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**Bodhi Manda Zen Center
Strategic and Operational Plan
Draft v0.96**

Bodhi Manda Zen Center

Bodhi Manda is a training center and place of manifestation for the teaching and practice of Rinzai Zen Buddhism. Bodhi Manda is under the spiritual direction of the Rinzai School of Zen Buddhism represented by Rinzai-ji Incorporated and the Chief Abbot of Rinzai-ji Incorporated.¹

Bodhi Manda, along with Mount Baldy and Rinzai-ji Zen Centers, is a main training center of the Rinzai-ji sangha and the home temple of many monks and nuns in this sangha.

Bodhi Manda also functions as a retreat and conference center, and operates a small motel on the property.

Bodhi Manda Zen Center Organization

The Bodhi Manda community as an organization includes the Board of Trustees, the Abbot, the Vice-Abbots, staff and residents. Students who come and go to practice are also part of this community. As a whole this community is the Bodhi Manda sangha.

The Board of Trustees exercises the corporate powers of Bodhi Manda and functions primarily in areas of planning, budgeting and financial control. The Board of Trustees also serves as a liaison to the community at large and helps with fundraising and other activities requiring interaction with the community outside the Bodhi Manda sangha. The Board of Trustees has no authority to make decisions on spiritual matters or matters relating to practice.²

Bodhi Manda is governed by an Abbot who is the spiritual leader and chief officer of Bodhi Manda and also serves as the chief officer and president of the corporation. The Abbot is responsible for all spiritual matters and matters relating to practice.³ The Abbot works closely with the Board of Trustees to develop the practical support and direction needed to make the spiritual and practice life flourish for the Bodhi Manda sangha.

The Vice-Abbots assist the Abbot in his duties and responsibilities, and fulfill these duties and responsibilities during the absence of the Abbot.

Bodhi Manda staff are residents entrusted by the Abbot with particular duties and responsibilities in the operation of the Zen Center. Residents are people who live and practice at Bodhi Manda.

The Abbot, staff and residents of Bodhi Manda are responsible for most of the work, effort and energy needed to realize the plans and projects of Bodhi Manda. The Board of Trustees acts in respect of this and consults and works with the Abbot, staff and residents of Bodhi Manda.⁴

The harmonious and fruitful operation of Bodhi Manda depends on a clear understanding of the roles of the different personnel of the organization and on transparent and open communication among these people. This communication is essential to build and maintain trust, to plan for and carry out the operation of the Zen Center, and to develop a vibrant spiritual community devoted to training in and developing the practice of Rinzai Zen Buddhism.

Introduction to the Strategic and Operational Plan

In general a strategic and operational plan for Bodhi Manda calls for leadership in the spiritual and practice life, in organizing and working with a community, and in practical matters such as caring for the buildings and grounds, hosting groups and motel guests, and managing finances. This plan is organized therefore into these three basic areas of concern.

The operational aspect of this plan addresses the ongoing functioning of the Zen Center on a daily basis. The strategic aspect of this plan addresses how this operation will mature over time.

This is a time of transition for Bodhi Manda. Joshu Sasaki Roshi is 107 years old and retired from formal training. He is no longer Shike for Kessei. The Abbot and Vice-Abbots of Bodhi Manda have been recently appointed. There have also been recent changes in the membership of the Board of Trustees and the makeup of residents. This plan is largely concerned with harmoniously integrating these significant changes in the Bodhi Manda community while energizing the primary functioning of Bodhi Manda as a training center and place of manifestation for the teaching and practice of Rinzai Zen Buddhism.

It is recognized that planning in some areas cannot be fully accomplished without an historical review of Bodhi Manda's finances and without working through those early steps in the organization of a new group of residents.

This plan was prepared by Abbot Seido Larry Clark and Vice-Abbots Oren Beth Schaefer and Seiun Stephen Quintero.

Spiritual and Practice Life

1. Spiritual Foundation

Bodhi Manda functions under the spiritual direction of Rinzai-ji Incorporated and recognizes as its spiritual ideal the Rinzai Zen taught and transmitted by Joshu Sasaki Roshi, its founding teacher and Shike of many years. Bodhi Manda is the home temple of many monks and nuns in the Rinzai-ji sangha as well as a center where many lay disciples and students of Roshi have done most of their training. In these ways, as well as in the practice it offers, Bodhi Manda serves as a training center for the larger Rinzai-ji sangha.

