



Water Wheel

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

Zen Center of Los Angeles
Great Dragon Mountain / Buddha Essence Temple

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Abiding Nowhere

By Sensei Merle Kodo Boyd

Book of Serenity, Case 75 Zuigan's Permanent Principle

Preface

Even though you try to call it thus, it quickly changes. At the place where knowledge fails to reach, it should not be talked about. Here: is there something to penetrate?

Main Case

Attention!

Zuigan asked Ganto, "What is the fundamental constant principle?"

Ganto replied, "Moving."

Zuigan asked, "When moving, what then?"

Ganto said, "You don't see the fundamental constant principle."

Zuigan stood there thinking.

Ganto remarked, "If you agree, you are not free of sense and matter; if you don't agree, you'll be forever sunk in birth and death."

Appreciatory Verse

The round pearl has no hollows,

The great raw gem isn't polished.

What is esteemed by people of the Way is having no edges.

Becoming the road of agreement, senses and matter are empty:

The free body, resting on nothing, stands out unique and alive.



"Before we can say anything true about ourselves, we have changed."

The preface of this koan is clear. With wisdom and compassion, it points us in the direction of things as they are. Even as we perceive a thing, it changes. As we create a name for what is, it is changing. As we use one word, another is needed. This preface describes our human condition. An effort to settle in certainty will meet frustration and disappointment. Before we can say anything true about ourselves, we have changed. What we say is only partially true at best.

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When we come to a conclusion, our conditioning tends to lead us in the direction of a fixed view which we now take as truth and defend. While we have tethered ourselves to an idea, reality continues to move in its own direction. It moves, coming together and coming apart according to cause and effect.

The question put to us at the end of the preface is an important one: Is there something here to penetrate? Is there something here that we must allow to penetrate us? It can be both ways.

In our effort and practice, we may see ourselves as penetrating the teachings—studying, analyzing, understanding. Our experience of practice can also be that of taking the words into our bodies and minds so deeply that we feel soaked through with dharma. It is like the metaphor we so often hear—the mother bird pecks from the outside, the chick pecks from the inside. From teachings and teachers we receive the Dharma. It seems to come from something outside of ourselves. Within us, though,

***“This is the teaching: even as we call it
'thus,' it is becoming something else.”***

an echo reverberates in tune with this teaching. It is as if we know the song already. Working from without and within, we are pecked with these words: “Even though you try to call it thus, it quickly changes.”

It is our relationship with moving that sets us on this path. Being change itself, we are sensitive to the teaching of moving as the fundamental constant principle. Being thoroughly conditioned to dualistic thinking, understanding, and problem solving, we try to analyze the meaning of change as a constant. This being so, when thinking about the teaching of moving, it exists. When just moving, however, we do not see that any such thing exists. Ganto says: “If you agree, you are not yet free; if you don't agree, you're sunk.” He tells us that whether we are affirming or denying, we are not in accord with things.

In our customary way of thinking and understanding, when neither affirming nor denying we don't know what to do. We feel trapped with no place to turn. And yet, hearing the teaching, we feel the breeze of an opening passage. This is the teaching: even as we call it “thus,” it is becoming something else. This is known as “moving.” Here is where we apply great faith, great doubt, and great determination. Both understanding and not understand-

ing, we trust that the teaching can be thoroughly penetrated. We must set about our work with determination and with a sense of adventure.

It is also our natural way to seek survival first, then to want safety and happiness. It can seem either a threat or a relief to us that nothing holds still, ever. When we like the way that things are going, we are saddened by change. When we don't like the way things are going, we are relieved that nothing holds still.

We are accustomed to dealing with our life in terms of defense and protection. Although we are change itself, change can feel threatening; therefore, we keep some distance from this identity. We often choose to *think* life rather than *live* life. Direct experience, without premeditation, seems too messy, risky, and uncontrolled. Hoping to stay safe and happy, we plan, pick, and choose. When we do this, however, we inevitably feel somewhat separated from our own lives. Now, having created a gap, we feel a longing to close it. In trying to satisfy our greed and desire, we have sacrificed the peace and freedom inherent in just being. How do we resolve what feels like paradox?

In Uchiyama Roshi's commentary on Master Dogen's Tenzo Kyokun, he says, “In this world of impermanence and cause and effect, we are to prepare the gruel for tomorrow as this evening's work.” We do not do this because we know the future. We prepare because the present is clear and happening now. In accord with Uchiyama Roshi's words, we have a sense that there is a way to make peace with a constantly changing life and an unknown future. Seeking to have both serenity and freedom, we come together temporarily to practice Zen.

We bring to our practice our illusion of a separate personal life held together by constant planning, acquiring, and rejecting. Walking a tightrope, we are always balancing all that happens to us and all that we can cause to happen so that we have the good life of our choosing. We work to keep things contained and under control.

