



The Journal of the Order of Buddhist Contemplatives

*Serving Members and Friends
of the Order Worldwide*

Volume 31, Number 4
2559 B.E. (Winter 2016)
ISSN 0891-1177

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The 'Welcoming Buddha' by the front door to Pine Mountain Buddhist Temple.

Winter 2016 issue:

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Achalanatha statue at Eugene Buddhist Priory

When the Student is Ready the Teacher Appears

Rev. Master Phoebe van Woerden

—Pine Mountain Buddhist Temple, CA–USA—

This article was adapted from a talk given at a meeting of the Ojai Meditation Group and is also available on the Pine Mountain Buddhist Temple website.

Once there was a Bodhisattva by the name of Dipankara, who was a deep meditator and a very advanced teacher, much loved by people. He lived in India and he traveled around in the Tibetan area with a man to help him carry his bag and cook his food, and this man was a very unpleasant person. He had a really bad temper; he was quite rude, and on top of that he was a terrible cook. Of course people begin to notice this person's bad manners and they feel sorry for Dipankara. They go to him and say,

“Venerable Sir, why don't you just fire your servant and we'll be very happy to cook for you and help you in whatever way you need.”

Then Dipankara looks at them and says, “Venerable Sirs, you don't understand: this man is not with me as my servant, he is with me as my teacher. He teaches me tolerance and patience.”

Here is a really fine example of how to use and work

with human relationships in training. If two people practice together, it's not very important to say which one is the teacher and which one is the student. Obviously in certain situations one of them will have more experience than the other, and it just depends on what you're learning, how important that is.

When Dipankara says, "This person is teaching me tolerance and patience", it's not said as: "Well, this person is really horrible so I'm going to be tolerant." If training is done properly, there's humility in there, and so to be with somebody who will really bring out your patience becomes a gift. For myself, when I find myself in a situation where my stinginess or my patience is being stretched a little bit I have learned to be grateful because that is what I want. I want my patience to grow. If a situation requires me to exercise my patience, it's a good situation because it's good for me. The other person, in turn, may learn something from seeing me change.

When training with others everyone is learning, and that means that you can train wherever you are. It's the old complaint of laypeople that at the temple everybody is practicing and life is harmonious, but in their own workplace nobody is practicing and it's very difficult. But, actually, if you look at this little story, that argument falls down because if people in your work situation are forcing or teaching you to be more patient, more generous, a little wiser, a little bit less easily knocked off balance, they're actually helping you—they're doing you a service. And you are the one who can choose—that's the nice thing about it—it's completely up to you. Are you going to complain about the situation or

let it drive you totally to distraction, or are you going to use the situation as an opportunity to practice your meditation? The choice is yours. It's not necessarily easy, but I can tell you a secret—it's not all that easy at the temple either. It just looks easy. It looks easy just like a complicated ballet looks easy. You know that it really isn't; it requires a lot of practice.

Wherever you are you can take whatever happens as an occasion to train, and that means you have to look to yourself to make the change. You don't look to the circumstances, you don't look to other people: "I could practice with a whole lot more equanimity if everybody else would cooperate a little." It's always me who has to make the change. If there is disharmony, it's always me who has to let go of some expectation or demand. If there is a general sense of worry or impatience or it's all too much, it's me who has to ground myself in meditation. To live in this way and look to yourself for change is what Buddhism calls liberation.

This is fascinating and can be scary too. In the formal training situation in the monastery, people come together to do a day of concentrated practice; you work shoulder-to-shoulder with a monk in a situation where working on yourself is the most important thing, there are few distractions, and that can be really intense. It's very focused and it can be quite scary. It is important to remember that you are there as a volunteer. I don't make anybody practice. If you're within the temple grounds, then it is assumed that you want to practice. The world is very big—the temple is only 45 acres. If you don't want to practice, you don't have to be here. The gate is always open for people to come or go.

Secondly, as Dōgen says, the truth appears naturally. We go about our practice, we follow the temple schedule, we do the work as it appears in front of us, we have interactions with people—and people say things and do things and things happen, and all of a sudden you realize, “Oh my goodness, I didn’t know I had that much anger in me.” The nature of practice is such that all of a sudden it can make something very clear about yourself that you’ve never noticed before. Part of it is what I call the ‘different background’. We all are used to a picture of ourselves in a certain background: ‘This is how I am’. Now if you take that self-image out of its usual surroundings and you put it in the temple, all of a sudden you see details that you did not notice before. Just like when you put a picture from a blue background onto a red background, it brings out different things in the picture.

This changing of the background is actually very helpful if you’re serious about learning to really know yourself. Meditation is about learning to really know oneself. This means at times that your self-image crumbles a little, or you discover a big wart on yourself, and then the other aspect of training with others becomes important: we go for Refuge to the Sangha. The Sangha can be very comforting because it is, in essence, accepting. You can only really learn from somebody else if you first accept them. You can learn patience and you can learn tolerance and you can learn something about yourself only if you stop kicking at the situation or maligning the person or complaining about how hard it is. As long as you do those things, you’re not really learning, you’re fighting. Only when you stop fighting can you begin to accept. You say, “OK, so here’s this person,

and he's difficult to live with. Well, I'm going to live with him." If you read our little story with attention, you will find a deep acceptance and love in Dipankara's attitude, no despising or blame. If you despise somebody you will not learn anything from them.

Just don't fight and don't despise and don't think there is nothing in the situation for you. There always is something good, no matter how painful or how rough or how boring it is. There is always a teacher for anyone who wants to learn.

What drives breaking the Precepts?

Rev. Master Leandra Robertshaw

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

What is it in the psychological aspect of being a human that tends to lead us towards the belief in a substantial self, separate from other beings, which in turn leads us to break the Precepts? Is it the notion of an identity that passes through a certain time span which feeds this belief in us of being a person who exists alongside other beings but is essentially apart from them? When we view ourselves as somebody who is born, accumulates experiences as we live our lives and then dies, it can come as a shock to realise on our death beds that we can take nothing with us—our achievements in life are not enduring.

I am reminded of the story about Bodhidharma's meeting in China with the Emperor Wu. The emperor was hoping for Bodhidharma's praise for his and his courtiers' commitment in following the Buddhist Scriptures to the letter and their building of temples and stupas. Instead of the reassurance that they would have acquired much merit, Bodhidharma's response was "no merit". Maybe we all fall into the trap of expecting our accomplishments to be honoured. Just think of all the areas where you have gained experience and expertise. Do you hope for respect or at least acknowledgment? On a personal note, I saw as my father

approached death, that he knew that all he had achieved in life was inconsequential and thus to die in peace he had to find a perspective on what it means to be human, to grow and mature, to grow old and die that could only be found if he let go of his past.

We, too, may be so focussed on our own trajectory through our life that we choose to forget that we cannot live forever. We want things to remain the same, we don't want to experience the body wearing out, the constant change and decline that ends in illness and death. When we truly relinquish all concepts about ourselves and the universe, when we completely empty ourselves out, what are we left with? We are left with the question 'What is this?' A question about reality—not a blind and insistent preoccupation with my self and who I am. We are left with the reality that there is no enduring substantial thing called my self cut off from other things; instead we recognise the reality of interconnectedness of all dharmas, of all things, of all beings, which calls us to do good for others. Reality lies beyond the dimension of the ego without that necessarily being anything transcendent.

D.T. Suzuki wrote:

It is the heart indeed that tells us that our self is a self only to the extent that it disappears into all other selves, non-sentient as well as sentient.¹

On the other hand, when we are self-absorbed with little concern for others, or for the world, how can the Precepts

become our blood and bones? So this article has at its centre the question of ‘What is Good to Do?’ How can we live our lives in a way that does not cause harm?

Even as we gradually become liberated from the belief in the substantiality of a self, separated from other selves, we will still have lots of latent tendencies: some good, some not so good. In letting go of self and finding ourselves in a deeper place of all acceptance of any circumstance in any moment of time, it is still unlikely that we will have achieved a state where we are beyond error. Buddhahood is something fragile and precious that must be cared for and maintained. There is not some mystical experience that confers Buddhahood on you. It is not automatic and it is not easy. It is always becoming Buddha, which is not something reserved for ‘special people’ but a reality for all of us.

Revere the Buddha present in all people, whenever and wherever it manifests. We all have a notion of what it means to be good, and we can’t live up to it all the time. I guess I am strongly suggesting that we may never reach a state of enlightened behaviour where we can abandon the Precepts. So it behoves each and every one of us to keep a sharp awareness of how the tiny seedlings of unpreceptual behaviour can sprout again, and to keep keenly contemplating how deep the roots of habitual tendencies are.

How do we balance a growing trust in our wish and ability to refrain from unwholesome action with the need to remain vigilant to our unwholesome tendencies? We do not

want to become the preceptual police: to strive so hard to be perfect that we trip ourselves up into even more disquieting behaviour of body, speech and mind. Profound trust in our true wish to respond to the call helps us –and we see that the wish itself begins to set the priorities of our life. As Rev. Master Daishin wrote in *Buddha Recognises Buddha*: “The insistence of the wish drives us to understand the wish itself.”²

It is the wish that has drawn us to meditation and the Precepts. It takes time and practice for the Precepts to become our blood and bones so that in each moment the answer to the question ‘What is Good to Do?’ can clarify. However, for this to occur we need to keep up our zazen. I know of no other way. For it is through the aegis of zazen we learn what it means to study the self.

Then we discover the truth of what Dōgen said in the *Genjōkoan* chapter of the *Shōbōgenzō*:

To study the way of enlightenment is to study the self.

To study the self is to forget the self.

