



1967-
2007

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 Vol. 8 No. 6 2549 Buddhist Era NOVEMBER/DECEMBER 2007

Boundless, Luminous All-around

By Sensei Kipp Ryodo Hawley

*“Consciousness non-manifesting,
Boundless, luminous all-around...”*
—Majjhima Nikaya Sutra #49

Fall has arrived in Los Angeles, and as I write, the air is still clean and clear from a rare patch of rain last weekend. The sky is a crystal blue and the reddish brown tinges on the trees stand out in the clear sunlight. The nearby mountains, which can be completely obscured by summer’s haze, once again look sharp and distinct.

As meditators, we often experience our mind in a similar way. Sometimes it gets foggy, lost in a storm of emotion or caught in a rut of some deep-set assumption or opinion. Then our practice brings us back to the basic clarity of our own awareness, the fog clears, and we’re once again open to the experience of our life as it actually is now, in this living moment.

This Fall on Normandie Mountain, we’re using the Middle-Length Discourses of the Buddha, the *Majjhima Nikaya*, for our study text. This collection of sutras from the Pali Canon presents Buddha’s fundamental teachings and is filled with inspiring tales of the Buddha and his disciples. Here we find clear expositions of the Four Noble Truths and such doctrines as Non-self and Dependent Origination, along with the roots of practices like *metta* (loving-kindness) and, of course, *jhana* (transliterated into Chinese as “Ch’an,” then into Japanese as “Zen”).

Most of the *Majjhima Nikaya* sutras consist of Shakyamuni Buddha giving practical instructions to his disciples and visitors who come with questions about the Dharma. These are the nuts-and-bolts teachings that



Buddhists practice every day. In Sutra 49, however, Buddha relates an encounter he had in a celestial realm with Baka, the Brahma god. Baka believes that the mental state he has found is “permanent...everlasting...not subject to pass away...where one is neither born nor ages nor dies nor passes away nor reappears, and beyond it there is no escape.” The god is describing the rapture he finds in the first *jhana* (one of the advanced meditative states) and thinks he has found the ultimate goal of the spiritual path.

Marvelous as it is, this kind of experience can fog the mind as much as the usual emotional and intellectual
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pitfalls. We have a profound insight or enter into a deep state of zazen, and before we know it, we're clinging to that experience. Then we turn it into yet another story instead of learning from it, letting it go, and moving on.

Buddha sees that Baka is stuck in this way, so he speaks of the other three *jhanas* and how he transcended them along with the four elements, beings, gods and "all" – he's free of all possible things and states of mind. He describes his liberation from each category, ending with "... having directly known all as all, and having directly known that which is not commensurate with the allness of all, I did not claim to be all, I did not claim to be in all, I did not claim to be apart from all, I did not claim all to be 'mine,' I did not affirm all. Thus, [Baka], in regard to direct knowledge, I do not stand merely at the same level as you, how then could I know less? Rather, I know more than you." Baka is taken aback by this and says, "Good sir, if that is not partaken of by the allness of all, may it not turn out to be vacuous and empty for you!" Buddha then says:

*Consciousness non-manifesting,
Boundless, luminous all-around:
that is not commensurate with the earthness of earth
waterness of water...elements...beings...gods...jhanas...
that is not commensurate with the allness of all.*

What is Buddha pointing to? He has negated all possible attachments one by one, so Baka thinks there is nothing left but a void. Baka is now in a state that in Zen we compare to reaching the bottom of a black lacquer bucket. How can we get past the point where there is nothing left? How can we break through the bottom of that bucket?

Buddha brings up a non-manifesting consciousness. What manifestation is he talking about? All manifestations of the mind get caught in the bucket. So how can we manifest "non-manifesting"? This passage has a distinct Zen flavor, and I'm reminded of the poem we recite on alternating days in our morning services, "The Song of the Jewel Mirror Awareness":

*With causal conditions, time and season,
Quiescently it shines bright.
In its fineness, it fits into spacelessness;
In its greatness, it is utterly beyond location.*

Buddha says, "Boundless, luminous all-around." Isn't that the same? All of these descriptions point to your own mind. What have you ever perceived that is outside of this all-inclusive awareness? It is not commensurate with anything, does not grasp anything, does not exclude anything, and does not ignore anything. Whether your



Night-blooming epiphyllum merges with early morning light at Normandie Mountain.

mind is foggy, emotional, or crystal clear, whether you're stuck at the bottom of the lacquer bucket or fully liberated, this awareness is always here, quiescently shining bright.

