



## JOURNEYS WE ARE ON

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# Editorial

## FROM GENJOKOAN

*Therefore if there are fish that would swim or birds that would fly only after investigating the whole sea or sky, they would find neither path nor place. When we make this very place our own, our practice becomes the actualization of reality (genjokoan). When we make this path our own, our activity naturally becomes actualized reality (genjokoan). This path, this place is neither big nor small, neither self nor others. It has not existed before this moment nor has it come into existence now. Therefore [the reality of all things] is thus.*

*Dogen Zenji*

This issue describes some different starting points onto the Buddha Way. In Ekai Osho's Dharma talk he travels in both space and time and returns to the US where as a young man in the 1970s he first started practising Zen. There may be an interaction with a particular person, an experience of grief and the truth of 'we die and we do not die', reading and study may allow us to travel in our imaginations and empathise with others, sometimes stepping onto the path is as close or as far as the letter box!

But this path is of a different order than a conventional journey that has a beginning and an end. The Buddha Way is a continual creative act, it requires action, it needs attending to, it takes great faith, great courage and great questioning to maintain one's steps on the Path on this beginningless and endless journey 'seeking nothing'.

In a 2002 essay, *Negotiating with the Dead*, Canadian novelist Margaret Atwood suggests there is only one question to be asked about any work—is it alive, or is it dead?

The same question arises in Zen practice. Ekai Osho saw many cultural adaptations and transformations of Zen practice this year from San Francisco to New York. At a recent retreat he said, 'vision without practice is daydreaming, practice without vision is blindness.' Good teachers and good students, strong formal structures able to accommodate creative cultural adaptations, open minds and open hearts are necessary to keep the global and individual journeys of Zen Buddhist practice alive.

Robin Laurie

On behalf of Ekai Korematsu Osho—Editor

# Next Issue

The next issue of Myoju will be posted around the Autumnal Equinox in March 2016.

Contributions that support our practice are most welcome, including articles, reviews of books or online materials, interviews, personal reflections, artwork and photographs.

The content deadline is **24 January 2016** and the theme is 'Zen and Nature'.

If you would like to contribute or advertise in the next issue of Myoju, email publications @ jikishoan.org.au.

For article contributions, please use the template and the advice in the style guide that will be sent by return email.

## Myoju

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# Abbot's News

FROM TENZO KYOKUN

*Whether you are the head of a temple, a senior monk or other officer, or simply an ordinary monk, do not forget the attitude behind living out your life with joy, having the deep concern of a parent, and carrying out all your activities with magnanimity.*

*Dogen Zenji*

The quote from Dogen Zenji's 'Tenzo Kyokun' was used by Ekai Osho as the basis for his talk, 'The Mind that gives rise to Happiness' at the Tibetan Buddhist Society Spring Festival, held at Yuroke in November.

Under the parental eye of our Abbot and Teacher, Ekai Korematsu Osho, Jikishoan completes its 16th year with a milestone retreat, our fiftieth. This retreat gives us the opportunity to acknowledge the immense amount of dedicated retreat practice by the community over the last sixteen years. The topic chosen by Osho Sama for this retreat Teisho, 'Refrain from All Evil Whatsoever' (Shoaku Makusa), is a most significant chapter from Master Dogen's 'Shobogenzo'.

It is important also for us to acknowledge the steady and inspiring leadership from our Abbot and Teacher over these sixteen years with his clear demonstration of magnanimous mind (daishin), parental mind (roshin), and joyful mind (kishin). Ekai Osho himself often says, 'A teacher cannot be a teacher without students'. By the same token, a sangha is not a sangha without an Abbot. The journey of the Jikishoan Community from babyhood to teenager has had its ups and downs, its rocky passages and its highlights. Together, Teacher and Sangha have met all circumstances, and will hopefully meet the challenges and joys of 2016.

A recent Sangha highlight was the Lay Ordination with Liam Tosen D'hondt making his vows and commitment to Ekai Osho and Jikishoan in the Zaike Tokudo ceremony on 27 September 2015. This was Jikishoan's seventh Zaike Tokudo ceremony in its sixteen-year history and we wish Liam Tosen good health for the exciting and demanding journey ahead of him.

Ekai Osho's year included more travelling than usual. In 2015, as well as his annual teaching in Antioch University's Buddhist Studies Abroad Program in Bodhigaya in India, Ekai Osho travelled to the United States of America for an extended visit of five weeks, visiting Zen centres, reconnecting with old friends and creating new relationships with sanghas and teachers.

In the first semester of 2016 Jikishoan is proposing to hold its fourth Practice Period with Katherine Shuzan as Head Student. We offer the Abbot, the Sangha and Katherine good health, best wishes and support for the voyage ahead.

