



**The Journal
of the
Order of Buddhist Contemplatives**



Summer/Autumn 2016

**20th Anniversary of the Death
of our Founder**

**Reverend Master Jiyu-Kennett
1924 — 1996**



*Memorial for Rev. Master Jiyu at Shasta Abbey
with monks and congregation gathered around her stupa*

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*Rev. Master Jiyu sweeping leaves at Sojiji Temple in Japan. This cleaning of the grounds was done every morning before breakfast.
(Photo also in Zen is Eternal Life page 162).*

Live Fully; Die Fully

Rev. Master Jiyu-Kennett

From a lecture on *Zenki*, "Ever Functioning, Never Dormant"

This is Chapter 7 of Roar of the Tigress, Volume II, edited by Rev. Master Daizui MacPhillamy, published in 2005 by Shasta Abbey Press, Mount Shasta, California, and consisting of lectures given by Rev. Master Jiyu-Kennett which were inspired by the Shōbōgenzō of Great Master Dōgen. The translations are by Rev. Hubert Nearman. This article appeared first in the Autumn 2007 edition of this Journal.

The literal translation of "zenki" is "the activity of Zen" or "the activity of meditation," and this chapter refers to That which is "ever functioning, never dormant" within that activity, namely Buddha Nature, True Nature, or what Dōgen calls True Self. To thoroughly explore this, says Dōgen, is to find the answer to the great problem of how to fully accept our life and our death.

When one thoroughly examines what the Great Way of the Buddhas is, it is liberation from delusion and letting one's True Self manifest to the full. For some, this liberation from delusion means that life liberates us from life, and death liberates us from death. Therefore, both our getting out of birth-and-death and our entering birth-and-death are the Great

Way, when thoroughly explored. Both our laying birth-and-death aside and our going beyond birth-and-death to the Other Shore are the Great Way, when thoroughly explored.

This passage is quite straightforward, but be careful of the phrase “getting out of birth-and-death.” You cannot get out of life and, now that you're in life, you certainly as heck can't get out of death! What you *can* do is find a Third Position where they don't get in the way of what truly matters and where one can enjoy both, fully. Thus, when I'm alive I'm fully alive, and when I'm dead I'm fully dead. That is to simultaneously “get out of” and “enter,” to “lay aside” and “go beyond” both life and death by living in the non-substantial liberated essence at all times.

Our True Self revealing itself to the full is what life is, and life is our True Self revealing itself. At the time of our True Self revealing itself, there is nothing that we can say is not a full displaying of life, and there is nothing that we can say is not a full displaying of death.

We must be fully alive, in life. And fully dead, in death. Therefore, when we are alive, life is how Buddha Nature manifests Itself, and when we are dead, death is how Buddha Nature manifests Itself. Do not look for something outside of this, for life and death together are how Truth appears in this world.

Buddhist training is not a way to escape life and death. At first that may sound odd, given that the Four Noble Truths

speaking of finding the way to end suffering through ceasing our craving and attachment. That is perfectly true, but it does not result in an *escape* from anything; instead, the letting go of craving and attachment permits us to enter both life and death *fully*. I recall talking with someone at Blackfriars in Oxford, who was afraid of what his family would think if he meditated. He suggested that maybe if he did just a little bit each day, it wouldn't upset his family too much. I quoted Martin Luther to him, "If you are going to sin, sin vigorously!" (laughter) Really do it: either get on and do Buddhist training or don't do it at all! Piddling about doesn't get you anywhere except to keep the "soap opera" side of your life going. True Nature can only reveal Itself in life and death if we are fully present within them, and at the same time free of attachment.

It is the operating of this True Self that causes life to come about and causes death to come about. The very moment when one fully manifests this functioning of one's True Self, it will not necessarily be something great or necessarily something small, or the whole universe or some limited bit of it, or something drawn out or something short and quick. Our life at this very moment is the True Self in operation, and the operating of our True Self is our life at this very moment.

Life is not something that comes, and life is not something that goes: life is not something that reveals itself, and life is not something that is accomplished. Rather, life is a displaying of one's Buddha Nature to the full, and death is also a displaying of one's Buddha

Nature to the full. You need to realize that there is life and there is death within the immeasurable thoughts and things within ourselves...

When Dōgen speaks of life, he means our full and true life, not the dream world within which we normally live. And when he speaks of death, he means our full and true death. The moment of fully manifesting this for the first time is the moment of realization, the finding of the non-substantial liberated essence. It is in this way that True Self, or Buddha Nature, “causes life and death to come about.” This experience cannot be defined or limited by descriptions such as large or small, slow or quick. If you would fully live and fully die, you have to experience that non-substantial liberated essence for yourself, either during life or at the time of death. And, if you have not had any “rehearsals” beforehand, it is sometimes a little difficult to recognize it at the time of death, because there are a lot of other things going on. This is one reason why one meditates. If you do not realize It then you cannot enjoy dying, fully. Nor can you enjoy living, fully. This is because you will fear the one and long for the other, or vice versa. You can only be totally immersed in both when there is no attachment to either, and this comes about as a result of knowing That which is Real, the non-substantial liberated essence of Buddha Nature. Then, every day is a good day; every moment is a good moment. To get to this state one must live fully and absolutely, without attachment to life or to death.

Life is, for instance, like a time when someone is on board a boat. I'm on this boat, I manipulate the

sails, I handle the rudder, I push the punting pole; at the same time the boat is carrying me along, and there is no ‘I’ that is outside this boat. My sailing in a boat is what makes this boat be a boat. You need to do your utmost to explore through your training what is going on at this very moment. At this very moment there is nothing that is not the world of the boat. The sky, the water, the shore—all have become this moment of the boat, which is completely different from occasions not on a boat. Thus, life is what I am making life to be, and I am what life is making me to be...What this metaphor is saying is that life is what ‘I’ is, and ‘I’ is what life is.

The boat here is also a metaphor for the human body. When man and boat, Buddha Nature and body, are in complete harmony, we are living in non-substantial liberated essence. The non-substantial liberated essence and the phenomena function together in this way—never despise the phenomena. All is One *and* all is different.

The venerable monk Meditation Master Engo Kokugon (C. Yuan-wu K’o-ch’in), once said, “Life is a manifestation of one’s entire being, and death is a manifestation of one’s entire being.”

We need to thoroughly explore this saying, and clarify what it means. As to what ‘thoroughly exploring this saying’ means, the principle that life is a manifestation of one’s entire being is not concerned with beginnings and endings, for life is the whole of

the great earth and the whole of unbounded space; at the same time, not only does this principle not stand against life's being a manifestation of one's entire being but it also does not stand against death's also being a manifestation of one's entire being. When death is also a manifestation of one's entire being, it is the whole of the great earth and the whole of unbounded space... Hence life does not get in the way of death, and death does not get in the way of life. Both the whole of the great earth and the whole of unbounded space exist within life and exist within death as well...

Do not think that life and death are opposites, nor that they are limited by our conceptions of time and space. They are your entire being; they are your True Nature manifesting before your very eyes at this moment. The Unborn *is*. Every sentient being exists within life and death, and it is through life and death that Buddha Nature manifests Itself.

Life and death are universally present within each moment. When I first studied meditation in the East, I was taught that "the incoming breath is life and the outgoing breath is death." This is a metaphor, and don't push it too far, but it leads to the recognition that life and death take place in every second and that That which comes in on the in-breath and goes out on the out-breath is the same thing. The Buddha Nature is in both. If one lives with the Buddha Nature, the moment our experience changes from "in" to "out" does not worry us and the moment it changes from "out" to "in" does

not worry us. And the moment it changes from life to death does not worry us.

Recognize that It is always there. Do not think that winter flows into spring and spring into summer and summer into autumn. One thing does not “become” another thing. “A stick of firewood, once reduced to ashes, cannot once again revert to being a stick of firewood. Nevertheless, you should not hold on to the opinion that the ashes are the future of that which the stick was the past,” said Dōgen in the chapter *Genjō Koan*. But That which they all possess, the non-substantial liberated essence, is constantly present and constantly renewing Itself. It has nothing to do with phenomena and everything to do with phenomena. Do not despise the phenomena of your life. Recognize the non-substantial liberated essence of Buddha Nature at all times. Recognize It in life; recognize It in death. Welcome It in life; welcome It in death.

What use is Zen?

Peggy Kennett

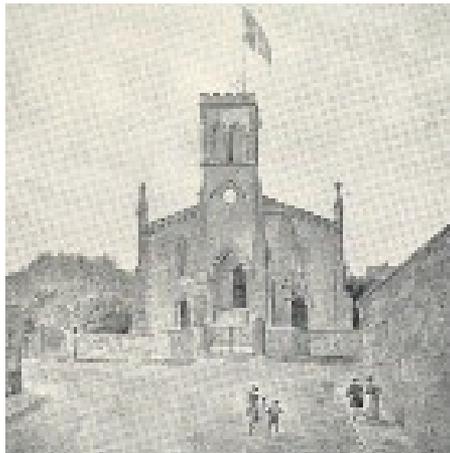
The following is from a public lecture entitled “What Use is Zen” given by Miss Peggy Kennett at the Buddhist Society in London on Wed. Sept. 14th, 1960 at 6:30pm. It has been transcribed from the original typewritten copy found by me in the archives of Shasta Abbey.

As Rev. Master Jiyu’s biographer I have been very interested in the experiences in her life that motivated her to seek spiritual answers and eventually renounce the world to become a monk. This public talk, given two years before she was ordained in Malaysia, is her first-hand account of her early encounter with impermanence and the meaning of reality. It is presented here so that it may inspire others who also are not satisfied with ordinary answers.

Rev. Master Kōten Benson.

In a small town on the South East coast of England there stands a church with a somewhat antiquated clock-tower cum spire. When I was a tiny girl this church was all antiquated, not merely the tower, and I attended it regularly as one of the choir girls. My most vivid memories of childhood are the Sunday evenings spent in the choir stalls not, I am afraid, paying much attention to the sermon but gazing at a stained glass window which showed St. Michael in silver armour, with wings which shaded from every tint of palest pink where they joined his body to the most exquisite deep red I have ever seen. In those days I knew little about art

but whatever my artistic standards may have been, this window, with the evening sun slanting through it, making a rich dark red, pink and silver pool on the chancel floor, held for me a magical beauty that I was willing to walk two miles each way from home in all weathers just to gaze at. All this shows me in a very bad light from the religious point of view but, to speak truly, I only went for the singing, the organ and the window.



St Leonard's Church

Photo by Vanderwyk, from website:

<https://nicebrighton.files.wordpress.com/2011/06/burt131.jpg>

As with all things, change is inevitable and, with the coming of war, all children were evacuated from the area. My mother packed me, the youngest, off, duly labelled, to comparative safety and, for the next six years I was unable to go and gaze at my window. Fortunately everything ends sometime and I returned, considerably grown, to a now bomb-shattered town and a house cracked from top to bottom but

somehow still managing to stand. My first call was made to see my window on the hill.

You can imagine my consternation when all I found was a shaky tower and a rubbish heap! A landmine had blown the church up ten days after I had left my home and for six years I had been promising myself a chance to visit my window. I climbed up among the rubbish vainly trying to find even the smallest fragment of glass that would prove the reality of my childhood dream but all to no purpose. My window had gone for ever and with it something I had been leaning on during my six years of exile.



The ruins of St. Leonard's Church after the war

Photo by Phil Sellers from

httpswww.flickr.com/photos/phil_sellens8015256344inphotostream

But had it really gone? I could still see it whenever I wanted to with my mind's eye. What had gone and what was left? What, in fact, was reality? The picture in my heart or the pile of rubbish which surrounded me?

I have told this story at some length since my curiosity with regard to what is real dates from that afternoon on the rubbish heap. A strange place you will say, but is it really that strange? Perhaps you will think I was too young to be considering these things, but make no mistake, young adults and teenagers think more deeply than most people of the older generation imagine. There is the wonder and the golden spring of youth, the years when you are as immortal as the gods; but there is also the bewilderment and the horror when change, decay and death are first experienced. Since my father died when I was fifteen and I was very close to him, this bewilderment and horror set in for me rather earlier than for most of us.

As the years have gone by these simple facts of change, decay, death and rebirth have become more startlingly real until they now transcended reality itself, but too many people who study Zen try to leave out this horror and only want to see the beauty of life without its dirt, grime and decay. I do not pretend to know the paths, disappointments or frustrations which may have brought them to Zen but I do know that having got there they immediately become one-sided unless they are very careful. They accept the horror intellectually but not in reality. There is Zen in all things and the difference between ugliness and beauty is aesthetic not actual. These people are like children reading expurgated fairy tales, the meanings of which are missing through their expurgation. They have forgotten that things are as they are because they must be so; there are no 'ifs' and 'buts'. As a child it was this acceptance of the inevitability of events that I found so difficult on my rubbish heap; I know better now. Such a desire implies a wish to see what we want to see, the ego taking over,

and not what is actually there; a desire for everything to conform to our own standard, forgetting that each thing or event is right as it should be. As time has gone by I have come to a greater understanding of this world. It is a rubbish heap that matters not in the least; the inner vision is the reality.

Note

Peggy Kennett first met her Teacher, Kōhō Zenji, in December, 1960, on his official visit to London, England. He had heard about her Buddhist Sunday school for children, from the English Buddhist priest, Ernest Shinkaku Hunt, in Hawaii and he asked to meet her. When she told him of her long held wish to enter monastic life he invited her to come to Japan and become his disciple. Once she was able to put her affairs in order and raise enough money for the trip she left England for Malaysia and Japan two years later on Dec. 21st 1962.



Photo taken at a sesshin at Sojiji Temple in the 1960s.

Rev. Master Jiyu is standing two behind Rev. Master Keido Chisan, the Abbot, who is in the middle of the front row. She is the only female monk and westerner present. (There is an unknown female guest in front and to the right of her.) The photo scale is small, but gives a sense of the setting she lived and trained in.



Rev. Master Jiyu at the gates of Shasta Abbey, greeting guests from Cheng Hoon Teng temple, bringing relics of the former abbot, Rev. Seck Kim Seng, who ordained her in Malaysia.



The ceremonial offering of one of Seck Kim Seng's vestments to Rev. Master Jiyu, with senior monks in the background.

Entanglement and the Eye of a Buddha.

Rev. Master Daishin Morgan.

—*Throssel Hole Buddhist Abbey, Northumberland—UK—*

This is from a short talk given at the end of the memorial for Rev. Master Jiyu held on the anniversary of her birth on 1st of January 2016.

In remembering Rev. Master Jiyu today, I was thinking of recounting an anecdote about her, but perhaps that is not the most important thing. I recalled that only one or two of you here ever met her and so for you, she is like Kohō Zenji is for me and Kohō Hakugun and all the Ancestors before him; legendary figures through whom the teaching we see today comes down to us. What matters is the teaching that they all embodied rather than their personalities. Who Rev. Master Jiyu was varies according to who is asking and who is answering. Who was she really? Nostalgia does not get anywhere near that.

In one important way, the relationship with a master reveals the nature of the relation between oneself and the world, between oneself and an other and between all things. Dōgen describes this relationship as entanglement. How we see that entanglement depends on who is looking. Rev. Master Jiyu taught us that if you want to see a Buddha then you need to look with the eye of a Buddha. That is a koan worthy of much time and reflection. Entanglement is usually

a word for a confusion, for the tangled ball of threads that often is what characterises our relations with others and the world. We are made of the past and yet we are also living beings now and able to awaken to the truth. We can cease from evil and do good for others, and so we are not only driven by the past. Our entanglement is the presence of the past in us. We are the whole world and the whole world is in us.