"With causal conditions, time and season..." the daily details of life come into focus. Now it is Fall, cool and crisp, next it may be Indian Summer. Now my mind manifests as a flurry of ideas, next it may be joyous, angry, or completely silent. But I always return to this quiescent shining.


After Buddha made his statement to Baka, the Brahma god tried to vanish from Buddha's sight. He couldn't do it! Then Buddha said he was going to vanish, and he did, so that Baka and the other gods could only hear his voice. They couldn't hold on to him – he slipped their grasp. Isn't it the same with us? Sometimes we see Buddha, sometimes Buddha vanishes, sometimes we hear the voice of Buddha, sometimes we don't. This, of course, isn't the historical Siddhartha Gautama, but the essence of Buddha, the so-called Buddha-Nature that was embodied 2500 years ago by Shakyamuni. This is what is constantly teaching the Dharma, through all the circumstances of our life, whether we're aware of it or not. And when we try to hold on to it, it vanishes!

Sometimes the mind is clearly "boundless, luminous all-around," and sometimes it is obscured by our current mental weather conditions. But always, like the moon, even when it is hazy or totally covered by clouds, it is still quiescently shining. And when you let go of what you're holding onto – your accomplishment, your anger, your fear, your rapture, your boredom—it again appears, all of itself, luminous and boundless. ■

Sensei Kipp Ryodo Hawley is a teacher at ZCLA and serves as the Center's Information Technology Manager and Web Master. He received dharma transmission from Roshi Egyoku in June 2007 at Normandie Mountain.

Zen Programs On Normandie Mountain


You will find the latest program information at our new website www.zcla.org. Please check it regularly. See our website calendar for the detailed daily program schedule. Details and updates are also sent by email through [ProgramFlash](#).


 **Please register in advance.** Contact the office at info@zcla.org to register.

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

Zazen Programs

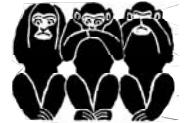
Fall Practice Period continues through December 31.

Led by Sensei Ryodo. For schedules, copies of study sutras, and other information, refer to ZCLA website. Zen practitioners are invited to join the Practice Period for a few hours, a day, a month, or the entire period. Please sign up for meals in advance. 

Rohatsu Sesshin.* Sunday evening, November 30, 6:00 p.m. supper and registration; 7:30 p.m. (sesshin begins) to Saturday, December 8, 9:00 p.m. Led by Roshi Egyoku. Rohatsu is the celebration of the Buddha's enlightenment. We commemorate this profound event with an eight-day silent meditation retreat. "Sesshin" means "to collect one's heart and mind." It is highly recommended for deepening one's practice. The schedule includes zazen, chanting, face-to-face meeting with the assistant teachers, work, rest, and three vegetarian oryoki meals daily. We observe silence, maintain lowered eyes and samadhi, and refrain from social greetings. The Rohatsu Sesshin is considered to be one of the most intense of the year, signifying the culmination of a year of practice. Please join us for this special event. Overnight accommodations available. Members: \$320; \$720 for nonmembers. Part-time participation welcome. 

End-of-Year Sesshin.* Wednesday evening, December 26, 6:00 p.m. supper and registration; 7:30 p.m. (sesshin begins) to Monday, December 31, 1:00 p.m. Led by Roshi Egyoku. A more relaxed sesshin, this is an opportunity to join our relaxed and reflective minds. The schedule offers a time for us to reflect and refresh ourselves for the New Year. Please note the schedule for the last day evening below.

*** Note: Zendo remains open for non-participants.**



Precept Practice

A **Day of Reflection** on the Zen Bodhisattva precepts will take place on **Saturday, November 18, from 9:00 a.m. to 3:00 p.m.** We begin with recitation of the precepts, zazen, and a brief precept talk followed by a short work period and lunch. A Precept Circle is held from 1:30 to 3:00 p.m. Open to everyone. **November 10** will be led by Tom Pine-Ocean Cleary on Precept #4: Not telling lies.

December 15 Day of Reflection has been replaced by Day of Dana at ZCLA. See page 8.

(Continued on page 4)

Schedule for December 31, last day of sesshin:

Regular sesshin schedule continues until 1:00 p.m., December 31st, followed by:

3-5:00 p.m. Sangha Year-End Council
5:00 p.m. Sangha Members Annual Memorial Service followed by informal supper

These events are open to all members, regardless of sesshin participation. Please join us!

Schedule for New Year's Eve (Best New Year's Event in Los Angeles!)

7:30 p.m. Atonement Ceremony with Roshi
9:00 p.m. Ringing of 108 Bells
9:20 p.m. Revolving the Sutra Service followed by a celebratory meal for the New Year.

