



# Water Wheel

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

— Gate of Sweet Nectar

## Remember the Benefits

by Wendy Egyoku Nakao



*The Iron Flute: Case 38. Going and Returning*

*A monk asked his master, "What do you think of a monk who goes from the monastery and never returns?"*

*The teacher said, "He is an ungrateful ass."*

*The student asked again, "What do you think of a monk who goes out of the monastery, but comes back again?"*

*The teacher said, "He remembers the benefits."*

This koan is about gratitude for the practice place. It is from *The Iron Flute*, a collection of Chinese Zen koans by Zen Master Nyogen Senzaki. From the moment you step through the temple gate of the Zen Center of Los Angeles, the Buddhadharma is never withheld from you. Whether you realize this or not, you are a vessel into which the Dharma is freely poured without hesitation. Even if you yourself may be hesitant, the practice place is a fountain of generosity.

I received the koan in an email from a White Plum Zen teacher who had studied at ZCLA many years ago with Maezumi Roshi. This teacher, due to his age and frail health, has been hesitant about making the long trip to Los Angeles for the 50th anniversary celebration. He recently confirmed his decision to return by sending this koan to me with a brief note: "I remember the benefits. I am hoping to return in June."

The teacher in the koan does not mince words. Some koans are multi-layered and hard to penetrate; not so this one. It gives straightforward instruction on how to regard the offering of the practice place, which includes all that has gone into creating it long before you arrived. It is not a matter of knowing anyone from years ago, but that you yourself have developed an awareness of the many hands, seen and unseen, that have made ZCLA and the White Plum lineage possible.



*Maezumi Roshi working the Zen Center land in 1970.*

I arrived at ZCLA in 1978, about ten years after its founding by Maezumi Roshi and his father, Baian Haku-jun Daisho. The Zen Center has faced many difficulties over the years, nearly collapsing several times. Even so, over this time I have heard mostly expressions of gratitude from those who have passed through these temple gates. Occasionally, though, I hear complaints and bitterness. Although I have patiently listened to the latter over the years, from now on, I will invoke the teacher of this koan and say, "Don't be such an ungrateful ass." (We'll see how that goes!)

*(Continued on page 2)*



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REMEMBER THE BENEFITS *(Continued from page 1)*

Although the circumstances are of the monk, and the teacher in this koan is left to the imagination, the koan distills an essential wisdom of gratitude for the practice place that is alive right here, right now. We chant, “The buildings and the soil protect the Dharma and give peace to all.” So especially in light of ZCLA’s 50th year, we can celebrate the sense of place of the Zen Center itself. We celebrate what has been created here by all those who have passed through these temple gates over the years in sheer appreciation for the heart of the seeker and the willingness to put one’s shoulder to the wheel to make the offering of place.

A sense of place helps us to remember that the roots that nourish us extend deep and wide. Several years ago, a group of us made a pilgrimage to India to remember the benefits of the life of Siddhartha Gautama. We felt the stillness under the Bodhi Tree, the mysterious wonder of Lumbini where he was born, the quiet dignity of the Jetavana Grove where he taught for almost twenty practice periods, and the sadness at Kushinagara where he died. The places where the Buddha and his Sangha lived and died were largely forgotten until a British explorer stumbled upon them centuries later. Now the veneration of thousands of pilgrims continues to infuse these sites. It is the same for ZCLA. Once you, yourself, have passed through here — for a few hours, a day, many years — your energies are forever intermingled with the life-affirming vows of this place.

The land that ZCLA sits on today was once inhabited by the Tongva and Chumash people and other Native American tribes that lived here in the Los Angeles Basin for some 10,000 years. Seen from this perspective, 50 years is a very tiny dot along the human-constructed linear timeline. Zen folks have a keen sense of lineage, so it behooves us to pay homage to these early inhabitants by mentioning them by name and including them in our prayers and liturgy just as we do with the Zen Ancestors.

The peace pole in our garden is the first peace pole in the world that features the prayer “May Peace Prevail on Earth” in the Tongva language — Yaxaaypo Nannaawmchotam ‘Ooxnga. An important part of remembering the benefits and expressing gratitude is that every time your foot touches the ground, you sense the invisible traces of the many hands and intentions that enrich the energetic field on which the Zen Center stands. To sense these invisible traces implies living a life of immense gratitude for all that came before.