With gassho, Shudo Hannah Forsyth.



Liam's family and friends at his Zaike Tokudo (27 September 2015). Photograph: James Watt

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# Committee News

## COMMITTEE OF MANAGEMENT

The 17th Committee of Management (CoM) is now into its fourth month. Committee meetings and attention to Jikishoan matters continue promptly. So, we wish to use this opportunity to inform of some happenings in the 17th CoM.

To assist with the administrative load, Julie Martindale, at CoM meeting #206 of 15 September 2015, agreed to be an Assistant Committee Member for the term of the 17th Committee.

And at the November CoM meeting #208 of 10 November 2015, the President, Katherine Yeo, temporarily stood down in preparation for taking the role of head student in the Practice Period for 2016. In the interim, the Vice President, Shona Innes will be the Acting President.

You, the Community, are the base for the Committee of Management and also for the Practice Period. The Committee of Management wishes you all a very Happy New Year for 2016 and looks forward to your participation in this fourth Practice Period to make it a special period of 'transformative Buddhist learning, experience and cultivation for everyone'.

**Shona Innes**  
Acting President



## FUNDRAISING FOR THE DHAMMAMOLI PROJECT

At the end of the Nepal Earthquake Relief Fundraising effort on May 31, A\$3,831.35 was safely sent to our Jikishoan-BodhGaya contacts, Venerable Dhamma Vijaya and Venerable Molini.

The Venerables founded and run a monastery school for girls in Kathmandu, the DhammaMoli Project, a small Buddhist community that provides shelter and education to young local girls at risk of falling victim to human traffickers who might sell them to brothels in India. There are currently six girls, (the number changes due to a variety of circumstances), and their ages range from twenty-seven years to eleven years old.

Below is a message from Katie Egart, international contact person for the DhammaMoli Project:

*Ven. Dhammavijaya and Ven. Molini appreciate so much the generosity of the Jikishoan community for support in their time of need. Like everyone else in Kathmandu, the girls and nuns were forced to live outside on the grounds of the building for many days until the after-shocks subsided. No one was injured in the quake but everyone is still traumatized from this experience as aftershocks continued for several months after the initial quake. During the weeks after the quake it was quite difficult to get fresh water and milk. The donations were utilized immediately for food, milk and fresh water.*

*The great Nepal earthquake caused lots of cracks in their beautifully built home/temple. Fortunately, the cracks were not too deep and experts have determined that the building is structurally sound to live in. Now repair of many large cracks and some structural work is taking place. Your generosity is making it possible to return the building that houses the girls to its safe and clean condition.*

Katherine Yeo

Photograph at left from DhammaMoli Facebook page titled 'Homework time'.

Right: A portrait of Bodaidaruma Daiocho hanging on the wall of the zendo in Brunswick.

Photograph: Vincent Vuu

## Welcome to Jikishoan

Jikishoan Zen Buddhist Community is a growing community of people learning and practising Zen meditation under the guidance of Ekai Korematsu Osho. Ekai Osho has practised and taught Zen Buddhism in Japan, the United States and India for over 30 years.

The name of the community encapsulates its spirit: 'Jiki' means straightforward or direct; 'sho' means proof or satori; and 'an' means hut. The practice is the proof—there is no proof separate from that. The proof, satori or awakening does not come after you've finished—it is direct, here and now.

Jikishoan runs a range of programmes throughout the year, which are conducted in the spirit of Bendoho—the original way of practice prescribed by Dogen Zenji in the 13th century.

More information about courses, one-day workshops, retreats and weekly meditation sessions can be found in the teaching schedule of this magazine and on the website at [jikishoan.org.au](http://jikishoan.org.au). We warmly welcome anyone who would like to know more about Zen Buddhism to attend any of these activities.

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## Bright Pearl

A note on the title of this magazine.



Master Gensa Shibi said as an expression of the truth, 'The whole universe in the ten directions is one bright pearl.' One day a monk asked Master Gensa, 'I have heard your words that the whole universe in the ten directions is one bright pearl. How should we understand this?' The Master answered, 'The whole universe in the ten directions is one bright pearl. What use is understanding?'

Later the Master asked the monk, 'How do you understand this?' The monk replied, 'The whole universe in the ten directions is one bright pearl. What use is understanding?' The Master said, 'I see that you are struggling to get inside a demon's cave in a black mountain ... even surmising and worry is not different from the bright pearl. No action nor any thought has ever been caused by anything other than the bright pearl. Therefore, forward and backward steps in a demon's black-mountain cave are just the one bright pearl itself.'

