



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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The Voices in Your Head

By Roshi Wendy Egyoku Nakao

Our study of the essential aspects of Zen practice continues with an examination of the small self. When we sit, we become aware of the voices in our head. We see that these voices are a constant presence and reference point. Maezumi Roshi often admonished us to “know who you truly are, not who you think you are.”

The koan collection *The Gateless Gate* includes a koan in which Master Goso asks a monk, “Seijo and her soul are separated; which one is the true Seijo?” We could reformulate this question as “You and yourself are separated; which is the true you?” All those voices in your head—all the thoughts about who you think you are—which one is the true you?

We use many different terms for the “small self”: ego-self, self-centered self, “I-me-mine,” sense-of-separate self, small mind, and my story. In the language of practice, the word ego is often used to refer to this small self; whereas, in therapeutic settings, it refers to an organizing function relating the person and reality. To further confuse things, the word “I” is also used to refer to the universal or big Self. The point is to be clear about usage and definitions and not assume we are all talking about the same thing.

The small self arises as a natural part of the human condition. People often think that if they understand how it arises, then it can be stopped. Our practice is not to stop the small self from arising, but rather to see it clearly and straightforwardly when it arises. Awareness is the key. Awareness creates a new relationship to small mind. In this new relationship, repression, suppression or acting out are no longer the primary ways of relating. Instead, there is spaciousness and a deep acceptance of all that arises.

WHITE PLUM WELCOMES A NEW SENSEI



From left, Sensei Nagy, Roshi Egyoku, Malaika Boyd, new teacher Sensei Kodo Plum-Dragon Boyd, Ken Boyd, Roshi Bernie and Rabbi Sensei Ani Shalom Singer after Dharma Transmission ceremony on March 18, 2006.

In our study of Buddha nature, we explored the primary characteristic of emptiness. By emptiness, we mean empty of a separate existence. Rather than an underlying reference point of separation, there is an experience of unity between me and you, between self and all else. Our true nature is empty of a fixed sense of identity. Another way of expressing this is our true nature is boundless spaciousness. True nature is so spacious that it contains everything—but it is not fixed as any one thing. In this inherently empty and spacious nature, there arises a sense of “me, myself.” A common metaphor for true nature is the sky—open, spacious, boundless. The small self is afraid of spaciousness and seeks to solidify itself.

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Roshi planting an Ashoka tree on behalf of the ZCLA Sangha at Kushinagara, where the Buddha died.

In sitting, our awareness wakes up and the small self becomes apparent. When we sit, we connect with the inherent spaciousness of our true nature. This is actually happening, although the

only things we may be aware of are the voices in our head and emotions in the body. The nature of the small self is to generate its identity through attachment to thinking. The small self is always seeking an identity that separates it from everything else. This illusion of separateness and solidity makes it so pernicious.

What are some of the patterns of this small self? The small self loves being a victim. It usually has a long list of grievances about all that has gone wrong and is to blame for why things are the way they are. With these grievances comes a heavy dose of resentment and blame, all of which are justified to the small self. Indeed, some of the grievances may have some basis. But the overriding pattern is the righteous sense of victimization, of needing to be right.

The small self also seeks conflict. It loves drama and is often engaged in gossip and murmuring in the bushes. This gives it a false sense of power because by its very nature, it is completely powerless. The avoidance of conflict is, of course, the other side of being powerless. Either way, the small self loves complaining and reacts instinctively to just about everything.

The small self is also an adept storyteller. In fact, it's story is so compelling that we believe our story is who we truly are. A story is our narration of our version of the events of our life. Simply put, it is what we tell ourselves about everything and anything. It is thinking gone amok. This habitual tendency is so strong, that unless you have already experienced some distance from your stories, none of this will make any sense to you.

As we begin to distinguish the stories and thoughts that reinforce our identity, we begin to question the validity of all of our thoughts. We ask, "Who would I be without my story?" This is a critical moment—the moment when we step back from who we have always thought we were to the open space of awareness. We

begin to glimpse the entire construct of who we think we are. This creates both an exhilarating freedom and a terrifying sense of loss. The small self is experienced even more tenaciously. Indeed, the only thing that will loosen its grip is our ever growing awareness. Awareness is like a muscle—the more it is used, the stronger it becomes. Eventually, it liberates us from the paradigm of the small self altogether.