The Zen training over the 50 years has also infused the Zen Center with the energy of Not-Knowing. In the midst of bustling Koreatown — with its rattle of police helicopters, the repeating tune of the ice cream trucks, or

the Saturday evening blast of Hispanic love songs — our Zen Center exudes silence and stillness, a palpable quality of No-thingness. This quality of the land is celebrated in a stanza from the famous Woodie Guthrie folk song “This Land is Your Land,” which a student recently sent to me:

As I went walking, I saw a sign there.  
And on the sign it said, “No Trespassing.”  
But on the other side it didn’t say nothing,  
That side was made for you and me.

I like to reflect on the practice place, in particular the organization itself, as a Fourth Treasure in addition to the Three Treasures of Buddha, Dharma, and Sangha. At ZCLA, we have had a unique opportunity to create an organization which fluidly encompasses both hierarchy and horizontal structures that are not dominated by either one. We call this model Shared Stewardship. The essential questions of the Fourth Treasure are: What does an organization that directs its participants towards awakening look like? How is it structured so that everything you do here repositions you into a state of Not-Knowing in the midst of total engagement with all the ingredients of life?

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“Once you have passed through here, your energies are forever intermingled with the life-affirming vows of this place.”

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In addition to Not-Knowing, a key ingredient that has evolved through Shared Stewardship is the interweaving of the relational field among those who train here. This is the practice of Bearing Witness, which is a skillful way of weaving the dharma of differences in the relational field. You and I are the same in essence and yet utterly different in manifestation. How do you weave the web of differences in such a way that the tight grasp of self is continually dissolving and thus expanding to include the wholeness of Life? By training with Not-Knowing and Bearing Witness, you continually strengthen the muscles of engaging differences not as points of contention, but as the dharma itself.

The development of The Three Tenets of Not-Knowing, Bearing Witness, and Taking Action coincided with my return to ZCLA. As a result, the Tenets became the primary skillful means for recreating ZCLA during the difficult years following Maezumi Roshi’s passing. People often say that ZCLA is a friendly place, but I think that what they are sensing is the openness that enables the intentional weaving of the dharma of differences.

So, remember the benefits. See you at the 50th!

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

# Protection

by Roshi Kodo Boyd



*The relic from before birth  
Enters one's heart one day.  
Be as careful as if you were holding  
a vessel.  
Be as gentle as if you were caressing  
an infant.*

These are the first lines of a verse attributed to the 12th century Taoist nun, Sun Bu'er of China. She is describing the loving action of one who would protect the nascent glimpse of bodhicitta, the awakening heart mind of clarity and love. These lines have been on my mind lately during this emotional pulling and tearing at our nation's fabric. That fear and anguish have been a factor in the process of forming a Zen Peacemaker Circle within our small sangha. It has been slow to arise, but now the path and its practice are as clear to us as "a box and its lid."

Our sangha is familiar with the practice and guidelines of Council, the essential place of deep listening, of open and spontaneous speech. During our gatherings, speech often comes slowly, interwoven with intervals of silence. At our first gathering, days after the presidential election, speech came quickly, one member after another, and with intensity. Our voices reflected the nation's mixture of outrage, jubilation, blame, anger, and fear.

A few months later, our circle of Peacemakers joined a gathering of dharma family sanghas who have been practicing as Zen Peacemakers for many years. In our circle's traditional one word check in, someone said "protection." I felt a shift in the room, a shift in my body. As a child, I was one of a flock of skinny, ashy-legged black children running through the streets, schoolyards, and churchyards of the Third Ward neighborhood of Houston, Texas.

I heard the word and remembered the time when I, and all of our community, needed protection. My body has held a fear from that time. I have recently been calming myself with whispers from that community: "We've been through this before. We'll get through it again." I thought to myself, "How did they do it? How did all of those parents, teachers, nurses, barbers, domestics, mechanics, ministers, and our leaders bring us through such a terrifying time with so strong a feeling of safety and self-confidence?"

I recalled sitting in the back seat of a black '49 Buick riding the back roads of East Texas and Louisiana. Our bodies held a fear that no one articulated. What if some sheriff or the police or just drunken white men took

umbrage at a black family riding in a decent car? It never happened, but we knew it could and did happen, We knew that no one could or would protect us, even if they wanted to do so.

Recently, I have had phone calls from a childhood friend, the daughter of our minister and a close friend from school, church, and the Girl Scouts. We reminisced about long days spent sitting next to each other in pews and at desks being guided by those community workers who volunteered to lead us in choirs and scout troops and Sunday school, finding time and energy for picnics and swimming classes and field trips. Whatever wisdom they had about the world, they shared. We were nurtured, as Sun Bu'er says, as "the relic from before birth" should be, with care and gentleness. Our safety and survival were their primary concern.

