



# Water Wheel

*Being one with all Buddhas, I turn the water wheel of compassion.*

— Gate of Sweet Nectar

## What a Bodhisattva Vows

by Wendy Egyoku Nakao



### BODHISATTVA VOWS

BODHISATTVA VOWS  
TO BE THE LAST ONE OFF  
THE SINKING SHIP—YOU  
SIGN UP & FIND OUT IT’S  
FOREVER—PASSENGER  
LIST ENDLESS—SHIP KEEPS  
SINKING BUT DOESN’T GO  
QUITE UNDER—ON BOARD  
ANGST PANIC & DESPERA-

TION HOLD SWAY—TURNS OUT BODHISATTVA-  
HOOD IS A FUCKING JOB LIKE ANY OTHER BUT  
DIFFERENT IN THAT THERE’S NO WEEKENDS  
HOLIDAYS VACATIONS NO GOLDEN YEARS OF  
RETIREMENT—YOU’RE SPENDING ALL YOUR  
TIME & ENERGY GETTING OTHER PEOPLE OFF  
THE SINKING SHIP INTO LIFEBOATS BOUND  
GAILY FOR NIRVANA WHILE THERE YOU ARE  
SINKING—& OF COURSE YOU HAD TO GO &  
GIVE YOUR LIFE JACKET AWAY—SO NOW LET  
US BE CHEERFUL AS WE SINK—OUR SPIRIT  
EVER BUOYANT AS WE SINK.<sup>1</sup>

This poem was written by the Japanese-American Beat poet Albert Saijo. Saijo graduated from the high school in the Heart Mountain Concentration Camp in Wyoming during World War II, where he and his family were imprisoned for being of Japanese ancestry. After he graduated, he joined the United States Army to serve in the 442nd segregated unit and fought in Europe, primarily Italy, while his family remained at Heart Mountain. After the war ended, he returned to California to study at the University of Southern California. While in Los Angeles, he met the Zen monk Nyogen Senzaki, a pioneer English-speaking Zen master who was guiding folks in Little Tokyo. Of their time together, Saijo said, “I will be forever grateful to this man for opening the question of the Great Matter (of Birth and Death) to me.” Senzaki Sensei was also interned

<sup>1</sup>Albert Saijo, *Outspeaks: A Rhapsody*. Honolulu, HI: Bamboo Ridge Press, 1997, p. 127.



*Rosbi Egyoku holding a flag of love.*

at Heart Mountain, but it appears that they did not meet there, the camp having held over 10,000 internees. Later, Saijo met Jack Kerouac and Allen Ginsberg and became an integral member of the Beat poets. He died on the Big Island of Hawaii where he lived. A few years ago, Zen Center sponsored two bricks, one inscribed for Senzaki and one for Saijo, at the entrance of the Heart Mountain Interpretive Center.

The Sanskrit word “bodhisattva” means “awakening or enlightenment (bodhi) sentient being (sattva).” The ideal of Mahayana Buddhists, a bodhisattva is the one who raises the great vow to liberate all beings from suffering even though

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WHAT A BODHISATTVA VOWS (*Continued from page 1*)

she thoroughly understands that there is “no other” to be saved. This is not a grandiose ego-driven effort, but rather comes down to doing what is helpful for another person in the midst of your stress-filled life. A bodhisattva’s actions arise from the very intrinsic unity which is life’s foundation.

Who is the bodhisattva? Most of us are already familiar with the main bodhisattva archetypes and their liberating qualities. For example, there is Manjushri, the exemplar of non-dual wisdom who is awake in the Zendo 24/7. There is Avalokitesvara, whose compassion encompasses the entire universe of beings and all forms of suffering. There is Kshitagarba (Jizo), who is especially connected to the intense suffering of the hell realms and the loss of loved ones, especially of children. There is Samantabhadra, who exemplifies enlightened activity in the world by showing us how awakening actually functions when we do good for others. Just remember this: “I am the bodhisattvas and they are me.” Their names—Manjushri, Kanzeon, Jizo—are your names. Your name is how they manifest, your speech is their speech, your actions are how they function in the world.

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*The Bodhisattva Vow*

*Numberless beings, I vow to save them.  
Inexhaustible delusions, I vow to end them.  
Boundless Dharmas, I vow to master them.  
Unsurpassable Buddha Way, I vow to embody it.*

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The *Diamond Sutra* pointedly says that there is “no other.” There is nothing—no thing, no one, no being—outside of oneself. In other words, you encompass all and all is you: all is one, one is all. The key point is that a bodhisattva does not engage in “othering.” There is never pointing a finger and saying, “That is not me.” As Saijo says in his spirited verse, PASSENGER LIST ENDLESS, it is my job to get everyone onto lifeboats. The *Diamond Sutra* says that even though there are names for all of life’s forms, “Wendy” is not “Wendy,” therefore she is called “Wendy.” Huh? It seems nonsensical, but so intriguing that it grabs hold of us to look deeply into life. I am not my name; you are not your name. So what are we? We begin to glimpse this world beyond language, beyond labels, beyond the need to sort and separate into “me” and “you,” and beyond the compulsion to judge and blame. In another poem on the limitations of language entitled: IS LANGUAGE NECESSARY FOR HUMAN EXISTENCE, Saijo writes about how language creates suffering because it makes living abstract, and this abstraction obscures what is alive right here, now. What is alive right here, now? Saijo

writes: WHAT ELSE IS THERE —PLENTY—PLENTY WHAT—PLENTY MUTE ABSOLUTE. And, yes, we have to call it something and tend to its activity and functioning.

