



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. 11 No. 1 2552 Buddhist Era

JANUARY / FEBRUARY 2010

Happy New Year 2552!

Message from Roshi Wendy Egyoku Nakao

We mark a new calendar year and decade—2552 Buddhist Era, 2010 Common Era—with an Atonement Ceremony, during which we acknowledge our own greed, aggression, and ignorance, and we realign ourselves anew to the discipline of putting an end to them, moment by moment—nen! Nen!

Just as we each commit to our individual work, we also commit to honoring the intersection of our individual lives with all other life. We take up the discipline of communal reflection and affirm the co-creating of family, Sangha, workplaces, communities, nation, and life in the global and universal spheres.

The collective entity known as the Zen Center has its own vows, and each of us is its indispensable hands and eyes. Whether we are here day to day, or only occasionally, our hands and eyes are the life breath of this collective practice place—we are constantly practicing to see with new eyes, hear with new ears, work with new hands.

The Sangha marked significant movements in 2009, including the joyful birthing of two new Dharma teachers, Sensei Etsubai Ensho and Sensei Baiko Shingetsu. We honored the passing of Janet Moon-Wheel Witkin, the founder of Alternative Living for the Aging, Teido Cartee, one of the first Western Soto Zen monks ordained in the United States, and “Ace” Sumida, a renaissance man and a true public servant. We received a generous Angell Foundation Core Support Grant and continued our involvement in the inspiring formation of the Angell community of spiritually conscious organizations.

The Many Hands and Eyes Prison Circle, in its second year of disciplined working, presented a workshop on Sexual Abuse Throughout the Life Span, and meticulously crafted a protocol, which will enable some former

Roshi Egyoku is Abbot and Head Teacher of ZCLA.



Jizo Bodhisattvas and Teddy Bear (old woodcut by Roshi Egyoku)

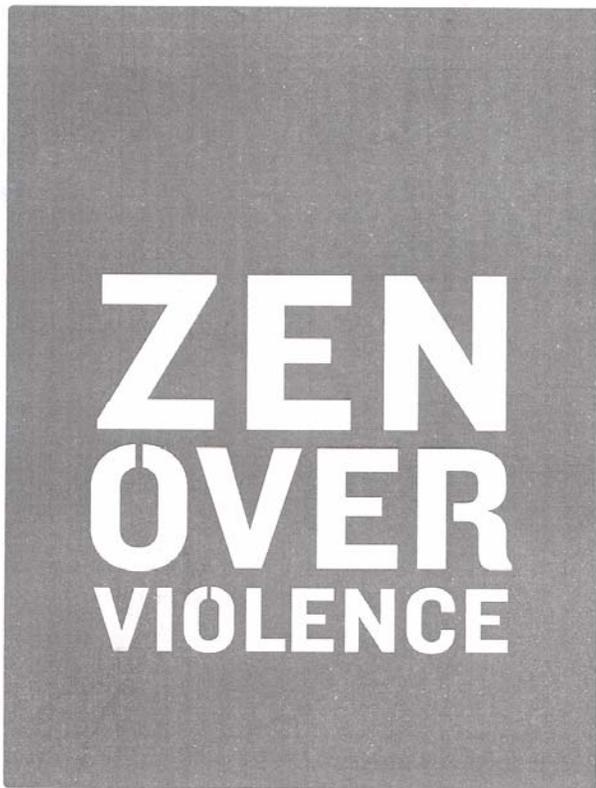
inmates known to the Angulimala Prison Project volunteers to enter the practice sphere at Great Dragon Mountain. This protocol is an important movement in the life of the Zen Center and is in the final stages of the approval process.

The Many Hands and Eyes Collective Awakening and Wisdom Circle was launched this year. This circle is exploring the Abbot's Seat, both from the wide view of the Zen Center Mandala and also the specific tasks that require the Abbot's involvement. In this regard, each of our circles strengthened its understanding and practice within the Mandala, such as the Board incorporating the practice of Council on a regular basis, the Executive Circle Steward assuming the oversight of the staff, and a dedicated Grounds Group emerging and stewarding the care of the gardens.

(Continued on page 3)

INSIDE

- 2 Zen over Violence by Roshi Egyoku
- 4 Programs
- 6 Gateway to Service
- 7 Caring Mind, Gentle Hands: Interview with Carla Flowing-Mountain Schmitt
- 9 Rites of Passage
- 10 Fall Practice Period Participant Appreciation
- 11 Sangha Appreciation



By Roshi Wendy Egyoku Nakao

Our lives are pierced through, directly and indirectly, by all types of violent thoughts, words, and actions and their consequences. Violence is all pervasive—we encounter it within ourselves, our homes, workplaces, institutions, and communities small and large. Pervasive though it is, violence can arise unpredictably, so that sometimes we are stopped in our tracks when violence touches us, sometimes as a news report, and we can hardly wrap our minds around it. The world of samsara is the breeding ground of suffering, and much of this suffering is infused with violence.

