



The Ocean

a quarterly for florida buddhists

"Autumn"
September
October
November
2006

Autumn's Featured Center Brevard Zen Center / Kuge-in Temple

1261 Range Road, Cocoa, Florida
on the grounds of the Unitarian-Universalist Congregation
321-795-6570

By Paul Cummins AKA Enmei Jizo

The story of Kuge-In
Or
One Person on One Cushion

Cocoa, Florida is a community that has some of the aspects of a small town yet also supports big city traits. We exit the 4-lane toll-road and drive past two grocery stores and the brand new Wal-Mart

As you drive thru central Florida you go from areas of extremes. One moment you are in the cosmopolitan city of Orlando with its 6-foot tall mouse and associated theme parks. Heading east you pass thru bedroom communities then a busy airport. Still heading east you are quickly in the forested areas, home to wild boars and alligators. Four lanes carry you thru this land of heat, swamps and an abundance of wildlife. Road-signs appear giving you the option of turning left towards the ultimate in technology, Kennedy Space Center, but we veer to the right to Cocoa, Florida.



LOU MITSUNEN NORDSTROM ROSHI

Supercenter. Another right turn at the local community college and we are in a residential area, then a rural road, then a small building appears on the right. The sign reads Unitarian-Universalist Congregation of Cocoa (or the UU's for short.) But many of us know it as the home of Kuge-In Temple or The Brevard Zen Center.

Visitors are often amazed that a church would welcome a group of Buddhists the way the UU's did. It is a very small congregation that believes in its own doctrine of,

"Acceptance of one

another and encouragement to spiritual growth."

They believe it so much they have given us a home.

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Letter from Editor.....

We hope this issue presents well the interesting story of the Brevard Zen Center / Kuge—In Temple.

Thankyou to Lou Mitsunen Nordstrom Roshi, Jim Sansho Gallagher and Paul Enmei Jizo Cummins for their help.

Lou Mitsunen Nordstrom Roshi began his practice of Zen in the early 60's with many of the remarkable Japanese teachers that were in this country at that time. His involvement with many important translation projects, the Greystone Foundation, the Zen Community of New York, his poetry and all his other work have not been mentioned in this article, so we will need to do another one!

Thankyou to everybody who contributed something here, Fred and Elizabeth.

Happy Autumn and cooler weather.
anita

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Thank-You

Geshe Konchok Kyab &
Lama Karma Chötso for
taking audience questions at
"Tibet a Buddhist Trilogy"!

From the website of the Gateless Gate Zen Center in Gainesville.....

"Studying about Zen should never be confused with practicing Zen, just as studying aesthetics should not be confused with being an artist."

- Kasulis

RETREAT

Fall Yong Maeng Jon Jin
September 28 - October 1
www.gatelessgate.org for
details



Padmasambhava Buddhist Center

at the Palm Beach Dharma Center
1205 N Federal Hwy, Lake Worth, FL 33460

Special Event Ngondro Teaching

**Ven. Kenchen Palden Sherab Rinpoche
and
Ven. Khenpo Tsewang Dongyal
Rinpoche**

October 14 & 15

For Further Details
www.pbdc.net/calendar.html
Email sangha@pbdc.net
Telephone 561-547-4711

Brevard Con't

The Kuge-In Temple is the only Soto Zen Temple on what is known as the Space Coast.

We are a place for Buddhists of all traditions and for that matter, people of all faiths to sit together as a Sangha. At our temple, it is normal to have Japanese Zen, Korean Zen and Theravadin Buddhists meditating together. It is not uncommon to have Christians, Wiccians and other Pagans on the cushions with us. Children as young as 8 have done meditation sitting beside their parents. We have members in their 90's, who have just started their meditation practice.

The way the Zen Temple came about is itself, one of those stories that you wouldn't expect. In 1999, a soon to be monk, Jim Gallagher, approached the UU with a request to rent some space to start a Zen Meditation Group. Even though the rent proved to be too much for a lone monk to afford, he agreed to speak to the UU congregation on Zen Buddhism one Sunday. After Jim's initial talk, he was asked back and then asked again. Pretty soon, some of the members of the UU congregation formed the sitting group that Jim was hoping to start. And soon we were an official Buddhist affinity group of the UU congregation.

This wasn't without a small bit of agony. Many of us, myself included, had never practiced meditation before. The act of sitting on a cushion for 5 minutes, let alone 25 minutes was a price I didn't want to pay for any practice. (Then they wanted me to sit facing the wall???) Others and I soon learned that just sitting was in and of itself a worthy practice. That sitting with a sangha, or sitting by myself, involved one person (me) sitting on one cushion.

