



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. 9 No. 1

2550 Buddhist Era

JANUARY/FEBRUARY 2008

Going Deeper with The Three Tenets

2008 New Year's Message
from Roshi Wendy Egyoku Nakao

Dear Sangha,

Happy New Year! In this so-called new year, I encourage all of us to plunge more deeply into the practice of The Three Tenets: Not-knowing, Bearing Witness, and Loving or Appropriate Action.

What is “Not-knowing”? People often practice not-knowing from the perspective of “I don’t know.” One’s thoughts about “I don’t know what will happen” are accompanied by anxiety and fear. We experience fear and constriction because this “me,” this small self that is continually being constructed through one’s narrative, appears as a fixed entity, clinging and grasping for its survival. The self is solidly constructed and tries to “not-know.”

In the *Majjhima Nikaya Sutta #44*, which was part of the Fall Practice Period study, the layman Visakha asks Dhammadina (they were reputed to be formerly husband and wife), “What is identity?” Dhammadina, who has become awakened since leaving her husband, replies, “Identity—the sense of self—is created when grasping occurs with the arising of forms, sensations, perceptions, thoughts, and consciousness. It is this very grasping—clinging to what is arising—that creates a “me.”

Water Wheel Paper Copies Are Back!

A note from the editor: Thank you to our members for feedback that you miss the paper copy of the *Water Wheel*! With this issue, a black and white paper copy will be sent to all members. In addition, we will continue electronic distribution and posting on our website, www.zencenter.org. Thank you!



Garden Jizo calling forth the bodhisattvas who live under the earth at Normandie Mountain.

Who is it that does not know? The tenet of Not-knowing asks us to go beyond the construct of “me”; to shatter “me,” and to rest in the impersonal true nature of reality. Can we directly experience seeing, hearing, tasting, touching, body, thoughts, and consciousness without clinging? Where is “me” in direct experience? What is this experience without narrative?

Not-knowing, realized on a deeper level, shatters this illusion of a “me” who knows and who does not know. It shatters the stories we tell that solidify experience—these

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elaborately constructed narratives of who we are and why life is the way it is. These narratives obscure direct experience. Can you experience this moment, this hour, this day, this new year directly? Can you see directly that suffering is inherent in the clinging that creates narrative?

When Not-knowing is truly experienced, one enters a timeless and spaceless dimension. Reflecting on this dimension, I recall being struck by the vibrancy of Normandie Mountain upon my return after a four-month sabbatical. The golden leaves from the liquid amber tree scattered upon the Jizo garden gave me a sense that bodhisattvas were about to emerge from under the earth. The scene evoked Verse 15 of *The Lotus Sutra* in which an incalculable number of bodhisattvas arise from the ground to help Buddha end suffering on earth.

This is a powerful image. In the *Sutra*, bodhisattvas arrive right here, now, from throughout the cosmos to visit Shakyamuni Buddha. Seeing so much suffering and seeing Buddha working overtime, they implore, “Let us help you.” But Buddha says, “No, right here on Earth there are countless, myriads of bodhisattvas ready to rise out of the ground to work for the benefit of all.”

What relationship does this have to not-knowing? We can take this image of bodhisattvas arising out of the earth as an interesting story, as a metaphor, or as reality itself. Taking it as reality, our preconceptions about reality shatter. We plunge into a moment of immense possibility that extends beyond the appearances of things, unlimited by conventional notions or narrative. In a moment, one enters the quiet of the unborn and undying reality of life. In this moment, there is no identity, no grasping.

Amazingly, this moment of unborn-undying no-thingness becomes born-dying some-thingness. At this point, we bear witness. Bearing witness is not merely the limited practice of “me” seeing and listening to all that is arising. It is not limited to “me” trying to be inclusive of all points of view. Bearing witness is the direct experience of whatever is born and dying, appearing and disappearing, without clinging to any of it. One does not cling because one sees the ultimate unborn-undying nature in the midst of birth and death.

When one bears witness from this view, one does not form a narrative because there is no need to. There is no need for calculation, manipulation, control. Can we experience what is going on without forming a narrative? In the midst of every-thingness, can there be a view of no-thingness? Of quiet in activity; of activity in quiet?