In November, ZCLA Board members and I had the privilege of attending the 2009 Humanitarian Awards dinner of Peace Over Violence (POV), which is headed by ZCLA member Patti Muso Giggans. POV is a Los Angeles-based social service agency started almost forty years ago when a few women got together after a friend had been raped and formed a hotline for those subjected to sexual violence. Today, the organization has grown “from one-on-one intervention in sexual assaults and domestic abuse toward one-by-one prevention of youth violence and child abuse,” and has a national and international impact.

The theme for our table at the POV Awards dinner was “Zen Over Violence.” Each of us wore a name tag with our names over: “Roshi Wendy Over Violence.”

It’s very effective, this in-your-face branding, which very directly and unflinchingly states that we dedicate ourselves to understanding the causes of violence, its consequences, and how to prevent it. It leaves no doubt that ending violence is the work each of us must do, individually and collectively.

Shakyamuni Buddha was unwavering in his renunciation of violence—*ahimsa*, not causing harm to anyone or non-violence, is at the core of all of the Buddha’s teachings. Non-violence is not limited to the obvious forms of violence that have pierced our lives, such as rape and incest, physical abuse, beatings and murder motivated by racial and sexual prejudices, alcoholism and drugs, and the killing fields of war and genocide, but also to more subtle forms. Violence lives in the subtle stirrings of aggression and anger, emotional and psychological battering, oppressive workplaces, and all forms of thought and speech that bear ill feelings. Myriad forms of violence have penetrated each of us to the core, and we know from direct experience—both as perpetrator and recipient—that violence reaps more violence.

Every Zen Buddhist practitioner knows that the end of violence begins by shining the light inward into our very own conditioning. Each of us learns the disciplines of practice that address the actions of our own body, speech, and mind. As we experience violence in its subtle and gross forms within ourselves, we learn to observe it precisely and realize that we can interrupt its emergence at any time, keenly observe it, and practice restraint before it consumes us and the people around us. We can learn to experience this energy without repressing or engaging, without fixing or banishing—a subtle discipline that is a hard-worn gift of the spaciousness and discipline of a committed Zen Buddhist practice. There are no shortcuts.

It is worth our while to study the violence within ourselves—to know how it arises in body, speech, and mind; to not keep it at bay, but to make of ourselves a laboratory to cast a clear and unperturbed eye on its stirrings within. The habitual tendencies to aversion and engagement of these energies make it difficult for us to know these energies directly, yet we all have the capacity to cultivate a neutral awareness that enables us to discern violence and its effects without manifesting it.

What causes people to commit incredible cruelty? Elements such as desire for domination, greed for profit, and ignorance arising from self-preoccupation and disregard of the so-called other lead to violent actions with devastating effects. But one has to wonder what fundamentally motivates someone to violence? Violence itself appears to be a blinding and denigrating intoxicant. Maezumi Roshi would say, “Please take good

(Continued on page 3)

care of your mind. It can become anything.” It can spiral into violence; it can awaken into liberation and peace.

Although we each take the personal responsibility to practice ending violence within ourselves, we find, however, that this individual practice is not sufficient to address the violence and its consequences that is pervasive throughout our institutions and our local, national, and global communities. In whatever collective situation we may find ourselves, we must take the pulse of the group—of the institutions and its systems—and cast the unflinching eyes of wisdom and caring to detect the seeds of violence. This is true of our spiritual organizations, too.

The Zen tradition is full of stories of the use of what we would consider to be violent means of awakening—the master threatens to cut a cat in half (did he really?), the master hits his student with a stick, the master breaks the limb of a monk, the monastery is run severely. Many of us instinctively recoil from these methods and do not find them effective. We ourselves have internalized violence so much that we can, at first, find gentleness to be a somewhat inadequate approach for awakening.

Our Japanese Zen tradition also bears an unenviable stigma of abandoning its spiritual moorings in favor of fervent nationalism in times of war. Some fifty years after World War II, the Japanese Soto Zen School issued an apology for its support of the war and the inexcusable co-opting of its spiritual principles to endorse killing. The Buddha, and all the great leaders of non-violence, point to this irrefutable truth: “Victory creates hatred; defeat creates suffering; the wise desire neither victory nor defeat. Hatred and anger breed hatred and anger; he who kills will be killed; revenge can only be overcome by abandoning revenge.”

The Zen Center has been an honored recipient of

grants from The Angell Foundation for developing organizational spirituality and for core support. This daring commitment to actively support non-profit organizations to develop and operate on strong spiritual principles was born out of the violence of September 11, 2001.

