



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. 10 No. 1

2551 Buddhist Era

JANUARY/FEBRUARY 2009

Living a Seamless Life

By Roshi Wendy Egyoku Nakao

A new calendar year seamlessly appears—what is there to impede the Way? As soon as we read the question, the response arises. Questions and responses, like all else in this incredible life we are privileged to live, seamlessly intertwine.

In 2008, the gleaming bones of our Zen Ancestors appeared like golden threads in the tapestry of our life. Our Sangha undertook a nine-month inquiry entitled “Under the Bones of the Master.” Zen pilgrims visited the Dharma seats of our Chinese Zen Ancestors. In Japan, I paid my respects to the founders of the Japanese Soto Sect during Zuisse ceremonies—to Dogen Zenji at Eiheiji and Keizan Zenji and his five successors at Sojiji. Brocade and rough cloth as one—where is the seam?

In 8th century China, Emperor Shikuso asked National Teacher Chu (a disciple of Sixth Ancestor Hui Neng), “One hundred years after you die, what would you wish?” The National Teacher, who was a hundred years old, responded, “Build me a seamless tomb.”

Do you experience your life as seamless? All the myriad experiences of joy, tragedy, success, illness, ordinary moments, all woven together as one, without seams. The National Teacher Chu reaches out his ancient hand to you—right here, now, and begs you to remember how to live. Be seamless! Don’t turn away from the rough edges that tear asunder the one fabric—how do *you* take care of it?

The Emperor, in earnestness, asked, “What style of tomb would that be? I beg you to tell me.” Sometimes the questions that live in our hearts are not so very clear to us. But in one way or another, our questions are often like the Emperor’s—I beg you to help me know what this life is. How do I best take care of it?

Roshi Egyoku is Abbot and Head Teacher of ZCLA. The koan is Shoyoroku #85, The National Teacher’s Seamless Tomb.



Pilgrims with Abbess Hui Kong of Kuangjiao Temple (Second Ancestor’s Temple) posing under a new branch, which grew from a long-dead dragon tree when the nuns reclaimed the temple.

The National Teacher was silent for a while, then asked softly, “Do you understand?” The Emperor said, “I don’t understand.” Can you hear this intimate question-and-response living right now in your heart?

The seamless tomb is the final resting place of a great Ancestor. Do not be fooled—the final resting place is not for a dead body, but the resting place of one who is truly alive to the seamless reality of this life. This person is called buddha. This person is called lineage. This person is called by *your* name.

Through the Under the Bones inquiry, we were pulled into the collective wisdom of the Sangha body. Through the Sangha body—each one of us, individually and all together, we are learning to live a life of no gap, the seamless intermingling of each other. This is living lineage.

Happy New Year 2009! ■

INSIDE

- 3 Strolling Freely Together by Sensei Kodo Boyd
- 4 Programs
- 6 Zen Pilgrims Return from Northern China
- 7 Sangha Appreciation and Rites of Passage
- 8 Fall Practice Period Participant Appreciation

Strolling Freely Together

By Sensei Kodo Boyd

*Changsha had a monk ask Master Hui, "How was it before
you saw Nanquan?"*
*Hui remained silent. The monk said, "How about after seeing
him?"*
Hui said, "There couldn't be anything else."
*The monk returned and related this to Changsha. Changsha
said,*
*"The man sitting atop the hundred-foot pole:
Though he's gained entry, this is not yet the real.
Atop the hundred-foot pole, he should step forward:
The universe in all directions is the whole body."*
*The monk said, "Atop the hundred-foot pole, how can you step
forward?"*
Changsha said, "The mountains of Lang, the rivers of Li."
The monk said, "I don't understand."
*Changsha said, "The whole universe is under the imperial
sway."*

—Book of Serenity
Case 79: Changsha Advancing a Step

It has been about two and a half years since I received Dharma Transmission from Roshi Egyoku. In that time, two dharma brothers, Ryodo and Daishin, have joined me. Others will come along soon. So far, studying Zen Buddhism is not like any other experience of study, and receiving Dharma Transmission is certainly not like graduation. In fact, it feels almost its exact opposite. I have never had a stronger sense of being at the beginning or of being so completely without knowledge or plan.