To forget the self is to be actualised by myriad things.³

Studying the self what does one encounter? One encounters the myriad dharmas, the 10,000 things of the world and thereby forgets the self.

When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away.

No trace of enlightenment remains, and this no-trace continues endlessly.⁴

Dōgen draws our attention away from investigating only the interior state of our mind and its response to our bodies; he invites us to investigate all the realities of the self and of the entire universe. Then one can encounter the myriad things.

“When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away.” This sentence points to the bodhisattva way of training for the sake of all beings, rather than focussing exclusively on our own awakening.

Earlier in this *Genjōkoan* chapter Dōgen said:

To carry yourself forward and illuminate myriad things is delusion.

That myriad things come forth and illuminate themselves is awakening.³

Can we cease from carrying the self forward? Not an easy task! Can we allow the myriad things to come forth without a sense of wanting to call them forth?

How do we do this? The key is zazen—zazen both on and off the cushion. Within zazen there is a dropping away, a dropping away into awakening. How far does self-effort go? Is awakening a result of our efforts to practice wholeheartedly or is it grace-given and never self-driven? If it is grace-given how does that happen? Where does grace come from? Is awakening impossible in the sense that it is not an experience which a self can have? But awakening does happen. It is real. A reality that is beyond self and thus beyond anything self can possibly imagine and attain. Bernadette Roberts in her book *What is Self* writes:

The unexpected surprise of the cessation of the phenomenal self, however, is that its very Source, Ground or Empty Centre falls away; it is this latter event that is the true no-self experience.⁵

Yet in spite of its being an “unexpected surprise”, our efforts to be rigorous in acknowledging the consequences of our behaviour, to see selfishness but not act on it; such efforts have been, along with the efforts of the Buddhas and Ancestors, what nudges us into awakening.

There is a willingness, a being open to what arises moment-by-moment, as we penetrate to the heart of the physical pain, emotional excitement or distress, troubling thought—whatever it is that is arising. This is how we become familiar with our latent tendencies. Can we meet what is happening directly with no words, no concepts, no explanations, and certainly no justifications? If we take only

a conceptual approach to whatever is arising or whatever we are doing (no matter how necessary a conceptual approach may be in negotiating life)—if we limit ourselves to a conceptual approach we are seeing with only one eye and as a consequence we will miss the immediate, non-conceptual reality from which we can never be separated; the wisdom that exists all around us.

Conceptual and non-conceptual reality are not two but inextricably entwined, and yet they are not one. It is important to explore not-twoness and not-oneness. ‘What is this?’ Using this question to investigate deeply can help us see how we assume, or fabricate, dualities by juxtaposing one relative truth with another relative truth rather than understanding that one does not hinder the other; that they are both processes of opening to the inconceivable dharma. In any pair of seeming opposites one pole mirrors the other, or as Dōgen says in *Genjōkoan*: “When one side is illumined the other side is dark.”³

What is illumined in our life demands respect; what is darkened should never be forgotten. Our task is seeing through, not removing. This is how dharma is intimately intuited. Trust that nothing is hidden from our awareness forever and what needs to be seen will make its appearance. As we begin, through studying the true self, to know and appreciate the contradictory, confused, emotionally vulnerable small self, we become increasingly open to knowing others with clear vision not hindered by our judgements, expectations or wishes that they be different.

A Buddhist psychological approach

It might be helpful to consider the Buddhist concept of alaya or storehouse consciousness which is posited to underlie all consciousness and which stores karmic predispositions that we all are born with; for instance, the human tendency to see the world in terms of self and other. We also inherit the tendency to believe in a sense of our continuity as a being that exists throughout our lives; this is a fundamental, ongoing component of personality. The seeds in our consciousness also come from our ancestors and from all those who have gone before us; they contain the experiences, ideas, and perceptions of many people throughout space and time.

So alaya could be described as the deepest, darkest hiding place for self-clinging. Alaya is also called storehouse consciousness because it stores everything we have ever done, thought or experienced. It could also be described as memory. Not only actions from this life, but all our actions since beginningless time are kept in this consciousness. At night when we have dreams, that is the working of this eighth consciousness.

When you penetrate the depths of alaya you will discover it to be exactly the place of release of what has been stored, the place where ‘What is Good to Do’ naturally arises. The notion of karma is less a way of explaining our lot in our present life based on actions in our previous lives, than a way of assuring our moral freedom and responsibility

in which we can carve out our own moral and spiritual path. Hence we can, in seeing things more clearly as they are in a given situation, discern the possibilities and limitations of what we can and cannot do in terms of our own moral choices and actions. We learn what to relinquish and what to accept. Discernment, relinquishment and acceptance go hand in hand. We understand more clearly that the qualities of our being and action at this very moment matter most.

At the same time, in the same place, that alaya stores the seedlings of NOT Ceasing from Evil it also stores the seedlings of Doing Only Good. We find we have a choice as to which seedlings we water and encourage to sprout. Although alaya has a story, a history, it is originally neutral - neither dark nor light. Ultimately it is neither the repository of bad things nor the repository of good things. Awakening shows us that alaya is not stained, nor is it immaculate.

Alaya is simply the capacity of the mind to accumulate the results of its own functioning. It has been described as the foundation of everything. So be careful, be keenly observant, for alaya will store our defiling attitudes as well as our good roots. Defiling attitudes will obstruct interdependence and lead us to see relations in terms of self and other, falsely living in a duality that makes it difficult to naturally Do Good for Others.

However, when unconscious dispositions mature and are reflected in our actions and brought into our active awareness, we can care for and study them. They are

indicators showing the workings of our minds. We begin to see how some of the karmic formations stored in alaya can predispose us to egocentric thinking that misconstrues ourselves as substantial beings continuing in time, and separate from all other beings. If, on the other hand, the split between self and other is becoming unified, and if our belief in a continuing self is gradually being eroded then our selfish tendencies have nothing to hold on to. There is transformation, and life becomes very simple because we are becoming increasingly skillful at noticing the illusory thought which has lead us to an unwholesome action.

Habit energy is an important term in Buddhist psychology. Because of habit energies, we are not able to perceive things as they are. We are interpreting everything we see or hear in terms of our habit energy; interpreting conditions from the viewpoint of a self that is actually, intrinsically insubstantial. Often when we meet a person, what we really meet is our own habit energy and not the person as they present themselves in that moment before us. They, like us, are unpredictable, contradictory, complex beings. It need not be like this; we can let go of the storyline we have constructed about the other person, we can let go of the memory of the last encounter with them and allow the meeting to be just as it is in this very moment. So remind yourself that to follow the call of the mind that seeks the way is to sit in the midst of habit energies and not be run around by them. If we accept our own limitations and consequently are less driven by feelings of inadequacy, the response that ensues is more likely to be in tune with what conditions call

for. This is very ordinary and it is the action of saving all beings before saving ourselves, because the response is no longer driven by the habit energy of our own fears and desires.

Study the self with deep faith in the teaching of karmic cause and effect. Notice that when selfishness or confusion is in the dark, it agitates you. Bring it in front of you. Self-concerned traces may be running your life, but most of the time you probably don't even know that they are there. So keep returning to studying the self and in wholeheartedly doing so, not turning away or denying any aspect that feels unsavoury within your behaviour of body, speech and mind, you will be allowing the self to drop away. You will be forgetting the self and as Dōgen said:

To forget the self is to be actualised by myriad things.

When actualized by myriad things the body and mind as well as the bodies and minds of others drop away.³

So keep returning to zazen, to asking 'What is this?'

Take heart for zazen makes impressions of selflessness in the unconscious. It transforms the unconscious into wisdom.

Notes

¹ Suzuki, DT. *The Essence of Buddhism* (Kyoto: Buiko 1948) p.65.

² Morgan, Rev. Master Daishin. *Buddha Recognises Buddha*, (Northumberland, UK: Throssel Hole Press, 2010) p.11.

- [3.](#) Great Master Dōgen. *Moon in a Dewdrop; Writings of Zen Master Dōgen*. Ed. Tanahashi, K. (San Francisco, CA: North Point Press, 1985) p.70.
- [4.](#) Ibid., p.69.
- [5.](#) Roberts, Bernardette. *What is Self?: A Study of the Spiritual Journey in Terms of Consciousness*, (Boulder, CO: Sentient Publications, 2005) p.116.

MOUNTAIN LIFE TIGER LIFE

Rev. Master Willard Lee

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The following originates from a short talk given during a meditation period on the 2016 July sesshin at Throssel.

As you sit upright, a dignified human being without calculation or complaint: ignoring dies, dissatisfaction wears out, and the unnumbered things of the world, animate and inanimate both, lend their aid and join in with your breathing. Here, there is real kindness for a suffering self.

Within murky self-concern, the innocent senses are used in ignorance to maintain suffering; dissatisfaction pursued is delusive activity built on ignoring. With a unified body and mind, illuminate the dissociated manufacturing of desire and see that it has no ground to sink roots.

The effecting of your original, mountain-like nature, manifesting completely without adding a hair; zazen sloughs off the habitual recycling of division. Letting go of self-involvement does not destroy a person—your original face is displaying even before you fully admit it.

Naturally genuine, the workings of the senses are not created by thought, nor are you. Allow egocentric thinking to quieten and become unborn. Don't body and mind

function beautifully without intervention? If you can stop seeking reassurance in clutching at ideas and assessing qualities of feelings, you will see that Buddhist practice is not the creating of purpose, but the awakening gift of real nature. Being upright and grounded in compassionate reality, reliance on narrative viewpoints to evaluate meaning and progress is forgotten; you join the world entire, as lively peace comes with acceptance.

