



# Three Wheels NEWS



London Shogyoji Trust

January 2007

Number 11

## THREE WHEELS ACTIVITIES

### The 71st London Eza held on 17<sup>th</sup> December 2006

In the weeks leading up to the 71st London Eza Three Wheels underwent major renovations, including a complete rewiring, the fitting of a new boiler and two new washrooms, repairing of various leaks and so on. Both visitors to and residents of Three Wheels will undoubtedly appreciate the greater comfort and facilities. Deep gratitude must therefore go to the members of the Shogyoji Samgha, both in Japan and the United Kingdom, whose *dana*, in the form of both money and physical labour, made these improvements possible. On behalf of everyone who attends Three Wheels, thank you all!

In particular the current residents of the Three Wheels *taya*, Mrs. Hiroko Sato, and the Punwani and Ishii families worked extremely hard to clean up the temple so that it would be ready in time for the Eza, and endured a great deal of disruption to their daily lives with great humour and resourcefulness. A sizable number of friends of Three Wheels also helped to return the temple to a useable condition, and did so

with enthusiasm. Having just returned recently from Japan I was personally delighted to witness Dharma friends working together so harmoniously and happily, just like I had seen at Shogyoji.

At the Eza Reverend Kemmyo Sato, just returned from Japan the previous evening, gave a short talk about his impression of his forty days away. In particular he described attending a conference about the work of D.T. Suzuki, and told us about the wonderful encounters he made with many young scholars there. Several of these scholars were so moved to hear of Sensei's encounter with D.T. Suzuki that they came to tears. Reverend Sato was pleased to discover that these young academics were aware of the dimension of religious experience that lies beyond the reach of the intellect alone.

In addition Reverend Sato talked about his happiness that many English Dharma friends have now visited Shogyoji, and how the ongoing faith-encounter between individuals from both Britain and Japan



Andrew Webb reading John White's talk

transcends the divisions of culture and nationality. In this vein he reported listening to a conversation between Reverend Keimei Takehara (the son of Shogyoji's head priest) and Professor John White (Honorary Secretary of the London Shogyoji Trust) in which they agreed that the single important issue, with regards to the future of Shogyoji and Three Wheels, is not institutions, buildings, or organisational structures, but the attainment of faith by individuals.

Professor John White was unable to attend the Eza and on his behalf Andrew Jishin Webb read out a talk which the Professor had recently given at Shogyoji Temple. It was entitled, '*Reflections Arising from Amida's Eighteenth Primal Vow*' and was both an exposition of the interconnectedness and interdependence of all things – as described by both Buddhism and modern science – and also a stern look at the fact that we human beings are a predatory species that most often live in wilful ignorance of our impact on the world. Reverend Sato then pointed out that we should not run away from the uncomfortable truths that Professor White's talk highlighted, and noted the role of repentance in relation to the impact our lives make on the world around us. For example, in Shin Buddhism, we chant a verse of repentance before meals in order not to forget the sacrifices which support our existence. It may perhaps also be inferred that cultivation of such a daily awareness may help

to mitigate and transform the carelessness and waste that often characterizes human interactions with the wider environment.

Following the main talk there were reports from two English people who had recently stayed at Shogyoji temple in Japan. As one of these two I will have to leave it to someone else to give their impressions elsewhere. For myself, however, I was delighted that so many English members of Three Wheels have now visited the samgha in Japan and have a deeper mutual appreciation of the wonderful nature of the Shogyoji Dharma movement.

Finally the Eza concluded with a party; including a meal, games and music. Friends of Three Wheels had donated various gifts which were raffled off to raise money for the London Shogyoji Trust, and Reverend Kenshin Ishii organised an enjoyable and amusing quiz. Gary Robinson, a long-time member of Three Wheels, also performed two very personal pieces of music on his guitar which created a very relaxed and contented atmosphere or the Three Wheels end of year party.

Best wishes to all the friends and members of Three Wheels and Shogyoji for the year to come!