For some twenty or so years, I have practiced zen. I practiced with many teachers and many different sanghas. I was a slow and deliberate student. At a certain point, I began to shape all the details of my life—work, family, vacations, social life—around making space for zazen and sesshins. In both obvious and subtle ways, everything was secondary to practice. Since there is no end to practice, no point at which one can say, "I'm done," I just assumed it would go on this way forever. I developed a kind of tunnel vision. I did not realize I had been so fiercely focused until it was necessary to come out of the tunnel. I hovered at the threshold, clinging to the hundred-foot pole. Then I stepped forward into the unknown and embraced the practice of doing whatever nurtures and strengthens the practice of others.



Sensei Kodo

The hundred-foot pole is a familiar metaphor to those of us who practice zen. It is an even more familiar place, though we do not always recognize it when we arrive. We are often seduced by moments of clarity and insight. Before we know it, we have hardened those moments into a truth we want never to forget or into an experience on the cushion that we try mightily to reproduce. We feel we have learned something and there we sit on top of it.

In the years of sitting zazen, sitting in council, following the schedule, allowing ourselves to be known by teachers and by sangha, we are being shaped, slowly, as water shapes a rock. Something is happening, but in order to keep it, we must not hold on to it. The most precious gift that we receive from anyone is a word or gesture that pushes us off the pole.

What is it that allows us to leap from the comfort of fixed notions and routines? Isn't each leap a response to the pull toward our own wholeness, our true and complete nature? When the monk asks, "Atop the hundred-foot pole, how can you step forward?" Master Changsha answers, "The mountains of Lang, the rivers of Li." He answers, "The whole world." It is not, after all, a step. And there has been no need for holding on. We can trust that we and the universe can never be apart. The shaping our practice imparts over the years is that of trust and confidence in our true nature. When circumstance and conditioning tell us the step is dangerous and painful, we take it

Sensei Kodo is the guiding teacher at Lincroft Zen Sangha in New Jersey.

(Continued on page 3)

anyway because over time the practice of returning has lead us to trust that abiding in the vast unknown is our true nature.

On the zafu, we began by returning our attention to the breath and count of “one.” Gradually we developed a patience and perseverance that allowed us to do this over and over again. We developed a compassion for this self whose mind drifts with the ease of a cloud. We begin to notice that the drifting thoughts do not need our attention. There is very little that we must understand or remember in zazen. Returning again and again to the breath, we return also to the body and whatever state of mind we are in. Joy, terror, boredom, anger—it is all accepted. We begin to trust even our deepest fears. In every mood and circumstance, we are the body, breath, and

*“Again and again, we step off
the top of the pole.”*

count of one. What is there to fear in a leap? Ultimately, isn’t our life one leap after another? We know more and more clearly that we abide nowhere.

Each of us has our own dharma gate through which we step forward that first time. Many unnoticed steps may precede the one that propels us into formal practice. I have told my own story many times, of seeing a medieval Chinese painting that captured the emptiness of our true nature, and experiencing the feeling of happening upon a portrait of myself. With shock and certainty, the words came, “That’s me.” Immediately I sought a book with instructions for zazen. As Master Changsha says, “The whole universe is under the imperial sway.” A black woman from the Deep South of the middle 20th century is exactly the fishing line in the water, the lone fisherman adrift, the vast sky, mountains and rivers of 12th century China.

At the very beginning of formal practice, I was confronted with the oneness of form and formlessness. How else could the most complete depiction of myself contain no image of my form? Here was a promise, the possibility of thorough self-fulfillment. I wanted to find a zendo right away. And yet the experience of living in this black and female form had taught me that I might be unwelcome in a place of formal practice. How could I dare to be so naked and vulnerable in what could be a hostile place? Following instructions from a book, I sat zazen in the safety of my bedroom. It took two years for me to summon the courage to step forward again and enter a zendo.

In Case 36 in the *Blue Cliff Record*: Changsha Wandering in the Mountains.

One day Master Changsha went wandering in the mountains. Upon returning, when he got to the gate, the head monk asked, “Where are you coming from, Master?”

Sba said, “From wandering in the mountains.”

The head monk asked, “Where did you go?”

Sba said, “First I went pursuing the fragrant grasses; then I returned following the falling flowers.”