With awareness, we can be with whatever arises. We can take a backward step and observe the story. We can be spacious when body memories arise, without having

You and yourself are separated — which is the true you?

to recreate the stories around them. We can detect the subtle tendency to avoid unpleasant thoughts and feelings. And we begin to let things be and not judge and pursue or avoid. We slowly stop fighting with the circumstances of our life.

The clarity and straightforwardness of our awareness determines how deeply we remain attached and identified with our stories. Awareness is Manjusri's sharp sword cutting through the storyline. Each time we are aware, the story is cut and the small self is weakened. We need to maintain faith that this is so until our experience confirms that this is indeed the way it is.

As we separate truth from fiction, we find ourselves agitated when unpleasant thoughts and feelings arise. These seem even more intense as we begin to notice them. These are the shadows, the parts of human nature that we have learned to repress and/or project onto others. In this way, these shadow energies remain disowned—we cannot bear to accept them as part of who we are. This disowning of shadow energies is a dangerous delusion. Our task is to learn to recognize these disowned energies in a clear and straightforward way without blame and judgment.

When we wake up to true nature, the voices in our mind take a back seat to the entirety of whole being. Whole being includes all the voices, all the shadow parts of ourselves. It is a mistake to think these shadow energies should not arise or that they are "wrong." They are all part of who we are. Our task is to see them through the eyes of awareness. In this way, we transform our relationship to these energies through acceptance and friendship. ■

*Roshi Egyoku Nakao is the abbot and head teacher of ZCLA.
This article is written for the Water Wheel.*

In the Footsteps of the Buddha

India Pilgrimage January 6 to 22, 2006

Going to see all those ancient Buddhist ruins, there was a feeling for me of being in a ghost town. The present absence of Buddhism in India was very striking. Sitting under the great Bodhi tree, I realized how simple, sweet, and precious my practice is for me. How lucky I am that the seed from that tree traveled all the way around the world and I swallowed it. These two experiences watered my seed and gave me a much deeper appreciation for our sangha, our teacher, and our practice.

—April Ford



The pilgrims beneath the Bodhi Tree. Pilgrimage leader Shantam Seth is in front row with hands in gassho.

Bus Practice

Reality speeds quickly past my window.

Intricate worlds in rapid succession.

Too fast for thought,

But just right for awakening.

—Eberhard Fetz

On this journey, I experienced stomach discomfort, an arthritic knee, chest congestion, was cold, and fell into some cow pies. These events opened my eyes to a part of the Buddha I had never known nor understood—the Buddha was a human being like me. I stood in the places he had been and imagined him having the same physical experiences. It became clear, with all the trappings of the practice, I had hidden his humanity. The journey cut through this and I realized the uniqueness of the Buddha. I don't know if it has made me a better practitioner, but I do know that the Nagy that went to India is not the Nagy who came back.

—Nagacitta Buckley Sensei



A familiar view from the pilgrimage bus moving gingerly through narrow, bustling village streets.

What struck me most on this pilgrimage was realizing that the Buddha sat in the Dungsiri cave till his time was ripe. This felt like a pregnancy to me and the womb was the cave. When the time came, he emerged and started to give birth to a fully awakened being, and as such, he breathed, walked, sat, and taught. This is the potential of a human's life, mine and everyone else's. When I entered the cave, I felt this potential vividly in myself. Sitting at the same spot, where he probably sat, opened my mind to greater opportunities of life. I also was deeply impressed with how he walked so far and through such difficult landscape to the village, where he finally broke down and got rescued by Sujata. It wasn't leisurely walking. He might have died on this road to awakening, without having reached his goal of enlightenment. It awoke the wish in me to do a pilgrimage, just walking between the cave and the Bodhi Tree.

—Evi Gemmon Ketterer



Roshi with hundreds of Tibetan butter lamps at the entrance of Dungsiri Cave where Gautama practiced austerities.

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Late at night in Varanasi, Claire and I went out to the bank of the Ganges to watch the funeral pyres burn. As smoke rose and melted above a full moon, we watched a dog sniffing around, a corpse soaking in the Ganges, and others burning on crackling fires, those tending them laughing and conversing as if they were cooking food. In that place, death did not seem morbid, nor something to be hidden away. It was simply a fact of life. There was a healthy and earthy realism to the scene.

—Tony Doubleday



Hands-on training for Gemmon in creating a patty from fresh cow dung and straw. Dung patties are used by the villagers for cooking and heating.