Andy (Kyoshin) Barritt

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## Hoonko Ceremony at Three Wheels

At the 70<sup>th</sup> London Eza we celebrated Hoonko Otorikoshi, the annual memorial service to Shinran Shonin the founder of Shin Buddhism, together with friends from Japan and all over the United Kingdom including Scotland and Wales. We were also very pleased to welcome a number of first time visitors to Three Wheels and hear from them during the discussion at the end of the meeting.

Reverend Kemmyo Sato opened the 70<sup>th</sup> London Eza by welcoming four special guests from Japan who live in the Shogyoji Temple *taya*: Mr Izumi Ida, his wife Mrs Junko Ida, Mr Satoru Ishii and his wife Mrs Michiko Ishii. Through their deep interest in the spiritual life of Three Wheels Mr and Mrs Ida promised last year to annually attend Hoonko Otorikoshi at Three Wheels. It was a happy occasion for all of us to welcome them back again. Reverend Sato then introduced Mr and Mrs Ishii who are the parents of Reverend Kenshin Ishii. Kenshin-san returned back to Three Wheels on

the 16<sup>th</sup> September from Japan, this time accompanied by his wife and family. Their contribution to Three Wheels has been greatly valued by all.

After these introductions Reverend Sato gave to us a deeply informative talk entitled 'Difficulties Encountered Translating Buddhist Terms into English', in which he explored these problems in depth, discussing specific examples from his long experience in the field of translating and giving teachings on Shin Buddhist texts to an English speaking audience.

Next the four guests from Japan gave short talks of greeting and thanks. Mr Izumi Ida gave a warm and witty speech in which he likened his attempts to learn English to "running up a down escalator sweating profusely". This led him to reflect on the many obstacles Reverend Sato must have had to overcome when, in his mid-fifties, he came to live in London and began to learn practical English. Mr Ida then paid tribute to

“the steady practice of the Buddhist way of life” of Reverend Sato and his wife Hiroko, who, over the last ten years with the support of Professor John White, have been involved in many spiritual exchanges with a wide and ever increasing circle of individuals and organisations.

Reverend Sato then invited everyone present to share any comments they may have and welcomed the new visitors to Three Wheels. Pam Evans, a director of the ‘Peace Mala’ organisation gave a report on their work and the contribution Reverend Sato made to

it when he delivered one of their malas (a Buddhist Rosary) to His Holiness the Dalai Lama together with a letter explaining the aims of their project to promote peace and harmony. Pam expressed her gratitude to Reverend Sato for making the work of Peace Mala known to His Holiness which led to them receiving a ‘message of Peace’ and an endorsement of their project from the Dalai Lama which provided them with considerable inspiration and encouragement.

Andrew Webb



From left to right: Mr. Izumi Ida, Mrs. Junko Ida, Mr. Satoru Ishii and Mrs. Michiko Ishii.

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## Reconciliation Ceremony at Three Wheels

Saturday, 19th August

The Tenth Annual Ceremony to pray for world peace and reconciliation again included a memorial service for soldiers who died in Burma during the Second World war.

Representatives from the Japanese Embassy, the Burma Campaign Society and Three Wheels joined war veterans and members of the public in witnessing a Buddhist service of sutra chanting and incense offering and in listening to a number of speakers.

The meeting was notably characterized by an

astounding degree of honesty and sincerity on the part of those who spoke. The veterans of both Japan and Great Britain, the political and BCS representatives, and Reverend Kemmyo Sato of Three Wheels, all talked very candidly, but without rancour of their feelings about the events of the war, and Satoru Yanagi again sent a most moving letter in which he recounted how his visit to Shogyoji at the age of fifty and his subsequent encounters at Three Wheels had transformed his outlook. Sadly, many veterans who have contributed to the peace dialogue have now passed away or were too unwell to attend. However, it is to be hoped that the extraordinary spirit of reconciliation that the

Burma Campaign Society has helped to foster will be transmitted to future generations. Certainly, as a young person attending the ceremony, I feel that I learnt of a special form of courage even greater than the courage that the veterans displayed in the war; the courage to overcome hatred, bitterness and grief in order to affirm the values of friendship and

human dignity across cultural and racial boundaries. The memory of the veterans I have encountered at Three Wheels will remain as an inspiration to me always.

