



Water Wheel

Being one with all Buddhas, I turn the water wheel of compassion.
—Gate of Sweet Nectar

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Looking Deeply, Living Broadly

By Roshi Wendy Egyoku Nakao

I am taking a few moments to write my musings for the *Water Wheel* before the plunge into Dharma Transmission week for Gary Koan Janka. Over the past few weeks, Koan, Plum-Hermit, Faith-Mind, and I have been quite busy with many preparations. Now, on the eve of the first day, everything has been arranged, and the Pine House feels like a cave of prajna wisdom, with a pervading silence and a focused, vivid *isness*.

The energy around Dharma Transmission calls to mind these lines from *The Lotus Sutra*: “A heart as vast as the world is the room, gentleness and patience is the robe, the emptiness of all phenomena is the seat.” The Buddhadharma is deep *and* broad. At Dharma Transmission time, the all-encompassing breadth is vividly alive in bowing to the Buddha Ancestors and the vow to serve all beings. The penetrated emptiness of the life force, the very ground of being, settles with a laser-like focus onto a teacher and disciple moving seamlessly together throughout the week.

On this evening, I go alone to the Founders Room, offer incense and nine bows, and commune with my root teacher Maezumi Roshi, giving an accounting of what I am up to. Blessedly, my Dharma Transmission teacher and current teacher, Roshi Bernie, is alive and well and is easily reached by phone and email. May he continue to live a long and fruitful life in Buddhadharma.

The day leading up to this evening was, as is usual at Zen Center, a day of penetrating practice. At the request of a member, we dedicated the merits of the *Gate of Sweet Nectar* to four gay teenagers who took their own lives last week due to bullying. The Zen Center Sangha is diverse, and becoming ever more so—racially, ethnically, sexually,



Roshi Egyoku welcomes new Sensei Gary Myogen Koan Janka to the White Plum lineage.

religiously, classwise, politically. So in our public face-to-face on Sunday morning, we looked at the life force that we all share, the basic ground of all of our being, and how it is dishonored by divisive thoughts, words, and actions.

Many years ago after listening to our Dharma talks, Maezumi Roshi remarked, “I notice you all emphasize sameness, but what are you doing about the differences?”
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Roshi Egyoku is Abbot and Head Teacher of ZCLA.

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Years later, Roshi Bernie engaged several of us in a series of conversations out of which came The Three Tenets: Not Knowing, Bearing Witness, and Liberating Action. This evening in the stillness of the Pine House, I am appreciating just how effective these tenets are for honoring this life force, the ground of being all together, by giving us a method to actualize the depth of sameness and the breadth of differences. I think this goes to the very heart of Zen: looking deeply, living broadly.

The first Tenet is Not-Knowing. In the world of Dharma practice, it is not a negative to not know. Not-Knowing is being open. Being open is leaving aside your knowing: your ideas, beliefs, opinions, filters — all the things that create a divide between you and your conceptual self and between you and someone else. You approach life with a fresh mind. You must practice this regularly, because you are conditioned not to be open, but to close down like a tight fist to anything that is not like you or disagrees with you, and to fight it. It is the way of this samsaric world which we are living all together. Being open without filters is the first step in making this world of samsara a lotus land. Not that the world will change suddenly, but you yourself will be the change that sows a lotus field.

Having left behind the baggage of ideas and views that bind you tightly, you arrive in the present with an empty suitcase. It is so light! From this place, you meet another: you have arrived empty in order to affirm the connection with another person — a world that is completely different from your own. Everyone and everything is uniquely different from you, no matter how long you have known someone, no matter how well you think you know another.

You can affirm your connection with another because we are all of the same life force — already completely connected, intimately and imperceptibly mutually giving life to each other. Because this is so, you *must* affirm the relationship. In order to know who *you* are, you must affirm the relation. Bearing Witness, the second Tenet, is the method by which you affirm the relation to all that you are already, inherently, inextricably connected with — all that you mutually impact and are impacted by.

Bearing Witness means crossing the bridge to another's world, having emptied your suitcase of whatever you feel or think about the other. You cross the bridge to learn about the other person, who is of the same life force, the same ground of being, as you yourself. You cross to listen (not to speak); you cross to know the world you are visiting, and to affirm it for what it is, regardless of how you feel about it. You are



Sensei Ensho helps Sensei Koan change into a new robe.

open and receptive; you are listening to and receiving something that is you, and yet is completely different from you. In this way, you come to experience differences not as problems to be fixed or solved, but as the unique expression of this one life force. You learn how to take it in and enter the expansive, inclusive field of the life force. You learn not to mold everyone into your own views. You learn the art of mutually co-arising as a way of living life together.