One of the reasons I love Saijo’s Bodhisattva Vows poem is that a major theme of Saijo’s life story is how he himself was “othered.” As a teenager, he was imprisoned in these United States because of his Japanese ancestry. As an American citizen who desired to serve in the U.S. military, he was forbidden to join until an “other” unit, a segregated Army unit only for those of Japanese-Americans, was formed. The dynamics of “othering” is a key action that each of us needs to understand thoroughly: how does an “other” come into being? How do you create an “other”? At what point, do you come to believe and act out that someone is “not me”—that someone is “them”? How does this play out in your life? Within our society and culture? In the world? How are you creating separation and disparaging differences?

Saijo captures the fundamental fact that the work of a bodhisattva is carried out with your very own body—your hands and eyes and legs and arms. And he captures the essential attitude of a bodhisattva—cheerfulness in the midst of suffering! The work is carried out with indomitable spirit—SHIP KEEPS SINKING. There is no time to waste in getting everyone on the lifeboats: your practice is to help others in whatever way you can. Big-hearted you—you even HAD TO GO AND GIVE YOUR LIFE JACKET AWAY! In other words, in the midst of all of the chaos of life, you—bodhisattva you—choose to raise the Bodhi Mind and cheerfully and unreservedly help others. But tell me: who is saving who?

When a shelter for the homeless was recently proposed in Koreatown, a group of NIMBYs (Not In My Backyard people), staged huge protests in the streets. A young man came across the protestors and said, “Yes, in my backyard.” He wrote a small sign that said, “Koreatown is Love” and stood across from the protestors. Another person walking by saw this lone man with his sign of love and joined him. Soon many people joined with him. Today, these grassroots ordinary bodhisattvas advocate in City Hall for the homeless and go into the streets—tent to tent, person to person—to meet their unhoused neighbors and offer them water, toiletries, and clothing. They are motivated by love—a great love that arises from the heart of unity, from the place where there is no “othering.” This is the heart of the bodhisattva. Isn’t love, after all, what the bodhisattva vow is all about? A bodhisattva’s love is truly blind: you help everyone onto the lifeboat.

SO NOW LET US BE CHEERFUL AS WE SINK  
— OUR SPIRIT EVER BUOYANT AS WE SINK.

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*Roshi Egyoku is ZCLA’s Abbot & Head Teacher.*

# Watching the Universe Come and Go

by Sensei Gary Koan Janka



I was sitting on my back deck a couple of days ago, when an orange fell off the tree and landed in a compost bin. That was a pretty mundane experience, but for some reason, I saw it with a profound clarity. I saw without doubt that there was no separation between myself and the orange or, for that matter, there was no “between” anything at all. It

was just the Universe coming and going, manifesting itself as an orange, as me, as vast space. I was the orange and the orange was me.

As I said, this was a fairly mundane experience, seeing and hearing an orange fall, yet it was special in a way so I thought it may be revealing to inquire into its properties. For example, who or what was it that heard and saw the orange fall? Of course, it was me, but who or what is this “me”? The answer lies in the five skandas.

This body comes equipped with sense organs such as eyes and ears. It also comes with a mind that registers and names sights and sounds. Because we have memory, we have a sense of continuity between events and, with this memory, we develop a sense of self that acts upon and is acted upon by the world around us. So when I say, “me,” what I’m really referring to is the impact of photons on the retina, sound waves playing upon the inner ear, and the recollection of past objects identified as oranges, trees, and so forth.

The next question that arose was, “If everything is connected and without separation, why is it that I see the orange, the tree, the bin, my body, and so forth, as discrete objects?” I say it’s because we don’t see space. Take the orange, for instance. What defines the orange is the space around it that we call “not orange.” The same for me. If there were no space around myself and other objects, everything would be mashed together without any clear distinctions between them. If we become used to the experience of space between and around things as a real

“thing,” then we can see that everything is indeed connected; it is space that connects us. If we are able to “see” and experience space, then we are no longer separate.

The next point of inquiry that arose for me was, “Of what is all this stuff in the universe made.” I mean, there was a point in time when the orange did not exist and at some point, if it lies in the compost bin for long enough, it will cease to exist. The same is true of you and me and everything else. Things arise, exist for a while, then pass away. But from where do things come and to where do they return? Well, this is a place where the experimental physicists can give us some help.

If you were able to remove a single atom from say, an apple, put it into a cyclotron and bombard it with electrons, what would you have? A bunch of subatomic particles such as electrons, quarks, gluons, and other such things. Mostly what you would have left is space, the space between all these various particles. And what is given off in the process is energy. The point is, there is no “thing” left. That’s emptiness. When the energy and particles of the former orange become something else, that’s form.



Form is emptiness and emptiness is form. The process by which this happens is the mystery of the universe. I don’t expect that the former orange will become

a new orange, but it will become something. When an orange blossom or a human egg is fertilized, they begin to draw upon the storehouse of materials available to them. Emptiness becomes form. The extent to which I can see and appreciate form and emptiness, as well as space, is the degree to which I am able to appreciate my own mortality as well as my own eternity.