Andy (Kyoshin) Barritt



Philip Malins offering incense at the Reconciliation Ceremony

## MY JOURNEY TO SHOGYOJI TEMPLE IN JAPAN

In November 2006 the great kindness of Rev. Master Chimyo Takehara (Goinge-sama) afforded me the opportunity to travel to Japan for two weeks and to experience the Shogyoji Dharma movement there. I arrived at Shogyoji during the last few days of the *Hoonko* (Thanksgiving) Festival which is held annually in memory of the life and teaching of Shinran Shonin. During this period I was able to enjoy impressive performances of *Gagaku* music and *Bugaku* dance, and to experience the candlelit reading of the *Godensho* ('Life of Shinran Shonin'). Of all the *Hoonko* events however I was most impressed by the chanting of the *kessan* (the last verses of the *Hoonko* hymns). Initially I felt that this chanting sounded very harsh but then Rev. Keimei Takehara pointed out to me that the important matter was not the sound itself, but the fact that the people chanting

were putting their whole bodies and minds into giving thanks to the Buddha and to Shinran Shonin.

After *Hoonko* I caught the *Shinkansen* (bullet train) to Tokyo with Kemmyo-sensei. I enjoyed Sensei's company a great deal; especially as he was able to tell me much of the history of the areas that we passed through on the train. In Tokyo we were met by Keimei-san who took us on a tour of the city and who also introduced me to his favourite soba restaurant in the area. Whilst staying at the Tokyo *taya* I was also able to re-encounter some of the young people who have attended the Spring School in London and I was greatly impressed by what serious-minded, dedicated, good-natured and natural young men they are becoming.

Next I traveled to the Kyoto *taya* where the residents gave me a real taste of Japanese culture - teaching me about the tea ceremony, allowing me to participate in a calligraphy class, placing beautiful flower arrangements in my room, and so on. In addition Rev. Wajun Sudoh, the Shogyoji priest for the Kansai area, traveled to Kyoto to greet me and kindly looked after me for many days despite having recently suffered a leg injury. I will always remember Wajun-san's great patience and sense of humour as he accompanied me everywhere; from the morning service at the Kyoto Higashi Honganji to a strange hippie restaurant which was the only place we could find me any vegetarian food when hunger struck me on the Nara tourist trail.



Pagoda at Shogyoji Temple

Whilst I was in Kyoto I also received extraordinary generosity from Mr Kazuhiko Kitao, who is a follower of Shogyoji temple and President of Kyoto Pharmaceutical Industries. Mr Kitao's kindness took many forms, but most memorably he provided me with special transport that allowed me to make a pilgrimage to many sites associated with Honen-shonin and Shinran-shonin. This was doubly moving as I was accompanied to these places by three priests

of true and real faith – Kemmyo-sensei, Keimei-san and Wajun-san. It is of great joy to me that, so long after Masters Honen and Shinran lived, there are still priests following sincerely in their footsteps.

From Kyoto I then traveled to Osaka where I met Wajun-san's family, and more members of Shogyoji, and had a second day-trip to see the historical sights of Nara. The Osaka *dojo* was a beautiful gem in the midst of the surrounding urban and industrial sprawl, and I enjoyed its warm family atmosphere.

This brief summary cannot possibly do justice to the wonderful time that I had visiting Shogyoji, nor to the kindness that was shown to me by literally hundreds of people during my stay. Other than those people already mentioned many others did so much for me, including both the elder and younger priests who all welcomed me in various ways and gave me both hospitality and advice, and of course the ladies of Shogyoji who fed and looked after me without any thought of acknowledgement.