On September 11, David and Lynne Angell were passengers on a United Airlines jet that was crashed into the World Trade Center. David and Lynne were people of good hearts, and the foundation was born out of grief

***“... please, take care of your mind ...
it can become anything ... ”***

—Roshi Taizan Maezumi

for their loss. Today, The Angell Foundation is a celebration of their lives. The Angell Foundation itself is on a spiritual journey, guided by a sense of upright purpose inspired by how the Angells lived their lives and embodied by a sense of graciousness, which friends and family say typified the couple. Perry Oretzky, a life-long friend and now President of the Foundation, says that this sense of graciousness can only manifest by overcoming anger and by reducing one’s sense of ego.

We are learning, through the discipline of our individual Zen Buddhist practices, how to address the violence within, and we are learning how to reduce our sense of ego. We are also exploring how the Zen Center as an organization can be infused with disciplined spiritual practices, so that it can endure as an effective spiritual entity that does not co-op its principles when it appears convenient to do so for the sake of its own self interests. Can we commit to our mutual fundamental goodness and trust that peace will always be re-born in our hearts no matter the circumstances?

Let’s keep on! ■

In the past year, so many people engaged the physical body of the Zen Center with their hands and eyes—from the care of the altars to major remodeling projects. As a result, we have an increasingly beautiful practice home. With the help of contractor and Zen teacher Bill Yoshin Jordan, the Zendo annex was remodeled. The entire area, including the new dokusan and teacher face-to-face rooms, is now beautiful, serene, and simple; the energy peaceful and pristine. We also completed new sidewalks, a new porch for the Buddha Hall entry, and perimeter fencing along the north border of the Pine House.

In the coming year, The Zen Center will continue its discipline of the careful stewarding of its physical and financial resources. The ongoing attention to the details and broader financial picture have enabled us to also support practitioners who have been adversely affected by the current economic downturn.

This year will be the second transitional year towards the Abbot’s sabbatical in 2011. The sabbatical provides an impetus for each of us to “check our egos at the gate” and delve into collective awakening and wisdom.

Thank you, everyone, for your fearless practice and your unstoppable generosity. ■

Zen Programs at Great Dragon Mountain

January Bare-Bones Schedule

A January bare-bones schedule begins 2010 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 interviews will be posted in DharmaFlash. There will be no talks. You are encouraged to use this month for reflection and making or renewing 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 wish to take part in a particular program, please do not let financial difficulties keep you from attending. Inquire with Dokai in the office for an application. Do not miss any opportunity to 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.

Zazen Programs

Zazenkai.* Registration: Friday, February 12, 7:00 p.m.; Zazenkai begins 7:30 p.m. to Saturday, February 13, 5:00 p.m. Led by Sensei Daishin. 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. ☎
* Zendo remains open for non-participants.



Precept Practice

A **Day of Reflection** on the Zen Bodhisattva precepts will take place on **Saturdays, January 16 and February 20, from 9:00 a.m. to 3:00 p.m.**

January 17: led by Tom Dharma-Joy Reichert on Precept #7: Not being stingy;

February 20: led by Terry Ryodo Rothrock on Precept #1: Non-killing.

Ceremony of Receiving the Precepts. Sunday, February 7, 11:00 a.m. Roshi will give the precepts to Bob Fisher, Chris Fields, Carmen Izzo, Cameron Large, and Elizabeth Bryer. Everyone is encouraged to support and witness this important Sangha rite of passage together.

Atonement Ceremony. Thursday, February 16, 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. Those who have received the precepts are asked to attend on a regular basis. Sensei Ensho will officiate.

Special Observances

Sensei Nyogen Senszaki Gravesite Visit. Sunday, January 17, at 11:00 a.m. Annual visit to the Evergreen Cemetery gravesite of Zen pioneer Nyogen Senszaki and Japanese-American Buddhist ancestors. Meet in the Sangha House driveway for carpooling at 10:45 a.m. For an excellent book on Senszaki Sensei's writings, see *Eloquent Silence*, Wisdom Publications, 2008.

(Continued on page 5)



Roshi Egyoku and Head-Trainee DeWayne Gojitsu Snodgrass. Gojitsu was installed as Head Trainee on February 1, 2009 for a year of training in two parts: February to July 2009 and February to July 2010.

Annual Major Donor Memorial Service. Saturday, February 13, 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 from this world. The Parinirvana scroll, a temple treasure, will be displayed in the Buddha Hall. Come, and see for yourself.