One final observation is about this issue of energy. There is only one universal energy. It manifests in myriad forms which arise and pass away. Right now, it is manifesting as you. And the oranges and the planet Venus and a supernova in a far away galaxy. I don’t claim to understand it all, but I am committed to observing it, watching the universe come and go.

*(Continued on page 4)*

WATCHING THE UNIVERSE *(Continued from page 3)*

Now, what does all this have to do with our practice, especially our zazen? I think a quote from Alan Watts may be a good starting place.

“The whole point of Zen is to suspend the rules we have superimposed on things and to see the world as it is – all of a piece. This means, essentially, to stop talking to yourself. To meditate is to stop talking to yourself so that you can experience life as it is in the present moment.”

As you probably know from the observation of your own mind, it thinks almost nonstop. One thought leads to another and another and another. We call this discursive thinking. It is important that if we are to undertake an inquiry of reality – not as we believe it to be but as it really is in this present moment – it is helpful to have a quiet mind that can see things calmly and clearly. We strive to attain a state called “pure sensation.”

This is close to what Roshi Bernie Glassman refers to as “not knowing, a state where we have set aside all of our opinions, beliefs and assumptions so that we can be totally in the present and to not only listen deeply but to feel how I’m responding to what is being shared.” Going back to the orange, if I had been just sitting on the bench with my head full of discursive thoughts, it’s likely that I would not have been aware of the orange at all.



In the past, when I’ve asked people what they are thinking, I found that they are usually dwelling on the past or the future, rarely being in the present. There are many exceptions, of course, such as when one is taking a test or planning a trip, but I’ll be bold here and say that most of the time most people are not in the present. Why is that important? Well, first of all, if we are not in the present, it is likely that we will miss a lot of what is going on. Does this matter? Maybe, depending upon what’s going on.

In addition to increased acuity in terms of perceiving things as they are versus how we think or imagine them to be, I’ve noticed in my own practice that I am much more



*(Left) Shozan Elisa Atwill, Sensei Koan, Kakuji Deborah Castorino, and Nyosui Bob Sedivy after Shozan’s Jukai.*

relaxed and comfortable when I’m centered and present. The world as I see it now is much less stressful than the world of fantasy and projections I used to spend time in, constantly catastrophizing.

One more reason to live in the present is that it’s the only time in which anything can happen. Everything that happens, happens in the present. It’s the only place where we can exercise choice and/or act. This has potentially powerful karmic consequences. In each moment, we have a choice as to what to do next. The most important question is: What do I do next? Sometimes I hear people say, “Well, I had no choice.” That’s not true. What they really mean is that they didn’t like the other choices. Actions have consequences, so a choice made with a clear and present mind is generally healthier for everyone.

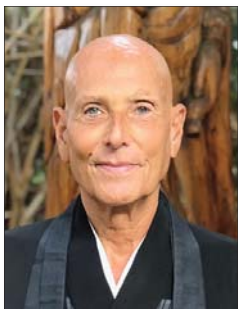
In closing, I want to add that there is another reason to meditate and be in the present; I’m a lot happier. When the orange fell off the tree and went “splat” in the compost bin, I found myself smiling inwardly and almost breaking into laughter. Spending time in the present gives us the freedom to just let things be rather than trying to shape the situation or the response. So I hope you have, at the least, found this entertaining and worth a laugh. A now deceased colleague of mine, Daniel Nagacitta Buckley (Nagy), used to tell me, “The sound of Zen is laughter.” I hope you find that as true as I do.

*Sensei Koan is the teacher at the Santa Barbara Zen Center and a chaplain at local prisons.*

# “Flowers fall even though we love them.”

Dogen Zenji, *Genjokoan*

by Jonathan Kaigen Levy



Shuji Kurokawa was born in Okazaki, Japan, in 1958. He studied to be an architect and designed buildings in Asia, Europe, and the United States. He lived in Culver City and was my neighbor and friend. In 2015, Shuji was diagnosed with transitional cell carcinoma, cancer of the urinary system. I also was dealing with cancer, so I felt a special bond

and closeness to him. For the next three years, I watched as he underwent surgery to remove one of his kidneys, endured many cycles of chemotherapy, was hospitalized for repeated blood transfusions, radiation, and immunotherapy. Despite all this, Shuji’s cancer continued to progress. In the past, I had done research into clinical trials for my own cancer; now I researched for Shuji, hoping to find a trial that might buy him more time.

His wife Karen, started a Meal Train group. My wife Doris and I helped with various household tasks, and spent time being with Shuji, occasionally taking him on short walks in the neighborhood.

He started to look and feel better. Additional radiation had eased his pain and enabled him to travel to Japan to reunite with family and friends. The photographs taken tell the story of his happiness.

Within a short time after returning home, Karen and Shuji received disappointing news. New scans revealed that his cancer had now metastasized to his lungs and liver. Shuji was not afraid to die, but above all, he wanted to live. He didn’t formally identify himself as being a Buddhist, but lived as one. He was open, non-judgemental, peaceful, compassionate, and accepting of whatever life dealt him.

Soon, new complications sent him back into the hospital. One time, while visiting, I held and caressed his hand. His fingers were long and slender, like a pianist’s. I could sense his life energy passing from his hand into mine, and, for that brief moment, I became Shuji. From that day on, whenever I left him, I would gently stroke his hand, and receive in return his soft sweet smile. It was so intimate.