Within energetic stable presence, breath after breath: what is it that assumes liberation is the result of a process? Understanding is realized outside of knowing and not-knowing, and it is always enough.

Your mountain-like being graciously includes all the weathers of life, without rejecting or avoiding anything. The transformative dynamism of body-and-mind zazen unfolds continuously without the slightest neediness. The immediate truth of a life is unconcerned with itself whilst sensitively attuned with its environment. Here, things show their true face, enriching in turn.

Harmonizing like this has no fascination with appearances; the living enjoyment of real generous nature is free of both speculation and idealism, seeking no advantage. If you seem confused and out of tune, pay close attention; such unsought-for dissonance is saying something. Trying to exclude or molycoddle anything will only result in isolation and the stifling of your tone.

You are present, now; you are when you bemoan distractions, just as you were when you think you gave yourself over to distraction—but this cannot be realized

whilst blaming or justifying. Wanting to be right is a mistake; however, in unfolding the Buddha's teaching, you find that you make one such mistake after another.

Your real life is nothing special and it is always evident, now. This, here, is the entirety of life. Is a lifetime made up of many moments? Is it just one? Does either hit the mark? Completely ungraspable and unrepeatable, nothing is stored away: what is lacking? What is needed? Where would you get it? When?

Fulfilment can only be instantaneous—and thoroughness requires maintaining. Trying to grasp it in haste makes you blind; constructing an ideology or belief won't satisfy and only leads to hopeful pretence. We each have to see within our own honest experience, as we walk. Do not assume that you are far away and despair unnecessarily. No need to wither sitting on a fence. Ground yourself—see the realistic, accessible path and choose to keep taking it. Why not wake up—now—as if from a dream?

You, an unambiguous being, along with all things, are not burdened with continuity. An ancient mountain has no duration; an insect is not fragile and short lived. Neither objectified nor watched by a subject, everything here unknowingly plays whilst leaving no imprints: past unfurls and never lands, present unstintingly gives up present, future is off the leash. Suffering and stagnation are tied to a compelling view of duration that is ultimately unfounded.

Consequence expresses like the manifold features of a mountain surface—distinct and indivisible from the whole, whilst ceaselessly never arriving and not staying. All makes

the mountain; all is ungraspable, unrestricted mountain.

Vital sufficiency meets you when you meet it. Never somewhere other than here, neither created through wilful assertion, nor realized whilst still swimming around in body and mind. The vividness of natural integrity is not obstructed by physical or mental conditions and their expression; nothing is compared with anything, each condition stands both alone—and with. Without waiting for anyone or anything to peck at your shell from the outside, you take your place and unexpectedly participate.

Like a tiger at ease on a mountain, a vigorous one in its prime, or a worn and limping silver tiger: all is not-born and not-dying, through and through. Bones, muscles, hair, a yawn, a growl, a stretch; the limits of being all ringing—undivided mountain tiger. You are maintained by your active original nature, you cannot control it. A pearlescent self, there is nothing wrong with you, here and now.

What is good to do is not conjured out of the air; the activity arises along with the varied precise and specific detail that altogether make your living what it is. Nothing is disguised or withheld, but showing itself unbidden. Your being, others, things and situations—from the pleasant and joyful to the difficult and disturbing—are not fixed and do not divide. Right action is not imposed on yourself and the world, but made real within the ongoing respectful study of what is—a seamless, inclusive study, without beginning or end, simultaneous with everything.

The open eye of bowing is never tainted by failure or success; all of you is put to good use. Don't imagine that

thought is not included; no need to try and make anything into a foundation. No gap to bridge, no walls to build: what is good to do is not precarious, and it is impermanence. You, others and things are clearly themselves and nothing more.

Let's Talk a Bit about Complaining

Rev. Oriana LaChance

—*Eugene Buddhist Priory, Oregon—USA—*

The last few months I have been observing complaining—my complaining and the complaining of others. Webster's dictionary defines complaint as, “an expression of pain, dissatisfaction, or resentment, to find fault.” Complaint can also be a statement of dislike, blame, or judgment. I view complaint as repeatedly whinging or grumbling about something whether this grumbling is in your thoughts or expressed out loud.

I recently came across the website www.willbowen.com. This is the website of Rev. Will Bowen, a Christian minister in Kansas City, Missouri, who—as he tells it—began the website because he became tired of all the complaining he heard from parishioners. He invites people to take on a behavior modification exercise that encourages you to “train yourself up” to be complaint-free for 21 consecutive days, and beyond. (Reportedly, over 11 million people have signed onto the website with the intention to become complaint-free.) Curious, and interested, I looked further.

First, I modified his exercise which only addresses verbal complaint. Since I know that, for me, the greater challenge is internal complaint and grumbling, I included that in my guidelines. Our thoughts are where complaint

begins, then we take a complaining mind into our communication with others and into our activities.

So in doing this exercise, if complaint arose in my mind and I acknowledged it and didn't engage with the complaint *at all*—I put it down—then that didn't count as a complaint. If, however, I “took the ball and ran with it,” either in my thoughts or out loud, that was complaint.

Here is what I have learned about complaining.

What do we complain about? (I say “we” because I believe all of us are similar when it comes to complaining.)

Favorite topics: the weather, the food, our health, our partners, our relatives, the people we work with, our government. In essence, we complain about anything and everything that meets with our disapproval. What it seems to come down to is that we complain about what we see as an obstacle to our happiness. I might even go so far as to say that anytime we want things to be different from how they are, we are complaining. When you begin to observe your own complaining, it can become quite subtle. And, yes, wanting people to be different from how they are is complaining. Buddhist practice is on-the-ground training in relating to people at this moment, as they are, as you are, as best you can.

What causes complaint to arise?

Complaint arises from our “old friends” the three poisons—greed, hatred, and delusion. It arises from viewing ourselves as standing apart from the rest of the world, from lack of acceptance, from personal preferences, and from

rigid views and opinions which lead to rigid judgments. Complaint arises because we want things to be different from how they are, and we feel justified because we know that we are right. (Some wise soul asked, “Do you want to be right or do you want to be happy?”) Sometimes we complain because we want sympathy, we want to be heard. We complain to vent our emotions and our feelings; we complain because we feel powerless or are afraid.

We complain out of the expectation that everything should happen the way we think it should, the way we want it to, and that everyone should behave the way we think they should, the way we want them to. Perhaps the amount of complaining we do reflects the degree to which we are driven to be in control (or to attempt to be in control). When we look at complaint in this light, actually, it is nonsense: neither the universe nor our neighbor are subject to our individual will. (One of the Buddhist laws of the universe.)

What is the result of complaining, or why shouldn't I complain?

When we complain we are talking about our unhappiness. We hope others will agree with us and confirm the problem has nothing to do with us—it is somebody else's fault. Complaint (both our complaint and the complaint of others) sucks us in, drags us down and drains us, and the practical, positive effect of our complaining is generally zero. Things or people don't change just because we want them to.

Each time you complain, watch what complaint does: complaint feeds complaint. Complaint separates you

from what is in front of you and from others; it draws a line: there is me and there are all these other people who can't get it right. When we complain we are sharing our negativity and possibly causing harm by speaking ill of others or by spreading our own, personal delusions. Perhaps most importantly, when we complain, we are closing our hearts to any possibility of generosity or gratitude—two hallmarks of spiritual practice.

But what about “discussion,” about changing things for the greater good (or even for my good)?

Generally, the difference lies in our attitude, the intention underlying our speech or action. Discussion takes a balanced approach. Discussion is pro-active, complaint is re-active. We can, for example, discuss our financial situation, a friendship on the skids, the uncooperative attitude of our children, the ills of society, and the misconceptions of political leaders all without complaining about them. Are we here to understand, to help, or are we here to whinge? In discussion we are asking what it is good to do; in complaint we are saying, “This is not good enough for me, is not in accord with my standards and opinions.”

What are possible antidotes to the habit of complaining?

- Recognition of the transient, fragile nature of our lives makes it pretty clear that most of what we complain about is not important in the long run, so we can let it go.
- When we act from the mind of compassion, we don't see others as enemies or as obstacles to our happiness.

Instead, we see that they are just like us: imperfect, limited beings who wish to be happy but don't always use skillful means in trying to attain happiness.

- Remember Shantideva's counsel in his *Guide to a Bodhisattva's Way of Life*, "If something can be changed, work to change it. If it cannot, why worry, be upset, and complain?" I would add to this, even if something can be changed, is it good to do?

- Before complaining, ask whether this particular complaint will divide or unify. Are you drawing a line—me and them? What will be the consequence of this complaint? Can there be a positive result?

- When we see that we are complaining, we can turn that complaint around. For example, instead of beginning our day by complaining about the dark and the rain and that we have to get up earlier than we want to, we can be grateful for a good night's sleep, or for the shelter that we generally take for granted, or for the morning greeting we receive from our partner and animals. This is in-the-present liberation that goes way beyond coaxing ourselves out of some mind state through positive thinking. It is a redirection of our energies, an opening up to gratitude, rather than acting from an attitude of "nothing is good enough" or "everything is getting in my way—and (implied) how dare it?"

When we stop complaining, we can experience the world just as it is. We can do something about those things that we feel it is good to change, and that we can change, and we can encourage ourselves to respond to the rest with an active acceptance. In real time, with the frustration or

unhappiness, the given that is in front of me, what is it good to do? This is a path to liberation.

Appreciation

Rev. Berwyn Watson

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

What is it like when we wake in the morning?

Before our brain wakes up and remembers what we have to do that day, there is a space—of being you could say; which is just an appreciation: we can sense silence and sound; light and shade; the position of our bodies.