As we practice, we begin to see a round smooth pearl of a life that rolls without stopping. There is no edge. Having form and senses and awareness, we roll in accord with the cause and effect that will play out in this moment and the next. There being no barriers between us, we roll through each others' lives in accord with our interconnection and our interdependence. We are co-creating each other constantly. In the infinite variety of movement, this constantly arising free body is, as the verse says, unique and alive.

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Bodhisattva Warrior

By Sensei Patricia Shingetsu Guzy

The great Tibetan poet Milarepa traveled throughout Tibet, teaching the practice of compassion and mercy to everyone he met. Facing many difficulties and hardships, he transformed them all into his own awakening. After many years of traveling, it was time for him to return to his small hut, the memory of everything he had experienced held in his heart.

Upon entering his hut, he was besieged by the most frightful, hideous demons running amuck. Most people would run and hide, but Milarepa turned toward the demons and said, "Good day. I honor you and open myself to what you have to teach me. Though demons and ghosts multiply, I am not afraid. I welcome you today; I pray you, stay. Let us discourse and play together." At that moment, the demons vanished in the face of such confidence.

* * *

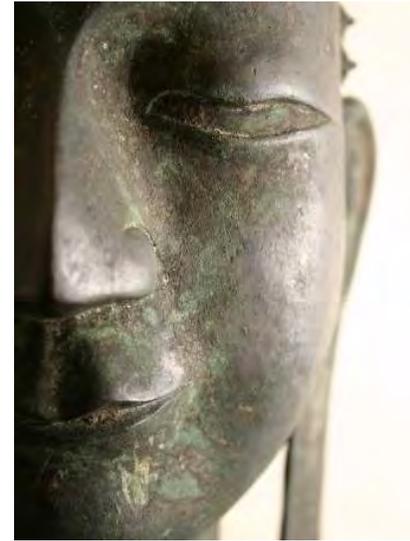
What, then, is a Bodhisattva? Bodhi: awakened mind; sattva: being. It is a powerful wish to awaken for the benefit of all beings, and an aspiration to manifest and actualize that wish. It describes someone who is on the path to awakening but postpones enlightenment for the sake of helping others awaken first. We might even call the Bodhisattva an "awakened warrior."

The path of the Bodhisattva begins and continues with the vow to save all sentient beings, including ourselves. So what are we saving ourselves from? Dissatisfaction, suffering, fear, anger! All that goes into creating what we experience as this "I," this "Me."

To do this work requires courage and determination. Most of us can remember our first experience sitting on the cushion. Like me, you may have been horrified at what showed up. All those hidden conditioned patterns coming to the surface, all the not-so-nice, disowned parts we have kept in shadow. We always want to put our best foot forward, to show confidence, to have the "right" answer. But the cushion reveals that instead of confidence, anxiety, loneliness, and despair surface. To remain on the cushion and face our "stories" of who we think we are is no small thing.

Our journey as Bodhisattvas may have us question what appears, at first, to be an impossible task. When we

Sensei Shingetsu received Dharma Transmission from Roshi Ekyoku Nakao in 2009. She is Steward of the Teachers Circle and leads the Valley Sangha.



recite the Four Bodhisattva Vows, we begin with "Sentient beings are numberless, I vow to save them." How can I, one who is herself in pain, whose life is messy and far from perfect, save anyone? But the Bodhisattva vow already includes the one who makes the vow.

In taking this path, we are not separating our individual lives from this One Life. We are coming home to our True Nature. We are asked to open our hearts, to turn our light inward, and to discover the truth of the transitory nature of who we are—to be aware of the suffering that comes from our imagining we are lone, permanent entities when, in fact, we are all deeply connected.

It always moves me to sit in the Zendo and to see so many people who, with great courage, are willing to sit upright facing the wall, watching the mind of their own demons in the form of thoughts and feelings.

The first time I sat in zazen, over twenty years ago, I had no idea I carried so much old baggage with me, so much anger toward myself and others, so much anxiety and pain. It took several years of love/hate for the practice before I was willing to just sit with all of it.

If we stay with the practice for a while, eventually we learn how to let go of the rubbish in our heads and to begin to feel the spaciousness that has always been there. We sit in not-knowing and bear witness to all our

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thoughts and desires, allowing, or perhaps welcoming as Milarepa did, the “stuff” that has always haunted us. Letting go of the “self” and allowing everything to just be AS IT IS, we find we are no longer a separate being. When the self disappears, the whole universe is who you are!

Our acceptance and willingness to not “pick and choose” is very powerful: we become witnesses to what have been barriers to our True Self, our Buddha nature. At times, we clearly see how our conditioning has brought us to this perspective in which we are judging ourselves and others. And we see how the gap between our lives and the lives of all beings has isolated us from this One Life, this One Body.

