and the world, the way we interact with each other—all of our actions and inactions affect people we know and will never know throughout the world. All of this is the mandala, literally, figuratively, and energetically—all that is visible and all that is merely sensed and felt.

Based on the wisdoms of the five awakened spheres, the mandala is a skillful means to create an environment for Zen practice and awakening. The intention is that the minute you step through the temple gates, everything that you encounter, without exception, through seeing, hearing, smelling, tasting, feeling, perceiving—is a gate for awakening. How do we consciously create an environment for awakening?

A few key principles about mandalas are worth noting. First, the circle includes *all*. Nothing is excluded in the totality of life. Mandalas can be very elaborate, as in the Tibetan Wheel of Life, or extremely simple, as in the Zen enso, the empty circle. While we do not usually speak of the enso as a mandala, we could consider it to be so—the selfless simplicity, the infinite fullness that *is* life.

Roshi Egyoku is Abbot and Head Teacher of ZCLA.



Secondly, the spheres are all interpenetrating realities. Each sphere is reflected in all the other spheres—there is a sense of a complex web of interpenetrating energies in which our actions always affect the whole web of life—people, environment, everything—in whatever way that it does. So how do we create an environment that continually awakens us to the seamless, interpenetrating reality which cannot be known by this small, cherished self, but can only be revealed when ego is forgotten and life is lived in profound rapport with this great web of life?

Here is a brief sketch of the five spheres. We recently designated hand positions, or mudras, to each awakened sphere. These hands are not disembodied, but are the postures of your very own body and mind.

— *doing zazen* is the practice of the Buddha Sphere. The fundamental posture is “manifesting the cosmos.”

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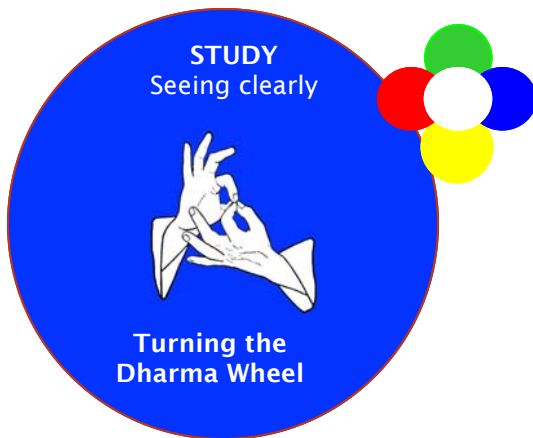
INSIDE

- 3 A Calling of the Heart by Penelope Luminous-Heart Thompson
- 5 Programs
- 7 Zen Bodhisattva Priest Ordinations
- 8 Head –Trainee Hossen
- 9 Sangha Appreciation Gathering
- 10 Sangha Rites of Passage
- 11 Sangha Appreciation

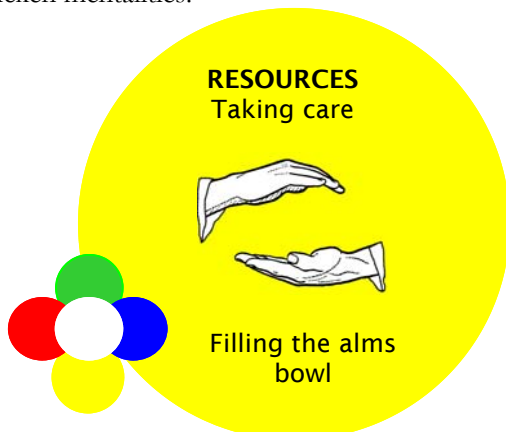
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The hand position, or mudra, is the cosmic mudra. Zazen is the core practice, but what is zazen? What is the practice of the entire cosmos manifesting in perfect harmony as this very body that is seeing, hearing, thinking, feeling, tasting, touching, all together unified as everything? This is the practice of no-view, or the widest possible view. What is this “I” that includes and excludes?