This is not an easy practice. You are in love with yourself and wish to continually speak about you yourself. There is a time for revealing your uniqueness, but too often you succumb to the impulse to encroach on another's space and time. But when you decide to pick up this practice of entering empty and wearing the robe of gentleness and patience, you find yourself disappearing into another. You find your heart and another's heart expanding together. Bearing Witness is a profound practice, not easily learned — you must do it over and over.

The ruts made by your conditioning are deep. And yet, when you practice in this way, liberating actions arise from being open and affirming. Such actions always serve the whole because they affirm the fundamental nature of the life force and the inter-merging uniqueness of each and everyone.

Let us, you and I, together swim against the tides of ignorance and separation that pervade the world of samsara. Let us, you and I, together have hearts as vast as the world, take our seats in emptiness, and wear the Buddha's robes in its infinite array. May we fearlessly cross the bridge to one another and affirm the inherent connection that is already so. In this way, the Dharma is ceaselessly, mutually transmitted between us all. Look deeply, live broadly. ■

2010 Fall Practice Period Participants



We acknowledge the following practitioners, a mala of 111, from ZCLA, Lincroft Sangha (NJ), Ocean Moon Sangha (Santa Monica, CA), the Valley Sangha (Woodland Hills, CA), and the Westchester Zen Circle (Los Angeles, CA), who made formal practice commitments for the 2010 Fall Practice Period.

The focus during this annual Practice Period is zazen.

Including, but not exclusive to those listed below, an E-Group of eighty people formed around Roshi's E-Course.

Thank you to Roshi Egyoku, leader of the Practice Period, Senseis Kodo, Ryodo, Daishin, and Shingetsu, and for everyone's practice and support of one another across the miles.

Lucille Alderman
Concetta Getsuren Alfano
Max Andes
Jessica Dharma-Lotus Armstrong
Tom Enjo Arthur
Katy Keisen Behrens
Jolene Beiser
Gary Belton
Raul Ensho Berge
Mark Shogen Bloodgood
Merle Kodo Boyd
Roberta Brehm
Betsy Enduring-Vow Brown
Dan Thich Minh Nhat Buckley
Elizabeth Eishin Bryer
John Daishin Buksbazen
Tom Yudo Burger
Steven Caldwell
James Ryushin Carney
Nelida Koen Cartolin
Heather Faith-Spring Chapman
Tom Pine-Ocean Cleary
Jonathan Tokuyo Crow
Susanna Dakin
Louise Myotai Dasaro
Jason Davis
Jeanne Dokai Dickenson
Charles Duran
Ryan Emslie
Dan Erway
Diane True-Joy Fazio
Eberhard Fetz
Chris Daian Fields
Bob Gido Fisher
Darla Myoho Fjeld
J Craig Fong
Mike Solitary-Pine Ford
Katrina Eko Fossas-Durante
Hershel Frankiel
Michael Jishin Fritzen
Peggy Faith-Moon Gallaher
Tina Jitsujo Gauthier
Patti Muso Giggans

Lynda Golan
James Bodhi-Song Graham
Katherine Senshin Griffith
Patricia Shingetsu Guzy
Jim Jindo Hagar
Tim Wisdom-Moon Halphide
Andy Mugen Handler
Nina Harake
Kipp Ryodo Hawley
Dan Hegarty
Elaine Chikai Held
George Mukei Horner
Jorge Infante
Carmen Chisho Izzo
Gary Koan Janka
Tom Seizan Jones
Diane Enju Katz
Susanna Knittel
Lorraine Gessho Kumpf
Joel Mitsujo Latimer
Ellen Reigen Ledley
Sassa Chiko Letton
Jonathan Levy
John Long
Rosa Ando Martinez
Erik Mathiesen
Bonnie Myosen Nadzam
Lee Nedler
Wendy Egyoku Nakao
Jamie Jian Nappi
Julia Seirin Norstrand
Kathi Novak
Peter Nyodo Ott
Pam Emerald-Lake Porcaro
Helen Daiji Powell
Elizabeth Preger
Tom Dharma-Joy Reichert
Miguel Rojas
Conrad Butsugen Romo
Kathy Pure-Heart Rork
Carol Flowing-Mountain Schmitt
Richard Schulhof
Stephanie Silk

Don Ani Shalom Singer
Robert Lone-Pine Smith
DeWayne Gojitsu Snodgrass
Kei Snodgrass
Kathy Myoan Solomon
Hannah Seishin Sowd
Lana Soshin Spraker
Tara Jiho Sterling
John Plum-Hermit Swanger
David Thompson
Penelope Luminous-Heart
Thompson
Deb Faith-Mind Thoresen
James Soshin Thornton
Susan Tritt
John Heart-Mirror Trotter
Alan Turton
Reeb Kaizen Venners
Jenny Jusen Warner
Nina Reiju Wasserman
Ty Jotai Webb
Burt Wetanson
Tsvetana Yvanova
Carolyn Yoshida
Mary Zachar
Z Zeller ■

Peter Piper Picks Practice Commitment

Q: Peter Piper plans picking a practice period practice; what practice is Peter Piper picking?

