



Water Wheel

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

— Gate of Sweet Nectar

When You Are Lost

by Wendy Egyoku Nakao



Lost

*Stand still. The trees ahead and bushes beside you
Are not lost. Wherever you are is called Here.
And you must treat it as a powerful stranger.
Must ask permission to know it and be known.
The forest breathes. Listen. It answers.*

*I have made this place around you.
If you leave it you may come back again, saying Here.
No two trees are the same to Raven.
No two branches are the same to Wren.
If what a tree or a bush does is lost on you,
You are surely lost. Stand still. The forest knows
Where you are. You must let it find you.*

The poem *Lost* is a retelling by the poet David Wagoner of a Pacific Northwest Native American poem.* This poem is said to be the response by a Native American Elder to a youth who asks, “What do I do when I become lost in the forest?”

Who among us has not felt lost at some time? As contemporary city dwellers, our version of the question may be, “What do I do when I don’t know who I am? When I cannot find myself? When I feel so utterly directionless?” Such questions can surface not just in our youth, but also in mid-life or old age, or when illness or life-altering circumstances find us.

This poem has had a place on my refrigerator for many years. When I learned of Robin Williams’ suicide, the profound silent stillness of this poem drew me again to its spot. I recalled the suicide of my own father, the conversations with a Sangha member who had considered suicide, and now of this familiar stranger, Robin Williams. I did not ask, “Why did Robin Williams commit suicide?” Instead I felt pulled by a deep Not-Knowing silence and

* David Wagoner, *Who Shall Be the Sun?*, Indiana University Press, 1978.

pondered the severity of impermanence.

I thought of Zen Master Sengai’s striking ink painting of Kanzeon, the Bodhisattva of Compassion. She sits in a forest beside a river under a bright moon. Sengai’s inscription reads: “The clear refreshing moon of Bodhisattvahood shines playfully in the sky of absolute emptiness. When the mind-water of ordinary beings is pure, enlightenment reflects itself on it. On the bank of Nami-kake, with my sleeves soaked in tears, I sit deeply absorbed in contemplation on the sorrows of human life.”



Kanzeon by Sengai

The sorrows of this life seem to permeate *Lost*, a poem that is both mysterious and practical. Reflecting on this poem, the poet David Whyte asks, “Who is this ‘I’ that is lost? Is the ‘I’ that is lost the same ‘I’ that is found?” These questions appear to arise from our essential being as we surrender to the powerful

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WHEN YOU ARE LOST (Continued from page 1)

urge to know ourselves in the deepest possible way. We surrender to the unbinding of a sense of incompleteness. *The trees ahead and bushes beside you are not lost.* The poem expresses an implicit assurance that we will find release in that which is not lost.

Stand still. The Elder's medicine is simple and direct. This life, in all of its complexity and extremes of suffering and joy, demands attention, a great attention. One day, a visitor asked Zen Master Ikkyu, "Will you please write a saying of the highest wisdom for me?" Ikkyu dipped his brush into the inkwell and wrote, "Attention." "Is that all?" asked the visitor. Ikkyu wrote, "Attention, Attention." "Well," said the visitor, "I really don't see much depth in what you have written. Can you write more?" Then Ikkyu wrote three times, "Attention, Attention, Attention." The exasperated visitor demanded, "What does the word 'Attention' mean anyway?" Zen Master Ikkyu responded kindly, "Attention means attention."

"Is the 'I' that is lost the same 'I' that is found?" –David Whyte

A powerful sense of unity, of wholeness, finds us when we stand still in great attention. This "me, mine" bundle of sensations, feelings, perceptions, consciousness, and form, moves from feeling dispersed to focusing itself as attention, as unity. *Wherever you are is called Here.* Here, we stand at the threshold of the sweep of human life. We stand face-to-face with good and bad, hot and cold, sadness and joy, life and death – all the so-called opposing dualities that bind us in a sense of incompleteness. The sweep of human life is not lost to us Here. This is Zen practice: to know the scope of human conditions, to experience suffering and joy, to know who is lost and who is found.