One of the interesting things about Kuge-In, is our location to Kennedy Space Center. 16,000 people currently work out there on manned and unmanned space flight. At one time, over half of our temple members were either current or past employees of NASA or one of its contractors.

As with most small groups, there has been an ebb and flow of the membership. People come to Buddhism and Zen with energy and enthusiasm. Then the reality of day-to-day life sometimes leads them away or to another path. However, it is amazing how people just show-up almost on cue, when they are needed.

The Theravadin Buddhist, lamenting the fact that there was not any English-speaking Buddhist center within 100 miles, was pleasantly surprised to bump into someone at Barnes & Noble who told him about the new temple in town.

The Zen Buddhist who cannot locate a practice center spots a Brevard Zen Center bumper-sticker on a car, several hundred miles away from home, and comes to a retreat the very next month.

The young man frustrated in his repeated attempts to locate someone to meditate with finds the temple on the Internet and starts a practice that eventually leads to his own Ordination as a Zen Monk.

All of these people were looking and found what they were looking for at just the right time. Going back a few years, there were only 3 or 4 of us regulars. The comings and goings of others was totally unpredictable. In 2000 we decided to give having a retreat (sesshin) a try. **Con't Pg 4**

Brevard Con't

Only two of us had ever even been to a retreat at that time. We figured we could hold 20 or so people in the zendo. So we put the word out to other Buddhists we had contact with that a retreat was going to happen in Central Florida. We told them that we were new, and we had a teacher, **Lou Mitsunen Nordstrom**, willing to support the retreat.

The response was phenomenal. It might have been because of the teacher, it might have been because of the newness, or some say, it might be due to the proximity to Disneyworld. In any event, we had 28 people for our very first retreat. We had people from Canada, Russia, and Dominican Republic plus the all over the United States. If we had needed an indication that the temple was required, we now had it.

For the retreat, Lou Mitsunen Nordstrom

Roshi, came down from his home in NY and provided a Dharma talk to the assembled students each day. He also did Doku-san (personal private teaching) to each of the retreat participants. For many people, this was their first time with a real teacher.

In the years since that first retreat, we have had several lay (Jukai) and monk (Tokudo) ordinations. We regularly have guests from local colleges looking to learn about Buddhism and Zen. We have even been featured on a local public access television show.

No matter how much we grow, or how many people come and go through our doors, it is still, the way it has been for 2,500 years, "one person on one cushion."

(To read about the centers resident head monk Jim Sansho Gallagher, please go to page 10)

About Lou Mitsunen Nordstrom Roshi

Lou Mitsunen Nordstrom, Sensei received a Ph.D. in Philosophy from Columbia University, where he taught until 1970. Sensei began Zen practice in the late 1960's. In 1974 he gave up a tenured teaching position at Marymount College to become a Rinzai Zen monk. He also edited *Namu Dai Bosa: A Transmission of Zen Buddhism to America*, an anthology of the works of Nyogen Senzaki, Soen Nakagawa Roshi, and Eido Shimano Roshi. From 1974 to 1976 he served as Eido Roshi's head monk at Dai Bosatsu Zendo. Later he returned to college teaching at Syracuse University (Religion Department, Chaplain-for-Non-Western Religions, Hendricks Chapel). From 1980 to 1988 Sensei was Director of Training, Liturgy, and Study of the Zen Community of New York and was ordained a Soto Zen priest. Involvement with Bernard Tetsugen Glassman's center began with an encounter with Taizan Maezumi Roshi during which Maezumi Roshi indicated his desire for Lou to be his Dharma successor. He received Dharma Transmission from Tetsugen Roshi in 1998. Since 1989 has been doing adjunct and visiting college teaching (Yale, Wesleyan, NYU, Hunter, Baruch, Iona). Since 1987 he has been leading Zen retreats in New York State, North Carolina, and here in Florida. He has published a study in comparative communication (*Communication East and West*), and numerous articles on Zen and comparative-philosophical themes. He lives in Brewster, New York.

QUESTIONS & ANSW

Did you enter Colombia University as a Philosophy major with a distinct interest in Buddhism from the beginning or did that develop over time?

No, I did not have a distinct interest in Buddhism from the beginning. What happened was that I realized there was precious little wisdom in Western philosophy (with exceptions of course), which led to a serious personal crisis at an early age. Then I met someone who turned me onto Zen meditation. But I refused to read any Zen or Buddhist books until “something” happened.” When something happened—enlightenment experience—then and only then did I begin devouring Zen Buddhist books.