Retreats, Classes and Workshops

Journey from Zanskar. Saturday, February 6, 4:00 to 6:30 p.m. A film documentary produced by Oscar-nominated director Frederick Marx, who will present his film followed by a question-and-answer session. Half of the proceeds will go to support the children in this film, who are now students at several monasteries in India. Showing at Santa Monica Zen Center, 453 14th St., Unit C, Santa Monica, CA 90404. \$25 donation per person. ☎ Space is limited; register early. Call ZCLA office or email programsteward@zcla.org.

Sky Train: Tibetan Women on the Edge of History, a book reading. Saturday, February 13, 6:00 to 7:30 p.m. San Francisco writer and performance artist Canyon Sam reads from her story of the oral histories of Tibetan women she gathered in the 1990's as an activist and her efforts to find the women again years later to update their testimonies. Reception and book-signing follow.

(Continued to next column)

2010 Precepts & Jukai Series

The Precepts class and Jukai class series are being planned for 2010. Both classes are required for anyone who plans to receive the Precepts from any of the Center's preceptors.

Anyone interested in participating in the Ceremony for Receiving the Precepts is encouraged to explore and communicate their interest. This will facilitate our planning. Please contact Roshi Egyoku directly at wen@ix.netcom.com, or Dokai at dokai@zcla.org. ☎

Service Position Training. Saturday, February 27, 11:30 a.m. to 1:30 p.m. An opportunity to be offered demonstrations and hands-on practice in ceremonial service positions. Members are encouraged to take advantage of this form of practice as a way of embodying the physicality of Zen training as well as integrating more fully into the life of the Zen Center. Led by Jeanne Dokai Dickenson. ☎

Zen film on Dogen Zenji. Saturday, February 27, 5:00 to 7:00 p.m. Life and medieval times of Dogen Zenji, Zen Buddhist Soto school's founder, fearless spiritual seeker, and eminent world philosopher. Everyone is welcome.

Guest Speaker

Andy Ferguson, February 14, 10:45 a.m. "A More Complete Understanding of Bodhidharma." Bodhidharma is a primary figure in the history of Buddhism and traditionally known as the First Ancestor in Zen. Andy's presentation includes new information he has uncovered during his recent trips to China. He is a scholar of Buddhism in China and has been extensively traveling and researching the historic sites of Chan Buddhism for many years. He is the author of *Zen's Chinese Heritage* and leads Zen-related tours to China. Everyone is

ABBOT'S VISIT TO RESIDENT QUARTERS

Roshi Egyoku will conduct her annual visit to resident quarters to offer incense and bows on Sunday, January 24, from 10:30 to 11:30 a.m. It will be followed by lunch at 11:45 a.m. with residents, the Board of Directors, and any members who wish to join. RSVP to the office. ☎

A Steward's Heart Song

*I practice magnanimity, nurturing, and joy.
I take my seat in the unity of life.
I put myself in another's place.
I seek my joy in readiness to serve.
May all beings everywhere
prosper from my practice.*

—by Roshi Egyoku

Gateway to Service

By Jeanne Dokai Dickenson

Many of the ritual practices we use at Buddha Essence Temple are ancient. One traditional and modern Zen Buddhist practice at the Center is daily liturgy service. In addition, weekly, monthly, annual, and occasional services are held at different times of the year. The individuals who hold the various service positions, together with the Sangha, co-create these ritual spaces.

ZCLA pilgrims returning a year ago from the China Pilgrimage reported experiencing present-day chant leaders starting a sutra recitation with three slow rings on a bell and marking time on a wooden block—just like we still do. While most of our formal rituals have ancient ties to China and more recently, to Japan, they have also undergone subtle changes over the years. They evolve, expressing something about the culture that they have been transferred into, and gradually take on new shapes and meanings. The Gate of Sweet Nectar service is one such ritual, a creative adaptation of the traditional Soto Zen ritual for feeding hungry ghosts (*Kan Ro Mon*).

Service hall positions are an opportunity to experience ritual form and to co-create and support the



The doan, here Jenny Jusen Warner, is responsible for the playing of bells signaling various ritual movements.



Carmen Izzo, with the mokugyo (fish-drum), leads and marks the rhythm of sutra chanting.

container for ritual space for the Sangha. The bells, drums, conch, and other instruments lead our actions in a common experience of community. The practice is to learn what they signal and to let them embody you. And to train in listening to and offering the signals in a harmony of action, inviting all into a moment in the absolute. They express and can create an inner state of consciousness.

Zen practice is above all a physical practice. Training and practicing in a service position is an upaya, or skillful means, to cultivate a quality of attention that may be brought to everything we do in life. It is one way of coming to know, and to sense with our bodies, that we are not separated from one another. ■

*Listen to the actions of the Perceiver of Sounds,
how aptly he responds in various quarters.
—from The Lotus Sutra, Verse 25*

Tom Dharma-Joy Reichert blows the conch which fearlessly proclaims the truth of the dharma at the Sunday morning Gate of Sweet Nectar Service.