At that moment everything is given and nothing is withheld. The focus of the senses—the apparent point from which we appreciate things—isn't to the fore—there is only appreciation. Light is already entering the eye and makes me partly what I am, and the sound of the central heating coming on has already entered the ears and makes me partly what I am. And there is just an appreciation of this, a kind of awareness.

*

Those times when we wake up early with a sense of disturbance can be a real time of insight.

Can we just allow the disturbance to be there within the space?

Do we have to fill the silence with our plans and worries, or can we be content with the silence and explore it?

It is like sitting open-handed, there is no need to create anything to fill this void.

Yet what comes from this is an intimate appreciation: the simple fact of breathing, that the light through the curtains gradually increases.

Of course there is something that can reflect back on this: this remarkable facility seems to allow gratitude, but is also what makes possible over-abstraction, grumbling and worry.

At the moment of waking up or other times in the day there seems to be a choice offered to us: we can remain in the silence or rush to fill the space.

I have heard many people say there is no time to sit. But if we can be still and just breathe we are sitting. You can do this lying in bed, or when having a tea break looking out of the window.

*

There is no need to deliberately try and turn off our capacity for reflection and abstraction; it is more about how we use this ability.

If there is a strong sense that “this is my body, my senses, my thoughts”, leading to “my right to grumble and complain if things don’t turn out as I want”, then this capacity is misused.

Sometimes there is a strong sense of a centre: “I feel this, I think this”. At other times, it is more like, my thoughts and feeling are not ‘mine’ they are what arises as part of the scenery. It is significant that sometimes we accidentally forget our self-concern; it is not always there. There are times when we just naturally appreciate what is there, without planning this or making it happen.

We have the capacity to complain about everything, but we also have the capacity to appreciate everything. We can get up and grumble that it is cold, that we have almost run out of toilet paper, that there is too much to do today. A tiny shift and we appreciate the cold still air and the stars, we are grateful we have toilet paper at all, and see that the jobs we have are the offering we can make.

What makes the difference?

It only needs a tiny shift in perspective. An effort on our part that Great Master Dōgen described as “Cease from erudition, withdraw within and reflect upon yourself.” (Rules for Meditation). When we reflect in this way it is not so much a turning away from what is external, but a more subtle questioning: “Who is it that grumbles? Who is it that can appreciate the light in the morning?” It is not a rejection

of the world, but actually a taking refuge, a reconnecting with what is there. We need to make the effort to see that we cannot blame externals for our feelings. Having done this, we uncover a natural appreciation for what is there.

Which is only a way of saying we can live appreciating what we have: that everything we need is already given without condition; but it cannot be held onto as “my life, my time”.

As soon as we demand anything there is a rigidity, a tension. Lying there in bed in the early hours becomes painful as we can feel we are wasting our time.

But if we just look within, the situation changes immediately. Time is not necessarily a limitation but is also just what is given freely. It is not even a matter of ‘using’ time well; just that we are already inseparable from the unfolding of time, as we are from the light that comes in the window, from existence.

Awareness shows us the inseparable connection we have with existence. Complaining about existence comes from an unclear view. The self that can complain is already inextricably in the world, and can only imagine standing outside of it. The thoughts that revolve around have very little connection to anything, they exist as a storm in a teacup.

If we look at the mind at the moment of complaining, what do we see?

There are many metaphors in our tradition that point us in the right direction with this.

One of them comes from *The Awakening of Faith*, an early Mahayana commentary.

In this analogy, delusion is likened to the waves on an ocean.

This may be illustrated by the water and the waves which are stirred up in the ocean. Here the water can be said to be identical and not-identical with the waves. The waves are stirred up by the wind, but the water remains the same. When the wind ceases, the motion of the waves subsides; but the water remains the same.

Likewise, when the mind of all creatures which in its own nature is pure and clean, is stirred up by the wind of ignorance, the waves of mentality make their appearance. These three [i.e. the mind, ignorance and mentality], however, have no existence, and they are neither unity nor plurality.¹

So, even the disturbed and complaining mind—the rough churning waves upon the sea—are still of the nature of water. If we look carefully we can see they were never separate from the ocean.

Great Master Dōgen used the analogy of the turning of Dharma Blossoms, in his chapter of the *Shōbōgenzō* that can

be translated as “*Dharma Blossoms Turn Dharma Blossoms*”. Dōgen comments on a verse by Huineng which begins:

When your mind is deluded, you are turned by the dharma blossoms.

When your mind is enlightened, you turn the dharma blossoms.

Towards the end of the chapter, Dōgen adds to this, “Indeed, this is dharma blossoms turning dharma blossoms.” ²

If we can see and accept that what looks like delusion is still of the nature of truth, a real shift can happen.

Even such disturbing emotions as doubt and fear are still of the nature of ‘dharma blossoms’ and can point back to what is real—if we make this shift and look with awareness rather than just continuing a kind of indulgence.

There is a trust that there must be more than the negative view of the world, and then we have to see that reality is really like this. This seems to be an aspect of the second Pure Precept, and Dōgen’s comment on it: “Do only good. The dharma of Shakyamuni’s enlightenment is the dharma of all existence.”

We can do good, because all of existence has the quality of Shakyamuni’s enlightenment.

But do we have to wait until we are enlightened to see the good of the world?

No. If we have some sense that the way of complaining is futile, then we can just look and see what is already there, and confirm it this way.

For example—what is the movement of the mind if we lay in bed, and feel everything is wrong with the world? Does the carpet, the bed, the room, the sky, itself justify our judgements? We start to see that the complaint is an overlay of judgement. And that in existence there is no judgement.

As humans we do need to assess each other—but judgement goes a step further and tries to fix things, we say to ourselves, “he/she is inherently bad/evil”. If we just see things before these fixed views have the time to get going, we can see how artificial this is. Is anything in the world inherently evil, in itself?

We have complex human situations in which real suffering is created, but usually they are the result of building on the abstractions we create and making them solid. But in existence there is no judgement, so we don’t have to live in the world of judgement.

We do have this choice when we wake up in the morning—to start the wheel turning in the direction of the endless things that can and are going wrong, or to take a step back and reflect on the being that senses, that thinks.

There is a poem that Dōgen quotes from his own master
Tendo Nyōjō;

The first day of the year is auspicious
Myriad things are all new
In prostration the great assembly reflects
Plum blossoms open early spring.³

We usually think the spring is what causes flowers to blossom, but what is spring but the blossoming of many flowers?

The plum blossom opens spring—in a sense makes spring.

One aspect of the poem is about this choice to turn things around—we cannot wait until the world is good in order to appreciate it, we just have to appreciate it and recognise the good, and in doing so the world does become a better place—through our actions.

So when I wake up in the morning, there is a choice to look at the mind that worries and plans rather than just go along with it—just be aware of the light growing behind the curtains, the bird song.

Even the worry itself can be appreciated: we do not need to reject anything at all, this is closer to a miracle than anything else I know.

Notes

- [1.](#) *The Awakening of Faith in the Mahayana*, 2nd Ed. trans. Suzuki, Daisetz Teitaro (Chicago: The Open Court Publishing Company, 1983) p. 67-68.
- [2.](#) *Treasury of the True Dharma Eye: Zen Master Dōgen's Shōbōgenzō*, trans. Tanahashi, Kazuaki, single volume version (Boston and London, Shambhala, 2012) p. 190.
- [3.](#) *Ibid.*, p. 586.

Tired

Sally Brown

—Missoula, Montana—US—

*Initially published in Pine Mountain Buddhist Temple Newsletter
for October-November- December 2016*

I'm tired. Not all the time, but enough so that I can not depend on not being tired. There are days when it seems relentless, and other hours where I think it is all in my head.

The strange thing is, I have never been happier. Happier because of all that I am learning about myself and Buddhist practice.

The other day I woke up with the mantra 'I'm tired' as the first thought of the morning. I opened my eyes and decided to lay there for a few moments. I usually get right up and get going—tea, reading, meditation, and on to the day. But this morning I lay there and looked out the window. Really taking a good deep look. It was beautiful. About four different colors with many shades of each blending together in a stormy sky, broken by the morning sun. It was so beautiful. If I hadn't been tired, I would have missed it.

I remember when I first went to Shasta Abbey, before coming to Pine Mountain, we would have meditation

periods, work periods, eating times, resting time, tea with talks, and more meditation. There was a schedule that had to be kept. At first I wanted to accomplish the task at hand, finishing perfectly to the end. Show everyone how good I was because I could accomplish. (It has taken me years to understand that this is a habit, not a necessity of life.) A bell would ring, or someone would look at a clock and whatever we were working on had to be stopped, finished or not, tools put away, and on to the next item on the schedule. It sent shock waves through my system to Not Finish The Task. Finally I learned the wisdom behind the training and I use it now with tiredness. When I start to sink, when my body says enough, when the internal bell rings—I stop. It isn't always comfortable or convenient, sometimes I fight it, but I ask myself, is what I'm doing that important? Isn't tending to my life force more important than finishing the task? Well yes. Aren't we here to listen to our Buddha nature?

I had a swamp of visitors this year. All welcomed and wanted, and nobody overlapped. Where I live we have what feels like three months of summer and everyone wants to come then. So I was fortunate to have the proper spacing but it does take a toll. One set of visitors were family members with whom I have things to work out. Each year I want more from them—more time, more conversation, more signs of affection—you name it. This year, because I was going slow (the tiredness), I thought I would try to think it differently. What if I was very pleased and happy with what was offered. Enjoy the moments I had. Forget about what I wanted, deserved, craved. It occurred to me then, that this is one of

the basic principles of the teaching—giving up wants and desires to find true happiness. Because believe me, there were few enough moments and I was out to enjoy each and every nanosecond of them all! It was difficult, for sure, to ask for nothing, find ways to give joy (freshly made pesto!), and not fall back on the old wants and desires routine. I did it because I was too tired to beg for more. I took a step forward with the edgy relationships and going slower helped that come about.

