

## The Ceremony at Three Wheels to Pray for World Peace and Reconciliation Saturday 14th of August 2004

The August London Eza incorporated the important 'Ceremony for Peace and Reconciliation', which has taken place for the past eight years thanks to an ongoing encounter between Japanese and English veterans who fought in the Second World War. This year the participants were united in remembering Mr Philip Daniels, who sadly died earlier in the year, and were pleased to welcome representatives from the Japanese Embassy.

Mr. Hirakubo, who has done a great deal of courageous work towards reconciliation between English and Japanese veterans, and the Japanese Consul-General, Kenji Hiramatsu, opened the ceremonies which consisted of the chanting of Buddhist sutras, the burning of incense and then the reading of two English poems dedicated to the war dead. At the conclusion of these rituals all of the people present stood up and shook hands in a gesture of peace, friendship and reconciliation.



John Bynor

The ceremony was followed by a series of talks on the subject of world peace.

Reverend Kemmyo Taira Sato spoke about the Three Wheels motto of 'Harmony in Diversity' and discussed how peace in the outer world is impossible to achieve unless we first experience the nature of inner peace. Often people mistake conformity for true harmony. However conformity is a false harmony achieved by the forced suppression of individual difference. He explained how the Shin Buddhist tradition instead aims to develop harmony and peace through the realisation of faith in Amida Buddha. The living experience of faith, he said, gives rise to an experience of non-discriminating compassion and joy, and thus to a peace of mind (*anjin*) in which other people are accepted just as they are. In this way harmony is achieved without sacrificing individual diversity.

Mr. John Bynor complimented Reverend Sato's words on the complexities of the search for peace with a moving example of non-discrimination and forgiveness; an account of Laurens van der Post's wartime encounter with a Japanese seaman. Summing up his message Mr Bynor spoke of the "transfigurative power of friendship", and said "If one does not forgive one does not understand, if one does not understand then one is afraid, if one is afraid then one hates and if one hates there is no love." "No new beginning is possible without love, and the first step towards this love must be forgiveness."

Next Mr. Yanagi, who comes with his wife every year from Japan to attend the ceremony, spoke of his sadness at the death of Mr. Philip Daniels and of how impressed he always had been with his friend's energetic search for peace. In particular Mr. Yanagi said that he would always remember Mr Daniels cry of "Shalom". Concluding an account of his own experiences of reconciliation he expressed his desire to pass on the prayer for peace to the younger generation. Subsequently various friends expressed their own gratitude to both the war dead and to those who have worked so hard for world peace. On behalf of the young Samgha members present a young man responded to Mr. Yanagi's talk by

accepting the prayer for peace as the responsibility of the new generation. He hoped, he said, to learn from the example of his elders present and to seek to chart a mindful way between the clichéd idealism of youth and the cynicism of past experience.

Finally Mr Matsui Ryugo spoke of his fond memories of Mr. Philip Daniel who, despite terrible experiences in the war, remained very open to other religions and was always full of humour and very warm hearted. At this point a minutes silence was held in remembrance of our late friend.

A wonderful meal brought to a close a very successful and inspiring meeting which will undoubtedly produce great fruit in future years, hopefully edging us even the tiniest bit closer to the lofty goal of world peace.



Andy Barritt

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### Report on the 58th London Eza 3rd October 2004

The 58th London Eza was held on the 3rd October 2004 at Three Wheels, at which the annual Hoonko-Otorikoshi ceremony, the anniversary of the founder of Shin Buddhism Shinran Shonin, was celebrated. This year we were honoured to welcome five Dharma-friends from Shogyoji Temple, namely: Mr and Mrs Takeshi Ueda, Mrs Junko Ida and Mr and Mrs Satoru Ishii, who had journeyed from Japan in order to join in the Hoonko-Otorikoshi ceremony here in London.

After the service Professor Sato began by welcoming everyone to Three Wheels as being important guests of Shinran Shonin and Amida Tathagatha and introducing the five special guests from Japan. Professor Sato also reported back the happy news of Goinge-sama's (the Head Priest of Shogyoji Temple), continuing good recovery from his recent illness.

