



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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Yes!

Message from Sensei Merle Kodo Boyd

For about 14 years, I have traveled back and forth between New Jersey and California in order to receive teachings and training from Roshi Egyoku. In both places, there have been people who asked why. I have never felt that my answer matched the actual experience, and the actual experience does not explain anything. Over this time of knowing and not knowing what I was doing, woven clean through everything has been the action of living “Yes.”

There are times, like now as 2011 begins, when this “yes” means a big change in my life. Taking the role of Abbot Seat Holder is a “yes” of leaping into sky. Upon landing, there will be tasks to perform, but when leaping there are no markers.

It is like this for all of us. Living is the ordinary and transcendent act of “Yes!” Continuing to return the wandering mind to now, a vow begins to guide and permeate our life.

Ch’an Master Changsha Jingcen lived “yes!” in 9th century China. He had the nickname “Tiger Cen.” After many years of practicing, teaching, just living, he spoke of his own life in this way: “First I went pursuing the fragrant grasses, then I returned following the falling flowers.”

One day, Changsha and Master Yangshan were enjoying the moon. Yangshan said, “Everyone is completely endowed with this, but they are unable to make use of it.” Changsha challenged Yangshan to “use it now.” Yangshan turned the challenge on Changsha: “You use it.” Immediately Changsha shoved Yangshan in the



Sensei Kodo and Roshi Egyoku

chest, knocked him down, and stepped on him. Yangshan said “Whoa, just like a tiger.”

Saying “yes!” is like the pounce of a tiger—immediate and complete. We simply acknowledge, accept, and claim the life path that is always ours. This is a good way to mark a new year. ■

Happy New Year!

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Sensei Merle Kodo Boyd is Abbot’s Seat Holder for the year of 2011.

Vast and Liberating Robe

By Sensei Merle Kodo Boyd

The 31st Ancestor was Master Dayi Daoxin. He bowed to the Great Master Jianzhi Sengcan and said, "I beg the priest in his great compassion, please give me the teaching of liberation."

Master Sengcan replied, "Who is binding you?"

Master Daoxin said, "No one is binding me."

Master Sengcan asked, "Then why are you seeking liberation?"

Master Daoxin was greatly awakened.

This story of the awakening of the thirty-first Ancestor is one of the awakening stories in the Denkoroku, the Record of Transmitting the Light. The Denkoroku is one of the koan collections we study. Ancestor Keizan Jokin recorded the awakening stories of Masters from one generation to the next, beginning with Shakyamuni Buddha and ending with Ancestor Koun Ejo. Whatever its historical accuracy, this is a collection of family stories. The story above is the story of Dayi Daoxin Zenji.

We can understand the depth of desperation and longing with which Master Daoxin must have asked for the words he sensed would free him. Free him from whom, from what? This longing is a feeling for which we each have our own words: hurt, worry, anxiety, fear, general dis-ease. We search because we feel we are missing that which will put our minds at ease.

Master Daoxin, searching for the freedom of completion, asked for the liberating and all-encompassing teaching of non-duality. In the recounting of Daoxin's personal story, it is said that he asked this question at the age of 13, that he was drawn to this teaching "as if he had known it from former lives."

Master Daoxin had the good fortune and great insight to seek the answer to so apt a question in such a promising place. Because of our own condition, most of us begin seeking peace and happiness outside of ourselves. Our search tends to be guided by a personal life story that we have told and re-told ourselves and others as far back as we can remember. We recall wrongs and hurts from the distant past. We have noted past events, judged them as pleasant or unpleasant, and defined our lives in pursuit of the pleasant. We decide we are good at some things, not so good at others, and tell ourselves, "I am a person who..."



The crepe myrtle tree, coming and going, welcomes the New Year.

Through these stories of our past, these judgments made by others and by ourselves, we have created notions of who we are, what we lack, and what will complete us. Although memory is an unreliable record of past events, we are so strongly identified with our personal memories that we have created and believed a story that has become synonymous with "me." To define ourselves in such a narrow way creates a mind of poverty rather than a mind of abundance. When the self is fixed and separate in our own minds, everything is apart from us and, therefore, "missing." We seek completion guided by the hurt, dissatisfied, and unfulfilled parts of our story. We seek to correct what went wrong according to a story that is truncated and distorted. We seek to be freed by someone or something else. We seek to be acted upon rather than to act.