I am not suggesting that anyone ‘get tired’ as a way to enlightenment. I am working to find out what is causing this state and get out of it. It is difficult for my mind to cope with. Now I step back from involvement in the community. Not to volunteer to do fun things. Say no nicely. Tell friends I’ve had enough and need to go home.

But I can do what I can do and that has turned out to be something I’ve wanted to do for years—sorting out and finding new homes for stuff that has accumulated in the house for the last 40 years. This is a huge task—right? Looks immense. So big I haven’t been able to touch it in all those 40 years. So, in keeping with the theme of going slow, I take an item, or a category (embroidery supplies), and find someone who wants/needs it. One item at a time. I am very slowly making space. I am cleaning out not only material objects that clutter my life, but psychic clutter as well. Once all those things that are not used or are held for memory value are gone, what will come in? What will be left? Who can I be? I’m excited by the wonder. It feels like becoming a kid again. Emptying out and letting my Buddha nature fill the space. I would never have started on a journey of this

depth if it hadn't been for the depth of the tiredness.

I am tired, and I am grateful for it.

Reflections on training:

A dying mouse and some saucepan lids

Rev. Sanshin Alexander

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

During my long stay here at Throssel Hole as a lay trainee, I was working with one of the senior monks outside the entrance to the newly-built Guest Cottage. We were laying large paving stones to create a smooth passage from the main driveway to the cottage entrance. At one point I needed something from the tool shed, so I walked up there past the Abbot's House. It was there that I saw Smudge, the monastery cat, looking at a small creature lying in front of him. It was a little mouse or a vole, and it was moving its front legs frenetically, but its back legs were not moving. Smudge had broken its back. I immediately wanted to find a way of helping this tiny animal. I picked it up and took it over to the senior. The question in my mind was "What is it good to do?" so I asked him for his advice.

In that moment, standing there with the creature in my hands, I was no longer sure whether I was myself, or whether I was the little mouse, or whether I was the senior monk considering what advice to give, or even whether I was Smudge, still sitting there looking up at us. The moment and the world dissolved into the question "How can we help this creature?"

The monk suggested finding a place for the mouse to die in peace, having realised that there was no chance of it surviving its injuries, so we took it to a place in the grass by the drive, and went back to work. Its front legs were still moving, but once we had laid it in the grass, the movements were less frenetic; already there was a sense of something quietening. After three hours it was dead.

Some months later, and after I had entered the Throssel community as a postulant, I was in the kitchen doing clean-up, helping with drying and putting away pots and pans. I picked up a few saucepan lids and went to put them on the rack. That same senior monk was standing at the rack in front of me already, and suddenly he turned round and gave me a hard look. This was not a look of judgement or harshness, but in that moment I realised that I was standing impatiently, very close behind him, with a sense of having to perform this task as quickly as possible.

Another senior monk had already mentioned to me how kitchen clean-up could be a ‘litmus test’ of training; how it can be a challenge to remain still and clear-minded amidst the bustle of people moving around the kitchen: monks and lay guests washing dishes, cleaning counters, sweeping and mopping floors and drying up and putting away. The stern look that the monk gave me brought all of this to mind in an instant, prodding me inwardly to look at how I could be so caught up in the bustle of things that I could completely lose sight of what I was doing. What was suddenly clear was the question of ‘What am I doing?’ The need of that moment was not to push forward; just to stand and wait.

In *Genjōkōan*, Dōgen describes delusion and awakening:

To carry the self forward and illuminate myriad things is delusion. That myriad things come forth and illuminate the self is awakening.¹

When I am able to respond in a still and open way to the needs of any situation there is a way in which what is good to do can become clear; whereas when I am caught up at any level with what ‘I’ have to do, or looking at things from the perspective of ‘I’, then what comes back is usually a sharp reminder of the way in which that ‘I’ is in itself delusion. The ‘I’ perspective prevents me from seeing what is truly being asked for. This is the litmus test; when we can be still and open to what is there, whether it is a dying animal or a kitchen that needs cleaning, we can respond wholeheartedly to the question of what it is good to do.

Notes

1. Great Master Dōgen, *Treasury of the True Dharma Eye: Great Master Dōgen’s Shōbōgenzō*, Ed. Tanahashi, Kazuaki. (Shambhala, 2010) Vol. I p. 29.

NEWS OF THE ORDER

The Americas

Shasta Abbey

—Mt. Shasta, California—USA—

Memorial Weekend on the twentieth anniversary of Rev. Master Jiyu's death: It was a joy to see the familiar faces of monastic and lay visitors during a festive weekend of celebrations in honor of Rev. Master Jiyu from November 4-6. We were delighted that Rev. Masters Phoebe van Woerden and Seikai Luebke made the journey together with four long-time congregation members; Rev. Master Meido Tuttle and Rev. Clairissa Beattie drove down from Wallowa Buddhist Temple; and Rev. Oriana LaChance came from the Eugene Buddhist Priory to join us. Lay friends going back to the Abbey's early days also came from near and far to remember and honor Rev. Master Jiyu.

A gathering in the Buddha Hall on Saturday evening, November 5, included a lovely vocal performance of verses found at the beginning of *The Wild White Goose* by Rev. Dilys Cromack and Laurie Ottens, who had set them to music. This was followed by a video presentation of scenes from Rev. Master Jiyu's monastic life, including her monastic ordination in Malaysia, priesthood training at Sojiji Temple in Japan and a slideshow set to her musical composition, *The Great Enlightenment*. We also enjoyed tea and cookies while catching up with old friends.

On Sunday morning November 6, Rev. Master Haryo was the celebrant for a memorial ceremony, dedicating it:

“...in gratitude to and in memory of the Great Priest Houn Jiyu who, like the Buddha, devoted her entire monastic life to the helping of others, until her death twenty years ago today. I pray for peace in all the world, and for harmony in our nation.”

Rev. Master Haryo also gave a Dharma talk following the ceremony, “Reflections on Rev. Master Jiyu,” which is available on our website.



Rev. Master Haryo and others enjoy tea, cookies and conversation during the memorial weekend.

Monastic Community: We were happy to welcome Victoria (Tori) Jones as a postulant in August. She is working in the Kitchen as well as learning many of the ceremonial and

practical duties of monastic life. We wish Tori the best as she deepens her training with us.



Postulant Tori Jones

Rev. Jisen Coghlan, a good friend of the community who has moved to Boise, Idaho, joined us for a few weeks in August. We appreciate the joyful training and help she brings during her visits and look forward to seeing her more often.

Rev. Master Kōten Benson returned to his temple at Dragon Flower Mountain in Lytton, British Columbia after a six-month stay. We were grateful for the teaching and wise counsel he offered while at the Abbey to work on his biography of Rev. Master Jiyu.

Rev. Clairissa Beattie of Wallowa Buddhist Temple in Oregon joined us during the week-long retreat in August, and we enjoyed a brief visit from Rev. Leon, Prior of the Portland Buddhist Priory, during the lay ministers' retreat in September. We are most grateful to share and enrich our training with monastic visitors from our Order as well as other traditions and temples.

We welcomed a group affiliated with Dharma Drum Mountain for an overnight stay in late August. The group

consisted of six female and male monks, including Ven. Chang Wu, the director of Dharma Drum Center in Canada and five other monastics who live at Dharma Drum Monastery in Taiwan. They were accompanied by three lay trainees, two from Vancouver and one from Taiwan. Ven. Master Sheng Yen, the founder of Dharma Drum Mountain Sangha, was the master of one of the senior female monk visitors. Master Sheng Yen's visit to our sister monastery, Throssel Hole Buddhist Abbey in the U.K. about 16 years ago, established an informal, friendly connection with monks of our Order.

After a tour of the monastery, some of our senior monks enjoyed an interesting tea and discussion with the Dharma Drum monastics, sharing notes on how each of our traditions is organized and functions, as well as how we have been keeping our monastic training and Dharma teaching alive after the passing of our founding Masters. We also explored together many aspects of our meditation practice, training and liturgy, as well as current attitudes towards Buddhist practice and monasticism in the West and in Taiwan. We all enjoyed a sense of kinship between our two Sanghas, arising out of our shared Dharma heritage.

Retreats: Twenty-five guests attended the August week-long retreat on *Meditation: Our Practice and History* led by Rev. Master Astor Douglas. Rev. Master Astor offered teachings on the meditation practice passed down to us through five Ancestral masters: Shakyamuni Buddha, and Great Masters Kanchi Sosan, Eihei Dōgen, Keidō Chisan and Houn Jiyu. The focus of the retreat was on enriching our practice of meditation through glimpses of the lives and essential teachings of these great masters, as well as meditating on how to incorporate these teachings into our own practice of the Dharma. The retreat concluded with a festive brunch in the cool of the morning.

We offered a four-day Serene Reflection Meditation Retreat in July. This was an intensive meditation retreat in the

manner of our monastic retreats, scheduled on a weekend to make it accessible to more people.

The fifteen guests who joined us for an August Working Meditation Retreat expressed enthusiasm for this chance to participate in the work of the monastery in an informal setting. The schedule included about four hours' working meditation and an outdoor lunch each day for both laity and monks.

We offer Continuing Practice Retreats to help those who have attended an Introductory Retreat establish a regular meditation practice as well as supporting more experienced practitioners in 'always going on.' The topic for September's retreat was 'Deepening Your Practice.'