— *seeing clearly* is the practice of the Study Sphere. The posture is that of *turning the Dharma wheel*. We emphasize two kinds of study. Intellectual study of the Dharma and, most importantly, the “study” of practicing by doing over and over again the very practices that shift us from self-centered preoccupations to connecting with an all-centered reality. Without this shift, liberation is far away. Who turns the Dharma wheel? And what is the nature of the wheel that is turned? What about when our wheels are not quite turning smoothly?



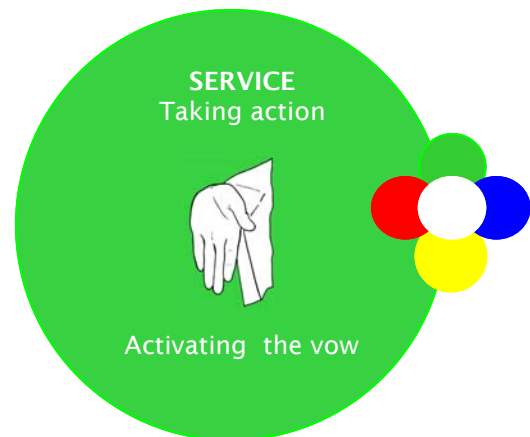
— *taking care* is the practice of the Resource Sphere. The posture represented by the hand position is that of *filling the alms bowl*. Who or what is the bowl? In order to fill the bowl, we must first empty it of all of our preconceived ideas and ways of doing things. This requires a shift and a surrender to the empty and, therefore, multi-functioning nature of the bowl. What is just the right amount of offering for the alms bowl? Can we know everything and everyone as fully endowed empty alms bowls of infinite possibility and not default to poverty-stricken mentalities?



— *being intimate* is the practice of the Relationship Sphere. The hand position is that of *giving no fear*. Relationships are a practice crucible for us—it certainly is the realm in which we see most readily the protective, fear-driven workings of the small self. This is the intimacy of seeing the so-called stranger as oneself and tapping into the profound rapport that underlies all relationships. In being intimate, we learn to communicate in a way that bridges the gaps in this interconnected world. How do we bridge the gap to all that is different, including to those closest to us?



— *taking action* is the practice of the Service Sphere. The fundamental posture here is that of *activating the vow*. What is the vow? A vow of service. This is where all of practice comes together, when we make the great shift to service. In Zen practice, we say we make two great shifts: first, the shift to no-self; second, the shift to service. This is not the serving of “me” helping “you,” or vice versa, but rather in exchanging “me” for “you,” a liberating action arises that enables both of us to live in this fundamental rapport. How do we know what truly serves? How do we activate this vow of service? This vow must be activated—otherwise, all of practice is for naught.



Please consider carefully your commitment to the Fall Practice Period. What is doable for you? Stretch yourself a bit. My stretch this Practice Period is to provide the E-Course for all of you. Prajna paramita! ■

A Calling of the Heart

By Penelope Luminous-Heart Thompson

Having just completed a chaplaincy program, I have often heard the term “calling”; called to the ministry, for example. How does calling happen? I sense that we are deeply drawn to respond to suffering in various ways, according to our gifts and that which touches our hearts most acutely. Hearing the call requires an inner silence. The call may be a soft, subtle whisper.

When you do hear it, there is a clarity, a sure knowing of direction, an experienced imperative to discover how to use all of the ingredients of our lives. To spend ourselves fully. That has been my experience in being called to chaplaincy.

My first call, at thirteen, was to volunteer as a candy striper in the hospital where my father was chief of pediatrics. In my twenties, I was moved to work in Mississippi and Spanish Harlem on civil rights issues. In my thirties, I felt called to become a therapist. And in my sixties, another call came while recuperating from a serious accident; this time toward chaplaincy, working in jails, hospitals, hospice, and with the aged.

Always, this involvement has gifted me a thousand times over. To be allowed to be present at the time of someone’s life crisis of faith, at some dramatic life crossroads, or at the time of their dying, and to companion them in the process is an honor as well as a gift. When I think of the great moments of joy in my life, the two that arise first are my daughter’s birth and my mother’s passing — the total aliveness of such moments!