There can be deep healing in resolving the markers of suffering in our story, by reconciling our conflicts with family and friends, trying to heal early hurts through relationships, and by changes in our own insight and conduct. Still, the effort to complete oneself through a fixed story leaves us still separate and incomplete. It leaves us with a limited resolution rather than dissolution. When our story and identity are divided into "me" and "not-me," how can we receive what is missing? Eventually we must ask Master Daoxin's question: Will you please give me the liberating teaching of emptiness?

In this practice, we often speak of dropping our story. We make sincere efforts to do so. But humans are

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storytelling beings, and our suffering may arise through the type of story we are accustomed to telling rather than the telling itself. Can we tell a truer story? Can we claim responsibility for that story?

We recount incidents as recent as yesterday in the form of story. We say, first this happened, and then that happened, all the while selecting what to include or exclude according to the point we are trying to make. We experience our lives as story, we experience the lives of others as story. Stories infuse neutral fact with particular meaning. Can we tell our stories differently? Through story, we can also envision the possibility of transcending our own lives, and in that act, becoming a liberating narration for others.

Koans are stories. They are recountings of sayings, conversations, and events occurring at a particular time and place. Often they are narratives of a relationship between teacher and student, two people, each with stories of their own. And at the same time, koans are stories of wholeness and completion. They point each of us toward the spaciousness and fluidity permeating the life we may, through habit, view as small and fixed.

In his book *Liberating Intimacy*, author Peter Hershock says, "If persons are seen as narration, the practice of Ch'an (Zen) may be intensely personal but never individual." This is an aspect of the liberating

"Our liberation is in recognizing this interdependent one life."

teaching that Master Daoxin sought. Though we are distinct forms, our identity transcends this form, and there are no boundaries between us and the world. When all living is narration, our stories intermingle. An event in your life gives rise to an event in mine. Our view and experience may be different, but the stories are "not two." Twists and turns in this one story are created by the constantly arising life of cause and effect. Ours is a life of relationship in which even complete strangers are intimate.

Our liberation is in recognizing this interdependent one life. If we were separate, independent, autonomous and fixed, how would change arise? In ever-changing interdependence, we have endless possibility and endless ways of being ourselves. In each moment, we are free to be different than we were just minutes ago. Regardless of our circumstances, our view can always shift. This is a fundamental liberation that cannot be denied us except by ourselves.

This may not seem true to us.

We are inclined to think of freedom and liberation as the power and right not to be controlled or affected by others. There are circumstances in which a person who is asked the question "Who is binding you?" might offer a list of names or a list of groups. But does Master Daoxin answer "No one is binding me" because he has managed to avoid such a circumstance or because he holds a different view of bondage?

Though there are clearly circumstances in which one seeks freedom from physical bondage, the liberating teaching of emptiness transcends such circumstances. In a way, physical bondage can actually make such distinction even clearer. Within physical bondage, one can maintain a free mind. After being liberated from physical bondage, one will not feel free until there is freedom of the mind.

How do we do this? How do we transform our small story of personal identity into a story of wholeness and completion? How do we live from the point of view of wholeness and the abundance of wholeness, rather than from the point of view of a separate and needy self? How do we live and tell stories from the timeless view of our specific circumstance?

Fundamentally, our capacity for seeing clearly is limitless. No matter how clearly we see, we can always see more clearly. No matter how broad and all-encompassing our view, it can always expand further. As we allow this experience to arise, it arises more often. As it arises more often, our trust in it deepens. Gradually, we live a life that rests more firmly on improvisation than on the fixed ideas and right actions of a long-told story. We have not discarded our familiar story. We have noticed more about it and now continue it in a broader and more generous way.

Ours is a radical teaching, asking us to live the one root of things in all of the many circumstances. What stories encourage and support our living grounded in the present moment, at the root of things, while holding the broadest view? What stories invite us to loosen our hold on our lives and on our practice? What encourages us to play just as children play, losing ourselves in this one moment, making it up in complete response to arising twists and turns?

Ultimately a liberating story is no story at all, no liberation has occurred. Immersed in the moment, improvising response to meet occurrence, nothing at all is happening. We may be narration, but finally the story is told only when we are apart from it. We have the capacity to hold both views, that of immersion in which there is no story and that of creating a liberation story for the benefit of others. What a gift this life is! ■

A Warrior's Path Unfolds

By Bill Earth-Mirror Corcoran

Wrapped in a sleeping bag and lying on a tarp, I awoken from a restless sleep under the night sky of the Owens Valley. A crescent moon hangs low on the horizon. Absolute silence encompasses me, the moon, and the surrounding hills. Around me sleep our ad hoc company of seekers.