Professor Sato gave a talk entitled "Faith as Inner Peace" in which he discussed the fundamental relationship between inner peace and world peace; how without the former the latter would be an impossibility. In Shin Buddhism inner peace is attained through faith in Amida Buddha. The meaning of faith in Shin Buddhism is awakening to the unconditional love of Amida Buddha that embraces all beings without discrimination and to the reality of one's own true self full of blind passion and conflict. Through this dual realisation one is lead naturally to entrust ones

entire existence to the Buddha and awaken to a "resplendant, peaceful world, purified of all war and conflict". Professor Sato then went on to describe this experience of inner peace as "Peaceful Awareness". This peaceful awareness can be rendered, he continued, as *Anjin* in traditional Japanese, a term that is normally rendered in English as "settled mind". Professor Sato then discussed the meaning of and the historical antecedants of Anjin in Pure Land Buddhism, that stem from the works of Shan-*tao* a sixth century Chinese Pure Land Master. He then concluded his talk with his own lucid translations of a selection of poems by Asahara Saichi that wonderfully describe the poet's own experience of peaceful awareness through faith in Amida Buddha.

Mr Takashi Ueda then gave a speech of greeting in English to the eza. Mr Ueda related what had been a long cherished wish of his to visit Three Wheels finally became a reality inspired by the memory of his brother-in-law who passed away last year. Mr Ueda expressed his deep gratitude towards Professor John White, and for the mutual cooperation and effort between many Japanese and British friends, in the construction of the Zen Garden. He described how struck he was by the harmonious beauty of the garden which Professor White designed and how happy he was to finally see the real garden for the first time and meet Professor White. Mr Ueda also spoke about how living at the *Seiwa Taya* in Japan was a life rooted in *anjin* or peaceful awareness. He continued to say that he found at

Three Wheels the same warmth and peacefulness that he felt at Shogyoji Temple.

The next talk was given by Mr Satoru Ishii, Professor Sato's youngest brother. In it he told the story of Captain William Adams a naval navigation officer who was the first Englishman to visit Japan in 1600. Captain Adams became an advisor to the Japanese government of the day and made a great contribution to maintaining peace through his advice on diplomatic matters. Using this story as an illustration, he expressed his sincere gratitude to the samgha for the way in which Professor Sato and his wife had been "receiving a tremendous amount of care and protection from Professor John White and all of you here". Mr Ishii then related his conviction that Three Wheels is a place in which the prayer for world peace of his master and the temple samgha, can be given out into the world.

The last guest speaker was Mrs Junko Ida. Mrs Ida spoke movingly about her life in the Toho taya house at Shogyoji Temple and her own spiritual journey. Through her realisation of a serious family problem she was able to learn that it was only by surrendering to Amida Buddha that she could attain inner peace. She described how indebted she is to her parent's love and how much an inspiration her father has been to her by the way has been able to express his own happiness and gratitude for what he has been given in his life. Mrs Ida finished by thanking the Buddha and all her Dharma friends for enabling her to spend her "present life so peacefully without wasting it at all".

Ms Wendy Dossett, a lecturer at Lampeter University in Wales, reported back on her visit to Shogyoji Temple in

September. She recounted how big an impression Shogyoji made upon her, after seeing the large and diverse community of people living around the temple in taya houses for the first time. While she was at Shogyoji Wendy was able to experience first hand their tremendous hospitality, learn about the history of the temple and Ekai-sama's teachings. Wendy said how grateful she was to Three Wheels for providing her the opportunity to visit and passed on the greetings of Dharma friends at Shogyoji to everyone here today. During her stay in Japan, Wendy was able to meet with his Eminence the Supreme Primate and his wife in Tokyo. They had a talk together and His Eminence discussed with her the difficulties in transmitting Shin Buddhism to the West. For this he commended the work of Three Wheels and sent his best wishes to London.

A number of guests then gave their impressions of the eza and talked about themselves. For several it was their first visit to Three Wheels. Among these were a Japanese gentleman whose wife had recommended strongly that he visit and an exchange student from the Czech republic who is currently finishing a PhD in theology and religious studies and is very interested in learning more about Buddhism. Professor John White thanked the friends from Japan for their visit and gave his appreciation for the way in which "real Japanese gardeners" were so kind to him. Mr Andy Barritt concluded by sharing his gratitude for having been able to encounter people of faith at Three Wheels which he said, had been a turning point in his life. He thanked all the people who had been coming over to Three Wheels from Shogyoji Temple over the last ten years for their contribution to Three Wheels.

**Andrew Webb**

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## Faith as Inner Peace

*This is an extract from a talk given by Reverend Kemmyo Sato at the 58th London Eza.*

It is a sad fact that our world today is just as full of war and fighting as ever it was, whether such conflicts are on a small or large scale, whether they are individual or social, domestic or international. In Buddhism all conflict is believed to arise from our blind passions, known as the three poisons: ignorance, desire and anger. The key to pacifying all these quarrels and conflicts is to overcome these selfish, blind passions that are the underlying cause.