On the pilgrimage we were linked by our humanity to the Buddha and his followers in their time and to each other in ours. This sense of shared humanity transcended time and individuality.

—Ed Emyo Swiatek



Our shared humanity: village children; Shantum and Hindu sadhu; Pilgrims walking through rice fields with villagers.



We walked across the mile-wide, drought-dry Nairanjana River. Here the Buddha bathed himself before crossing over to the forest where he sat under the bodhi tree.

Walking across the Nairanjana River through a hushed silence, wrapped in warm, sun-muted haze. Half-way around the world, this is no new path, only each footstep crunching in soft sand. I am determined to find what the Buddha had sought for so long.

—Jeanne Dokai Dickenson



A view of the Bodhi Tree and Bodhgaya Temple where His Holiness the 17th Gyalwang Karmapa and assembly were in winter retreat.



Pilgrims chant underneath the Bodhi Tree where Gautama awakened.



The pilgrims lunch on haystacks in a mango grove.

Listening to Shantum's retelling of Buddha's life while walking - literally - in his footsteps, surrounded by an environment that seems to have changed little since his days, Buddha became alive as a human being. Time fell away. The pilgrimage provided an invaluable occasion to visit these sacred places and meet locals in a dignified way. An old Tibetan monk walked up to me with a big smile and joyously shook my hand as we were sitting under the Bodhi tree. His gesture of appreciation made me think for a moment that we have given something in exchange. —*Helga Shobai*

*Siddharta Gotama lived, breathed, walked and sat in places we have been,
Seeking the cause of suffering and the end of suffering,
With great determination he attained the Way and found the Path,
But we only know this because he shared it.*
— *George Mukei Horner*



At Kushinagara, site of the Buddha's Mahaparinirvana.

I have had dreams of India. And flashbacks. I wake up saying, "I was back in India..." and though I am fully involved, as I turn toward it, it slips away. The flashbacks are whole-being events. My body and mind boundaries reset, and all my thoughts and sensations are filtered, saturated, processed through the being of India. Wonder arises, and deep appreciation for her great strength. —*John Heart-Mirror Trotter*



Tom Pine-Ocean Cleary offering incense at top of Vulture Peak, a favorite teaching spot of the Buddha.

*Only see scrub-covered Sravasti.
Only see layer upon layer of human life.
Someday, someone will live upon the ruins of my house
and know nothing of me. Only see!*
—*Roshi Egyoku Nakao*

I feel like I've gotten in touch with my DNA, with who I and everyone else used to be—I worked in the fields, carried heavy rocks on my head. People on the buses sat closely together at ease, not defending their spaces. I carry back the peacefulness and rhythms of village life, Anathapinkika's stupa at sunset watching the end of the day, people returning to their homes, wattle and daub huts, leading ox carts, unchanged from 2600 years ago. I feel quieted and calmed, lighter and happier. —*Carla Flowing-Mountain Trotter*



Pilgrims in front of Sarnath Stupa at Deer Park just outside Varanasi where the Buddha delivered his first sermon on The Four Noble Truths .

Zen Programs On Normandie Mountain

See our calendar for the daily program schedule. Program details and updates are sent by email through DharmaFlash.

☎ **Please register in advance.** Contact Jotai at info@zcla.org to register.

The **Dharma Training Fund** 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 be a reason to not attend. Do not hesitate to inquire with Dokai or Jotai in the office for an application. Do not miss any opportunity to practice and study the Dharma!

Zazen Programs

Zazenkai.* Friday evening, May 12, 7:30 p.m. to Saturday, May 13, 5:00 p.m. Led by Shingetsu Guzy. Zazenkai is an all-day sitting. This is an excellent opportunity to spend a quiet practice day. The schedule includes zazen, service, work, meals, and interview. Open to everyone. Fee: \$40; \$75 for nonmembers. ☎

Sesshin.* Thursday evening, May 25, 6:00 p.m. supper and registration; 7:30 p.m. (sesshin begins) **to Saturday, May 27, 9:00 p.m.** Led by Roshi. "Sesshin" means "to collect one's heart and mind." It is highly recommended for deepening one's practice. The schedule includes zazen, chanting, teisho, dokusan (face-to-face interview with Roshi), work, rest, and three vegetarian oryoki meals daily. We observe silence, maintain lowered eyes and samadhi, and refrain from social greetings. Overnight accommodations available. \$80; \$180 for nonmembers. ☎

Tangaryo.* Saturday, June 10, 8:00 introductory meeting, 8:30 service optional, 9:00 a.m. zazen begins, to

5:00 p.m. During this day, practice is unstructured; no bells, no teacher. Silent, informal lunch provided. You may also sit tangaryo on a day of your choosing. To arrange for another date, contact coordinator Lorraine Gessho Kumpf at info@zcla.org. Tangaryo is required of all members. Fee: dana.