Shuji celebrated his 60th birthday in the hospital. He sat in a wheelchair, on the patio, in the sun, as Karen, friends, nurses, and doctors sang and served him birthday cake. In Japan this Kanreki birthday completes the circle of one’s life, and begins a new one. We all were so happy on this glorious day.

But by now he was running out of options. From the beginning of his long journey with cancer, Shuji never gave up. Nor would he start now. There was one last chance, a procedure using radioactive beads to destroy his metastatic tumors. It was scheduled, and then, suddenly canceled. His liver function had taken a turn for the worst. The procedure surely would have killed him immediately.

The following week, he came home to hospice. He slept, was kept warm and clean, and his pain was controlled with meds. Shuji had lost so much weight that it seemed that he might just float away. I found out otherwise when Karen and I struggled to lift him while changing his clothing.

Thirteen days after Shuji celebrated his birthday, we received Karen’s email,

”Dear ones, He is gone.”

We got a call, “Come quick, now! They’re preparing to move him.” Doris and I ran to his house. Shuji had transformed. His face was untroubled, the age lines erased. He looked young again. Just being with him made me feel younger, too. I reached for his hand and gently stroked it. I bent and kissed his cool forehead. He was smiling his same sweet smile.

Karen sat Shiva, the Jewish seven-day mourning period. Friends and neighbors came to sit with her. She asked that I lead a short meditation period. The room was filled that day. I lit a candle and rang bells. Buddha appeared, and Shuji was right there, too.

There is a traditional Japanese fable that compares human life to Sakura, a delicate cherry blossom. When the spring winds begin to blow, some of the blossoms are quick to go in the breeze. And yet others stay in bloom a little longer. But sooner or later, even the very last remaining blossom will be blown away.

Ultimately, the cherry blossom teaches us, we are all Sakura.

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*Kaigen is a Priest in training at ZCLA and the Shuso for the Practice Period 2018-2019.*

# Leaving a Legacy

by Darla Myoho Fjeld

At the beginning of each year, we hold a Donor Memorial Service to remember all of our donors who have passed from this life. We especially remember those donors who have left legacy gifts. At the end of the dedication in this service, the officiant chants:

We extend our deepest gratitude for the generosity of these donors whose gifts ensure the life of this temple. May penetrating light dispel the darkness of ignorance. Let all karma be wiped out And the mind-flower bloom in eternal spring. May we all ascend to the throne of Enlightenment And realize the Buddha Way together.

The Legacy Circle is made up of 57 Sangha members who have included or intend to include the Zen Center in their estate planning. It started with 24 founding members who joined between 2006 and 2008. The gifts from Legacy Circle members will ensure the continued life of this temple as they have in the past. Past legacy gifts have made possible continued practice and teaching of the Dharma as well as ensuring the safety of our buildings and grounds. They have also provided a cushion in our budget when unexpected expenses have arisen.

On August 4, 2018, Roshi Egyoku and the Development Circle honored and celebrated our Legacy Circle members and prospects with a Japanese-style Tea, where our tenzos, Yoko Gyokuren Bajra and Tina Jitsujo Gauthier, with the help of assistants Nem Etsugen Bajra, Myoho and many others, prepared a variety of Japanese delicacies to go with iced green tea. The program highlights included moving testimonies from Elizabeth Jiei Cole, Jonathan Kaigen Levy, and Diane Enju Katz on why they chose to join the Legacy Circle. The Dharma Dudes (Frank Genku Martinez on saxophone, Phil Cantor on guitar, Chris Hackman on bass, and Reeb Kaizen Venners on drums) offered wonderful musical entertainment. Each of the Tea participants received a gift bag donated by Geri Meiho Bryan.

The Tea was held in the Zen Center garden. Rosa Ando Martinez with the help of many people created a beautiful setting with lime green table cloths; several people loaned us their Japanese tea pots for the center of the tables placed next to Ando's delicate flower and stone arrangements.

We are so grateful to our Legacy Circle members for their commitment to the Zen Center's future. We encourage everyone to consider a legacy gift. For more information, please contact Temple Development Steward, Darla Myoho Fjeld at [dr.fjeld@gmail.com](mailto:dr.fjeld@gmail.com).



# Development Begins With Sincere Practice

Interview with Darla Myoho Fjeld  
by Burt Wetanson



**WW:** You were ZCLA's Temple Director for several years. Your job title changed recently to Temple Development Steward. What's the difference in terms of your responsibilities and goals?

**MYOHO:** When people hear "Development," they tend to think fund raising. That's only part of it. Now along with many others, I'm responsible for the

overall vision of leading the Zen Center into the future, into the next 50 years.

Recently our Collective Awakening and Wisdom group (CAAW) meetings focused on growing the Zen Center, letting people know the Zen Center is here and what we are. At the start of this year, we spent the day brainstorming and discussing development issues.

**WW:** What does development mean to you?

**MYOHO:** Development starts with sincere zazen practice and participating in the Zen Center's programs, services, sesshins, zazenkais, and workshops. That's who we are and what we do. When people participate in those things, sincere practice happens within them and others. That's the most important aspect of development.

Then there's what we call Dharma Net strategy. In a business, that might be called marketing or outreach. Dharma Net strategy is about expanding awareness of the Zen Center to as many people as possible, exposing people to the Dharma and to waking up.