But perhaps before we can let go, we must first let in! This means having the courage to own our creations.

“We see how the gap between our lives and the lives of all beings has isolated us from this One Life, this One Body.”

Letting go can mean letting be. Letting go implies letting things come and go and opening to the wisdom of simply ALLOWING, which we might call non-attachment. In the Tao De Ching, Lao Tsu said: “The master does his best and lets go, and whatever happens, happens.”

Because we are beings who prefer to control things (maybe you have already seen the folly of this preference), it is not so comfortable to “let go and whatever happens, happens.”

There are many stories of the Bodhisattva as Warrior. In the Tibetan tradition, they are known as Shambala Warriors. Shambala is the kingdom of these warriors, but you cannot go there for it is not a physical place. It exists in the heart and mind of the Warrior.

Choegyal Rinpoche, a Dzogchen teacher, said: “You cannot recognize one of these Shambala Warriors for there is no uniform, no banners. But they have their own weapons: compassion and insight. Both are needed. Compassion, because this is the fuel that moves us to act on behalf of other beings. But by itself, it can burn us out, so we need insight into dependent co-arising of all things. We realize that we are interconnected as a web, and that each affects the entire web. Insight alone can seem too cool to keep us going. So we need the heat of

compassion, our openness to the world’s pain. Both are necessary weapons to the Shambala Warrior.”

When one sits on the cushion, one sits with the alertness of a warrior, free from entangling thoughts and emotions. If a warrior is distracted by worry or fears, or even a stray thought, her adversary has a gap through which to attack, and the warrior will lose her life! So it is with our zazen. If we lose clear attention, our flexible awareness, even for an instant, we are quickly drowned in a flood of thoughts.

In Zen practice, our cushion is the vehicle we ride into battle; zazen is our weapon of choice. The bodhisattva is like the mightiest of warriors, but her enemies are not of flesh and bone. The war is with the inner delusions, the afflictions of self-cherishing and ego grasping, those “demons” that hide in the deepest shadows of our being, catch all of us in the trap of confusion and cause us to be in pain and frustration.

If we can find the courage and are willing to open our hearts to our pain and to the pain of others, and if we can realize that the Buddha really did get it right, then we can quiet the mind and protect it from being caught up in more delusion. Throughout our training as Bodhisattva Warriors, we are given many ways to help us overthrow our enemies of greed, anger, and ignorance. We have the Bodhisattva Precepts, the Four Noble Truths and Eightfold Path, and Zazen, among many other practices.

We can also work with the Six Paramitas. “Paramita” means “that which has reached the other shore.” This is to transcend our ordinary, self-centered way of being so that we are standing in this place of “not-knowing,” of allowing everything to be AS IS, and of not having our small self get caught up in confusion.

The Paramitas are also known as the Six Perfections or Qualities that are developed and practiced by a Bodhisattva (i.e., YOU). They are:

1. Dana – generosity, charity;
2. Shila – virtue, morality, ethics;
3. Kshanti – patience, forbearance, acceptance, endurance;
4. Virya – perseverance, energy, enthusiasm;
5. Dhyana – meditation, concentration;
6. Prajna – transcendental wisdom; realization of supreme wisdom.

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Continuous Practice and Collective Awakening

By Jeanne Dokai Dickenson

Buddhist tradition tells us that Siddhartha Gautama, the name of Shakyamuni Buddha before he awakened to the truth of life, came to realization entirely on his own.

However, let us not forget the offering of the young woman Sujata. Close to dying from his extreme ascetic practices, Siddhartha emerged from a cave where he had been meditating and sat on the bank of the Niranjara River, directly across from the Indian village of Bodhgaya, where he would attain enlightenment under the Bo Tree.

Sujata compassionately acted to restore Siddhartha's emaciated body by offering him a bowl of light cereal and milk. Her action, perhaps his first realization of interdependence, enabled him to continue on his path to awakening.

Interdependence is a central principle in the teachings of the Buddha, which make it clear that no one attains anything totally on their own. We are all involved in a great net of mutual interaction, all interconnected. This teaching provides a foundation for social living and community.

In the fascicle *Continuous Practice*, Master Dogen says:

The power of this continuous practice confirms you as well as others. It means your practice affects the entire earth and the entire sky in the ten directions. Although not noticed by others or yourself, it is so.

When Master Dogen goes on to say, "continuous practice is the circle of the way," I wondered how continuous ceaseless practice gives rise to the awakening of the collective. What can be made of this interweaving of a person's seemingly individual contemplative and ethical practices with the being and presence of the collective? Intimately realizing our interconnectedness is the foundation of the arising of compassion, our vow to save all sentient beings, our commitment to social justice.