Over the last year and a half the Rinzai-ji sangha has experienced many difficulties and is now going through a time of healing. Bodhi Manda serves as a refuge for this healing, a place where the larger Rinzai-ji sangha can come together in practice, nurture close and healthy relationships, and nourish the harmony of our sangha. With Roshi no longer formally teaching, we endeavor to make our own myriad ways forward with the same brave spirit which Roshi kindled in all of his students.

The Abbot bears the responsibility of guiding the spiritual life of the Bodhi Manda community as Roshi's representative. Whether tending formal practice, or organizing the community, or managing practical affairs, this guidance should be the Abbot's principle concern. The Abbot endeavors to set aside personal attachment and act with an even mind to energize the spiritual life of the Bodhi Manda community, interacting with all to encourage that spirited harmony of differences which is the foundation of communal effort. When this harmony is mature it is possible to commit to daily practice without needing to insist on our own view, responding naturally to circumstances as they occur.

2. Temple Relationships

Historically Roshi has taught Kessei at Bodhi Manda three months of the year and Seichu at Mount Baldy Zen Center six months of the year. Bodhi Manda has always encouraged serious students to study at Mount Baldy for Seichu where they could train as potential monks or nuns. In this way Bodhi Manda has served a vital function in introducing students to deeper study and training. Bodhi Manda will continue this

essential functional relationship with Mount Baldy to help ensure the lineage of monks and nuns in our school continues.

Mount Baldy and Bodhi Manda now both find themselves offering residential practice and long periods of formal training without a transformational teacher giving sanzen and teisho. We expect the relationship between Bodhi Manda and Mount Baldy to deepen and mature through these changing conditions as we work together with Rinzai-ji to secure the long term vitality of the Rinzai-ji sangha. Bodhi Manda recognizes the need for cooperative effort with Mount Baldy in mutual support of operations, in developing the practical wisdom of operating a residential Zen Center without a Shike, in supporting the Mount Baldy Summer Buddhist Seminars, and in supporting the practice and harmony of the Rinzai-ji sangha.

Bodhi Manda and Albuquerque Zen Center have also long enjoyed a close and mutually beneficial relationship. Albuquerque Zen Center has encouraged students to practice at Bodhi Manda, and both have long supported each other's formal and informal functions. Together they have supported the Rinzai-ji sangha in New Mexico and have welcomed new students to the training of our school, our sangha and our teacher. Bodhi Manda looks forward to continuing this common undertaking through new beginnings, shared effort and spiritual friendship.

Rinzai-ji is the Home Temple of the Rinzai-ji sangha and where Roshi lives year round now that he is no longer formally teaching. Bodhi Manda will continue to work closely with Rinzai-ji through the many challenges which will continue to arise during this time of serious transition. Bodhi Manda acts in sincere respect of Roshi's teachings and directives, recognizing with gratitude that they have been given for the lasting benefit of the Rinzai-ji sangha.

In respect of this, Bodhi Manda will return to Rinzai-ji Roshi's teaching materials of which Bodhi Manda has been custodian so that they may be archived, reviewed, re-translated and published under the direction of Professor Kendo Hal Roth at the Joshu Sasaki Library.

3. Kessei

Fall and Spring Kessei are the most serious undertakings of the year at Bodhi Manda and the main training periods available to the Rinzai-ji sangha as well as to new students eager to immerse themselves in a longer period of formal practice. Bodhi Manda and Mount Baldy are the only Rinzai-ji Zen Centers which offer extended periods of formal practice, and while in the past we have relied on Joshu Sasaki Roshi

as Shike to lead these training periods, with Roshi's retirement from formal training it is our sincere responsibility to offer Kessei with the same seriousness and in the same spirit which Roshi brought to Kessei throughout Bodhi Manda's history.

All of the formal practice at Bodhi Manda, both within and without Kessei, closely follows the forms practiced when Roshi was formally teaching, with such adjustment as may be required in consideration of the lack of anyone able to give sanzen or teisho.