Outreach starts when people walk through the gate and experience our beautiful grounds, well-maintained buildings, and our Sangha. As we show visitors around, they're so impressed. A conversation with a visitor or guest can make a world of difference to a new person. I can't tell you how many times, I've heard someone say, "I was talking to Mukei or Heart-Mirror or Sensei Faith-Mind, and they were so nice to me." It's natural for Sangha members to embody that kind of friendliness and openness.

**WW:** How is the Center responding to the newer technologies of outreach?

**MYOHO:** We intend to make better use of social media like Instagram, Twitter, Yelp, Facebook, and YouTube, and to stay abreast of any new media that come along. They have great appeal to younger people; it's what they're used to. And we need a website that's user friendly, cleanly designed, and easy to navigate.

But my thoughts about development style are also somewhat old school. I believe the best way to make people feel comfortable is to talk to them, so we offer lunches on Sunday, tea and cookies after the Thursday program, and joining the Sangha at services. We want visitors and participants to feel comfortable, give them a warm greeting, make them feel: "This is your home. We hope you'll keep coming back." If people have questions, make sure they're answered or directed to the right person. Every Sangha member can participate in that.

Another part of Development is growing our membership. A big part has been to recruit people for the Development Circle. We now have seven members. Our first big event was the Legacy Tea, which was very successful because our people work really well together.

**WW:** As Development Steward, you'll be concerned with asking for money and developing financial relationships, like the Legacy Circle. Do money requests ever turn people off? What are the challenges of that?

**MYOHO:** Very few people have had any negative reaction at all. They're more likely to say, "Oh, I forgot – thank you for reminding me." When we think of the Ten Perfections, number one is Dana. Generosity. Those Perfections are not just aspirations. They describe the personality of a Bodhisattva, and the more people practice, I believe those Perfections naturally rise up. Generosity starts becoming part of our personality.

**WW:** Is there anything we haven't touched on that you'd like to add?

**MYOHO:** There is one thing. One of the issues that came up in our CAAW discussions was: Where are we going to put people? How can we accommodate more people? People kept wishing we had more space in the Dharma Hall. Even 60 people can't fit comfortably. So we're looking into how to expand the Dharma Hall to accommodate at least 100 people.

Getting back to Dana, I couldn't do my job without the generosity of the Sangha. Not just financial, but all aspects, like their giving of time and skills. I had a vision of what I wanted the Legacy Tea to look like, but I'm not skilled in making it happen. What colors to choose, how to create an intimate setting, the decorations, so I reached out to people who do know – and they made it happen. The same was true of our 50th celebration. Our Sangha is rich with people who have special skills and talents and are eager to contribute them. We are so fortunate to have all of that, and they are the key to successful development.

# Cultivating Sangha: Fostering Intentional Ethics

by Lorraine Gessho Kumpf

Anyone familiar with the history of Buddhist practice centers in the U.S. knows that many centers have gone through crises in ethical behavior, usually in the context of a community with a strictly vertical power hierarchy, dominated by a single spiritual authority. Typically, little attention had been paid to personal ethics on any level, and some sanghas have been profoundly affected by harmful, sometimes toxic, energies as the result sexual misconduct, addiction, abuse of power or other ethical issues. ZCLA weathered some crises of this nature, and the sangha experienced great pain.

ZCLA as an organization has gradually been maturing in our approach to ethics. Major strides began some twenty years ago when, led by Roshi Egyoku, structures such as Shared Stewardship transformed the organization into one that is less hierarchic in nature, with more attention to relationships, more shared responsibility, and a commitment to collective wisdom. Entailed in these changes is more care and diligence toward the ethical standards of the organization. Many sangha members have investigated the formation and maintenance of healthy boundaries in spiritual communities; the Center is committed to clarifying the ethical principles and practices, not only of teachers, but of everyone participating in programs at ZCLA.

A key part of this effort has been the development of an Ethics Policies document. ZCLA has had a Statement of Right Conduct since 1992, but a fuller set of policies was needed that would help to resolve situations of conflict, formal grievances, issues of teacher-student relationships, and other areas. The intention of these Ethics Policies is to help ensure a fitting and safe environment for practice by setting down ethical guidelines, and in so doing, creating an environment of mutual trust and respect. In 2015, the HEAR Circle (Hearing, Ethics and Reconciliation Circle) was formed. It facilitates the resolution of disagreements and grievances, and helps educate the sangha about our ethics policies.

Our current Ethics document addresses many aspects of sangha life. The first part, the Statement of Right Con-

duct, grounds the ethics policies in The Three Treasures, The Three Tenets, and the Bodhisattava Precepts, and introduces our processes of conflict resolution. It contains a helpful appendix explaining key concepts such as triangulation, transference, confidentiality, and other aspects of human relations that particularly relate to sangha. The second section contains the Conflict Resolution and Grievance Procedure, setting out guidelines to handle situations of conflict or misconduct, and giving the step-by-step procedure for a formal grievance. The last section, the Statement of Teacher Ethics, affirms the teachers' responsibilities to practitioners. This policy applies to sensitive areas of teachers' experience, such as the student-teacher relationship, sexual relationships, privacy, financial responsibility, and others.