The forest is full of wondrous life, unknown eyes that shine in the night, sounds that raise the fine hair on the back of our neck, and shadows that we fear may consume us. Death may be around the bend. We are engaged in an ongoing struggle with the parts of ourselves that scare us. At the same time, we long to see our totality. The totality of who we are includes the grasping, selfish bundle of "me, mine," all the multitude of facets that we must face so that we do not wander numbly through this life as a one-dimensional and, therefore, incomplete being. Zen practice calls us to *treat it [the totality of myself] as a powerful stranger. Must ask permission to know it and be known.*

The forest breathes. Listen. Everything is breathing, everything is being breathed. Listening is the activity of a

buddha; it is the heart of Bearing Witness. I read recently an obituary for Helen Bamber, 89, a lifelong activist for torture and trauma survivors. Raised by her father, a Holocaust survivor, she received a steady stream of unfiltered holocaust stories from childhood and became, for 70 consecutive years, a key figure in the care of Holocaust and trauma survivors. Her obituary noted: "Bamber had no formal training in psychology or social work, but she was brilliant at listening. She understood that recovery ... begins with someone willing to be a witness to [another's suffering]."*

Being found begins with a finely honed capacity to listen deeply to ourselves and to others. Our process of recovering our fundamental wholeness needs to be witnessed, and we in turn, need to be a true witness to the process of others. Zen practice is being willing to let ourselves be found in both the presence of another's suffering and in our own suffering, too. We learn to listen deeply – to swallow and digest with our entire body – because preset, mind-made answers do not suffice. When we are lost, the forest responds, *"I have made this place around you. If you leave it, you may come back again by saying Here."*

The Elder's instruction implies that the answer to the question "What do I do when I become lost?" can be lived only *Here*, wherever you are, whoever you are, in whatever way is true for you. Only you yourself can know how this question resonates in your own being. You and I, right here, now, can stand still with a great attention, listening deeply to the very life that is pulsating through us.

There are no easy answers to the question "What do I do when I become lost in the forest?" There are no quick fixes for the end of suffering. Patience and perseverance are our guideposts. There is no pause button for impermanence. The immensity of this life – the deeply felt mystery – cannot fit into our limited and incomplete notions of 'me, mine.' Therefore, even the mere raising of the question, "What do I do when I become lost?," implies dying. Whyte says, "The 'I' that asks the question will not survive the immensity of the response." It will not survive the unbinding of our incompleteness and the simultaneous birthing into wholeness.

"The forest knows where you are. You must let it find you." is not a passive statement, but one alive with a liberating resiliency. The instruction is clear: Stand still. Pay attention. Listen. Only then will you know what to do.

*LA Times, August 30, 2014

Roshi Egyoku is ZCLA's Abbot & Head Teacher.

Is That So?

by Merle Kodo Boyd



I am coming to the end of a summer sabbatical. This time began simply as a time of rest and meandering, with nothing in particular to be accomplished. It has evolved into reflections and practices that have deepened my appreciation for the practicality and basic sanity of the Bodhisattva path and the cultivation of a mind that wishes to benefit others. Because of our strong conditioned

preference for ourselves, we need to be deliberate in our efforts toward cultivating our capacity to experience the happiness and well-being of others as being as essential to us as our own. The qualities that we use and deepen in ourselves as we walk this path are called paramitas, or perfections. As we begin this practice, we already possess these qualities. As we practice, we nurture and deepen them.

Some people practice with a list of six paramitas and some with a list of ten. They are: dana paramita (giving); shila paramita (ethics, precepts); kshanti paramita (patience, forbearance, acceptance); virya paramita (zeal, vigor, enthusiasm); dhyana paramita (settled, focused meditation); prajna paramita (wisdom); upaya paramita (compassionate means); pranidhana paramita (aspiration, vow); bala paramita (spiritual power); and jnana paramita (knowledge).

Even though these are human qualities and capacities, at first, this can seem to be one of the many lists of qualities we are seeking to embody so that we can be of service to others. Because the paramitas are listed and explored one after another, we may tend to treat them as cultivated and expressed separately. However, as life is one, the paramitas are interrelated and interdependent. Over a life of practice our intent is to weave them into selfless presence and action in the world. Our relationship and service to each other will always involve all of the paramitas, and at its core will be dana paramita. Ultimately letting go of personal identity is at the heart of giving, at the heart of happiness for all, especially our own.

The synonym for paramita is perfection. As we use it here in a practice of paramitas, it does not mean without mistake or flaw. It means whole and complete. It means balanced and in harmony. My practice with kshanti paramita, or patience, deepened when I sensed an imbalance in

it. Recently, my path deeper into this practice has been through reflection on kshanti paramita and virya paramita, the balancing of intensity and patience with the twists and turns of my life.