Excerpted from 'Ikka-no-Myoju' in Dogen Zenji's *Shobogenzo*.

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# A HUGE LOOP

## *returning to the USA after 25 years*

I've been away for a month and it's good to be back here at Sunday Sanzenkai. I took a trip, along with Katherine, to the United States and visited many Zen centers. It was a rich experience for me to visit the place I first started Zen practice. It's strange to say that. I was born and raised in Japan, but I happened to start Zen practice in the States at the Berkeley Zendo towards the end of 1972 and I was ordained a monk in 1976 by Kobun Chino Otagawa Roshi at the Haiku Zendo in Los Altos, California. I then spent 12 years in the United States. It's been 25 years since my last visit, a considerable time span.

I was born in 1948 in the countryside of Japan, first son of a small-scale farmer. My parent's life was very simple, they just wished for me to grow up, to be able to look after myself and stay out of the way of the police. There was not much pressure. That was the start of the journey, Ekai as a person.

If you look at personal lineage in that way, the starting point is the place where you receive your own life. But where you come from, how you are raised, that also contributes to the way you travel on your journey. And from time to time there is also a pivotal point; 1972 and 1976 are pivotal points in terms of my sense of lineage.

In the 70s and 80s I was young, with a lot of energy, a lot of vigour, in some ways foolish, maybe foolish in a lot of ways! I became drawn to the practice, all that mattered was to do, do, do! Just like many of you who come here; you find the practice, it feels good and you continue, that kind of practice. Wherever intense practice was going on I'd just go. I did sesshin at Berkeley Zendo, San Francisco Zen Center, City Center, Greengulch, Haiku Zendo in Los Altos many times, Santa Cruz Zendo, Napa Valley, lots of places where I met many people.

So the first 10 days of this visit were spent in that area. I was very fortunate to be able to stay as a guest at San Francisco Zen Center, City Center. As soon as Katherine and I arrived—it was around 4.00 p.m.—5.30 zazen, right in, no break, and then 6.30 dinner. Next morning 5.00 a.m. wake-up. It's a good way to cure jet lag.

The first place I visited was Berkeley Zen Center to meet with my first zazen instructor, Sojun Mel Weitsman Roshi. While in San Francisco we visited Sokoji, the Soto Zen Mission, the official Soto School Temple. We were met by Rev Ikki Numbara of the International Center. He came to Jikishoan's 10th Anniversary celebration. We also met with the resident monks and priest.

Day two we went to the Kannon-do Zen Center in Mountain View



# Dharma talk

*EKAI KOREMATSU OSHO*

and met with Keido Les Kaye Roshi. Kannon-do is the official successor of Haiku Zendo. Haiku Zendo no longer exists, it was once the long time residence of Keido Roshi. He then created a practice centre in Mountain View in the heart of Silicon Valley. Some of you may have read his book, *'Zen at Work'*. For many years he was an executive for IBM while also practicing. The Zendo is beautiful. We then went up to Jikoji Temple in the Los Gatos Mountains which was built by Kobun Chino Roshi, and is also the site of his grave, where I paid homage.

Day three I went up Sonoma Mountain to Genjoji, Jakusho Kwong Roshi's temple. I met with his son Rev Nyoze Kwong, who is also his successor. It was right after Roshi's knee replacement operation, so I wasn't able to see him. This visit was for us to pay respect to Kwong Roshi's lineage. We offered incense and water to Shunryu Suzuki Roshi's stupa and there Rev Nyoze told us about his future plans for the development of Genjoji.

On the way back we visited Oakland Zen Center, where we sat for one period and then went to Yoshi's Restaurant...a live jazz club! It was amazing; sitting quietly in the Zendo and then going straight to Yoshi's. The original patrons of the Oakland Zen Center, Yoshi, Hiro and Kazu are the owners. They asked me, 'Would you like to have dinner there and listen to some live jazz music?' I was interested in experiencing anything! When we went inside it was so loud you can't hear anything. The sushi was great.

After spending 10 days in the San Francisco area we went to Pittsburgh Zen Center which was started in the lineage of Katagiri Roshi. His student Rev Nonin Chowaney became Abbot of Nebraska Zen Center. Nonin's dharma heir Rev Kyoki Roberts, a woman, started Pittsburgh Zen Center. I stayed there for five nights because of my connection with Nonin and Kyoki. They started to practice under Katagiri Roshi's guidance and then went to Japan to train in monastic practice at Shogoji under the guidance of my teacher Ikko Narasaki Roshi. That was during the time I was Director there.