Dokai is the Ino (steward of ceremony and liturgy) at ZCLA. See page 5 for Service Position Training class offered in February.

Caring Mind, Gentle Hands

Largely unseen, they work behind the scenes like solitary spiritual stagehands. They are the members of the Altar-Cleaning Group, volunteers who are trained and supervised by two Co-Chiden. One of these, Carla Flowing Mountain Schmitt, is stepping down after four years of service. She has also completed her tenure as Co-Tenzo Coordinator. By profession, Carla is a kindergarten teacher who has worked for several years in a neighborhood school. In this interview with Burt Wetanson, we asked her about her responsibilities and experiences as Co-Chiden.

Flowing Mountain: A Co-Chiden is responsible for seeing that the altars are cared for and making sure that Altar-Cleaners are assigned to care for them on a regular basis. If someone is ill or going to be away, making sure they find a replacement. And if someone leaves, finding and training a new person. And, of course, the Co-Chidens clean altars.

Water Wheel: Has it been difficult over the years to find new people?

F-M: Not at all. Sangha members have been very generous in volunteering for altar cleaning.

WW: How many Altar-Cleaners are there and what do they do?

F-M: There's a different person each day for each altar, so there are altars in the Zendo, Buddha Hall, Dharma Hall, and Hakuryusan. In the Zendo, that encompasses the main altar and the altars in the Kanzeon room, the Dokusan room, and the Interview Room. Then there are the altars in the dining room and the kitchen. One person handles both the Zendo and the Buddha Hall on her day, so altogether, there are 14 members in the Altar-Cleaning Group.

The heart of the job is maintaining the altars and preparing the bowls for the offering of incense by the priests; removing used incense and smoothing the ash. Also, you make sure the candles are trimmed, you dust and straighten objects on the altar, and put water in the offering bowls and flower vases. And you make sure there are enough supplies, like incense and matches.

In the Buddha Hall, altar cleaning entails dusting the altar and service instruments and making sure the supplies are stocked.



Carla Flowing-Mountain Schmitt before the Mahapajapati altar in the Dharma Hall.

WW: How do Altar-Cleaners experience caring for the altars as part of their practice?

F-M: There are so many ways. One person said to me, "This practice brings up everything in my personality." For her, the central question is: When is it good enough or not good enough? How long do I spend making this perfect, finding that balance between being too relaxed and being too demanding of myself. Other people have said, "It's like touching a baby," and "How well you do it at any particular time depends upon how quiet, how soft, your heart is."

Altar cleaning is a quiet, gentle practice. It's often done in the evening after nine, after the last sitting, so it's a quiet way to end the day.

WW: How has serving the altars transformed your own sense of giving and interacting with people?

F-M: When I first started, I wasn't feeling very integrated into the community, so altar cleaning was a discrete niche where I could settle in as a way of integrating myself.

When I first started as an Altar-Cleaner, I was unsure whether my standards were high enough. I'm not a natural, so was I doing it poorly? I spoke to Roshi about it and she was very encouraging. I got the sense that it should be done well and carefully, wholeheartedly, but

(Continued on page 8)

(Continued from page 7)

she was appreciative of anybody's stepping forward and doing this. Being willing to keep this old, old tradition going.

Also, for me, tending altars is about the devotional aspect of Zen, which, to me, are not overt. Being Jisha is about surrender. Being Doan is about surrendering and allowing. The same with tending the incense bowls. You're allowing the priest to make an offering for all of us.

WW: What is your sense of serving the altar itself and the objects on it, as being part of the whole, a living thing?

F-M: You do have a relationship to it, especially the statues. I feel a strong connection to the statue in the Kanzeon Room which has changed over time. How she would be helping some people with her right hand, and other people she might be helping with her left hand. I'm aware of Kanzeon as an archetype, two elements of which are deep and empathic listening and immediate and unconditional response to suffering.

You're very conscious of the proper placement of objects on the altar. You put things down in a conscious fashion. The incense bowl has to be placed in a certain way so that it resonates with the rest. The leg goes in front and not in back. So altar cleaning builds an orderly state of mind, it builds a consciousness.

A teaching that comes up for me in doing the altars is from a chant from morning service, *Song of the Jewel Mirror Awareness*: "Turning away and touching are both wrong, For it is like a massive fire." If you turn away from it and do it sloppily, that isn't appropriate. If you fixate on it and do it over and over, that also isn't appropriate.

But the overwhelming thing I've learned from being Co-Chiden is being awed by people's commitment, by the level of practice and faithfulness. Some people drive to the Center, sometimes from afar, just to do their altar cleaning practice.