Going back to the last verses of the Hoonko hymns, which I mentioned earlier, the words are:

“Such is the benevolence of Amida's great compassion,  
That we must strive to return it, even to the breaking of our bodies;  
Such is the benevolence of the masters and true teachers,  
That we must endeavor to repay it, even to our bones becoming dust.”

When I heard these words at Hoonko they were impressive but very daunting. I wasn't too sure how we are actually meant to put them into practice. After the rest of my stay, however, the whole Samgha showed me their meaning very naturally and without words. Rennyō Shonin taught that the main point of the Jodo Shinshu way is 'to attain faith, and then help others to follow', and from the very moment of my arrival in Japan the members of Shogyoji really did 'break their bones' to repay their gratitude to the Buddha, and share their joy in the Dharma with me.

Before I went to Shogyoji I had already put my faith in the Pure Land Way but had little understanding of how to live my daily life under Amida's light. However, through the kindness of Goinge-sama and Bomori-sama, I was able to spend a wonderful

two weeks at Shogyoji learning the true meaning of 'right practice'. Through the collective nembutsu of the whole Samgha I was enabled to glimpse the realm of tariki; the Pure Land. Of all the many gifts

I was generously given during trip, none can be greater than that. Namuamidabutsu!

Andy (Kyoshin) Barritt

## SAD NEWS



### **In Memory of Seijiro Kitao.**

In life,  
A beacon.

Buddha's light  
shone out in him.

Death  
cannot dim it.

In us,  
his memory glows,

brings warmth  
in the long winter.

*Waka  
for Kitao-san*

Seijiro Kitao, a major figure in Kyoto, and one of the most devoted and influential followers of Shogyoji, died, at the age of ninety-five, on the morning of 29th September, 2006. He was, in every way, a fine man, who grew in generosity and wisdom throughout his long life. His great hospitality was enlivened by his personal warmth, and all who knew him will treasure the memory of his smile and his innumerable kindnesses.

John White

## THE TRIBULATIONS OF A JAPANESE BELL

### How a 17th Century Temple Bell came to Geneva.

In the gardens of l'Ariana Museum in Geneva, there is a small shrine with a beautiful and impressive Japanese bronze bell, a small part of Japan in the middle of the city. In fact, the bell is a copy of the original, which was returned to its legitimate owner, the Hosenji Temple in Shinagawa in the centre of Tokyo. How it came from Japan to Switzerland, 10,000 kilometres away still remains a mystery.



A view of the bell in the gardens of l'Ariana

The bell belonged to the fourth Shogun, Tokugawa Ietsuna: He ordered Ohnishi Gorozaemon Josei to make the bell in honour of his great-grandfather, Tokugawa Ieyasu, the founder of the Shogunate. It was installed in Hosenji Temple and stayed there for two hundred years, until the beginning of the Meiji Period.

At that time, when the bell disappeared, Japan abandoned a mediaeval way of life to open itself to the modernity of the Western world. Europe was rearming and in need of more bronze for its canons

and Japanese bronze had the reputation of being of the best quality. The Meiji Government, in urgent need of currency for its modernization, jumped at the opportunity to earn money and began to export bronze to Europe. They requisitioned all avoidable bronze, including temple bells, to sell there.

The bell seems to have been seen at the Universal Exhibition in Paris in 1867 and again in the Universal Exhibition in Vienna in 1873, but it appeared in a picture taken in 1872 in the Ruetschi Foundry in Aarau. This foundry specialized, from the sixteenth century onwards in making canons and was melting bronze for artillery guns.