Kessei at Bodhi Manda will resume in the Fall of 2014.

4. Zazenkai and Daily Practice

"It is my deepest spiritual desire that my students and disciples remember and reflect on my teachings, earnestly practice the study of the Diamond Sutra, and receive guidance from my published teachings."
-- *Joshu Sasaki Roshi*

Bodhi Manda follows a schedule of daily practice including sutra chanting, Zazen, formal meals and Samu. Bodhi Manda also offers monthly Zazenkai to provide the experience of a full day's formal practice to both residents and visiting students. Zazenkai are open to new students and Bodhi Manda welcomes students from Albuquerque Zen Center and elsewhere to experience Zazenkai with the Bodhi Manda community.

Sunday is Visitor's Day at Bodhi Manda. The Visitor's Day schedule is open to the public and includes basic Zazen instruction, formal sitting and lunch.

Dokkyo-kai (sutra reading and study) is a recently established practice. The form of this practice will develop under the guidance of the Abbot. The main texts for the weekly periods of Dokkyo-kai are the Diamond Sutra and the published teachings of Joshu Sasaki Roshi.

See *Appendix A* for an outline of the schedules of daily, weekly, monthly and yearly practice.

5. Work Practice

While Samu is part of the daily life at Bodhi Manda, the period from May through August is a time of intense work practice. This is the group season when Bodhi Manda hosts paying groups for retreats at the Zen Center. The Abbot, staff and residents of Bodhi Manda are responsible for most of the work, effort and energy needed to execute these retreats. Bodhi Manda monks, nuns and students not in residence also often come to help out. Practice during this time is centered on physical work and providing service to guests with a spirit of quiet sincerity. Guests from hosted groups are also welcome to join in the morning and evening schedule of chanting and Zazen.

Bodhi Manda also hosts groups on a smaller scale from mid-December through February. During this time the motel and hot pool continue to be available to the public.

6. Ceremonies

Bodhi Manda conducts several annual Buddhist ceremonies including:

January 1:	New Year's Day Ceremony
January 10:	Rinzai-ki -- Rinzai's Deathday
February 15:	Nirvana Day -- Buddha's Deathday
April 8:	Hanamatsuri -- Buddha's Birthday
October 5:	Daruma-ki -- Bodhidharma's Deathday

Organizing and Working with a Community

The work of organizing the Bodhi Manda community is primarily concerned with harmoniously integrating the many recent changes in this community on the ground at Bodhi Manda.

Because this community is taking its early steps together, much of this working organization is being learned through the undertaking, and it is impossible here to provide a time tested expression of this organization. This section is concerned therefore with presenting an overview of changes on the ground at Bodhi Manda, the concomitant considerations they raise, and a provisional expression of how some of the practical challenges may be met.

There are a number of new residents at Bodhi Manda who have undertaken major life changes in order to commit their energy to the Bodhi Manda community.

Seido Larry Clark is moving from Grand Junction, Colorado, to be the resident Abbot of Bodhi Manda Zen Center. He is responsible for leading spiritual practice, implementing Roshi's directives for Bodhi Manda, and general governance. Shunko Pam Clark will contribute substantial time and energy to the life and practice at Bodhi Manda while continuing to offer leadership to Dharma Mountain Zen Center, a Rinzai-ji affiliated temple in Grand Junction. Seido and Shunko will naturally continue to maintain important family relationships. They have been students of Roshi for more than 40 years and have practiced at Bodhi Manda since its beginning.

Seiun Stephen Quintero and Seisen Anne-Marie Quintero and their daughters Mars and Dagmar are moving from Desert Hot Springs, California, where Seiun worked as a software engineer and together they homeschooled their two daughters, to live and practice at Bodhi Manda. Seiun is a Vice Abbot of Bodhi Manda, and both Seiun and Seisen have been students of Roshi for more than 20 years. Both are Bodhi Manda monks who have long supported the Zen Center. With their arrival Bodhi Manda will once again include truly young people in its community. Seiun and Seisen will be challenged to continue to nurture a healthy family life, and educate, guide and

provide for their children, while also committing their energy to Bodhi Manda and integrating their family with the Bodhi Manda community.

