



Three Wheels NEWS



Three Wheels is a branch of Shogyoji Temple in Japan

October 2018

Number 31

VOICES FROM JAPAN

My Life and the Zen Garden at Three Wheels

By Masayuki Ogawa

Editor's note: Every year Mr Masayuki Ogawa, a master gardener from Kyoto and long time follower of Shogyoji Temple, stays at Three Wheels and spends several weeks pruning the pine trees and tending the gardens. For the first time we are very grateful to publish, in his own words, Mr Ogawa's story about his encounter with Three Wheels.

Nearly twenty years have passed since I first started my annual visits to Three Wheels to prune the trees around the Zen garden. The catalyst for these visits was an encounter I had with Professor John White. Asked by the Head Priest of Shogyoji to travel to London to create a temple garden, I found myself being introduced for the very first time to Professor John White at the Kasugayama Hall of Gagaku music. The details of that first meeting escape me, but I do remember Professor White showing me the design of the garden he envisaged for Three Wheels in London. To this day I still treasure in a drawer of my desk the business card he presented to me on that very first occasion. It was perhaps because I was already working as a gardener in Kyoto that I was asked to make the trip.

Why I became a gardener in the first place has a great deal to do with the fact that I spent a year at Shogyoji when I was twenty years old.

My father had asked me to accompany him as his private secretary on a visit to Shogyoji Temple to attend the Eitaikyō Ceremony (One of the two biggest ceremonies of the year in Shin Buddhist temples). Little did I realise at the time that this was all a ploy on his part. As the ceremony ended, I was summoned to the temple office and told that, being a very young man still, I should seriously consider staying on at the temple for a while. In those days what I really wanted to be was a carpenter, but I thought it wouldn't do any harm to branch off in another direction for a while, so I agreed. For the next twelve months I helped clean the precincts of the temple and prune the trees until gradually the idea came to me that it might be a good idea to become a gardener. I went to consult with a senior Dharma friend who suggested I try working under the direction of the master gardener in Kyoto who had created the main garden of our temple. Once again I acquiesced, though I do not really know how to characterise my attitude at the time. Was I being obedient or merely foolish? Frankly speaking,



Mr Masayuki Ogawa

I don't think I gave the matter much thought. The day I left the temple, at the morning assembly Ekai-sama, our current master Goinge-sama's teacher, bade me, "Go to the master gardener with the confidence that you could complete your training even if you had one of your hands cut off."

I was only twenty-one when I became an apprentice at the Uekuma Garden Company. My plan at the time was to learn everything as quickly as possible before going back to work as a gardener in my home province.

Three years passed and one day I ventured to ask during a training assembly at Shogyoji Temple if I could go back to Gifu, my home prefecture. The response I received, however, was that, having kept up my training for three years, I should stick with it for another five. Five years passed and once again I sought permission to return to Gifu. When asked why I wished to return, I answered that my parents were now old and I wanted to show them my devotion. The reply this time really took me by surprise, "As you are the second son of your parents, you should practise filial piety by living away from your parents." On realising that such a way of showing filial piety actually

existed, I decided to continue my training in Kyoto.

There are all sorts of stories I could tell about my training, but I would like to talk about the making of the Zen garden at Three Wheels. It was round about Golden Week (from the end of April to the beginning of May), a year before I took over at Uekuma, and I had gone to London accompanied by my wife. My master, the master gardener at Uekuma, had been suffering for the past four or five years from the effects of a cerebral infarction and, because of his disabilities, I had taken over a lot of responsibility for many of the tasks within the Uekuma Company. Despite his infirmity, however, my master allowed me to go to London to work for Three Wheels for a whole six weeks. Even now I feel very grateful to him.

Quite a few *Dharma* friends from Usuki and Saga, as well as a number of students who happened to be studying in London at the time, joined in to help. Nowadays those students are respected businessmen and Buddhist priests helping others back in Japan. What we found on our arrival in London was a bare garden with all the trees chopped down and all their roots pulled out.

materials I need. Walking to and fro, picking out suitable large stones and examining them very carefully one by one – it was not an easy task. Moreover, in this case the work had been accomplished by amateurs. It must, I felt, have involved a lot more difficulties and dangers than normal. But, because Professor White had requested it, I did eventually bring myself to start choosing the rocks one by one. As I did so, however, I discovered that in his own mind Professor White had already decided which stones should be used. He had asked me to choose simply in order to confirm his own ideas. I realised then that right from the start that I had been merely clay in his hands.