Wall-gazing Day.* Saturday, June 24, 6:00 a.m. to 4:00 p.m. Zazen is scheduled every hour on the hour, with ten minutes of kinhin at ten to the hour. You may enter the zendo up to ten minutes after the hour. Lunch and rest period included. Sometimes, a talk or interview is held. Fee: \$35; \$70 for nonmembers. ☎

*** Note:** Zendo remains open for zazen during Sesshin, Zazenkai, Tangaryo, and Wall-gazing.

Summer Practice Period. July 11 to July 30. Led by Roshi. Training schedule begins Tuesday evening through Sunday noon. A **seven-day sesshin from July 23 to 29** will be held. The daily schedule includes zazen, service, meals, study, and work. Details will be forthcoming. Open to everyone on a full or part-time basis.

Precept Practice

Day of Reflection. Saturdays, May 20 and June 17, from 9:00 a.m. to 3:00 p.m. This day is devoted to the Zen bodhisattva precepts. It begins with a recitation of the precepts, zazen and interviews, a brief precept talk followed by a short work period and lunch. Silence is observed. A Precept Circle is held from 1:30 to 3:00 p.m. on the precept of the day. Open to everyone.

May 20 will be led by Rev. Ensho Berge on Precept #2: Do Not Lie.

June 17 will be led Shingetsu Guzy on Precept #8: Do Not Speak of Others' Errors and Faults.

Atonement Ceremony. Thursday, June 15, at 7:30 p.m. The evening begins with zazen, followed by the ceremony of renewing the bodhisattva vows and precepts. There is chanting and bowing and an opportunity to bear witness to our conduct in the company of the Sangha. Those who have received the precepts are asked to attend this ceremony on a regular basis. Open to everyone. Officiated by Rev. Ensho Berge.

ZCLA-Affiliated Sitting Groups

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

The Hill Street Zendo (Santa Monica, CA)
led by Dharma-Holder John Daishin Buksbizen

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

Contact us at info@zcla.org for information.

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Introduction to the Zen Bodhisattva Precepts. Sunday, June 25, 9:00 a.m. to 4:00 p.m. Led by Dharma-Holder John Daishin Buksbazen. This class is a basic introduction to the Zen Bodhisattva Precepts. We cover the Three Treasures, the Three Tenets, and first five of the Ten Grave Precepts. Open to newcomers who have not taken the Precept Series. Fee: \$25 includes lunch and materials. (Next class date: Saturday, September 24. This class is being offered three times this year. The Precept Series will be held in winter 2007.)

Classes, Workshops & Retreats

In the Footsteps of the Buddha. Sunday, May 7, 10:45 a.m. to noon. Evi Gemmon Ketterer will narrate a slide presentation of the ZCLA 2006 India Pilgrimage.

Shared Stewardship Class. Sundays, May 21, and June 11, 1:30 to 4:30 p.m. This series focuses on the revisioning of the Center. All sessions include a council on a current hot Sangha topic and exploration of the Center's vision over the next five to ten years. Shared Stewards are linked through an e-group, which is also open to members who wish to keep informed. Please contact Dharma-Joy at tvr@birdmarella.com to join the e-group. Open to all members.

Health Circle. Sunday, May 28, 1:30-3:00 p.m., led by Steward John Heart-Mirror Trotter. This newly formed circle looks after the various components of Sangha health, including illness and end-of-life issues. A top priority is working with the Disaster Planning Group. Open to everyone.

Brown Green Group. Sunday, May 28, 1:00 to 6:00 p.m. Meditative walk in the Santa Monica Mountains. Meet in the Sangha House at 1:00 p.m. for ridesharing and directions.

Guest Speakers

Osho Roko Sherry Chayat, abbot of Zen Center of Syracuse. Sunday, May 21, 11:00 a.m.

Rabbi Don Ani Shalom Singer, Sensei. Thursday, June 22, 7:30 p.m. Los Angeles' "best Zen Rabbi" will give the Dharma talk.