I looked longer and more compassionately at how my difficulty remained silent when I was feeling criticized, misunderstood, or misrepresented by people with whom I was having strong differences. In my urge and impulse to speak in my own defense, I saw my enthusiasm and zeal for practice. Under many circumstances this is a helpful and needed quality. It is also an indulgence of self-delusion. Seeking a upaya for myself, I remembered the story that many Zen students know as Master Hakuin's "Is That So?" Here is a version of the story:

A young girl lived with her parents near Master Hakuin. One day, her parents discovered that she was pregnant. They became very angry. The girl refused to name the father of the baby, but after much pressure from her parents, she named Hakuin. They went to confront him. "Is that so?" was all that he would say.

P A T I E N C E



P E R S E V E R E N C E

The child was born and brought to Hakuin who took good care of it. By now his reputation was ruined. A year later, the girl told her parents the truth – someone else was the father. Her parents went at once to ask forgiveness and to get the child back. Hakuin willingly returned the child saying only, "Is that so?"

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IS THAT SO? (Continued from page 3)

When differences arose between my friend and myself, others who knew us also became aware, even if not involved. Different versions of the conflict began to circulate. I became aware of some that were misrepresentations and inaccuracies. I also quickly became aware that each effort to clarify my actions and thoughts only made things worse. I could see the wisdom of the teaching “Who others think me to be is not my concern,” but I could not truly embody it. It is the difference between creating a story of being rather than simply trusting its manifestation. I could see the wisdom of Master Hakuin’s actions, but even as I remained silent, I did not fully embody Master Hakuin’s grounded patience.

Our practice intention is not self-improvement. It is generosity. The zeal and enthusiasm I had long held as the heart of my practice were now being used in a distorted way. An intense focus had supported the discipline I needed to carry on a training and practice that was centered 3,000 miles from my home and to carry out a daily practice at a distance from the Zen Center and my teacher. Now I began to see that it was also contributing to an impatience with the many varied ways that people approached their practice.

Our practice intention is not self-improvement. It is generosity.

I first tried to distinguish the help from the hindrance. My zeal enthusiastically supported the practice of others, but was it a hindrance to my practice of upaya paramita, which depends on sensitivity to the different practice energies appropriate for others? In order to be patient when the practice of patience is particularly valuable, I needed to be able to wait even while full of enthusiasm. Balanced or unbalanced, the paramitas are constantly functioning in an interdependent way in our practice. The lack of balance in my practice was clear. I needed to be flexible enough to let it fit the pace needed by another. What I had seen as a virtue could become a hindrance if I relied upon it primarily because that virtue came easily to my temperament and not because it was most appropriate to the situation. I needed to pay closer attention to how finely it fit a particular circumstance. Perhaps the greatest need was that of noticing when enthusiasm was truly supporting my practice or that of others and when I was relying upon it to support a notion of self rather than to relinquish it.

There is a koan in which Master Hui-hai tells a monk that dana paramita is the gateway of our practice. He points to the balancing and harmonizing function of the

paramitas. In order for this practice to actually function in this way, we are endlessly relinquishing not just the notion of self as it arises, but the notion of anything possessing identity. If I have not let my attachments to body and mind drop away, how can I embody the question “Is that so?” I can remain silent and still not have allowed the openness and fluidity that do not need to defend any concept of self, let alone a concept of self that can be argued over.

As I reflected on the twisted energy heightened rather than eased by my impulse to defend a particular view of myself, I saw that not remaining attached can cause actions that were intended to affirm and support wholeness but which actually cause cracks and shadows that confuse and distort the practice of many. Silence is one layer of “Is that so?” but I understood that I must hold that silence with an openness to my unexpressed impulse to speak in my own defense. This was not unlike the experience of sitting in the fire of pain, fear, or anger. Practicing and embodying the words “Is that so?” was like an experience of the vulnerability that can sometimes arise in zazen. This feeling is a support to our practice. I receive it as the message that an idea of a personal self under attack has arisen. This encourages a deeper practice of compassion for myself and encourages a willingness toward relinquishment.

Shantideva was a monk of 7th/8th century India and a member of the monastic university Nalanda. He is the author of *The Way of The Bodhisattva*, verses on the path of practice with the paramitas. In one section, he offers these verses that I have found helpful on the path of kshanti:

6.53 Scorn and hostile words,
And comments that I do not like to hear—
My body is not harmed by them,
What reason do you have, O mind, for your resentment?