Amongst the twelve stones chosen, there were several that weighed over a ton. As we could not shift them by hand, we used a chain block or hoist to move them into position. At that time - and even to this day - Professor White claimed to be no more than an amateur when it came to constructing a garden.

Nevertheless, with me giving instructions and all of us working together, our little group of friends managed to secure the stones with ropes and move their position or change the direction in which they faced.



The Zen Garden

It was like a white canvas on which a picture was about to be drawn.

The first instruction I received from Professor John White was to choose twelve rocks from a total of twenty-four that had already been collected from various locations. Some of the twenty-four rocks came from the Cumbrian mountains more than five hundred kilometers north west of London and one of them had even been carried out in a rubber dinghy across a small lake high up on a mountain known as the Old Man. Faced with making such a choice when conscious that collecting the rocks had entailed so much effort, I seriously wondered if I could proceed. Whenever I myself make a garden, I start by choosing the

With regard to our work on the garden, there are several things I still remember with utmost clarity.

Whenever we used the chain block to move a big stone, even if the chain merely brushed against the stone, Professor White would grimace and shout at people really fiercely. Though I myself felt that so light a contact would scarcely damage the stones, I could see how much Professor White loved and treasured each one of them. Why, you may wonder, is it so difficult to place stones properly? The answer is because ultimately we need to cover the surface of the ground with gravel. Unless we calculate the height of each stone very carefully, taking into account the depth of the gravel that is to be added later, the whole aspect of

the stone on completion of the task will differ from the ideal we have in mind. As you can imagine, a stone can look very different according to how deeply it is buried. As regards this delicate balance, we sometimes adjust the height of a stone by taking some of the gravel away again. (Incidentally, the depth of the gravel in the Zen garden at Three Wheels is 15-20 centimeters). In order to calculate the right height for each stone in advance of adding the gravel, Professor White would make use of several old blankets. In place of gravel, he would place the folded blankets topped with soil in front of each stone to see how it would appear on completion. It took quite a long time, as you can imagine! Ordinarily, we position a stone quite roughly at first and then make adjustments later on. But Professor White would not listen to my advice. It was my first encounter with his stubbornness!

My most unforgettable memory is of an event that took place when we were deciding how to place the main stone. This was the biggest stone of all, not only massive but also truly beautiful. Professor White's idea of how to place the stone was entirely different from my own and we spent quite a long time 'discussing' how to place it. Eventually we agreed to try out two different ways. First we placed the stone the way Professor White wanted it and then, by turning the stone over 180 degrees, we placed it my way. It was no easy task to turn the stone upside down, I can tell you. Although I thought it looked fine, Professor White insisted we turn it back up again. Then, saying "Let's fix it", he began doing just that, using a rammer. Others followed his lead, making it impossible to invert the stone a second time. At that point I thought to myself he had me beaten. Everything to do with making the garden had to go the way Professor White wanted. He and we Japanese had different ideas or different ways of doing things. Under his leadership, the volunteers from Japan grew gradually more and more frustrated and there seemed to be a great chasm opening between us. Then one night, following a lively discussion with John over drinks, Horenji-san (Head Priest of Horenji Temple and the eldest brother of Kemmyo Taira Sato) handed me a thick binder, saying, "This is what Professor White left behind tonight. It is full of written materials on Japanese history, culture and gardens." As the texts were in English, I was unable to understand the content, but I marvelled at how much Professor White had studied Japanese gardens. I asked myself whether I had ever bothered to study anything about England. Indeed I knew nothing, nothing at all. I had never tried to understand the English. All I had been thinking about was how to construct a traditional Japanese garden in the U.K. It was, as I saw it, my responsibility to do so.