Oren Beth Schaefer is also a Bodhi Manda Vice-Abbot, and she will continue to support Bodhi Manda on the ground by practicing and working with all of us.

Several Rinzai-ji sangha members have also expressed interest in living and practicing at Bodhi Manda, including Chizo Chico Wagner and Jim Detweiler. In general people who undertake residential practice at Bodhi Manda are not abandoning worldly ties to embrace monastic training, but are coming to live and practice as members of the Bodhi Manda community as a sustainable way of living. These people need time to care for relationships outside of Bodhi Manda and to care for the practical exigencies of their lives however limited these may be as residents of Bodhi Manda. They need to earn that modest amount of money required to purchase necessities, pay for phone service or even maintain a car, in order to make residential practice at Bodhi Manda possible.

In addition to the Bodhi Manda residents, there are many Rinzai-ji sangha members who are committed to bringing this plan to life at Bodhi Manda. Many of these people will participate in Kessei.

Here is an overview of how some of the practical challenges may be met in integrating these changes to develop a harmonious spiritual community:

- With an enlarged group of residents, Bodhi Manda is now readily able to have someone on the property at all times throughout the year. This is particularly important in order to provide ongoing care for Teishin Eunice Tropper, a retired Rinzai-ji nun who lives and practices at Bodhi Manda.
- Many longtime students are getting older and cannot meet the physical challenges of a rigorous schedule with the vigor of youth. Some live with physical limitations or infirmities. In these cases participation in the schedule can be modified through discussion with the Abbot or Shika.
- Seiun and Seisen will meet the financial requirements of raising and educating their children during the first year of their residence relying on family savings. This will allow them to integrate their family with the Bodhi Manda community and commit their energy to developing this community without so many outside concerns. Annually after that, Seiun and Seisen will review with the Abbot any developing need for their family to earn an income and make a plan for the upcoming year.

- In consideration of the need of residents to care for relationships outside of Bodhi Manda and to care for the practical exigencies of their lives, Bodhi Manda will provide time off from the schedule to meet these needs. Provisionally, Bodhi Manda plans to provide three weeks off each year to be scheduled through discussion with the Abbot or Shika. [Discussion required. Is two a better number than three? Or some other idea?]
- In consideration of the need of residents to earn a modest income to care for the practical exigencies of their lives, Bodhi Manda will use a portion of the income generated from hosting groups to pay residents who worked through the group season. Provisionally, Bodhi Manda plans to distribute X% of the income from groups in this manner. [Discussion required. What is a reasonable X? How much can Bodhi Manda expect to earn from hosting groups?].
- Bodhi Manda residents and students inevitably interact with the Jemez Springs community. The Bodhi Manda community is mindful to express a friendly openness with the Jemez Springs community, tempered by that restraint which does not pursue social intimacy and that goodwill which engages in harmonious interaction.
- Bodhi Manda holds monthly meetings of the Bodhi Manda sangha to encourage open communication and address issues such as schedule changes, interpersonal harmony and discord, and Bodhi Manda's ongoing operation and development.
- To provide a kind of trial experience of residency with the Bodhi Manda community, Bodhi Manda offers a one to three month period of residency, at no cost, to students of demonstrated seriousness. Ideally this period will include both formal training in Kessei and work during the group season.

Practical Matters

“I deeply hope that the Sangha of Bodhi Manda will turn their attention to the care of the Sangha community, as well as the buildings and grounds. I wish to see all of you nurture close and healthy relationships and maintain financial clarity and stability by creating a system of checks and balances, so that the Sangha can come together and create a strong foundation for the practice of Zen and the manifestation of Wisdom that knows the Activity of the Dharma.”

-- Joshu Sasaki Roshi

The ongoing practical management of Bodhi Manda is largely concerned with financial planning and with care for the Zen Center buildings and grounds.

Financial Planning

In daily operation Bodhi Manda has been financially self-sufficient for years. Most of the Zen Center's income has historically come from hosting groups holding retreats at Bodhi Manda, including cooking and cleaning for such groups and providing hospitality to guests. Other sources of income include payment for lodging at the motel, donations for hot pool use, and general donations. Foodstuffs are also donated through Takahatsu on a weekly basis.