The previous day had been a ceremony of re-entering the world after a four-day fast at 9,000 feet in the Inyo Mountains. Five days ago, one by one, we had stepped out of the social world to camp alone in the arid mountains east of the Sierra Nevada with a tarp, a sleeping bag, and water. After four nights, one by one we had re-emerged in the base camp and the world of human community.

Now, as I lay awake on the valley floor listening to desert silence, dreams and images from my fast and tonight's dreams roll through my mind. For four days, I had sat in zazen and chanted our liturgy and walked in silence. Joining me on my fast, at my invitation, had been the hungry ghosts. I was struggling to determine my next path after twelve years as an organizer for the Sierra Club. My path, I knew, was one of service, so who better to join me on my fast than those who hunger but are unfulfilled? Tonight's dreams showed that the ghosts continue to be with me in great intimacy. Dreams of horrific violence and vengeful anger tumbled through the night. A sensation of being a vessel holding it all became very strong.

Suddenly, the rush of images stopped, and I saw myself as an old man, my daughter grown and seated by my bed. At that moment, my heart broke open and tears flowed in release. I felt the overwhelming age of the earth, the threading out of generations forward and backward, and my love of it all. Over the next few days, a unique path of service to all beings, one that I can walk, unfolded before me. I knew with great force that I wanted to work on the issue of climate change.

Human beings have been and continue to free ancient stores of carbon on such a scale that we are upending the climate. While our descendants will struggle with the worst of this disruption, ancient cycles of animal life have already



Earth-Mirror Corcoran

been broken. Species are on the move to find suitable habitat, if they can. Insects hatch out of season, leaving birds that depend upon them without accustomed sustenance. Oceans acidify, killing coral, and thereby destroying the nurseries of juvenile fish of many species. The fundamental cycles of climate and life that nurtured modern humanity are coming unmoored. Our hungry ghost behavior threatens the family of life.

Even as I was sorting out how I might move into climate change work, the director of the Sierra Club Beyond Coal Campaign offered me a position overseeing our work in the western United States to stop the construction of new coal-fired power plants and to replace existing coal plants with cleaner energy.

That is no easy task! My job is to coordinate members of the Sierra Club's legal, organizing, and communications staff around a campaign to transition, by 2030, the electricity supply of the American West from coal to clean energy. The production of electricity accounts for 40 percent of our country's greenhouse gas pollution, and the burning of coal contributes 80 percent of that. If we are to have any hope of preventing a catastrophic warming of the planet, we must make this transition throughout the United States.

Stepping into this job was, and continues to be, a stepping into a great unknowing. No society has

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Earth-Mirror, with more than 14 years in environmental work, is currently Southwest Region Director of the Sierra Club's Beyond Coal Campaign. He is a member of ZCLA's Executive Circle.

confronted the global threat we face, and no one has a roadmap for how to move us to clean energy in the time frame nature provides. The scope of this amazingly complex undertaking is daunting and the tasks before us humbling. Every day, our team, and our amazing group of partners and volunteers, put one foot in front of the other against difficult odds.

My job includes tracking coal plants, clean energy projects, and energy policies at state, regional, and national levels to ensure effective campaign strategies. I have to be conversant with organizing strategies, media messaging, politics, laws, and emerging policies. And find ways to judge what is working, what isn't, and why, as well as determining where we should put resources. I coordinate teams of staff who come at the work from broadly differing perspectives.

In the course of a day, I and my coworkers and volunteers typically confront questions of nearly overwhelming complexity. How to force a utility to clean up its coal plants? How to facilitate the development of clean energy? How to rally a largely indifferent public to act on something the worst effects of which won't manifest for several decades? How to build a movement that can counteract the enormous corporations that profit from business as usual and dominate our government? When looking at the totality of the challenge, anyone who isn't delusional will have moments of doubt. In fact, doubt can be one way to check one's assumptions.

But on other days, doubt is just a sign that my "self" is getting in the way with gyrations of doubt and misgivings, or a simple desire to walk away from it all. Constantly, people tell you why the things that must be done can't be done. But each time, I find my way back to the truth—we can only act in this moment to the best of our abilities and accept the results. Either people will rise to the challenge to change our direction or they won't. No matter the result, I can only act today. As a Zen proverb in *The Pocket Zen Reader* says: "Just do good; don't ask about the road ahead."