Let us pause for a moment and consider this movement of reality—the unborn-undying present moment

Under the Bones Of the Master: A Spiritual Inquiry

February to October 2008
First meeting: Sunday, February 10
and second Sunday of each month
1:30 to 4:00 p.m.

Led by Roshi Egyoku

In January, Sangha members will receive a letter of invitation from Roshi Egyoku to join in a collective inquiry into the issues of gender and shadows in spiritual life. We will apply our practices of council, inquiry, and collective wisdom to this ongoing exploration.

This inquiry is generously funded by the Angell Foundation. Please look for the invitation and join this unique and provocative inquiry.

re-emerges as born and dying forms of life, which then re-emerges as unborn and undying, and so on. The liquid amber drops its leaves, and we see them disintegrate into the earth—but do we see its unborn nature? Maezumi Roshi once wrote a poem for my parents who grew flowers: *There are many who appreciate the flowers in bloom; but few who appreciate them once the flowers are gone.* Can you see the undying once the form is gone?

The Third Tenet is action— loving action, healing action, or appropriate action. This is not a calculated action, but an action that arises when one’s inherent wisdom (not-knowing) and love (knowing what is arising directly) are not interfered with by “me”—the grasping, clinging, narrative-creator. This is the action that arises when one has gotten out of the way and when personal narratives are no longer operative or, at the very least, no longer the dominating condition.

In this new year, clarify who the bodhisattva is that arises out of the earth and takes care of life. Resolve to be still in the midst of all the activities of life, and to carry out activity in stillness. Practice The Three Tenets by trusting yourself to access the depths of your being, so that your inherent wisdom and love will freely function in all your activity.

All blessings this new year! ■

Roshi Egyoku is Abbot and Head Teacher of ZCLA.

A Path of Service

John Plum-Hermit Swanger has served the Center in diverse capacities over the past ten years: Steward of the Executive Circle, Board member, Coordinator of Zen Practice I and II, Operations Steward, Fundraising Committee member, Steward of the 2007 Shared Stewardship class, and more. He will be moving to Texas to join his partner Jennifer in Austin. We will miss his lively presence in the life of ZCLA, his mischievous wit, and his many Bodhisattva contributions. Interview by Burt Wetanson.

WW: You've been deeply involved in the life of the Zen Center over the past ten years, with the administration, Shared Stewardship, and much more. Looking back, how would you relate the many changes that have happened at the Center with the evolution of your own practice?

PH: I came to Zen Center in 1995, around the time of Maezumi Roshi's death. I had no previous relationship with the Center or with Roshi. My experiences as a new student very much reflected that time of great transition and shock.

Because of Roshi's untimely death, there was a tremendous amount of activity having to do with what the future of the Center would be. Many of his successors and senior students were coming through the Center, and for me as a new student, it was wonderful to be exposed to Dharma teachers in Maezumi Roshi's lineage, to their different styles, their ways of dealing with a crisis and being with the community. That was an incredible introduction to Zen Center and the White Plum lineage.

A couple of years after that, Roshi Egyoku returned to the Center as the guiding teacher, so my experience of Zen practice has been completely enmeshed with the transformation and evolution of the Center from that time of transition to the present. This is my reference, so to speak, of what Zen practice is.

Prior to coming here, I had some sense of a spiritual practice that emphasized service. So when I came here, it was natural for me — as for many people — to help and get involved. It started very naturally, very simply. Washing dishes, taking classes, doing sesshin. I began to develop a Zen practice.

A big transformation for me personally — and for the Center as well — was when Roshi Egyoku returned from New York in 1997. She asked me if I'd be interested in leading an informal class about the 12 Steps in relation to Zen practice. As a very new student, I cer-



Plum-Hermit preparing for his move to Texas.

tainly had some reservations, the kinds of feelings that can hold us back. But I ended up doing a series like that. Those were opportunities that Roshi and Zen Center opened up for me early on, for which I'm very grateful.