What Western philosophers first captured you? Did any point you towards Dharma study?

I have only a few favorites among western philosophers, but I can't say any one of them pointed me towards Dharma study. My favorites: Socrates (the real one, not Platos version) Kierkegaard, Nietzsche, the later Heidegger, Schopenhauer. Of these, only the later Heidegger could be said to have an explicit connection to Zen.

It must have been difficult to discover nothing satisfying in Western philosophy, and especially to have those doubts while you were working on a Doctorate of Philosophy?

I'd actually given up hope of finishing my doctorate when I met the guy who turned me onto Zen Meditation. But once I started sitting, I also decided I'd finish the doctorate—just to have it done. To say I found nothing satisfying in western philosophy is an overstatement. What I meant was not much that I'd call wisdom.

Did you have any meditation training before your Zen instruction?

No, I hadn't any meditation instruction at all before starting Zen Meditation. But once I started, I was a real zealot!

You purposely waited to gain insight before you read anything related to Zen or Buddhism. Did you do this in order to gain confidence in the practice without any presupposition and did you have a teacher to help you with any meditation experiences that might have arisen?

I'm somewhat embarrassed to admit that I had an anti-eastern prejudice when I was a graduate student in philosophy at Columbia. I didn't refuse to read Zen stuff—it just did not occur to me. Then I did refuse to read Zen once I started meditation. The reason I didn't want to read anything was a strange intuition that something could happen as a result of doing this meditation and that what that something was would be clearer if I wasn't filled with conceptual presuppositions (as you put it). I had a Zen teacher when I started sitting.

What a relief it must have been?! So then all Western philosophers led you to Zen!

I wouldn't say Western philosophy led me to Zen: I'd say my dissatisfaction with it led me to Zen. But indeed what a relief! Zen Meditation saved my life!

When you found Zen practice in the 1960's it was still in its infancy (as were all forms of Buddhism) in this country, I guess it still is. As someone who has helped establish Zen Buddhism in this country, is there anything you would say to a new student, in general terms? From the little bit I am learning about the Zen tradition,

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QUESTIONS & ANSWERS

I understand Japanese Zen has two schools, Rinzai and Soto. You have taught both. In Tibetan Buddhism teachers such as Nagarjuna use thorough logical analysis to help a student reach an understanding of emptiness (no-logic). Is the Koan practice of “anti-logic” the same?

The two questions could easily require book length answers! Before having a shot at them, let me just mention my Zen teachers Eido Shimano Roshi, Soen Nakagawa Roshi (both in the book edited Namu Dai Bosa available through Zen Studies Society) Taizan Maezumi Roshi, Tetsugen Glassman Roshi.

1) I think the most important questions for a new student is “Do I need a teacher?” Relatedly, “How do I know a teacher is the right one for me?” There’s no question in my mind that a Zen student needs a teacher

I like to say, “In Zen understanding is the booby prize”

because it is quite easy to get lost, spinning ones wheels, going in circles: and because there is a tendency for students without a teacher to certify, so to speak, their own “understanding”; or to assume that “understanding” is the point. I like to say, “In Zen, understanding is the booby prize.” Its like the Buddha talking about the man with the arrow in his gut who, instead of realizing that the point is to remove it, devotes his

whole life to finding out the identity of the archer, the precise kind of wood the arrow is made of, etc. It’s important, though, to wait until one has established some kind of stable meditation practice, until one has some taste of so-called Samadhi. This is the

“The practice is not about gain, but loss”

ground as it were. Out of this often comes an intuition that one is ready to look for a teacher. A Zen teacher’s job isn’t to give the student something, but rather to take away all preconceived notions of what Zen or life is about (stealthily, like a thief). To pull the rug out from under one. The practice is not about gain but loss. Another thing, although its easy to say, the student should never forget that Zen teachers are human, whether the teacher presents himself or herself that way or not. The best ones, I think, don’t conceal this: The emperor has no clothes! One other thing, the ball so to speak, is always in the students court; he or she has to take responsibility for his or her own practice. On the other hand, the good teachers seek to empower the student, not themselves; to “mirror” the student’s Buddha-nature so that he or she can eventually “see” it and really believe that, just as they are they are Buddha's (just like the teacher)

2) The usual thing that is said about the difference between koan student in Rinzai and Soto Zen is that the former uses koans to induce kensho