*R: Now there's a pretty well-pickled predicament posed:
To pick a practice period practice;
Can Peter piper pick non-picking? ...
(perhaps we'd nod politely, practicing some precept)
but poor Peter, he picks and picks and picks,
A profusion of pickly picking.
Even nitpicking the picky pickyness, he picks some more.
Whatever is Peter to do?*

—Erik Mathiesen

Self and Doubt

By Jeanne Dokai Dickenson

This time of year, ever since I've been living at Great Dragon Mountain, I've found myself stunned. Summer is over; fall is here. The early morning air is brisk and telling. Where did summer go? Where was I when it happened?

Last week, I went hiking with Bodhi-Song along the Sespe River in the wilderness north-east of Ojai. The Sespe (a Chumash term) is the last wild river in southern California, hidden at the bottom of the numerous rugged slopes and canyon walls of the Sierra Madre mountains. It has never been dammed or diverted by agricultural or private interests. It's just wild. After this past cool summer, the waters were wildly cold. Where the Sespe River Trail crosses the river, Bodhi-Song and I forded through the waist-high, colorless running water, navigating the reflected and shifting river stones. What a beautiful metaphor for what keeps me here.

Many of those who find their practice home here at Great Dragon Mountain have come, and remained, for much the same reasons I did. We enter the river, wading in, and it's really cold! Going further and further out, we discover that our feet aren't touching the ground any more; we are not really in charge of it all, and it's the river that's carrying us on.

We don't know what we're doing. But the river is ancient, the river knows its course. There are people on the shore calling, "What's the river like?" What can I say but, "Hey, it's fine! The water's great. Come on in." Or should I say, "You shouldn't come in if you want to save your *self*?"

In the early Eighties, when I first sat in the zendo, I'd listen to Maezumi Roshi and the other teachers give talks which pointed frequently to the self.

To study the Buddha Way is to study the self, to study the self is to forget the self, to forget the self is to be enlightened by the ten thousand things.

—Dogen Zenji
Genjokoan

Dokai is a priest at the Zen Center, having trained and lived at Great Dragon Mountain for thirteen years. She is the Development Steward, editor of the Water Wheel, and no doubt a lot of other things. This is an edited version of a Personal Practice talk she gave at ZCLA on September 16, 2010.



Dokai

Every time I heard those words, something called to me to realize them, would permeate me, then crash into a stony underlying layer. It has been this question of forgetting the self, and realizing sparks of this fact of the life of no-self, that continues to draw me.

Completing dropping everything you think is the self requires a lot of trust, which few of us have at the start of this process. I certainly didn't. Without this trust, it is impossible to forget the self, all the "me-me" add-ons, the "I-Add-On's" that create a sense of something that's fixed about who and what I am, and if I could only get rid of them.

Maybe you add on by comparing yourself to others or to some ideal that you don't think you're accomplishing. If only you could let go of them, those add-ons. "I am a shy person," "I am an angry person," "I am such-a-whatever person." Just adding and adding. So the first thing to do is release some of that and really get back to the original experience — a little bit of space will be left.

Let's not bypass the Sangha. Hanging around long enough, we get to be really visible, just as we are, and everyone else can't help but see you as you really are. Nothing's hidden. No place to hide. Some of us gripe and grumble about this gift from and to the Sangha. It is one of our treasures.

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As some of you know, I am in transition. I stay at the Center some nights and travel back and forth from Ventura County, driving in different directions, except west into the Pacific. Sometimes I get in the car and say, “Well, who are you today? Which direction are you going in today?” Some anxiety may arise, then that drops away, settling into “Just get in the car and drive. You don’t have to add anything on to it.” Just what it is in the moment, lightness at last.

After our hike along the Sespe, at the end of the day, we went to a sweat lodge ceremony. For some time, Bodhi-Song has been practicing with the lodge leader as the fire keeper. We sat in absolute darkness, a darkness contained by four ceremonial rounds. The rounds evoke inspiration, healing, dropping away of the self, letting things go, remembering the ancestors, including the earth, and all beings everywhere. It is above all, a practice of gratitude, healing, and giving away.

During the first round, I found myself straining to figure out which of two women was talking in the darkness. It was bizarre; I had seen them enter in a certain order, yet I wasn’t hearing the voices in that order in the confined circle around the pit of red hot stones. The voices seemed to come from opposite directions. Perplexed, I watched this gyration in my mind and recognized immediately that compulsive habit of trying to fit everything into a paradigm. What a relief to let it all go and listen to the voice of Job’s whirlwind, letting the self shatter, the add-ons forgotten.