We invited students from local and regional colleges to an Introductory Retreat for college students in October. Eight young people joined together in exploring how Buddhist teachings and practice might be helpful for people stepping into full adulthood. Although few in number, they all expressed interest in our practice during their stay.

This year's Feeding of the Hungry Ghosts (Segaki) Retreat was attended by nearly 30 guests. We offered the merit of this outpouring of benevolence to all beings, especially the deceased, and a number of guests came to remember specific loved ones. The heavy rains that persisted throughout the retreat were a mixed blessing: although they gave us a thorough soaking after years of drought, they also caused the cancellation of the Segaki *Toro* (Burning of the Paper Tombstones), which would have proved impossible in the downpour.

North American Lay Ministers Retreat, September 21- 25: Fourteen lay ministers met together with Rev. Master Haryo Young and Rev. Leon Kackman, North American Lay Ministry Advisor, for their annual retreat, September 21-25. The first evening's session covered various possible topics for discussion, and the group decided to devote some time to each of several

proposed topics: How to keep our focus on the Buddha Nature when confronted with the constant stream of life? How do we connect with something eternal in this life of impermanence? When taking refuge involves conversation about the actions of others, how do we keep the precepts? From our previous discussion on keeping the Precepts, how can we see beyond our views and do something positive in the current politically-divided world? What are some helpful ways of training with grief? Thanks to retreat co-ordinators Eloise Larson and Anne Johnson whose behind-the-scenes effort helped the retreat go smoothly, and to Rev. Master Haryo and Rev. Leon.

Ceremonies: Rev. Master Meian Elbert was the celebrant at a memorial ceremony for Jim Wilmerding on September 10. Jim, who lived most of his adult life in Mt. Shasta, died suddenly in New Hampshire on July 11. The monastic community remembers him for his generous offering of chiropractic treatments to monks over the years, including Rev. Master Jiyu. Relatives and numerous friends from the local community joined us for the ceremony and tea afterwards, where we heard stories of Jim's life from his brother, John.

Rev. Helen Cummings was the celebrant at a memorial for Mister Oh, Alison Stuart's beloved 18-year-old cat. Mister Oh's ashes now rest beneath a beautiful black granite headstone in our animal cemetery.

Rev. Master Ando Mueller offered a house and lands purification ceremony at the home of Tara Lambert in Mt. Shasta. Rev. Master Ando and Tara blessed the house, barns and resident animals after a difficult situation had been resolved.

Meditation Groups/Classes/Meetings: Rev. Master Astor Douglas visited the Bear River Meditation Group in September, where she used an image of Avalokiteshwara Bodhisattva standing on the back of a thrashing dragon to illustrate the interaction of stillness and dynamic activity that arises continually in daily life practice. Rev. Master Astor and group members also

visited an open house at a local organic farm and enjoyed making the acquaintance of people in the nearby area.

Rev. Master Jishō Perry, Rev. Vivian Grunenfelder, and Rev. Lambert Tuffrey attended this year's Western Buddhist Monastic Gathering, an annual gathering of about 40 monks across Buddhist traditions from all over North America. This year's gathering, on the theme of *Monasticism 2080: Sustaining Western Monasticism*, was held at the Land of Medicine Buddha, a Tibetan Buddhist center located in a steep redwood forest canyon in Soquel, California.

They heard daily talks on how we might keep Buddhist monasticism a vital institution, True to the Source, so that it will continue to be the lodestar for Buddhists of all traditions and walks of life, and explored these themes more deeply in small group discussions. They also enjoyed watching a couple of movies together, including a film on traditional Buddhist monasteries in modern China. There was plenty of time for informal conversation and the cultivation of friendship during meals and walks, as well as the opportunity to learn a little of each others' scriptures.

Those who attend these meetings find this contact with the wider monastic Sangha to be a source of inspiration for our own faith and practice.

Rev. Vivian offered a talk on *Women in Buddhism* to 31 students in the 'Women, Gender and Religion' class at Sierra College in Rocklin, California. Her talk highlighted the presence of powerful women in historical as well as contemporary Buddhism and how Bodhisattvas can serve as role models. That evening, Rev. Vivian met with the Bear River Meditation Group for a discussion on identities or labels based on such characteristics as gender, race, and sexual orientation and how they can serve as obstructions or aids to our practice.

New Website: Shasta Abbey's new responsive design website is now operational. "Responsive design" means that the

site adjusts itself to fit whatever platform someone is using, whether a smart phone, tablet, laptop or desktop computer. The site is fully readable in whatever format being used. Please contact Webmaster, Rev. Helen if you encounter any problems on, or have any questions about, the site (revhelen@shastaabbey.org). We are very grateful to Pam Johnson, Mary Helen Fein and Rev. Leon Kackman for their help in bringing the new site to life.

Cement Work at Fugen Hermitage: This summer a crew of about half a dozen monks and lay trainees completed the enormous task of shoring up the hermitage's foundation with concrete. We're grateful to all those who took part in this demanding endeavor so that hermitage retreatants can feel more secure in the cliffside building.



Preparing to pour concrete at Fugen Hermitage

Kitchen Remodel: Work continued on the kitchen remodeling project. Extern Sacristans, with help from lay guests, are covering the ceiling with commercial-grade, washable plastic panels. In addition to being easier to clean than the previous ceiling, they give the kitchen a brighter and more spacious feeling.



Gluing plastic panels to the kitchen ceiling.

Over the summer we cut down roughly twenty dead trees for safety reasons. The years of drought have weakened trees, making them vulnerable to insects; however, we are able to use the wood for lumber and firewood.

—Rev. Margaret

Eugene Buddhist Priory

—Eugene, Oregon—USA—

“Out of The Darkness” Walk for Suicide Prevention: On Saturday, October 15th, Rev. Oriana, Wendy Schwall, Martha Welches and Ernie Rimerman joined Eugene’s yearly walk—“Out of The Darkness.” This walk is to raise awareness and funds for suicide prevention and is sponsored by the local chapter of the American Foundation for Suicide Prevention. The event was at

Alton Baker Park and began with some short, informal talks, along with refreshments. We then took about an hour's walk in the park. This fall event occurs in cities throughout the United States. There were around 200 people at the walk, including those who have lost friends and family to suicide, and those who live with depression and the thought of suicide.

Segaki & Founder's Day: This autumn we had our Segaki Ceremony late afternoon on Sunday, October 23rd. Rev. Oriana was celebrant for the ceremony and Doug Carnine was her chaplain. We began with a procession from the foot of the drive and then came into our closed-in porch where the Segaki altar was set up. Shortly following the Segaki Ceremony, we had the Toro Ceremony in which the lives of all who have died in the past year are offered up by burning paper memorial tablets. This year's Segaki seemed a particularly good time to remember and offer merit to all who have died in the Middle East and due to terrorist bombings around the world.



Segaki procession

The following Sunday, October 30th we celebrated our Founder, Rev. Master Jiyu Kennett with a ceremony focused on the Founder's Shrine and on all that she gave to our Priory and to the Order of Buddhist Contemplatives.

After the ceremony we watched a documentary entitled “The White Helmets” (distributed by Netflix) about the volunteers in Syria who are first responders to bombings. Their primary task is to free people from the rubble. At the time of the making of this documentary in early 2016, these men had saved over 58,000 lives.

Prior’s Autumn Travels: Thank you so much to Linda and Doug Carnine who made their cabin on the McKenzie River available to Rev. Oriana for the week of Sept. 19. Right next to the river, which even in the fall was moving briskly, the cabin was perhaps the quietest place to spend time.

Early in November, Rev. Oriana spent four days at Shasta Abbey, joining in their honoring and showing gratitude to Rev. Master Jiyu at the 20th anniversary of her death. Monks came from Pine Mountain and Wallowa temples as well, and it was a good time for visiting and resting with friends.

Around the Priory Grounds: One morning I was surprised to see that a lovely, old oak tree at the edge of our back garden had fallen during the night. This was in late October after 7 days of much rain and a mild wind storm. The tree only brushed our roof tops, having been held back from falling completely by the trunk of a fir tree nearby. We had the tree cut down and the two central trunks were cut into fire-size rounds and the remainder is now a large pile of wood chips that can be used in the garden. The same company is scheduled to come in early December to take down half a dozen dead fir trees behind our buildings which could do damage if they fall.

Work continued on through the summer on our new garden beds, including the planting of a Japanese Snowbell tree which has lovely pendulous white blossoms in the spring, and a winter-blooming camellia by the front entrance. It is good now to take a break through the winter and wait to see how plants come back and begin to grow stronger in the spring.

—Rev. Oriana

Lions Gate Buddhist Priory

—Lytton, British Columbia—Canada—

We were really happy to welcome Rev. Master Kōten back to the Priory in early August after an absence of six months. He had been visiting Shasta Abbey. Around the same time, we said farewell to Rev. Valeria, who left for an extended stay at the Abbey.

On August 27 we held a funeral ceremony for Rocky, beloved dog friend of Bob and Patti, at their home here in Botanie Valley. Approximately 15 people were in attendance. Rev. Master Kōten was celebrant. He gave the Precepts to Rocky, we all chanted Scriptures while circumambulating Rocky's remains, then buried him underneath a tree in the yard.

We held the week-long Segaki Retreat during the first week of September. People attended from Edmonton, Victoria and Vancouver. On Sunday, September 4, the day after the retreat ended, we held our annual Segaki ceremony outdoors at the Segaki Lookout on Dragon Flower Mountain. We decided to hold the ceremony earlier this year in order to take advantage of fairer weather. Another retreat was held on the Canadian Thanksgiving weekend in October, and the last retreat of the year was held on November 4 and 5. In conjunction with this retreat we held the annual Memorial Ceremony for Rev. Master Jiyu on November 6, marking the 20th anniversary of her death. Approximately ten people were present for the ceremony, which was held at Lay Minister Victor Stepan's house in our valley.