Our interactions may be over a long period, for an hour, or for the last five minutes of someone’s life. *What is needed?* is a constant question inside myself. Often, simply my full presence. Sometimes, a call to the ACLU or to a nurse or family member. Sometimes simply a question that may open the field, or the heart.

There can be no sense of wanting someone to realize something or learn something or change something. Chaplaincy is a strong practice of the Three Tenets. There



Luminous-Heart Thompson

is much I do not know, cannot know, of another’s life, history, and growth. The loving action may involve getting my self out of the way, so whatever is needed in the situation may come forth from myself or from the other.

This process involves deep listening, bearing witness, being willing to receive the suffering of another and to not turn away from it. Sometimes, the suffering is extreme and violent, as is often the case with harsh jail conditions and abuse by other inmates or deputies. Or the suffering may be of persons dying in painful isolation or with unresolved family conflicts and chronic separations.

Recently, I supervised a group of chaplain interns, two of whom were fundamentalist Christians with histories of drug addiction and alcoholism. I experienced my personal aversion to fundamentalism, and spent considerable time meditating in order to soften my judgment about their “religious rigidity” and “God talk” by taking the backward step of looking at where I am rigid and fundamentalist in my own life. The turning point came for me during a group discussion about not swerving from a held position. I raised the possibility of considering a middle way in relation to fixed ideas. Holding his

(Continued on page 4)

Luminous-Heart serves on The Angulimala Prison Project. A certified Clinical Chaplain, she recently attained diplomate status as a chaplain supervisor. Luminous-Heart is a resident at ZCLA Great Dragon Mountain.

hand in a fist to illustrate, one man said, “I cannot let go of this path. It is what saved me and I have to hold on.” In that moment, compassion arose in me, an understanding of his experience of needing to cling for dear life. At such moments, change can occur for one or both of us.

I think of Benjamin, a man I worked with at the Twin Towers Jail facility who had been convicted of “lewd and lascivious acts.” At his request, I started a meditation/precept group with eight sex offender inmates. After Benjamin went to prison, he wrote to me; it was a full disclosure of the offense for which he had been convicted. We had studied the atonement process as a group. He was now involved in atonement, acknowledging publicly to me, and relevant others, what he had done, his deep experience of sensing the suffering he had caused to himself and to others, and a reaching out — with awareness of when that would be appropriate— to those whom his actions had impacted. He said he was realizing a measure of peace.

I think of Ismael, twenty one, his father unknown, his mother a drug addict and prostitute. At nine, his brothers coerced him into a gang. At eleven, he was required to kill two people to “make his bones.” Ismael is a practicing Muslim whom I first visited because the Imam rarely came to the jail. I brought him a Quran, and subsequently we engaged in an ongoing dialogue about our respective faith/practices. He began to meditate. His great fear was in confronting his anger; he feared that if he allowed himself to feel his anger, he would react as he had in the past, by doing violence. We practiced anger meditation together, starting first with small concerns.

Ismael had been brought before the judge for sentencing several times. Each time, he was returned to jail for three more weeks. And he was very angry. We continued “anger practice.” At his latest court visit, the same judge decreed that Ismael’s case would be postponed yet again. Unusually, he asked if Ismael needed time to compose himself. Ismael sat quietly, then said, “I’m fine now.” Curious, the judge asked what he had just done. Ismael replied, “I was keeping my anger company” and explained how he had done that. He is still serving prison time. In a recent letter, he said he was “keeping it company” on a daily basis and not succumbing to impulsive action. He also said he was experiencing joy for the first time in his life.

Or of Michael, a self-described atheist I visited in hospice. His concern was lack of faith in anything “sacred,” that perhaps his life and death had no meaning. As we sat together, he began to consider what had moved

him in his life: the birth of his children and the deep wonder he had experienced when watching a sunset or seeing a tree come into bud. He explored the tender relationships he had with family and friends, who were a very present part of his dying process. Over time, he brought himself to a place of peace, acceptance, and a clear knowing of and trust in his unique sense of the sacred.