Then there are the questions of doubt. Obstructive doubts that get in the way of submitting to, surrendering to the Great Doubt. One of the little doubts is the doubt of the cynic who makes a dwelling place in the negative. Then there’s self-doubt, unnecessary indecision, or making decisions in wobbly moments. Or I might question my capacity to accomplish this way. We suffocate who we are: Self-doubt is energy jammed up in the body, unable to be released into the functioning of this very moment.

What if that doubt dissolves when we test for ourselves the words of the Buddha: every one of us has Buddha nature, every one of us is complete and whole and not without self-sufficiency. Zen practice is ceaselessly cultivating this deep trust within our body and mind, moment after moment.

These small doubts are obstacles to surrendering to the inquiry of the mind that is needed to realize the Great Doubt. What is the Great Doubt? Taking nothing for granted and questioning every outlook about what

this life is about. “Who am I? What is this ‘I’? What is it all for, anyway?” Life...death.

Your Great Doubt may come to you differently. I was put on this earth, and why? What’s my gift? What is it that I give to the world? Why do I feel so separate? Am I this “I”? What are my relationships to “my” family. What is home? What is work? What is, or is not, the Buddha? Relentless questioning.

To study the Buddha Way is to study the self, to study the self is to forget the self, to forget the self is to be enlightened by the ten thousand things.

“These small doubts are obstacles to surrendering into the inquiry of the mind that is needed to realize the Great Doubt.”

When our teachers bring up that passage in the *Genjokoan*, it strikes deeply inside of me, perhaps because I resonated with it when I first came to Great Dragon Mountain.

When this path disturbs my self, which it has done myriad moments, this disturbance of my self-comfort may arise from my interactions with my teacher. It will happen with your teacher. Your teacher encourages and challenges you. She is not doing her job if she does not. And we are one another’s teacher, one another’s *kaalyana-mitra*, spiritual friend. It arises from our willingness to be really open to what the observable truth is right now. And that truth is, everything changes.

It’s not that mysterious. Taking the backward step, looking inward and remembering that forgetting the self is not being unworthy; forgetting the self does not confirm my self-doubt. Just letting go, not grasping or clinging to a sense of self or anything else. Forgetting the self is liberating. That’s what it means to be enlightened by the ten thousand dharmas, the ten thousand things.

When we were out there along the Sespe River, thinking we were following the trail, I got to thinking about how life is a dot. Nothing comes before, nothing comes afterwards. It’s a dot and there’s no struggle. There’s an expression, “effortless effortfulness,” and for me it’s been just this, letting it go. Let the struggle go. There are no fixed goals. There is no pinnacle to climb for. Just the river at that very moment—revealing itself through me. Each moment is the dot, each moment is the pinnacle. ■

One Continuous Mistake

By Tom Dharma-Joy Reichert

I grew up in a Catholic household; very suburban, my family went to church every Sunday, but not very full of meaning. Also, I came to identify myself as being gay early in life, and in terms of my spiritual journey, that's been very important. Seeing the positions the Church had on gay people made me feel very unwelcome and left me with negative feelings about institutional religion generally.

Yet I ended up going to Georgetown University, a Jesuit college, where the president of the university, Tim Healey, became a good friend. At the beginning of my freshman year, he said, "Question everything," and I did and said sayonara to the Church. It was a time when I was really trying to find myself.

In graduate school, I met Bodhi-Heart; we've been together for 23 years. We went back to Washington where I was involved in figuring out who I was in this time of gay activism and the rise of AIDS. I was very intellectual, in graduate school, working in Washington, and going to law school. It was really a life of the mind.

Then, in the 1980's, I was exposed to Joseph Campbell's series on PBS called THE POWER OF MYTH. Bodhi-Heart bought me audio cassettes of the series, and it completely blew my mind. During law school, I would drive around the Virginia countryside, listening to it obsessively in my car. Just me, Joseph Campbell, and Bill Moyers — those tapes became my constant companion.

Campbell opened up my mind to eastern and Native American religion. How in those religions, there's a theme of harmony, whereas in some others, there's the sense of strife. It was a completely different way of relating to everything in the world. I think of that experience and the 1990's as my dabbling, intellectual period of Buddhism. Not really practice, but the seed had been planted.

Then in 1999, I had a painful personal crisis in my relationship and life. As a result, I went to see a therapist, and the first day I met her, she gave me a copy of Joko Beck's book *Everyday Zen*. Around the same time, I also read *When Things Fall Apart* by Pema Chödrön.