We are still holding weekly meditation meetings in the Village of Lytton, and we recently changed the day to Tuesday evenings at 6:00. Everyone is welcome to attend this informal gathering, and no experience is necessary.

Our lay residents Andrew, John and Josh have been very busy this fall on a number of much-needed improvements. They constructed a large wood shed and have spent many days

gathering and chopping firewood to put into it. Other projects include building a small protective shed for the generators, rebuilding the front deck at Bodhidharma Hall, improving the drainage system, and general cleaning and landscaping in and around Bodhidharma Hall.

As I write this, we are having our first true snowfall of the season. After a beautiful Autumn, the days are getting colder. We put the snowplow on the old truck today, a warm fire is burning in the woodstove, and we await the silence of winter, and the opportunities it holds. We are grateful for this place of training and for everyone who helps to make it possible, and we invite everyone to come and train with us whenever they wish.

—*Rev. Master Aurelian*

Wallowa Buddhist Temple

—*Joseph, Oregon-USA*—

It has been a lovely temperate autumn here in the Wallowa mountains, and we are grateful that so many fall projects around the temple grounds have been completed with the help of many hands.

Visit from the Head of the Order: In late August and early September, we were delighted to have Reverend Master Haryo come for a week's visit. Our retreat guest house provided him with a quiet space where he could do Order work or rest, as needed, leaving him free to join us here in the main temple building for meals and time together whenever he wished. During his stay, he had an outdoor lunch with the temple officers at a local restaurant, and got to meet informally a number of congregation members, neighbors, and friends of the temple when they stopped by the temple to say hello or help with work projects. At a Sunday morning retreat, Reverend Master Haryo spoke with the congregation about meditation in a way that helped us all experience it afresh, then joined us for a potluck lunch. Shortly before he left, he was given a tour of the beautiful newly built

longhouse at Tamkaliks (the Wallowa Band Nez Perce Trail Interpretive Center Homeland Project site) by one of the contractors, Eric Carlson, who also built the temple's guest house. By the end of his visit, Reverend Master Haryo had quietly made many needed repairs around the temple, for which we are most grateful.

Trip to British Columbia: Rev. Master Meidō traveled to Canada for the last two weeks of September, to visit a dear sister monk, Rev. Master Meiten, and was surprised upon arrival to discover that Rev. Master Meiten had been hospitalized earlier that day from a fall. Fortunately, no bones were broken, but a hairline fracture kept her in the hospital, where Rev. Meidō spent each day with her. It was heartening to see how many congregation members and friends also visited Rev. Master Meiten. Rev. Meidō gave a Dharma talk at the Monday evening gathering of the Vancouver Island Zen Sangha and enjoyed seeing all those who were there.

During a short visit to see Supriti Bharmā in Vancouver, B.C., Rev. Meidō was delighted to make a day trip with her up to see Rev. Master Kōten and all at Dragon Flower Mountain, and the following day to join Supriti and Michele Feist for an evening meal before returning to the States. It is always a joy to spend time with the Canadian Sangha. Rev. Meidō offers her gratitude for all the help and kindness extended to her throughout her stay in Canada.

Retreat Guests: On October 1st, we welcomed Mary Gray, lay minister from El Cerrito, for a two-week retreat. Mary is one of the long-time lay trainees from the wider Sangha who have been coming for retreats since Rev. Meidō first arrived in northeast Oregon and who have helped the temple in so many ways. During this visit, Mary joined in the on-going activities of the temple and kindly drove Rev. Meidō to appointments in La Grande, OR, and Spokane, WA.



*Rev. Clairissa, Mary Gray, and Rev. Master Meido at the
Wallowa Buddhist Temple's offering altar*

On October 17th, a couple from the Vancouver Island Zen Sangha in Victoria, whom Rev. Meidō had come to know during her visits with Rev. Master Meiten, arrived for a week-long retreat. During the last week of October, a woman from Summerville, OR, who in previous years had come for retreats with two or three women friends, this time came for an individual retreat. Both the monks and retreat guests benefit from these varied opportunities to train together as a small Sangha.

Ceremonies: On October 15th, Rev. Master Meidō was celebrant for the marriage of a local couple held in the temple's meditation hall. This year's Segaki took place on a mostly rainy October 30th on the temple's spacious front porch; it is fortunate that the congregation were well bundled up, because the temperature dropped several degrees during the ceremony. We all warmed up inside by the woodstove during the bountiful potluck that followed.

Trip to Shasta Abbey: Rev. Master Meidō and Rev. Clairissa drove to Shasta Abbey for the November 6th weekend of festivities commemorating Reverend Master Jiyu's life and teaching on the twentieth anniversary of her passing. It was wonderful to gather with all those monks and lay friends and to offer our deep gratitude to Reverend Master Jiyu. Our trip to the Abbey was facilitated by Helmut Schatz who drove us to Bend, OR, so we could pick up a 2003 Subaru (purchased by means of a generous gift from one of the temple's congregation), and drive it on from there. We are very glad to have this safer, all-wheel-drive vehicle in time for the coming ice and snow.

Individual Retreats: One of the temple's main purposes is to offer a place where both monks and congregation from 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

Europe

Throssel Hole Buddhist Abbey

—Northumberland, England—UK—

Monastic news: In August, we held a Head Novice's Dharma Ceremony for Rev. Daigen Weir. He chose this text on which to answer questions from monks;

Do not kill. No life can be cut off for the Life of Buddha is increasing. Continue the Life of Buddha. Don't cut the source of true kindness.



Rev. Daigen and Rev. Sanshin

We congratulate Rev. Daigen on this significant step in monastic training and thank him for his term. A month later Rev. Sanshin Alexander entered the meditation hall as Head Novice. We wish him well as he takes over from Rev. Daigen in fulfilling this role in the temple.

Founder's Weekend and Anniversary Memorial festival: Rev. Master Adelin led the retreat for our weekend marking the 20th Anniversary of the death of our Founder and gave a Dharma talk on the morning of the 6th, the day of Rev. Master Ji-yu's death. We had woken that morning to find our first fall of snow, and as

the roads had not been treated, some guests had to turn back as they reached the higher grounds. Rev. Master Daishin was celebrant for the Memorial with the altar beautifully decorated.



Festival procession

Afterwards we enjoyed a delicious celebratory lunch together. Copies were available of the special printed edition of the journal which entirely focusses on teaching of our Founder and her disciples. There was also a laptop set up with a slide show running which showed photos of Rev. Master Jiyu from our archive. And later on, photos taken at the day's ceremony were added to the display.

Visiting Monks: It has been a pleasure to welcome visiting monks recently; Rev. Master Mugo, Rev. Master Myfanwy of Dragon Bell Temple in Devon and Rev. Master Favian of Portobello Priory all came for a visit. Rev. Gareth left for Reading Priory on October 4th for a four week stay while Rev. Jishin, the current Prior, came up to join us at Throssel for the same period. It was good to have time with these monks.

In October, we were joined for a nine day visit by a Latvian Chan novice monk. Rev. Ilona heard about us from Rev. Bridin of Riga temple, Latvia and was interested to experience western monasticism. She practices between two temples; Yuan Kuang

Chan Monastery in Taiwan and Jian Fusi Temple in China. We wish her well as she continues her training.



Rev. Ilona helping in the kitchen

Segaki: We had a full attendance for our Segaki retreat, a still week of sitting and reflection. Rev. Master Daishin and Rev. Master Leandra gave Dharma teaching during the week, exploring death, zazen and Dogen's teachings that we are neither born nor do we die. These talks are now available on the website. <http://throssel.org.uk/dharma-talks/>

Knitting group presentation: After the first meal of the Segaki retreat, Julie and Anne, two of the new sangha knitting group, presented Rev. Master Leandra with a beautiful warm knitted blanket of autumnal colours and individually designed squares. Thank you to the knitting team: Anne, Mandy, Sandra, Chris, Lorraine, Trisha, Julie, Ann and Gill.



Presentation of the blanket

Main altar refurbishment: Towards the end of September the sacristan, Rev. Master Olwen, with her assistant, postulant Shooie, installed a new wooden framework for the curtain fittings above the main altar in the Ceremony Hall. Scaffolding was hired and used for safety and ease of access.



Rev. Master Olwen and Shooie at work

The second part of the project was to prepare new drapes to surround the altar; these are approximately the same colour to match the altar and comprise three layers of material which hang freely with a soft flowing quality.



The finished altar.

Roofing and kitchen work: This autumn we had all the roofs of the main buildings and the wooden building checked and repaired, which included replacing the tarmac roof on the abbot's house porch with slates.

We also needed to replace our kitchen hood and fan over the stoves to bring ventilation into line with current health and safety regulations. This was a major job, done swiftly by a local company. We found we have to replace our old 'king burner' as it did not have the required gas cut out.



Our new kitchen ventilation system

—Rev. Alina

De Dharmatoevlucht

—Apeldoorn—The Netherlands—

Update on the relocation of the temple:

As mentioned in the previous journal, De Dharmatoevlucht will have to relocate because our rental contract will terminate this coming March. We are very fortunate that an old fire station building, situated close by and very suitable for conversion to a Buddhist temple, has come up for sale, offering a wonderful alternative to the current premises.