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QUESTIONS & ANSWERS

(enlightenment experience) whereas the latter sees koans as cases of enlightened behaviour and functioning. The difference is between an instrumental and intrinsic view if you will. “No – logic” and “anti-logic” confused me. I think Nagarjuna isn’t given the importance he most certainly deserves (perhaps with the exception of Dogen). His logic is more accurately described as “Middle Way Logic” where “middle” refers to

...it is just as valid to say that dualistic logic is just that –logic, not reality.

what in western logic is called “the excluded middle”. In his logic, this “middle” isn’t excluded but included. The “middle is both/and, neither/nor, the exclusion being based on the either/or, dualistic logic institutionalized by Aristotle, which, when reified, becomes dualistic metaphysics. In other words, Nagarjuna’s famous tetra lemma reveals that with respect to so-called contradictories, it is just as valid to say that dualistic logic is just that –logic, not reality. “Emptiness” refers in this context to the fact that nothing has an intrinsic nature, being, essence, or value, unless one reifies dualistic logic. Another very important thing about Nagarjuna, that also is at the heart of the

Rinzai/Soto polemic (which I have devoted a great deal of time to presenting, though I almost stand alone in this regard), is his “Two Truths” doctrine, which says basically that so-called absolute truth presupposes so-called relative or conventional truth, and therefore is in no way independent of it, nor should absolute truth be seen as transcending relative truth. If you substitute “enlightenment” for absolute truth and “delusion” for relative truth, that would mean that there is enlightenment because there is delusion, there is no-self because there is self. What this results in, in Soto Zen, is the notion of the “identity” or harmony of absolute and relative, a notion vehemently rejected by Rinzai Zen. The key text here is the Sandokai by Sekito Kisen; the key line in that text, which drives Rinzai people nuts (I have an ex-wife who’s a Rinzai teacher!) is: “To encounter the absolute (to have enlightenment experience) is NOT YET –my emphasis—enlightenment,”

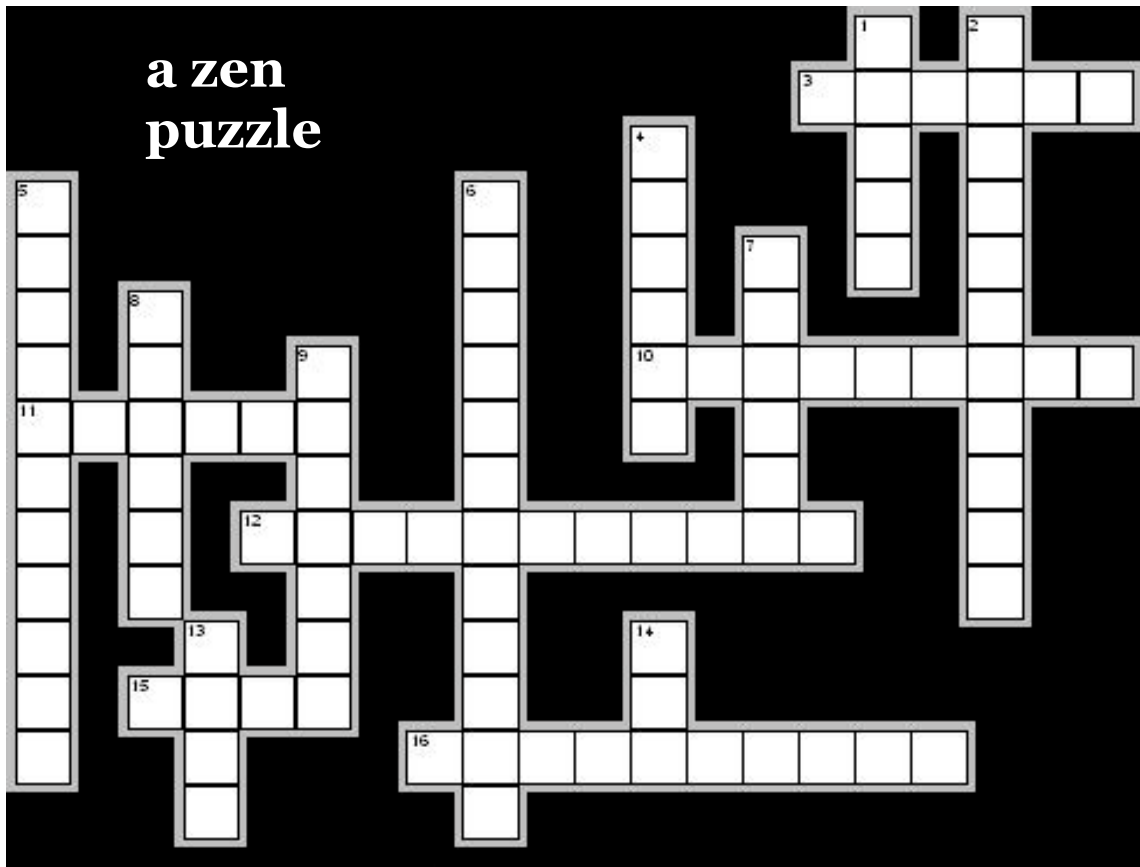
PHEW!