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## Let the energy of love run free of its stories.

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All over the country, black children were protected in this way. I remember the song "My Soul Looks Back in Wonder at How I Got Over." This was how we survived, when we did survive. We were held by a common theology and by a loving community determined that we survive and even thrive. We had the experience of being hated without hating. The message to us was clear. We were not who we were being told we were.

There were some who felt too personally and intimately the experience of being prey, and became overly identified with that story. It was easy to have that happen. When it did, the love could become entangled with anger and be blocked from the clearer energy of protection. I am grateful to those protectors who lived so deeply the teaching of the Blue Cliff Record's Diamond Sutra's "Revilement." I am grateful for this teaching, so empowering in challenging times. Be careful and gentle with the relic from before birth. Let the energy of love run free of its story, free of personal ownership, and we can make good use of the wisdom offered us through things as they are.

*The Way of the Bodhisattva begins...  
To those who go in bliss, the dharmakaya they possess, and their  
heirs, To all those worthy of respect, I reverently bow.*

*The Way of the Bodhisattva* by Shantideva, 7th/8th century, India

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*Roshi Kodo is the teacher at the New Jersey Lincroft Zen Sangha.*

# “I am a Woman”: Finding Freedom in Seeing Clearly

by Tina Jitsujo Gauthier



It is difficult to articulate how it feels to be a woman. It may be that being a woman is so close I don't see it. However, I wonder if there is denial or a desire to distance myself from a gender that is disempowered, weaker, less important, or second-class in this world.

I have only trained at Zen centers run by women. Maezumi Roshi created a pathway of ordination for Zen Buddhist women in the U.S. I benefit directly from this. In many traditions and countries, women are not able to ordain in a way that is equal to men. Buddhist women in many traditions throughout Asia, and in the U.S., are not able to lead, teach, or take part in certain rituals, trainings, and practices. In these traditions, men hold a higher status and stature within the sangha. Although this has not been my experience, this is the experience of many University of the West students that I teach. I find it difficult to see discrimination clearly without either becoming entangled in the injustice or dissociating from the reality.

At ZCLA, we chant the woman's lineage twice a week as part of our morning service ritual. This woman's lineage is not a linear transmission line. I was struck by Sallie Tisdale's introduction to her book *Women of the Way*<sup>1</sup>: “I realized at last that most of the huge body of literature is all about men, written by men, and addressed to men.... many commentaries and histories of Buddhism do not discuss the experience of women at all—literally, not at all.... Women are a different matter; they exist in the footnotes and parenthesis asides, where they exist at all.”

A deep sadness wells up within me as I connect to those that are forgotten, those that exist only in footnotes, parentheses, and in the margins of the main text of this life. How to see such invisibility clearly? How to be with this being forgotten, gently denied, not answered to at all, or deserving any explanation as to why? This invisibility extends in the ten directions throughout space and time, and yet it is right here, right now, within our lives. One way or another we all experience this. It is in my classroom. It is in my Zen practice. It is in me.

How does it feel to be YOU? This question was asked of actor Bill Murray at the 2014 Toronto International Film Festival. Murray answered: “The only way we will ever know what it's like to be YOU is if you work your



best at being YOU as often as you can, and keep reminding yourself that that is where home is.”<sup>2</sup> I love this question because the moment I ask it out loud, I am no longer thinking about me! My mind immediately extends beyond myself and into YOU! WHAT-IS-YOU? Perhaps, YOU is Buddha Nature, formless form, emptiness, or God. So THEN, how does it feel to be YOU?

During my Buddhist pilgrimage to India this past summer, there were countless times someone thought I was inadvertently going into the wrong restroom. A voice called out and when I turned, someone would point to the men's room. I would stand there for a minute to see if they would naturally notice that I am a woman, but if nothing transpired, I had to use my voice. I repeated, “I am a woman,” over and over again. Part of my ordination included shaving of my head. The head shaving ritual is symbolic of letting go of worldly attachments. For many women, this may include attachments to beauty, and for me, it included a desire to become more gender neutral.