The head monk said, “How very much like the sense of springtime.”

Sba said, “It even surpasses the autumn dew dripping on the lotuses.” Hsueh Tou added the remark, “Thank you for your reply.”

Many who survive serious illness, tragedy, or trauma come to regard those challenges as painful gifts. It was a gift to be born into a circumstance and culture defined, shaped, and guided by a longing for an end to suffering. In childhood, well before encountering zen, I learned to find moments of freedom in a life circumscribed by apartheid laws we called Jim Crow. Taking in my family’s and community’s responses to that injustice, I came to sense that freedom was an internal experience and that its essence was under my control.

The words “freedom” and “liberation” will always evoke childhood memories for me, but my childhood view was limited, just a hint of the liberation of Changsha’s stroll. Encountering the suffering that leads us to seek a path of liberation is a universal experience, not an experience limited to one group or circumstance. We are all born into circumstances that give us the sense of being bound when, in fact, we are free. We can all stroll like Changsha with no particular destination, beyond both fragrant grasses and falling flowers. We can all step forward from the hundred-foot pole over and over again.

We each do this in our own time, our own way, and we also do it collectively. The deep joy of the recent election that transcends politics and that comes apart from our choice of candidate was the joy of taking a step forward together. For many, regardless of their choice of candidate, this was a step toward the wholeness that we already are. Landing on a hundred-foot pole, we must step forward again. Even those who may violently oppose the step we have just taken oppose out of a longing for what they perceive as wholeness. How do we include them?

We learn from the practice of returning to the breath that the present moment is always there to be experienced. We can be liberated in an instant. Our liberation is always found in stepping off the pole over and over again, strolling, and abiding nowhere. ■

Zen Programs at Normandie Mountain

January Bare-Bones Schedule

A January bare-bones schedule begins 2009 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. The monthly series Zen Practice 4: Basic Practices at ZCLA has changed to the second Sunday morning of each month. 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.

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 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 to register.

Head Trainee Entering Ceremony

Sunday, February 1, at 11:00 a.m. Please join us as we install Head Trainee DeWayne Gojitsu Snodgrass for the February-June 2009 and February-June 2010 training year. He and Head Trainee Penelope Luminous-Heart Thompson (Oct. 2008-Oct. 2009) will serve together. Please attend.

Zazen Programs

Zazenkaï. Registration: Friday, February 13, 7:00 p.m.;
Zazenkaï begins 7:30 p.m. to Saturday, February 14,
5:00 p.m. Led by Dharma-Holder Shingetsu Guzy. Everyone is encouraged to come to this silent and restful day with zazen, service, work, meals, Dharma Talk, and face-to-face meeting. Open to everyone. Fee: \$40; \$75 for nonmembers. ☎

(Continued on page 5)

A Message from Head Trainee DeWayne Gojitsu Snodgrass



Gojitsu will serve as Head Trainee during February-July 2009 and February-July 2010.

As Head Trainee, I'm struck by the meaning of this charge which Roshi has defined as "one who has the maturity to serve as Head Trainee" and "one who is a model of practice for the Sangha."

I'm humbled by the opportunity and feel unworthy. Nonetheless, with your wholehearted support, I can and will manifest those qualities alongside of you. Please see yourself in me as I see myself in each of you. In so doing, it will not be me living this vow, rather, it will be all of us living as "not two."

A handwritten signature in black ink that reads "DeWayne Gojitsu Snodgrass". The signature is written in a cursive, flowing style.

Sesshin. Begins on **Thursday, March 26, 7:30 p.m. through Saturday, March 28, 9:00 p.m.** Led by TBD. The schedule will be posted and sent by ProgramFlash. Fee is \$80; \$150 for nonmembers. ☎

Precept Practice



A **Day of Reflection** on the Zen Bodhisattva precepts will take place on **Saturdays, January 17 and February 21, from 9:00 a.m. to 1:00 p.m.** Open to everyone.

January 17 will be led by Gessho Kumpf on Precept #TBD. **February 21** will be led by Heart-Mirror Trotter on Precept #8: Do not be stingy.

Atonement Ceremony. Thursday, February 19, at 7:30 p.m. During this ceremony of renewing vows and precepts, we have an opportunity to bear witness to our conduct. Everyone is welcome. Those who have received the precepts are asked to attend on a regular basis. Officiated by Roshi.