I am often asked about my experience of being Buddhist in Christian-oriented institutions such as jails, hospitals, hospices, and missions. In jails, I am required to

“When you do bear it, there is a clarity, a sure knowing of direction, an experienced imperative to discover how to use all of the ingredients of our lives.”

state my religious affiliation publicly. There I run Buddhist study groups, working with meditation, precepts, and atonement. In other contexts, I work as a self-described “interfaith” chaplain. This is not a denial of my Buddhist identity. I often teach meditation, as a part of my work, to patients, families of patients, victims, inmates. I am happy to share the Dharma when it is requested. The most effective way for me to chaplain is to allow my Buddhism to be manifested in my whole being as best as I am able.

My intention is to allow the Dharma to guide me to what is needed right now. I experience practicing with the ZCLA community as dwelling among engaged Buddhists whose practice life informs their engagement in whatever activities they are involved in. It is all Dharma, not separate, no matter how it is identified.

My engaged Buddhism requires of me a deep trust in the not-two connection with “the other.” I liken it to the way the viola d’amore is sounded. This instrument is constructed with a fingerboard with delicate strings stretched across it. Underneath the fingerboard, where fingers cannot reach, are stretched additional delicate strings. When a note on the keyboard is played that is tuned to alignment with one of the corresponding strings below, that lower string will also vibrate. So the strings vibrate, responding together. When my “self” is out of the way, there is the possibility of empathic resonance, both of us changed by the connection. So chaplaincy is what calls to me at this time in my life.

Rumi says it well: *This is a subtle truth. Whatever you love, you are.* ■

Zen Programs at Great Dragon Mountain


Face-to-Face Meeting Schedule

When she is on campus, Roshi will offer Face-to-Face meetings for members on Wednesday evening, Friday dawn, and Saturday and Sunday mornings during scheduled zazen. Members of the Teachers Circle will offer Face-to-Face meetings on Saturday and Sunday mornings for members and non-members. Sensei Ensho and soon-to-be Sensei Koan will join the rotation. Interview schedules will be posted in the weekly ProgramFlash.

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 wish to take part in a particular program, please do not let financial difficulties keep you from attending. Inquire with Dokai in the office for an application. Do not miss any opportunity to practice the Dharma!

See our calendar at 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 to register.


Fall Practice Period

Fall Practice Period. October 2 to December 31. Led by Roshi Egyoku, Sensei Ensho, and soon-to-be Sensei Koan at ZCLA Great Dragon Mountain, Sensei Kodo at Lincroft Zen Sangha (NJ), Sensei Ryodo Hawley at Westchester Zen Circle (CA), Sensei Daishin Buksbazen at Ocean Moon Sangha (Santa Monica, CA), and Sensei Shingetsu Guzy at Valley Sangha (Woodland Hills, CA).

The theme of the Practice Period is Zazen. Roshi Egyoku will also offer an E-Course throughout the Practice Period. Details will be sent via MembersFlash in September.

Practice Period Entering Ceremony. Saturday, October 2, 9:00 a.m. Please join us as we officially open the Practice Period.

Sangha Meals: Thursday eve and weekends. On Thursday, supper is available at 6:15 p.m.; on Saturday and Sunday mornings, a buffet breakfast is available at 7:00 a.m. (first ten minutes in silence). All members may

come to these meals. Members may find weekend breakfasts especially convenient to their schedules. No fee for meals. Please sign up in advance to attend or to prepare a meal. 

Practice Period Commitment Agreements. All members are asked to make practice commitments for the Practice Period. The Practice Commitment booklet and forms are included in both the mailing and e-mail version of your September/October Water Wheel. ZCLA members should send a completed copy to the Zen Center office by September 28 (Attention: Roshi), so that we can list your name on the Training Board. Other members may return their commitment forms to their respective teachers.

Please note: Commitment to stewarding. We are asking that all participants in the upcoming Practice Period consider committing to an act of stewarding to help maintain their respective practice programs and places. See page 11.