Entanglement can be the complexity, the psychology of our relationships, the tangled ball that we try to untangle, even though our efforts often seem to make more tangles. To see entanglement with the eye of Buddha is not to try and untangle that ball of threads. The Buddha is not in the business of trying to define her/himself in relation to others; she/he has seen the endless nature of entanglement. There is suffering and there is an end of suffering. We can awaken to the end of suffering when we do not live as though we are separate. This is looking with the eye of Buddha and such looking is an acceptance of the tangled ball; to let it be without trying to change, preserve or remove it. In awakening to acceptance, if we keep going, there comes an awakening to emptiness, because acceptance is really emptiness. To awaken to emptiness is to see the fullness of everything. Emptiness holds everything, each individual being in their uniqueness. The uniqueness of the individual, at the time of its being, is empty even as it is itself. The emptiness and the uniqueness are not opposed in reality. To experience emptiness is to know the fullness. To paraphrase Dōgen, “emptiness swallows entanglement and spits it out.”

There is no need for us to hold on to the past. We do not need to try and shape our personality, whether as an individual or as a group. We have our myths and legends; some serve well and others not so well. The time being is everything. Trying to untangle the ball of threads into an order that satisfies us only clouds the eye.

To see emptiness is to know that the past is not gone and the future is not out there coming towards you. The time being is unfettered, fluid and real. We must come to this for ourselves. The koan goes, “if you want to see the heart of Buddha you must look with the eye of Buddha.” The way that is put points to an action of looking. There is an eye we must open and that takes a profound engagement. Practice is a matter of understanding that looking; so this is all about how to sit in zazen.

To let the emptiness be empty is critical. That requires that we let go of ourselves. Whatever standpoint we have needs to be relinquished to activate the Buddha’s eye. In that forgetting of ourselves there is the Unborn that Rev. Master Jiyu often spoke of. In that falling away there is the possibility of seeing what is good to do today. In this case it is a memorial for Rev. Master Jiyu.

I am her now, she is all of me. That is the way it is with all relations without exception. We can know that through letting mind and body fall away. The ball of tangled threads doesn’t matter very much when we see it is empty. Then, at the same time, we see that it is the expression of the truth of this world and of our practice. There is no fullness without

emptiness. All the complexity remains, but when seen with the eye of Buddha, that complexity is the truth of this moment now. It flows on endlessly in its completeness. There is no need to hold on to anything.

A DEATH AND A LIFE:

Reflections on the Death and Funeral of Reverend Master Jiyu

Rev. Master Myōhō Harris

—*The Place of Peace Dharma House—Aberystwyth, Wales—UK—*

Throughout the ages Buddhism has been practised, taught and passed on by one person to another. Every scripture, statue and example came from a person who, through training, gave their individual life back to its Source, enabling the Truth to manifest through and as that life, so that the unfolding of the Buddha's teaching can be seen and heard in this human world. Reverend Master Jiyu was such a person. Everyone who was deeply touched by her teaching, and by her funeral, will have their own insights to speak of; these are some that have stayed with me over the years.

When, in 1996, news that Reverend Master had died came, I was living at Throssel Hole Buddhist Abbey, and my first thought was to offer incense in the Founder's Shrine. Even when anticipated, due to her long term illness, hearing of a death can call forth a profound, and often completely unexpected, response.

As I opened the door of the Shrine, in meditation, an image of the night sky,¹ with rays of coloured light fanning out across unknown space, came into my mind. As this beautiful and stilling sight entered into me, what arose was

that all hatred stopped that day, all fear fell away that day, even in the darkest hell, beings lost in confusion paused and ‘looked up’ as a ray of hope penetrated the darkness of their confusion.

The descriptions that we find in the *Avatamsaka Sutra* were there before my eyes as Reverend Master’s teaching continued to show the truth of the scriptures in death as she had in life. These writings seek to convey how inconceivably far reaching is the benevolence and infinite subtlety of training. They give some idea of how far its effects and benefits are felt, as the depth of her practice, and the merit of her life, flowed out to all worlds, all forms of existence, past and present, known and unknown.

A few days later, a group of us travelled from Throssel to Shasta Abbey, in California, to take part in her funeral ceremonies. The morning after we arrived, walking down the cloister to sit with her body, which was in an open coffin before the Founder’s Shrine altar, I was moved by the sight of the trees within the enclosure. When someone trains deeply all around them benefit, earth, plants, animals, stones, the very air, all ‘know’ and are touched by that offering. A great monk had breathed her last and it was as if the trees within the enclosure showed their gratitude, radiant in joyful salute and confirmation of her understanding and awakening.

The beauty and purity of that morning touched my heart. The inner eye of reflection will show us that the real beauty of life lies within its purity, its inherent innocence, and that all things can, and do, show gratitude. It reminds us what brought us to training; what called to us, and what calls still.

Walking into the Founder's Shrine at Shasta was like entering the purest living stillness I had known, it was as though the very air was peace itself. Sitting in meditation beside her coffin, that peace infused my being, stilling and settling me.

As I sat, reflecting within, all that I found difficult to deal with back in England began to rise up into my mind, like a thick black gunge, filling it with the thought that I did not want to go back there, I did not want to leave this place of peace. Then, with the inward reflecting eye, I 'saw' Reverend Master in her ceremonial robes, standing before me, as she had in life. She looked me straight in the eye, pointed at me with her right hand, and said, with great authority, "Myōhō, let the obstacles dissolve". Her words penetrated my being with a jolt, they were as the wielding of the sword of wisdom, dissolving the heavy darkness that weighed me down, cutting me free. This caused the meditation to move within me like a tidal wave. With a mighty upsurge it rose up my back, scooping up and washing away the black weight of distress, leaving a clean open space. Looking into that bright purity, I saw that the place of peace was within me, and I knew that I never would leave it, just as I knew I would return to England and gladly train with what life had given me to work with. The heaviness of sorrow had been wiped away, as though it were nothing, and the knowing of this stayed with me, reassuring me at every step along the way.

An insight of this kind can come as a gift of grace, showing us what is possible, but there is no magic wand. We still have to train and, through the choices we make, enable the clear light of Truth to reveal what has made us the way we

are; we need to see where and how sorrow gave birth to confusion, to ensure that it does not happen again.

In the coming years, every time the distress arose, and I felt what I perceived as the unfairness of life, I took it to the meditation hall, to contemplative reflection, to the Refuge: I took it to the place of peace. It was by no means all easy, but the memory of my Master, pointing the way forward and giving me the teaching, was as a beacon of light. Following that teaching, I would sit with what arose, entrusting all to the refuge of meditation, and let nothing deter me. This opened up an avenue of reflection that, once again, took me by surprise, pointing me in a direction that I had been unaware of, and which matured and clarified some years later, here in Wales, at The Place of Peace. The teaching she gave me that day, and what came forth from it, is still unfolding, still bearing fruit.

Reverend Master would often say to her monks that we must take everything that happens to us as being for our own good. This is because the way forward is always present, waiting to reveal itself, waiting for us to be receptive to the teaching it brings. In a letter to me she once wrote, “Faith will take you where you need to go, but it may not always be where you think you want to go”. The choices we make will either re-enforce the illusion of something being an obstacle to us or they will enable the perceived obstacle to be drawn into the enclosure of meditative reflection, so that we can be taught by life, taught by the Dharma of our own existence and where, ultimately, we come to see that all obstacles are no more than colourless smoke; like a mirage, they have no substance.

They have no permanent substance, because there was a time when they did not exist. Those perceived obstacles had a beginning and so they will have an end. This means that, no matter how painful or frightening the feelings that accompany them may be, we can have the confidence to sit in their midst, and, through contemplative enquiry, see through the tangle of confusion to the truth of the matter. The steadiness of training, decade after decade, the willingness to never turn away from what life has given us to work with, the longing to know the truth, all this is as water that drips onto stone, wearing it away until nothing is left but the cleanness and purity of unrestricted space. And gratitude.

From when I first heard Reverend Master Jiyu speak there was a knowing in my heart, that what she said was true. It rang through me with the clarity of a bell.

There were times when we were all in the common room at Shasta, and Reverend Master was giving a Dharma talk, that I knew I was witnessing a depth of understanding, and hearing Truth, in a way that is rarely met.

I write of these things not to try and lionise, or idealise her, but because she never shied away from generously revealing her humanity and it was that which showed me that I too, with my quirks, foibles and imperfections, could undertake this great pilgrimage of life. She showed, by her own example, what was possible, what an ordinary flesh and blood being can do with their life when that life becomes the life of faith.

When, at Ordination in 1977, I knelt before Reverend Master Jiyu, and made my vows, looking back I see that it was an acknowledgement of what was is and always will be.

That it was not just for life, but for ever. This transient human form will change and die, but the vow lives on. It entered into me when I was born and its essence, its eternal truth, will flow out and on when this flesh and blood being is long gone.

I used to think that I must fulfil my vow to train, now I see it is the vow that fulfils me. It unfolds and calls, it teaches and nourishes. It brings a quality of life for which I can only say, with all my heart, “Thank you” to those who have kept this great way alive down through the ages, so generously passing it on to others.

The Master disciple relationship is a complex gift that asks much of both parties. It is like nothing else and makes much possible. The meaning of it is still unfolding, fanning out, within my mind and life, endlessly calling me forth. Perhaps this is because it did not begin with a life nor will it end with a death.

Looking back across the decades I see that many things stand true at the same time. On one level we have the death of someone whose time in human form on this planet is over and a life, my life, that continues. At the same time training shows me that there is only one life; within all the differences, all the changes, the manifesting of transient appearances (birth), and their passing (death), there is that which remains the same.

The Great Mystery of that eternal source is itself the essence of the vow and from Its depths a new quality of life, of being, unfolds, as the Great Mystery flows on. I do not know where It is taking me, only that I am in safe hands and that I have so much to thank Reverend Master Jiyu for.

Notes:

- 1 The night time starry sky is an image that, for me, represents ‘there is nothing from the first’. It is the Great Mystery that we find at the heart of the sitting place, which Reverend Master Jiyu called, “the fullest nothing you will ever know”. It is spoken of in the invocations, as at Wesak, where we have *Through the Starry Sky at Midnight*. The scriptures say ‘we live in the world as if in the sky’, this is the sky they refer to, and it contains my Master, it is where we meet as one, and that ‘one’ falls away.



*Rev. Master Jiyu at her ceremony of installation as Abbess of
Umpukuki temple in Japan
(photo edited from The Wild White Goose, Page 112)*

Recognising Buddha

Rev. Master Fuden Nessi

—*Dharmazuflucht Schwarzwald–Germany*—

It is so helpful for our spiritual path to recognise the heart of Buddha in other human beings. When I was a young man, there was a deep longing in me that I could not have put into words then. It was not until I went to Throssel Hole Priory in 1976 and a year later to Shasta Abbey to become a monk, and met Reverend Master Jiyu there, that the recognition of what my heart was longing for became clearer. Our contact with someone who unconditionally follows the Truth awakens and greatly clarifies our own longing to do so. Witnessing Reverend Master’s profound devotion to the path of the Buddhas and Ancestors, and the actions that flowed from this, has been one of the main jewels that nourished my spiritual life. As I write about her in the following pages, I am fully aware that I shall not be able to put adequately into words the treasure she gave us.

Reverend Master Jiyu used to speak to us of the gift of “bestowing confidence” to others. She said that this is one of the greatest of all gifts. What this means to me on its deepest level is to convey and transmit faith in the Unborn. Recognising how she entrusted herself to the eternal Buddha,

was to behold how adamant faith can manifest in this human life. Witnessing and knowing in our guts when another human being is living this faith through all the trials and tribulations of life, is bound to have a deep impact on us. It is as Great Master Dōgen says: “When we are closely connected to someone who truly lives by the Dharma, it is like walking through a fine mist; in time we ourselves get wet”—i.e. the goodness of the Dharma will start to permeate us as well.

Bestowing confidence is a facet of the giving of fearlessness, which the Buddha taught as one of the three aspects of generosity (the other two being the giving of material goods and the giving of Dharma). The gift of fearlessness means to be a refuge to those who are frightened in life. Seeing Reverend Master Jiyu’s fearlessness and steadfast courage—even though she was familiar with fear like all of us—was important for my spiritual growth. It gave me confidence that this was possible. I remember the times as a novice and transmitted monk, when she used to come to the common room to speak to all monks or give a lecture, in a very weak state and unsteady on her legs. On such occasions, we could sense her utter reliance on the Unborn. The image of her sitting there, sensing her deep stillness while she was obviously under great strain at times, will always be in my heart. Sensing her profound faith, my own faith that I could entrust my suffering and fears to the source of goodness burgeoned in me.

Reverend Master not only kept pointing to the Truth very directly, she also taught and showed us clearly all the steps we need to take in training in order to bring our lives in

harmony with our true nature. Parallel to, and as an integral part of, the practice of meditation and living by the Precepts, she extensively taught us about the importance of cleansing our heart from karmic hindrances. For this, I am very grateful.

We find many detailed descriptions in the sutras of how the cleansing of karma happens. One such passage that I find particularly helpful comes from the *Sutra of Meditation on the Bodhisattva Universal Virtue*, the 3rd part of *The Threefold Lotus Sutra*.¹ There a practitioner goes through a lengthy process of recognising and repenting his age-old habit of clinging and the actions that flowed from this. In the scripture, it seems very significant that the Buddhas reveal the true nature of reality to the follower only after he has traversed through this extensive process of cleansing the heart. During this process, the devotee keeps turning towards the Buddhas, beseeching and entreating them to help and guide him. This asking for help from the Buddhas and Bodhisattvas is also something Reverend Master emphasized in her teaching.

As her disciples, we could clearly sense the devotion with which Reverend Master kept the intent and attention of her heart on entrusting all of herself to the Unborn. In the course of training, we become increasingly aware of the great importance of entrusting ourselves and of not making a personal, solid home in what passes through our heart and consciousness. This is no easy matter, as the intent to entrust in this way must include all of our inner movements, whether they are fearful worries, aversions or any other unhelpful impulses, or aspects of our inner life that we treasure and cherish. We truly can hold nothing back. While this is one of

the foundational aspects of formal meditation, it goes much further than that and in the end determines how we live our life.

I am so grateful that Reverend Master did not only speak of letting go, when referring to offering up that which holds our heart and mind captive, but also used other ways to describe the process of letting go, which clarified it for me and helped me to practise it. On one occasion, she told us in a Dharma-lecture: “No matter what may come up, whether they are thoughts that distract and worry, attachments that seem impossible to break, longings or just past karma: return them all to the Eternal; let them go up; let them leave. Do not hold on to them. Let them go as do the prayers, as it were, in a pinch of incense smoke, and sit up straight in the presence of the Buddhas and Ancestors when they go.”

This is certainly not to get rid of what troubles us. It is the heart turning towards Buddha with the suffering, in full acceptance. The unconditional Yes and offering that allows us to know the immaculacy of all existence. Although I speak of this as though it was something clearly definable, I believe that it will always be a mystery for us.

I am aware that one can describe this process in ways that vary quite a bit from the above; whichever way we may describe it, if we do not turn towards Buddha, sit up straight and let go of the suffering, it will not find the resolution it needs.