My days are most effective when I work from a perspective of no-self, getting out of the way and rolling with whatever comes up – very challenging to stay with while working in the combative world of political ambitions and corporate prerogatives.

This tension has been a constant in my years of environmental work. How do I act from a Buddhist perspective and effect change in this society? How do I exchange anger for determination, a powerful sense of loss for an acceptance of impermanence? I have come to

accept the impermanence of all things, but I deeply believe that this impermanence cannot be an excuse from stewardship, an escape from action, or a dodging of wrestling with the consequences of our choices.

Not that I have resolved these tensions; rather, I work with them. The depth of the Buddhist way and its literature and imagery buoy me. Over my desk, I have a Thai image of Kuan Yin standing serenely on a dragon's tail in a stormy ocean. Her presence comforts me and challenges me to see how I, she, the dragon, and the stormy ocean are now and always one in the midst of roiling waves, twisting tails, and lightning bolts. Hang on for the ride! To what, I don't know, but be prepared to laugh!

My practice enriches my work by revealing itself in humor and questions and silence. As a leader within my organization, I have many occasions to apply stewardship and practice approaches I have learned at ZCLA. Often during phone calls or in meetings, people expect me to

***"Our hungry ghost behavior
threatens the family of life."***

have THE answer. Many times we aren't really asking the right questions. My engrained response from years of sitting is to step back to see if we have a broad enough perspective; that is the best context for the busy mind questions that often spark a call or meeting. My practice has given me the confidence to not rush to decide or to wrap things up with a bow. While I run the risk of people doubting my leadership, it's worth it because a group really grappling with a problem deepens its understanding and owns the decision that emerges. This is leadership with a light touch and sometimes, with uncomfortable patches of silence.

Everywhere, the world and the life of the world act from freedom, and everywhere humanity in our delusion seeks to cage it. I ask myself: How can I act in service to liberate all beings? I have found that environmental work, pursued mindfully and with deep inquiry, is positive work and a path to wholeness. I have come to understand that I best manifest a moment-to-moment awareness of wholeness as fluid actions of stewardship, service, and love. When I have the strength to hold my broken heart, I find a path along which, one step at a time, I help—along with many others—to effect change that reaches in all directions.

"Progress is not a matter of far or near." —Shih-t'ou ■

Zen Programs at Great Dragon Mountain

January Bare-Bones Schedule

A January bare-bones schedule begins 2011 with open zazen (no timekeeper) during weekdays for dawn and evening zazen. Regular weekend service, zazen, and Sunday morning Zen Practice 1 & 2 introductory classes will continue, as well as the monthly Day of Reflection. Teacher interviews will be posted in DharmaFlash. There will be no talks. You are encouraged to use this month for the barest practice—Just Sitting. Allow whatever arises. Reflect. How will you best use and be used by this coming year?

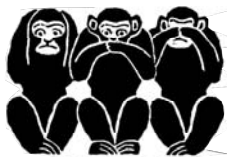
Dharma Training Fund

Through the generosity of the Sangha, the **Dharma Training Fund (DTF)** is available to all Zen practitioners to supplement program fees. No one is ever turned away for lack of funds. If you wish to take part in a particular program, please do not let financial difficulties keep you from attending. Inquire with Senshin in the office for an application. Do not miss any opportunity to practice the Dharma!

See our calendar at www.zcla.org for the daily program schedule and for additional program details and updates.

☎ Please register in advance. Contact the office at info@zcla.org to register.

Zazen Programs



Zazenkai.* Registration: Friday, February 11, 7:00 p.m.; Zazenkai begins **7:30 p.m. to Saturday, February 12, 5:00 p.m.** Led by Sensei Kodo. Everyone is encouraged to come to this silent and restful day with zazen, service, work, meals, Dharma Talk, and Face-to-Face meeting. Open to everyone. Fee: \$40; \$75 for nonmembers. ☎

* Zendo remains open for non-participants.

Precept Practice

A **Day of Reflection** on the Zen Bodhisattva Precepts will take place on **Saturdays, January 15 and February 19, from 9:00 a.m. to 3:00 p.m.**

January 15 will be led by Shogen Bloodgood on Precept #1: The practice of nonkilling;

February 19 will be led by Myoho Fjeld on Precept #2: The practice of not being angry. Open to everyone.