Dharma-Joy received priest ordination from Roshi Egyoku this past August. He is the Co-Ino, stewarding liturgy, ceremony, and service training, and serves as Chief Financial Officer of the Board of Directors. This is an edited version of a Personal Practice talk he gave at ZCLA on September 30, 2010.



Dharma-Joy

I got two things out of Joko's book. If you're reading this book and not sitting, you're totally wasting your time. And, nothing happens overnight. This is not an instant gratification practice.

Here were two female American dharma teachers, and I could relate to their voices and understand them, and was really grateful to them. They really helped me through that difficult time.

Later I read *Instructions to the Cook* by Bernie Glassman, I saw that he had trained at Zen Center of Los Angeles, and Joko was also from Zen Center of Los Angeles, and I was living in LA, I thought, Is this a sign or what? I guess this is where I've got to go.

For my 35th birthday, Bodhi Heart bought me my first zafu, and in October, 1999, we came to ZP-1 led by Plum Hermit, and went to Shuso Hossen for Sensei Kodo Boyd. I saw this high ritual of Zen with banging drums and blowing conches and thought, This is Zen?

That year, my New Year's resolution was: "I'm going to come back to this place regularly," the only New Year's resolution I ever kept. I starting coming every Sunday for the Gate of Sweet Nectar service and sitting afterwards.

But as I said, I didn't have a good feeling about organized religion, so I thought, "I don't know about Zen, How they deal with gay people? It's Japanese. What's going to happen here. I'm kind of nervous."

Then I saw the Center's website, and on the very first page, there was a photo of a commitment ceremony

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between a gay practitioner and her partner. That was very important and reassuring for me to see.

Another significant incident was my first face-to-face interview with Roshi. I don't remember much that happened, but I remember I just kept laughing. Afterwards I thought, You know what, if that's not okay, then this is not the place for me because I am a naturally happy person. I don't think I ever said that about myself. It took fear of being thrown out for me to see that.

I recently was ordained as a priest and now I'm the Co-Ino, so I'm involved in the services and ritual functions at the Zen Center. People have a lot of reactions to ritual; I love it because for me ritual is a great place to practice with "messaging up," and it constantly demands my attention.

For me, there's a kind of cellular absorption. Most of the time, I'm just there, and if something goes wrong, I can feel it with my body. "Wait, there's supposed to be a bell there." It kind of absorbs into your body, not intellectually but organically.

Not long after I showed up, in the spring of 2001, I got a letter announcing a class series called Shared Leadership, which subsequently became Shared Stewardship. On the first page was a handwritten note from Roshi which said, "I hope you'll be able to come." So I showed up for the first class, and, as some of you know, the Shared Stewardship model of governing has been an organizing principle for the Center.

At first, I hated it. We'd have meetings that went on forever, and my little mind was going crazy. "Why can't we talk about anything important?" We spent about two hours the first meeting on whether to have a fee for the class. Every time, I'd come away saying, "I'm never going to that again!" But back I would go.

That was a real learning. That whole experience of grabbing and holding on and having my ego-small-self-mind not get what it wants in terms of running the meeting differently. But we all survived and it was a really wonderful experience.

Shortly into that, we started using as a study text Dogen Zenji's *Tenzō Kyōkun*, which is instructions for the tenzo, or head cook, of the monastery. I've used it as a personal study text for years, and it's gotten instilled into my body. Uchiyama Roshi's commentary on *Tenzō Kyōkun* is also wonderful.

It's called Instructions to the Head Cook, but it really applies to my entire life. It's about the harmony of the

whole community and really paying attention to whatever you're doing at the time. Dogen says such simple things: The things that go on high shelves should go on high shelves. Treat everything as if it's your own eyes. Offer nourishment to all. Put love into the food. That sense of reverence and attention and the availability of it everywhere is so powerful.

The kitchen is a really wonderful place for practice. It requires mindfulness of both the big picture and the small details. Nothing gets done without chopping the onions and stirring and adding the spice as well as planning a week's worth of meals, figuring out the timing, having it ready when people come in from service. The small details and the big picture together.

"Ritual is a great place to practice with messaging up; it demands my attention."

Another beautiful aspect of practice is the community. The Gate of Sweet Nectar service has twelve positions, and having it all move together; or walking in kinhin in the zendo or up the driveway in that harmonious way. That sense of one body. You feel that element of being part of something much greater than yourself.

One of my favorite things is oryoki, and in particular being a server at sesshin. For me, coming to two people and bowing to them and having them bow and offering food and then bowing and moving to the next person is the one body moving all together. It's an incredible ritual. There's such beauty in oryoki when you get past the discomfort and the small mind anxiety. Of course, there's always a that critical mind which I have to experience in order to relate to it and say goodbye to it.