It was then that I suddenly remembered a conversation I had had with Goinge-sama, the Head Priest of Shogyoji, shortly before my departure. I had said to Goinge-sama that I was going off to London with nothing decided in advance and with my brain a complete blank, and he had replied, "White, that's it." So what had I been trying to do all this time? It began to dawn on me that I had been trying to create something in London that was based entirely on

the ideas I myself had accumulated over my past. Goinge-sama's use of the word "white" had not been white in the sense of blank but rather a command that I should follow Professor White's instructions. Once I was awakened to this truth, I realised that it was I, Masayuki, who had been casting people from Japan into a state of frustration and confusion. Noticing how destructive this was, Horenji-san had kindly hinted at the direction I should now take, by showing me Professor White's astonishingly bulky file. From that moment on, rather than trying to keep my mind blank, I decided to put my knowledge and experience, however minimal, to the service of helping Professor John White. I decided to follow his lead whatever the direction. I wanted to listen to him quietly with the whole of my being. I thought that, unless I did so and unless Professor White and all the Dharma friends and students from Japan became one in the process of creating this garden, there would be no garden, not in the true sense. This event even now remains seared into my mind. On taking over at Uekuma, I made sure that the lesson I had received became the company's fundamental principle. It is my constant endeavour these days to consider carefully what it is clients want and to make sure their wishes are fully realised. The event taught me the enormous importance of respecting other people.

After that everything became joyful once more and we were all very happy, whether working together, eating or drinking. After we finally finished positioning all twelve stones, I remember, we drank a toast in the garden and poured a little sake over each one.

We were grateful not only to each other but also to the stones themselves. As we drank our toast together in gratitude, we felt so pleased and happy to have been able to come to London for the purpose of creating of this beautiful garden.

Although everything seemed to be moving towards a happy ending, my wife became rather ill and she and I were forced to return to Japan. While I was contemplating our possible departure, Professor White assured me I should not worry about the work I was leaving behind at Three Wheels but should accompany my wife back home. Only later did I gather from Kemmyo san that Professor White had asked when I might be coming back!

And indeed, as my wife's condition improved a great deal after a week or so, I was able to return to London.

A year after the completion of the Three Wheels Zen garden, I assumed control of Uekuma, an old gardening company in Kyoto.

One day my boss, the owner of the company, asked me to take over his position, saying that if I didn't manage to make a success of it, he would simply close the business down. Realising that I couldn't possibly run such a business without the help of my wife, I asked my boss to give me twenty-four hours grace. At the time my wife had

almost fully recovered from her illness and when I spoke to her about taking over at Uekuma, she both surprised and delighted me by suggesting we give it a try.

Thus it was I suddenly found myself running the Uekuma Garden Company, where I had once just worked as a simple gardener. Although I have met with a lot of problems and difficulties on the way, I have been very lucky to have been walking along this path to the Pure Land, helped and supported by my Dharma friends from Japan and England. I don't of course know how long I can keep coming back

to London to prune the trees of the Zen garden at Three Wheels, but I would like to continue doing so for as long as my body holds out. It is one of my greatest pleasures.

(translated by Rev. Sato)

Buddhism, Paradox and Reality The 137th London Eza

The atmosphere of the February Eza was one of delicate but affecting contrasts, like the bitter-sweetness of a persimmon. Outside the temple, a biting Siberian wind blew through the bare trees and over the rocks in the garden, while indoors, the temple was bathed in an intense and transfiguring winter light. Equally sad tidings of the illnesses and frailty of various friends and relatives were tempered by the warmth and joy of mutual encounter.



Prof. John White

Despite Prof. John White's modest suggestion that his talks tend to correlate to low attendance, the temple was in fact packed with Dharma friends, as well as five or six newcomers, all eagerly looking forward to listening to his presentation on 'Buddhism, Paradox and Reality'. Later we would learn, from Rev. Sato, that John had only recently been gravely ill. This awareness also added to the poignancy of the day and certainly cast John's words in a new light; the delivery of his talk as much an expression of his life-will as any philosophical lecture.