Upcoming Programs on page 12

Special note: Genpo Roshi will lead a BIG MIND workshop on August 11—12.

THE FIVE WISDOM ENERGIES

taught by **Acharya Allyn Lyon**

Friday, May 5, 7:30 to 9:00 p.m. (Public Talk)
Saturday, May 6 from 9:00 a.m. to 9:00 p.m.
Lunch & dinner included on Saturday

This workshop will explore the five wisdom energies of the Five Buddha Families. Acharya Allyn Lyon will lead us in an exploration of the sane and confused aspects of each energy, using postures and colored glasses to evoke the energies. The families—Buddha (white), Vajra (blue), Ratna (yellow), Padma (red), and Karma (green)—form the basis of the ZCLA organizational mandala and the "Gate of Sweet Nectar" Sunday service.

Acharya Allyn is a master teacher in the Shambhala Lineage of Tibetan Buddhism.

Open to everyone. Fee: \$75 members; \$95 nonmembers.

The Dharma Training Fund is available to all Zen practitioners to supplement program fees, if needed. Inquire with Jotai or Dokai in the office for an application.

THE SHADOW ENERGIES

taught by **Roshi Egyoku Nakao**
& **Patricia Shingetsu Guzy**

Friday evenings, June 2, 7:00 to 9:00 p.m.
June 9, 16, & 23, 7:00 to 10:00 p.m.

This four-part series will focus on understanding the shadow energies that arise in practice. This class is designed for those who have practiced for awhile and have some awareness of shadow energies. The series includes lecture, experiential work, and council.

Class 1: June 2, 7:00-9:00 p.m. What is Shadow Energy?

Class 2: June 9, 7:00-10:00 p.m. Identifying Shadow Energy and Creating Shadow Containers

Class 3: June 16, 7:00-10:00 p.m. Integrating Shadow

Class 4: June 23, 7:00-10:00 p.m. Council & Closing

Series is limited to 15 full-time participants.

Admission is by permission of Roshi.
Please contact Roshi at wen@ix.netcom.com to register.

Fee: \$120

If needed, supplementary funds from the Dharma Training Fund are available. Inquire in office for application.



MAY 2006—2548 BE

923 S. Normandie Ave. L.A. CA 90006-1301 (213) 387-2351 FAX -2377 info@zcla.org www.zcla.org

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 Center is Closed for SPRING RECESS	2	3 7:15 p.m. Service	4 5:25 a.m. Zazen 6:30 Service 5:30-6:45 p.m. Sangha Appreciation Event Planning Meeting 6:00 Executive Circle 7:15 Service 7:30-9:00 Zazen/Teisho: Roshi	5 7:15 p.m. Service 7:30 Open Zazen 7:30-9:00 Introduction to Five Wisdom Energies: Public Talk with Acharya Allyn Lyon	6 Saturday Schedule New Members Series #4 9:00 a.m. New Members Entering Ceremony 9:00 a.m. to 9:00 p.m. Five Wisdom Energies Workshop with Acharya Allyn Lyon
ZP 1 & 2 7 Monthly Memorial Service Sunday Schedule 10:45 a.m. ZCLA India Pilgrimage Slideshow with Gemmon Ketterer 1:30-4:30 Teachers Circle	8 (Office Closed)	9 (Office Closed) 7-8:30 p.m. NVC 7:30-9:00 Web Site Group	10 5:25 a.m. Zazen 6:30 Service 7:15 p.m. Service	11 7:15 Service 7:30-9:00 Zazen/Dharma Talk: Sensei Kodo	12 4:00 p.m. Fundraising Group 6:30 Zazenkai Registration	13 Founders' Service Zazenkai 6:00 a.m. to 5:00 p.m. led by Shingetsu Guzy
ZP 1 & 2 14 Sunday Schedule 11:00 a.m. Newcomers/New Members Class with Faith-Mind Thoresen - Mothers Day -	15 (Office Closed)	16 (Office Closed)	17 5:25 a.m. Zazen 6:30 Service 7:15 p.m. Service	18 6:00 p.m. Executive Circle 7:15 Service 7:30 Zazen/Dharma Talk: Ryodo Hawley	19 7:00-9:00 p.m. Residents Circle 7:30 Open Zazen	20 Zen Practice 3 Saturday Schedule Day of Reflection Led by Rev. Ensho Berge Precept 2: Do Not Lie 1:30-3:00 p.m. Precept Circle
ZP 1 & 2 21 Sunday Schedule 11:00 a.m. Guest Speaker: Roko Chayat Osho 1:30-4:30 p.m. Shared Stewardship (3)	22 (Office Closed)	23 (Office Closed)	24 5:25 a.m. Zazen 6:30 Service 7:15 p.m. Service	25 6:30 p.m. Sesshin Registration 7:30 Zazen	26 Sesshin led by Roshi	27
ZP 1 & 2 28 Sunday Schedule 11:00 a.m. Dharma Chat with Shogen Bloodgood: Taking Care 1-6:00 p.m. Meditative Walk in Santa Monica Mountains with Brown-Green Group 1:30-3:00 p.m. Health Circle	29 (Office Closed) Memorial Day	30 (Office Closed)	31 5:25 a.m. Zazen 6:30 Service 7:15 p.m. Service			