When Roshi Egyoku brought forth our first series of Shared Stewardship gatherings and guided inquiry with all



Jeanne Dokai Dickenson

members who responded to that open invitation, I was inexplicably drawn to the possibilities of a vision of the awakened community. We are continuing to learn how to be together in community in a way that maintains and increases our freedom and the freedom of all beings. Collective awakening unfolds before us and within us.

As most of us know, this is a spiritual, social, and psychological challenge. How do we expand beyond the intention that our communal good be realized through the promoting of my and your individual and moral practices? And how do we expand beyond the individual?

Zazen, liturgy, councils, circles, meetings, workshops, sociocratic consensus, face-to-face, Sangha events— it is through countless conversations among us, and within us, that we build a foundation of interpersonal trust and shared vision. Asking open-hearted questions, being in the spirit of inquiry, our dialogue is the process of sparking together our collective awakening and what we come to know together.

The very bedrock of this is "continuous or ceaseless practice," as Sensei Kodo has referred to it, which is always occurring and is always now. Being-in-the-moment of sitting here together, having lunch, washing dishes, pulling weeds, writing articles, sitting in council, studying a koan, and zazen. For Master Dogen, all of our acts are presented

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At the end of June, after many years of serving the Sangha, Dokai left her staff position and editorship of the Water Wheel. She recently received an MA degree in Clinical Psychology from Antioch University, and is the first graduate of its newly created specialization in Spiritual and Depth Psychology.

as indispensable aspects of the lives of the awakened ones, of you and me.

The Way of the Buddha teaches that harboring the Three Poisons of greed, anger, and ignorance leads to the experiences of suffering. There are three kinds of *dukkha* or suffering, dissatisfaction, dis-ease that individuals experience. This is what Shakyamuni Buddha realized in the early morning under the Bo Tree when he became awakened to life as it is.

These three kinds of *dukkha* are comprised of physical and mental suffering. One kind of suffering includes being separated from those we want to be with, and being stuck with those we don't want to be with.

The second type of *dukkha* is due to impermanence. This is the realization that although I might be enjoying a delicious meal, it will soon be finished. Ultimate impermanence is the inevitable death of this physical body; death casts its shadow over our appreciation of this life. Does this awareness hinder or enhance our ability to live fully and live now?

The third type of *dukkha* is most subtle. This is dissatisfaction, or the dis-ease due to what we call "conditioned" states. My deepest frustration is caused by a sense of being a self that is separate from the world. Not being able to see clearly that this "I" is a construct, that *it's all made up!*

This "I" is made up of psychological concepts, social conditioning, linguistic forms, and much more. This is important for each of us to come to experience and realize for ourselves. No matter how hard I try, or how much time (and money) I spend (or don't earn) trying to accomplish things, my anxious sense-of-self can never become a real self.

Continuous, ceaseless practice runs deeply within you, within me. How do we learn to drop into the continuity that is there all of the time? It is usually not accessible to many of us because of our mind-habit of establishing a solid and fixed sense of self. The possibility of individual transformation through the continuous, ceaseless practice of living our lives deeply and fully with awareness and attention is the Circle of the Way.

In these times of global and societal disintegration, is there not something beyond? What would collective awakening be about? Can your and my individual awakening alleviate suffering that is occurring on a global scale?

Recently, I came across David Loy's work *The Great Awakening: A Buddhist Social Theory*. One of the more socially aware Buddhists I am aware of, Loy is an academic, a philosopher, and Zen practitioner.

Loy points out the obvious—that the times we are living in are not the same as when Shakyamuni was walking the Ganges plain in India. Today we have more powerful scientific technologies and much more powerful social institutions.

Loy extends the traditional Buddhist Three Poisons: greed, anger, and ignorance. As individual practitioners, we practice to transform greed into generosity, anger into compassion, and ignorance into wisdom through zazen, atonement, reflection, insight, mentoring with a teacher.

Today, the Three Poisons are extended into institutionalized forms: an economic system that institutionalizes greed; the growing militarism and plethora of wars as the institutionalizing of ill-will; and institutionalized delusion through a mass media driven by advertising and consumerism. Reminded by our individual practices to awaken from our individual bubble of self-delusion, how would a collective awaken from collective and anonymous delusion? Do the three roots of evil also work impersonally and structurally in modern institutions? How would collective transformation of these poisons be possible? Who would transmute them?

I experience this experiment that we have embarked upon in our community as radical, challenging, provocative, and essential. We are being called from the Ten Directions, toward being-and-doing. It is the bringing together of our traditional practices toward individual awakening, and complementing and extending them toward practices leading to social awakening as a collective, alleviating suffering within wider spheres.