6.54 Contempt and scorn that others show me
Now and in my future lives—
Since none of it can bite and swallow me,
Why is it that I’m so averse to it?

6.103 If I fail to practice patience
Hindered by my own deficiency,
I am myself the obstacle to gaining
Merit, yet so close at hand.

Merle Kodo Boyd is a teacher at the Lincroft Zen Sangha.

The Zen Peacemaker Rule

by Wendy Egyoku Nakao

The Zen Peacemaker Order had its beginnings in 1994 when Roshi Bernie Glassman raised a koan for himself: “What should I do next to work with people that are being rejected by society, in particular AIDS, homelessness, and poverty?” By this time, the Greyston Foundation had been established, so Bernie, as he prefers to be called, sought out a place in which to bear witness to this koan. He chose the steps of the United States Capitol during the cold January week of his 55th birthday to do a street retreat during which a vision arose of creating a container for meditation and social action.

When he shared this vision with his wife, Roshi Jishu Holmes, they decided that they would work together to manifest this vision, and the Zen Peacemaker Order was born. In 1997, several founding teachers – Roshis Genro Gauntt, Joan Halifax, Eve Marko, Egyoku Nakao, and Enkyo O’Hara – met with Bernie and Jishu and created the ZPO Rule.

After a start up period in the United States and a 2002 founding in Europe with European founding teachers, the ZPO organization underwent dynamic stages of evolution, eventually entering a period of dormancy. Individuals carried on the practices, including Street Retreats around the world and the annual Auschwitz Berkinau Bearing Witness retreat. In 2013, I asked Bernie if we could revisit the ZPO. This has led to a renewing of the Order, which has now reopened for membership. You can read about current developments at www.zenpeacemakerorder.org.

As a group member of the ZPO, the Zen Center of Los Angeles will offer Zen Peacemaker trainings. Many of the ZPO core practices, introduced here in 1998, are deeply embedded in the Zen Center’s training culture. Being a member of ZCLA does not automatically make you a member of the ZPO. Joining the Order merits serious consideration as an individual commitment to a particular way of living. Roshi Egyoku will be providing opportunities for this discussion. In the meantime, the ZPO’s Core Documents are cited here for your review.

Core Documents of the Zen Peacemaker Order

ZPO Vision Statement

We envision a world in which each person, and society as a whole, awaken to the interdependence of life, where all beings live in harmony, everything is included, life is



sustainable, and suffering from violence and ignorance is extinguished.

ZPO Core Values

- The Three Tenets of the Zen Peacemakers Not-Knowing by giving up fixed ideas about ourselves and the universe. Bearing Witness to the joy and suffering of the world. Taking Action that arises from Not-Knowing and Bearing Witness.
- Minimizing suffering to ourselves and others.
- Broad-based inclusivity of all things.
- Renewal, creativity, and experimentation.
- Inquiry into skillful means.
- Peer governance.

ZPO Core Practices

- Maintain a regular Zen Meditation practice with a group or privately.
- Continued study and practice of the ZPO Rule.
- A monthly Day of Reflection on the ZPO Rule with a group or privately.
- Periodic practice of the Way of Council.
- Monthly Social Action: volunteer service other than your job.
- Maintain a regular Minute of Silence for Peace at Noon.
- Attend a Bearing Witness Retreat at least once every three years.
- Study and participate in the Gate of Sweet Nectar Liturgy at least one each month with a group or privately.

The Rule of a Zen Peacemaker

The Three Treasures

- **Buddha**, the oneness of life
- **Dharma**, the diversity of life
- **Sangha**, the interdependence Buddha and Dharma

The Three Tenets

- **Not-Knowing** by giving up fixed ideas about ourselves and the universe
- **Bearing Witness** to the joy and suffering of the world
- **Taking Action** that arises from Not-Knowing and Bearing Witness

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2014 Sangha

“Celebrating our Sangha Guardians”



Every few years, the Zen Center dedicates a day to appreciating and celebrating its widespread Sangha. The theme of this year's Sangha Celebration, held on Saturday, August 9th, was “Honoring Our Sangha Guardians: Growing Together in Service.” This year, 20 new Sangha Guardians were named and honored.

Zen Center members, with guests, friends and family members, enjoy the presentations and entertainment.



Mara Shiko Moon Cohn (left) and Cassie Riger.