I was taken by the story of Chinese Buddhist Miaodao (1090–1163). As a young girl, her father noticed qualities of confidence and strength that made him uncomfortable and would make it difficult to find her a husband. Tisdale writes: “The more Miaodao heard, the less she said—not that anyone asked her opinion or would have listened if she'd given it. She began to feel an oceanic silence inside, a silence that was not the opposite of speaking—a silence in which speaking couldn't be imagined.”<sup>3</sup>

Miaodao's father agreed to let her ordain as a Buddhist nun. After training with many teachers, Miaodao began to

*(Continued on page 8)*

# Why We March

by Patti Muso Giggans

I may be one of the few people who actually remember the Sixties since I never did any drugs. I wasn't prone to "Turn On, Tune In, and Drop out," a phrase used by Marshall McLuhan to express much more than getting stoned and forgetting about anything constructive. I have vivid memories of the sit-ins, the protests, the resistance, and the struggles to end the Vietnam war, promote civil rights, women's rights, and gay rights. They were my teachers. College campuses were burning with protest energy. There were many marches; the March on Washington with Dr. King, the Poor People's March, the anti-war marches in every major city, campus activism, the Nixon anti-inaugural, etc., etc., etc. It seems like the tactics of that era are returning.

Back then, the marches were very much about protesting injustice and inequality at home and war in a faraway land. As this era shapes, and as we experienced a presidential inauguration that is galvanizing the country and the world with concern, anger, discontent, and

insecurity, it behooves us to know why we are marching. It is crucial for us to know where we stand, what we stand for, and whom we stand with. At Peace Over Violence, we stand for peace, justice, and equity over violence. It's in our name, our mission, and our vision. However, it's easier to declare than do. To achieve that vision, we must practice and strive for compassion over judgment, inclusivity over exclusion, intersectionality over separation, and to fundamentally practice love over hate.

January was Stalking Awareness Month and Anti-Sex Trafficking Awareness Month. We seem to have an awareness month for every kind of violence. Hopefully, the energy being created now will turn from awareness to action. It's a bit ironic that the Women's March in Washington and in Los Angeles, New York, Chicago, and the other 336 marches took place during the Martin Luther King, Jr. national holiday. Dr. King taught many things including, "There is no peace without justice," and he preached "Choose love over hate."

## So why am I marching?

I am marching to stand with survivors of violence and the prevention of violence.

I am marching for a future alive with openness, creativity and equanimity.

I am marching for the victims/survivors of domestic and sexual violence who live on the streets of Los Angeles and who walk into our centers begging for help.

I am marching for health care that is affordable, portable, and life affirming.

I march for the girls trapped into selling themselves by traffickers.

I march for immigrants living in fear.

I march for Muslims being targeted for their religion.

I march because "water is life."

I march for black lives mattering.

I march for rape survivors who are not believed.

I march for creative restructuring of our educational system so every classroom is alive with learning.

I march for no more excuses.

I march because what women and girls wear, or do not wear, are not invitations for sexual harassment, domestic violence, or rape.



## DANA BOOKLET

January 1, 2016 – December 31, 2016

Dear Sangha and Friends of ZCLA,

The life of the Zen Center is made possible by the generosity of our donors. The people whose names appear in this Dana Booklet have given of their time, energy, material goods, and money to ensure that the Zen Center can continue to provide the space, teachers, and community that encourage the awakening of hundreds of people a year. The Zen Center is deeply grateful for the generosity of all our donors.

Dana means generosity and associates with kindness and compassion. As we practice zazen, the walls of our separation from all that is begin to crack and disintegrate and our generosity begins to flow freely. We realize that clinging to what we have is based on the delusion that I'm over here and you're over there. I believe that it is our sincere practice that contributes to the overflowing generosity of the Zen Center's Sangha and friends.

This generosity has ensured that our two main fundraising campaigns – The Dharma Training Fund and The Annual Fund surpassed our financial goals. Even in death, the giving continues and the Zen Center would not be the place it is today without the donors whose generosity lives on in the form of bequests. The Zen Center is particularly grateful to the 50 members of our Legacy Circle who have included us in their estate planning.

We put our palms together and bow deeply to each of you for your practice of zazen and your practice of Dana Paramita that allows the Zen Center's loving light to shine out into the world.

With deep gratitude,  
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Temple Director

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*Founders' altar offering bowl.*

**“We offer our blessings to all those who have come and gone through this temple gate and nurtured us.”**

*– From ZCLA's Third Service Dedication*

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Please consider joining the Legacy Circle by arranging for a bequest or other estate gift to ZCLA. For more information, contact Darla Myoho Fjeld at [dr.fjeld@gmail.com](mailto:dr.fjeld@gmail.com).