When I was here not very long, I did Rohatsu sesshin and was jikido. It was wonderful, but one day, I really messed up, at least in my mind. I spent about three sitting periods attacking myself. It was horrible. After three periods of self-flagellation, I thought, "This is completely ridiculous!" and I just started laughing. Somehow there was this sudden shift for me from totally attacking myself to laughing at my own insanity.

So when I go through ritual functions, I do my best and whatever happens, just keep moving. And when I'm in a position of training, I try to give feedback that is gentle and supportive.

There's a quote from Dogen. The Japanese is *shōshaku jūshaku*, the translation I like says, "Practice is just one continuous mistake." I actually find that incredibly encouraging, very giving, very generous. ■

Zen Programs at Great Dragon Mountain

Face-to-Face Meeting Schedule

When she is on campus, Roshi will offer Face-to-Face meetings for members on Wednesday evening, Friday dawn, and Saturday and Sunday mornings during scheduled zazen. Members of the Teachers Circle will offer Face-to-Face meetings on Saturday and Sunday mornings for members and non-members. Their specific schedules will be posted in the weekly Programflash.

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 practice 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.

Fall Practice Period

Fall Practice Period continues through December 31.

Led by Roshi Egyoku at ZCLA Great Dragon Mountain, Sensei Kodo Boyd at Lincroft Sangha (NJ), Sensei Daishin Buksbazen at Ocean Moon Sangha in Santa Monica (CA), and Sensei Shingetsu Guzy at Valley Sangha in Woodland Hills (CA), and Sensei Ryodo Hawley at the Westchester Zen Circle in Westchester (CA).

For schedules and other information, refer to the ZCLA website and Calendar. The focus this year is on zazen.

Zen practitioners are invited to join the Practice Period for a few hours, a day, a month, or the rest of the period. No fee for meals: Please sign up or call the office in advance for Thursday 6:15 p.m. supper and 7:00 a.m. week-end breakfasts. Inquire about extended guest residential practice opportunities. 

Zazen Programs

Buddha's Enlightenment Sesshin.* Thursday evening, December 2, 6:00 p.m., supper and registration; 7:30 p.m. (sesshin begins) to Saturday,

December 11, 5:00 p.m. Led by Roshi Egyoku.

Buddha's Enlightenment (Rohatsu) Sesshin is a powerful annual retreat marking the awakening of the Buddha. The retreat is in silence, with sitting and walking meditation, eating formally as a community, dharma talks, face-to-face meetings with a teacher, liturgy, and samu. Sesshin provides a powerful container supporting the unification of body and mind, and our individuality with the community and the world. Please join us for this special event. Check the website for sesshin schedule. Overnight accommodations available. \$360; \$675 for nonmembers. Part-time participation welcome. 

End-of-year Sesshin.* Sunday evening, December 26,

6:00 p.m. supper and registration; 7:30 p.m. (sesshin begins) to Friday, December 31, after breakfast. Led by Roshi Egyoku. This relaxed year-end sitting retreat offers time for us to reflect and refresh ourselves for the New Year, and an opportunity to enjoy your creative and meditative mind. Please note the schedule for December 31 below and check the website for the sesshin schedule. \$180; \$340 for nonmembers. 

* Zendo remains open for non-participants.

Public Face-to-face Meetings. Thursday, November

4, 7:30 p.m. Roshi will speak on a practice theme and invite everyone to engage in a public dialog with her.

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Schedule for December 31, Last Day of 2010

Please join us!

The all-day schedule is as follows and is open to everyone (please check our website at www.zencenter.org for schedule changes):

3-5:00 p.m. Installation of Abbot's Seat Holder, and Sangha Year-end Council.

5:00 p.m. Sangha Members Annual Memorial Service followed by informal supper.

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

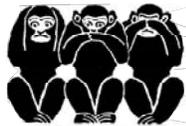
7:30 p.m. Atonement & Fire Ceremony with Roshi

9:00 p.m. Ringing of 108 Bells

9:20 p.m. Revolving the Sutra Service followed by a celebratory meal for the New Year.

(Continued from page 8)

Precept Practice



A **Day of Reflection** on the Zen Bodhisattva Precepts will take place on **Saturday, December 18, from 9:00 a.m. to 3:00 p.m.** Led by Betsy Enduring-Vow Brown on The Three Pure Precepts. Open to everyone. This year's Day of Dana is on November 19 & 20: Sangha dinner, food assembly and packing, and delivery, (see page 12).

Ceremony of Receiving the Precepts. Sunday, November 7, 11:45 a.m. Roshi will give the precepts to Lynda Golan, Jorge Infante, Sheila Lamb, and Alan Turton. Everyone is encouraged to support and witness this important Sangha rite of passage together.