Generosity of spirit is another spiritual jewel that Reverend Master Jiyu showed us, through the way she responded to others. At a time when she was dealing with very difficult matters coming her way, and when she could have

easily turned away from some people, we could sense her great generosity of heart. She once said this in a lecture:

The keeping of the Precepts leads to peace within the heart, which leads to true joy, which leads to gratitude, which gives birth to generosity of spirit. Generosity of spirit gives birth to absolute trust... Never let yourself become clogged with self, ideas, doubts, delusion; and above all, no matter what you experience or what you witness, always keep generosity of spirit before your eyes and in your heart.

It is surprising how easily we can lose generosity of heart, judge others and become very critical of them. This can even happen when we have a strong and precious connection to someone, and trust that person deeply at first. Even though we do not wish to forgo or damage this connection, as it has enriched us so much, as the years pass, we may begin to detect certain tendencies in the person that we look at very critically. It may all first start just as a strong feeling of upset, and can then turn to actively pursuing critical thoughts about the person, even to speaking in derogative terms about him or her to others. As at the same time we may still have a deep heart-appreciation for the person, we very much dislike our response and are pained by it, but find ourselves in a spiral of aversion, over and over again. How is it possible that this can happen, even towards someone we thought so highly of beforehand?

The reasons for it can no doubt be manifold, but it seems to me that, at the core of it is also fear. Whether they are particular traits of the person that trigger the negative

response in us, or certain views they have, or what we think of as mistakes in their behaviour, it is often something that threatens our sense of seeming inner security and sometimes hard-found balance, our own view of things and deeply held sense of right and wrong.

We are told to be particularly careful not to get caught in aversion and criticism towards those who have been very kind to us and given us much help, like our good spiritual friends and people we are in one way or another very closely connected with in life. Buddhist masters of old caution us against first having devotion and reverence towards our spiritual friends and teachers, and later on developing dislike and disrespect for them. They point out that, if a person does not turn the mind-habit of judging and criticizing around, he or she would even end up finding fault with and criticizing the Buddha himself, if they were to live close to him long enough. In connection with this, the story of the Buddhist monk “Good Star”, who was a half-brother of the Buddha and at first served him for many years and then ended up doing just that, is sometimes related.

Recognising the heart of Buddha in others does not mean that we idealize them. It is important to understand this. Their humanity does not stand against their expression of what is most important in life. A facet of Reverend Master’s spirituality that also stayed with me was that her humanity was always openly visible for us. It seems so important to me that a master or teacher does not hide or cover over their humanity. The importance of this, and of not trying to conceal

it when I know that I have made a mistake, has become even clearer to me since having a monastic disciple myself.

Reverend Master wrote in *How to Grow a Lotus Blossom*: “I meet the so-called worldly as they are and know that they are Buddhas”.² While I can only speak of this from where I am in my own training, it seems clear to me that to see in this way, we need to take a leap that brings us beyond the mind that looks with judgement and seeks out the faults in others. Even should our view of the mistakes or shortcomings of others be correct from a conventional viewpoint, in order to see the true heart of beings, we need to surrender our view to something greater at first. Our devotion to the Dharma needs to become more important than our view, in order to let go in this radical way. The resistance to putting our personal views on the altar is a key cause of suffering, I feel, because it prevents us from recognising Buddha. Compassion is the essence of the Dharma, and the insistence on our views inhibits our knowing compassion.

I have seen some of the attributes of the Buddha-heart that we could observe in Reverend Master’s actions also reflected in the actions and lives of other fellow monks. I can remember how at some stage I became acutely aware how in certain crucial situations in the past, I did not give of myself as fully I could have done, when someone needed help. When I then saw how one of my Dharma-sisters gave of herself without reservation and without consideration for herself in certain situations, I saw the Dharma being lived in a way that words could never have expressed. The way she did this at great cost to herself and to her health, by following what was

for her an inner calling that she would not turn away from, deeply moved me, because I myself was longing to give with such generosity.

We should not think that the heart of Buddha shows itself in spectacular ways in the actions of others. More often than not, it happens in a quiet and inconspicuous manner. In our neighbourhood lives a poor man who tends to talk of just about any subject, including other people around here, in an abnormally negative way. I tended to avoid meeting him at first, so as not to have to listen to yet another tirade of abusive comments about others. I then noticed that, when my monastic disciple happens to meet him, she patiently listens to him and in an almost non-deliberate way helps him to direct his train of thoughts in a more positive direction, for example by pointing out other facets of the situation that he criticizes and showing understanding for the people he scorns. Since then, the man stopped me on several occasions when I walked past his house, and told me how beneficial and unusual it was for him to have someone listen to him with such sympathetic understanding as my disciple does.

Since Reverend Master Jiyu's death, I have heard a variety of accounts from fellow monks of how they were deeply touched by the trust she had in them. I hope that I am able to convey the same deep trust that Reverend Master had in us to my monastic disciple. The master-disciple relationship is possible because both master and disciple are firmly looking to the eternal Buddha for their refuge, which

is its most important foundation, and because there is a solid and stable mutual trust. Trust in each other needs to be very firmly in place, come what may. This living trust is one of the jewels of this human realm, I feel. Of course, it is just as important in other relationships, but in this particular constellation, it is especially crucial.

If the master-disciple relationship functions as it should, the goodness inherent in life uses the master for the good of the disciple, and uses the disciple for the good of the master; and, it uses the training of both in a fuller way for the benefit of others too. Having been in the position of master myself for a while now, it has become much more evident to me that it is not only that the disciple learns from the master: while the master may have to point out something quite directly to the disciple at times, he or she very much also learns from the disciple. The process of training together in this connection can of course also involve circuitous and difficult aspects, but when both parties put their faith and effort into following the path of the Buddhas and Ancestors and living within the Precepts, it is something profoundly helpful and precious when we are on the Dharma-path.

Of course, not only the master-disciple/teacher-student relationship is very precious, all the other spiritual connections we have in the Sangha are as well. The great masters tell us that the karmic roots of such connections are often deep ones. If we treat them with great care and hold them in high esteem, this can help us to understand that our care and love should go to all living beings in the end. Spiritual friendship is a very important element in the life of the Sangha.

The Buddha said that true friends do not abandon us when we are in need—even should others turn away from us—and that they will speak up if they see that we are acting in wrong ways. Both of these are important. Reverend Master was very skilled in pointing us deeper, when she felt that we were stuck in a particular area of our training. While doing all she possibly could and bending over backwards to help us, she would clearly tell us if she thought that we were going in a wrong direction.

One advice she gave me on one occasion particularly stands out for me: At one point, I told her that I was very worried about the deep suffering within my family. Knowing how I kept being pulled out from my sitting place by this at the time, she told me that, whilst compassion is always essential and magnificent, and while caring and being sympathetically concerned about my family members was obviously important, we have to learn to distinguish between what is true compassion, and a compassion based mainly on our emotions. She also added that to distinguish between the two was not an easy matter at all, which gave me consolation at the time. How important it was for me to have this pointed out so clearly to me, so as not to remain stuck where I was in this respect. A great old Buddhist master once said that the best teacher is the one who will clearly point to our confusion and hidden faults, and the best teaching is the one that hits these faults and the confusion at their very core.

In the explanations Reverend Master gave me at that time, she also spoke of Bodhicitta, or as it is sometimes called the Mind that seeks the Way. She said that it is our being firmly rooted in Bodhicitta, which will keep us safe on the path of training.

The Mind that seeks the Way has its roots in strong faith and true compassion. It keeps us from sliding into personal dislikes and aversions as well as emotional attachments, and makes it thus possible to see with the eyes of the Buddha-heart. May we be able to look more and more in this way, not only at those beings with whom we have a close affinity, but also at the ones we feel estranged from and at those who do not act in good ways.

Thank you for all you gave us, Reverend Master, and for what we were able to recognise through you. I am deeply grateful to be your disciple.

Notes

1. *The Threefold Lotus Sutra*, trans. B. Kato, (Kosei Publishing Co. Tokyo, Japan 1998).
2. Jiyu-Kennett, Rev. Master. *How to Grow a Lotus Blossom*, (Mt. Shasta, CA: Shasta Abbey Press, 1977).

Going to the Well

Rev. Master Mokugen Kublicki

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It is said that as long as bowing lasts, Buddhism will last. By offering these few words and the following short article I wish to express my gratitude, respect and love for my late Master and Teacher Reverend Master Jiyu.

As I look back now that I am approaching my mid-sixties, I consider what is the most important thing that has affected me by meeting her? When as a young woman in my late teens I first met her, it was most unusual to see and listen to a woman who was a Buddhist Monk and Teacher. On first encounter there were many things I did not understand with my head, and yet there was something about the encounter that was utterly familiar and consoling to me, and as encouraging as a beacon might be for someone sailing home. Something resonated deeply in my own heart: One calls—One answers—Buddha Bows to Buddha.

What then touched me was her expression of confidence in the Buddha Dharma and in our True Nature—the True Nature of all things. What touched me was her expression of confidence that we are not separate from This, and that each and every one can find their way through various sufferings and confusions and rest in and live from the ineffable goodness of True Nature. After all, “It was our birth right” as she would say—often quoting from the Udana Scripture: “Oh monks there is an Unborn, Undying, Uncreated...”

Her confidence born from the experience of her own life and training, and willingness to cross all seas and climb the inner mountain, inspired me to step out and walk the Path with

confidence too, even though many a time the knees would tremble!

How we all walk that Path is unique to each of us, and to volunteer to walk it makes it clear that however much we are the beneficiaries of those who have gone before us, we must indeed walk alone: “the Buddhas and Ancestors do but point the way.” In this lies the key to how the Transmission is passed from generation to generation and how compassion, love and wisdom flows pristinely in each moment. To not cloud this is our unique and precious opportunity and to live from Its Heart brings deep inner peace—whatever the external conditions may be.

The following short article is offered with bows of gratitude to my Master, to whom I owe so much.

Going to the Well...

The Dharma Path is simple and straightforward and in the instant before us, and yet calls us to great depths.

A wellspring emerges to the surface joyfully, and yet its waters come from deep within, making their way upwards through dark, dense bedrock.

If we wish to experience bright outflowing of spiritual assurance and clarity of view, there is also the need to be willing to plummet and be still at the depth of the source of our being.

Often this is a seemingly scary place. For we are beckoned forth in unknowing, with no guarantees and yet with faith in the great undivided Love that is at the very foundation of all things. This place is protected by the dragon of Wisdom. To lay our heart on the altar of the Unborn is what we are called to do, and long for. This asks of us great courage

and great faith, for we are called beyond our limited small knowing into a compassionate mystery and surrender to its flowing Life. “Only if we give all that the dragon asks will we be shown the Jewel.” The giving to the dragon is offered in the small moments of daily life, and when beckoned, in the moments of greater preceptual surrender. Truth and reality have an awesomeness that calls all to attention and to awakening.

In these moments of surrender, whether in life or death, it is important to look up!...no matter if there is fear, difficulty, or pain... to trust in mercy and grace and the ultimate benevolence of Truth. Bright and dark alternate as we step forth into the dark unknown and are met with the light of assurance.

Deep and down and up, and straightforwardly onwards, and as in a precious, dim, protected sanctuary there is always a small light that glimmers to remind us and point us to the ever-abiding bright and immaculate Unborn.

The going to the well is accomplished in the unremarkable moment to moments of life, as naturally and wondrously as un-self-consciously breathing; being in accord with our true nature, going about our daily business, gently grounding ourselves on our breath and feet in the daily rhythm. By ‘studying in detail’, and through insight and compassion, confusions and doubts are clarified and resolved.

The going to the well, to our deepest place, is the same in the going to our meditation place and sitting still, allowing opinions and judgmental thinking to fall away. Relaxing into our heart spaciousness, and allowing the water of the spirit to rise and refresh our being, our joys and our concerns. And there, to be willing to face whatever arises naturally.

Often in the morning, on first arising and turning to the Unborn in our first morning meditations and contemplations, it is as if we drop our bucket of willingness extra deep into the well of bright unknowing...and there scoop up both the grace of the compassion of the Unborn, and most likely some aspect of un-resolved-ness in our self that is in need of the air of acceptance and the light of wisdom.

At times our bucket may feel dark and heavy with the complexity of what needs to be done and seen, but gentle willingness meets the grace of the Buddhas and Ancestors in the aiding of our spirit to rise and meet the challenge square on... “Do, do the work within my Heart...” Often, just being willing to scoop deep and still into the well and simply hold what is there in the alms bowl of our hara, allows for the natural blessed water of the spirit to carry our Spirit up, bright and dark together, dissolving into the immaculacy of a new day, a fresh moment, a clearer view, a precious opportunity to merge with the flow of the Eternal.

Moments or days or more of simple joy and gratitude are to be treasured and made good use of by the offering of consistent, steady effort of ongoing training.

But what of those darker moments and times—those mornings when it seems that light is slow to come, the times we feel really down. It is important to be still, to not run, to not swerve away, to trust. To keep breathing. To allow that natural, inherent Bodhicitta of our heart to call silently for help with the bowing of all that we are in open surrender and offering.

All true calls are answered. Indeed all calls are answered. Let go, let go, let go. To be still and empty ourselves by offering an open heart, we allow ourselves to feel the Dharma

falling into the Lake of Kindness. And if we cannot feel it—still it pours unceasingly, eternally and will reach all aspects in need, and we will know this fully in time.

Meanwhile to patiently accept the work that comes to us must be our quiet joy. Many things require patient acceptance of the fact that we ourselves cannot change them.

Other things are in our gift: to keep the Precepts, to let go of a grudge, to speak up or hold our thoughts when wise, to face something squarely, to be careful of our thoughts, speech and actions... to look up! We can wholeheartedly take Refuge in the Buddha, Dharma and Sangha. A whole world of bright possibility in this very moment: the same for all and unique to each. And with this work of willingness in hand, our bucket-scoop into the well can rise to the Eternal's assurance of truth and light, and we can gain courage and strength, and not fear the natural rhythm and steps of walking the Path.

...Returning to the Well, we can freely allow our bucket of willingness to drop deep into the unknown again, in the no beginning and no end life of Bowing with gratitude and willingness within the joyous Unborn...

Everybody Already a Disciple:

The Master Calls, Who Responds?

Rev. Master Oswin Hollenbeck

—*Shasta Abbey, CA, USA*—

This writing is based on a Dharma talk to lay residents at Throssel Hole Buddhist Abbey in October 2015. I am grateful to the monks of the Throssel Hole community for the opportunity to have spent five months with them and make this offering in their temple.

“One calls, One responds.” There are many dimensions to the master-disciple relationship. Who is it that calls, who is it that responds? What I explore here is one perspective which of late I view as this relationship’s core, heart, or spirit applicable to all relationships within our meditation tradition.

In a contemplative order like ours with a strong monastic component, some people can sometimes feel that something is lacking if they are not monks or don’t have a formal master-disciple relationship. I see the situation differently for several reasons.

One, if the Buddha had felt everyone should be a monk, he would not have given refuge to householders or spent most of his life traveling the dusty roads of ancient India teaching whomever he met. He obviously cared for all people of all

castes and of both genders, and his first two disciples were laymen, not monks!

Two, in taking the Buddhist Precepts we all become disciples of our great Teacher Shakyamuni. We go so far in Sōtō Zen as to ordain both laity and monks with the same Sixteen Bodhisattva Precepts, although their practice will vary according to aspiration and circumstance.