Some of you reading this report will have had the opportunity to hear or read Prof. White's talk, either at Three Wheels or Shogyoji, and so appreciate that its breadth and

profundity defy summarisation. It ranged over Mahāyāna philosophy and Western scientific insight with an ease and lightness of touch which concealed the enormous effort at self-education and personal exploration John has made at such a late stage of his life; entirely setting aside his own considerable life achievements to embrace a 'beginner's mind'. Perhaps the key to the essence of Prof. White's talk, however, can be found in the following lines where he said, "we tend to see interdependent origination as something external, and ourselves as simply the outcome of it, whereas in fact it is constantly at work, not only outside, but within us."

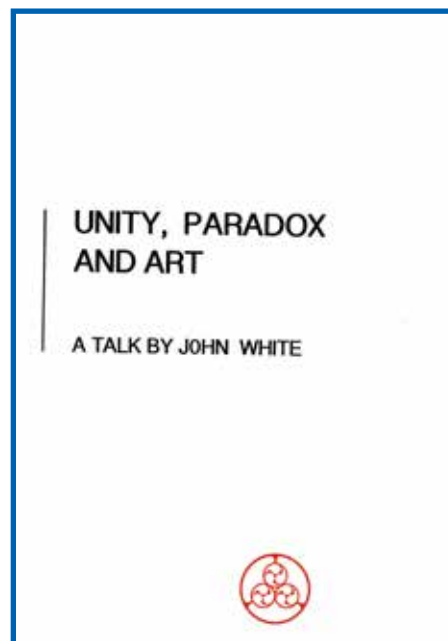
Other important aspects of Prof. White's talk are perhaps best deduced from the comments made by various members of the audience. Mr Andrew Webb, who ably chaired the meeting as usual, remarked on Prof. White's three-level hermeneutic for reading the Buddhist scriptures, and said it would be very helpful to him in the future. Equally, Mrs Hiroko Sato gave amusement as well as deep insight with her comment that she had always found John's talks difficult to understand in the past but this time she found his message 'very simple'; "He is saying to me please wake up and see what I am." She added that, through his talk, she could feel how there is a warmth at the bottom of life and death.

Rev. Sato also echoed the theme of simplicity, emphasising Prof. White's words, "I just do it." He also pointed out all the work John has done, and continues to do, for the Shogyoji and Three Wheels sangha. Rev. Sato added, "Now I do feel John's working for others emerging from the formless truth of *Dharma-kaya*. For me John is a manifestation of the Buddha." On this note, members of the community, including trustees such as Dr. Stephen Montgomery, moved on to sharing their impressions about Prof. White. Dr. Montgomery also thanked Hiroko-san for the care she had given when he was sick in Japan, noting that she has been taking care of John in a similar manner.

The Eza concluded with Rev. Ishii asking Prof. White to sit down and rest, not for the first time, and him refusing. To accompanying laughter, Rev. Ishii said, "Kemmyo-

san called John ‘a man of paradox’, but I call him ‘a man of stubbornness!’” Rev. Ishii continued however, “But, I would like to change the meaning of this ‘stubbornness’. When John was ill he wouldn’t see any doctor except for his personal physician, even if it meant risking his own life while he waited. At first, I thought this was foolish and stubborn but then I heard John trying to say something to me through his terrible coughing. Listening carefully, I heard him say, ‘You should only trust someone you have met. It’s ridiculous to trust someone just because they have a title.” Rev. Ishii said that he felt these words were John’s personal advice and expression of love to him, and that they reminded him of Shinran-shonin’s way of following his master Honen-shonin. As Shinran-shonin said, “I simply take to heart the words of my dear teacher, Honen, ‘Just say the nembutsu and be saved by Amida’, and entrust myself to the Primal Vow. Besides this, there is nothing else.” Rev. Ishii found that Professor White was completely unattached to his own life and at the same time completely true to his way of living. What better expression of John’s talk on the theme of ‘Buddhism, Paradox and Reality’!

Andy B



A previous talk by Prof. John White entitled “Unity, Paradox and Art” is available to purchase from Three Wheels in a beautifully illustrated booklet. Please contact Three Wheels for further details.

The Teaching of Selflessness The 21st Shokai Retreat and the 138th London Eza

On the evening of Friday 20th April, during a spell of unseasonably warm weather, seventeen participants gathered for the commencement of the 21st Shokai Retreat, including one participant who was attending for the first time. After receiving a customary warm welcome, we were all able to comfortably relax into an atmosphere of friendship and harmony which allowed everyone to calmly and happily start to focus on the retreat.