Listening to the Dalai Lama's talks over the past two years and reading and rereading some of his books, I have been greatly impressed by the way he has constantly been emphasising the importance of world peace. Whenever he touches on the subject of world peace, however, or simply of peace, the reference is always to "inner peace." Never

once does he deviate from this stance. Theoretically speaking, it will come as no surprise to Buddhists that, in order for there to be world peace, we must first overcome our selfish, blind passions and attain inner peace. I have to say, however, that it is truly wonderful to see that here is a person who actually lives this teaching, who incorporates it into his way of life.

Without attaining inner peace there can be no world peace. In order to establish peace - freedom from war and conflict, whether personal or social - we have first to establish an inner peace that we must then sustain in our daily lives. This is a basic principle of Buddhism.

In the Buddhist tradition there are various ways of realising

this inner peace, from the gradual purification of the mind found in Theravada Buddhism to the sudden awakening to one's original nature that typifies Zen. How then do we Shin Buddhists achieve this inner peace? The answer is simple: through attainment of faith in Amida Buddha.

And what exactly is the Shin Buddhist faith? When Buddhists talk of faith, it is not about blind belief, nor about something close to the Christian notion of faith. The essence of Shin Buddhist faith lies in awakening or realisation.

Whenever I have attempted to interpret the Shin Buddhist notion of faith to Westerners, I have explained it as having four main aspects: 1) Awakening, 2) Entrusting oneself, 3) Instantaneous attainment, and 4) Purification.

First of all, in the true Shin Buddhist faith there are two kinds of awakening: 1) An awakening to one's own true self, to one's existence as it really is, full of blind passions and conflicts, and 2) an awakening to Amida Buddha, to his unconditional love that knows no discrimination. These are two aspects of the one reality, faith as awakening.

Secondly, when awakened in this way, one will entrust oneself quite naturally and with one's whole being to Amida

Buddha.

Thirdly, the faith to entrust oneself to the Buddha comes over us all at once. What enables us to attain pure faith so instantaneously is not self-power but Other-Power, the great working of the Buddha's Original Prayer (or Vow).

Fourthly, this faith is pure faith, as indicated by the original Sanskrit word *prasada*, found in *The Larger Sutra of Eternal Life*, for it is accompanied by the purification of the mind through Other Power.

Through attainment of faith, we find ourselves in the embrace of Amida Buddha's unconditional love, which is beyond the distinction between self and others. Awakened to the reality of our existence, heavily burdened with blind passions and hence full of conflicts, we entrust our whole selves just as we are to Amida Buddha, who made a vow to embrace all beings without any trace of discrimination. Thus we find a resplendent, peaceful world, purified of all war and conflict. We achieve inner peace by surrendering ourselves to Amida Buddha.

**Kemmyo Taira Sato**

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## A Greeting

*This is an extract from a talk given by Mr Takashi Ueda at the 58th London Eza.*

I have looked forward so much to being with all the people who live at Three Wheels, as well as to meeting all of you who gather here at the Eza. As I expected, the United Kingdom is a country of true courtesy and kindness; thanks to your very warm welcome I feel peaceful and unworried as if I were staying at the temple in Futsukaichi.

I am a landscape gardener by profession; I have been designing, constructing and maintaining public gardens, golf courses and green areas around factory buildings. Three years ago I retired from my company and was given leave to enter the Shogyoji Samgha when the Seiwa *Taya* building was completed. Now every day both my wife and I enjoy our lives at the temple.

It was the Zen garden here at Three Wheels, completed thanks to the hard work of so many friends, and especially of Professor John White, that first inspired me. Your searching for the right stones and carrying them all the way from Cumbria, your tree felling, preparing the garden site, positioning the rocks - all of which I watched on video -

fired in me the desire to contemplate for myself the REAL garden. On beholding it for the first time I was deeply moved, much more so than when I had simply looked at the video and photos. I was already aware of Professor White's exceptional sensibility, yet I was struck once again by the beauty of the garden where rocks and gravel are harmoniously balanced in a tranquil space. Seeing how much a Westerner can understand and express the Japanese sense of beauty of *wabi* and *sabi* was a matter of considerable surprise to me. I am delighted to have been invited to be with him here today. I am only sorry I was unable to help in the work of constructing the garden in the first place.