Three, the topic of this article is that we each already participate in a master-disciple relationship by the very nature of the call to train and to follow the Heart/Mind. “One calls, one responds.” The formal monastic relationship, together with the monastic setting which is often a container for that training, do provide a profound source of illustration and example for all us in how to practice in daily life.¹

In this writing I am going to use the term ‘master’ to refer to the Unborn, both in Its all-inclusive, cosmic, or universal sense and also to its manifestation as ‘the master within our Heart,’ as one monk phrases it. ‘Disciple’ refers to the person who seeks to know that Unborn—their True Heart, the Truth, Emptiness—any of us who practice. I will use ‘monastic setting’ and ‘temple’ to refer to any of our Order’s places of practice: monasteries, priories, temples, hermitages, meditation groups, etc. They are all places to seek the Way, the Dharma, the Truth; where we can find our True Refuge.

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This adage of “One calls, One responds” was central to Rev. Master Jiyu’s teaching. Other monks have used the phrase in Dharma writings as “One calls, One replies.” She

herself, in a *Shōbōgenzō* lecture transcribed in *Roar of the Tigress*, Volume 2, expressed it as “One calls, One answers.”²

In the next sentence of that lecture, Rev. Master Jiyu immediately points out that That Which Is exists in both of these, the caller and the called. Her point is that we cannot divide Reality into a God and separate souls, Atma and atman in Indian teaching, a ‘cosmic’ Buddha and our ‘personal’ buddha natures. How can we talk about this accurately—the way it truly is—in our human language which by its very nature entails a subject-object distinction: ‘I’ (subject) am ‘thinking’ about something (object)? How can we find the truth about life by constructing concepts in our minds representing those separate ‘things’ and then mentally manipulate them in order to think and talk precisely about what they refer to? We actually can’t, not without some possibility of error, but words and language are how humans communicate. So when searching together we can make use of them to point to the Unborn.

I will write here using cataphatic language,³ as Rev. Master Jiyu often did, in order to say something. And I can’t stress enough that we remember to practice seeing ‘nothing’—impermanence (anicca) and ‘no-self’ (anatta), by which I mean letting go of and transforming our cravings, aversions and ignorance by seeing their transience. ‘No-self’ is a teaching of the Buddha, learned and verified through his experience, and still sets the Buddhadharma apart from most other world religions. ‘No inherent existence’ is ‘impermanence,’ and vice versa. Through meditation⁴ we can realize this relationship as ‘emptiness’ (*shunyata*), what Great Master Dōgen described as “existence, time, flow” (*uji*).⁵

Practicing serene reflection meditation (‘just sitting’) is our lifeline so that we don’t naively or habitually intellectualize these as ideas; and so that we don’t succumb to a dualistic view of existence in which we feel ourselves separate from that which flows around and in us.

We will inevitably stray into thinking and viewing this way simply as part of life—it’s the human condition permeated with suffering. As meditators, when we notice we’re doing this, we simply return to ‘just sitting,’ to wholeness, to the ‘pure,’ to Emptiness, to the Unborn. Part of what I wish to explore in this article is this dualistic-appearing dynamic of who calls and who answers. By the article’s end I hope the reader will share in the wonder, awe, and mystery—and yet ordinariness—of this activity we call ‘training.’



Who calls, who responds? I searched briefly through our Scriptures and Serene Reflection writings to find a reference for this teaching. The one that came to light was in Great Master Keizan’s *Denkoroku*, “The Third Ancestor, Saint Shonawashyu”:

So that he [Shonawashyu] should know the TRUTH, everyone called and the TRUTH answered; all knocked and the TRUTH appeared.⁶

Or, in another translation,

In order to get him [Shonawashyu] to know that in response to his call BUDDHA answers and in response to his knock, BUDDHA appears, Ananda

deliberately took hold of the corner of Shonawashyu's kesa and gave it a pull...⁷

*

These teachings seem to place the calling on the part of the 'disciple,' to which the 'master,' the Unborn, replies. At the heart of all of our training is this relationship of asking and receiving. It begins in a conventional and prosaic way when we first pick up a book on the Dharma, request meditation instruction, or ask to visit a temple or to talk with a teacher. If we follow that up by actually meditating or participating in a temple's activities, are we not asking for teaching, in some way requesting help? Otherwise why go? The Unborn is always answering; the 'master' in the temple responds with a schedule, guidelines, and both formal and informal teaching. And we the 'disciple' have a choice to make use of what is offered.

The monk's alms bowl is a symbol for this asking and receiving. Stemming from a tradition in the earliest days of the Sangha, monks went out each morning on an alms round and received their daily food by donation; it's still practiced in some places. In the manner Shakyamuni commonly used in developing the details of his followers' daily practice, he formalized the already well-established method of householders' support of wandering mendicants, or spiritual seekers. So in that same spirit and retaining much of the form, residents and guests in our temples usually join together in a dining hall, or refectory, to receive our 'alms food' at each meal. We 'ask' with an open heart and mind, trusting in faith we will 'receive.' We accept with gratitude

in our ‘bowl’ (never mind we use plates these days) whatever the temple, the cook, and the kitchen have offered. The alms or begging bowl is a symbol for our mind, which we open to the Dharma and in or through which we receive the offering that can address our suffering. One calls, one responds; we ask, we receive.

In fact, we’re continually asking just by being alive. We have needs, physical, emotional, and spiritual. According to our karma, the Universe is constantly responding. This relationship is illustrated graphically in our daily office in *The Scripture of Avalokiteshvara (Kanzeon) Bodhisattva*, in which we call upon Great Compassion for assistance. She responds to our need in whatever form would be most helpful.



“One calls, one answers.” Looked at the other way round, it is the Unborn who is calling us. IT is the ‘master’ calling each of us as the ‘disciple.’ IT is the “golden bell that rings but once,” referred to in our Evening Office. I can remember Rev. Master Jiyu frequently saying, “In Buddhism all are called, but few answer.” I don’t believe she was referring just to the monastic vocation. We are all called. Rev. Master Jiyu said something to the effect that before we even imagined the existence of the Unborn, it was continually reaching out in love to us.

Where does that call come from? Is not the call already in or of our hearts? What is it that awakens the Buddha-seeking mind in each of us? Is it separate from us? Who calls? Who then answers? There is that within us, the

‘master,’ that calls us, the ‘disciple.’ Buddha calls to Buddha. Something within, the ‘master,’ wants to help us, ‘the disciple,’ with our karmic inheritance and consequent suffering. Will we respond to the call of training?

We often think of the student asking the teacher for help. In a formal master-disciple relationship the master also frequently asks the disciple for assistance. It is a relationship of mutual love, care, and commitment. The earliest monastic rules lay out that the disciple takes care of the master if he or she is ill, and that the master does the same for the disciple. They take care of and love each other in the deepest sense. Ideally this selfless spirit underlies the entirety of the interactions between master and disciple, and provides the model or pattern for our other relationships in the Sangha. We, monastic and lay, take care of and love each other as we walk together the path of training.

This kind of asking and receiving is embodied in all the activities in a monastic or temple setting. We are asked for our help—in the kitchen, in the garden, in ceremonies, in following guidelines and instructions, in keeping the Precepts, in meditating, and in daily practice in general. Although it may not be the only place where this can be learned, what a wonderful gift we have in the monastic setting developed over 2500 years and expressly designed to teach this! We have myriad opportunities for developing the ability to both hear and respond to the call of the Unborn in our hearts. Consider the purpose of gongs, bells, drums, and wooden blocks in ceremonies and the daily schedule—what are they signalling, what do they represent, who is calling, whom are they calling?

And then how to respond? In the beginning it is usually clear how to answer such calls and how to help in specific situations. Over time it usually becomes more complex and requires more sensitivity and intuition. Regardless, when we respond, it is not a slavish obedience or mindless submission. On the heart level, can we answer with love and gratitude? Reflect on how we bow in ceremonies. How could love insist on love? Otherwise, it wouldn't be love.

In daily life outside such a setting it's more of a challenge. Referring again to the *Avalokiteshvara Scripture*, in the same way often it is the Eternal, the 'master,' who calls upon us, the 'disciple,' to respond to the needs of the world. Often that's simply in taking care of the details of daily life—our temple, our family and friends, our livelihood, our civic, sangha, and world responsibilities. We endeavour to respond in the same intuitive way developed in the temple. There isn't a set 'right answer,' just as there is no one 'right answer' to a formal koan. Every situation, in each moment, is different and requires a unique response. Can we develop an inner sense of what is right and good to do? Can we develop a kaleidoscopic mind that matches the beauty and variety of an ever-changing world, whether that's in the seemingly confined space of a baby's crib, a computer cubicle, a truck cab—or in a whole universe?

In fact, this call and response illustrated in the scripture is constantly and continually going on. If we take the training seriously, how could we not always be endeavouring to practice this compassionate answer? We are Kanzeon's hands and eyes. She can work through us. So the calling and replying referred to in the scripture works in both directions.

Buddha calls to Buddha. (For an example of hearing the call in daily life, see note following article.)

One calls, one replies. How are we responding? Can we respond with love and gratitude? What's getting in the way of our simply saying "yes"? What karmic confusion needs looking at, addressing, loving, accepting, helping, letting go of, sometimes over and over again? And when we are asked, as a teacher important to me frequently said, "Sometimes we need to ask, 'How?'" Fortunately we have the Three Refuges, and it's vital when seeking answers that we not neglect any one of the three dimensions of this marvelous Jewel.

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This call to love brings with it a responsibility. It goes beyond what people might popularly think of as 'love'. Just as the human disciple learns from the human master, so each of us as the 'disciple' is called to train ourselves in the knowledge and understanding of how to live within the aspect of the 'master' we call the Precepts.

In our search for truth, the way things really are, we see our misguided actions of the past and we do sange: with regret we openly confess our mistakes and commit to live more compassionately and responsibly in the future. As an ongoing process we grow in our knowledge of the Unborn and its thorough teaching through the law of karma—how we have created suffering in the past and how to 'atone' for that. 'Atone' formerly meant 'to become one with.' Through our training in compassion we actualize more clearly our

already inherent ‘at-one-ment’ with the Unborn and through wisdom discern a clearer way ahead.

The active aspect of this love in our quest for truth is often expressed through service, from the ‘disciple’ to the ‘master’ and vice versa. In monasteries this kind of selfless service is one of the most important principles taught to novice monks. Just as when we offer our help in the monastery, each of us ‘serves’ the Unborn in our specific life situations. IT responds accordingly to all our needs of training. How often do we consider simple kindness, assistance, respect, and compassion to be the Unborn ‘serving’ us through the lives of other beings? This is a source of gratitude.

Our morning office scripture *The Most Excellent Mirror—Samadhi* teaches, “If there is no service, there is no advice.” Unless we learn to love and serve our fellow beings with greater care and respect, we will not ‘receive advice.’ We will not manifest the flowing Life of Ultimate Reality, for we, they, and It are one. Service leads to knowledge/truth which in turn leads to greater service/love. Compassion leads to wisdom which leads to greater compassion. As one of our senior teachers once said, “The path of love and the path of truth are not two.”

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This opportunity of call and response occurs at death, just as it happens in every moment of life and with each inhalation and exhalation of breath. As Dōgen teaches, birth and death are not separate. How many times must the ‘golden bell’ ring? Are we listening and ready so that we can respond quickly? Learning to respond in daily life to ‘the

call' is the very best preparation one can make for death. As Rev. Master Jiyu explained to us, death becomes just another point in time, simply another door through which to walk.

One of our senior masters at a recent gathering of monks gave a beautiful example of this call and response. Apparently if you place two bells close enough to each other and ring one, the second one will ring of its own accord triggered by the sound of the first. Perhaps training can be seen as knowing the true material, Buddha nature, of our bell and placing ourselves close enough to the Bell to vibrate in response. And yet, which bell is the 'master' and which is the 'disciple'? Are they not interchangeable? Can we say that they are both ringing in undivided 'emptiness'? So then who or what sets them ringing in the first place?

At the end of the day and at the end of life, can we be at peace in our Heart knowing that we have done our best—perhaps not perfectly, but who of us is? The Bell does not judge. It simply rings. We ring in response in the same way; we return the call, and It in turn responds. Do we not embody both bells, the caller and the called? In the undivided love of the Eternal, how can we separate out these aspects of reality?

One calls, one responds. Who is calling whom? Is there really any fundamental separation? To paraphrase our ordination offertories, "The caller, the calling, and the called are all completely immaculate." In being 'immaculate' all participate fully in Emptiness, the Pure, the 'always becoming Buddha,' the 'existence, time, flow' in which there is no separation between our being and all things.

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Hearing the Call in Daily Life: An Example; and a Cautionary Note on ‘Hearing the Lord’

In daily practice I personally do not consciously ‘ask,’ nor do I usually ‘hear,’ an answer. For me it’s more a matter of keeping an open mind, sensing viscerally with my body what is good to do—I often “feel it in my guts”—and then having an open and willing heart to follow through. My intention is to trust my meditation and act from that place of stillness and discernment.

When I was a prior at a small temple, I learned to rely on this meditative sense. I think of it now as intuition grounded in meditation and the Precepts. I would walk through the forest surrounding the temple and ‘listen’ as to where it was ‘good’ to go—which direction to walk in, which path to take when I had a choice, where to look. I would invariably find some need that required my response: a dead or injured animal, a broken tree, a leaky roof, or an outbuilding’s open door.

I mention this so that someone does not think that this ‘voice’ is necessarily something that one might ‘hear,’ either externally or internally. And the Precepts, common sense, and our fellow meditators provide significant insurance that we’re not going to simply heed and follow our own wishes and desires. Needless to say, this takes practice, with both many minor and sometimes serious ‘mis-hearings.’ How else do we learn? One of the main points of this writing is that this is what the monastic setting provides: a relatively safe place to learn to do this.

For meditators this kind of ‘asking and receiving’ is neither ‘asking the Lord of the House’ nor simply intuition. Rev. Master Jiyu cautioned us in no uncertain terms that ‘asking the Lord’ should be reserved “for truly important matters, such as during a serious retreat.”⁸ And intuition is something that anyone can develop. Intuition can be used as easily for ill as for good by the selfish self. Another of our senior masters used to emphasize this point and add, “Buddha nature is something else again.” What did he mean?

After puzzling over this for a number of years, I came across a passage by contemporary Chan Master Shen Yen which helped me understand this teaching. My rough paraphrase: Although intuition, direct knowing, is useful and a good state of mind, it can still be entangled with our karmic propensities which lead to confusion and suffering. Along with its counterpart, discursive thought or reason, it is still part of the discriminatory mind needing conversion, transformation through meditation and Precepts into the Buddha-mind.^{9, 10}

Notes

1. I don’t think this core is specific to our Serene Reflection/Sōtō Zen tradition—and I would even venture to say that it is the essential human opportunity—but I will limit myself to what I know as expressed in our particular practice.
2. Rev. Master Jiyu-Kennett, *Roar of the Tigress*, Vol. 2 (Mount Shasta, Calif: Shasta Abbey Press, 2005) p. 229.
3. Religious teachers and scholars often classify descriptions of the Absolute into ‘apophatic’ and ‘cataphatic.’ Apophatic language is saying what It is not, and a prime example is *The Scripture of Great Wisdom*. Cataphatic language is willing to say what it is, such as ‘Buddha nature’ or ‘the Cosmic Buddha.’ But it usually hastily gives many synonyms so that we don’t lock into any one description, none

of which is completely accurate. In using cataphatic language I employ a frequent convention of capitalizing the first letter of such words. I do not mean to imply a separate reality, state, abstraction, or idea.