As the Center evolved, so did my personal transformation. I became involved in Shared Stewardship, and its various forms engaged the personal aspects of my practice. The ways we work with and confront our self-imposed limitations. Wanting to serve but not knowing how to. Not wanting to take responsibility. How do we put ourselves aside? How do we step forward? How do we act? From what consciousness or spirit are we acting? To engage all of that in individual practice and collectively has been, for me, a very powerful practice and seems like a very fundamental aspect and teaching of Zen.

WW: Would you call that, dealing with the baggage of the past?

PH: And the baggage of the present. "I can't do it." "I don't deserve it." "I'm not worthy." All of the things that are the blocked energy of life.

In Shared Stewardship, the fundamental emphasis is on: How can we live a more free life in service of others, and how do we do that collectively, constantly working with the things that come up within ourselves and between us and other people? Roshi has emphasized over and over that efficiency wasn't important, getting things done wasn't important, maybe it was okay if things fell apart. What she was emphasizing was the spiritual practice of our lives.

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One outgrowth of the Sangha working collectively and individually with our personal stuff is that we've been functioning very well on so many levels.

Take finances as an example. That's an area that can be extremely problematic for communities and individuals and organizations, filled with fears and misconceptions and projections and all kinds of shadow-energy. Shared Stewardship's financial issues were opportunities and material for expanding awareness, waking up, and practicing with the Precepts. To consciously look at finances and reveal that there isn't a division between spiritual life on one side and financial life. To look at things clearly and deal with them in a conscious way is a transformative practice.

WW: Another aspect of the Center you've been deeply involved in is the buildings and grounds.

PH: There had been a great deal of deferred maintenance, and over the past seven to eight years, a tremendous amount of work has been done here by many people. During that time, we created a new dining room, and a separate library, and the bookstore has evolved.

My first project personally was designing and having fabricated a new Zendo altar. We installed the sliding cherry-wood door at the entrance to the Zendo. Over the years, with Roshi as an impetus, the buildings and grounds have been transformed. For me, that's been a tremendously satisfying way to serve the community. I really love the aesthetics and the functionality of it.

WW: Has there been any area where, for you personally, the resistance has been particularly hard?

PH: That's a good question. Finances and budgets was an area I was not experienced in, and I had no particular ambition to get involved in them. Also, working closely with other people. I'd been an artist for many years, so my preferred mode of operation was to be in my own studio working alone. My feeling was, "Now I have to somehow function with other people and be cooperative and expand my awareness about others." I think that's been a key aspect for many people. It's Sangha, isn't it? The importance and functioning of Sangha.

WW: Does all of this seem to you to be uniquely American and contemporary as compared to the world of traditional Buddhism?

PH: I believe this is exactly traditional Zen practice. I don't see anything discontinuous with what we're doing and what we might call traditional Buddhism. Consider the issues: How do we live together? How do we

function? How do we support one another in practice? How do we work with the limitations of our minds? How do we put aside our opinions and preferences and open to the vastness of life? These are just questions of Zen practice, of spiritual practice.

WW: Can we turn now to the step you're about to take in your life and practice?

PH: I'll be leaving the Center and my various positions at the Center and moving to Austin with my long-time girlfriend, Jennifer. Of course, I'm very excited about the possibilities of being with Jennifer and creating a new life there. I'm also experiencing a sense of dismantling and disentangling and withdrawing from all these aspects of my life. It's a real shedding of the skin. What I'll do there and what my practice and my livelihood will look like, I really don't know.

***“Think how different
your life would have been
if you had never
encountered zazen....”***

In leaving Zen Center, I feel like I'm leaving my family and my community. It's really a Not-Knowing and a plunge. Letting go of things I love — the Center and my practice here and my work with Roshi.

I love the flavor of this Zen Center. I love the combination of feeling rooted in deep tradition with a kind of irreverence and a lot of humor and lightness and laughter. For me that's been tremendously welcome and important. That really is life, all of life. I love it. I'm beginning to really feel in my body and deeply the implications of this transition. It feels a lot like leaving home.

There's something else I don't want to skip over. In talking about my experience here, I've emphasized activity and function and Shared Stewardship, but what I was drawn to is the mystery that surrounds zazen, the power of practicing zazen.