Atonement Ceremony. Thursday, February 17, 7:30 p.m. During this ceremony of renewing the vows and Precepts, we each have an opportunity to bear witness to our conduct in thoughts, words, and actions. Everyone is welcome. Those who have received the Precepts are asked to attend on a regular basis. Sensei Koan will officiate.

Special Observances

Sensei Nyogen Senzaki Gravesite Visit. Sunday, January 16, at 11:00 a.m. Annual visit to the Evergreen Cemetery gravesite of Zen pioneer Nyogen Senzaki and Japanese-American Buddhist ancestors. Meet in the Sangha House driveway for carpooling at 10:45 a.m. For an excellent book of Senzaki Sensei's writings, see *Eloquent Silence*, Wisdom Publications, 2008.

Entering Ceremony for Abbot's Seat Holder, Sensei Kodo Boyd, Saturday, January 22, at 9:00 a.m.

Annual Major Donor Memorial Service. Saturday, February 5, 8:30 a.m. The Center holds the annual memorial service for deceased major donors to the Center every February. Please come to offer gratitude.

Parinirvana Service. Saturday, February 12, 8:30 a.m. We commemorate Shakyamuni Buddha's passing from this world. The Parinirvana scroll, a temple treasure, will be displayed in the Buddha Hall. Come and see for yourself.

Classes and Workshops

Alchemy of Sound and Movement, Saturdays, February 19, March 5 and 19, 1:30 to 3:30 p.m. The Continuum way of movement can be complimentary to sitting practice, opening the body to creating space and a sense of well-being. No experience necessary. Led by Susanna Knittel. Fee for the three sessions: Members: \$40; Nonmembers: \$50.

Service Position Training. Saturday, February 26, 11:30 to 1:30 p.m. An opportunity to be offered demonstrations and hands-on practice in service positions. Members are encouraged to take advantage of this form of practice as a way of embodying the physicality of Zen training, becoming one with the temple's ancient practices, as well as integrating more fully into the life of

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the Center. Led by Co-Ceremonial Stewards, Dharma-Joy Reichert and Faith-Mind Thoresen. ☎

Chaplaincy: A Presentation and Exploration.

Saturday, February 27, 1:30 to 4:00 p.m. What do chaplains do? How is chaplaincy different from volunteering? This sharing will explore the training requirements, personal and professional considerations, and the motivations for becoming a chaplain. Everyone is welcome. Presenter: Penelope Luminous-Heart Thompson, Chaplain Diplomat.

STUDY TOPIC: The study theme for the first quarter of 2011 is Ceaseless Practice, practice in all moments and circumstances, practice arising from and guided by the true teacher of our own life. In *Gyōji 1*, Master Dogen offers examples and stories of the many Buddhas and Ancestors who practiced unceasing action, observing and maintaining the Precepts. Each teacher will explore the texts, teachings, and practices that assist their personal practice from moment to moment. This will encourage us to know for ourselves the words and guidance of our own true teacher.

**2011 Schedule
Sesshin, Zazenkai, Wallgazing**

February 12	Zazenkai
March 12	Bodhidharma Wallgazing Tangaryo
March 24-26	Introduction to Sesshin
June 10-11	Zazenkai
July 18-23	Summer Sesshin
August 13	Zazenkai
September 10	Bodhidharma Wallgazing Tangaryo
October 8	Zazenkai
October 17-22	Autumn Sesshin
December 1-10	Rohatsu Sesshin
December 26-31	Year-end Sesshin

DHARMA CHATS. Held on the last Sunday of most months at 11:00 a.m. Dharma Chats are led by Sangha members on various topics of interest. **Sunday, February 27**, is led by Jeanne Dokai Dickenson and is on “Allowing your inner transformation.”



**Passing of an
Artist of Compassion**



We acknowledge the passing of Rebecca Daishin Mitsuzen Mayeno, a long-time Zen practitioner, priest, and elder at the Berkeley Zen Center.

As a potter and sculptor of Buddhist images, she created the beautiful Jizo Bodhisattva which stands in ZCLA’s Jizo Garden.