The subject of this Shokai Retreat was “What have I learnt about the teaching of selflessness?”, and in preparation we had been asked to think about this, and to write down a little of our thoughts and understanding. During Rev. Kemmyo Sato’s introductory talk, we were introduced to the subject of selflessness. Rev. Sato taught us that the way of ridding oneself of all attachment, and becoming selfless, even for just an instant, was by entrusting oneself completely to Amida Buddha through taking refuge in him.

After Rev. Sato’s talk Mrs Liz B gave a vow of sincere practice. During her vow she very honestly and bravely said that when she was younger she had made mistakes in her life, and yet although they had not agreed with her, her parents even at that time had always supported her and shown her selfless love. She expressed her profound gratitude to them for all they had done to always help her.

The following morning it was time to share some of our own personal thoughts on our understanding of

selflessness. Many participants talked about the selfless love and kindness that they had received, especially from their parents and other family members, but also from less obvious sources. Everybody did seem to be aware of how difficult it is to be selfless when you can only see things from a skewed, self-centred point of view, but we were told that it is Amida’s light that is enabling us to see our own blind passions. Some of the participants did say that the concept of “No self” was very hard to grasp. The advice given was to repeatedly keep returning to the Buddha Dharma and to take refuge in Amida.

When we had finished giving our own personal thoughts, Rev. Kenshin Ishii then gave a presentation on the latest Dharma activities at our parent temple, Shogyoji. He started by talking about the construction of the new Ash House and how it will contain the Taking Refuge Round Shrine, and the Buddha image that will be enshrined within. When Rev. Ishii had finished, he told us of an example of when he himself had experienced selflessness. It was a time when he was much younger and he had had an encounter with his own master Ven. Chimyo Takehara, Head Priest of Shogyoji, who had asked him to become a priest. Rev. Ishii said that at that very moment, he felt as though all his selfishness and attachments disappeared, and that he felt completely embraced by Ven. Takehara’s compassion towards him. Without even thinking he said yes to the question asked of him.

On Sunday morning, after meditation and morning service, it was time for everyone to give their brief impressions. Everyone had a really productive and enjoyable time, and one common theme that did keep coming up was that we were starting to look inwards to be aware of our selfish and self-centred thoughts. Mrs Jeni E, who was attending her first Shokai, but has practised with another Buddhist Sangha, was especially impressed by the whole atmosphere of warmth and kindness that she had experienced, and how she felt so comfortable in such a sociable and friendly environment. Mr Christopher D, who was attending his second Shokai Retreat, said that since starting to attend meetings at Three Wheels, he felt that if his life was like a jigsaw puzzle, he was now being given some missing pieces which he was able to put into place. It was also not forgotten how we had been looked after and fed delicious food selflessly also throughout the entire retreat. Everyone left the closing ceremony in high spirits with a much better understanding on the subject of selflessness and full of energy and enthusiasm to welcome visitors to the Eza.

After a light lunch it was time to quickly get ready and prepare for the 138th London Eza which followed on from the Shokai Retreat. The retreat participants were able to bring their joy along with them and welcome the guests to the Eza. Due to having received much help and guidance during the chanting lesson earlier, the opening service was able to be conducted with a sense of confidence and gratitude by the Eza participants.

After the service Rev. Kenshin Ishii once again gave his

presentation for the benefit of the Eza participants, but it was equally enjoyable for those who had already seen it, enabling them to further understand the history and importance of the Buddha image. Rev. Ishii's presentation served as a perfect introduction to the next section of the Eza, which was the reading out of an article by Ven. Chimyo Takehara, Head Priest of Shogyoji Temple, on the same important subject and titled "On The Taking-Refuge Round Shrine and The Buddha-Image That Consists of the Three Honoured Ones within One Single Aura of Light".

After hearing Ven. Takehara's article, we here in the U.K. are much more able to understand the significance of what is currently happening at Shogyoji, and of the importance of the upcoming ceremony which will be held there this November. It also reminded us once again of the connection between Shogyoji and Three Wheels, and how much we owe everyone there for the very fact that we are able to listen to the Buddha Dharma here in London.