Classes, Retreats, Workshops

Study texts for the Practice Period. This Fall Practice Period, we are focusing on the *Middle-Length Discourses of the Buddha (Majjhima Nikaya)*. All Sunday and Thursday evening talks and day classes will be on a sutra from this text. Members can access copies of selected sutras through the members' website. Contact Gemmon at programsteward@zcla.org for your password. The ZCLA Bookstore has authorized copies of bundled sutras for sale: \$5.

Kitchen Cleaning. Sunday, November 4, 1:00 to 5:00 p.m. Led by Deb Faith-Mind Thoresen, Co-Tenzo Coordinator. Join the Sangha for a thorough cleaning of the Sangha kitchen. Come for laughter, degreasing, and singing along. Surprise break halfway through. Come for all or part-time.

Three Step Zen

with Sensei Kipp Ryodo Hawley

Introduction
Thursday evening, November 1
7:30 p.m.

Sensei's talk will introduce the Three Step Zen method and explore its connection to Buddha's teachings in the *Majjhima Nikaya*.

Level II: Retreat
Saturday, November 3
9:00 a.m. to 5:00 p.m.

A one-day intensive for those who have attended the Thursday talk or previous Three Step workshops. During this day of zazen, discussion, and group exercises, we will apply the Three Step method to:

- ✿ Functioning—emotional situations and everyday life in general
- ✿ Training—samadhi, body awareness and precept practices
- ✿ Insight—deeper understanding of the Buddhist path

Includes lunch, zazen, and face-to-face meeting with Sensei. Fee: Members \$40; \$55 for nonmembers. Contact the office at info@zcla.org or call (213) 387-2351 to register.

Sutra Copying. Friday, November 9, 7:30 zazen followed by sutra copying at 7:50 p.m. Sutra copying is a traditional Buddhist meditation practice. Copies of sutras will be available or bring your own. Don't forget your favorite pen(s) and writing paper. Everyone is welcome. Led by Shingetsu Guzy.



Saturday, November 17, 2007

8:00 am Meet at Center to carpool
8:30 HomeWalk begins at Exposition Park
12:15 pm Lunch at ZCLA

At ZCLA, regular Saturday morning schedule.

An estimated 5,000 people will participate in an historic and non-competitive 5K family walk to help raise awareness and resources to prevent and end homelessness in Los Angeles County.

ZCLA will participate in a group registration, \$25 per person, which includes a HomeWalk T-shirt. Contact Gemmon at programsteward@zcla.org.

Organized by United Way of Greater Los Angeles in partnership with the Fannie Mae Foundation's Help the Homeless initiative.

For more information: www.homewalk.la.org

Join Us on a Pilgrimage to Northern China

From October 23 to November 7, 2008

In 2008, ZCLA will sponsor its third Buddhist Pilgrimage, this time to Northern China, to Buddhist, Ch'an, and Chinese historical sites. Our pilgrimage guides will be Andy Ferguson and Bill Red Pine Porter, both highly experienced guides to Buddhist China.

Open exclusively to ZCLA and White Plum Sangha through December 31, 2007. After December 31, the pilgrimage will be open to everyone.

For overview of the itinerary, please refer to www.zcla.org. For more information and pre-registration, contact South Mountain Tours at www.southmountaintours.com. ZCLA contact is Dokai Dickenson at developmentsteward@zcla.org.

DANA BOOK

DANA PARAMITA DONORS November 1, 2006 to October 15, 2007

Dear Members and Friends of ZCLA,

Each of you contributes to the well-being of ZCLA. Thank you for your generosity! All of us giving together create Normandie Mountain, day after day, sharing the gifts of practice with all who enter this temple gate and with all beings everywhere.

May the realization of deep wisdom and compassion be yours.

With bows in deep gratitude,



Gary Koan Janka



Raul Ensho Berge

Co-Presidents, Board of Directors

ANNUAL DONOR MEMORIAL



On the first Saturday of February, the Center observes a memorial service for all of its donors who have passed. Please join us for this occasion.

MAY THE VOWS OF OUR DONORS BE REALIZED

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Your Gifts are Received with a Heartfelt Thank You!