In the last few months various steps have been taken to realize the purchase of this building. We have put in an offer and are waiting now for a counterbid from the city council. The Dutch Rabobank has offered a mortgage with better conditions than the one previously offered by the Triodos Bank. A local architect is currently working on the technical drawings of the inside and outside of the building which are necessary for the builders and

for the application process for the various permits. Our estimate for the rebuilding work had to be adjusted from 90.000 to 125.000 Euros as some of the costs, such as for floor heating and for the replacement of the old windows, are turning out to be higher than we previously assessed.

A few weeks ago we started our fund raising and so far our relatively small Dutch Sangha has offered donations and pledges of loans to the amount of 58.000 Euros. This is very encouraging but we still have a way to go.

Our website, (<https://www.dharmatoevlucht.nl/relocation>) has more detailed information in English about the relocation of the temple and the various ways you can help to make this relocation possible. One of them is by offering a long term loan, interest-free or interest-bearing. You also can help by donating to our building fund. For further information please contact us at contact@dharmatoevlucht.nl.

—Rev. Baldwin

The Place of Peace Dharma House

—Aberystwyth, Wales—UK—

At the end of October, we held our Segaki ceremony on a bright, clear morning, with sunlight and fresh air flowing through the temple. This great offering of faith and compassion points so clearly to the way forward that exists within every situation. We are so very fortunate to have had these wonderful ceremonies passed down to us.



Bowing at the Segaki Altar 2016

On the 6th November we celebrated our Founders' Day. This was a special occasion, as it was 20 years since Reverend Master Jiyu died and entered into parinirvana. In the offertory it says that where ever a true heart exists, so the Dharma springs up also. Because of her training we have the OBC and all that it offers. How do we ever express our gratitude for all that she has given us and made possible?



Founders' Day Altar 2016

As part of our celebration of Reverend Master Jiyu, two of her articles have been posted on the announcements section of our website, <www.placeofpeacewales.org>

Once again James Gore-Langton has kindly completed our end of year Independent Examination and accounts. Catherine Artindale continues to be a trusted and invaluable helper, who compiles the figures throughout the year. We are grateful to Richard Wilson, who carried out repairs to a cupboard in the Meditation Hall, and to Gordon and Ceri Jones for their constant support.

—Rev. Master Myōhō

Portobello Buddhist Priory

— Edinburgh, Scotland—UK—

This November, along with the other temples of the Order, we held a Memorial ceremony for Reverend Master Jiyu, who died 20 years ago this month. We began the morning with meditation and for the dedication of the ceremony we used Reverend Master Jiyu's obituary poem:

From strange, abysmal depths
I have climbed forth to view the universe
And find it fair and wondrous
As the morning star

The congregation circumambulated and bowed in gratitude for her training.

After the ceremony, we sat again and finished with a celebratory meal. We then watched a short film of Rev. Master Jiyu at Throssel in 1972. There was a strong sense of the unfolding continuity to the life of our practice.



After the Memorial ceremony

—Rev. Favian

Reading Buddhist Priory

—Reading, England -UK—

During these latter months, it was a pleasure to welcome Rev. Master Mugo, Rev. Gareth and Rev. Kyōsei to the Priory. During Rev. Mugo's stay we held a Sunday barbeque in the back garden, under quiet skies and attended by congregation members and their partners. As usual the food offerings were plentiful and delicious. Rev. Gareth was here for the month of October running Priory activities while Rev. Jishin spent time at Throssel. Rev. Kyōsei came for a short visit and joined a Wednesday group evening. Several sangha members have expressed appreciation in meeting and talking to monks from Throssel and it was a pleasure to have them here to stay.

Our new-look, updated website is up and running, with the same address of www.readingbuddhistpriory.org.uk. Special

thanks to Julius Welby for his work and patience in helping to set this up.

Our annual weekend retreat at Alton Abbey, Hampshire was held in November. There were mostly long-term sangha members from over the more southern areas of England. We meditate in an old chapel (see photo) and board in a section of this Anglican Benedictine monastery. The hospitality of the monks is much appreciated as part of the weekend.



Retreat guests with Rev. Jishin in the chapel at Alton Abbey

Later this November, after the time of writing, we shall have a Celebration Day for Rev. Master Jiyu to mark the 20th anniversary of her death. A Celebration Ceremony, as well as including some usual traditional Festival elements, will have readings from her writings and commentary from several practitioners for whom Rev. Master Jiyu's teaching was of special significance, and a beautiful recording made at Throssel of "The Sunrise Comes" set to the last verse of the classic, *The Light of Asia* by Sir Edwin Arnold, a musical composition of Rev. Master Jiyu's.

Many thanks to those who have contributed their time to the general maintenance of the Priory and gardens and also to those

who have made food offerings and other items, especially generous at this season of the year.

—Rev. Jishin

Sōtō Zen Riga

—Riga, Latvia—

The temple continues to offer morning meditation four days a week, Thursday night meditation and teaching, and a one-day retreat once a month. In September, we focused on The Noble Eightfold Path, and October's focus was the Precepts. Rev. Bridin translated Precepts sections of *Brahma's Net* into Latvian and they provided the ground for a good discussion of Buddhist ethics.

The Dharma Talk on the October 15th was about *The Most Excellent Mirror Samadhi*. The translation of this text into Latvian was a combined effort of two Latvian monks, Rev. Ilona Yevstropova, a Chan practitioner, and Rev. Bridin. Rev. Ilona's help was invaluable as she is fluent in Chinese and was able to refer to the original text as questions arose. Participants here were really excited to have this ancient text in their own language and found it moving. We have yet to be able to sing it, and are working on this at present.

A Latvian Buddhist Association was started by some Tibetan practitioners to make Buddhist teaching and practice more available in Latvia, and to generate friendship amongst the various small groups practicing here. A major effort of this Association was to establish a website, <http://www.budisti.lv/>, with a calendar for each month which lists the activities of all of the various groups practicing in this country. The website went online on October 1st, 2016, and has already brought two new participants to Sōtō Zen Riga.

Buddhists in Latvia were pleased to have a visit from the Dalai Lama on October 10th and 11th.. The two day program focused on Darmakirti's *Pramanavarttika* text, a commentary on

valid cognition. Rev. Bridin was pleased to be invited to sit with the Tibetan monks on stage during the two day program. Participants traveled from far and wide in order to attend.

Work on publishing *Buddhism From Within* continues. The publisher is taking extra care to make sure that the text reads as informally in Latvian as in English. We will not be able to publish before December as originally hoped, but appreciate the work being done to make this book accessible to the general reader, just as Rev. Master Daizui intended it.



Latvian lilly pond in the city of Talsi

—Rev. Bridin

Turning Wheel Buddhist Temple

—East Midlands—UK—

Festival of Great Master Hōun Jiyu: It was a great pleasure to be able to hold a festival memorial in early November to commemorate the 20th anniversary of Rev. Master Jiyu's death, and to express our gratitude for her life of training.



The temple's main altar decorated to celebrate the Festival of Great Master Hōun Jiyu

The ceremony included recitation of *The Scripture on the Immeasurable Life of the Tathagata*, which is from a chapter of *The Lotus Sutra*. Following this, the Dharma talk focussed on Rev. Master Jiyu's life and teaching, and in particular on some episodes from the first few months of her training in Japan. She recounts these in the book of her diaries, *The Wild White Goose*.

Nottingham group website: The Nottingham group has had its own website for several years, which has helped many people find their way to the group. Recently the group have felt that it was time to update the website, as technology changes, and the way in which people access information changes as well.

So the website has now been relaunched, and is now much easier to read on phones and other hand-held devices with small screens. It will also be easier for group members to work on without needing specialist programming knowledge. You can visit the new website at: <http://notts-serenereflection.org.uk/>

Nottingham Day Retreats: Following our two very successful day retreats in Nottingham in 2016, the group have scheduled two for 2017, on Saturday the 1st of April and Saturday the 28th of October. Both of these will be at the Tiger Boe Centre in Clarendon Street (see the group website for more details).

Everyone is welcome to these retreats, whether you are from Nottingham, Leicester, or anywhere else in the East Midlands or beyond.

—Rev. Aiden

Wolk-en-Water Hermitage

—Vinkeveen—The Netherlands—

Cloud-and-Water Hermitage moved on the 30th of September to its new premises in Langelille, Friesland. People from all corners have helped the move and the settling in and the process is continuing and help still arriving. Thank you all so very much!



Rev. Olwen and Andy cleaning the upper floor windows.



Andy cleaning in the kitchen

Langelille, though busy in the harvest season, is a quiet green place and the premises offer a wide and far view, which reminds us of the Throssel setting. It can be reached by public transport.

A new website will replace the www.unsui.eu site, which it will incorporate: www.wolkenwater.nl.

We can be reached via the mail address; contact@wolkenwater.nl.

Paper mail is welcome at Kerkeweg 81, 8484 KB Langelille, the Netherlands.



Rev. Master Hakuun in the garden with Channa, her dog
—Rev. Master Hakuun

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*For details of meditation groups in Europe, please contact your nearest priory,
or the Guestmaster at Throssel Hole Buddhist Abbey.*

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

Further Information

This Journal is published quarterly by the Order of Buddhist Contemplatives, which was founded by the late Rev. Master Jiyu-Kennett. The Order is dedicated to following the tradition of Serene Reflection Meditation. The main offices of the OBC are at Throssel Hole Buddhist Abbey in England and Shasta Abbey in the US.

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.

The Journal of the OBC is administered through the Order of Buddhist Contemplatives Activities Trust (reg. No 1105634 in the UK), and the Order of Buddhist Contemplatives, a non-profit corporation, in the USA.

Information on the OBC generally is available on the website: <http://obcon.org/>

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