Sometimes, people go out of their way, down to Chinatown or Little Tokyo, to find just the right bowl or tool or supplies, though it isn't their job. There are people who have been doing this for over a decade, for years, for kalpas. And they never miss.

That's the main thing I've learned—people's faith and trust and commitment that they're willing to do this so regularly. If you allow it to, altar cleaning can bring about a caring, nurturing attitude. A sense of caring for the whole. And for that, I'm totally grateful and awe inspired. ■

Altar Cleaning Zen Flash

In Zen, you are instructed to "leave no traces."

When you clean an incense bowl,
this is not so easy to do.

The soft incense powder does not readily arrange itself
when you apply too much pressure, or too little.

You must forget yourself,
Then your action becomes a beautiful action.
Beauty is revealed when the doer is unknown.

In this way, your liberation ensures
the Dharma for future generations.

—Roshi Egyoku Nakao, 2003



At the Butsuden altar in the Buddha Hall—At left: Co-Chiden Conrad Butsugen Romo who has stewarded the Altar-Cleaning Group since its inception around 2003, and incoming Co-Chiden, Andy Mugen Handler.

ZCLA Altar-Cleaning Group

Jessica Dharma-Lotus Armstrong, Betsy Enduring-Vow Brown, Tom Pine-Ocean Cleary, Andy Mugen Handler, George Mukei Horner, Gary Koan Janka, Evi Gemmon Ketterer, Lorraine Gessho Kumpf, Rosa Ando Martinez, Miguel Rojas, Conrad Butsugen Romo, Carla Flowing-Mountain Schmitt, Reeb Kaizen Venners, and Burt Wetanson.

To explore upcoming opportunities to steward the Center's altars, please contact Butsugen Romo: cromo1982@earthlink or Mugen Handler: andy_handler@yahoo.com



Sangha Rites of Passage

CEREMONY FOR RECEIVING THE PRECEPTS

From Roshi Wendy Egyoku Nakao
November 14, 2009
Andrew Bodhi-Heart Halladay
Andrew Mugen Handler

From Sensei Merle Kodo Boyd
November 14, 2009
Zen Community of Baltimore/Clare Sangha:
(Sensei Bruce Seiryu Blackman, Spiritual Director)
Clay Ryunin Alberty
Carole Hokyo Andrews
EvAnn Seido Hawley
Kevin Shozan Lavey
Kathryn Joshin Stevens
Ed Sangetsu Sullivan

SHARED STEWARDSHIP — Incoming

ANGULIMALA PRISON CIRCLE
Rev. Gary Koan Janka, Steward

MARRIAGE CEREMONY
November 14, 2009
DeWayne Gojitsu Snodgrass
and Kei Billington

A Unique Opportunity: Resident Training at Great Dragon Mountain

One of the unique features of ZCLA Great Dragon Mountain is its residential training Sangha. Come and explore what it is to practice and live in this intentional community.

We currently have a studio and a customized two-bedroom apartment available. Vacancies are not frequent, so please consider if this is the time for you to take up residency. We have thirty residents in training.

Below left:
Pundarika
residential
building;
Right: *View*
of lush gar-
dens from
available two-
bedroom
unit.; Be-
low: *north*
side of Zendo.



Gated assigned parking is available. Public transportation is easily accessible by Metro bus and subway and Dash buses. Guest and Extended-Guest stays for

shorter periods are also available. If you are interested, please inquire info@zcla.org and you will be directed to the appropriate contact person. ■



2008 Fall Practice Period Participants

We acknowledge the practitioners from ZCLA, Lincroft Sangha (NJ), Ocean Moon Sangha (CA), and the Valley Sangha (CA) who made formal practice commitments for the 2009 Fall Practice Period. The focus during this annual Practice Period is an intensification of our individual and collective practices and training through an exploration in vow and intention. Thank you to Roshi Egyoku, leader of the Practice Period, and for everyone's practice and support of one another.



Alan Turton/ZCLA
Ando Martinez/ZCLA
Andy Handler/ZCLA
Bob Fisher/ZCLA
Bodhi-Song Graham/ZCLA
Brandon Clark/ZCLA
Burt Wetanson/ZCLA
Carla Schmitt/ZCLA
Carmen Izzo/ZCLA
Charles Duran/ZCLA
Chikai Held/Lincroft
Chris Fields/ZCLA
Daishin Buksbazen/Ocean Moon
Daiji Powell/ZCLA
Dharma-Joy Reichert/ZCLA
Dharma-Lotus Armstrong/ZCLA
Dick Muese/Lincroft
Dokai Dickenson/ZCLA
Don Erway/ZCLA
Egyoku Nakao/ZCLA
Eko Durante/Lincroft
Elizabeth Bryer/ZCLA
Enduring-Vow Brown/ZCLA
Enjo Arthur/ZCLA
Enju Katz/ZCLA
Ensho Berge/ZCLA
Erik Mathiesen/ZCLA
Faith-Mind Thoresen/ZCLA
Faith-Spring Chapman/ZCLA
Gary Belton/ZCLA
Gemmon Ketterer/ZCLA
Genkai Barber/ZCLA
Gessho Kumpf/ZCLA
Getsuren Alfano/ZCLA
Gojitsu Snodgrass/ZCLA
Grace Gabe/Ocean Moon
Heart-Mirror Trotter/ZCLA
Jason Davis/Lincroft
Jason Reeves/Lincroft
Jian Nappi/Lincroft