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

Raul Ensho Berge, Patti Muso Giggans and Peggy Reyna for their work on behalf of Center safety issues;
Sensei Ryodo for ZenFlashes;
Nancy Swain for her assessment of Center security;
Teachers Circle for leading sangha council on recent security issues;
Lorraine Gessho Kumpf for coordinating, and
Helen Daiji Powell for leading, Tangaryo;
Dharma-Holder Koan Janka and Dharma-Holder Shingetsu Guzy for leading Fall Sesshin;
Plum-Hermit Swanger and Dokai Dickenson, for co-stewarding 2007 series of Shared Stewardship class;
Jenny Warner, Jill King, and Evi Gemmon Ketterer, for completing Tangaryo;
Jikidos: **George Mukei Horner, Nina Reiju Wasserman, Gessho Kumpf, Rosa Ando Martinez, Reeb Kaizen Venners, Larry Barber, John Heart-Mirror Trotter, Carol Flowing-Mountain Schmitt, Z Zeller**, and outgoing Jikidos: **Elizabeth Bryer, Julia Seirin Norstrand, and Katy Keisen Behrens**;
Incoming altar-cleaners: **Kaizen Venners, Jill King, Betsy Brown and Ritu Goswamy**;
Tom Dharma-Joy Reichert for informal legal advice and

lethally delicious Thursday night baked goods;
John Heart-Mirror Trotter and Charles Duran for work on security camera;
Katy Keisen Behrens for spontaneous Jikido and volunteer Tenzo on weekends;
Hillary Kongcha'l Stephenson and Darla Myoho Fjeld as newly-elected Board members;
Deb Faith-Mind Thoresen for stepping into the eight-month cycle of Co-Tenzo Coordinator;
Larry Barber as new member of Brown-Green Group;
Koan Janka for leading Service Position Training;
Shingetsu Guzy for leading sutra class, and to
Shingetsu and Dokai for sutra copying sessions;
For stewarding preparations for Day of Dana: **Betsy Brown, Arno & Miro Kroner, Ando Martinez, and Gemmon Ketterer**;
Daishin Buksbazen for conference in New York and donations to ZCLA;
Koan Janka for leading bowing practice for those planning to receive the Precepts;
Mark Shogen Bloodgood for resuming duties as Board Treasurer.

Congratulations to Sensei Claudia Coen de Souza upon Abbot Installation, Comunidade Zen Budista de Sao Paulo, Brasil; Roshi Coen was resident at ZCLA and studied for many years with Maezumi Roshi.

Welcome to new members: Marilyn Rosen, LCSW and Director of Gateway Hospital Day Care; **Karen Abe**, mother, VP Fox Studios, and avid mountain climber.



Sangha Rites of Passage

New Member Entering Ceremony

Betsy Brown
October 13, 2007

Shared Stewardship Leave-taking

Interim Board Treasurer 2007
Jim Milner

Co-Tenzo Coordinator

Gary Belton

Shared Stewardship Entering Members of Board of Directors

Hillary Kongchal Stephenson
Darla Myoho Fjeld
Mark Shogen Bloodgood, Treasurer
(re-entering)

Co-Tenzo Coordinator

Deb Faith-Mind Thoresen

Brown-Green Group

Larry Barber

Shinsanshiki

(Abbot Installation)

Sensei Claudia Coen de Souza
Comunidade Zen Budista
Sao Paulo, Brasil
October 12, 2007

Death

Philomene Gyokuho Long
1940-2007

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

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Contributor: Bill Earth-Mirror Corcoran.
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1967
2007

ZCLA Buddha Essence Temple

923 South Normandie Avenue
Los Angeles, CA 90006-1301
www.zencenter.org

Address Correction Requested

Day of Dana at ZCLA

Saturday, December 15, 2007

9:00 to 10:45 a.m. Set up & assemble dana bags

11:30 to 2:30 Program and lunch



Come one, come all to ZCLA's 22nd holiday celebration and joyful assembly of dana bags for 36 families-in-need in the neighborhood.

Join this year's Day of Dana with our friends from Caminos de Esperanza Cultural Center. ZCLA will be joined by Esperanza leader-activists Nancy Spear and Fidel Sanchez for a day of generous exchange of rituals, songs, and humor.

The food offerings, sprinkled with school supplies and special treats for the children, are made possible through your contributions, needed to purchase all supplies. Please make your check payable to "ZCLA" marked "Day of Dana." Food is also solicited from neighborhood vendors.



Day of Dana 2006, Ensho Berge leads the meal gatha in Spanish.

On Saturday, December 15, the drive culminates in a special program. Everyone is encouraged to lend a hand in whatever way you can: shopping, preparing a meal with our guests, planning games, and much more.

Betsy Brown, Ando Martinez, Arno & Miro Kroner, and Gemmon Ketterer are stewarding the program. For information or any manner of offerings, please contact Program Steward at info@zcla.org.