Ingeborg Buzan Prochazka (left) with Sensei Daishin and Getsuren enjoying the entertainment.



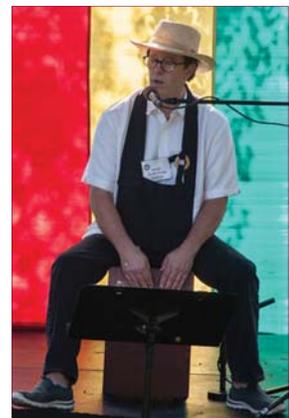
Flautist David Kwan-Wo'l Arrollado plays his own composition, Improvisations for August.



Tenzo Tim Zamora (left) and helpers Chris Daian Fields, DeWayne Gojitsu Snodgrass, Nan Merritt, Katy Keisen Behrens, and Karen Brodie created a gourmet buffet of tomato-kalamata-olive tart and kale-fig salad. Dessert was strawberry cream cake.



Roshi Egyoku shows her delight with the gift presented by Yudo on behalf of the ZCLA Sangha - a gift certificate to Disney Hall.



Jim Bodhi-Song Graham performs his original cosmic rap song Complete With Flaws, which he accompanied on the cajon drum.

Celebration

ns. Growing Together in Service.”



New Sangha Guardians

Bill Earth-Mirror Corcoran
 Conrad Butsugen Romo
 Deb Faith-Mind Thoresen
 Dwayne Gojitsu Snodgrass
 George Mukei Horner
 Jeanne Dokai Dickenson
 John Heart-Mirror Trotter
 John Plum-Hermit Swanger
 Lorraine Gessho Kumpf
 Patti Muso Giggans
 Penelope Luminous-Heart
 Thompson

Rosa Ando Martinez
 Roshi Bernie Glassman
 Sensei Gary Koan Janka
 Sensei John Daishin Buksbazen
 Sensei Kipp Ryodo Hawley
 Sensei Merle Kodo Boyd
 Sensei Nagy Buckley
 Sensei Raul Ensho Berge
 Tom Dharma-Joy Reichert



Egyoku Roshi holds up the honorary pin given to each new Sangha Guardian. The design of the pin, created by Roshi and Tom Yudo Burger, is shown at left.



Roshi presents wrapping cloths for their talks to Senseis John Daishin Buksbazen and Pat Shingetsu Guzy in gratitude for their years of dedication and service to ZCLA.



The first Sangha Guardians, honored in July 2006, were Nina Reiju Wasserman, Charles Duran, Helen Daiji Powell, and Burt Wetanson shown with Roshi Egyoku and Lilly Brodie-Berge.



Temple co-directors Darla Myobo Fjeld and Deb Faith-Mind Thoreson express the Center's gratitude to the Stewards and Members of our Circles.

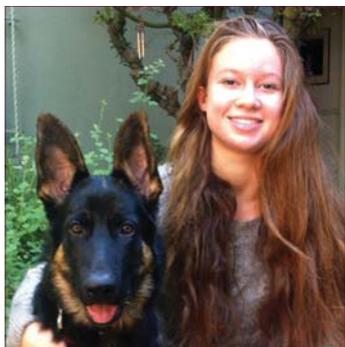


The audience roars after one of our many talented members entertains them.

Photos by Jonathan Kaigen Levy

Getting to Know Lilly

by Burt Wetanson



Thirteen-year-old Lilly Brodie-Berge was born on Normandie Mountain where she lives with her parents – Sensei Ensho Berge and Karen Brodie – and her two dogs, two cats, seven parakeets, several pet rats, and recently, a rescued rabbit.

We thought it would be fun to sit down with Lilly and ask her about her interests and aspirations and her impressions of the Zen community around her.

Lilly’s dogs are Maggie, a Silky Terrier, and Caleb, a German Shepherd puppy you wouldn’t believe is only five months old. Caleb is the second dog Lilly has trained to eventually become a guide dog for the blind.

WW: How did you get involved with training dogs?

LILLY: When I was 11, we found out about Guide Dogs of America. After they approved us, we went to their headquarters and I started learning how to train. My first dog was a Yellow Lab named Leo.

It’s the kind of training you do with any house dog. How to be around people and other animals and the basic commands – heel, sit, come. You train them for a year and a half, and if they aren’t dropped for some medical or temperament reason, they test him for guide dog service.