Jiki King/ZCLA
Jimyo Smithe/ZCLA
Jigen Green/ZCLA
Jisen Reybin/ZCLA
Jishin Fritzen/Valley
Joel Latimer/ZCLA
Jotai Webb/ZCLA
Jusen Warner/ZCLA
Kaizen Venners/ZCLA
Kay Snodgrass/ZCLA
Kathi Novak/Lincroft
Keith Ho/Valley
Koan Janka/ZCLA
Kodo Boyd/Lincroft
Lee Nedler/Valley
Linda Mashas/Lincroft
Lone Pine/Lincroft
Luminous-Heart Thompson/ZCLA
Lynda Golan/ZCLA
Marley Klaus/Valley
Michael Buck/Valley
Mukei Horner/ZCLA
Muso Giggans/ZCLA
Myoan Solomon/ZCLA
Myoho Fjeld/ZCLA
Myosen Nadzam/Ocean Moon
Nagy Buckley/ZCLA
Nelida Cartolin/ZCLA
Nem Bajra/ZCLA
Nina Harake/ZCLA
Olivia Morgaine/Valley
Pine-Ocean Cleary/ZCLA
Plum-Hermit Swanger/ZCLA
Pure-Heart Rork/Valley
Radiant-Vow Stephenson/ZCLA
Reiju Wasserman/ZCLA
Ryodo Hawley/Westchester
Ryodo Rothrock/ZCLA
Seirin Norstrand/ZCLA
Seizan Jones/Lincroft

Senshin Griffith/ZCLA
Shingetsu Guzy/Valley
Shishin Collins/ZCLA
Shogen Bloodgood/ZCLA
Shoshin Spraker/ZCLA
Soshin Thornton/ZCLA
Suigetsu Watanabe/ZCLA
Susan Tritt/Ocean Moon
Susanna Knittel/ZCLA
Tara Sterling/ZCLA
Tokuyo Crow/ZCLA
True-Flower Ford/ZCLA
True-Joy Fazio/ZCLA
Tsvetana Yvanova/Valley
Yudo Burger/ZCLA
Vanessa Moss/Lincroft
Yuko Bajra/ZCLA
Z Zeller/Ocean Moon

Thank you for your practice!



Your Gifts are Received with a Heartfelt Thank You!

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

- To **Katherine Senshin Griffith**, Steward, and Many Hands and Eyes-Prison Circle members **Sensei Daishin Buksbaze**, **Lynda Golan**, **Roshi Egyoku**, **Deb Faith-Mind Thoresen**, **Penelope Luminous-Heart Thompson**, and **John Heart-Mirror Trotter** for their stewarding of the policy for former inmates entering ZCLA;
- To **Roshi, Jeanne Dokai Dickenson, Rosa Ando Martinez** for Fall Annual Appeal fundraising letter;
- To **Sensei Ensho Berge** for sanding of the Sangha House front porch;
- To **ZCLA staff** for a year of dedicated hard work: **Faith-Mind, Dokai, Evi Gemmon Ketterer, Mary Rios**, and **Tom Yudo Burger**; and to Bodhisattva staff: **Reiju Wasserman, Burt Wetanson, Charles Duran, Ty Jotai Webb**, and **Gary Koan Janka**;
- To the Board of Directors for careful stewarding of legal and fiscal matters: **Patti Muso Giggans, President, Hillary Radiant-Vow Stephenson, Tom Dharma-Joy Reichert, Betsy Enduring-Vow Brown, Darla Myoho Fjeld, DeWayne Gojitsu Snodgrass, Bob Swan, John Plum-Hermit Swanger**, and **Ty Jotai Webb**;
- To everyone who helped with the celebration of the Day of Dana, and especially to our stewards: **Ando, Lynda Golan**, and **Marley Klaus-Dowling** for planning and shopping, and organizing the food bags;
- Robert Brehm** who collected toys throughout 2009 for the children for Day of Dana;
- Dharma-Joy Reichert** for researching the digitizing of Maezumi Roshi's tapes for the proposal to the White Plum Asanga;
- Chinlee Chang** for drawings of priest/practice clothing;
- Koan Janka** for organizing, and **Gemmon** for leading, the Angulimala Prison Project rakusu sewing project and to everyone who participated in the cutting and sewing;
- Everyone who helped with the wedding of DeWayne Gojitsu Snodgrass and Kei Billington: **Roshi, Dokai, Gemmon, Enduring-Vow, Bob Fisher, Yudo, Jotai, Kaizen**, and **Koan**;
- To ZCLA photographers: **Burt Wetanson, Dokai, Dharma-Joy, George Mukei Horner, Reeb Kaizen Venners**, and **Yudo**;
- Gemmon Ketterer** and **Faith-Mind Thoresen** for crafting the wooden boxes for temple treasures: the shippei (used during Dharma Combat) and the parinirvana scroll;
- Yudo Burger** for thorough cleaning of the Sangha House;