It is a call to go deeper—to explore ways of working, living, and being beyond the lives we create for ourselves alone.

According to the newest discoveries in science, there is strong evidence that complex organisms can share information through an invisible field—something like an electromagnetic field that becomes stronger when more components align to them, similar to atoms in a magnet. What this is in a collective field comprised of individuals, and in other collectives, is a dynamic shared field of awareness that connects us. This brings to mind a converging of presence, a kind of "omega point," of which Pierre Teilhard de Chardin writes, where the coalescence

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Zen Programs at Great Dragon Mountain

Face-to-Face Meeting Schedule

When she is on campus, Sensei Kodo will offer Face-to-Face meetings for members 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.

Zazen Programs

See the schedule and calendar sections of our website, 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.

Wall-gazing Day.* Saturday, July 9, 6:00 a.m. to 12:30 p.m. Everyone is welcome and encouraged to join this silent half-day of sitting. Zazen is scheduled every hour on the hour, with ten minutes of walking meditation at ten minutes to the hour. No interviews or talks. Includes breakfast and lunch for registered participants. A **Chant Circle** will be held at 8:30 a.m. Fee: Dana.

Maezumi Roshi Memorial Sesshin.* Sunday, July 17, 6:00 p.m. (supper and registration); 7:30 p.m. (sesshin begins) to Saturday, July 23, 9:00 p.m. Led by Sensei Kodo. "Sesshin" means "to collect one's heart and mind." It is highly recommended for deepening one's practice. The schedule includes zazen, chanting, Face-to-Face meetings with Sensei Kodo, Dharma talks, work, rest, and three vegetarian oryoki meals daily. Limited overnight accommodations available. Fee: \$240 members, \$450 nonmembers. Housing fees additional. Open to both full- or part-time participation. Please contact Sensei Shin for more details and to register. ☎

Zazenkai.* Friday, August 12, 7:00 p.m. to Saturday, August 13, 5:00 p.m. Led by Sensei Daishin. Everyone is encouraged to participate in this silent and restful day of zazen, service, work, meals, Dharma Talk, and Face-to-Face meetings. Open to everyone. Fee: \$40 members; \$75 non-members. Housing fees additional. ☎

* Zendo remains open for non-participants.

Precept Practice

A **Day of Reflection** on the Zen Bodhisattva Precepts will take place on **Saturdays, July 16 and August 20, from 9:00 a.m. to 1:00 p.m.** Open to everyone.

July 16 will be led by Luminous-Heart Thompson on Precept #6, Not Talking About Others' Errors and Faults.

August 20 will be led by Mugen Handler on Precept #1, Non-Killing.

Dharma Training Fund

Through the generosity of the Sangha, the **Dharma Training Fund** is available to supplement program fees. No serious practitioner 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 Sensei Shin for an application. Do not miss any opportunity to practice the Dharma!

Classes and Workshops

Introductory Zen Practice Classes. Our introductory Zen practice program includes beginning meditation instruction (ZP 1 and ZP 2, offered weekly) as well as a full day of practice at ZCLA (ZP 3, offered monthly). For information on times and dates for these programs, see the "beginners" section of our website, at www.zcla.org.

Guest Speaker: James Austin, Monday, July 25, 7:00 p.m. Join us as we welcome James Austin, clinical professor of neurology, long-time Zen practitioner, and author most recently of "Selfless Insight: Zen and the Meditative Transformations of Consciousness" (MIT Press).

Vimalakirti Sutra Study Class Series. Saturday, July 30, 1-3 p.m. and Sunday, Sept. 11, 1:30-3:30 p.m. Led by Sensei Kodo. Join us for the final two classes of this four-class series on the Vimalakirti Sutra. Even if you did not attend the first two class meetings, you are welcome to participate. Required text: *The Vimalakirti Sutra* (Burton Watson translation). Copies available through the ZCLA Bookstore.

Sangha Forum. Sundays, 1:30-4:00 p.m.: July 10 and August 14. Join us as we continue co-creating this Sangha-wide gathering where we have an opportunity to

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hear what is going on at the Center, offer feedback, hear and receive the feedback of others, and learn of the work of the many Circles that support the Center's functioning.

Service Position Training. Saturday, August 27, 11:30 a.m. to 1:30 p.m.

Service and liturgy are important aspects of Zen training and practice. Through them, we come together as One Body manifesting through the various positions that our daily services require. In this class, we have an opportunity to experience one-on-one training while practicing these positions in a relaxed setting. Led by Co-Ceremonial Stewards Faith-Mind Thoresen and Dharma-Joy Reichert. Please sign up in advance and indicate whether there is a particular service position in which you would like to be trained. ☎

Annual Observance

ANCESTOR'S SERVICE Sunday, August 14, 8:30 a.m.