JUNE 2006—2548 BE

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Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3 Saturday Schedule
				← 5:25 a.m. Zazen 6:30 Service →	← 6:30 Service →	9:00 a.m. New Members Entering Ceremony
				6:00 p.m. Executive Circle 7:15 Service 7:30 Zazen/Talk: Koan Janka	7:15 p.m. Service 7:30-9:00 Class: The Shadow Energies (1) with Roshi Egyoku and Shingetsu Guzy	
				← 7:30-9:00 Zazen →	← 7:30-9:00 Zazen →	
4 Monthly Memorial Service ZP 1 & 2 Sunday Schedule 11:00 a.m. Teisho: Roshi	5 (Office Closed)	6 (Office Closed)	7	8	9	10 Founders' Service Tangaryo
			← 5:25 a.m. Zazen 6:30 Service →			
	(Office Closed)	(Office Closed)		7:15 p.m. Service 7:30 Zazen/Dharma Talk: Daishin Buksbazen	7:15 p.m. Service 7:30-10:00 Class: The Shadow Energies (2) with Roshi Egyoku and Shingetsu Guzy	
		7-8:30 p.m. NVC gathering	7:15 p.m. Service 7:30 Twenty-Thirty Group			
				← 7:30-9:00 Zazen →	← 7:30-9:00 Zazen →	
11 ZP 1 & 2 Sunday Schedule 11:00 a.m. Newcomers/ New members with Plum-Hermit Swanger 1:30-4:30 p.m. Shared Stewardship (4)	12 (Office Closed)	13 (Office Closed)	14	15	16	17 Zen Practice 3 Day of Reflection
			← 5:25 a.m. Zazen 6:30 Service →			
	(Office Closed)	(Office Closed)		6:00 p.m. Executive Circle 7:15 Service 7:30 Ceremony of Atonement, Officiant: Ensho Berge	7:15 p.m. Service 7:30-10:00 Class: The Shadow Energies (3) with Roshi Egyoku and Shingetsu Guzy	Led by Shingetsu Guzy on Precept #6: Do Not Speak of Others' Errors and Faults 1:30—3:00 p.m. Precept Circle
		7:30-9:00 p.m. Web Site Group	7:15 p.m. Service			
				← 7:30-9:00 Zazen →	← 7:30-9:00 Zazen →	
18 ZP 1 & 2 Sunday Schedule 11:00 a.m. Dharma Talk: Daishin Buksbazen 1:30-3:30 Curriculum Circle	19 (Office Closed)	20 (Office Closed)	21	22	23	24 Wall-gazing Day
			← 5:25 a.m. Zazen 6:30 Service →			8:30 a.m. Service 9:00 a.m. – 4:00 p.m.
	(Office Closed)	(Office Closed)		7:15 Service 7:30 Zazen/Dharma Talk: Rabbi Ani Shalom Singer Sensei	7:15 p.m. Service 7:30-10:00 Class: The Shadow Energies (4) with Roshi Egyoku and Shingetsu Guzy	
			7:15 Service			
				← 7:30-9:00 p.m. Zazen →	← 7:30-9:00 p.m. Zazen →	
25 ZP 1 & 2 Sunday Schedule 11:00 a.m. Dharma Chat with Jessica Armstrong: Embracing Age: Practicing through the different stages of life 9:00 a.m. to 4:00 p.m. Introduction to the Precepts with Daishin Buksbazen	26 (Office Closed)	27 (Office Closed)	28	29	30	
			← 5:25 a.m. Zazen 6:30 Service →			
	(Office Closed)	(Office Closed)		7:15 Service 7:30 Zazen/Teisho: Roshi	7-9:00 p.m. Residents Circle 7:30 p.m. Open Zazen	
			7:15 Service			
				← 7:30-9:00 p.m. Zazen →	← 7:30-9:00 p.m. Zazen →	