We expect Bodhi Manda to be self-sufficient financially in daily operation as it has in the past, and generally through the same means. This expectation is based on the very limited review of financial information which has so far been available for planning purposes, and a detailed review of Bodhi Manda's historical finances may alter this expectation.

The enlarged staff of new residents includes experienced Tenzos, and all are experienced working with large groups. Together they will provide the maturity, effort, direction and responsiveness needed to successfully host outside groups.

Bodhi Manda has always welcomed help during workshops from the larger Rinzai-ji sangha, including members of Albuquerque Zen Center. Sometimes these people stay overnight at Bodhi Manda and have the use of the facility during their stay, and sometimes they come just for the day. Bodhi Manda is considering offering a night's stay at the motel or longhouse, to be scheduled outside of workshops and Kessei, as an encouragement to such participation.

Income from Kessei and Dai-sesshin has historically covered the expense of providing these periods of formal training, and while this expense in some measure scales with participation, it remains to be seen if Kessei will break even without Roshi teaching.

Income from the motel and hot pool use so far in 2014 is significantly larger than in previous years. With new residents Bodhi Manda now also has a staff large enough to support more frequent occupation of the motel, and we expect the Bodhi Manda motel to develop as a source of income for the Zen Center. Plans for this development include:

- Performing needed physical maintenance on the motel.
- Clearly exposing the motel on the Bodhi Manda website, including posting a calendar of days available for occupation, rates, pictures, contact information and a clear description of the rustic nature of the motel and the amenities offered by Bodhi Manda for motel guests. Bodhi Manda may also develop a separate website for the motel.
- Developing a financially modest plan for advertising the motel, including exposing the motel on external websites such as *yelp.com* and *tripadvisor.com*, producing a card or postcard advertising the motel which can be placed with Jemez Springs businesses, and posting a sign viewable from the road indicating whether or not the motel is open and has a vacancy.
- Developing a clear record of motel occupation, finances, and guest comments which can be used to help plan motel management and development. Guest comments can also be posted by permission on the Bodhi Manda website to encourage motel use and clarify the kind of experience guests can expect.
- Improving motel services through expanding wireless service on the Bodhi Manda property, developing an in-room motel flyer detailing Bodhi Manda amenities and attractions of the Jemez Valley, reviewing motel rates to develop a simple and competitive rate structure, providing guest comment cards, making the conference room next to the dining hall comfortable for motel guests, providing a simple breakfast in this room for guests (e.g., tea, coffee, baked goods and fruit), improving the laundry room so that it is suitable for

- guest use, accepting credit card payments, and developing a written guide and plan for providing motel service.
- Reviewing legal requirements which may need to be met to ensure the motel is operating in compliance with relevant statutes.

We recognize that Bodhi Manda currently has quite limited cash reserves (approximately \$16,000). There is also a donated stock investment worth approximately \$56,000.

Outside of the expense of daily operation, Bodhi Manda is confronted with some larger long-term infrastructure issues which are described in the next section of this document. Money to pay for some of these significant repairs, or other pressing capital needs, may become available through Rinzai-ji from the sale of the Mt. Cobb property. While such funds are unavailable, Bodhi Manda will continue without these improvements, and through careful financial management slowly accumulate the cash reserve required to accomplish this work.

The Abbot and the Treasurer of the Board of Trustees will prepare an annual budget for Bodhi Manda once a detailed review of the Bodhi Manda books can be accomplished. This budget will be presented for review and approval by the Board of Trustees. Expenditures outside the scope of the approved budget will be brought to the Board of Trustees for prior approval.⁵

The Abbot and the Treasurer will also prepare quarterly financial reports for the Board of Trustees summarizing by kind the income and expenditures of the previous quarter, reviewing to what extent this income and expenditure accords with budgetary expectations and calling attention to anticipated changes in Bodhi Manda's finances. These reports, as well as the annual budget, will be posted on the rinzaiji.net forum in order to provide financial transparency within the ordained sangha of Rinzai-ji. Concerns voiced by the ordained sangha will be documented by the Abbot and presented to the Board of Trustees.

Under Seido's direction, Seiun will undertake responsibility for keeping the Bodhi Manda books.