## I AM A WOMAN (Continued from page 4)

doubt if there really was such a thing as a great awakening. Until one day, she went to her teacher and said, “I found the doorway in. Dahui smiled kindly, suddenly like a mother to her, and said, “It is not mind, it is not Buddha, it is not thing. How do you understand this?” Miaodao responded, “I only understand this way—” Dahui interjected, “That’s extra!” Suddenly the words cracked open—Miaodao fell with a crash into a silence so deep it seemed to echo upon itself. This was not the silence between the words when someone was talking. This was the silence inside the words—the silence of words. She was home.<sup>4</sup>

“I am a woman.” I began my lecture *Addressing Gender* to my Buddhist Homiletics class in this way. The moment the words came out of my mouth, I immediately felt uncomfortable. How does it feel to be a woman? How does it feel to be home? How does it feel to be YOU? Where is the doorway in? Where is the key? The Dharma gates are everywhere—this is how I enter them.

<sup>1</sup>Tisdale, *Women of the Way*, p. 4.

<sup>2</sup>Bill Murray’s Dharma Talk on What It’s Like to Be You. In *On Being* by Trent Gilliss with Krista Tippet, <http://www.onbeing.org/blog/bill-murrays-dharma-talk-on-what-its-like-to-be-you/7353>

<sup>3</sup>Tisdale, *Women of the Way*, p. 168.

<sup>4</sup>Tisdale, p. 172.

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Jitsujo is a priest-in-training at ZCLA and a professor in the Buddhist Chaplaincy department at University of the West (UWEST).

## Mindfulness of Emotion

by Roshi Ben Connelly



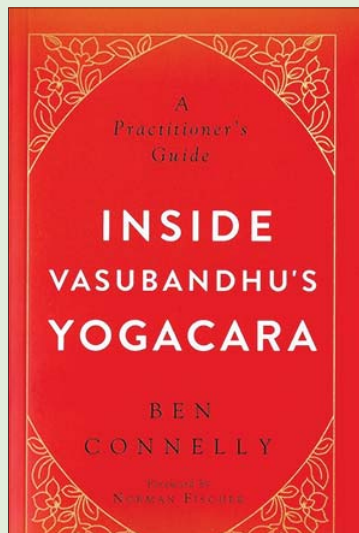
We can observe emotions with an open heart and mind and watch them pass away without acting on them. This is how we take care of ourselves in the moment, step into responsibility for our own lives, transform our mind so it can

be more well, and choose to act in a way that is beneficial rather than harmful.

In the Anguttara Nikaya, Buddha is quoted as saying, “Action (karma) willed, performed, and accumulated will not become extinct as long as its results have not been experienced.” Remember that Buddha, in another text, defines karma as intention, and that intention, in this context, is closely linked to emotion. If you experience envy, you will never let go of the habit of envy until you actually have directly and intimately experienced it as itself, not the mental projection it creates. We must taste the feeling, instead of just believing the story, the mental projection that mind

makes out of it. This allows the seed of affliction to bear fruit and exhaust itself while we watch, but not create more seeds of affliction.

Mindfulness is the practice of this direct and intimate experience, and mindfulness of afflictions is a wonderfully effective means to let go of the tendency to experience the same afflictions over and over again. It is how we can truly let go. As Zen monk Shitou says in *The Song of the Grass-Roof Hermitage*, “Let go of hundreds of years and relax completely.” By seeing ourselves how we are right now, we can let go of the bondage of the past, of our karma.



*Ben Connelly is a Soto Zen teacher and Dharma heir in the Katagiri lineage. He teaches at Minnesota Zen Meditation Center. Ben is also a professional musician and teaches mindfulness in a variety of secular contexts such as police training, addiction recovery groups, and correctional facilities. He is author of “Inside the Grass Hut” and*

*“Inside Vasubandhu’s Yogacara” (Wisdom Publications). He lives in Minneapolis, Minnesota.*



# The Life of a Resident Steward

by Reeb Kaizen Venners



In 2015, Roshi Egyoku asked me to step into the role of Resident Steward at ZCLA. This position had been originated by Sensei Koan and then further developed by Gessho Kumpf. What is a Resident Steward? Well, that's a good question. The role is purposely left a bit undefined, but its mission was described to me as "holding the well-being and

development of the residential sangha at the Zen Center of Los Angeles." I stepped in with no concrete understanding of what that meant, but was enthusiastic about finding out.

Our resident community has around 30 people who moved onto the Zen Center campus with the intention of deepening their Zen practice and engaging in our unique community life. We have young residents, retired residents, and residents who are in school. We have residents who are trying to start careers, residents who are working at demanding jobs, residents who are new to practice, and those who have been practicing for many years. In our many approaches to practice, community, and life, we have a kaleidoscope of viewpoints. Within this multi-faceted community, I was asked to hold a big picture view and care for the resident community. Piece of cake, right?