To be introduced to zazen when I was new felt like a huge transformation. Being given basic instruction in zazen really changed my awareness and the direction of my life. All the aspects we've talked about flow from the direct experience of zazen. The natural wisdom that arises from zazen. It may not be our own. It may be our teacher's wisdom that arises and guides us. But that's tremendously important. Think how different your life would have been if you had never encountered zazen and the Zen Center of Los Angeles. ■

Zen Programs at Normandie Mountain

January Bare-Bones Schedule

A January bare-bones schedule begins 2008 with open zazen (no timekeeper) during weekdays for dawn and evening zazen. Regular weekend service, zazen, and Sunday morning Zen Practice 1 & 2 introductory classes will continue, as well as the monthly Day of Reflection. Teacher interview schedules will be posted in DharmaFlash. There will be no talks. You are encouraged to use this month for reflection and making your personal vows for the coming year.

Saturday Schedule Change


Beginning in February, we will try a new Saturday schedule. The two main changes are: Saturday lunch will no longer be served, and all programs will end no later than 1:00 p.m., with the exception of Tangaryo, Zazenkai, and Bodhidharma Wall-gazing Days. This change reflects a trend we have noticed over the past year of heavier attendance on Sundays. This also addresses the need for those who are in it for the long haul to have a more flexible schedule.

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 Dokai in the office for an application. Do not miss any opportunity to practice and study 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

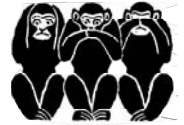
Zazen Programs

February Sesshin.* Begins on **Thursday evening, February 21, 7:30 p.m., with an Atonement Ceremony and ends Saturday, February 23, 9:00 p.m.** Led by Dharma-Holder Gary Koan Janka. The schedule will be posted and sent by ProgramFlash. Fee is \$80; \$150 for nonmembers. 

***Note:** Zendo remains open for zazen during Sesshin.

Precept Practice

A **Day of Reflection** on the Zen Bodhisattva precepts will take place on **Saturdays, January 19 and February 16, from 9:00 a.m. to 1:00 p.m.** Open to everyone.



January 19 will be led by George Mukei Horner on Precept #10: Not speaking ill of the Three Treasures; **February 16** will be led by Jeanne Dokai Dickenson on Precept #8: Not being stingy with the Dharma Treasure.

Atonement Ceremony. Thursday, February 21, at 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. Officiated by Roshi Ekyoku.

Ceremony for Receiving the Precepts. Saturday, February 9, 11:00 a.m. David Green, Michael Judge-El Smithe, and Jonathan Crow will receive the Precepts from Dharma-Holder Koan Janka. Everyone is invited to witness and support the Sangha in this rite-of-passage.

Special Observances

Sensei Nyogen Senzaki Gravesite Visit. Sunday, January 20, at 11:00 a.m. Annual visit to the Evergreen Cemetery gravesite of Zen pioneer Nyogen Senzaki and Japanese-American Buddhist ancestors. Carpool from Normandie Mountain.

Join the Year-End Festivities!

Monday, December 31st

Everyone welcome to celebrate the arrival of 2008!

Our year-end festivities are special—join us.

3:15 to 5:00 p.m. Year-End Sangha Council. Join this fun council and share your year with the Sangha. We will also share our numerous stories and appreciation for John Plum-Hermit Swanger.

5:00 p.m. Annual Memorial Service. Remembering deceased Sangha Members. Followed by an informal snack.

7:30 p.m. Zazen/Atonement Ceremony.

9:15 p.m. Ringing of 108 bells and the Revolving-the-Sutras New Year's Service.

10:00 p.m. Celebratory Meal for the New Year.

PROGRAMS (Continued)

Annual Major Donor Memorial Service. Saturday, February 2, 8:30 a.m. The Center holds the annual memorial service for deceased major donors to the Center every February. Please come to offer incense.

Parinirvana Service. February 9, 8:30 a.m. We will commemorate Shakyamuni Buddha's passing into nirvana.