The economic life at Bodhi Manda is modest, in keeping with the focus on Zen practice and the simple self-reliance traditional at Rinzai-ji Zen Centers. For the time being Bodhi Manda plans not to solicit donations outside of Takahatsu and not to advertise for students, although it will continue to accept unsolicited donations through its website or through other means. We recognize this is a time to

concentrate our energies on developing a harmonious Bodhi Manda community and on embracing the larger Rinzai-ji sangha, not a time to seek external growth. It is our expectation that through offering the intangible benefit of studying and training in Rinzai Zen with a vibrant and harmonious community, that Bodhi Manda will develop naturally.

Buildings and Grounds

There are no plans for new building construction at Bodhi Manda as the current infrastructure, were it in good repair, is sufficient to meet expected needs both for Zen practice and for hosting groups. In the long term, should new construction be required to support Bodhi Manda's primary functioning as a Zen Center, then plans for this will be developed at that time and presented for review and approval by the Board of Trustees.⁶

As it stands, however, much of the infrastructure at Bodhi Manda is in need of maintenance and repair. Major concerns which require evaluation and long range planning include:

- The office building and attached quarters are in such poor shape that there is some concern they may need to be completely replaced.
- The building foundation on the West side of Roshi's apartment is damaged due to the growth of an enormous cottonwood tree. Roof repair is also needed because of this. The tree requires major pruning or possible removal.
- The motel roof requires significant repair or replacement.
- The home-grown geothermal system used to heat many of the buildings should be upgraded so that it uses a heat exchange system in order to improve reliability and prevent mineralization and degradation of the pipes.
- Public access to the hot pools is provided without any noticing (e.g., indicating *there is no lifeguard, the pool is slippery, no unattended minors, use at your own risk, etc.*), and there is concern that this access is also provided without proper permits or liability insurance.

The Abbot will provide a written assessment of these major concerns along with recommended courses of action to the Board of Trustees by the end of 2014.

Bodhi Manda is considering a plan to start a communal vegetable garden in conjunction with Jemez Springs residents. This would encourage healthy interactions

with the Jemez Springs community, provide a useful service to this community in addition to Zen practice, and make use of the efficiencies of shared space and labor.

Bodhi Manda also plans to develop a kitchen garden and small orchard, as well as planting flowers and tending to the existing greenery. With the recently expanded staff, and with the help of Bodhi Manda monks, nuns and lay students, we expect the general maintenance of the buildings and grounds to show steady improvement over the coming year, with particular attention to making the dorm and long-house rooms in good repair for guests and hosted groups.

See *Appendix B* for a list of maintenance and repair issues which do not require long range planning.

Appendix A - Schedules of Formal Practice

The following schedules for daily, weekly, monthly and yearly formal practice are provided as a guideline.

Daily Schedule

5:00am	Kaijo
5:15am	Choka, Zazen
7:15am	Breakfast
9:30am - 11:45am	Samu
12:00pm	Lunch
2:30pm - 4:30pm	Samu
5:00pm	Dinner
6:45pm	Zazen
8:30pm	Kaichin

Weekly Schedule

In general, outside of Kessei and the group season, each Sunday is Visitor's Day at Bodhi Manda. The Visitor's Day schedule is open to the public and includes basic Zazen instruction, sitting from 9:00am until 12:00pm, and lunch.

Dokkyo-kai (Sutra reading and study) occurs once per week, currently for an hour during an afternoon.

Monthly Schedule

Outside of Kessei and the group season Zazenkai is scheduled one weekend per month, either from Friday evening through Saturday afternoon or from Friday evening through Sunday lunch.

Yearly Schedule

Bodhi Manda conducts Kessei during the Fall and Spring of each year. Each Kessei is approximately six weeks long and includes at least two Dai-Sesshin. Fall Kessei typically runs from mid October through the beginning of December, while Spring Kessei runs from late April through the beginning of May.