The (not recent) photo at far left shows Mitsuzen after Jizo Bodhisattva’s eye-opening ceremony, officiated over by Roshi Ekyoku. She and Roshi first met at an Auschwitz Bearing Witness retreat. ■

Our Legacy for the Future

George Mukei Horner is a founding member of ZCLA's Brown and Green Group, a study and advocacy group that focuses on Buddhist principles and ecologically enhancing practices. He has worked as a programmer and studied as an economist. In this interview with Burt Wetanson, we asked him about his perspective on global climate change.

WW: When was your first awakening of awareness and concern about the problems of the environment, climate change, and the earth being in trouble?

MH: There wasn't an epiphany moment. In the late 1970s, I took an economics course in college and was exposed to how economists viewed environmental damage, but it was nothing as staggering in its scope as climate change. I saw environmental problems as being local to areas around the country or the world. I didn't see them as global the way we do now.

Then, as my interest was aroused by environmental issues having a higher profile and being in the air culturally and politically, I had the growing realization that this is something extremely serious. About ten years ago, I started educating myself about the science of climate change, which is fascinating because it's so complex and intricate.

I also became aware of the growing and intense reaction against the environmental movement. It's one thing to realize we have these problems and there are things that can be done to help make the situation less severe. It's quite another thing to see the backlash against doing things to mitigate against the problem.

WW: How do you personally see the problem? What in your mind is the threat and what might be the effects?

MH: While I don't believe we have to worry about life being extinguished on the earth—that's not within our power to do, when you consider the things that have happened on geological time scales in the past. The things we're doing are already leading to a great deal of suffering for people as well as for other species. And will cause massive suffering for decades into the future.

The CO₂ we're putting into the atmosphere—and what that's leading to—is something that the earth will adjust to very slowly. It will take the earth centuries to thousands of years to readjust.

MH: In a warmer climate overall, you get more extreme weather events. Also, from the poles down to the



Mukei Horner

equator, you have different bands of habitability, different climate bands. As the planet gets warmer, the temperate zones begin to move north (in the northern hemisphere) or south (in the southern hemisphere). Areas that are now reasonable for growing crops will tend to become more like desert.

In the U.S., a lot of farming goes on in the Great Plains. If we move to the high end of warming—which will happen if we don't get our emissions down—that area will become significantly less suitable for growing the crops we grow there now, and those areas will move northward into the northern U.S. and into Canada.

Another great concern are the effects we're seeing from CO₂ being dissolved in the oceans. That's affecting the very base of the food chain, the plankton that ultimately feed everything directly or indirectly.

WW: Might global warming be a natural cycle the earth is going through, and we happen to be here when it's happening? In the earth's history haven't there always been periods of very profound change?

MH: What's happening now is not natural. It's something we are causing. It's not caused by the sun or by oscillations in the oceans that happen over time scales of several years to several decades. What's happening now is because we are putting CO₂ into the atmosphere at levels that haven't been seen for hundreds of thousands of years.

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For the last several hundreds of thousands of years, we've had ice ages, and it's pretty clear they're caused by variations in the earth's orbit and the tilt of its axis. Those kinds of changes don't happen quickly. What we're seeing now is something that's happening quickly.

WW: What do you feel that concerned people, like our readers, can do to help the earth to recover?

MH: What has been growing in me is the realization that we have to look at our own choices and really reflect on how the choices we make in our daily lives are expressive of and embody our values. It is so important that we act in ways—growing out of our understanding of the Precepts and our Buddhist practice—that serve the purpose of reducing suffering in the world. Including suffering caused by environmental changes caused by our behavior.

Not everyone is going to join organizations that are activist or have a job that is directly dedicated to environmental issues. But what we do should really embody our values.

That can take place on the personal level in your own interactions with people. Also, there's a great deal of institutional structure that creates suffering or perpetuates suffering or gets in the way of relieving suffering on large scales.

WW: How do you try to express your own meditation practice and Buddhist understanding on behalf of the earth and the environment?

MH: One way is through economic choices. Not buying bottled water, looking for computer printing paper with recycled content, if you can buy a Prius, paying for the more expensive technology but one that is more environmentally efficient.

Here at the Center, we engage in a variety of environmentally positive activities, like recycling, composting, and creating our own urban garden to grow vegetables for Sunday lunches and for the tenzos and the Sangha.

In ZCLA's Brown-Green group, we explore Buddhist ethics and the implications that our practice and our understanding of the Precepts have for how we live with the rest of the natural world and for the wise use of our resources. That has really broadened my understanding of Buddhism and Zen practice.