Classes, Retreats, Workshops

Bodhidharma's Original Message in China. Saturday, 9:45 a.m to 1:00 p.m. Workshop with **Andrew Ferguson**. Open to everyone. Pilgrims formally registered for 2008 China Pilgrimage pay no fee; all others \$15 dana for teacher. Includes snack. Andy and Bill Red Pine Porter will be leading ZCLA's 2008 China Pilgrimage (see next column).

2007 Fall Practice Period

We acknowledge the following practitioners who made practice commitments for the 2007 Fall Practice Period. Thank you to Sensei Kipp Ryodo Hawley for leading the Practice Period and for everyone's practice and support of each other. Practitioners who made formal practice commitments are:

David Kwanwo'l Arrollado
Katy Keisen Behrens
Mark Shogen Bloodgood
Merle Kodo Boyd
Betsy Brown
Tom Yudo Bruger
Heather Faith-Spring
Chapman
Bill Earth-Mirror Corcoran
Gemma Cubera
Jeanne Dokai Dickenson
April Ford
Mike Solitary-Pine Ford
Susan Eko Fukushima
Douglas Sencho Gower
Margaret Jifu Gower
James Bodhi-Song Graham
David Green
Pat Shingetsu Guzy
Tim Wisdom-Moon
Halphide
Kipp Ryodo Hawley
Josh Herman
Gary Koan Janka

Diane Katz
Evi Gemmon Ketterer
Jill King
Lorraine Gessho Kumpf
Rosa Ando Martinez
Julia Seirin Norstrand
Marilyn Rosen
Terry Ryodo Rothrock
Carla Schmitt
DeWayne Gojitsu Snodgrass
Hannah Seishin Sowd
Hillary Kongcha'l Stephenson
Penelope Luminous-Heart
Thompson
Deb Faith-Mind Thoresen
John Heart-Mirror Trotter
Reeb Kaizen Venners
Jenny Warner
Nina Reiju Wasserman
Burt Wetanson ■

Guest Speaker

Sherry Roko Chayat Osho, Sunday, February 3, 11:00 a.m. to noon. Roko Osho is the teacher at the Syracuse Zen Center in the Rinzai lineage and editor of several fine Dharma books.

STUDY TOPIC: During February and March, 2008, the theme for Dharma talks will be on the teachings from the *The Platform Sutra*, attributed to the sixth Zen patriarch, Huineng, in China. We will use the translation by Bill Red Pine Porter.

ABBOT'S VISIT TO RESIDENT QUARTERS

Roshi Egyoku will visit resident quarters to offer incense and bows on Sunday, January 27, from 10:30 to 11:30 a.m., followed by lunch at 11:45 a.m. with residents and any members who wish to join. RSVP to the office.

Join Us on a Pilgrimage to Northern China

From October 23 to November 7, 2008

ZCLA sponsors its third Buddhist Pilgrimage, this time to Northern China, to Buddhist, Ch'an, and Chinese historical sites. Pilgrimage guides Andy Ferguson and Bill Red Pine Porter are both highly experienced guides to Buddhist China.

Pilgrimage open to everyone.

For overview of the itinerary, please refer to www.zcla.org. For more information and registration, www.southmountaintours.com.

ZCLA-Affiliated Sitting Groups

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

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

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

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

Contact us at info@zcla.org for information.