4. Wherever I use the word ‘meditation’ or variations thereof (serene reflection meditation, Sōtō Zen, zazen, shikantaza) I am referring to the whole of our practice, which includes the careful application of the Sixteen Bodhisattva Precepts. The Precepts are our great safeguard for identifying and refraining from selfish motivation and action. Fundamentally, ‘just sitting’ meditation, Precepts, and ‘Buddha nature’ cannot be separated out. It would be more accurate to describe them as ‘aspects’ of the one activity of serene reflection meditation.
5. “Uji: The Theory of Time” in Rev. Master Jiyu-Kennett, comp. & trans. *Zen is Eternal Life*, 4th ed. (Mount Shasta, Calif: Shasta Abbey Press, 1999) p. 198.
6. Jiyu-Kennett, *Zen is Eternal Life*, p. 239.
7. Zen Master Keizan Jokin, *The Denkoroku: The Record of the Transmission of the Light*, 2nd ed., trans. Rev. Hubert Nearman (Mount Shasta, Calif: Shasta Abbey Press, 2001) p. 21.
8. Rev. Master Jiyu-Kennett and Members of the Order of Buddhist Contemplatives, *Serene Reflection Meditation*, 6th ed. rev. (Mount Shasta, Calif: Shasta Abbey Press, 1996) p. 83, n.1.
9. Chan Master Sheng Yen, *Dharma Drum: The Life and Heart of Chan Practice* (Boston: Shambhala, 2006) p. 92. “Some people mistake intuition for non-discrimination. Unenlightened people can, to varying extents, rely on their intuition. By intuition, I mean knowing, saying and doing things in a direct way without relying on the thought process. With a truly non-discriminating mind, there are no vexations. With the mind of intuition, vexations can still arise....A mind of intuition can be cultivated and strengthened with meditation. It is not enlightenment, but it is a good state of mind.”
10. For another way of viewing ‘calling and reply,’ see Chapter 14 “The Bodhisattva of Compassion: Avalokiteshwara Bodhisattva” in *Buddha Recognizes Buddha*, Rev. Master Daishin Morgan (Hexham: Throssel Hole Press, 2010) pp. 101-115.



Rev. Master Jiyu-Kennett on Compassion and Benevolence

Douglas Carnine, OBC

—Eugene, Oregon—US—

In the early 1970s my wife Linda and I were fortunate to attend a weekend retreat near Eugene, Oregon, conducted by Rev. Master Jiyu-Kennett. Not long thereafter, Linda and I were founding members of the newly opened Eugene Buddhist Priory; a few years after that we received lay ordination from Rev. Master Jiyu at Shasta Abbey. While in this article I quote Rev. Master Jiyu on compassion and benevolence, her influence is far more extensive, both directly through her presence and Dharma talks and indirectly through her monks and the lay Sangha.

For each section in this article I begin with quotes by Rev. Master Jiyu followed by a description of how her teaching has and is influencing my practice.

So the first duty of a layman¹ in studying Zen is to find and bring forth the heart of Compassion. ...²

After retiring from the University of Oregon, I became a lay minister and, in 2009, began corresponding with a man in prison, Roy T³ who was looking for someone to answer his questions about Buddhism. Roy was housed in the notorious maximum-security Tucker, Arkansas prison

featured in the Robert Redford movie *Brubaker*. When Roy was a child his father sexually, physically and verbally abused him over a period of several years. His mother did nothing to protect him. Eventually Roy murdered both parents and now is serving a sentence of life without parole.

Roy and I formed a meditation and compassion partnership, which over the years grew to include about ten men, most of them having been convicted of murder. Rev. Leon, a senior monk of the OBC, traveled to Arkansas to provide lay ordination for three of them. I have written over 600 letters of encouragement and advice to these ten men. Their letters to me describe their unrelentingly abusive childhoods, growing into lives of violence and crime, their eventual submission to prison life, and their initial and then growing commitments to meditation and compassion. Their letters teach me a great deal about the possibilities and power of practice while under extreme duress and bring forth humility and compassion in me.

...the thing that is difficult to grasp is that he [Bodhisattva] is CONSCIOUSLY concerned about the salvation of others but not hindered in that consciousness by emotionalism—he just does that which has to be done.⁴

After writing my prisoner friends for a couple of years and witnessing their transformation and how they have inspired me, it dawned on me that turning excerpts from their letters into a book might be useful for others. Having been in the habit of regularly writing for over 45 years made

writing a book seem feasible. In the book, titled *Saint Badass: Transcendence in Tucker Max Hell*, my prisoner friends describe their transformations in their own words. The book is an offering to inspire others living in less dire circumstances to transform themselves through the Buddhist practices of compassion and meditation.

...these signs of enlightenment (charity, tenderness, benevolence, and sympathy) are very important things. There isn't one of us who can't make use of them [four signs of enlightenment] in our daily lives: with our families, with our friends, with our employers, and with our employees.⁵

I created an Internet website (<http://feedkindness.com/>) to do just that—provide explanations, inspiring stories and research findings about kindness/compassion and mindfulness/meditation. The major section on this website is 'resources for living,' which provides educational pages about mindful kindness for self-care, couples, parents, friends, co-workers and community participation. There is also a page for religion—using text, visuals and the feedkindness.com theme song to illustrate how compassionate kindness is found in all major religions.

If we are to truly fulfill the Bodhisattva vow, we must do something more practical than be passive about everything; we must exhibit dynamic activity in the way in which we teach others.⁶

As I was writing about Roy and my other prisoner friends, I was thinking about several of my good friends who have been interested in meditation, but have been unable to tolerate any religion including Buddhism, even after attending an orientation at the Eugene priory. I asked myself, would there be a way to explain to them the power of what I am now calling mindful kindness in daily life, which is fusing Buddhist meditation and compassion? What finally convinced me to write a secular book to explain both the why and the how of compassionate kindness linked to mindfulness (and meditation) was the extensive and stunning scientific research on how compassionate kindness contributes to virtually all aspects of a person's life: self-care and relationships with a partner, friends, children, co-workers, the community and to social justice.^{7 8} The convergence of Rev. Master Jiyu's teaching, the transformation of my prisoner friends, and the findings from science convinced me to write the forthcoming book, *How Love Wins: The power of mindful kindness*.⁹

Too many people nowadays want to study Zen solely for the benefit of themselves and, without the Bodhisattva mind, which is the heart of Avalokitesvara and Samantabhadra, they will never achieve it...Those who seek only wisdom, and are unwilling to seek for the heart of Avalokitesvara, will never find either for their basic motive is selfish.¹⁰

Teaching "...must **not** be done with the intention of 'teaching', for that implies superiority and

judgment: simply it is done because it is the next thing to do, simply it is done because it is what must be done” [emphasis added].¹¹

I have had to cultivate humility and watch for the arising of pride. For example, I’ve spoken at a local high school and am in the process of speaking at several of the Eugene Rotary clubs. The message about mindful kindness strikes a very positive cord with these two very different groups of people. My job is to keep the focus on the message and not the messenger.

Notes

1. ‘Layperson’ would be the present day equivalent.
2. Jiyu-Kennett, Rev. Master. *Zen is Eternal Life*, 4th Ed., (Shasta Abbey Press, Mt. Shasta, CA, 1999) p. 24
3. Roy T granted written permission to tell his story.
4. Jiyu-Kennett, Rev. Master. *Zen is Eternal Life*, 4th Ed., (Shasta Abbey Press, Mt. Shasta, CA, 1999) p. 18
5. Jiyu-Kennett, Rev. Master. *Roar of the Tigress*, Vol. I, (Shasta Abbey Press, Mt. Shasta, CA, 2000) p.181.
6. Jiyu-Kennett, Rev. Master. *Zen is Eternal Life*, 4th Ed., (Shasta Abbey Press, Mt. Shasta, CA, 1999) p. 46.
7. DiSalvo, D. (2009, February 26). *Forget Survival of the Fittest: It Is Kindness That Counts*. Retrieved from:
<http://www.scientificamerican.com/>
<http://www.scientificamerican.com/article/kindness-emotions-psychology/>
8. Gottman, D. J., & Gottman, D. J. (2013). *The Empirical Basis of Gottman Couples Therapy*. Retrieved from
<https://www.gottman.com/wp-content/uploads/EmpiricalBasis-Update3.pdf>

9. See <http://feedkindness.com/> for details.
10. Jiyu-Kennett, Rev. Master. *Zen is Eternal Life*, 4th Ed., (Shasta Abbey Press, Mt. Shasta, CA, 1999) p. 40.
11. Jiyu-Kennett, Rev. Master. *Roar of the Tigress*, Vol. I, (Shasta Abbey Press, Mt. Shasta, CA, 2000) p. 17.



Encounters With Reverend Master Jiyu

During the 1970s and 1980s

Rev. Master Myōhō Harris

—*The Place of Peace Dharma House—Aberystwyth—Wales—*

The call to train can come to us in many different ways, and one of those is through the written word. In 1975, whilst still a lay person in England, I read an article by Reverend Master Jiyu called “*The Cost of Reality*”¹ in which she wrote,

And if you have even a stick of the raft upon which you have floated here left know that I will take it away from you for there is no way you can know the immaculacy of understanding whilst even a shred of safety remains.

As I read this I had my first real encounter with Reverend Master. The words flowed out of the page and awoke something within me. I had neither seen nor spoken to her but, through these words, we ‘met’. They went through me like electricity; fear coursed through me (at the enormity of what lay ahead) mingled with joyful gratitude (that I could change my life, and here was someone who would show me how). Here was someone who wrote with

the authority of personal experience and who would not let me get away with being anything other than my best. I think that was the moment I became her disciple.

Two years later, in 1977, I had the great good fortune to be one of six Britons who were invited to train with Reverend Master Jiyu at Shasta Abbey, so we could form the basis of a British Sangha. That September I knelt before her as she ordained me and, over the coming years, there were some significant encounters with her that stand out in my mind, as they offered teaching that has been constantly relevant.

Having been at Shasta Abbey for only a few weeks, I was in the cloister when grief rose up, so unexpectedly, and I felt like my heart was breaking. I could do nothing other than shake with gut wrenching sobs. Reverend Master was out with her chaplains, on her morning walk around the cloister. Seeing a distraught postulant in the distance, she strode purposefully towards me. Without hesitation Reverend Master wrapped her arms around me and held me until the grief subsided, then, looking me in the eye, said, “If I had my way, you would never be hurt again”. She then stayed with me until I was calm enough to continue with my day. Looking back I see how significant this was. Her kindness touched a place of hopelessness within me, and this was the beginning of a thawing out, a gradual opening up process that took place over the following decades.

We can see another person's distress in such a way that sympathy flows. There is a knowing within that recognition, the hand of compassion reaches out and touches a raw wound with a gentleness that one may have thought would never come. It let me know that I would be listened to, that I was worth being listened to, and as this reassurance silently flowed in, it changed something within me. I was no longer alone with it.

We should never underestimate human kindness or the importance of listening to another person and of allowing an understanding of their state of being to enter into us. When someone can see with the eye of the heart (the Refuge) then what dwells within the heart can come forth, making itself known, flowing through that connection, bringing reassurance and gentle awakening. This is an offering of Dharma.

One of the most significant moments in my training took place in Reverend Master's little den whilst I was staying with her at the Berkeley Buddhist Priory. She asked me to pass her spectacles, receiving them from my hand she looked at me, smiled, and said, "Thanks lass". Looking into her eyes I saw the acceptance, I knew I did not have to fight to win my place with her, that it was freely given and that she accepted me as I was right then, lumps, bumps and all. I was no longer an outsider, trying to get in. This enabled an inner relaxation, layers of tension fell away and I felt grateful.

We never know when 'Buddha's touch' will reach out and these gifts of grace, that offer the Dharma in a tender

human and personal way, can come to us at the most unexpected of moments. They enable us to know that we are wanted and welcome in the human environment where we train. We have to be able to relax in that environment. This may seem like a little thing, but it is a very big thing. It makes much possible.

Every time I looked into Reverend Master's eyes I saw my reason for training. That does not mean to say that it was all easy going. It was not, and there were times when I wanted to get away from her because being near to her brought so much unresolved confusion to the surface of my mind. When asking her about it she said, "It is because I am your true master and these are the things you need to look at and resolve".

Now I understand what she meant and, when I have that effect upon someone who trains with me here at The Place of Peace, and close contact with me calls forth the arising of their own fearful mental scenarios and unresolved issues, I remember how it was for myself, and have compassion for both of us.

Some years earlier, when I was in the midst of one of those dark and stressful times, I saw Reverend Master, who was taking her morning walk, at the far end of the cloister. There was some distance between us and, hoping to avoid her, I thought I would do so by stepping into a store room, where we changed for outdoor work, and wait for her to pass. I heard her footsteps approaching along the cloister, but she

did not walk past, instead she flung the door open and looked at me, standing there, in the dark, amongst the work clothes, and said, “Don’t try to hide from me Myōhō, it won’t work,” then continued her walk along the cloister.

This is what, at the time, I found could be so unsettling about Reverend Master. The depth of her awareness was such that there was never anywhere to hide because she knew us better than we knew ourselves, and training with her drew so much to the surface.

This was her great gift to us. We can only see what is within us. If, through contact with the Master, someone feels trust and inspiration, it is because they are connecting with their own heart of faith. If they feel anger or fear, it is because the Master is the catalyst for that opening up and unfolding within them. It is how, in a good way, life uses the human refuge to reveal what needs to be seen.

One of the great offerings we make in our lives as Buddhists is the willingness to train with those uncomfortable or disturbing feelings rather than seeking escape. Our trust in the Master can help us to see, and make the most of, the opportunity that is being offered, because it connects us with, and strengthens, our ability to trust ourselves. Ultimately we come to see that trusting ourselves and trusting the Refuge amounts to the same thing. And Reverend Master was right, trying to hide won’t work...

On another occasion, when I was in what could be called ‘a bit of a state’, she said, with calmness and clarity, “As a last resort, you could try sitting still with this”. When the hurt of what is within them makes a person difficult or overwrought it can get messy and we need infinite patience,

both with ourselves and others. We should not fear that messiness. Training is like cleaning out a deep festering wound and most of us will have many challenging and messy times along the way. My experience has been that it takes courage and faith to allow the opening up process of all that we hold within us to take place, it also takes time. None of us knows when the tide will turn, only that it *will*, and, sooner or later, we find that we can sit, we can ‘go on’, so we should never give up on ourselves or others.

It is hard to remember the past accurately, and there must have been times when I was difficult to deal with, but looking back, I have only admiration and respect for the young monk I was. The training of those early years paved the way for a calling forth that is ever increasing. If we keep going in faith, then all needs will be met, all obstacles overcome, and we will never regret the herculean effort it can, and will, take. Her words, “It is better to die trying than not to try” and “The greatest gift a monk can give to the temple is fearlessness” ring in my heart now as they did then. How right she was. I am sure that training with her saved me lifetimes of suffering and it is worth saying that it will never all be easy for either master or disciple. When the connection is true it will leave no stone unturned. We can resent those whose presence touches on our unresolved issues, our blind spots, but in time we come to appreciate, and want, Truth, more than the delusive self-satisfaction of criticising another, or of engaging in any other activity that is an attempt at escaping from what that connection reveals.