Following on from this, Rev. Kemmyo Sato was able to answer any questions, and to further explain the significance of the Buddha Image. As we had been reminded throughout the whole weekend, the way to receive the gift of selflessness was by taking refuge in the Buddha. In fact the strong message emanating from this thoroughly beneficial and enjoyable weekend did seem to be "Take refuge in the Buddha".

Christopher Dodd

Let's go Forward Together The 139th Eza

The London Eza of 17th June 2018 saw Mr Andrew Webb, a trustee and member of Three Wheels for almost two decades, give a talk entitled, "*Just Say Something*" - *My Life in Sangha*. It is impossible to summarise his far-reaching and inspiring words in this report, and interested friends are encouraged to request a manuscript of the full presentation from Three Wheels. The following remarks may, however, provide some glimpses of the atmosphere and content of this landmark meeting in the history of the Sangha.

A major strand of Mr Webb's talk focused on his encounter with Rev. Kemmyo Sato, who first impressed him with the 'firm' words, "For Shinran Shonin, his master Honen Shonin was a representative of 'all Buddhas'. When Shinran Shonin heard his master pronouncing the Nenbutsu, Namu Amida Butsu, he immediately entrusted himself to Amida Buddha". Throughout Mr Webb's talk he spoke of the great many times where the words of his teacher gave him direction and light at moments when he was lost or unsure how to go forward. More than this, Mr Webb spoke not only of finding a 'way' but also of how the boundaries of his world grew wider and broader as he participated in the Dharma movement. As Mr Webb said

elsewhere in his talk however, the thing that ultimately kept him going forward was, "Hearing the deep sincerity of Rev. Sato's voice" to which he, "could only say yes." In this way, we as the listening audience at this London Eza, could witness how the faith of master and disciple is one faith in Amida's great compassion.

Following the talk various Dharma friends shared their impressions. Mr Barritt noted how his best friend and Dharma brother Mr Webb had said that his encounter with Rev. Sato and the Shin Buddhist teaching "permanently altered the course of his life". This fact, Mr Barritt said, is so inspiring because usually it is normal for us to try to resist and avoid change. To accept the transformative power of the Dharma and allow it to flow throughout the whole landscape of one's life is an extraordinary thing. Mr Barritt noted how much Mr Webb does on behalf of the sangha, in so many ways, and that his strength to do this comes from his faith and his openness to grow and change in the light of Dharma.

Many other people expressed their gratitude to Mr Webb including his work colleague Mr Pat Pal, who said, "Andrew is a source of strength when one is weak,

a source of guidance when you need to find a path. His colleagues often discuss how he is so at ease with himself and we know that this comes from his faith.” Rev. Ishii expressed his appreciation for these words and noted that it shows that Mr Webb’s faith is not a matter confined to



Mr Andrew Webb

special ‘religious moments’ but demonstrates the dharma permeating his whole daily life. Mrs Kaori Punwani added that Mr Webb is a person who always says to his teacher Rev. Sato, “If you wish it, I will do it.” The activity of the Three Wheels Dharma movement would be so hard to maintain without all that he does, she added.

The meeting concluded with Rev. Sato, Mr Webb’s Dharma teacher and close friend, sharing his own impressions. “I was so impressed by Andrew’s closing paragraph where he said, “the love of Amida Buddha is constantly, eternally mindful of me. All of the Dharma activities I have been given the opportunity to participate in at Three Wheels are, at their very source, a gift to make me aware of this fact.” Yes, he is right, the Tathagata is always with us. A young member of our sangha Miss Rina Punwani recently translated the term ‘nyoraijoju’ as ‘omnipresence’. We can’t see the Buddha but as we go through our lives, experiencing both sadness and joy, we can always become aware of this omnipresent love and compassion through ‘all Buddhas’ – our teachers and Dharma friends. Rev. Chimyo Takehara’s “You are welcome”, which is the foundation of this sangha, is a call from the Other Shore. Let’s go forward together.”