Special Observances

Sensei Nyogen Senzaki Gravesite Visit. Sunday, January 18, at 11:00 a.m. Annual visit to the Evergreen Cemetery gravesite of Zen pioneer Nyogen Senzaki and Japanese-American Buddhist ancestors. Meet in the Sangha House driveway for carpooling, 10:45 a.m.

Annual Major Donor Memorial Service. Saturday, February 7, 8:30 a.m. The Center holds the annual memorial service for deceased major donors to the Center every February. Please come to offer gratitude.

Parinirvana Service. Saturday, February 14, 8:30 a.m. We will commemorate Shakyamuni Buddha's passing into nirvana.

Classes and Workshops

Basic Practices at ZCLA, (BP). Sunday, January 11, BP-1 "Forms of Practice," and **Sunday, February 8, BP-2.** "Service, Liturgy & Lineage." Formerly New Members Series, now held on second Sunday of the

ABBOT'S VISIT TO RESIDENT QUARTERS

Roshi Ekyoku will visit resident quarters to offer incense and bows on Sunday, January 25, 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.

month), **8:15 a.m.-noon.** New members and all members welcome to learn about Center life and practice. ☎

Guest Speaker

Shinge Roko Sherry Chayat Roshi, Sunday, February 8, 11:00 a.m. Roko Osho, teacher at the Syracuse Zen Center, will talk about the book she edited, *Eloquent Silence: Nyogen Senzaki's Gateless Gate and Other Previously Unpublished Teachings and Letters*, published this year by Wisdom Publications. A book signing will follow during lunch. See previous column for Senzaki gravesite visit.

ZCLA-Affiliated Sitting Groups*

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

The Lincroft Zen Sangha (Lincroft, 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
(San Luis Obispo, CA)
coordinated by Mark Shogen Bloodgood

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

Contact us at info@zcla.org for information.

*ZCLA-Affiliated Sitting Groups are led by independent Dharma Teachers (Senseis) or practitioners who are actively practicing at ZCLA. Those interested in leading a ZCLA-affiliated sitting group may apply to the Teachers Circle.

Stitching the Buddha's Robes

In May 2009, Dharma Holders Raul Ensho Berge and Patricia Shingetsu Guzy will receive Dharma Transmission from Roshi in separate ceremonies. Ensho's ceremony is scheduled for **Saturday, May 2nd**, and Shingetsu's for **Saturday, May 9th**.

Roshi invites each of you to offer stitches for Ensho and Shingetsu's Dharma Transmission robes. Gemmon Ketterer is overseeing the preparations of the robes.

January 2009 Sewing Schedule

Saturdays: Jan. 10, 24, 31 — 10:30 a.m. to noon
Jan. 17 — 1:15 to 3:00 p.m.
Sunday: Jan. 11 — 10:45 to noon
Tuesdays: Jan. 13, 20, 27 — 7:30 to 9:00 p.m.

Please check with web calendar for dates from February through April, or see Gemmon.

Pilgrims Return from Northern China

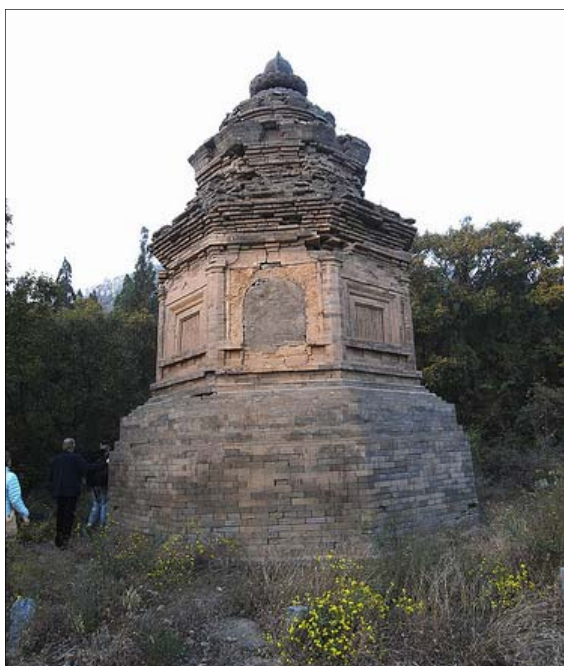
From October 23 to November 7, twenty-one Zen practitioners embarked on an inspiring and memorable Buddhist pilgrimage to Northern China with intrepid guides Andy Ferguson (South Mountain Tours) and Bill Red Pine Porter, translator of Chinese Buddhist texts and poetry.