ZCLA Buddha Essence Temple

SUMMER PRACTICE PERIOD

TENTATIVE

JULY 2006—2548 BE

923 S. Normandie Ave. L.A. CA 90006-1301 (213) 387-2351 FAX -2377 info@zcla.org www.zcla.org

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 Center Closed
2	3	4 Fourth of July	5	6 5:25 a.m. Zazen 6:30 Service 7:15 p.m. Service 7:30 Talk: TBD	7	8 Saturday Schedule 1:30-4:00 p.m. Service Position Training 5:30-8:00 Exploration: Becoming a Zen Buddhist Priest with Roshi
Center Closed				7:30-9:00 p.m. Zazen		
ZP 1 & 2 9 Sunday Schedule 10:45-11:45 a.m. Newcomers/New Members Class with TBD 1:30-3:30 Teachers Circle	10	11 Three-Week Practice Period Begins at 7:30 p.m. 7:30-9:00 p.m. Website Group	12 5:25 a.m. Zazen 6:30 Service 7:15 p.m. Service 7:15 SAE Meeting	13 7:15 p.m. Service 7:30 Talk: TBD	14 7:15 p.m. Service	15 Founders' Service Saturday Schedule Sangha Appreciation Event 4:30-8:00 p.m. Kanzeon Garden
Practice Period						
ZP 1 & 2 16 Sunday Schedule 10:45 p.m. Talk: TBD 1:30-4:30 p.m. Board of Directors	17 (Office Closed)	18 (Office Closed)	19 5:25 a.m. Zazen 6:30 Service 7:15 Service	20 7:15 p.m. Service 7:30 Ceremony of Atonement, Officiant: TBD	21 7:15 p.m. Service	22 Saturday Schedule Zen Practice 3 Day of Reflection led by TBD Precept #3: TBD 1:30—3:00 p.m. Precept Circle
Hossan		Practice Period				
ZP 1 & 2 23 Sunday Schedule (No Dharma Talk) 6:30 p. m. Sesshin Registration 7:30 Zazen	24 (Office Closed)	25 (Office Closed)	26	27	28 Ceremony	29
Maezumi Roshi Memorial Sesshin (July 23-29) — led by Roshi Egyoku						
ZP 1 & 2 30 Sunday Schedule 8:30 a.m. Memorial Service for Maezumi Roshi 11:00 a.m. Dharma Chat: TBD	31 (Office Closed) 5:25 a.m. Zazen 6:30 Service 7:30-9:00 Zazen					



Your Gifts are Received with a Heartfelt Thank You!

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

Roshi Bernie Glassman for teachings and support during the Dharma Transmission, and to **Roshi Jikyo McMahan, Roshi Enkyo O'Hara,** and **Roshi Tenshin Fletcher;**

To those whose efforts made the Dharma Transmission Ceremony possible: **Raul Ensho Berge, Jeanne Dokai Dickenson, Evi Gemmon Ketterer, Gary Koan Janka, Heather Faith-Spring Chapman, Stephen Park, Yuigyo Kamimura, Sayaka Kamimura, Ty Jotai Webb, Lana Soshin Spraker, John Plum-Hermit Swanger; Deb Faith-Mind Thoresen, Erik Mathiesen, and William Fletcher;**

Sensei Nagacitta Buckley for establishing the Sutra Fund;

Database bodhisattvas **Jotai, Dokai, Ando Martinez, Yudo Burger, Mary Rios,** and **Roshi;**

Jotai Webb for producing the Dharma Training Fund fundraising mailer in-house;

Gary Koan Janka, Yuigyo, Sensei Kodo; Reiju Wasserman, Gemmon, Sayaka, and Plum-Hermit for stuffing, sealing, stamping DTF mailer;

Support for **Roshi** regarding the Angell Foundation Letter of Intent from **Muso Giggans, Sensei Nagy, Koan, Ando, Mary Rios, Burt Wetanson, Jotai, Dokai,** and **Plum-Hermit;**

Shishin Collins and **Suigetsu Watanabe** for Buddha's birthday lunch;

James Bodhi-Song Graham for constructing the portable baby Buddha house;