Yes, Phew! Thankyou. Now your answers have led to book length questions! I recognize that while I am just beginning to study the “Two Truths” I might harbor the misunderstanding that absolute truth is separate from relative truth and ‘somehow’ transcends it. Which is to miss the teaching completely.

The word “transcend” is very tricky, of course; I think its easiest just to say that the two truths are different but not separate; they’re mutually dependent.

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Puzzle.....



ACROSS

3. Full Awakening 10. Bodhisattva of Wisdom
11. Experience of seeing ones own nature 12. Shikantaza
15. A saying or riddle which has no logical meaning but can lead to intuitive insights into the true nature of reality. 16. Founder of Soto Zen School and a disciple of Myosan Eisai.

DOWN

1. Sitting Meditation 2. A monk from India and founder of Zen Buddhism in China. 4. BodhiDharma as he is known in Japan 5. He "heard" the Buddha at the Flower Sermon at Vulture Peak and began the lineage of Zen
6. A korean Zen School founded by Zen Master Seung Sahn
7. Walking Meditation 8. A Japanese sect of Zen Buddhism, founded by Myosan Eisai, who brought Zen to Japan.
9. A private meeting with a Zen teacher, with the purpose to aide the student with their practice.
13. A Japanese sect of Zen Buddhism. 14. .Dhyana Lineage (ANS PG 12)


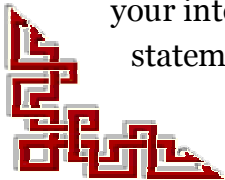


a story



A MANTRA is something that you utter when your body, your mind and your breath are at one in deep concentration. When you dwell in that deep concentration, you look into things and see them as clearly as you see an orange that you hold in the palm of your hand. Looking deeply into the five skandhas, Avalokitesvara (the Buddha) saw the nature of inter- being and overcame all pain. He became completely liberated. It was in that state of deep concentration, of joy, of liberation, that he uttered something important. That is why his utterance is a mantra.

When two young people love each other, but the young man has not said so yet, the young lady may be waiting for three very important words. If the young man is a very responsible person, he probably wants to be sure of his feeling, and he may wait a long time before saying it. Then one day, sitting together in a park, when no one else is nearby and everything is quiet, after the two of them have been silent for a long time, he utters these three words. When the young lady hears this, she trembles, because it is such an important statement. When you say something like that with your whole being, not just with your mouth or your intellect, but with your whole being, it can transform the world. A statement that has such power of transformation is called a mantra.



PUZZLE ANSWERS

Across

3. SATORI
10. MANJUSHRI
11. KENSHO
12. JUST SITTING
15. KOAN
16. DOGENZENJI

Down

1. ZAZEN
2. BODHIDHARMA
4. DARUMA
5. MAHAKASYAPA
6. KWAM UM SCHOOL
7. KINHIN
8. RINZAI
9. DOKUSAN
13. SOTO
14. ZEN

QUESTIONS & ANSWERS

Con't

We are unfortunately reaching the end here, so on a different tack, Roshi how are you connected to the Brevard Zen Center?

I am the Abbot of the Soto Zen Temple at Brevard Zen Center; its name is Kuge-In ("Empty Flower Temple"); I'm also the non-resident, visiting teacher there. I've given an average of three retreats per year there, beginning in 2000. (Roshi led the August Sesshin and will return in Decem-

ber)

And finally Roshi, silly question but, do you ever see the man who told you about Zen meditation?

Unfortunately, the man who introduced me to Zen meditation died about 10 years ago. He was an ex-prize fighter who fought Rocky Graziano for middleweight title; he also set the record for most amateur fights in one year!

* Thankyou to Lou Mitsunen Nordstrom Roshj.