A Swiss army Inspector visiting the foundry, Lieutenant Colonel Theodore de Saussure, was struck by the beauty of the bell and decided to rescue it. He gave a lecture about it on 7th February 1873 at the School of Fine Art in Geneva, describing its beauty and exoticism. A very rich Genevan antique collector, Gustave Revillod, renowned for his collections of ceramics and exotica, heard about it and bought it for 3186 Swiss Francs from the Ruetschi Foundry, bringing it back to Geneva. To accommodate his growing collections, his house becoming too small, he exhibited them in l'Ariana, a brand new Museum. The bell, standing in the grounds, was used to announce the opening and closing times to visitors,

In 1919, a Japanese student, visiting l'Ariana, rediscovered the bell, and recognizing its origin, informed the Japanese Government. Many years of difficult discussions eventually culminated in its return, and in 1930 it was sent back to Japan, where a crowd of about five thousand people gathered in Yokohama to welcome its arrival. It was the beginning of a special friendship between the two cities of Shinagawa and Geneva.

Sixty years later, in '1990, in gratitude for the return

of the bell, Hoseji 'temple sent an exact copy which now stands in the small shrine in the gardens of L'Ariana was the occasion of the signing of a Deed of Friendship between Shinagawa and Geneva The resulting Geneva-Shinagawa Association of Friendship was created in 1992 and its activity consists in organizing exchanges between Swiss and Japanese teenagers.

The fifteenth anniversary of the signature of the Deed (1990) was celebrated this year with a Japanese festival in Geneva and a delegation from Geneva was welcomed in Shinagawa.

Lucien Chocron

## PEACE MALA

### Peace Mala and Three Wheels Temple

Many of you at Three Wheels are already aware of the award winning Peace Mala project but may not be aware of the part Three Wheels Temple has played in the story of Peace Mala.



Pam Evans, founder of the Peace Mala Youth Project for World Peace (photo: Keith Griffiths)

Peace Mala was founded by Pam Evans, an honours graduate of the University of Wales and an experienced teacher of World Faiths. Pam worked for over twenty years as Head of the Department of Religious Studies in a Carmarthenshire school in West Wales. She is committed to inter-faith dialogue for peace and sees this as a vital process in the current world climate of fear and misunderstanding. Her creation of the Peace Mala was born out of the 9/11 disaster but was also influenced by personal experience and witness of intolerance and prejudice.

In the summer of 2002, Pam met Professor Kemmyo Taira Sato for the first time at the Buddhist Summer School held annually in Leicester University. She told Professor Taira about the Peace Mala project and invited him to its launch at the United Nations Association Temple of Peace in Cardiff, Wales.

Peace Mala was launched with Dr Rowan Williams,

the then Archbishop of Wales and now Archbishop of Canterbury, along with members of the fourteen faiths represented on the Peace Mala, on Wednesday, November 27th 2002. Rev. Professor Kemmyo Taira Sato, Eshin Shinohara and Noriyuki Miyazaki were present to represent Shin Pure Land Buddhism.

In the summer of 2003, Pam Evans met Professor Taira once again at the Buddhist Summer School in Leicester University. When he informed her that he would be the English and Japanese interpreter for his spiritual master Venerable Chimyo Takehara during an audience with the Dalai Lama, Pam asked him if he would kindly deliver a Peace Mala with teacher's guide and a letter to His Holiness. Professor Taira promised that he would do his best.

Professor Taira later described his meeting with His Holiness as "At once so cheerful and so spiritual; so full of love and warmth and light."

On 24th March 2003, the following message of Peace from His Holiness the Dalai Lama was received for the Peace Mala: "Peace is not something which exists independently of us, nor is war. The political leaders, policymakers and army generals who have responsibilities with respect to peace are members of our own human family, the society that we as individuals have helped create. Peace in the world thus depends on peace in the hearts of individuals.

I am happy to endorse the Peace Mala particularly because it involves the participation of young people and also because the launch of it was led by the Most Rev.. Dr. Rowan Williams, the then Archbishop of wish the Peace Mala continued success."

The Dalai Lama's endorsement was the first of many that would follow. It is thanks to Professor Taira that this important link was achieved.