Training with our True Master helps us to see that freedom comes from an entering into, not a running away from, what the jewelled mirror of inner reflection offers us, and the Master's presence is as that jewelled mirror. It helps us to recognise the Truth, and it is truth that sets us free.

In the mid-1980s, when I was visiting from Britain, a few of the monks were watching television with Reverend Master Jiyu in her room. Suddenly she turned to me and, in a matter of fact way, said that I was too emotional and needed to do something about it, because it meant my training was not of the standard that it should be. Her words went through me like a jolt and I felt stunned. Letting myself settle and digest those words I could see that what she said was true. I could be too emotional and it was preventing my training from maturing. Turning my head, I looked at her, she smiled at me, and I saw the love and kindness in her eyes, I saw that she was helping me. I made gasshō, bowed and thanked her for telling me the truth, saying that I would do something about it (and I did). She smiled and said, "I know you will". We then continued watching television as though nothing had happened. It was very simple, very direct. There was no criticism, judgement or emotionalism, just the opportunity that hearing the Truth brings.

Time and time again I have seen the value of allowing myself to be disturbed by the truth and how this 'disturbance' awakens the mind that seeks the way. The right words said at the right time are as an arrow of compassion that penetrates to the heart of the matter, highlighting an opportunity, and within that disturbance lies the way

forward. It awakens a questioning of how one is and a wish to do better, combined with a knowing that we want to do it, in fact we rejoice at the opportunity, and this invites the heart to teach us. In the Lotus Ceremony it says, “The teacher of those who can be taught.”² A great gift to oneself is to always be thus, to be one who wants to be taught by inner reflection rather than being one who wants to be right, or to hide behind a shield of self-protection (such as resentment or criticism).

As a young novice monk, back in the 1970s, sitting in meditation in the ceremony hall at Shasta, an image came into my mind. I saw myself in a cage of loneliness and hopelessness. In that image, Reverend Master quietly walked up to that cage, opened the door and stood in meditation beside it. I was terrified of the vastness of freedom that I could see outside of the cage, but I knew she would wait for me to be able to come out. It took many years of training for the walls of that prison of grief to break up and finally fall away, enabling me to step out, with joy and vigour, into a very different quality of life.

Sometimes a being carries a heavy load and they need help. I know, from personal experience, that if they *need* it, that help will come, because it came to me through Reverend Master Jiyu, who recognised my worth as a human being. In doing so she gave me a lifeline, which I took with both hands. It enabled me to look at things I carried within me that took me to a very dark and terrible place; once again I needed help.

In the late 1980s Reverend Master invited me to sit a retreat, under her supervision, at Shasta Abbey. At the beginning of it I told her I was unsure how to open up to so much inner distress and the tension that went with it, would I become out of control? How can I do this? She smiled at me and said, "I will tell you exactly how you can do it. You let the Eternal handle it." These words spread through me like a wave of peace. I knew she was right, I knew what to do. This is what she always did, she entrusted herself to the Refuge. In this she was fearless. Her trust in what flows forth from meditation was, for me, her greatest attribute. It impressed upon me how deeply we must train so that the placing of ourselves within the Refuge can be pure. By 'pure' I mean that we let the mind be as pure, clear water, which can receive whatever needs to come forth without 'I want' 'I don't want' entering into it, and muddying that water.

This enables us to become as a pipe through which the emptying out, the revealing of all we have carried for so long, can unfold and be set free. This 'letting go' and entrusting ourselves to the meditation, can be a time of great vulnerability, and we may need the physical refuge that a protected place of training, and the understanding of those who have been through such an opening up, offers.

When the emptying out is complete, the confusion and distress that accompanies it will no longer have a reason to exist. We are left with a knowing of what (rather than who) we are, and the silent invitation to be always becoming our potential flows out to us and is received through the breath; it is ever unfolding as we sit within the purity of faith.

There are times when saying “thank you” cannot even begin to express what one feels.

The Master is the human form through whom the Great Mystery can call to us. That call will awaken all that needs looking at and resolving. There is a place (or formless state of being) where Master and disciple meet as one, and this is the common root within which their individual (transient) differences fall away. We ‘meet’ our Master, which is the eternal flowing of The Great Mystery, within that place, where neither self nor other exist. Through the grace of this ‘meeting’, and the gift of our relationship with the human Master (through whom we can understand what it means to practice in this everyday world), we can receive insight, direction, guidance and, most importantly, human understanding and example.

Reverend Master told us that, “It is enough to know the Eternal.” She then showed us how to know that ‘enough’, how to receive the gifts of training, how to enter into, and be filled, with its sufficiency.

For this I bow in gratitude.

Notes:

1. *The Journal of the Zen Missionary Society*, November 1975. This later became the OBC Journal we have today. Reverend Master Jiyu wrote a second article, *The Cost of Reality: Continued from November 1975*, that appeared in the OBC Spring Journal 1989.
2. This is from the *Lotus Ceremony* that we recite at festivals. The full quote is “the Supreme Teacher of those who can be taught, the Teacher of gods and men” and can be found on page 186 of *The*

Liturg of the Order of Buddhist Contemplatives for the Laity, Shasta abbey Press, Mt Shasta, CA, 1990.



Rev. Master Jiyu seated in the Meditation Hall at Shasta Abbey

Some Personal Recollections of Rev. Master Jiyu's Teachings

Rev. Master Ando Mueller

—Shasta Abbey, CA–USA—

Her teachings are, for us, as rain is for trees and grass. Just as rain causes drooping flowers to flourish, so her words touch our heavy hearts. At this very moment the Rain of the Dharma pours into the Lake of Kindness because of her efforts.

These words, adapted from the offertories sung at the end of our Wesak Festival and our annual Memorial for Great Master Dōgen express, for me, something of the great help I have received and continue to receive from Rev. Master Jiyu's teaching to me over the years since I first encountered her in 1973. I actually first met her, not in person, but through her writings in her first book, *Selling Water by the River*^L. Her straightforward teaching of Buddhism spoke to this, then young, woman's searching heart. Her clear summary of Buddhist doctrines and her emphasis on the necessity of zazen practice cut a path through my confusion, and for the first time in my life opened the way to understanding suffering and how to stop creating it. I began to meditate following the instructions in her book and felt I had at last stepped onto a path to finding

the peace of that which transcends all dualities, a limitless compassion and wisdom.

She extended her hand of faith to me through her writings, which soon afterward led me to Shasta Abbey for a month's retreat and just over a year later to entering monastic training with her. I did not, again, meet her in person on my first retreat in the monastery in the fall of 1973 as she was just returning from a summer of further establishing Throssel Hole Priory. I do remember, however, experiencing the sense of a great magnanimity presiding over and pervading the Abbey, which I realized when I did meet her in person at my second visit there in 1974, was Rev. Master Jiyu's Spirit and her Dharma. In the first Dharma talk I heard her give she spoke of "dis-ease of the heart" and its cure in Zen training. Those words went right through my being and despite my struggles as a fledgling meditator, I so looked forward to her coming each day to grace our group of lay trainees with her teaching as we sat facing the wall during the week's retreat. I was granted an opportunity to see Rev. Master for sanzen (private spiritual counseling) during that retreat; when our session started she turned over a sandglass (hour glass timer), which gave the clear message that I had to get to the point and listen carefully—there wasn't time to waste—very helpful in penetrating to the essential matter.

In my early years with her as a junior monk, Rev. Master's health still allowed her to offer lectures and Dharma discussions to the Abbey community almost every day. Among her talks to junior monks in 1975 was a series

on Dōgen's *Shōbōgenzō-Zuimonki*². These talks laid a solid foundation for our cultivation of a monastic attitude of mind and inspired us to not get caught up in worrying about external concerns, by letting go of desires for fame and gain, in particular. We were encouraged to be monks (trainees) first and then kitchen assistants, sacristans, gardeners, construction workers, chaplains, guest helpers, instructors, etc. Over and over Rev. Master emphasized the importance of being content with just doing our training and trusting its natural benefits to oneself and others. Here are a couple of quotes from some of her commentary on various *Zuimonki* chapters, taken from my old lecture notes:

Learn from your senses and don't allow them to deceive you. Don't hear or see in the way of your old attachments. Don't be stuck with your old opinions and emotions. Just sit as a Buddha and you will become a Buddha. Do not worry about not being what you think you should be. Just do the best you can. One who has eyes does not necessarily see and one who has ears may not hear. Sometimes what you see is really there and sometimes what you see is not there.

Train for the sake of training. The real reward is to be able to be at peace with yourself.

Of course, one must always be careful to not take teachings out of context; so, I offer her comments in relation to the study of the *Shōbōgenzō-Zuimonki* and highly recommend it.

I was often struck by Rev. Master's generosity, creativity, and tirelessness in constantly offering the Dharma at any opportunity and in so many situations. She would draw teaching out of ordinary everyday events in the monastery, stories on the world news, soap operas, movies, and documentaries we watched together, difficult circumstances that arose in the community, our struggles and successes, her personal challenges.

I remember, as a junior monk, watching TV soap operas after lunch and wondering why in the world we were doing this, until one day it dawned on me that I was witnessing a perfect reflection of what my mind was doing. Just as the characters in *The Guiding Light* or *Days of our Lives* for example, went round and round never resolving their difficulties with each other even when they were so close to doing so with favorable opportunities constantly presenting themselves, so my mind had been running in endless circles around what really needed to be done: stop, accept, SIT STILL, look up, bow, take the next step with an open willingness, do your very best. It was really very simple; how complicated the mind makes things. How liberating when we see through it and go on. Rev. Master taught us to look for the Eternal in everyday life situations. The Buddhadharma is constantly presenting itself to us if we are just willing to pay attention and follow.

Over the years Rev. Master gave many Zendo lectures—formal Dharma talks while we sat in our Meditation Hall, clarifying the teaching of Dōgen's *Shōbōgenzō*, Keizan's *Denkōroku*, and important Scriptures,

always drawing on her own deep religious experience. These were for me, indeed, as “rain is for trees and grass”. We learned to just sit “with no deliberate thought”³ and just hear the Dharma, letting it pour in and reconstitute all those parched places, dissolving worries, desires, questions falling away.

Her words, her wise and kind teachings, have reverberated in my being over the years and supported me even in times of pain, doubt, and confusion when I would forget that awakening does not come on my terms. The universe is not answerable to my personal will:—simple, right?—easy to lose sight of. And, without fail, as we keep going, our deluded karmic tendencies are converted and goodness prevails. There is infinite compassion. One way this was shown to me, some years ago while living in Vancouver, BC during a rough patch in my training, was seeing Rev. Master’s face in every Kanzeon and Bodhisattva statue that I came across in the shops. It was uncanny. There she was pointing the way at every turn until finally I took notice and heard her teaching again: BE CONTENT, DO NOT CREATE OPPOSITES WHERE THEY DON'T EXIST. That was a life-saver!

Rev. Master’s kind wisdom and good humour continue to encourage and support my training after her death—her entry into Eternal Meditation. I still hear her say “don’t try it, lass”, at times when my brain struggles to figure out some of the upside-down ways of the world. And I hear the deep concern and sympathy she so often expressed when I

encounter deep suffering and tragedy. Her Teachings to us remain True today and certainly are “increasing in brilliance”⁴. They are a source of eternal gratitude as we carry on her lineage through our daily training, walking in the footsteps of the Buddha. The Wheel of the Dharma continues to roll: may all beings truly be saved thereby.

Notes

1. Later published as *Zen is Eternal Life*, 4th Ed., (Mt. Shasta, CA: Shasta Abbey Press, 1999).
2. See translation by Shohaku Okumura; Kyoto Sōtō Zen Center; 1988.
3. “Just sitting with no deliberate thought is the important aspect of serene reflection meditation.” from the OBC translation of Great Master Dōgen’s *Rules for Meditation*.
4. “The Light of Buddha is increasing in brilliance and the Wheel of the Dharma is always Turning.” from the Meditation Hall Closing ceremony in the OBC Monastic Office.

Rev. Master Mugo White

In 1962, I saw Rev. Master Jiyu on television being interviewed for a British local news program. I was just fourteen, living in Rye, Sussex just miles down the coast from Hastings and St. Leonards where Rev. Jiyu was born and grew up. She was standing, shaven headed, in flowing robes in a Japanese garden in the grounds of Sojiji Zen Buddhist Temple, Yokohama, Japan. The interview concluded with this question, “Miss Kennett, what does it take to live the religious life?” She responded with confidence born of conviction, “Great faith, Great doubt and Great effort”! (A Zen saying). Having been deeply touched and inspired by what I’d seen and heard I thought, “If she can do it I can do it too!” At that time I’d no intention whatsoever of living a formal religious life, of any denomination.

While getting on with the business of growing up and making my way in the world I was, at the same time, drawn to find this woman who had spoken to me. I came close in 1969 in the Far East and again in 1973 while traveling in Northern England. It is said that when the disciple is ready the master will appear. Nineteen years after first encountering Rev. Master Jiyu on TV, I became her monastic disciple at Shasta Abbey, Northern California. I was ready to hear and follow her teaching.

Rev. Kyōsei Kempinsky

These are just a few of my memories from the early 70s, when our Founder Rev. Master Jiyu was in the UK and had such an impact on my life. Having left the country I grew up in and arriving in the UK, it was indeed fortunate to meet someone who showed me a way to live life from the depth of one's being.

When I first met our Founder it was on the first retreat held in this country. During one period of meditation I asked for the kyōsaku as I found it hard to sit still facing the wall; there was a gentle tap on my shoulder from her, that was all that was needed, everything in me settled down so quickly.

During part of the retreat we went to Gloucester cathedral and did walking meditation in the cloisters. Rev. Master Jiyu said "We are all going to use the cloister for what it was meant for." We found ourselves doing kinhin around the cloisters and in the open court yard, up down and around we walked, where the fragrant rose bushes grew. I was called over to sit beside her and was offered a brown paper bag. Inside the bag was a sausage roll and I heard Rev. Master Jiyu say "you need feeding up". I was one of the over the top vegetarians. I bowed and ate it and it cured me of being so stuck in one-sidedness.

One time at Throssel I saw our Founder weeding, in the old car park area by the abbot's house. It had just rained and she was pulling up the weeds. Seeing this I asked if I could join her in weeding and she said "The weeds come out easy but you've got to pull them out otherwise they keep growing." As I started to pull the weeds up she left. The

message was very clear. Each one of us has to do the inner work and keep going with it, and to aspire to deepen one's practice, faith, devotion and compassion for one self as well as others. I am deeply grateful to have been part of what took place then and what takes place now, living at Throssel under the guidance of Rev. Master Daishin.



Rev. Master Jiyu relaxing with her kitten, Tom

NEWS OF THE ORDER

Europe

Throssel Hole Buddhist Abbey

—Northumberland, England—UK—

Monastic News:

Rev. Master Daishin stayed at the hermitage in Wales for a few weeks over the summer and returned at the beginning of August. We have all been delighted to have more time with him this year, as his stays here become more frequent.

On April 14 Rev. Daigen Weir formally entered the Meditation Hall and began his term as Head Novice. One week later Tara Bailey joined the community as a postulant. Tara is originally from Oxfordshire and was a member of the Cirencester meditation group. Just before our May sesshin we welcomed another new postulant; Shooie Lucas grew up on the Isle of Skye and was a well-known member of the Scottish sangha.