About JIM SANSHO GALLAGHER

In addition to the Abbot, Lou Mitsunen Nordstrom Roshi, Brevard Zen Center is led year round by Jim Sansho Gallagher. We wanted to share something about Jim, and I also asked him a couple questions.....

Jim Sansho Gallagher is the head monk at Brevard Zen Center--Kuge-In Temple and a Dharma holder of Roshi Lou Mitsunen Roshi. He has been practicing in the White Plum lineage of the Soto Zen tradition for 14 years. He was ordained in 1999 by Lou Mitsunen Nordstrom Roshi. He is originally from New York City. He and his wife, Karen, live in Melbourne and he is an engineer at Rockwell Collins.

What is your favorite book from the recommended reading list on your website?
My favorite book on the list is Maezumi Roshi (the founder of the White Plum lineage) "Appreciate Your Life".

How do you deal with anger?

Anger is handled, not by ignoring it or trying to extinguish it, but by experiencing it %100. Not just with the mind but also how it affects the body as well. Just by recognizing anger is present decreases it's control over us, and then we can transform this energy of anger into "Right action".

What was the topic of last Sundays Dharma talk?

The subject of the last Dharma talk was about the Genjokoan fascicle of Eihei Dogen's Shobogenzo.



“Serenas Column”

Dharma Youth!

**Dedicated to the next
Generation of
Buddhists Practitioners.**

“On Retreat with my Children”

an account by a local mom!

In 2003 I attended my first retreat with Thich Nhat Hanh. My oldest son, Benjamin (who was 7), accompanied me on the trip to Stonehill College in Boston. There were about 900 retreatants, including approximately 90 kids. The daily schedule ran something like this:

7am	Meditation (kids sleep in)
8am	Breakfast
9am	Morning Session with THN (The children left after the first part)
Noon	Lunch
2pm	Dharma Group Discussions / Teaching (children's program)
4pm	Free time (we would walk in the woods)
6pm	Dinner
8pm	Evening Session (more fun with their friends)

Noble Silence was observed from the beginning of the evening meal to after lunch the following day. (This is purely theoretical if you are a parent!) The food was delicious vegetarian fare and when mom is observing Noble Silence she can't scold you for taking two desserts! During lunch one day, my son prepared a rather generous peanut butter and jelly sandwich and took a hearty bite from it. His cheeks were smeared with the spreads and I didn't quite know whether to laugh or blush at his table manners. The couple who had joined our table had a hearty chuckle!

I remember walking back from a particularly deep and profound meditation session and stepping into our “family” dorm building. The joyful sound of many happy young people battered the eardrums. The father in the game room just threw up his hands, laughing and said “Noble Noise!”

The brothers and sisters ran a wonderful children's program. They taught the kids lots of dharma songs, pebble meditation and how to ring the bell without assaulting it! They also gave them ample time and space to get rid of their boundless energy. After we returned to Florida and Ben would get upset about things, he cried to go back to Boston. I asked him why and he replied “The people there are all peaceful.” Even at seven years of age Ben could not help but be touched by the incredible energy of so many adults practicing mindfulness and meditation. This experience was more profound for him than his three years in a religious school.

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Book Review

“The Three Pillars of Zen” by Philip Kapleau Roshi Reviewed by Fred Eppsteiner

The Naples Community of Mindfulness is headed by Fred Eppsteiner. Fred teaches in the lineage of Thich Nhat Hanh, and has a broad background and long association in Zen and in Tibetan Buddhism, over thirty five years. He is a wonderful teacher to those who know him and a treat for those who don't know him yet. When we asked Fred if he could kindly give us a recommendation for a book he offered "The Three Pillars of Zen" by Philip Kapleau Roshi. In Fred's words.....

The Three Pillars of Zen is a seminal work in the development of American Buddhism and, as well, holds great personal and sentimental meaning for me. In the late 60's, the actual practice of Buddhism and meditation was still shrouded in intellectualism, beatnik sophistry, and philosophical punditry. This book, based on Kapleau's living experience of practicing Zen in Japan for thirteen years, gave seekers for the first time a realistic and inspiring insight into what Zen practice and Zen meditation actually entailed. For me, a spiritually confused twenty-three year old who was managing to meditate ten minutes daily with a seemingly totally out-of-control mind, the teachings by Yasutani Roshi on zazen were a refreshingly practical and accessible template for how to stabilize and calm my raging mind. Additionally for me at that time, the most salient part of the Three Pillars was the section comprising personal stories/accounts by modern day practitioners (American and Japanese) about their Zen practice and their experience of kensho (seeing into their true nature). All of sudden, I knew that

“enlightenment” was not just an abstract principle, the sole purview of Buddhas and Bodhisattvas, but a transformative experience readily accessible to anyone who had the aspiration and determination to awake. Reading the Three Pillars propelled me into moving to Rochester, NY where Kapleau had opened a zen center after his return to the U.S., and the beginning of my formal Buddhist training and practice.