In the summer of 2003, Pam and her students were

invited by Lampeter University in Wales to present Peace Mala to the Supreme Primate of Higashi Hongan-ji and his family. Professor Taira and other members of Three Wheels Temple were also present.

Peace Mala has continued to grow from strength to strength. It has been recognised by many organisations as a youth project of excellent practice, including the Inter Faith Network for the UK who featured Peace Mala on pages 20/21 of their 'Connect - Different Faiths Shared Values' booklet

Much has happened since that publication. Many schools, youth groups and faith communities across the UK and beyond have welcomed it as a positive move towards encouraging mutual respect and harmony within communities. Dr. Rowan Williams, the Archbishop of Canterbury, is a patron of the project.

The latest development with Peace Mala is the **National Awards for Youth Competition** which

is open to all schools, colleges, youth clubs and faith groups. The competition is divided into two age groups: juniors (5-11) and seniors (12-18) and requires entrants to devise a project which supports the aims and objectives of Peace Mala. The project may be presented through a variety of media such as literature, art, music, dance, drama, ICT, media and photography.

The closing date for next year's Peace Mala National Awards for Youth competition is Friday 18th May 2007. Details of the competition, and an application form, are available from the Peace Mala website: [www.peacemala.org.uk](http://www.peacemala.org.uk)

The Awards Ceremony will take place in the UNA Temple of Peace, Cardiff during the autumn of 2007. For more information please explore 'Youth Awards' on the Peace Mala website: [www.peacemala.org.uk](http://www.peacemala.org.uk)

Pam Evans

## SHIN BUDDHISM TEACHING

### Merit and Virtue

This is an extract from a talk given by Reverend Kemmyo Sato at the 70<sup>th</sup> London Eza entitled 'Difficulties Encountered Translating Buddhist Terms into English' in which he examines the use of the words 'merit' and 'virtue' in a Buddhist context.

To conclude my talk today I would like to bring to your attention a mistake I also made when translating Buddhist texts, a bad choice of word that stemmed largely from my own ignorance of the English language. Having observed my translation of the Japanese word *kudoku* 功德 as "merit" at a talk I gave at one of the previous London Ezas, a very close friend of mine drew my attention to the full meaning of the English word. According to the Concise Oxford Dictionary "merit" is defined as "the quality of deserving well", "good deeds as entitling to future reward," or "thing that entitles to reward or gratitude." The word merit, then, is always accompanied by expectations of reward or gratitude from others as a result of one's actions. The main thrust of my friend's argument was that, in as far as the essence of "Buddhist practice" lies in pure acts or doing for the doing, we can hardly use the word 'merit' to translate the notion of *kudoku*. Since listening to his advice I have found that in most cases the Japanese term *kudoku* can be translated as "virtue" rather than

as "merit." This translation of the term works very well, especially when the Japanese word *kudoku* can be traced back to the Sanskrit word *guna* which itself stands for the English word "virtue" in the sense of good quality or excellence of a moral act. According to my understanding, the essence of Buddhism lies in the pure act that emerges through the attainment of



Rev. Sato reading his talk

faith or Awakening (Enlightenment). It was through the influence of Hinduism that some thought or expectation of reward for oneself or gratitude from others became mixed in with the original Buddhist tradition. New Buddhist schools such as Zen or Shin in the Kamakura Period in Japan were essentially revival movements of the original spirit of Buddhism. Shinran Shonin himself was very serious about this point and strongly critical of the impurity of religious consciousness that considered the act of pronouncing the Name of the Buddha as something meritorious that we ourselves had achieved. We mistake the virtue of Amida Buddha for our own virtue and we become attached to our uttering his Name as though it were the root of our own goodness. Yet it is all just an illusion. Here is a famous passage by Shinran Shonin from his main writing, *The Kyogyoshinsho*;  
“Sages of the Mahayana and Hinayana and all good

people make the Auspicious Name of the Original Prayer their own root of good; hence they are unable to awaken faith and realise the wisdom of the Buddha.”