This is such a perfect opportunity to visit this country and I fully intend to make the most of my stay here together with my wife. *Yoroshiku onegai itashimasu.*

Takashi Ueda

## Report on the 19<sup>th</sup> meeting to read the letters of Rennyo Shonin.

At this the 19<sup>th</sup> meeting, we studied the 4<sup>th</sup> letter of fascicle 2 of the Letters by Rennyo Shonin. Through the translation and commentary by Professor Sato, we were able to approach each of the important themes of the letter. We were all pleased to welcome two sangha members attending the meeting for the first time.

The title that Professor Sato translated for this letter was “Concerning the Original Prayer that is entirely beyond this world” which we learnt was a quotation from the the first line of the *The Gatha of Three Vows* found in *The Larger Sutra of Eternal Life*. It was especially interesting to learn of this gathas connection with this letter and, later on during the talk, of its meaning, as we often chant this gatha at Three



Wheels.

The Letter was written by Rennyo Shonin on the evening of the 15<sup>th</sup> February following the annual Nirvana Assembly service (Nehan-e). Reverend Sato told us about how this special service to commemorate the death of Shakyamuni Buddha is held by the different Buddhist traditions in Japan, giving us examples of how it is celebrated in Shin Buddhist and Zen Temples, including the way in which this service is held at Shogyoji Temple. Though it is not always the case that this service is celebrated at all Shin Buddhist Temples today, up until the days of Rennyo Shonin it was commonly held.

Setting the scene of the composition of this letter, we considered what was in Rennyo Shonin’s mind when he wrote it. Professor Sato said:

*“On the evening of 15<sup>th</sup> February, after performing the Nehan-e Ceremony, Rennyo Shonin composed this letter. Finally left alone by a great multitude of followers, he must have still been pondering over the life of Shakyamuni*

*Buddha. In this letter Rennyo Shonin noted down what seemed to him to be essential in the Buddha’s life.”* It was moving to imagine the figure of Rennyo Shonin, now on his own after having welcomed so many followers to the Temple, sitting silently and contemplating the life of Shakyamuni Buddha, thinking deeply about the meaning of the Buddha’s life in this world and how much meaning our lives can derive from appreciating all that Shakyamuni Buddha did for us. Professor Sato said in this regard: *“Reflecting upon the Buddha, whilst far removed in time from when Gautama, or Shakyamuni Buddha as he is often called, actually lived, we constantly find ourselves asking all sorts of questions about him”* So not only were these questions that Rennyo Shonin considered for himself but ones that through his letter he encourages all of its readers to think about for themselves by using himself as an example. Rennyo Shonin concluded through this reflection that Shakyamuni Buddha was the foremost teacher who has appeared in this world, being the first person to transmit the teaching of Amida Buddha and his Original Prayer to save all beings. The essential meaning of Shakyamuni’s life lies in this act.

Next we returned to the meaning of the phrase “the Original Prayer that is entirely beyond this world”. Professor Sato proceeded to explain why the Original Prayer is accorded such a description. It is beyond this world because it is the only way that ordinary beings who lack goodness and commit evil can attain Birth in the Pure Land . He said *“According to Rennyo Shonin’s view, the Original Prayer is said to be entirely beyond this world because Amida Buddha vowed to save all beings without discrimination, even the most wretched of people. Because of his unconditional universal love, the teaching of Amida Buddha is unequalled”*

The next part of the talk concerned a very subtle point which is of great importance in Shin Buddhism, that is the nature of Amida Buddha’s unimpeded universal Light and how we encounter it.

In his Letter, Rennyo Shonin quotes from the Meditation Sutra - “[Each] light [emanating from Amida] illuminates all the worlds in the ten directions and embraces all who say the nembutsu never to abandon them.” Rennyo Shonin then explains how when we encounter this Light through Faith, the evil courses of existence which we would otherwise have to travel are immediately closed off and we attain Birth in the Pure Land.

Reverend Sato then went on to speak about the difference

between form-light (Shikko) and body-light (shinko) which he had recently been studying. He explained how the body-light of Amida Buddha originally issues from his mind-light. He said *“Because Amida’s Buddha-kaya (body) is a manifestation of his formless mind (or Dharma-kaya as Dharma-in-itself), his “body-light” originally issues from his “mind-light.” In other words Amida’s “body-light” can be seen as a manifestation of his “mind-light”.* But if one does not realise through Faith Amida’s mind-light that embraces all beings, penetrating the darkness of our self-centered consciousness, one sees this light as being only form-light or physical light.