Special Event

Bodhi Day Service, Sunday, December 12, 8:30 a.m. Commemorating the enlightenment of the Buddha Siddhartha Gautama who realized the ultimate realization of the truth of this life. Everyone is welcome.

Guest Speaker

Eberhard Fetz, Ph.D., Thursday, November 18, 7:30 p.m. Meditation and the Brain. A review of evidence on the neural correlates of meditative states. This includes results from brain imaging and electrophysiological recordings during various meditative practices. Dr. Fetz is Professor in the Department of Physiology & Biophysics at the University of Washington and was recently awarded the Neurotechnology Prize at the Aspen Brain Forum. See <http://www.nyas.org/aboutus/MediaRelations/Detail.aspx?cid=7c3326df-4459-4c1c-a36e-c06df3234ec5>

Retreats, Classes and Workshops

Three Steps to Mindfulness Retreat. Saturday, November 6, 9:00 a.m. to 5:00 p.m. The Three Step method is a roadmap to the mindful way of life. We'll learn three fundamental steps to help us sort out the stories, buzzing thoughts, and emotions that often cloud our mind. Practicing these steps we develop a steady mindfulness that we can maintain throughout the day. This class is part of the ZCLA Study Sphere curriculum. Created and led by Sensei Ryodo Hawley. On-site registration 8:15 a.m.; 8:30 a.m. optional service. Fees: \$40/ZCLA members; \$55/nonmembers.

Sangha Council with CAAW, Saturday, November 13, 11:00 a.m. to 1:00 p.m. Roshi Egyoku will meet with Sangha members to discuss the proposed revisions and clarifications to the Zen Center's Statement of Right Conduct.

Alchemy of Sound and Movement, Saturday, November 13, 2:00 to 4:00 p.m. The Continuum way of movement can be complimentary to sitting practice, opening the body to creating space and a sense of well being. All are welcome. No experience necessary. Led by Susanna Knittel. No fee.

Fushinzamu. Sunday, November 14, 1:00 to 3:30 p.m. Experience Sangha as one body working together as community on Great Dragon Mountain. Fushinzamu is a core practice at ZCLA. Join in cleaning and organizing the kitchen. (Don't let the potential for laughter and ice cream keep you away.) Come for all or part-time. Led by Co-Tenzo Coordinators, Gary Belton and Tara Jiho Sterling.

E-Course. Fall Practice Period, Monday through Friday, October 4 to Friday, December 24. Led by Roshi Egyoku, this on-line course will weave itself from the strands of core practices that create the Zen Center mandala, or circle of life. Open to everyone. To register, contact Program Steward at programsteward@zcla.org. ■



DeWayne Gojitsu Snodgrass and Luminous-Heart Thompson receive their Head-Trainee rakus from Roshi.

Song of Sesshin

Buzzing
flies
airplane
passing
gas
pipes gurgling inside these walls
And mine!

All **ONE** rumble:
What
is
lunch?

—Katherine Senshin Griffith



Sangha Rites of Passage

DHARMA TRANSMISSION CEREMONY

From Roshi Egyoku

October 16, 2010

Sensei Gary Koan Janka

Transmission name: Myogen

RECEIVING THE BODHISATTVA PRECEPTS

From Roshi Egyoku

September 11, 2010

Nem Etsugen Bajra

Nelida Koen Cartolin

Joel Mitsujo Latimer

Tara Jiho Sterling

RECEIVING HEAD TRAINEE RAKUSU

From Roshi Egyoku

October 10, 2010

DeWayne Gojitsu Snodgrass

Penelope Luminous-Heart Thompson

NEW MEMBERS ENTERING CEREMONY

October 23, 2010

Max Andes

NEW RESIDENTS ENTERING CEREMONY

October 23, 2010

Jolene Beiser

Tina Jitsujo Gauthier

SHARED STEWARDSHIP — Incoming

Day Manager

Andrew Mugen Handler

Tom Dharma-Joy Reichert

CoTenzo Coordinator

Tara Jiho Sterling

Photography Circle Steward

Reeb Kaizen Venners

Angulimala Prison Circle

Jorge Infante

SHARED STEWARDSHIP — Leavetaking

Co-Tenzo Coordinator

Tom Dharma-Joy Reichert

Presentation of New Sensei to the Sangha.