At first glance this sounds like a criticism of the whole history of Buddhism where people are not free from pride in their own goodness. In reality, however, it is an instance of severe self-criticism on the part of Shinran Shonin as a result of his very deep introspection in the light of Amida Buddha. Shinran Shonin entrusted himself to the Original Prayer of Amida Buddha with the deepest repentance, repentance of his own attachment to the Name of the Buddha as if it were something that actually belonged to him.

Andrew Webb

## FRIENDS OF THREE WHEELS

### Building Maintenance of Three Wheels

During the last summer for 10 weeks, while my husband and I were temporarily homeless due to building work being carried out at our house in Surrey, Prof. Sato and Hiroko-san threw a real life-line and rescued us by providing a shelter in the annex. Tony, my husband who recently retired, appointed himself as the handy-man of Three Wheels and set about doing some mending/improving jobs in and around the two houses with his well-equipped but seldom used tool-box.

Then we discovered a string of maintenance horrors in and about the two buildings – which were built in between the two World Wars and are approximately 70 years old – similar to our own house in Surrey that requires some moderate but constant attention on maintenance, a familiar story to most of the house owners in this country. For Japanese house owners, however, it is an entirely different story. In Japan they are generally maintenance-free, because Japanese houses do not last that long as to start requiring its re-wiring, re-plumbing, re-roofing, etc, etc, due to the fact that the houses are pulled down and get rebuilt when they reach the end of their planned lives of 25-35 years. When we uncovered some rotting floor boards in the annex bathroom we also discovered that, unlike the gardens of the both houses, there is NO maintenance allowance in the household-budget of Three Wheels. This has since been addressed at the Committee Meeting of London Shyogyoji-Trust held on 4th October and approval was given for a Maintenance Allowance to be added to annual budget

of Three Wheels.

I further discovered that Three Wheels is kept by a fund created and maintained by a large number of our Dharma Friends in Japan. The special fund held in Japan and called “London-Koh” (London Fund), is quite independent from the Shogyoji household account. The participating Dharma Friends each contribute a set amount to the Fund by monthly Direct Debit.

I wondered and voiced it to Kaori-san, who was also unaware of the London Fund and how it works, if anyone from London could participate to the funding scheme. But contributing to a fund in Japan for the use of Three Wheels is rather like calling a London020 number from London via Japan. What about setting up a new Fund in London designated to the maintenance of the temple buildings by Friends of Three Wheels?

I am sure that among the Dharma Friends of Three Wheels there would be some who would be interested in participating in such a scheme. If you are, please contact Kaori-san or myself by either email or telephone(numbers given below).

The main house at 55 Carbery Avenue needs some urgent maintenance work that includes re-wiring and re-plumbing.

Hiroko-san has arranged this work to be done, and is to commence on 7<sup>th</sup> November 2006. The work will

take about a month and the initial estimate of the cost exceeds £17,000. This is funded entirely by London-

Koh Fund from Japan.

Etsuko Crellin

## National Garden Scheme

Early this year at a gathering of Friends of Three Wheels, we discussed the possibility of opening the Stone Garden to the public once or twice a year for the benefit of all who participate, mainly because we believe our beloved and much admired Stone Garden be made available to a much wider and appreciative general public. It could provide us with numerous new encounters as well. It may be my wishful thinking that, through the garden, it might just be possible to provide a spiritual breathing space to some, and to promote a little further understanding about Buddhism among the people here in England, particularly in these times when society is affected by religious tensions.

With this in mind, we have submitted an application in order to take part in National Garden Scheme of the Royal Horticultural Society (RHS) in 2007.

This is a nation-wide scheme where hundreds of private garden gates all over the country are flung-open to the public in order to raise some funds for chosen charities of the RHS. The openings take places from April to September. To take part in this scheme, a nominated garden is visited by two members from the RHS, and upon their initial approval, a written application is submitted to their National Committee for consideration and approval.