WW: I know you’re very interested in animals and really care about them. Do you think you might make that into some kind of career?

LILLY: Yes, I want to be a scientist when I grow up, something around animal science. My goal is to create a lab where they don’t use real animals. I think that using animals right now is fine, but the laws about using animals are very iffy. Like how animals are shipped, and they don’t have to use pain killers, and a lot of the laws are being broken.

WW: That’ll take a lot of education. Where do you go to school now?

LILLY: This year, I started being home schooled.

WW: What is that like?

LILLY: I have tutors and cell phoning and going online and my parents. It works out really nicely. You can learn a lot faster when you’re learning by yourself. (Home schooling

seems to work for Lilly. She’s a member of MENSA, as is her mom.)

WW: Then there’s that other side of your life – becoming a lifeguard.

LILLY: I’m a Junior Lifeguard. Around age nine, you can take a swim test to get into the program. Oh my god, there’s a lot of swimming! It’s ocean, lifeguarding, safety – training you need to help people who get into trouble in the water. Younger students pretend they’re drowning and you use lifeguard procedures on them.

WW: It’s my impression that you’re drawn to activities where you have a chance to be of service?

LILLY: That’s actually my favorite thing to do. Service for me is really important. Helping other people and animals, anything that’s living. It makes me feel better about myself. A lot of times, people are really grateful and you feel like a better person, like you did something really amazing.

WW: You’ve lived at the Center your whole life. You’re friends with Roshi; Ensho is one of our teachers. What are your impressions of the Zen Center?

LILLY: I just started thinking about that a little while ago. When I was a little kid, about three, it was very normal living at the Zen Center. It was just one huge park with a lot of people who cared about me and loved me.

Most kids don’t get a childhood where they’re able to have a garden. I cared for snails most of my childhood because I was free and could do whatever I wanted. I didn’t think, “Why do these people like me even though I don’t know them? What am I doing here?” It was more just, “I’m having fun, so why not be here?” Especially as a little kid, it was really cool.

I would go with Roshi to her talks. I would sit for little while and go to the Buddha Hall for service every morning. I lived completely in the moment. When I have memories from then, I always think of something bigger than I was, something I didn’t really understand, but I knew it was fine and I knew it was happening. At age 5, I knew this is the Zen Center and it’s where I happen to live. I started to wonder what Buddhism is about.

WW: Were you aware that Ensho is a Buddhist teacher?

LILLY: I don’t think I really understood that. I understood that Sensei – I always call her Sensei – was a kind of godmother figure to me. I understood I had a huge family of support people who cared about me, and that was really cool.

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GETTING TO KNOW LILLY *(Continued from page 8)*

This whole place has a feeling of calmness and supportiveness and a kind of love, and I think that growing up with that support grounded me in my life when I went to school and in the outside world.

WW: I heard you love to read. Have you done much reading about Buddhism?

LILLY: (laughs) In our living room, the whole wall is books. I read a lot of children's books with Roshi and my dad. I'm an oral learner so I learn better when I'm talking to somebody. I talked with my dad about what Buddhism is and its values. I started thinking about religion and what I wanted to be like. We've had a few conversations about how Zen Buddhism is different than other religions and why so many people devote so much of their lives to it.

When I look back, I think 13 is an age when people start to look deeper at themselves and other people and think about the motives of other people.

WW: You become aware that that happy, secure feeling is lost by a lot of people.

LILLY: And I think one of the biggest reasons it's lost is living in the past and future. When you are a kid, you live in the now, you live in the present all the time. So if something happens in the present, you don't think what happened three years ago to make this bad. You don't think why. When you're little, you think is.

WW: Often with children, something bad may happen, but if someone starts to play with them, they can still play.

LILLY: But if they were adults, it's less likely they would become happy again. If somebody takes something away from a little kid, they cry but they don't think why is life so mean to me. You cry and then you accept what happened and you become happy. I don't know why, but when people start to age, it's harder to get over things as fast.

WW: You know more about the world and what could go wrong.

LILLY: I have friends who are scared, "We're going to be bombed." It's possible, but that is living in the future and that's a really horrible feeling. To be afraid all the time, especially when nothing's happening.

Also, little kids are not self-conscious, which is a big deal. We don't take chances we wish we had because we're afraid we'll look stupid or bad.