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 for serving as Bodhisattva Center Point Person during Roshi's sabbatical;
Sensei Ryodo who departs for his sabbatical year as Information Technology Manager, and for his many years of caring and professional oversight of Center computer systems and for programming the Center's calendar on the website;
John Plum-Hermit Swanger who departs after many years of devoted service in so many areas to the Center;
For planning and coordinating Day of Dana: **Betsy Brown, Rosa Ando Martinez, Evi Gemmon Ketterer**, and to **Nancy Spear**, Director of Esperanza Center; and to **everyone** who contributed in so many ways to this lively celebration of community;
Day of Dana donors: Members of **ZCLA Sangha, Peace Over Violence**, and **Peggy Reyna, Papa Christos, Food4Less**, and **Ralph's**;
Fundraising Committee for 2007 Annual Fund Appeal: Steward **Patti Muso Giggans**, with **John Plum-Hermit Swanger, Gary Koan Janka, Rosa Ando Martinez, Evi Gemmon Ketterer**, and **Jeanne Dokai Dickenson**; and everyone who helped with the fundraising mailing: **Jill King, Nina Reiju Wasserman, Burt Wetanson, Plum-Hermit Swanger**, and **Dokai**;
Burt Wetanson for persistent sweeping of pine needles;
Plum-Hermit for design and renovation of Sangha House bathrooms;
Teido Cartee for gift of exquisite Shigaraki tea bowl;
Roshi for leading the awakening Rohatsu Sesshin;
Sensei Ryodo for leading Three Steps to Enlightenment II Retreat;
Library Steward **Tom Dharma-Joy Reichert** for keeping Center library in order and for coordinating the Day of Dana cookie baking;
Ty Jotai Webb, incoming Information Technology Manager;
Gary Koan Janka, incoming Coordinator of ZP1 & 2;
Deb Faith-Mind Thoresen for building the handsome and light new sutra boxes
Dokai for overseeing Roshi's Welcome Home reception, and to **Dokai, Senshin Griffith, Heather Faith-Spring Chapman, Yudo Burger**, and **Bodhi-Song Graham** for enactment of the many faces of ZCLA;
Altar Flower Group, Coordinator **Lorraine Gessho Kumpf**, with **Lourdes Jisen Reybin, Katy Keisen Behrens, Nina Reiju Wasserman**, and **Faith-Mind** for keeping altar flowers fresh and lovely;
Charles Duran, Koan Janka, Jill King, Gessho Kumpf

for security help during construction;
Helen Daiji Powell for library book on ecology;
Ty Jotai Webb and **Deb Faith-Mind Thoresen** for on-going grounds and gardening work;
Koan Janka for all his efforts with the composting and trash collection;
Roshi, Ensho, Koan, Dokai, and **Plum-Hermit** for their courthouse appearances; **Peggy Reyna** and **Patti Muso Giggans** of Peace Over Violence for invaluable aid;
Kitchen cleaners: Co-Tenzo Coordinator **Faith-Mind Thoresen, Betsy Brown, Jisen Reybin**, and **John Heart-Mirror Trotter**;
Mark Shogen Bloodgood and **Karla Dare** for hospitality and hosting of Strawberry Dragon Zendo prison ministry and for fresh fruit;
Bill Earth-Mirror Corcoran, Hillary Kongcha'l Stephenson and **Dokai** for attending Angell Foundation retreat;
Rohatsu Sesshin Tenzo **Jessica Dharma-Lotus Armstrong** and Assistant Tenzo **Jan Houn Norris** for healthy and delicious meals;
All the **caffeine Bodhisattvas** who left coffee in the Sangha House.
Everyone who donated Dharma Books and magazines to the Strawberry Dragon Zen prison project;
Luminous-Heart Thompson for new members tea.

Farewell to John Plum-Hermit Swanger for his deep and vast gifts to the life of the Center; we wish him well in his move to Austin, Texas.
Welcome back to Roshi Egyoku!



Sangha Rites of Passage

Shared Stewardship

Departing
Information Technology Manager
Sensei Ryodo Hawley

Center Operations Steward
Coordinator Zen Practice 1 & 2
Steward of Executive Circle
John Plum-Hermit Swanger

Center Point Person
Raul Ensho Berge

Incoming
Information Technology Manager
Ty Jotai Webb

Coordinator Zen Practice 1 & 2
Gary Koan Janka

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; John Plum-Hermit Swanger, Operations Steward; Evi Gemmon Ketterer, Program Steward; Tom Yudo Burger, Guest Steward; Jeanne Dokai Dickenson, Development Steward. *Water Wheel*: Editor, Dokai Dickenson; Assistant Editor, Burt Wetanson. Photographer: Arno Kroner. 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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www.zencenter.org

Address Correction Requested

Day of Dana 2007

On December 15th, ZCLA welcomed its neighbors for a day of friendship, fun, and food. Coordinated by Center members and Nancy Spear and Fidel Sanchez of the Esperanza Center, seventy-two bags of food, gifts, and toys were distributed to neighborhood families. Thank you to all who made it possible!