ZCLA Senseis: Front row, Sensei Ryodo Hawley, Sensei Shingetsu Guzy, Sensei Ensho Berge, new Sensei Koan Janka, Roshi Egyoku, Sensei Kodo Boyd, Sensei Daishin Buksbazen, and Sensei Dan Thich Minh Nhat Buckley

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 Egyoku in appreciation of the transmission of Dharma to new Sensei Gary Myogen Koan Janka; To **John Plum-Hermit Swanger** and **Deb Faith-Mind Thoresen** whose efforts made the Dharma Transmission Ceremony possible; and to those who helped with the celebration meals: **Betsy Enduring-Vow Brown**, **Jeanne Dokai Dickenson** and **Sensei Shingetsu**;

Sensei Kodo and **Sensei Ryodo** for leading the October sesshin;

Tom Dharma-Joy Reichert incoming Day Manager and outgoing Co-Tenzo Coordinator;

Incoming stewards: Day Manager: **Andrew Mugen Handler**; Co-Tenzo Coordinator: **Tara Jiho Sterling**; Photography Steward: **Reeb Kaizen Venners**; and Angulimala Prison Circle: **Jorge Infante**;

Penelope Luminous-Heart Thompson for Tenzo Coordinator support;

Altar Flower Group: Steward: **Lorraine Gessho Kumpf**, with **Lynda Golan**, **Reiju Wasserman**, and **Ilga Ziegler** for steadfast devotion to the many Center altar flower arrangements;

Tenzo Volunteers during Fall Practice Period: **Roberta Brehm**, **Dokai Dickenson**, **Lynda Golan**, **Mugen Handler**, **Sensei Koan**, **Rosa Ando Martinez**, **Kaizen Venners**, **Tara Jiho Sterling**, **Luminous-Heart Thompson**, and **Faith-Mind Thoresen**;

Jan Brown and **Beverly Gerson** from Castle Rock, CO, who cooked for a Thursday evening supper;

Burt Wetanson for professional, continuous and humorous editorial support of the WaterWheel;

Richard Cloud Forest for the many hours his hands have cared for the grounds at Great Dragon Mountain;

George Mukei Horner for making and hanging the bathroom rakusu hangers;

Mukei and **Mugen** for helping move paraphernalia for the Dharma Transmission ceremony;

Stewards who recorded the talks: **Betsy Enduring-Vow Brown**, **Tom Pine-ocean Cleary**, **Don Erway**, **John Heart-Mirror Trotter**, and **Reeb Kaizen Venners**;

Sensei Koan, **Sensei Kodo**, and **Tom Dharma-Joy Reichert** for hosting Rev. Nakano from SotoShu;

Bob Swan for sharing his artwork now showing in the Sangha House dining room gallery, and to **John Plum-Hermit Swanger** for hanging Bob's work;

Conrad Butsugen Romo for years of faithfully stewarding the monthly Dharma Chats;

A hearty welcome to new members **Jane Chen**, actress, and recently returned to the Los Angeles area; and **Max Andes**, marketing and sales representative, triathlonist; and former air broadcaster;

Welcome to extended guest, **Dan Wick**, from Colorado. Dan is the son of Roshi Shishin Wick of the White Plum Lineage;

Farewell to **Haydee Cuza**, ZCLA's bookkeeper who leaves in December, moving to Oakland;

We enjoyed the visits of **Sensei Kodo Boyd**, guiding teacher of the Lincroft Zen Sangha, New Jersey, and **Rev. Juko Nakano** from SotoShu in Japan. ■

We did it!

The Great Dragon Renovation Phase I is completed.

We surpassed our target goal of \$25,000
and raised \$29,674!

Thank you for your generous gifts
for the care and refurbishing of our temple buildings.

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 Buksbazen

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 ZCLA-affiliated sitting group may apply to the Teachers Circle.

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; Katherine Senshin Griffith, 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: Sensei Ryodo and Reeb Kaizen Venners; Publishing and distribution: John Heart-Mirror Trotter; 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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Address Correction Requested

Day of Dana at ZCLA

Friday, November 19

7:00 p.m. Sangha Dinner

7:30 to 9:00 p.m. Assembly of Food Bags

Saturday, November 20

11:15 a.m. Delivery of Food Bags

It's the time to give thanks by giving. ZCLA continues its annual tradition of offering dana bags for families-in-need in our neighborhood. It's the 25th year Roshi Egyoku founded this program featuring holiday food baskets.

These food bags are made possible through your contributions. To provide for 24 families, a minimum of \$1,000 is needed for food purchases. The bags will be delivered through the neighborhood Food Pantry in which ZCLA participates. Please give generously. We all know that every little bit counts in this tough economic time. Make your check payable to ZCLA, marked "Dana Baskets."



Many hands and eyes assembling the food bags.

The drive will culminate on Friday, November 19, at 7:00 p.m. with a special dinner, after which we will package items and assemble the bags. Please plan to join in this celebration of good works, good food, and good cheer.

If you wish to join the Day of Dana Team, please contact Program Steward, Senshin, at programsteward@zcla.org. ■