I've worked for about 13 years as a film/video editor at an advertising agency. I spend much of my workday in a room alone working on projects. My natural forte doesn't exactly involve the interaction and openness asked of a Resident Steward. It has been a steep but enriching learning curve.

The actual day-to-day activities of the Resident Steward can be wide-ranging. I try to keep in contact with all of the residents. I meet with them at times and, of course, they can contact me at any time to discuss any issue. When residents move in, I have an orientation meeting with them and after six months, I meet with them again. Later, when residents depart, I'll arrange for a farewell gathering where residents express their appreciation for the person who is leaving.

My role as Resident Steward varies as different issues come up. Some weeks there are issues like dealing with parking spots, developing a new pet policy (and associated flea discussions), or dealing with neighborhood crime and campus safety. At other times, we've had sewage explosions, stray animals, and conversations about the homeless in our

area. With the help of the ZCLA staff, Roshi, and other residents, I try to help with each issue as best I can.

Last year, for example, squatters moved into an abandoned house across the street and the police informed us that the building was being used for illegal activities. I became one of the contacts between ZCLA and the police and kept all of the residents up to speed on the situation.

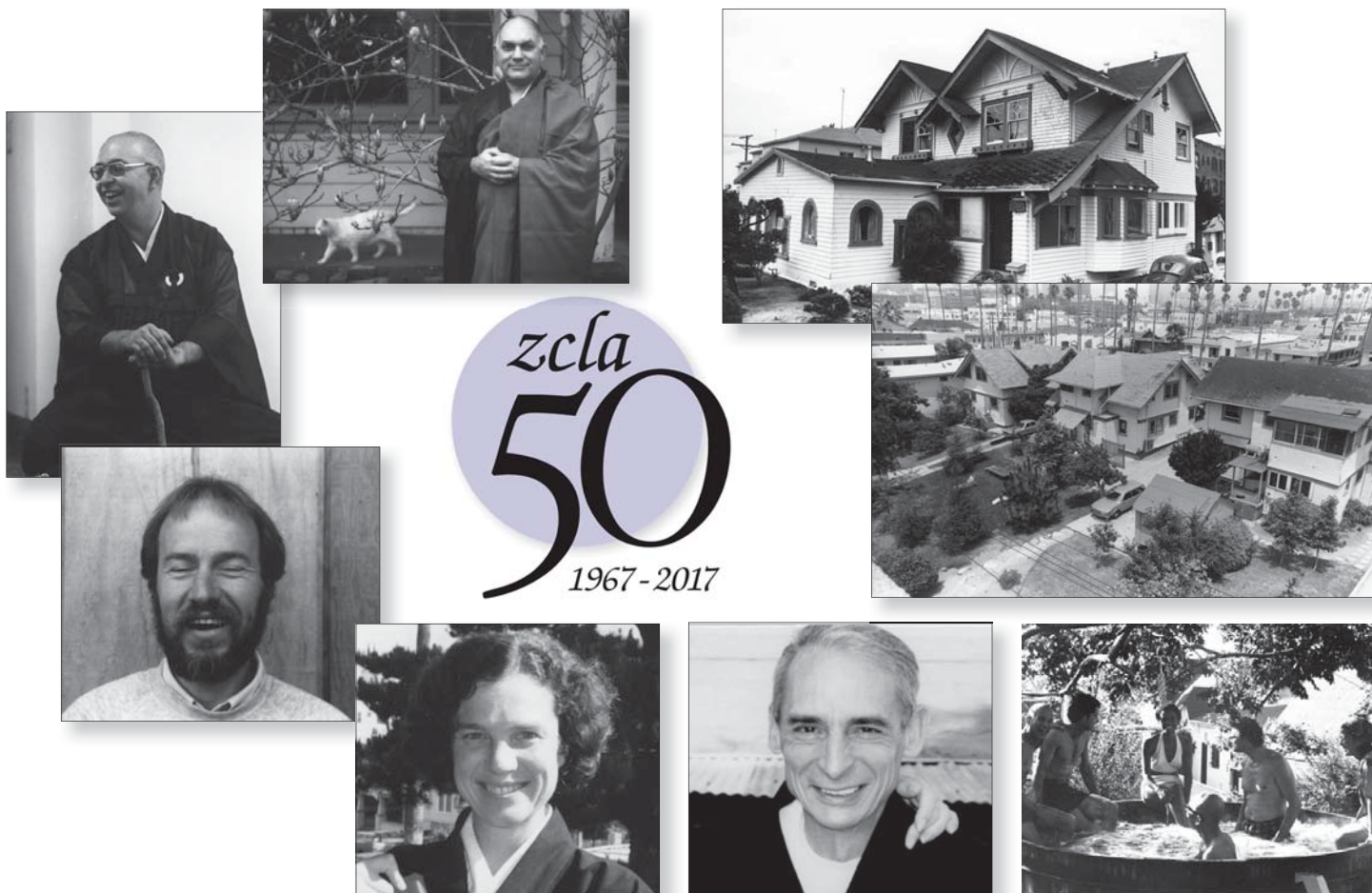
When I stepped into this role, I was told that the keywords to think of were caring and nurturing. I constantly reflect on those words. What sort of container are the residents creating at ZCLA? How can we strengthen each other's intention? And how do we (together with the wider ZCLA sangha) weave practice into lives that involve driving, jobs, distractions, presidential elections, and more? How can I help with that? Sometimes, it might just be a simple movie night in my apartment. Other times, it might be arranging a meeting around a conflict that has arisen within the community. When she was Resident Steward, Gessho would sometimes ask the residents, "Do you feel as if you are being trained?" I try to ask that as well, to make sure that residents' practices (and my own) are alive and vibrant.