Each year, we offer a service to welcome and honor our ancestors—deceased mothers, fathers, grandparents, children, siblings, aunts, uncles, friends, as well as all those listed in our Temple's *Book of the Past*.

We will open a space and invite our ancestors for a visit, offering them food, remembrance, and gratitude. We will offer the Enmei Jukku Kannon Gyo (The Ten Phrase Prolonging Life Kanzeon Sutra), chanting it thirty-seven times.

Please join us, and bring framed photographs of your deceased loved ones to place on the altar.

BOOK OF THE PAST

From its beginning, ZCLA has maintained the *Book of the Past*, which lists the names of all deceased members. In addition, any member can enter the names of deceased family members or friends. These names are remembered during the Temple's monthly and annual services.

If you are interested in adding a loved one's name to the *Book of the Past*, send us the name of the deceased, the dates of their birth and death, and their relationship to you. A donation is customary. Contact Faith-Mind at dthores@aol.com, or 213.387.2351.

Dharma Words for Taizan Maezumi Roshi

On May 7, 2011, we observed the 16th anniversary of the passing of Taizan Maezumi Roshi, Founding Abbott of ZCLA Great Dragon Mountain / Buddha Essence Temple. During the service, Sensei Kodo offered these Dharma Words.

*Great Mountain,
the One Mind devoted to
just the plum blossom,
let one dot of blossom break open
and its fragrance fills all worlds.*

*Light and subtle,
perfect, complete,
dependent on nothing for its wholeness,
it is revealed as our own life.*

*In accord with wisdom and ignorance,
view and circumstances,
we make peace and we make trouble.*

*In accord with situations,
we come to know our life fully
and make use of it.*

.....

*Our deepest gratitude
for pointing toward this great freedom
already our own.*

*Inexpressible gratitude
Endless bows
In all movement--bowing
In each movement--bowing
bowing,
bowing,
bowing.*



There is a saying:

*The mind goes with the infinity of situations, changing.
The result of change is truly strong, mysterious.*

In all of this movement, change, and possibility, where is it that we find ourselves having what we consider difficulty? Is it fear of a moving and changing life? Is it in relinquishing the conditioned mind for the view that is fluid and changing and settled nowhere? Can we allow a mind like water, shifting according to the situation of container and temperature? Is it in allowing the absolute subjectivity of being moving?

When one sinks firmly and deeply into one's own life, trusting completely that we and our life cannot be parted, a taste of freedom is possible. Now we cannot get lost. Our conditioned minds need not be preoccupied with saving ourselves or anyone else. Mind open to moving, we can be fully and completely present. We can notice both the working of the conditioned mind and the working of the free and moving mind. We can notice how fluid and unfixed an identity we are able to allow ourselves.

Developing trust in our own awareness, we acknowledge ourselves as movement and as change. We see our own selflessness and, therefore, our own responsibility. We see lives touching and co-arising. Ours? His? Hers? We ask what beings are there to save, and at the same time feel more caring and responsible than ever.

We naturally notice when the round pearl appears dented and, while rolling, appears snagged. We recognize when we are stuck, and now have committed to the effort to free ourselves. It is the Bodhisattva vow to recognize this snag more and more quickly as it arises.

One of the first things we learn when we sit still on the cushion is how amoral the mind can be. It does not care what it thinks. It is accustomed to believing and to holding onto an idea or view. It is accustomed to wanting and satisfying want. In this practice, our renunciation is the simple act of returning to the breath and the moment.

At first, giving up daydreaming and reactive emotion may seem like sacrifice and self-denial. Actually, it is the opposite. In fact, it allows us to enter the world and the world to enter us. We experience abundance rather than poverty. We come to know aspects of ourselves we had not known or had long ago forgotten. It is not unlike the common dream of discovering an unused room in our own house. It has been there all along. We have both

known and not known that it was there. It is a cool clean space waiting to be inhabited and enjoyed. Can we begin to trust such an expansive internal process?

It is not that we seek to have such an experience or that having the experience of moving and spaciousness is our goal. It is just that this is what can happen as we practice seeing clearly who we are. What is important to our practice is that we allow it and that we test it. It is important that we hold our lives more and more lightly. Gradually we will see that we can "let go our hold on the cliff." We do not need to be held. ■



We honor the passing of Charlotte Joko Beck (1917-2011).

CONTINUOUS-COLLECTIVE (Continued from page 6)

of our heart/minds as individuals and as collectives lead us to peace and planetary unity.

Walking on the path of awakening, the Bodhisattva ideal asks us to bring ourselves to maturity, transcending ourselves, and transforming ourselves into awakened beings. This involves a full commitment to awakening. It is not a lone path leading to individual enlightenment—not even individual enlightenment with the added caveat, "for the sake of all beings."