Appendix B - Infrastructure Maintenance and Repair

Maintenance and repair issues at Bodhi Manda which do not require long range planning include:

1. The Zendo has broken windows and a leaking roof. Repairs are also needed in the attic due to raccoon damage.
2. Geothermal radiators need to be replaced in long-house room #1 and dorm rooms #2 and #6.
3. Many of the dorm and long-house rooms need repairs to walls, floors and ceilings, including patching, painting, replacing tiles, etc.
4. The kitchen convection oven is broken.
5. The motel porch railing needs repair.
6. On demand water heaters need servicing.
7. There are French doors in storage which can be used to replace older doors on the West side of the long-house.
8. Bodhi Manda needs a maintenance schedule for vehicles, on demand water heaters, and the cooling system for the kitchen walk-in refrigerator.
9. Bodhi Manda needs to review and plan for safety related issues, including hot pool warnings and legal advice on liability issues. Review the need for a railing for the dining room ramp and possibly for the West stair steps of the Zendo, as well as for a lockable cabinet for dangerous chemicals behind the kitchen.
10. Wireless internet should be extended to cover all of the buildings on the property.

11. The Bodhi Manda website needs to be updated to provide information about the motel, hot pools, hosting groups, daily practice, Zazenkai, Kessei, opportunities for residential and family practice, work-practice, new student applications, etc. A computerized calendar for Zen Center operations including a reservation system for the motel would also be useful.

Enumerated References

¹ “The fundamental purpose of Jemez Bodhi Mandala is to provide a training center and place of manifestation for the teaching and practice of Rinzai Zen Buddhism. To this end, Jemez Bodhi Mandala establishes and maintains a center in Jemez Springs, New Mexico, under the spiritual direction of the Rinzai School of Zen Buddhism represented by Rinzai-ji, Incorporated, a California non-profit corporation, and the Chief Abbot of Rinzai-ji, Incorporated. This center is known as Bodhi Mandala Zen Center.” - *Bylaws of Jemez Bodhi Mandala, Article I, Purpose and Function*

² “The Board of Trustees shall exercise the corporate powers of Jemez Bodhi Mandala, hereafter called the “Corporation.” The Board of Trustees shall have no authority to make decisions on spiritual matters and matters relating to practice.” -- *Bylaws of Jemez Bodhi Mandala, Article II, Organization and Governance, Section 1*

“It is recognized that the Board of Trustees is not competent to make decisions on spiritual matters and matters relating to practice. Those decisions are delegated, under the Bylaws, to the Abbot of Bodhi Mandala Zen Center, and ultimately to the Chief Abbot of Rinzai-ji, Incorporated. The Board of Trustees functions primarily in areas of planning, budgeting, and financial control...The Board of Trustees is expected to help with fundraising and other activities requiring interaction with the community outside the Bodhi Mandala Zen Center sangha.” -- *Guidelines for Board of Trustees of Jemez Bodhi Mandala adopted by the Board as a statement of principle*

³ “Bodhi Mandala Zen Center, as a religious center in the Rinzai School of Zen Buddhism, shall be governed by an Abbot, who shall be the spiritual leader and chief officer of Bodhi Mandala Zen Center, and who shall also serve as chief officer and president of the Corporation. The Abbot shall be responsible for all spiritual matters and matters relating to practice.” -- *Bylaws of Jemez Bodhi Mandala, Article II, Organization and Governance, Section 2*

⁴ “Interaction with Abbot, staff and residents of Bodhi Mandala Zen Center. It is recognized that most of the work, effort and energy to realize plans and projects of Jemez Bodhi Mandala comes from the Abbot, staff and residents of Bodhi Mandala Zen Center. The Board of Trustees will act in respect of this, and will consult and work with the Abbot, staff and residents of Bodhi Mandala Zen Center.” -- *Guidelines for Board of Trustees of Jemez Bodhi Mandala adopted by the Board as a statement of principle*

⁵ “The Abbot and the Treasurer of Jemez Bodhi Mandala will present financial statements and will prepare an annual budget for Bodhi Manda Zen Center and Jemez Bodhi Mandala. These documents will be reviewed and approved by the Board of Trustees. Expenditures outside the scope of approved budgets will be approved by the Board of Trustees.” -- *Guidelines for Board of Trustees of Jemez Bodhi Mandala adopted by the Board as a statement of principle*

⁶ “Long range plans, particularly in terms of the physical structures and properties of Jemez Bodhi Mandala, will be reviewed and approved by the Board of Trustees.” -- *Guidelines for Board of Trustees of Jemez Bodhi Mandala adopted by the Board as a statement of principle*