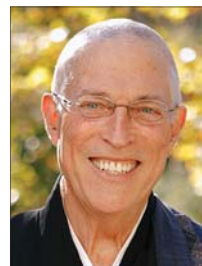
The Ethics Policies document arose from the lived experience of our and other sanghas, and tries to be relevant to many areas of sangha life. Of course, the document is not "done"; unforeseen circumstances of all sorts will arise. Having a document does not ensure answers: the policies will evolve in real situations. HEAR has dealt with just one occurrence, regarding personal boundaries, since its inception, and although the situation was resolved successfully, gaps in our process were revealed, providing lessons for the future functioning of HEAR. The Policies document is a big institutional step in ensuring a healthy environment for practitioners. It gives guidelines for everyone practicing at ZCLA, and especially for HEAR, to exercise discernment regarding ethics. The document is important in that it reflects the intention to live our ethics.

All sangha members have the responsibility to be fully informed on these policies; sangha members will be asked to formally agree to them. HEAR will help the sangha to become educated on the policy through forums and programs. The policy document is available: printed copies are found in the Sangha House, or via email upon request to the ZCLA office. Current HEAR members are Shogen Bloodgood, Gessho Kumpf, and Reigen Ledley. For any concerns, Gessho, Shogen, or staff member Myoho Fjeld are first contacts. The contact information is below.



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## Beginner's Wednesday

by Tina Jitsujo Gauthier



The seeds of Beginner's Wednesday were planted during last year's Collective Awakening and Wisdom (CAAW2) meetings. CAAW2 was brainstorming ways to develop ZCLA programs, and invite more people through the temple gates. A small group formed around this. The idea arose to make Wednesday an evening where newcomers feel

welcome. "How will we advertise this?" Myoho asked. Senshin answered, "Let's begin by putting it on our website calendar. What shall we call it?" "Beginner's Wednesday, all newcomers are welcome," Kaigen blurted. And so it began.

I remember that first week after Senshin calendared it, Carol came up to me and asked, "What's going on? I just saw a new person walk straight up to Mukei and say, 'I'm a beginner, where do I go?'" It warmed my heart to hear beginners feeling enthusiastic to learn Zen ritual and forms.

Walking into a Buddhist Zen center can be like entering a foreign culture. I remember feeling very intimidated walking into ZCLA for the first time, and I'd been to other Zen centers. I didn't dare drive my old beater through the

temple gates. I parked it on the street. I did not believe I was worthy to practice here just as I was.

How can we strive to see through the new person's eyes, stand in their shoes, and remember being new? How do we invite the beginner within each of us to step out of our comfort zone, make mistakes and adjustments by doing something new? This is an evening for all of us to practice Beginner's Mind.

ZCLA is our home. The Early Buddhist term for hospitality is *atithisatkara* in Sanskrit, which means "doing" (*kara*) something "good" or "virtuous" (*sat*) for a "guest" (*atithi*). How can we be good hosts? Newcomers are offered Zen meditation instruction, guided through the Wednesday evening schedule, and have the opportunity to speak with a teacher. The residents have really stepped forward to support this evening by sitting next to newcomers and practicing their hosting skills.

It is difficult to truly sit still and be quiet, to realize our true nature. We are not only sitting *zazen* for ourselves, rather we are here for everyone: the newcomer, beginner, seasoned practitioner, and all those outside the temple gate. Let us continue to show up for one another. We can realize the Buddha way together. We can.

*Jitsujo is a Priest in training and a resident at ZCLA.*

## Outgoing/Incoming Head Trainees

*Enduring-Vow:* Approaching the end of this Shuso year, I'm filled with wonder and gratitude for the grounding and spaciousness this role has gently and quietly cultivated within me. The instruction was to stop doing and simply be a consistent through line presence. In that stability, I exhaled deeply and began to notice more, reflect and integrate many difficult and painful facets, settling more thoroughly into the messiness and heart of my life, just as it is. I want to thank the Sangha for its support and Roshi for the opportunity. It has been a subtle and powerful year of practice. I gave my best and didn't lose the fan!



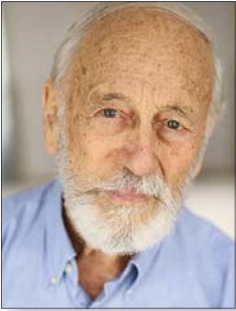
*Outgoing Shuso Betsy Enduring-Vow Brown (left) and incoming Shuso Jonathan Kaigen Levy (right) with Roshi Egyoku.*

*Kaigen:* Ango, Fall Practice Period on Great Dragon Mountain, is about to begin. My sincere and humble appreciation to Roshi for appointing me Shuso for the coming year. I believe that this Practice Period will be a transformative rite of passage for me, an opportunity to shift and widen my personal practice, harmonizing it more fully with my everyday life.

My vow for the coming year will be to have the courage to plunge deeper into Not Knowing, to commit to Bearing Witness to life just as it is, and to wholeheartedly and joyously serve the Sangha.

# Baba Wawa

by Tim Ryokan Vreeland



I open my eyes. I am confronted with a rich display of colors and shapes that, at first glance, are undifferentiated and meaningless, like one's initial glimpse of a Persian rug or a vast crowd in Piazza San Pietro. These our mind quickly sorts out: the rug is a flat, orderly arrangement of design patterns; the mass of humanity in Saint Peter's Square is made up of

thousands of individual human beings who can be characterized as men or women, devout Catholics or tourists, carabinieri or Swiss guards, high ranking churchmen and, finally, the Pope.