We wish Rev. Daigen, Shooie and Tara every success with their continuing training.



Shooie and Tara

Visiting monks:

Three priors came for the Monks' Retreat in May: Rev. Master Favian from Portobello; Rev. Oriana flew over from Eugene, Oregon in the USA and Rev. Jishin travelled up from Reading. Rev. Caitlin of Great Ocean Dharma Refuge has been staying with us for several months now and, at the beginning of August, we welcomed Rev. Clementia of Dharmazuflucht temple in Germany for a visit. We deeply appreciate these visits from our monastic friends from other temples.

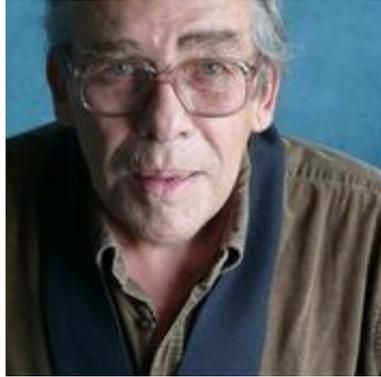
Family and Friends Weekend and Wesak:

This year we broadened our Family Weekend, inviting friends as well as families, and we were delighted to find that many more people came than had in recent years. We had our usual range of games, projects and artistic activities for the children (and some adults too.) The weekend was most enjoyable despite unseasonably cold weather (there was snow and overnight frost during the weekend).

We were joined on Sunday morning by other guests for the Wesak Festival celebration. The ceremony was a joyful expression of gratitude for the Buddha's life and Teaching. Rev. Master Daishin gave a Dharma talk in the ceremony hall whilst the children enjoyed a Dharma School session. The weekend ended with an informal feast.

Memorial for Bill Kembō Wyatt:

At the end of May, we were saddened to learn of the death of one of our earliest congregation members. Bill Wyatt was here in the early 1970s, when Throssel Hole Priory, as it was then, was being established. He attended Rev. Master Jiyu's first retreat in England in 1971 and went on to become ordained by her, being given the name Zengetsu Kembō. We conducted a memorial service for him on Tuesday 24th May, with Rev. Wilfrid as celebrant.



Bill Kembo Wyatt

Funeral for Jan Reed:

In July Jan Reed died after a long illness. Along with her husband Alex, she had been a close member of our congregation for many years. Rev. Master Leandra conducted a private funeral service with close family, and on Friday 22nd July, we held a public funeral for her here at the Abbey. Jan had led a very active life and a wide range of family, friends and colleagues came to the service, filling the ceremony hall. Rev. Berwyn conducted the funeral service and burial in our cemetery.

Memorial and scattering of ashes for Betty Crix:

Betty died last June, aged 93, and was given a funeral service and memorial at Reading. Two members of the congregation who had been close to Betty for many years, Barney and Jan, came up for the July sesshin and brought with them Betty's ashes. Following her last wishes, Rev. Master Olwen led a quiet memorial for her, assisted by Jan and Barney, followed by a service in the graveyard to scatter her ashes.

Visit by Reading Priory group:

In July, we welcomed a group of five members of the Reading congregation who drove up together along with the Prior, Rev. Jishin. They stayed for a long weekend, joining the Dharma

weekend and Festival, and on Sunday afternoon went for a walk together. This is a lovely way to bring a sangha group together and also to help those who might not usually get to the monastery to come and visit, by sharing transport.



Rev. Jishin and Rev. Gareth with the Reading group

School Visit:

At the end of June, one of our smallest local schools came for a visit to find out more about Buddhism. Forest of Teesdale School has just 14 pupils in all, aged 5—11 years. Rev. Kyōsei met them and their teachers and was given a donation of a big box filled with a delightful mix of colourful fruits and vegetables. They all enjoyed their visit, asking questions and being shown how to do walking meditation.

Quakers Visit:

In mid-April a group of local Allendale and Hexham Quakers came to Throssel for an evening with us, one of reciprocal alternating meetings we have been sharing for over 10 years now. A half-hour meditation together was followed by a short tour of the ceremony hall. We then had an informal tea and talked in small groups about our experience of a way of life based on silence and stillness.

The courtyard project:

This summer we have renovated our old courtyard. A local contractor carried out the work, removing some of the old walls, repairing crumbling steps, taking up the old paving and laying flat stone cobbles. This has formed a more open and attractive courtyard to the front of our main buildings. The gateway has been widened to allow ease of access for deliveries, wheelchairs etc. The paving slabs will be used to form a new, shorter and flatter pathway across the field to Myrtle Bank. This will make access easier for those with limited mobility or in wheelchairs.



The new courtyard

—Rev. Alina

Dharmazuflucht Schwarzwald

—Gutach (Black Forest)—Germany—

On April 6th, Rev. Clementia became a Teacher of Buddhism. Heartfelt congratulations to her and all good wishes in her new position! In July, Rev. Clementia travelled to Rev. Master Mokugen's temple in Wales, Great Ocean Dharma Refuge, for a two weeks stay, and following that to Throssel Hole Buddhist

Abbey in Northumberland, England, for roughly the same length of time.

In early June, Rev. Master Adelin and Rev. Master Olwen from Throssel Hole Buddhist Abbey came to stay with us. It is always a joy and encouragement to have fellow monks visit us. We warmly invite any monks to come and be on private retreat here with us.



Rev. Master Olwen and Rev. Clementia

Mid-May we celebrated a small Wesak-ceremony together with congregation members from Stuttgart and Munich.



Wesak 2016

In mid-August, Lay Minister Paul Taylor from Lancaster, England, will be coming to visit us, as he has done for many years around that time. It is always a real pleasure to have him here.

We would like to express our gratitude to Lay Minister Andreas Koerner, whose help with editing Dharma-texts has been invaluable. Grateful thanks also to Gesine Stone, who lived in England for many years and used to be a translator, and who has started to translate texts of our Founder, Reverend Master Jiyu, from English into German. She has already translated the first half of Reverend Master's diary from Japan, "The Wild, White Goose".

In early October, we shall be having our weeklong autumn Sangha retreat, and in December, we will be going to Stuttgart to give a public talk and lead a retreat at the Buddha-Haus city centre.

—*Rev. Master Fuden*

De Dharmatoevlucht

—*Apeldoorn—The Netherlands—*

Relocation of the temple

A few months ago we were informed by our landlady that after more than 16 years, our rental contract will not be renewed, as she plans to move back into the building we have been using. This was all rather unexpected. Since then Rev. Baldwin and a group of Dutch sangha members have been busy looking for a new location for the temple. As we pay a substantial amount of monthly rent we are considering buying a suitable building which gives the temple stability and security for the future, and if possible also a living and work space for future (Dutch) OBC monks. Recently a fire station situated very near the present location of the temple has come up for sale. This building is quite large—380 square metres floor space—and would offer enough space for a large zendo, kitchen, prior's room, guests' rooms, bathrooms, office, library, etc. It has been put up for sale by the

local city council for slightly less than 200.000 euros. The council would be very happy to sell it to us and is willing to grant us a subsidy of 50% of the selling price.



Possible new temple

We are fortunate to have been offered by the Triodos Bank a mortgage large enough to buy this property. However a considerable amount of indoor building work needs to be done to make it into a functional Buddhist temple. We expect that this will cost another 75.000 to 90.000 euros. We'll probably have to spread out the rebuilding work over years to come but a substantial amount needs to be done before we could move in. We are starting an appeal for financial help from our Dutch congregation, with one Sangha member already having pledged a substantial amount. We are also looking into the possibility of crowd funding. Long term loans would be very welcome and we would like to repay them with a slightly higher interest than banks are offering at present.

If you would like to support us and contribute to this new temple, we are grateful for any donation or offer of a loan. If you would like to contact with us, our email address is: contact@dharmatoevlucht.nl. Our address and bank details are as

follows: De Dharmatoevlucht, De Heze 51, 7335BB, Apeldoorn, The Netherlands. Account number (IBAN): NL31 INGB 0007 8634 46; BIC code (also called SWIFT code): INGBNL2A. Our bank is the ING Bank.

New Lay Minister

On Sunday the 22nd of May, following the Wesak celebrations, one of our Sangha members, Gerard van der Elst, was named a Lay Minister of the Order and received his lay ministry vestments and certificate from Rev. Baldwin. Gerard helps with running the Utrecht Meditation Group and has been a committed practitioner for many years. We wish Gerard all the best in his continuing training.



Gerard, new lay minister

New Meditation Group

From September onwards a new meditation group will start in Eefde, near Zutphen, which is situated at a distance of around a half an hour's drive South-East from Apeldoorn, where the Dharmatoevlucht is situated. The group will meet in the house of Sandra Westhoff, a long term Sangha member, who will host the meetings. Rev. Baldwin will support the group by regularly joining the meditation sessions and giving Dharma talks. The group will initially be unaffiliated but will hopefully become the

third OBC meditation group in the Netherlands in the coming years. Their website is: www.meditatie-eefde.nl.

—*Rev. Baldwin*

Great Ocean Dharma Refuge

—*Pembrokeshire, Wales—UK—*

Wesak time heralded a dry and sunny Spring with the cheerful and optimistic opportunity of planting seeds in the Temple garden.

This years' Wesak ceremony was also the time for a memorial ceremony and fond remembrance for Bill Wyatt who had recently passed away. Bill had been a monk for a number of years in the 1970s by the name of Reverend Kembo. He was a wonderful poet and shared this haiku in recent correspondence with us:

Carrying this baggage
best to drop everything—and let
the autumn wind take it

Fred Schofield, a friend of his and member of the Leeds meditation group, shared with us his touching and fitting haiku in remembrance of Bill:

In sandals
the old monk, summer and winter
soaking up the stars*

Reverend Caitlin is spending invaluable months of training with the Sangha at Throssel and has been a great help there as well as benefitting immensely from this time. We offer them our gratitude for this precious opportunity.

The life of the Temple at Great Ocean has continued with the flow of the comings and goings of both lay and monastic guests and retreatants, and it was a particular joy to welcome visits from both Reverend Master Fuden and Reverend Clementia from

Dharmazuflucht Schwarzwald. All have also enjoyed seeing our dear dog Dewi who recovered from various crises and is enjoying being cared for and loved in his peaceful, venerable last months.

We have also been tackling various maintenance issues to help keep the Temple comfortable and welcoming. Stretches of plumbing have been replaced, water treatment equipment has improved our already good well water, and we are looking to replace some of the wooden window frames which have suffered in the winter gales. Contributions for these efforts are always much appreciated and grateful thanks are extended for all the help received thus far.

We continue to welcome lay trainees to residential and day retreats, and the local Sangha meets here for a half day retreat each Wednesday. For retreat and training opportunities at Great Ocean we welcome you as always to phone or write. We thank you for your kindness and support of the Temple, and wish you well.

**-For Bill*, by Fred Schofield first appeared in Presence magazine.

—*Rev. Master Mokugen*

Norwich Zen Buddhist Priory

—*Norwich-UK*—

Our annual spring day-retreat at Wymondham on Saturday 23 April was well attended, by Sangha members not only from Norwich but also from Cambridge and North Norfolk. It was good to be able to come together to meditate, discuss the Dharma and have lunch together. With the Dharma talk, Rev. Leoma encouraged an exploration of ‘who am I, or who is this person who is sitting?’ Many thanks to those who helped with the organisation and smooth running of the retreat.

On Sunday 1 May, we celebrated Wesak, the Festival of the Buddha's Birth, for the first time at the Priory. It was lovely to have several Sangha members turn up to mark this major Buddhist festival. During the discussion afterwards, Rev. Leoma explored some of the symbolism that is specific to this ceremony, including the ladling of water over the baby Buddha.



Wesak Altar



Summer party

We had a very enjoyable Summer Party on Sunday 19 June, in Erpingham. This was a relaxed and informal gathering of Sangha and family, who were able to socialise and share a pot-luck lunch in a lovely setting in rural North Norfolk. Thank you to those who offered their hospitality and lifts from the Priory, which all helped to make the event such a success.

—*Rev. Leoma*

The Place of Peace Dharma House

—*Aberystwyth, Wales—UK—*

This April saw our 15th anniversary. Thank you to everyone who has, and still does, offer support in so many different ways. Catherine Artindale has done our accounts for much of this time, offering many hours of care and expertise. James Gore-Langton generously conducts the independent examination of those accounts. Having Ceri and Gordon Jones, two locals who are reliable, trustworthy, and willing to be called upon at short notice to help, as and where needed, is a blessing. Steve Roberts has, with great patience, offered advice and tuition on computer matters. Gratitude is offered to them all, and to those who so kindly donate Dana on a monthly, or occasional, basis.

Our charity is called The Life of Faith and all offerings go towards making possible this small contemplative temple, which a place of refuge and retreat. Our Sangha is a mixture of locals and those who travel from afar. We all look forward to training together in the years to come.

The monthly Dharma Reflections CDs, which began as tapes fifteen years ago, are taken by temples, groups and individuals at home and abroad. Donations for these help to support the temple, thank you to all who make offerings.

At this time we also offer gratitude to our Founder, Reverend Master Jiyu-Kennett, without whom none of us would

be here. Her True Life is the life of the temple, the life of faith, and her example is as a beacon for those who come. Our gratitude to her is also our celebration for these last fifteen years.

Recently we have welcomed, among others, Moira Pagan, a long term supporter of The Place of Peace, now living in Australia, who visited for a time of both private retreat, and group retreat with the local Sangha. Moira, who is an artist, donated two beautiful paintings of the sea and sky. These pictures show the gentle swell and movement of water, and have given us a 'sea view'. She also brought some new layouts for our temple writing paper and donated cards made from her paintings; we will be putting them to good use. We were glad to have Moira in our meditation hall again.

Some building work has been carried out on the side of the temple, blocking up an old coal hole and attaching protective rails either side of a drainpipe. A new statue of a seated monk was added to our garden, which is filled with flowers, both for our own delight and especially for the many different varieties of bees that come. We also have regular visits from families of blackbirds and thrushes, all of whom are welcome.

Linda Denton kindly donated some characterful old terracotta pots and a large urn, all of which now hold a variety of blooms, and Ceri Jones gave us some red pepper plants that she had grown from seed.

Thank you again to everyone who has offered, and who continues to offer, support to The Place of Peace.



The Offerings Altar in the kitchen at The Place of Peace.

—Rev. Master Myōhō

Portobello Buddhist Priory

—Edinburgh, Scotland—UK—

The Temple at Portobello has had some work done on its Victorian windows this year, including painting and replacing broken glass. We are also working on the back garden shed and having a new door made by a congregation member. Also the front steps are going to be resealed to avoid rain damage to the neighbour's property below.

We have been looking into Scottish Sangha retreats and have had a residential retreat in a purpose built retreat cottage in East Lothian this year as well as weekend retreat visits from some of our Dundee group members. There is also the Outer Isles retreat in early Autumn led by Rev. Finnán.

We have been involved in interfaith discussions with the Episcopalian church in Edinburgh, sharing our approach to

meditation. We have also had school visits to the Priory as well as school visiting by the Prior.

Our July trustee meeting brought Rev. Alina and Rev. Hugh into town for the weekend. Rev. Hugh gave us a Dharma talk and we did some sightseeing too.

Two couples in the sangha have visited with their new babies this summer. We enjoyed their company and received, we felt, a particular dharma teaching from their presence, many thanks Soren and Ruben and welcome to the world.