I think as a bottom line for me – the Zen Center was a sanctuary and extremely grounding. It's still a sanctuary and extremely grounding. And everything we do here has created a kind of atmosphere which is a little kid atmosphere, but feels kind of deeper than a little kid atmosphere. That's what I feel when I walk out the door. Which I think is the best kind of atmosphere. And I think you need that kind of deeper understanding of love and life to be satisfied with yourself, but also to let go of past regrets.

WW: Thank you, Lilly.

THE ZEN PEACEMAKER RULE *(Continued from page 5)***The Ten Precepts**

1. Recognizing that I am not separate from all that is. This is the precept of **Non-Killing**.
2. Being satisfied with what I have. This is the precept of **Non-Stealing**.
3. Meeting the diversity of life with respect and dignity. This is the precept of **Chaste Conduct**.
4. Listening and speaking from the heart. This is the precept of **Non-Lying**.
5. Cultivating a mind that sees clearly. This is the precept of **Not Being Ignorant**.
6. Bearing witness to the offering of each moment. This is the precept of **Not Talking About Others' Errors And Faults**.
7. Speaking what I perceive to be the truth. This is the precept of **Not Elevating Myself And Blaming Others**.
8. Using all the ingredients of my life. This is the precept of **Not Being Stingy**.

9. Bearing witness to emotions that arise. This is the precept of **Not Holding On To Anger**.
10. Honoring my life as a Peacemaker. This is the precept of **Not Disparaging The Three Treasures**.

The Four Commitments

1. A reverence for all life.
2. A sustainable and ethical economy.
3. Equal rights for all.
4. Stewardship of the Earth.

The Bodhisattva Vow.

Numberless beings, I vow to serve them.
Inexhaustible delusions, I vow to end them.
Boundless Dharmas, I vow to practice them.
Unsurpassable Buddha Way, I vow to embody it.

Self as Other

by Katherine Senshin Griffith



There are myriad ways my practice interweaves with my art. What first comes to mind is from the Gate of Sweet Nectar:

May we always have the courage to bear witness;

To see ourself as Other and Other as ourself.

As an actor, I get to play diverse characters. Some similar to my so-called self, some not. Like koan work, great acting requires no gap. I've played both someone who beat her lover and someone who was beaten by her husband. I didn't really relate to either at first. Plunging in, I suppressed my verbal wit to portray someone who expressed hurt and frustration violently. Playing "victims" is even harder for me. But with a no-gap approach, I realized the woman beaten by her husband didn't like being a "victim" either. She was proud and covered up her situation. When looking at any character from the outside, it feels foreign and separate. Looking from inside, I find the me that is them.

In a satire on Texas history, I played Sam Houston spouting racist comments as I walked down the aisle right past Maya Angelou, who later told us we "pulled out all the stops."

I was once nervous about directing men in prison to create a radio show for kids, complete with sound effects. I did my full throttle imitation of a horse, making it easy for the men to plunge in with their animals. Soon, we were one zoo.

An actor uses thoughts to purposely get into emotional states. Zen practice reveals that our thoughts create stories that are delusion. I harness that delusion to create an illusion (my role) to help relieve suffering.

*Let us forever remember the causes of suffering
And let us forever act to end suffering.*

An artist doesn't need life to be anything but what it is to do her job. If I was on the Titanic, I'd be singing with the band. I played a comic psychic for years and that spirit of channelling anything and everything has stayed with me.

The Bottom line is, I'm like the actor who wants to play all the parts. The whole world is me and I am the whole world.

Katherine Senshin Griffith is a Juilliard-trained actress who recently appeared as Bottom in A Midsummer Night's Dream and understudied the role of Queen Lear at the Theatricum Botanicum in Topanga. She is also the ZCLA Program Steward.

Brown-Green Hikers Ascend the Mountain

by Burt Wetanson



The Brown-Green Group, whose Steward is Diane True-Joy Fazio, promotes understanding and actively carries out projects which protect our environment and the natural world. One of its activities this year was a meditative hike held on the morning of July 4th and led by George Mukei Horner.

The group, including Roshi, met at the foot of Mount Hollywood in Griffith Park and began their hike by reading



aloud from Dogen Zenji's *Mountains and Rivers Sutra*. In silence, we walked up the mountain to the Griffith Observatory. From the overlook, they tried to pick out Normandie Mountain, lost in the panorama of the city.