Zazen Programs

Tangaryo.* Saturday, September 11, 8:00 a.m. to 5:00 p.m. All members are encouraged to join in this silent day. The day includes 8:00 a.m. orientation, 8:30 Service, and 9 to 10:45 a.m. structured zazen. The rest of the day includes an unstructured zazen schedule with no time-keeping bells and a silent lunch. You set your own sitting schedule. 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.

(Continued on page 6)

Dharma Transmission Announcement

Roshi Egyoku will give Dharma Transmission to Gary Koan Janka on October 16 in a private ceremony. The Sangha is invited to the following events:

Sunday, October 17, 2010

10:15 a.m.-Robe Changing Ceremony/Zendo

11:00 a.m.-Presentation to the Sangha/Dharma Hall

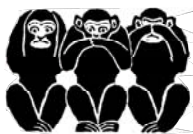
Save this date!

Autumn Sesshin.* Sunday, October 24, 6:00 p.m., supper and registration; sesshin begins 7:30 p.m. To: Saturday, October 30, 9:00 p.m. Co-led by Sensei Kodo and Sensei Ryodo. “Sesshin” means “to collect one’s heart and mind.” It is a core practice and highly recommended for deepening one’s practice. The schedule includes zazen, chanting, Face-to-Face meetings with Sensei Kodo and Sensei Ryodo, Dharma talks, work, rest, and three vegetarian oryoki meals daily. Limited overnight accommodations available. \$240 for members; \$450 for nonmembers, plus housing. Daily fees are also available. ☎

* Zendo remains open to non-participants.

Precept Practice

Ceremony of Receiving the Precepts. Saturday, September 5, 11:00 a.m. Roshi will give the Precepts to Nem Bajra, Nelida Cartolin, Joel Latimer, and Tara Sterling. Everyone is encouraged to support and witness together this important Sangha rite of passage.



A **Day of Reflection** on the Zen Bodhisattva Precepts will take place on **Saturdays, September 18 and October 9, from 9:00 a.m. to 3:00 p.m.**

This day is set aside for exploring the Bodhisattva Precepts. We begin with recitation of the Precepts, zazen, a brief Precept talk, a snack, followed by a Precept Circle focusing on the precept of the day.

September 18 will be led by Ando Martinez on Precept #10: Not Disparaging The Three Treasures;

October 9 will be led by Jeanne Dokai Dickenson on Precept #2: Non-stealing—Being satisfied with what I have.

Open to everyone.

Tree Blessing Ceremony

Sunday, September 12, 11:00 a.m.

Join us for a blessing of the redwood trees on the Zen Center property. The trees were planted over thirty years ago and have given shelter, inspiration, and life to us all.

Atonement Ceremony. Thursday, October 14, 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 Shingetsu will officiate.

Classes and Workshops

Practice Period Commitment Circle. Saturday, October 2, 11:30 a.m. to 12:30 p.m. Everyone is welcome to attend this Commitment Circle to share, and discuss with others, your practice commitments for the Practice Period. Learn how each of us will intentionally practice during the three months. Please speak with any of the teachers if you need help in determining your practice commitments.

E-Course. Roshi Egyoku will offer an E-Course from Monday through Friday throughout the Practice Period (or as long as she holds out!). The course will also offer an e-group in which class members can post about their practice, and share and question together. The E-Course is free, but you will need to register. Details will be forthcoming in September through the MembersFlash.

Guest Speakers

Rev. Juko Nakano, Tuesday, October 19, 7:30 p.m., talk on “Strengthening our Bonds with the Buddha.” His talk will cover many of the basic Soto teachings, including zazen. Rev. Nakano is a Sotoshu Specially Dispatched Teacher from Japan. Please come and share in his teaching and visit.

(Continued on page 7)

Practice Period Sesshin

The Sangha is encouraged to attend all or part of sesshin.

Autumn Sesshin led by Senseis Kodo & Ryodo
October 24 to 30

Enlightenment (Rohatsu) Sesshin led by Roshi
December 2 to 11

End-of-Year Sesshin led by ZCLA teachers
December 26 to 31

Personal Practice Talks. During September, the Zen Center will resume its practice of personal practice talks by various Zen Center practitioners on Thursday evenings.