Derek Hutchison for work in the library;

Nancy Marquez for photography of Sensei Kodo's Robe Changing Ceremony;

Fundraising Group for creating Dharma Training Fund mailer: Chairperson **Muso, Roshi, Ando Martinez, Plum-Hermit, Gemmon, Koan, Sensei Nagy,** and **Dokai;**

The ZCLA Disaster Group of **Plum-Hermit, Steward, Pine-Ocean, Heart-Mirror, Burt, Roshi, Bill Butler, Dokai, Koan, Gemmon,** and **Daishin;**

To departing Board member **Peggy Faith-Moon Gallaher;**

Yuigyo and **Sayaka Kamimura** for double hako;

Yudo Burger for stewarding and doing parking;

Moshe Yoowho Cohen for completing first year of Institute for Contemplative Clowning sessions and joyful and sacred mischief-making;

Annette Ostergaard for beautiful lacquered screens and kanzeon statue;

Shin for bed and table for guest housing;

All the helpers for the Buddha's Birthday house: **Daiji Powell, Ando, Faith-Mind, Yudo, Solitary-Pine Ford, Earth-Mirror Corcoran, Jisen Reybin, Shogen Bloodgood, Luminous-Heart Thompson,** and **Sensei Shinkai Birx;**

Burt Wetanson and **Pine-Ocean Cleary** for work on disaster preparedness.

Welcome to new member: **Victor Rex;** and to visiting teachers **Moshe Yoowho Cohen** and **Sensei Shinkai Birx;** and to guest **Jim Bastien;** Farewell to guest-resident **Stephen Park.**

Sangha Rites of Passage



Dharma Transmission (Shiho) Ceremony March 18, 2006

Sensei Merle Kodo Angyo Boyd
Transmission name: Plum-Dragon

New Members Entering Ceremony April 1, 2006

Brandon Abraham
Victor Rex

Shared Stewardship April 22, 2006

Teachers Circle
Patricia Shingetsu Guzy
Gary Koan Janka

Health Care Circle Steward
John Heart-Mirror Trotter

Program Circle Leave Taking
Raul Ensho Berge
Jeanne Dokai Dickenson
Penelope Luminous-Heart Thompson
Deb Faith-Mind Thoresen
Ty Jotai Webb

Congratulations and deep gratitude to all of you.

Death

Francis Dojun Cook
1930-2006

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.

Our mission is to know the Self, maintain the precepts, and serve others. We provide the teaching, training, and transmission of Zen Buddhism.

Our vision is an enlightened world free of suffering, in which all beings live in harmony, everyone has enough, deep wisdom is realized, and compassion flows unhindered. **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; Ty Jotai Webb, Program Coordinator; Evi Gemmon Ketterer, Guest Steward; Jeanne Dokai Dickenson, Programs/Development Steward.

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Address Correction Requested

Upcoming Events July to December 2006

Sesshin:

Maezumi Roshi Memorial Sesshin: July 23 to 29
Fall Sesshin: October 22 to 29 with Hossen
Rohatsu Sesshin: December 1 to 9
End-Of Year Sesshin: December 26 to 31

Zazenkai: August 12

Tangaryo Day: June 10 and September 9

Ceremony for Receiving the Precepts (Jukai):
August 17

Retreats, Classes & Workshops:

Shared Stewardship series: August 13, October 8, and November 12;

Big Mind with Genpo Roshi: August 11-12

Three Steps to Enlightenment: November 11

Introduction to Precepts: September 24

Day of Reflection: August 20, September 17, October 15, November 18, and December 16

Intensive Practice Periods:

July 11 to 29

October to December

Special Event: Sangha Appreciation Evening, July 15.

Sangha Appreciation Evening

Please set aside Saturday evening

July 15

for a summer celebration in the
Kanzeon Garden

4:00 p.m. Refreshments and Conversations

5:00 p.m. Vegetarian Spring Cuisine

6:00 p.m. Program

You, your family, and friends are invited to celebrate our dynamic Sangha at this members' appreciation gathering. We will be honoring a number of Bodhisattvas and Temple Guardians who have given extraordinary gifts of time, kind, and money to support the practice of the Center for many years.

Conrad has lined up an exciting array of Sangha talent.

Co-sponsored by Gary Koan Janka
And Luminous-Heart Thompson

For our planning, kindly reply by email, info@zcla.org.
or telephone (213) 387-2351.