Next we heard how there are different views in the various Buddhist traditions as to whether there are five or six evil paths of existence. We discussed briefly the names of these paths and how they vary according to the school of Buddhism that describes them. The chief point was how it is through Amida Buddha’s Original Prayer our karmic connection to any of those paths are immediately severed.

The last part of the talk concerned how *“should pronounce the nembutsu in gratitude for what the Buddha has done for us”.* We paid special consideration to the following

words in the Letter: *“Thus, even if it were our desire to descend into hell, once we have entrusted ourselves without doubt to the Tathagata’s [Original] Prayer, those of us already embraced by Amida Tathagata’s all encompassing light can never fall into hell by our own design but must surely attain birth in the Land of Utmost Bliss”* Professor Sato talked of how, when we encounter the Buddha-dharma, we become acutely aware of ourselves as being wrong, false or evil. If we remain in this state of suffering and do not entrust ourselves to Amida Buddha, our suffering can become so intense that we may even desire to born in hell to escape it. Without Faith in Amida Buddha our minds experience ever greater depths of suffering and profound uncertainty. Only when we have entrusted ourselves to Amida’s saving power can we go beyond such a state of mind and thereafter we pronounce the nembutsu in gratitude for what the Buddha has done for us.

During this meeting we learnt of a number of themes that are of crucial importance to us in our lives as Shin Buddhists. Through the way in which Professor Sato presented these themes, we could approach the spirit of Rennyō Shōnin’s deep concern that he communicated in his letters that we should with single-mindedness entrust ourselves to Amida Buddha through encountering His great love and compassion.

**Andrew Webb**

## Parents Discussion Group

On the 25<sup>th</sup> of September 2004 at 3 pm, we had a one year anniversary meeting with parents reviewing and planning the Children’s Meeting in a separate room from the children. During this parent’s meeting there was a request for joining in with the chanting (Sanseige) at the beginning of the meeting, and as a result copies for the sutra will be distributed to parents. Kaori also added her wish that the Shoshinge, which is the most common sutra in Jodo Shinshu, could be introduced for the service in a near future. Kaori told the parents how this Children’s Meeting came about explaining that Ken Dance, who was inspired by a children’s meeting in America run by Alice Unno, is the founder. The first target for the children was to hold rosaries on their hand and sit down in the Buddha hall in Seiza style and to bow. Parents commonly made comments saying that they were so surprised by how much children could take in, all naturally, and how they absorbed the atmosphere quickly, far more than expected. Parents have so much great appreciation that Three Wheels is providing a special location and atmosphere for children to learn and feel Buddhism and also learn Japanese culture and language.

As one year has passed Kaori proposed that it would be ideal if parents could more actively be involved in the



running of the meetings, such as having a role in the

suggestion and management of activities. As a result the following activities for which the parents are to be responsible arose:

- Rosary making
- Rice cake making
- Cleaning
- Cloth sowing
- Bamboo donation for Tanabata festival.

The parents were very happy with the children's meetings and said they would like to carry on joining for a long time to come. The flower festival combined with the Spring School students held last March especially impressed them. They expressed a strong wish to have another joint event this year too. The parents are happy to continue contributing flowers and time for the decoration for the festival this year. The activities which have been carried out in the past few months are:

- Meditation.
- Burning incense for the August O-Bon Ceremony.
- Cleaning the wooden platform.

There was also some concern amongst the parents as to if it would be more difficult to make children come to the temple as they grow older. Hiroko who kindly joined the discussion made the following comment: "this concern is not only in

London but also the same in Japan, too. After all, all we as children, remember is what the attitude of our parents was



towards Buddha. Hiroko's comment resulted in the suggestion of the idea of having a Japanese Dharma Meeting. The first such meeting was held on 14th October 2004.

Such an annual meeting was very useful to get to know how parents think about the Children's Meeting. I would like to hold an annual discussion group every September.

**Kaori Punwani**

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## Report on the Three Wheels Japanese Dharma Meeting

The 2nd Japanese Dharma Talk Meeting was held at Three Wheels at 10:15 am on the 11th November 2004. Nine participants attended including Mrs Misako Toda who lives at the Tokyo branch of Shogyoji. This time the meeting was based around reading a text called "Ubasuteyama", a chapter from Rev. Kojun Shinohara's book entitled "Kounomichi".