Special Event

High Holy Day Services with Shir Hadash. Wednesday & Thursday, September 8 & 9, and Friday & Saturday, September 17 & 18. Led by Rabbi Don Ani Shalom Singer, Sensei, spiritual director of Shir Hadash. Everyone is welcome to celebrate the services of the Days of Awe, to be held at the Village Church at 343 S. Church Lane in Westwood, Los Angeles. For more information, fees, and registration, contact rabbidonald@mac.com or go to www.shirhadashcommunity.org

DHARMA CHAT. Held on the last Sunday of most months at 11:00 a.m, Dharma Chats are led by Sangha members on various topics of interest. **Sunday, September 26,** led by Andre Meyers, is on "Practice and Progress." **Sunday, October 31,** led by Enduring-Vow Brown is on "Intention and Practice."

Resident Training Opportunity

A studio apartment is available now. Plunge into Zen Buddhist Training and living in an intentional community, an oasis located in the heart of urban Los Angeles.

Guest-residencies for short-term are also available. If you are interested, please inquire at info@zcla.org and you will be directed to the appropriate contact person.



Zen Bodhisattva Priest Ordinations

During the summer, John Plum-Hermit Swanger (below) and Thomas Dharma-Joy Reichert (right) received the vows of a Zen Bodhisattva priest from Roshi Egyoku in separate ceremonies. Both Plum-Hermit and Dharma-Joy have a good start on their vows of service, having practiced at ZCLA for at least a decade and been



committed stewards of the Zen Center of many years. As stated in the ceremony, these are vows of selfless service, without expectation of being noticed, return, recognition, reward, or merit.

Congratulations on entering this new sphere of practice. ■



Dharma Combat: A Rite of Passage



The commitment of a year-long training period as Head Trainee culminates with the ceremony of Dharma Combat (Hossen). This ancient ritual is a formal rite of passage in which the abbot invites the student to take the dharma seat, present a case koan, and invite the Sangha to challenge her or his understanding. The ritual is a practice field for experiencing ourselves as vessels of the Dharma. On July 25, Head-Trainee DeWayne Gojitsu Snodgrass challenged the dragons and elephants in the Dharma Hall to combat. The combat ceremony is a rite of passage not just for the student but also for the entire Sangha.

Head Trainee Gojitsu challenges the Sangha “to be at all times without deluded thoughts arising!” (Case 45: Book of Equanimity, “The Sutra of Complete Awakening”)

Right: Gojitsu returns the shippei (sword) to Roshi after Dharma Combat.



Below: The Sangha joyfully celebrates the conclusion of Dharma Combat and Gojitsu’s year-long training period.



Sangha Appreciation Gathering



In August, the ZCLA Sangha held an appreciation celebration honoring the emerging Mandala of Shared Stewardship, and the Sangha that manifests its aliveness. Delicious food and a creative program including musical entertainment arose from the Sangha. The program included a presentation appreciating each of the five spheres of the Mandala. A light and joyful summertime afternoon permeated the garden space at Great Dragon Mountain, protected by the ring of redwood trees planted many years ago by Sangha members.



Top: Rosbi Egyoku shows the correct mudra of Turning the Dharma Wheel (see page 2); From left: Tenzo Bob Gido Fisher offers us dessert; Andre Meyers presents his original compositions; Sangha members, Marisa Again, Andrea Bauchowitz, Carmen Chisho Issu, Reeb Kaizen Venners, Nina Harake, and Andre Meyers; Below: The Sangha celebrates in the garden; David Kwannul Arrollado plays his original work for the flute.



The Garden Jizos

Have you noticed the Jizo Bodhisattvas wearing red bibs in the Zen Center's gardens? Jizo is the king of vows and the protector of women, children, and travelers. Jizo is the great being who protects and guides children who have died, including before birth.