The pilgrimage was notable for a number of “firsts.” The pilgrims were the first Western group to participate in the annual Bodhidharma Ceremony at Empty Form Temple, alternating three steps and bowing on the ground for a half-mile to the temple gate; to sit in the Zendo at Linji’s (Rinzai) temple; to be allowed to view the stupa of Seventh Ancestor Jing Zang, now located in a military base; and to visit the famous T’ang Dynasty nun Moshan’s Dharma Seat, now Nine Peaks nunnery.

We found a robust Zen practice in China and felt the dynamism of our Chinese Zen Ancestors.



Above, the pilgrims with Abbot Shi Yanci, flanked by Roshi and Red Pine (left) and Andy Ferguson (right) at Empty Form Temple, Bodhidharma’s burial temple. Below, Abbess Dun Cheng of T’ang Dynasty nun Moshan’s Dharma Seat (Jo Fung Temple) presenting a Chinese-style waking stick to Roshi Egyoku.



The pilgrims were allowed a rare viewing of the Stupa of Jing Zang, the seventh Ancestor who bridged Northern and Southern Zen. The eight-cornered pagoda is located in a restricted military area.



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 Junyu Kuroda and **Roshi Gengo Akiba** for their efforts in support of Roshi Egyoku's zuise;

Margaret Jifu Gower for her commitment, support, and care as the Operations Steward;

Raul Ensho Berge, **Charles Duran**, and **Tom Yudo Burger** for work on Irolo Street Dharma Hall windows;

For planning an coordinating Day of Dana: **Betsy Brown**, **Rosa Ando Martinez**, **Marley Klaus Downing**, and **Gemmon Ketterer**, and to **Fidel Sanchez**, Coordinator of Esperanza Center; and to everyone who contributed in so many ways to this lively celebration of community;

Fall Jikidos: **Elizabeth Bryer**, **Betsy Brown**, **Faith-Spring Chapman**, **Judy Frisk**, **Gemmon**, **Jill King**, **Gessho Kumpf**, **Radiant-Vow Stephenson**, **Kaizen Venners**, **Jusen Warner**, **Reiju Wasserman**, and **Z Zeller**;

Tom Dharma-Joy Reichert for ongoing organic tea deliveries;

Kitchen-cleaning crew: **Betsy**, **Elizabeth Yudo**, **Lynda Golan**, **Koan Janka**, **Kriss Light**, **Janet Ma**, **Casey Matthews**, **Ryodo Rothrock**, **Luminous-Heart Thompson**, **Heart-Mirror Trotter**, **Jusen Warner**, **Jotai Webb**;

Buildings & grounds security stewards: **Kaizen Venners**, coordinator; and **Yudo Burger**, **Pine-Ocean Cleary**, **Charles Duran**, **George Mukei Horner**, **Trent Moyer**, and **Luminous-Heart Thompson**;

Patti Muso Giggans, for Sangha House coffee supplies;

John Ott for brainstorming;

Mukei Horner for photography for liturgy archives;

Everyone who setup for year-end sesshin and art retreat:

Bill Earth-Mirror Corcoran, **Yudo**, **Dokai**, **Koan**, **Gemmon**, and **Heart-Mirror**;

And to ZCLA residents who provided housing for sesshin: **Ando**, **Larry** and **Elena**, and **Kaizen**.

Hearty welcome to new member **Stephanie Mojica**, who works in the entertainment industry and in journalism.

Congratulations to Peace Over Violence and Executive Director **Patti Muso Giggans**, for receiving grant from Blue Shield of California Foundation for Building Healthy Teen Relationships; **Hillary Radiant-Vow Stephenson**, for receiving Lenz Foundation Residential Fellowship at Naropa University for Fall 2009; and **Roshi Peter Muryo Mathiessen** for receiving 2009 National Book Award for *Shadow Country*.