Firstly, Mrs Toda introduced herself and gave a history of Three Wheels. She also frankly talked about her Taya life at Tokyo branch. Everyone showed so much interest in her talk. Each of us read aloud one page of the text at a time and then read through the whole text twice together. Everyone then gave their impression of the text followed by an introduction about their background and life. It was commonly agreed by all that despite their busy lives as full time mothers, they are often able to think about themselves and the foundations of their lives, realising how much they owe to their Japanese background. Each of them were very happy to find a place like Three Wheels where they can meet and learn from others who have had similar experiences as Japanese women living in Britain.



**Sonoko Hashimoto**

## Meeting to Read the Shoshinge at the Buddhist Society

Following the completion of the series of meetings to read the Tannisho, Reverend Sato has begun his monthly talks on the Shoshinge held at the Buddhist Society, London.

The Shoshinge is a religious hymn of some 120 lines in 30 verses composed by Shinran Shonin the founder of Shin Buddhism. It can be found in his main work the Kyogyoshinsho (Collection of Passages Expounding the True Teaching, Living and Realising of the Pure Land) towards the latter part of the volume on Gyo (Living or Practice). The Shoshinge can be seen as a primary text of Shin Buddhism. It is chanted in every morning or evening service, since the days of Rennyo Shonin who popularised its use as the main liturgical text, not only at Shin Buddhist Temples but in the homes of Shin Buddhist followers all over the world.

The Shoshinge contains within itself the essentials of Shin Buddhist religious thought from the birth of Dharmakara Bodhisattva's prayer to save all beings through to the teachings of the seven Pure Land masters of India, China and Japan, who clarified and transmitted the meaning of this Vow. Therefore its study is recommended as being very important for anyone who follows Shin Buddhism or indeed has an interest in its religious meaning as a Mahayana Buddhist tradition. There have been many commentaries on the Shoshinge over the years in Japan and Reverend Sato has restudied several of the most eminent of them in order to refer to these observations during his detailed analysis of the text. Also he has drawn upon the views expressed by his own master the Reverend Chimyo Takehara in his 'Talks on the Shoshinge'.

At the first talk held on the 13th January 2005 in the main lecture room of the Buddhist Society, Reverend Sato gave an introduction to the Shoshinge by looking in depth at the meaning of its full title, *Shoshinnembutsuge* and outlining the structure of the Shoshinge with reference to its position within the Kyogyoshinsho as part of the section on Gyo.

Reverend Sato gave his preferred translation of Shoshinnembutsuge as being 'Hymn on the Right Faith in the Nembutsu', drawing on the fact that the title shoshinnembutsuge can be divided into three parts, namely: Shoshin meaning right faith; nembutsu, pronouncing the Buddha Name and ge, a Buddhist hymn or verse. Reverend Sato then proceeded to look at the central imports of these three parts.

We looked next at the wider context of the Shoshinge as part of the second volume of the Kyogyoshinsho entitled Gyo (living or practice) which fundamental purpose "lies in praising the Buddha by pronouncing his name". The Shoshinge is prefaced in this volume by a special

introduction known as *Gezennomon* (Preface to the Hymn) which Reverend Sato quoted from D.T. Suzuki's translation of the Kyogyoshinsho. This introduction states that "what is clarified in the Shoshinge is 'the essential teaching of the Larger Sutra of Eternal Life' and 'the authentic lessons of true other-power teaching'. Further the introduction states the reason for the composition of the Shoshinge which Reverend Sato explained as Shinran Shonin's "feeling of gratitude towards the Buddha". Here we were introduced to the other dimension of the Shoshinge; its being an expression of gratitude, for what Reverend Sato translates as, "what the Buddha has done for me" (*on* in Japanese). We could now see the reason why the Shoshinge, which arose from Shinran Shonin's pure faith in the nembutsu, became Shin Buddhism's central liturgical text.

To conclude his talk Reverend Sato discussed the special emphasis on faith (*shinjin*) in Shin Buddhism and its relationship with practice (*gyo*). The 'right faith in the nembutsu' articulated by Shinran Shonin in the Shoshinge arose from the faith he received from his encounter with his master Honen Shonin. From this encounter Shinran Shonin spent the remainder of his life making "enormous efforts to encourage people to attain true faith, calling their attention to just how important it was for nembutsu followers". Today this heartfelt encouragement of Shinran Shonin is still very much present to us within the words of the Shoshinge.

Details of upcoming meetings can be found in the projected activities section of this newsletter or on the activities section of our website [www.threewheels.org](http://www.threewheels.org).

**Andrew Webb**

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**All donations are welcome**

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