Currently we are at the stage of waiting for a formal confirmation/approval from the National Committee.

The nominated opening dates of the Stone Garden are the week-ends of 5/6 and 19/20 May 2007. Demonstrations of Tea Ceremony is planned on these dates. According to an agreement with the RHS members who visited us in June this year, an entrance fee of £2.00 per person will be collected on behalf of the RHS and in the way of our fund raising we can sell tea/cake/preserve/etc and voluntary donation towards the upkeep of the garden can be collected at the gate.

The RHS will provide us with some posters and hand-outs as well as introducing the garden and publicizing our opening dates in their Yellow Book on their website ([www.ngs.org.uk](http://www.ngs.org.uk)).

Nobody knows what the response to the event would be – just a handful coming in or a long queue snaking round in Carbery Avenue, but one thing is sure – we must prepare ourselves for all eventualities. Without going through with it ourselves, we will never know how joyful and fulfilling the experience may be.

For this event, any help with ideas, assistance on the day or visiting the garden with family and friends on the open days will be highly appreciated.

### Contacts:

**Etsuko – 020 8915 0526 (mobile – 07952 777 817)**

**Kaori – 020 8354 2242 (mobile - 07876 591 358)**

## TAYA LIFE

At the Hoonko Otorikoshi celebration held at Three Wheels in October we were formally introduced to Sanea Ishii, wife of Kenshin-san and their two children Hitoe (4 years) and Wataru (6 months) who have all now joined Kenshin-san to live at Three Wheels. In the short speech of greeting she gave, Sanae-san referred to the stones of various size, shape and age in the Zen Garden which “harmonise together just as they are” and of her aspiration to “be just as I am and encounter with everyone just as the stones do in the garden”.



Mrs. Sanae Ishii

## CHILDREN'S CORNER

### A Buddhist tale: Monkeys Wearing Caps

ONCE ON a time a nice young man used to travel from village to village, selling caps for a living. One summer afternoon when he was crossing some vast forested plains he felt tired and wanted to take a nap in the shade of a mango tree with many branches. He placed his bag of caps beside him beside the trunk and fell asleep. When he woke up in a little while, there were not any caps in his bag.

“Good grief,” he said to himself, “Did thieves have to rob *me* of all people?” Then he noticed that the mango tree was full of cute monkeys wearing colourful caps. He yelled at the monkeys and they screamed back. He made faces at them and they made similar funny faces. He threw a stone at them and they showered him with raw mangoes.

“How do I get my caps back?” he said to himself. Frustrated, he took off his own cap and slammed it on the ground. To his surprise, the monkeys threw their caps too. He did not waste a moment, but collected the caps and went on his way.

Fifty years later his grandson passed through the same jungle. After a long walk he found a nice mango tree with lots of branches and cool shade, and decided to rest a while. A few hours later, when he woke up, all the caps from his bag were gone. He started searching for them and soon found some monkeys who were sitting in the mango tree wearing his caps.

Then he remembered a story his grandfather had used to tell - and waved at the monkeys. The monkeys waved back. He blew his nose and the monkeys blew their noses. He pulled his ears and the monkeys pulled their ears. He threw his cap on the ground and then one of the monkeys jumped down from the mango tree, walked up to him, slapped him on the back and said,

“Do you think only you had a grandfather?”

## POET'S CORNER

### *In memory of Seijiro Kitao*

#### Outside the Train Windows

Outside the train window,  
The world is filled with light,  
The world is filled with joy.  
How vibrant life goes on!  
And so when I think,  
I'm to say farewell to this world.  
That sight I've seen a hundred times  
Suddenly presents itself anew.  
This world  
Of people and nature  
Is so filled with happiness,  
And yet I must die  
And that's what makes this world truly happy.  
That's what comforts me in my sadness.  
My breast heaves with emotion,  
I'm so choked up, tears fill my eyes.....

Jun Takami

#### *Editor's Note.*

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**All donations are welcome**

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