The Bodhisattva path requires us to see clearly into the quality of our community structures and social order. It requires a thorough examination of the physical, psychological, political, and governmental environments. The path of collective awakening is, ultimately, a collective transforming itself, transmuting its greed, anger, and ignorance into the manifold faces of generosity, compassion, and wisdom. Our collective aspires to embody perfections of the Bodhisattvas: morality, concentration, loving-kindness, perseverance.

Dogen Zenji said: *Although not noticed by others or yourself, it is so.*

What is it that is so? ■

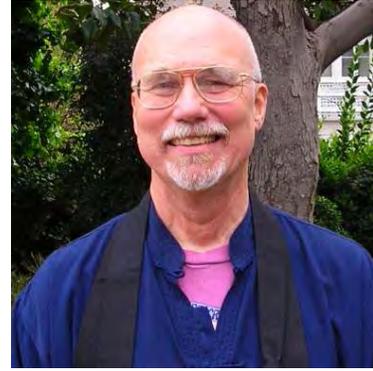
Teido Cartee's Legacy

We are grateful to announce that Zen Center has received a bequest from the estate of Theodore Teido Cartee, who died suddenly at age 67 on June 15, 2009.

Teido was ordained as a priest by Bishop Sumi of Zenshuji in the mid-1960s and was one of Maezumi Roshi's earliest students. He left Los Angeles for health reasons but returned to practice at ZCLA after his retirement. He played a role in the founding of ZCLA and, more recently, of Sensei Daishin's Ocean Moon Sangha in Santa Monica. In April 2007, he renewed his priest vows with Roshi Egyoku.

The Board has temporarily set the bequest funds aside while it considers how best to use them for projects that will honor Teido's memory and his devotion to ZCLA and its future.

Legacy gifts such as this one from Teido have been an important support to the continued practice and



Theodore Teido Cartee

teaching of the Dharma at Great Dragon Mountain. The Center is grateful for the foresight and generosity of all those who have made legacy gifts.

We encourage everyone to consider a legacy gift to ZCLA. For more information, please contact Plum-Hermit Swanger, Development Steward, at 213.387.2351 or by email at jhswanger@gmail.com. ■



Sangha Rites of Passage

NEW MEMBERS ENTERING CEREMONY

June 4, 2011

Elizabeth Morrison
Jeff LaCoss
Christopher Shaw
Michael Sheehan

SHARED STEWARDSHIP INSTALLATION

Disaster Preparedness Group Co-Steward

Tara Jiho Sterling

Disaster Preparedness Group Co-Steward

Andy Mugen Handler

Health Care Circle Co-Steward

Penelope Luminous-Heart Thompson

Health Care Circle Co-Steward

John Heart-Mirror Trotter

Co-Tenzo Coordinator

Jonathan Levy

SHARED STEWARDSHIP LEAVE-TAKING

Day Manager Steward

Jeanne Dokai Dickenson

Water Wheel Editor

Jeanne Dokai Dickenson

Zendo Co-Steward

Jeanne Dokai Dickenson

Development Circle

Jeanne Dokai Dickenson

Altars Cleaning Group

Jeanne Dokai Dickenson

Day Group

Jeanne Dokai Dickenson

Mandala Circle

Jeanne Dokai Dickenson

Shared Stewardship Steward

Jeanne Dokai Dickenson

Co-Tenzo Coordinator

Susanna Knittel

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

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

To **Sensei Merle Kodo Boyd** for leading the Vimalakirti Sutra classes and the Sangha Forum, and to **Sensei Gary Koan Janka** for leading the Precept and Jukai Series;

Rosa Ando Martinez, Tara Jiho Sterling and Dan Wick for help with the Dharma Training Fund appeal;

Jeanne Dokai Dickenson and Tom Yudo Burger for coordinating, and **Andy Mugen Handler, Betsy Enduring-Vow Brown, Penelope Luminous-Heart Thompson, Sensei Koan, Sensei Kipp Ryodo Hawley and Lynda Jikai Golan** for assisting with, White Plum Asanga teachers’ transportation and guest housing as they traveled to and from the White Plum gathering at Yokoji Zen Mountain Center;

John Heart-Mirror Trotter for his extensive efforts sanding and refinishing the kitchen counters;

All those who assisted with the new Chiden Room, and to **Color Concepts** for building the Chiden Room custom cabinetry at cost and installing it without charge;

Susanna Knittel for hosting the Eco Café meetings; April-June Jikidos: **George Mukei Horner, Erik Mathiesen, Heart-Mirror, Reeb Kaizen Venners, Ando, Betsy Enduring-Vow Brown, Z Zeller, Tina Jitsujo Gautier, Luminous-Heart, Lorraine Ges-sho Kumpf, Mugen, Nina Harake, and Yvonne Beatty;**