—*Rev. Master Favian*

Sōtō Zen Riga

—*Riga-Latvia*—

The temple is very pleased to have a new resident, Liliput, shortened to Lilly. She is a 4 pound tiny chihuahua who arrived in the middle of May. She has settled into her new home nicely. Lilly is a perfect size for this urban apartment temple. We have a lovely park two blocks away which she enjoys visiting and is bold enough to sniff noses with much larger dogs.

We were delighted to have Rev. Chandra from Throssel Hole visit with us for a week in June. The three of us explored the city thoroughly on public transport. Rev. Chandra performed an animal ordination ceremony for Lilly, giving her the spiritual name “Sirsnīgā Būtne” which means “Sincere Being” in Latvian. Several monastic and lay friends attended the ceremony and stayed for tea afterwards.



Rev. Chandra with Lilly

Latvia is cold and dark for much of the year, so many city dwellers look forward to the summer to spend time outdoors. For this reason, starting in June, our practice and study schedule has moved from weekends to Thursday evenings from 6:30 to 8:00 p.m. We sit for half an hour, then I give a short teaching, we discuss, and then sit again. This has worked out well and the evenings have been well attended with 8 or 9 participants each week.

We started the summer with teaching on the Four Noble Truths, and have continued the natural progression to aspects of the Noble Eightfold Path.

Progress continues with getting Rev. Master Daizui's *Buddhism from Within* published in Latvian. We have a cover, and the publisher's editor is hard at work. We hope to make the book available in bookstores for a small cost (4 or 5 euros) in November and plan to donate 800 copies to public libraries.

I am happy to contribute a Buddhist thread into the fabric of Latvia as it finds its place in the European community.

—*Rev. Bridin*

Turning Wheel Buddhist Temple

—*East Midlands-UK*—

Charity Registration

We recently heard that we have been successful in registering Turning Wheel Buddhist Temple as a charity. The temple has been operating for about a year and a half now, and the local Sangha has been gradually growing during that time. In the last few months we have been going through the process of registering the temple as its own charity, and on the 28th of June we heard from the Charity Commission that our application has been successful; Turning Wheel Buddhist Temple is now Registered Charity Number 1167910.

Before the temple can start operating within the framework of the new charity we need to sort out a bank account for it and get it registered to reclaim gift aid. It is quite likely that it will take several months to sort all of this out, but we hope that the new charity will be fully operational sometime this year.

Wesak

We had a glorious day of sunshine for our Wesak Festival on the 7th of May. As well as local Sangha members we were joined by many visitors from throughout the East Midlands (and beyond). Rev. Alicia from Sitting Buddha Hermitage joined us for the day, and kindly offered the Dharma talk.

The warm dry weather meant that we could use the garden for much of the day, which is a first at a Festival Ceremony.



Wesak in the garden

We sat in the garden and drank tea before the ceremony, and we were also able to sit outside and eat lunch. In the early afternoon the sun became a little too intense for many of us (!), but fortunately the building was beginning to provide some shade by that point.

After a relaxed social lunch we had a period of meditation in the afternoon, followed by tea and cake in the garden. After a while the sky started to darken and a few raindrops began to fall as a sudden downpour threatened. Luckily we managed to get all of the furniture and the boxes of tea bags inside before they got wet!

Day Retreat in Nottingham

We had a very successful day retreat in Nottingham on Saturday the 23rd of April. The retreat was held at the Tiger Boe Centre in the centre of Nottingham, and there were about a dozen people there for the day. It was nice to see people from Chesterfield, Leicester and rural Nottinghamshire, as well as from Nottingham itself.



Day Retreat

A rather unusual aspect of our morning meditation was that some kind of very large hammer or pile-driver was being used in the building site just behind Tiger Boe. As well as being very noisy it actually made the building shake at irregular intervals! We managed to sit still until the earth stopped shaking, and fortunately the builders knocked off at lunchtime.

We are planning to have another Nottingham day retreat in the Autumn sometime. Hopefully the next-door building work will be completed by then.

—*Rev. Aiden*

Wolk-en-Water Hermitage

—*Vinkeveen—The Netherlands—*

For three years I have offered meditation and retreats to a small group in Vinkeveen. Now Cloud-and-Water Hermitage expects to move to a rural area (Langelille) more North this autumn. The new place will offer weekend and weeklong retreats for the Dutch and international congregation as well as possibilities for practitioners to have a quiet retreat on their own. Also the monastic sangha is more than welcome.

Regular meditation will continue and a new website will appear soon; more details and photos will also be available in the next news issue.

May all beings know peace and happiness.

—*Rev. Master Hakuun*

The Americas

Shasta Abbey

—Mt. Shasta, California—USA—

FUNERAL FOR A LAY MINISTER

Rev. Master Kōdō Kay was the celebrant for the March 5 funeral of lay minister Thayer Eugene (Gene) Cleaver, who died on February 17 from a blood disease. Rev. Master Meian Elbert, with a number of monks and local congregation members, had attended his cremation, where they offered incense and recited *The Scripture of Great Wisdom*.

Gene's widow, Ellen Cleaver, also a lay minister, brought his ashes to the Abbey where they were placed on a small altar in the Avalokiteshwara Shrine. Guests including Gene's adult children Nathan and Carrie, and his brother Lance, offered incense at this altar during the ceremony. A social tea followed, and we enjoyed meeting friends, colleagues and others for whom Gene was a beneficial influence in their lives. The monastic community will remember Gene for his friendliness, dedication to our practice, and the many ways in which he helped us—offering medical services and advice to monks, giving tours and meditation instruction, offering wise insight in comments at Dharma discussions, administering the local congregation e-tree, and supporting the Dharma in so many ways, too numerous to mention. We miss him, and we offer our condolences to Gene's family and his many friends.

MEMORIAL CEREMONIES

Rev. Master Meian was the celebrant for the March 12 memorial ceremony in honor of Mary Van Geffen Gabel, younger sister of long-time lay minister Alice Van Geffen.

On April 5, Rev. Margaret Clyde was the celebrant for a memorial ceremony for Susan Adele Herring Kundrat, who died

unexpectedly. Susan was the sister of congregation member Abigail Herring. Rev. Master Kōten Benson of Lions Gate Buddhist Priory in Canada, celebrated a memorial ceremony for his parents on April 15.

FUNERALS FOR OUR CATS

Since late January, a number of our dear cats have passed away. Rev. Master Ando was the celebrant at the February 16 funeral of Nankipoo, who died of kidney disease at the age of 18. Nankipoo never gave up his bright spirit and friendly demeanor towards passers-by—in front of the kitchen in younger days, and in front of the Bodhidharma Hall monastic residence in his later years.

Rev. Master Astor Douglas was the celebrant at the March 18 funeral of Aria, her black-and-white feline companion of many years, who died after a short illness. Aria appeared in our lumber storage area as a tiny kitten, some fifteen years ago. At first timid, she learned to trust Rev. Master Astor and to share her ready purr with other monks as well; in later years she guarded the territory around the Avalokiteshwara House and greeted monks in the cloister after evening teas.

Tess, a one-eyed black cat and our eldest cat at age twenty, died in April after living with kidney disease for many years. Rev. Master Kōdō, who lived with Tess and cared for her, celebrated her funeral on April 15. Monks and congregation members recalled the late Rev. Master Chushin Passmore's adoption of Tess as a kitten from the local Humane Society during a visit here in 1996, with Rev. Master Jiyu's permission, making her the last surviving cat to have been with us during Rev. Master's lifetime.

MONASTIC COMMUNITY

Rev. Master Meian presented Rev. Valora Midtdal with her Parish Priest certificate at tea on the evening of March 6. Congratulations to them both, as Rev. Valora takes this next step in her practice.

Rev. Allard Kieres gave his Head Novice's Offering of a Fundamental Doctrine in the meditation hall on the morning of April 25, on the subject of *Giving and Receiving Correction*.

That same afternoon he successfully answered questions from his fellow monks on his Dharma offering:

When Shakyamuni saw, sees and will see the morning star and was, is and will be enlightened , He said, says and will say, "I was, am and will be enlightened instantaneously with the universe."



Rev. Allard Kieres (center) with Rev. Masters Meian Elbert, Haryo Young, Oswin Hollenbeck and Head Novice's Assistant, Rev. Trahearn Platt

We offer heartfelt congratulations to Rev. Allard for his offerings of Dharma and for the steady brightness of his leadership during a term marked by the deaths of several friends. We also congratulate Rev. Master Oswin Hollenbeck, Rev. Allard's Ordination Master, for his training of Rev. Allard as a monastic disciple.



The Keeping of The Ten Precepts Retreat

We were joined by 32 guests for The Ten Precepts Retreat (Jukai), during the week of March 20-27. In five traditional ceremonies, as well as in Dharma talks and daily practice, this retreat explored the fundamental aspects of receiving and living the Precepts. Twelve people took the Precepts for the first time: Caroline Birk, Sandy Brue, Arunima Dhar, Anthony Graves, Tori Jones, Laurie Kelsoe, Lucas Mobley, Lynn Mullaly, Sarita Siqueiros-Thornberg, John Tamminga, Samantha Voeller, and Terry Wynveen. Others reaffirmed their commitment to the Precepts and their practice in daily life.

—*Rev. Margaret*

Lions Gate Buddhist Priory

—*Lytton, British Columbia—Canada—*

In mid-January we participated in the Annual World Religions Day Celebration in Lytton. Approximately 40 people were in attendance, which, for a village of 325 people, is a significant turnout. Many faith traditions were represented,

including Christian, Bah'ai, and Indigenous Traditional worship. We shared prayers, chanting, and First Nations drumming, and afterwards enjoyed a lovely potluck feast.

The local Lytton meditation group is doing well, and we were able to hold a couple of half-day retreats this winter for the participants. Rev. Valeria has been leading the group.

In late January, Rev. Master Kōten left for stay at Shasta Abbey, in time to be present for Rev. Master Hubert's death and subsequent funeral. On February 7, we held a memorial service for Rev. Master Hubert at the Priory.

The community held a monastic retreat from April 24 to April 30. We were grateful to be able to have this time of silent reflection. We were able to make use of Prajnatara Hall, our small "log cabin zendo" which is only useable during the warmer months.



The Prajnatara Hall

We welcomed a total of 12 participants to our week-long Wesak Retreat, held this year from May 24 to May 31. People came from as far away as Southern Ontario to attend. The retreat ended with a joyous Wesak Festival on Sunday May 22. Many thanks to all who helped decorate the hall for the ceremony.



*Stained glass image of Rev. Master Jiyu in the Founders Shrine
in the Prajnatarā Hall*

Rev. Master Aurelian visited the Edmonton Meditation Group for two weeks in late May and early June. While there, he offered Dharma Talks, ceremonies, a retreat, and spiritual counselling. Thank you to all the group members who pitched in and helped make the visit a success.

On June 16 we held a Memorial Ceremony for John Hruska's cat Mina, who died in Nadlac Romania; and on June 17, a Memorial for Kali, Victor Stepan's cat who was killed by a bobcat. Kali was a good friend of ours whom we would see every Sunday morning at Victor's, where we congregate for meditation, a ceremony and lunch.

Our annual Kwan Yin Ceremony was held this year at the Anglican Parish Hall, because the site of the Chinese Joss House (temple), where we normally hold it, is a construction site. Lorna Fandrich, a local resident, is building a replica of the old Joss House as a Chinese History Museum. The original temple, which enshrined a statue of Kwan Yin, stood from ca. 1880 to 1928, and it played a significant role in the history of Chinese people in Lytton.

We have a new dog and cat residing here. Bobo is a two-year-old terrier-type dog, and Mitra is a young cat. Both animals arrived with John Hruska, who returned to Canada from Romania. They have settled in quite well and seem to be happy in their new home.

Raven Cottage is a small dwelling which was mostly constructed last year before the winter. We finished the interior construction and painting this spring. It will provide an additional small comfortable space for accommodation.

Rev. Master Aurelian reports the following: “I’m really happy to let people know that I was offered a new treatment for Hepatitis C, which I have been ill with for a long time, and the treatment was a success. My final blood test in June indicated that I am completely free of the virus; that is: cured. I now have good energy and I am pain-free. I’m eternally grateful for everyone’s patience and offers of merit and good wishes over the years. Thank you all!”

We welcomed a number of visitors over the spring and summer. Andrew Fundytis, who came from southern Ontario, left in March after almost a year; and Dan Brodribb from Edmonton, Alberta, stayed for six months. We enjoyed their visits and are grateful for all their help while they were here. Visitors are welcome at the Priory at any time.

—*Rev. Master Aurelian*

Wallowa Buddhist Temple

—Joseph, Oregon—USA—

This spring and summer in the mountains has been uncommonly mild, with gentle rains. It proved inviting to our local robins, who with gusto built several nests in the eaves of both the retreat guest house and main temple building, and raised their young as we all went about our daily lives amidst hatchings, noisy feedings, and fledglings.



A robin feeds young in the eaves of the temple

The lovely weather made for pleasant travel for the retreat guests we welcomed these past months, including Clyde Chamberlain from B.C., Canada, and lay minister Patti Brady of Bridgeport, California. As in previous years, Patti spoke to the local congregation on one of the Sundays she was here, sharing with them some of the things she has found most helpful in her practice. Having guests here for individual retreat time is always a blessing for the temple.

On May 22nd, we celebrated a joyous Wesak, followed by a potluck lunch together. In July, Rev. Master Meidō officiated at the marriage of a local couple at their home on a farm at the foot of Mt. Joseph.



Wesak 2016 at Wallowa Buddhist Temple

So far this year, the temple has held two workdays to care for the temple grounds. The first was in May, when a dozen people created a new creek-side trail and helped a neighbor restore a picturesque irrigation channel which runs through temple grounds.

The second workday was in July, when the monks were joined by six of the congregation and neighbors who helped remove tree limbs and fallen wood from the temple forest, so as to reduce the amount of potential fuel should wildfires threaten again this upcoming season. We are grateful to all who came together for these projects.



Creekside trail work during a work day in May

The temple monks and congregation are delighted to welcome longtime lay minister Helmut Schatz as a new Wallowa County resident. Formerly of the San Francisco bay area and Tekoa, Washington, Helmut moved to nearby Lostine this summer, finding a place to live on the same ranch property where the Wallowa Buddhist Temple was located during its early years. Helmut and his late wife Linda spent retreat time with us over many years. It is a joy that he is now part of our local congregation.

We are grateful for all the offerings of merit over the last several months while Rev. Meidō was having some heart problems. She is now doing very well and has returned to her usual level of activity around the grounds as we process our store of firewood for the coming winter. Your kind thoughts and many forms of well-wishing have been deeply appreciated.

One of the temple's main purposes is to offer a place where both congregation and monks of our wider Sangha can come for individual retreats. Those interested in arranging such a retreat are welcome to call or write for more information.

—Rev. Master Meidō and Rev. Clairissa

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For details of meditation groups in the US and Canada, please contact your nearest priory, or the Guestmaster at Shasta Abbey

Further Information

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As Buddhism grows in the West, we wish to share the Buddha's Teaching through our Journal; we also share our experience of practicing the Buddha's Way, thus encouraging and supporting each other's training. Lastly, the Journal helps to keep friends and members informed of activities and events.

The views expressed in these pages are those of the authors and do not necessarily represent those of the Order as a whole.

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