Community is precious. It can be easy to take for granted what residents have at ZCLA. I know that I do from time to time. We have a rare group of people that live and practice together. Not many people I know in this modern world have such a community. On many occasions, an interaction with a fellow resident has helped me get through a very rough patch in life. Sometimes, meeting with someone who is very different from me can be deeply enriching. Living together offers a lot, while also being spiced with inherent conflict. As Zen practitioners, that conflict becomes another way to deepen our practice.

After two years as Resident Steward, have I determined what the role is? Well, it constantly evolves, but I have grown to understand that it involves connection, communication, and opening up to those around me. Gessho once told me about how much she had learned from serving as Resident Steward, and I have seen that play out for myself as well. Stepping into these shoes was uncomfortable, but continues to be a valuable teaching; I'm very grateful for the opportunity and experience.

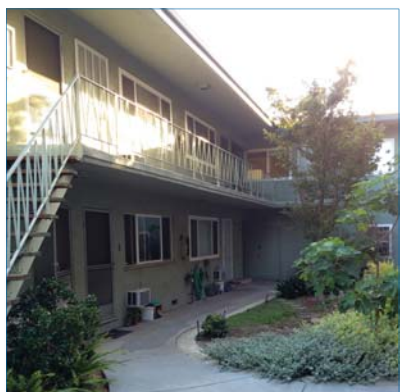
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*Kaizen is a practitioner and Resident Steward at ZCLA.*



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## Residential Training Opportunities at ZCLA



The Zen Center of Los Angeles offers apartments for practitioners wishing to deepen their Zen practice by living as part of an intentional Buddhist community. Our training as residents includes sitting zazen together, practicing council, working one-on-one with a teacher, working mindfully in various areas of ZCLA, and many other skillful means. The apartments range from studios to 2-bedrooms and are all independent units with full kitchens and bathrooms. If you are interested, please contact Kaizen Venners at [rvenners@gmail.com](mailto:rvenners@gmail.com).



## 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 **Roshi Egyoku** and all those who participated in the Women’s March;

To **Deb Faith-Mind Thoresen** for all her help with Rakusu sewing;

To **Mark Shogen Bloodgood and Tina Jitsujo Gauthier** for organizing the annual visit to the Evergreen Cemetery;

To **Patti Muso Giggans and Peace Over Violence** for hosting the all day CAAW2 meeting;

To **Roshi Egyoku** and **Sensei Raul Ensho Berge** for Jundo and to the **Board of Directors** for providing the residents with a delicious lunch;

To our 1st Quarter Jikidos: **Reeb Kaizen Venners, Z Zeller, Geri Bryan, Chris Hackman, Patricia Keian Pfof, Tim Taikan Zamora, Lorraine Gessho Kumpf, and Jim Dojun Hanson;**

To **Darla Myoho Fjeld, Faith-Mind,** and **Gessho** for leading the Sangha Forum;

To **Jessica Dharma-Lotus Devine** for her donation to Facebook advertising;

To **Roshi** and all those who helped for the Zen Peacemaker Order gathering;

To **Gessho** for leading Tangaryo and for providing a light lunch;

To **Katherine Senshin Griffith** for leading February’s Zazenkai;