Our Buddhist practice has important implications for the kind of civilization we create, how we deal with these global problems, and what kind of legacy we pass on to the future. This perspective, as we know, is coming to the fore in the Buddhism we're creating in America. ■



Left: The Sangha commemorates the 2010 Dharma Transmission of Sensei Koan Janka by planting a Buddha's Hand citron tree in the heart of our Wild Space.

Below: In Asia, the fragrant citron fruit has long been a popular new year's gift, bestowing happiness and long life.





Sangha Rites of Passage

CEREMONY FOR RECEIVING THE PRECEPTS

From Roshi Wendy Egyoku Nakao
November 7, 2010
Alan Taigen Turton
Lynda Jikai Golan
Jorge Issan Infante
Sheila Myokan Lamb

NEW MEMBERS ENTERING CEREMONY
December 18, 2010
“J” Fong
Nancy Brands Ward
Patricia A. Way

SHARED STEWARDSHIP INSTALLATION
Buddha Hand Circle
Penelope Luminous-Heart Thompson

SHARED STEWARDSHIP — Leave-taking

Board of Directors
Ty Jotai Webb

Buddha Hand Circle
Burt Wetanson

Day Manager
Betsy Enduring-Vow Brown

Leave-taking of Many Hands and Eyes—
Collective Awakening and Wisdom
December 31, 2010
Roshi Egyoku, Steward
Sensei Merle Kodo Boyd
Sensei Kipp Ryodo Hawley
Sensei John Daishin Buksbazen
Sensei Raul Ensho Berge
Sensei Patricia Shingetsu Guzy
Sensei Gary Koan Janka
Patti Muso Giggans
Darla Myoho Fjeld
John Plum-Hermit Swanger

Abbot Seat Holder Installation
December 31, 2010
Sensei Merle Kodo Boyd

Sabbatical Leave-taking Ceremony
December 31, 2010
Roshi Egyoku, Abbot

Great Dragon Mountain Resident Training in the City

Come and explore what it's like to practice and live in this intentional Zen community.

One of the unique features of ZCLA Great Dragon Mountain is its residential training Sangha. The program currently accommodates around 30 resident-trainees.

Right now, we have one studio apartment available with gated assigned parking. Guest and Extended-Guest stays for shorter periods are also available. Public transportation is easily accessible by LA Metro buses and subway and by Dash buses.



Vacancies are infrequent, so please consider if this is the time for you to take up residential training.

If you are interested, please inquire info@zcla.org and you will be directed to the appropriate contact person. ■

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 **Roshi** for her devoted and relentless training and teaching of the Sangha in the ways of collective awakening and wisdom, and her leadership throughout the years, as she enters into her year-long sabbatical;
- The members of the MHAE—CAAW for service in studying the Abbot's seat and helping Roshi carry out preparations for her sabbatical year: **Steward Roshi Egyoku, Sensei Kodo, Sensei Ryodo, Sensei Daishin, Sensei Ensho, Sensei Shingetsu, Sensei Koan, Darla Myoho Fjeld, Patti Muso Giggans, and John Plum-Hermit Swanger;**
- To everyone who helped with the Dana Baskets and their distribution, and especially to coordinating steward **Katherine Senshin Griffith;**
- Senshin Griffith** for daily course postings with assistance from **Tom Yudo Burger, and Burt Wetanson and Eberhard Fetz** for editing assistance, for the 2010 Fall Practice Period E-Course;
- Departing Board member, for generous and dedicated support, **Ty Jotai Webb;**
- Departing steward **Burt Wetanson,** for three years of service as member of the Buddha Hand Circle;
- Departing Day Manager, **Betsy Enduring-Vow Brown,** for completing the Saturday Day Manager Training and service program;
- To **Roshi** and the Board Development Circle for the end-of-year Annual Fund appeal mailer: **Circle Steward: Muso Giggans, Dokai Dickenson, Enduring-Vow Brown, Rosa Ando Martinez, and Lynda Jikai Golan;**
- George Durakovich** for CD gifts to the library;
- Deb Faith-Mind Thoresen** for new tree-stump stands for the garden Kanzeon altar;
- Fall quarter Jikidos: **Enduring-Vow Brown, Diane True-Joy Fazio, Chris Daian Fields, Peggy Faith-Moon Gallaher, Tina Jitsujo Gauthier, Andy Mugen Handler, Carmen Chisho Izzo, Ando Martinez, Erik Mathiesen, John Heart-Mirror Trotter, Reeb Kaizen Venners, and Z Zeller;**
- George Mukei Horner** for printing photos for Abbot's Wall;
- Cliff Shishin Collins** and **Amy Suigetsu Watanabe** for their annual New Year's eve delicious noodle supper;
- Rosa Ando Martinez** for beautiful New Year's flower arrangements;
- Bonnie Myosen Nadzam,** for timely and responsive proofreading;
- WaterWheel* Production Group: **Heart-Mirror Trotter** and **Burt Wetanson,** Stewards of production and delivery;