Rereading the Three Pillars nearly forty years later, and noting the plethora of Buddhist books now available, I still find that it holds up as an important part of anyone's library of Buddhist books. Yasutani's lectures on zen, the transcripts of interviews between zen teachers and students, the kensho accounts, and translated writings by Bassui, Dogen and the poignant Iwasaki letters still move me deeply. As we used to say at the end of our grade school book reports, “I recommend this book highly.”



On Retreat... Con't

In 2005 (they do retreats every two years) they rented out the college again and I attended with both sons in tow: Benjamin (now 9) and Zachary (a feisty 7 year old) – an act of extreme bravery on my part! It was tougher with the pair of them, but well worth the effort. There is much rivalry between the boys and on a few occasions I had to break the Silence (although they could read my handwriting by now). They really listened to my requests. A deeper level of communication and mutual respect was born between us all and since that time I have listen deeply and been heard by both boys. What a gift!

On these retreats I have healed so much of my own pain and opened in compassion to others. My realizations have been profound. Next year I will be on retreat with all three of my children. Nowadays only my daughter will attend seminars and empowerments, but every child looks forward with delight to the upcoming trip to Boston in 2007. There is no argument as to whether they will participate. I am truly grateful for discovering this opportunity for myself and my children while they are so young.

All participants at August 2006 Sesshin Brevard Zen Center / Kuge-In Temple



**“What is the Sound of One Hand Clapping”
Find out October 3rd – December 31st**

Hakuin Ekaku and Rengetsu Artwork on Exhibit.

On exhibit at The Morikami Museum & Japanese Gardens in Delray Beach, from the world renowned collection of James & Marilyn Alsdorf, a collection of Japanese art from the 12th through 19th centuries.

Included in the exhibit are works by Hakuin Ekaku and Rengetsu.

Hakuin Ekaku (1686-1769) was a Japanese monk of immense importance, especially to the Rinzai school of Japanese Zen, but definitely not limited to it. Many people would say he is the most influential Zen teacher since Dogen.

Hakuin Ekaku was an incredible practitioner, and led an amazing life. He definitely beat his own path and very fortunately, left an autobiography which has been excellently translated into English, titled “Wild Ivy” by Norman Waddell.

Hakuin began painting in his sixties until his death in his eighties. His paintings were meant to relay Buddhist ideals and did so in a way that spoke to people of all classes. On display at the Morikami will be “*Gibbon Hanging from a Branch*”, from a description at art-net.com “*a four foot long by one foot wide ink painting by Hakuin Ekaku (1685-1768), shows a gibbon foolishly reaching for what he thinks is the moon, though it’s just a reflection in the water. The inscription on this painting relates to Ekaku’s dispute with another monk who had written a book on human frailties that Ekaku thought superficial and misleading. In another version of this painting, Ekaku’s inscription compares his adversary to a fly’s head*”.

You already know something about Hakuin Ekaku if you are familiar with the famous koan “What is the Sound of One Hand Clapping?” It is one of Hakuin Ekaku koans.

Also in this exhibit is artwork and pottery by Rengetsu (1791 – 1875), Buddhist nun, artist, poet, martial arts expert, calligrapher and master of Tea Ceremony.

Rengetsu expressed herself magnificently in all these art forms while having suffered such loss in her life, you become dumbfounded when hearing her story.

Briefly, she was the illegitimate daughter of a young samurai and geisha, and was adopted by a lay Buddhist priest. As a young woman she was married twice. In the first marriage she had three children, all of whom died as well as her husband. She married again, and had two children. Her second husband dies as she is pregnant with their second child and she decides to ordain and moves back to the temple of her adoptive father with her children. Here she takes the name Lotus Moon. Again death takes her entire family including her adoptive father and she is forced to leave the temple grounds. She now faces a life alone, and must support herself in a man’s world. She creates beautiful artwork to get by, and has so many admirers of her pottery that one year, she must move thirteen times in order gain some privacy from the admirers to make her pots! Infact her pottery was so popular, other potters were copying them, which Rengetsu helped them to do! Rengetsu was able to raise a lot of money and help many people by the sale of her artwork.... It is quite a story.