Andy B

Buddhism for the Younger Generations

For the last few years, Three Wheels has been welcoming many pupils and students from several schools and universities. The purpose of their visits was mainly to learn Buddhist teaching as part of their religious education. In the case of primary or secondary school visits, pupils have already learnt basic Buddhist history and fundamental philosophies such as The Four Noble Truths to some extent. During their visit, I had a lot of meaningful opportunities to talk to them and found that it was difficult for them to relate Buddhist teachings to their own daily lives.

One day, having spoken about the Buddhist teaching of Interdependent Origination, I asked them if they had any questions. A 16-year-old male student asked several questions that had been on his mind. One of the questions was why his parents gave him life despite the fact that they must have known that this world was full of suffering. I was quite surprised because it is quite rare for a person to have this view of life but it is also a big opportunity to come to know the truth of life as the Buddha found it. How Buddhist teaching works is that it shifts and changes our self-centred view of ourselves and the world. Once our self-centred views are shifted, we can become aware that all our sufferings are caused by our blind passions and there are such wonderful things that we can appreciate in our daily lives. During our discussion, some students started awakening to the love and gifts they receive every day and

the discussion went very well. Unfortunately their visit was not long enough to finish the discussion and therefore the students asked if they could come back to continue this discussion about their lives. A week later, about 10 students re-visited Three Wheels and I asked Rev. Sato, who is the same generation as their grandparents, to join the meeting. In this meeting, all of the students could share their own questions and respond to ours. The meeting lasted about two hours and it again became such a nice positive discussion about their lives.

Having welcomed and listened to them again, I strongly felt that the younger generation has a great need for Buddhism. Probably, many teenagers have many questions about their lives but unfortunately they do not have enough people around them to consult. I am sure that in Buddhism there are definite answers to such deep questions about their lives. What is needed by the younger generation is, I believe, to find the answers to their questions through their own self-awareness as a result of receiving appropriate guidance about the truth of life rather than being simply objective about Buddhist teaching. Every adult can be a good guide for such teenagers as long as we can understand their minds and be sincere towards them.

Rev. Kenshin Ishii

Garden Open Days

Another big thank you for the huge success of this year's Garden Open Days. We all had a glorious 4 days and welcomed a record of 259 people. During these days, guests had the opportunity to hear Prof. John White's talk on the Zen garden and through cheerful conversation between helpers and guests we also introduced the regular activities which take place at Three Wheels. A booklet on Prof. White's talk is also available to purchase from Three Wheels which includes colour photographs of the various

features of the garden and its surrounds. We would also like to give our thanks to the Tea Master who has been dedicated to the National Garden Society for many years. We will be holding the event next year on the weekends of the 1st and 2nd and 22nd and 23rd June 2019.

Kaori Punwani

Announcement of Upcoming Publications

Three Wheels is very pleased to announce that the long-awaited publication of two landmark books is due this Autumn. The first is *Living with Thanks - The Five Fascicle Version of Rennyō Shōnin's Letters*. This is Rev. Kemmyō Taira Sato's new translation and commentary on eighty letters by the great 15th century restorer of the Shin Buddhist tradition Rennyō Shōnin. Rev. Sato began giving talks on the *Letters* at Three Wheels in 2002 and his commentaries contain many great insights about the timeless teachings of Rennyō Shōnin.

The second publication is *5-7-5 The Haiku of Bashō*. This is Prof. John White's ground-breaking translation of a selection of three hundred haiku poems by Matsuo Bashō into English using the 5-7-5 syllable verse form of which Bashō was the great master. Prof. White's masterly translation captures both the poetic rhythm and subtle essence of these haiku.

More information on both these publications will be available in the coming weeks.

A Poem by Matsuo Basho

*ikameshiki
oto ya arareno
hinoki-gasa*

**how harsh is the sound
that is made by the hailstones
on my cypress hat**

From *5-7-5 The Haiku of Basho* a new translation by Prof. John White of a selection of three hundred of the haiku poems of Bashō.

Editors' Note.

For comments, criticisms, and questions concerning the Newsletter or if you want to provide material for inclusion, please contact Three Wheels Temple.

Edited and created by the Three Wheels Editorial Committee.

All donations are welcome

Three Wheels
55 Carbery Avenue, London W3 9AB
Tel: 020 8248 2542
Email: threewheels@threewheels.org.uk
Website: threewheels.org.uk