As for what I have just opened my eyes to, I can make out some beautiful white orchids growing in white pots set on a glass-topped wood coffee table about five-foot square. Also on the table are magazines and newspapers. A few feet behind the table is an ample beige sofa and behind it a white wall with framed pictures.

What have I just done? According to Swiss developmental psychologist Jean Piaget, I have just experienced in a few seconds what, in my infancy, I went through during the first 18 to 24 months of my life. In this way a child comes to learn that she is separate from her environment. She must learn to distinguish and identify separate objects and to understand how they are situated in space: how one may pass behind or in front of another without colliding with it—even momentarily disappearing and reappearing as it emerges from the other side.

She will learn to affix a name to each object and give it a value: perhaps, in monetary terms \$10 or \$50. Or to distinguish which element is good and which is bad.

As for what I had opened my eyes to, I have by now acquired a full adult understanding of the scene in front of me. I am looking at the living room of a typical college-educated member of the American middle-class. The magazines—The New Yorker, The New York Review of Books, The New York Times—indicate he is probably of a liberal political disposition; the arrangement of the sofa and table suggests how he would entertain. It is clearly a rental apartment or a condominium, so he doesn't own his own house and probably draws a salary of between \$100,000 and \$200,000.

But now let's reverse the process. Let's say I am asked to paint what I have been looking at. All of the above knowledge becomes extraneous and of no use: what it costs, whether its owner is good or evil, how old he or she is. In fact, knowledge of these things may actually prejudice me against painting them correctly, especially if I am of a different political disposition or social class.

My task is to reproduce on a flat surface the exact arrangement of shapes and colors that meet my eye. If one shape is interrupted by another in front of it, no amount of knowledge of the hidden object matters now. The faster the artist can race back through all the stages of cognitive development he went through as an infant to the stage when he first opened his eyes, the more accurate and fresh his painting will be. One of the reasons so many adults have trouble drawing is that they are not seeing—they are reconstructing reality from what they know about it. They know too much and see too little.

Rembrandt saw as a child sees—for the first time, freshly, uncorrupted by what he knew. Consequently, he could put it down immediately, correctly, with no tentative strokes, but confidently offering impeccable information.

Which is to say, the truth.

Just as I was learning the above fifteen years ago, having retired from architecture and picked up my paintbrush once again after a fifty-year hiatus, I chanced to hear Sensei Ryodo Hawley give a talk at the Zen Center entitled, as I recall, "The Three Nens." I instantly made the connection: He was advocating doing the same approach to meditation that I had been training myself to take in painting—clearing my head of everything extraneous to become fully receptive to what was before me, making no judgments (such as "Is it beautiful? Is it ugly?") It just is.

So the challenge is to put it down on the paper just as you see it. As Rembrandt did with his drawing of the mother and child.

Last Saturday, at the Zen Center, I happened upon the book "Three Steps to Mindfulness" by Sensei Ryodo, which was new to me. On a hunch, I bought it and read it—and, to my delight, it reconfirmed all I had been training myself for in the painting studio and in the zendo: pure perception—No-form!

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*Ryokan is a practicing member at ZCLA.*

## Your Gifts are Received with a Heartfelt “Thank You!”

*The Zen Center is maintained by the hands and eyes of each one of you.*

To **Sensei Kipp Ryodo Hawley** for leading September’s Public Face-to-Face;

To **Sensei Ryodo** for leading Just Summer Sesshin;

To **Darla Myoho Fjeld, Mark Shogen Bloodgood, Tom Dharma-Joy Reichert** and **Dharma Holder Katherine Senshin Griffith** for their Dharma Talks;

To **Jim Dojun Hanson** for the July Dharma Chat;

To **Lorraine Gessho Kumpf** for leading the Bearing Witness Council;

To **Tim Taikan Zamora** and **Diane True-Joy Fazio** for leading the Days of Reflection;

To **Myoho** for leading the Sangha Forum;

To **Roshi Egyoku, Myoho, Patti Muso Giggans, Yoko Gyokuren Bajra, Nem Etsugen Bajra, Betsy Enduring-Vow Brown, Sensei Deb Faith-Mind Thoresen, Tina Jitsujo Gauthier, Tom Yudo Burger, Reeb Kaizen Venners, John Kyogen Rosania, Rosa Ando Martinez, Geri Meiho Bryan, Chris Hackman, Tom Dharma-Joy Reichert, and Frank Genku Martinez** for preparations for the Legacy Tea;

To **Roshi Egyoku** for leading August’s Public Face-to-Face;

To **Dharma-Joy** for leading the Ceremony of Atonement;

To **Jitsujo** for leading the August Zazenkai;

To the **Brown Green Circle** for the movie screening of *The Year of Living Dangerously*;

To **Roshi Egyoku, Jitsujo, Sensei Faith-Mind, Meiho, Conrad Butsugen Romo, Bob Doetsu Ross, Michael Seigan Novak, Lorenzo Garbo, Enduring-Vow, Yudo, Ty Jotai Webb, Burt Wetanson, Myoho, Harlan Pace, George Mukei Horner, Dan Wilner, Kaizen, Chris Hackman, and Dylan Neal** for the wedding of Jessica Heinze and John Kyogen Rosania;

To **Roshi Egyoku** for leading the Priest Retreat;