Zen Center offers a simple yet profound ritual for anyone who has lost a child. At a time of the person's choosing, a Jizo is washed and bathed with plain or herb-scented water and dried. A bib is cut out and tied around its neck. The Jizo Shingon Dharani —*Om Ka Ka Kabi San Ma E Sowa Ka*—is chanted and incense is offered. Grieving persons often spend quiet time with the Jizo and visit it from time to time. The bib remains until it disintegrates or is changed.

This beautiful observance is available to anyone who requests it. Recently, three new bibs appeared on the Zen Center Jizos—on the anniversary of an abortion, upon the miscarriage of a much anticipated child, and on the twenty-fifth anniversary of the death of a child.

Please contact Roshi or a senior priest, if you wish to experience this ritual. ■



Garden Jizos created, top, by sculptor Tom Matsuda; right, by Peggy Faith-Moon Gallaber.



Sangha Rites of Passage

ZEN BODHISATTVA PRIEST ORDINATION

From Roshi Egyoku

July 18, 2010

John Plum-Hermit Swanger

August 15, 2010

Tom Dharma-Joy Reichert

HEAD TRAINEE DHARMA COMBAT

July 25, 2010

DeWayne Gojitsu Snodgrass

NEW MEMBERS ENTERING CEREMONY

August 21, 2010

Andrea Bauchowitz

Ryan Emslie

RESIDENT LEAVETAKING CEREMONY

August 21, 2010

Jessica Dharma-Lotus Armstrong

SHARED STEWARDSHIP — Incoming

Co-Inos

Tom Dharma-Joy Reichert

Deb Faith-Mind Thoresen

Co-Tenzo-Coordinator

Gary Belton

SHARED STEWARDSHIP — Outgoing

Co-Inos

Jeanne Dokai Dickenson

Gary Koan Janka

Day Manager

Jessica Dharma-Lotus Armstrong

Ty Jotai Webb

Co-Tenzo Coordinator

Jessica Dharma-Lotus Armstrong

Your Gifts are Received with a Heartfelt Thank You!

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

To all those who supported the Sangha Appreciation Gathering (SAG);

and to SAG chairpersons: **Betsy Enduring-Vow Brown, Tom Yudo Burger, and Dokai Dickenson**; to SAG lead Stewards: **Jessica Dharma-Lotus Armstrong, Roshi Egyoku, Chris Daian Fields, Bob Gido Fisher, Lynda Golan, Katherine Senshin Griffith; Nina Harake, Gary Koan Janka, Rosa Ando Martinez, Sensei Shingetsu, Deb Faith-Mind Thoresen, John Heart-Mirror Trotter, Ty Jotai Webb**;

Jessica Dharma-Lotus Armstrong for her many contributions as Day Manager training program, Co-Tenzo Coordinator, preparing meals, baking monumental cakes from scratch, assisting with program stewarding, and much more;

Departing Co-Inos: **Dokai** and **Koan** for their many years of leading temple liturgy;

Andre Myers, David Kwanwul Arrollado, Sensei Ryodo, and **Sensei Shingetsu** for their creative and enjoyable musical entertainment at the SAG event;

MHAE-CAAW group for work on Abbot transition to sabbatical and Abbot Seat Holder linking;

Dokai for work on staff transition in programs area; Outgoing Day Manager **Ty Jotai Webb** for several cycles of steadfast training service in the Zendo;

Altar-Cleaners: **Dharma-Lotus Armstrong, Gary Belton, Enduring-Vow Brown, Tom Pine-Ocean Cleary, Dokai, Chris Daian Fields, George Mukei Horner, Koan, Lorraine Gessho Kumpf, Ando Martinez, Miguel Rojas, Conrad Butsugen Romo, Carla Schmitt, Tara Sterling, Reeb Kaizen Venners, and Burt Wetanson**;

Co-Chiden Coordinators: **Andy Mugen Handler** and **Conrad Butsugen Romo**;

Bob Gido Fisher for donating the spectacular SAG celebration cakes;

Tom Yudo Burger for four years of meticulous care in stewarding Center parking;

Incoming Co-Tenzo Coordinator **Gary Belton**;