On the west side of the observatory, they laid out sheets and sat in zazen for 20 minutes, then strolled the grounds and the observatory deck with its public telescopes. The group descended the mountain in silence, formed a circle, and read aloud the closing paragraph of the Mountains and Rivers Sutra. They ended their hike with a dedication and the Four Vows.

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

To the many Stewards and Bodhisattvas that helped with the Sangha Celebration. **Chairpersons:** Deb Faith-Mind Thoresen, Darla Myoho Fjeld, Katherine Senshin Griffith, Tom Yudo Burger and Ty Jotai Webb; **Garden and Grounds:** Faith-Mind, Robert Diaz and Pat Way; **Food:** Tim Zamora, Nan Reishin Merritt, Dwayne Gojitsu Snodgrass, Jonathan Kaigen Levy, Patricia Pfof, Chris Daian Fields, Karen Brodie; **Entertainment:** Senshin, Kane Phelps, James Bodhi-Song Graham, Sensei Pat Shingetsu Guzy, Sensei John Daishin Buksbazen, David Kwan-Wo'l Arrollado, Mara Shiko Moon Cohn, Dylan Neal, Reeb Venners, Myoho, Jeanne Dokai Dickenson, Carla Flowing-Mountain Schmitt, Ellen Reigen Ledley; **Sound:** Reeb Kaizen Venners, Dylan, Cassie Riger; **Hospitality:** Penelope Luminous-Heart Thompson, Tara Jiho Sterling, Diane Enju Katz, Jessica Oetsu Page; **Setup:** Jotai, Robert, George Mukei Horner, Gary Belton, Roshi Egyoku, Dokai, Faith-Mind; **Master of Ceremony:** Tom Dharma-Joy Reichert; **Parking:** Yudo, Spencer Hecht, Ingeborg Buzan Prochazka; **Photography:** Reishin, Jonathan Kaigen Levy, Yudo; **Videography:** Bradford Schultze; **Production:** Senshin, Shiko; **Aesthetics:** Rosa Ando Martinez and Pat Way; **Clean-up:** Jiho, Karen, Gary, Robert, Shawn Shaon Nichols, Shiko, Bill Earth-Mirror Corcoran; **Graphics:** Yudo

To **Roshi Bernie Glassman** for his Dharma talk and all day class in July;
To **Tim Zamora, Kaizen, Carlos, Gessho, Butsugen and Buzon** for the kitchen cleaning;
To **Patricia Pfof** for preparing snacks for the Day of Reflection;
To **Roshi** for leading the Priest Retreat in August;
To **Tim** for the August Dharma Chat;
To **Sensei Kipp Ryodo Hawley** for leading the Just Summer Sesshin;
To **Roshi** for the Paramita classes;
To **Marley Klaus-Dowling** and **Ty Jotai Webb** for proofing the Water Wheel;
To **Karen Brodie** for editing Roshi's articles;
To **Dharma-Joy** and **Myoho** for facilitating the Sangha Forum;
To the **Tzu Chi Foundation** for their presentation, donation of books and funds and for the meal they provided for our Sangha;
To **Jotai** for ongoing data base input;
To our Sunday Tenzos: **Tim, Simha Stubblefield, Diana Barahona, Roland Palmer, Kane Phelps, Jane Chen, Frank Martinez, Susanna Knittel, Jessica Oetsu Page.**



Jotai and Robert setting up the Mandala flag.



Pat Way trimming bushes.



Faith-Mind working in the flower garden.



Jotai and Dokai moving tables.



Butsugen cleaning chairs.



Bodhi-Song and Kaizen setting up the sound system.



ZCLA Affiliated Groups

The Lincroft Zen Sangha (New Jersey)

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

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

Contact info@zcla.org for information.

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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.

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Sangha Rites of Passage

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Kamron Pourmorady

Mara Shiko Moon Cohn

Welcome New Residents

Bret Chilton

Chris Hackman

Nicole Starrett

Shared Stewardship Entering

Resident Samu Steward

Patricia Pfof

Health Circle Member

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Shared Stewardship Leave-Taking

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Tom Pine-Ocean Cleary

The Legacy Circle

Please consider joining the Legacy Circle by arranging for a bequest or other estate gift to ZCLA.

For more information, contact Patti Muso Giggans at patti@peaceoverviolence.org

Residential Training Opportunities

We currently have one studio apartment available. The Buddha Hand Circle (BHC) oversees the application and admission process. Interested parties can contact Senshin Griffith, our Program Steward, at programsteward@zcla.org for information and requirements.