To Preceptor **Roshi Egyoku** for Emily Enmei Donahoe O’Keefe’s Jukai;



*Our farewell to Lilly Brodie-Berge as she leaves for college!*



*A swarm of bees resting at the Zen Center.*



*Our Just Summer Sesshin Tenzos.*

To **Gessho** for facilitating Tangaryo and preparing lunch for the participants;

To **Jitsujo** for leading the Instructors Meeting;

To **Betty Jiei Cole, Glenn Gikai Davis, Bill Earth-Mirror Corcoran, Meiho, and Jonathan Kaigen Levy** for their Personal Practice Talks;

To **Sensei Faith-Mind** for leading the Precept/Jukai Class Series;

To **Jitsujo, Shogen, and Gessho** for leading the Chant Circle;

To **Jitsujo, Mukei, Yudo, Jotai, John Heart-Mirror Trotter, Kaizen, Meiho, and Gessho** for continuing memorial services for Nina Reiju Wasserman during the summer break;

To **Gessho, Heart-Mirror, and Jitsujo** for attending Joe Reye’s memorial;

To **Gessho** and **Heart-Mirror** for helping Shelter For All KTown distribute food and personal care items to our homeless neighbors;

To **Hilda Bolden** and **Meiho** for preparing snacks for Day of Reflection;

To our 3rd Quarter Jikidos: **Kaizen, Marley Jakuan Dowling, Jotai, Jitsujo, Meiho, Peter Ryugen Samples, Chris Hackman, Taikan, and Dojun**;

To our 3rd Quarter Buddha Hall Service Leaders: **Yudo, Kaizen, Meiho, Gikai, Enduring-Vow, Shogen, Gessho, and Jitsujo**;

To our Sunday Tenzos: **Enduring-Vow, Nan Reishin Merritt, Jane Radiant-Joy Chen, Anna Josenhans, Kristie Valdez-Guillen, Karina Beltran, Kathy Myoan Solomon, Kaizen, Brian Huff, Wes Powell, Meiho, and Doetsu**;

To **Jessica Oetsu Page** for her ongoing stewarding of the Prayer Chain;

To **Senshin, Dharma-Joy, Kaizen, Heart-Mirror, Jotai, and Mukei** for recording our teishos/talks;

To our Tenzo Circle: **Radiant-Joy, Etsugen, Taikan, and True-Joy**.

## ZCLA Affiliated Groups

**The Lincroft Zen Sangha (New Jersey)**  
led by Roshi Merle Kodo Boyd

**The Monday Night Meditation Group (Pasadena, CA)**  
coordinated by Betty Jiei Cole

**The Ocean Moon Sangha (Santa Monica, CA)**  
coordinated by Michael Seigan Novak

**The San Luis Obispo Zen Circle (CA)**  
coordinated by Rev. Mark Shogen Bloodgood

**Santa Barbara Zen Center (CA)**  
led by Sensei Gary Koan Janka

**Wild River Zen Circle (Nevada City, CA)**  
led by Sensei Jeanne Dokai Dickenson

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

## Outreach Groups

**CMC Buddhist Fellowship Group**  
**California Men's Colony (CMC)**  
**San Luis Obispo, CA**  
led by Rev. Mark Shogen Bloodgood

Contact [info@zcla.org](mailto:info@zcla.org) for information.

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

**Our mission** is to provide the training and resources for realizing the interconnection of all life, to maintain the precepts and to embody the Three Tenets of Not-knowing, Bearing Witness and taking action that serves these goals. We provide the teaching, training and transmission of Zen Buddhism.

**Our vision** is an enlightened world free of suffering, in which the earth and all beings live in harmony, everyone has enough, deep wisdom is realized and compassion flows unhindered.

*Founding Abbot:* Taizan Maezumi Roshi

*Abbot 1995-1999:* Roshi Bernard Glassman

*Abbot:* Roshi Wendy Egyoku Nakao

Staff: Sensei Deb Faith-Mind Thoresen, *Vice Abbot*; Darla Myoho Fjeld, *Temple Development Steward*; Mary Rios, *Business Manager*; Katherine Senshin Griffith, *Program Steward*; Tom Yudo Burger, *Guest Steward*; Ty Jotai Webb, *IT Steward*; Robert Diaz, *Facilities Manager*. *Water Wheel*: Burt Wetanson, *Editor*; Yudo, *Production Artist*; *Proofreader for this issue:* Jotai; *Photographer for this issue:* Yudo. The *Water Wheel* is published quarterly in electronic format only. Contact Burt, our Editor, at [bookstore@zcla.org](mailto:bookstore@zcla.org). The *Water Wheel* is available on the web at [www.zcla.org](http://www.zcla.org).

## Sangha Rites of Passage

### Welcome New Members

Carol Kanjin Abrahamson  
Miriam Dregely  
Thomas Gardner  
David Holtz  
Diane Lane  
Brittney Lenna  
Christiaan Manno  
Ryan Schneider  
Kevin Simms

### Wedding

*August 18, 2018*

Jessica Heinze  
John Kyogen Rosania

### In Memoriam

*August 22, 2018*

Nina Reiju Wasserman

### Jukai

*August 26, 2018*

Emily Enmei Donahoe O'Keefe



Public Face-to-Face with Enduring-Vow and Sensei Ryodo.

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