A book of her poetry has been printed titled “Lotus Moon: The Poetry of the Buddhist Nun Rengetsu.”

The Morikami Museum and Japanese Gardens
4000 Morikami Park Road, Delray Beach Florida 561-495-0233

**A talk with Graham Coleman,
producer of “Tibet a Buddhist Trilogy”**

August 2006

Fort Lauderdale recently held four screenings of the film “Tibet a Buddhist Trilogy” which has been crisscrossing the country this year. The film, a documentary, is a penetrating look at aspects of Vajrayana Buddhism as it is practiced in the Himalayas.

We had the pleasure of speaking with the director of “Tibet a Buddhist Trilogy” recently at his home in England. Graham Coleman, took some time to tell us about his recent projects, and gave a brief insiders glance of His Holiness the Dalai Lama.

Mr. Coleman talked enthusiastically about film and plans another project soon. He said he sees film as a powerful tool to introduce ideas, as an aide to teaching, and knows it plays an important role in documenting culture and is passionate about the Tibetan culture. He told an interesting story of a time a student filmed Dudjom Rinpoche, as Dudjom Rinpoche was just sitting in meditation. The student left the camera filming Dudjom Rinpoche for an hour. Mr. Coleman said it was amazing to him as he watched that film later, how you could actually follow Dudjom Rinpoche on film as his meditation deepened. Mr. Coleman said that when a piece of celluloid can actually hold the tone of something so subtle, it makes film a very interesting medium!

His next filmmaking project will be a fictional account of how a Tibetan family, in current times, handles a death in the family.

In talking about himself as a Dharma student, he recounted how years ago, he had confusion understanding the teachings on the two truths, relative truth and ultimate truth, and mentioned this to His Holiness. He said His Holiness made him feel very much at ease when he said to Mr. Coleman “Sometimes it is not the students fault!” if they are confused, and stated that maybe the teaching was not presented as best as it could be and went on to bless him with an excellent teaching right then and there!

Graham Coleman, who studied with Dudjom Rinpoche for many years, last year finished editing The Tibetan Book of the Dead. This was a fifteen year project with Glen Mullin, Thubten Jinpa (His Holiness the Dalai Lamas translator) and Gyurme Dorje.

If you missed the screenings in Gainesville or Fort Lauderdale, you can purchase the DVD at the films website in October www.tibet-trilogy.com/us/index.html

If you attended the screenings you might like to know that (from the website)... Proceeds from Tibet: A Buddhist Trilogy go towards cultural conservation projects in the major monasteries of the Himalayan region and the work of the Tibetan Knowledge Consortium.

Local News.....

ARI GOLDFIELD, the longtime translator for Khenpo Tsultrim Gyamtso Rinpoche will be teaching from "The Moon of Wisdom" Khenpo Rinpoche's most recent translation project. Khenpo Tsultrim Gyamtso Rinpoche is in retreat. The teaching is held by **Kagyü Shedrup Choling** in El Portal **October 21-23**. (see flyer insert)

Tenshin Roshi (Reb Anderson) author of the books "Warm Smiles from Cold Mountains: Dharma Talks on Zen Meditation" and "Being Upright: Zen Meditation and the Bodhisattva Precepts", will be conducting a **Sesshin in Lantana February 2007 9—11** at The Cenacle. For more information contact Broward Zen 954-873-7803

"Pam" in Fort Lauderdale says if you want to really practice patience, drive around the **Whole Foods parking lot** on US1 around 5:30 pm.....!

January 13-16, 2007
His Eminence Garchen Triptul Rinpoche
Will give teachings and Empowerments
in Clearwater & Tampa, Florida.
For more information, contact
Richard 727-834-9308

On September 13, 2006 Congress passed a bill to award His Holiness the Dalai Lama the Congressional Medal of Honor. A local politician helps.....

Representative Ileana Ros-Lehtinen (principal Republican sponsor in the House, member of the International Relations Committee): "The 14th Dalai Lama is very deserving of the Congressional Gold Medal. His moral courage and unifying vision is an example for all peace-loving peoples. I am privileged to lead a bipartisan action in the House that honors this man of peace with such a marvelous recognition of his continuing work on behalf of his fellow man."

**Creaking to the post office
on my rusty bike
I saw one purple iris
wild in the wet green
of the rice field
I wanted to send it to you
I can only tell you
It was there**

from Pure Heart Enlightened Mind: The Zen Journal and Letters of
Maura Soshin O'Halloran