Buddha Hall Service Leaders during the second quarter: **Deb Faith-Mind Thoresen, Mukei, Kaizen, Enduring-Vow, Mugen, Luminous-Heart, Ando, Dokai, Tom Dharma-Joy Reichert, and Sensei Koan;**

Our weekend cooks and snack coordinators: **Sensei Koan, Kaizen, Jikai, Ando, Carla Flowing-Mountain Schmitt, Miguel Rojas, Mark Shogen Bloodgood, Mugen, Chris Daian Fields, DeWayne Gojitsu Snodgrass, Ben Kelly, Gary Belton, Roberta Brehm, Jonathan Levy, Dan Hegarty, Betty Jiei Cole, Nelida Koen Cartolin, and Bob Gido Fisher;**

Ty Jotai Webb, Yudo, Enduring-Vow and Ando for preparing suppers before the Residents’ Circles; **Sensei Koan and Sensei Raul Ensho Berge** for transporting residents’ hazardous waste to the drop-off site;

Jikai for getting a new red banner made for our entryway, and **Yudo** for installing it;

John Plum-Hermit Swanger for repairing two statues in the Pine House;

Departing Co-Tenzo Coordinator **Susanna Knittel** and incoming Co-Tenzo Coordinator **Jonathan Levy;**

Special thanks to **Dokai**, who is leaving her staff position after many years and is also stepping away from the myriad circles and stewarding responsibilities she has had. The long list in the “Rites of Passage” doesn’t begin to enumerate the many ways she has supported the Center and our practice, individual and collective. She is taking time to rest and recharge, and we will eagerly welcome her return. Thanks, Dokai!

Welcome to new members **Dan Hegarty**, Lead Network Engineer with a communications company; **Jeff LaCoss**, Project Leader at USC Information Services; **Geoffrey O’Quest**, Administrative Analyst with San Luis Obispo County; **Michael Pavlicek**, Manager for SBE Entertainment; **Harry Rokai Brickman, M.D.**, Psychiatrist and Clinical Professor of Psychiatry at UCLA; **Michael Sheehan**, television program editor; **Christopher Shaw**, actor and acting teacher; and **Elizabeth Morrison, M.D.**, Director of Faculty Development at Eisenhower Medical Center.

Finally, we say “see ya” (and not “good-bye”) to **Carmen Chisho Izzo**, who has accepted a position as clarinetist with the Hyogo Performing Arts Center Orchestra in Hyogo Prefecture, Japan. We will miss your energy, humor, and dedication to practice. ■

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

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 of Roshi Egyoku or coordinated by practitioners 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, Great Dragon Mountain / Buddha Essence Temple, which was founded in 1967 by the late Taizan Maezumi Roshi.

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. **Our core values** are available upon request or on our Web site, www.zcla.org.

Founding Abbot: Taizan Maezumi Roshi
Abbot 1995-1999: Roshi Bernard Glassman
Abbot: Roshi Wendy Egyoku Nakao
Abbot Seat-Holder: Sensei Merle Kodo Boyd
Staff: Mary Rios, Business Manager; Katherine Senshin Griffith, Program Steward; Tom Yudo Burger, Guest Steward; Deb Faith-Mind Thorsen, Grounds & Membership Steward; John Plum-Hermit Swanger, Development Steward.
Water Wheel: Editor, Dokai Dickenson; Working Editor Tom Dharma-Joy Reichert; Assistant Editor, Burt Wetanson. Proofreading and editing: John Heart-Mirror Trotter; Photographer: Dharma-Joy; Publishing and distribution: John Heart-Mirror Trotter.

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Address Correction Requested

(BODHISATTVA WARRIORS Continued from page 4)

Each Paramita has the ability to take us beyond our fear of letting go. With practice of the paramitas, we can learn to be comfortable with uncertainty and to remain in Not-knowing, to bear witness to the joy and suffering of others and ourselves, and to use healing action to serve all beings in this human realm.

Each of us is endowed with the generosity and peace of our Buddha Nature. Although we may fall back into our old patterns of fear, anger, and greed, once we have awakened, even a little, we tend no longer to be pulled around by them. So as Bodhisattva Warriors, let us remember the courage it takes for all of us to sit facing a wall, and let us open our hearts and minds to one another, to see ourselves as other and other as ourselves. To take good care of this One Life—this life made up of each one of us.

*This being human is a guest house.
Every morning a new arrival.
A joy, a depression, a meanness,
Some momentary awareness comes
as an unexpected visitor.
Welcome and entertain them all!*

— RUMI ■



Mahapajapati, first female ancestor and Bodhisattva Warrior.