Sangha Rites of Passage

ZUISE CEREMONIES (Japan)
December 18 & 19, 2008

Eiheiji and Sojiji Monasteries
Roshi Wendy Egyoku Nakao
Zuise Teacher: Roshi Junyu Kuroda

NEW MEMBERS ENTERING CEREMONY
November 22, 2008

Yoko Bajra . Roberta Brehm
Julie Kim . Sita Slovo

Resident Training and Guest Residencies

Occasionally, space is available for longer-term resident training and shorter-term guest stays. If you are interested, please inquire at info@zcla.org and you will be directed to the appropriate contact person.

Day of Dana 2008



The lively celebration of breaking the piñata at ZCLA's annual Day of Dana, celebrating in community with Esperanza Center.

The *Water Wheel* is published by the Zen Center of Los Angeles / Buddha Essence Temple, which was founded in 1967 by the late Ven. Taizan Maezumi.

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; Margaret Jifu Gower, Operations Steward; Evi Gemmon Ketterer, Program Steward; Tom Yudo Burger, Guest Steward; Dokai Dickenson, Development Steward. *Water Wheel*: Editor, Dokai Dickenson; Assistant Editor, Burt Wetanson. Photographers: George Mukei Horner, Tom Dharma-Joy Reichert, Jessica Dharma-Lotus Armstrong. 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.



ZCLA Buddha Essence Temple

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Address Correction Requested

2008 Fall Practice Period Participants

We acknowledge the 100 practitioners from ZCLA, Lincroft Sangha (NJ), Ocean Moon Sangha (CA), and the Valley Sangha (CA) who made practice commitments for the 2008 Fall Practice Period. Thank you to Roshi Egyoku, leader of the Practice Period, and for everyone's practice and support of each other.

Alan Turton	Faith-Mind Thoresen	Kodo Boyd	Reigen Ledley
Ando Martinez	Faith-Spring Chapman	Kriss Light	Reiju Wasserman
Betsy Brown	Flowing-Mountain Schmitt	Larry Barber	Richard Muise
Bonnie Nadzam	Gary Belton	Lee Nedler/Valley	Roberta Brehm
Burt Wetanson	Gemmon Ketterer	Leilani Drakeford	Robert Kirk
Daiji Powell	Gessho Kumpf	Lisa Davidson	Russell Pearsall
Charles Duran	Getsuren Alfano	Lone Pine	Ryodo Rothrock
Chris Fields	Gojitsu Snodgrass	Luke Aiken	Senshin Griffith
Chris Hackman	Heart-Mirror Trotter	Luminous-Heart Thompson	Shingetsu Guzy
Daishin Buksbazen	James Carney	Lynda Golan	Shishin Collins
Dharma-Joy Reichert	Jamie Nappi	Marek Glinsky	Solitary-Pine Ford
Dharma-Lotus Armstrong	Jason Davis	Mark Lucas	Shoshin Spraker
Diane Katz	Jifu Gower	Marley Klaus Dowling	Soshin Thornton
Dokai Dickenson	Jill King	Miguel Rojas	Susan Tritt
Earth-Mirror Corcoran	Jimyo Smithe	Mukei Horner	Tokuyo Crow
Eberhard Fetz	Jitsujo Gauthier	Muso Giggans	Tom Jones
Egyoku Nakao	Jisen Reybin	Myoan Solomon	Trent Moyer
Eko Fukushima	John Long	Myoho Fjeld	True-Flower Ford
Elaine Held	Jotai Webb	Nagacitta Buckley	True-Joy Fazio
Elena Tajo	Judy Frisk	Nelida Cartolin	Yudo Burger
Elizabeth Bryer	Jusen Warner	Nem Bajra	Wisdom-Moon Halphide
Emerald-Lake Porcaro	Kaizen Venners	Perry Self	Z Zeller ■
Enjo Arthur	Karen Abe	Peter Ott	
Ensho Berge	Katrina Fassas	Pine-Ocean Cleary	<i>Thank you for your practice!</i>
Erik Mathiesen	Kevin Hopps	Pure-Heart Rork	
Etsudo Kimble	Koan Janka	Radiant-Vow Stephenson	