Reiju Wasserman for all her pinch-hitting in various spheres: office, membership, meals, kitchen, cleaning;

Photographers: **Kaizen, Steward, and Mukei, Jonathan Levy, Tom Dharma-Joy Reichert, and Burt Wetanson**;

Andy Mugen Handler for new vacuum for guest rooms; **Sensei Daishin** and **Getsuren Alfano** for the stunning dragon sculpture;

Rosa Ando Martinez for stewarding the care of Kanzeon in the Wild Space Garden;

Jonathan Levy for much appreciated work on grounds and

garden;

Development Circle: **Patti Muso Giggans**, chairperson, and **Enduring-Vow Brown, Lynda Golan, Ando Martinez,** and **Dokai** for stewarding fundraising activities for the Center;

Everyone who assisted in recording the talks: **Don Erway, Mugen Handler, Faith-Mind Thoresen,** and **Heart-Mirror Trotter**;

Hearty welcome to new members **Andrea Bauchowitz**, Ph.D., Senior Psychologist Supervisor at CA Dept. of Mental Health, and **Ryan Emslie**, a young enthusiast living in Burbank;

New residents **Jolene Beiser**, MA in Library and Information Systems from UCLA, 2009; and **Tina Jitsujo Gauthier**, Ph.D. student at University of the West; Jolene and Jitsujo have just returned from China studying Chinese language and teaching English;

Fond farewell to Resident **Jessica Dharma-Lotus Armstrong** who begins the MBA program at the University of Chicago Booth School of Business in September. We wish her all the best in her endeavors.

Congratulations to **Sensei Nagy Buckley** upon receiving the Transmission of the Dharma Mind Seal and the Light in his Vietnamese Rinzai Zen lineage from his teacher Venerable Thich An Giao, who gave Nagy's name, Great Teacher Thich Minh Nhat, which means "Bright Sun." ■

Calls for Stewarding from Great Dragon Mountain

You are invited to participate in the following aspects of Zen Center stewardship. We hope you will follow this now-to-be-regular feature of the *Water Wheel*. This is in response to many members' inquiries about how to enter into Zen Center stewardship practice and training life. For days and times, please contact Program Steward Senshin at programsteward@zcla.org, except as otherwise indicated.

- ◇ **Temple cleaning**
- ◇ **Grounds and gardening** Contact Grounds Steward at dthores@aol.com
- ◇ **Sound recording for talks** on Thursday evenings and Sunday mornings
- ◇ **Great Dragon Mountain Meals for Fall Practice Period** Thursday evenings, Saturday and Sunday mornings
- ◇ **Volunteer weekend Tenzos** for Sunday lunches and Saturday tea snacks
- ◇ **Service Position training** Contact Co-Inos, Dharma-Joy at Dharma-joy@zcla.org and Faith-Mind at dthores@aol.com

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; Katherine Senshin Griffith, 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: George Mukei Horner, Jonathan Levy, Tom Dharmajoy Reichert, and Reeb Kaizen Venners; Publishing and distribution: John Heart-Mirror Trotter; The *Water Wheel* is published bi-monthly in paper and electronic formats. Contact the Editor at (213) 387-2352 or dokai@zcla.org. The *Water Wheel* is also available through electronic distribution.



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Address Correction Requested

See and Saw

Picking and Choosing
Pissing and Oozing
I do prefer—I don't defer.
Me and other—makes me shudder
Faster faster—future newer
Karma action gives me traction.
OMG I'm gonna die
Never paused to ask just why.
What IS this Life - a gift or what?
I never tried to crack that nut.
Somehow I knew that there was more
Yet here's the handle—here's the door
All I need is press the "PAUSE"
For all this pain there is a cause:
Me and mine I'm so attached
My little eggs just never hatched
I see the Way I see a Path
No need to think or do the math
JUST be here and stay awake
Not just for me but all Being's sake.

—Lynda Golan

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 Buksbazen

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 for information.

* Affiliated groups are led by Dharma Successors (Senseis) of Roshi Egyoku 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.