- WaterWheel* photographers, Jan/Feb issue: **Mugen Handler, Mukei Horner, Elizabeth Preger,** and **Kaizen Venners;**
- Mukei Horner** for timely office technical assistance;
- Incoming steward, **Penelope Luminous-Heart,** with the Buddha Hand Circle;
- Martin Goodman** for presenting a reading from his new novel, *Look Who's Watching,* and discussion about spiritual practice, life experiences, and fiction writing;
- Buddha Hall Service point persons: **Enduring-Vow Brown, Dokai Dickenson, Mugen Handler, Mukei Horner, Ando Martinez, Luminous-Heart Thompson,** and **Kaizen Venners;**
- Center Point persons during recess: **Enduring-Vow Brown, Tom Yudo Burger, Tina Jitsujo Gauthier, Sensei Koan, Luminous-Heart Thompson;**
- Hearty welcome to new members **J Fong,** partner of Fong & Chun llp and who offers, through the L.A. County Bar Association, pro bono law assistance for marginalized people; and **Patricia Way,** teacher, former city planner and social worker, who tutors literacy skills; and a
- Welcome back to former member **Nancy Ward,** researcher and public information representative for UCLA Center for Health Policy Research and who tutors literacy skills for adults. ■

ZCLA Affiliated Sanghas & Sitting Groups*

The Laguna Hills Sangha (CA)
coordinated by Helen Daiji Powell

The Lincroft Zen Sangha (NJ)
led by Sensei Merle Kodo Boyd

The Ocean Moon Sangha (Santa Monica, CA)
led by Sensei John Daishin Buksbazen

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

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

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

Contact us at info@zcla.org for information.

* Affiliated groups are led by Dharma Successors (Senseis) of Roshi Egyoku or coordinated by practitioners who are actively practicing at ZCLA with a teacher. Those interested in leading a ZCLA-affiliated sitting group may apply to the Teachers Circle.

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

The ZCLA Buddha Essence Temple mission is to know the Self, maintain the precepts, and serve others. We provide the teaching, training, and transmission of Zen Buddhism. **Our vision** is an enlightened world free of suffering, in which all beings live in harmony, everyone has enough, deep wisdom is realized, and compassion flows unhindered. **Our core values** are available upon request.

Founding Abbot: Taizan Maezumi Roshi
Abbot 1995-1999: Roshi Bernard Glassman
Abbot: Roshi Wendy Egyoku Nakao
Staff: Mary Rios, Business Manager; Katherine Senshin Griffith, Program Steward; Tom Yudo Burger, Guest Steward; Deb Faith-Mind Thoresen, Grounds Steward; Jeanne Dokai Dickenson, Development Steward; *Water Wheel*: Editor, Dokai Dickenson; Assistant Editor, Burt Wetanson. Proofreading: Bonnie Myosen Nadzam; Photographers: Reeb Kaizen Venners, Photography Steward; Yudo Burger, Andrew Mugen Handler, George Mukei Horner, and Elizabeth Preger; Publishing and distribution: John Heart-Mirror Trotter. The *Water Wheel* is published bi-monthly in paper and electronic formats. Contact the Editor at (213) 387-2352 or dokai@zcla.org. The *Water Wheel* is also available through electronic distribution.



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Address Correction Requested

ZCLA's 25th Annual Dana Baskets

This year's recipients of ZCLA's Dana Basket Program were families who cultivate, and raise food on, a lot-sized plot of land just a few blocks from the Zen Center. The Moothart Colingnon Community Garden is part of a forward-thinking program sponsored by the Los Angeles Neighborhood Land Trust.

Twenty-four neighborhood families each received two bags packed with food, made possible by ZCLA member donations earmarked for this service. This year's program was coordinated by Program Steward Senshin Griffith. ■