To our Residents who did 1st Quarter Security here at ZCLA: **Geri, Bob Doetsu Ross, Yuesen Yuen, Kaizen, John Kyogen Rosania, Jitsujo, Burt, Gessho,** and to **George Mukei Horner, Jotai, Tom Yudo Burger, Jessi Heinze, and Patricia Keian Pfof** for opening and closing the main gate on weekends and Monday and Tuesday;

To our Day Managers: **Myoho, Kaizen, Mukei, Tom Dharma-Joy Reichert, Jitsujo, Betsy Enduring-Vow Brown, and Jonathan Kaigen Levy;**

To **Mukei** for his expertise at setting up projectors and laptops for viewing films;

To our 1st Quarter Tenzos: **Nan Reishin Merritt, James Heard, Chris Daian Fields, Hilda Bolden, Kaizen, Maya Rock, Frank Genku Martinez, Yuesen Yuen, Laos Joko Chuman, Taikan,**



*Thank you, Roshi and Dharma-Joy, for organizing the photo archives.*



*Thank you, Southern California, for all the good rain that helped us have a green lawn.*



*Thank you, Elias, for showing us the film “Children of Beqaa.”*

**Jitsujo, and Jenny Bright;**

To **Geri, Doetsu, and Senshin** for preparing snacks for Day of Reflection;

To **Roshi** for the classes on the Three Tenets;

To **Gessho** for leading the Martin Luther King Day of Reflection in February ;

To **Jitsujo** for leading the Tangaryo Chant Circle;

To **Bill Earth-Mirror Corcoran** for his Dharma Talk and the meeting on Race/Privilege and Collective Liberation;

To our Introduction to Zazen instructors: **Diane True-Joy Fazio, Diane Enju Katz, Kaizen, Rosa Ando Martinez, and John Heart-Mirror Trotter;**

To our Practice Day and Core Practice instructors: **Earth-Mirror, Gessho, Jitsujo, Kaigen, Mukei, and Shogen;**

To **Jitsujo** for leading the Sangha Council;

To **Jeanne Dokai Dickenson** for leading the Introduction to Sesshin;

To **Roshi Ben Connelly** for leading the Inside Vasubandhu’s Yogacara workshop;

To **Conrad Butsugen Romo** for organizing our Dharma Chats;

To **Heart-Mirror** for donating works of art to the Zen Center;

To **Yudo and Mukei** for hanging the art in the dining room;

To **Geri and Doetsu** for their help selecting room colors in the Dharma Hall;

To **Doetsu** for helping Robert paint the outside of the Buddha Hall;

To **Faith-Mind, Pat Suigen Way, and Robert Diaz** for digging, planting, pulling, and taking care of the Zen Center grounds;

To **Ty Jotai Webb** for all his technical work on our upcoming new website and for his help installing our new server;

To **Roshi and Dharma-Joy** for organizing the ZCLA photo archives;

To **Elias Matar** and his wife **Ginger Fung** for showing the film “Children of Beqaa.”

To our Buddha Hall service leaders **Yudo, Kaizen, Myoho, Jitsujo, Dharma-Joy, and Shogen.**

## 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)**  
contact John Kyogen Rosania

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

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

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

**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 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 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.

*Founding Abbot:* Taizan Maezumi Roshi

*Abbot 1995-1999:* Roshi Bernard Glassman

*Abbot:* Roshi Wendy Egyoku Nakao

Staff: Deb Faith-Mind Thoresen, *Vice Abbot*; Darla Myoho Fjeld, *Temple Director*; Mary Rios, *Business Manager*; Katherine Senshin Griffith, *Program Steward*; Tom Yudo Burger, *Guest Steward*; Ty Jotai Webb, *IT Steward*; Robert Diaz, *Facilities Manager*.  
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## Sangha Rites of Passage

### Welcome New Resident

Susan Yushin Tipton

### Shared Stewardship Entering

Betsy Enduring-Vow Brown  
*Co-Day Manager and Development Circle Member*

Geri Bryan  
*Buddha Hand Circle Member*

Lorraine Gessho Kumpf  
*Brown Green Circle Member*

Bob Doetsu Ross, Pat Suigen Way, and Robert Diaz  
*Grounds Group Members*

### Shared Stewardship Leave-Taking

Yoko Bajra  
*Altar Flowers Group Member*

Tom Dharma-Joy Reichert  
*Board and Finance Committee Member*

Dharma Holder Deb Faith-Mind Thoresen  
*Ceremonial Steward*



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