Bonnie Myosen Nazdem as Rohatsu sesshin Tenzo, and **Z Zeller** as Assistant Tenzo;

Maggie Rowe for yoga classes during sesshin and throughout the year;

Incoming steward **Koan Janka**, with the Angulimala Prison Project;

Jikidos: **Ando, Carla Flowing-Mountain Schmitt, Chris Fields, Jessica Dharma-Lotus Armstrong, Enduring-Vow, Jenny Jusen Warner, Gary Belton, Lynda, George Mukei Horner, Kaizen, Reiju** and **Z Zeller**;

Hearty welcome to new member **Les Chiller**, human resource specialist and baker; **Tom Seizan Jones**, MSW and psychotherapist, writer and editor.

Congratulations to **Eberhard Fetz, Ph.D.** for receiving the Humboldt Research Award for outstanding and cutting-edge research in neuroscience. He will spend a year in Germany collaborating with colleagues in Tuebingen; to **Michael Daigu O'Keefe** for the publication of his book of poetry, *Swimming from Under My Father*; to **Conrad Butsugen Romo** for six years of Tongue & Groove, a monthly poetry and music gathering at Hotel Café; to **Mark Shogen Bloodgood** for feature article in *Journal Plus*, October 2009. ■

ZCLA Affiliated Sanghas & Sitting Groups*

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

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

The Ocean Moon Sangha (Santa Monica, CA)
led by Sensei John Daishin Buksbaze

The San Luis Obispo Sitting Group (CA)
coordinated by Mark Shogen Bloodgood

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

The Westchester Zen Circle (CA)
led by Sensei Kipp Ryodo Hawley

Contact us at info@zcla.org for information.

* Affiliated groups are led by Dharma Successors (Senseis) of Roshi Egyoku or coordinated by practitioners who are actively practicing at ZCLA with a teacher. Those interested in leading a

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; Evi Gemmon Ketterer, Program Steward; Tom Yudo Burger, Guest Steward; Deb Faith-Mind Thoresen, Grounds Steward; Jeanne Dokai Dickenson, Development Steward; *Water Wheel*: Editor, Dokai Dickenson; Assistant Editor, Burt Wetanson. Photographers: Tom Yudo Burger, Burt Wetanson, and Dokai.

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

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

Address Correction Requested

Bows of Gratitude

Many of you have contributed generously of your funds in these hard economic times. These acts of giving make Great Dragon Mountain a place for awakening and peace. Thank you so much!

This month, the year-end **2009 Annual Fund Appeal** has been launched. We look to you, ZCLA's dedicated supporters, to dig as deep as you can in these straitened times to help the Center meet its financial obligations. With your generous support, the gate of Great Dragon Mountain remains open to all who enter.

There are a number of funds that you might contribute to, if you have not already, or can add to your existing contribution. No gift is too small: each is deeply appreciated.

The **Great Dragon Renovation Fund** (Phase I) continues towards its goal of \$50,000 for ongoing maintenance and for planned buildings and grounds projects.

The **Dharma Training Fund 2009** supports all aspects of our dharma training and teaching programs. No one is ever turned away for lack of funds; your support of the DTF makes it possible to support these training opportunities.

A great way to help the Center thrive and survive throughout the year is through our **monthly pledge program**. This is an easy and convenient way to spread your giving over the year. You will be sent an accounting of your donations for tax purposes at the end of each year.

The **ZCLA Planned Giving** program is a way to ensure the continuation of Zen training and practice at ZCLA well into the future. Consider becoming part of ZCLA's Legacy Circle, remembering ZCLA with remainder trusts, gift annuities, gifts of real estate, and by naming ZCLA as a beneficiary in your will. Contact Dokai at 213.234-8522 and/or developmentsteward@zcla.org