After Pittsburgh I spent one week in Yellow Springs, Ohio. It is the home of Professor Robert Pryor, the Director of the Buddhist Studies Program—India at Antioch College. He had been inviting me to visit for several years. It was very enjoyable. Morning sitting and the rest of the days spent going for walks, getting lost, cycling into beautiful areas. I gave a public talk and from late Thursday to Friday evening they had a 24 hour kind of retreat. About 30 people participated. On the Sunday there was a reunion of former students of the Bodhgaya programme and 35 people came from various places.



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Our last week was to be spent in New York State, starting with two days of sight-seeing in New York City. I was very fortunate to have a connection with a Japanese friend, Daizo who has been living in New York for the last 40 years and showed us around. My connection with Daizo goes back to my teacher and my time at Shogoji. Diazo's parents were devout students of my teacher, so I too had a strong connection with them.

After New York City we went to Zen Mountain Center. I was supposed to stay for 5 days but twenty-four hours after I got there I received a call from Japan telling me my mother had passed away. Within half an hour I packed and left. I had no idea whether I could catch a plane or not. Fortunately my friend Daizo was waiting for me when I arrived back in New York and he arranged everything.

I arrived in Japan the night before the service, which was good, I had a chance to see my mother. After that I could even visit Toshoji monastery for a few hours. Both Seido Hoitsu Suzuki Roshi and the Abbot were there. Seido Roshi was so glad to see me. Suzuki Roshi was giving teisho in the afternoon and Seido Roshi needed a translator. It was very funny, only there for three or four hours and I was translating. Seido Roshi said, 'You are now Toshoji's official lecturer. Next time you come make sure you give three lecture sessions'. The Zen connection is like that, it's a huge loop.

I noticed how the form of the practice in the US has over the years adapted to the cultural environment. I saw it has become much more gentle. The 60s, 70s and 80s were the very early periods of the practice in the United States and the form of practice introduced by Japanese teachers was geared towards training monks and priests, a kind of professional training, so there is no room for consideration of personal requirements. You have to sit with back straight for forty minutes, no matter what. It's an old story—if you practice Zen you will be hit with the stick! But not any more.

And not only that, practice combines other programs, like yoga classes. There was no such thing in the 60s and 70s you just had to work through your difficulty and hardship. Very little of that flavour remains.

Another thing I noticed, not only in the San Francisco Bay areas but also at New York Zen Mountain Center was the adoption of an extra lineage. Lineage in the Soto Zen monastic tradition is ancestral, pretty much patriarchal, unless your teacher is a nun, then women come into the lineage. San Francisco Zen Center has a traditional male lineage plus a women's matriarchal lineage from India. I

couldn't believe it! That is a creative innovation, reflective of cultural and social awareness. Equality starts to come in.

I saw many different things popping up and each one seems to be 'this is it!' You learn from 'this is it'. However if our practice is confined only to 'this is it!' then it is dead.

I saw some monastic style training going on in California where Gengo Akiba Roshi of Oakland Zen Center is guiding the construction of a huge Monastery with a layout in traditional Japanese style so he can train monks and teachers. All the materials—wood and posts are milled and prepared in Japan and then shipped to California. Zen Mountain Center of New York is a beautiful place and has 30 to 50 trainees, weekend programs and monks at various stages of training. The training schedule is based on the Benedictine model, another cultural adaptation.

I think unless there is an exchange going on with the Japanese monastic system, back and forth, back and forth, then adaptations of Dogen Zenji's traditional standard for Zen Communities will occur. But when adaptations occur then each place becomes different and it becomes very difficult to find common ground, to work together and I think that can be a problem if you want a coherent Soto school.

I highly recommend visiting another practice centre. If you like the practice and are able to stay at an established practice centre; with daily practice, morning and evening sitting as a basis, it is ideal. Once your practice is settled and you are comfortable with the form—the form provided for you by Jikishoan, then just explore, experience and integrate. If you visit other centres before settling in the formal practice it might confuse you. Those of you who have been practicing a long time, I encourage you to experience differences within the Zen tradition. The more you settle the more you can open up. Each place offers something unique and different.

Anyway, I have seen many things. This is just my first oral report, off the top of my head. Thank you everyone, I'm happy to be back and to see practice continuing.

*Talk given at ASC Brunswick on 14 June 2015. Transcribed by Margaret Kokyo Lynch and edited by Marg Lynch and Robin Laurie. Images: (pages 6–7) Rev Nyoze Kwong (left) and Ekai Osho (right) walking to the stupa of Shunryu Suzuki Roshi, the founder of Sonoma Mountain Zen Center (Genjoji), photograph by Katherine Shuzan Yeo; (pages 8–9) Main Altar (image of Manjusri Bodhisattva) and side entrance to the zendo at the Oakland Zen Center (Kojinan), photographs by Ekai Osho.*



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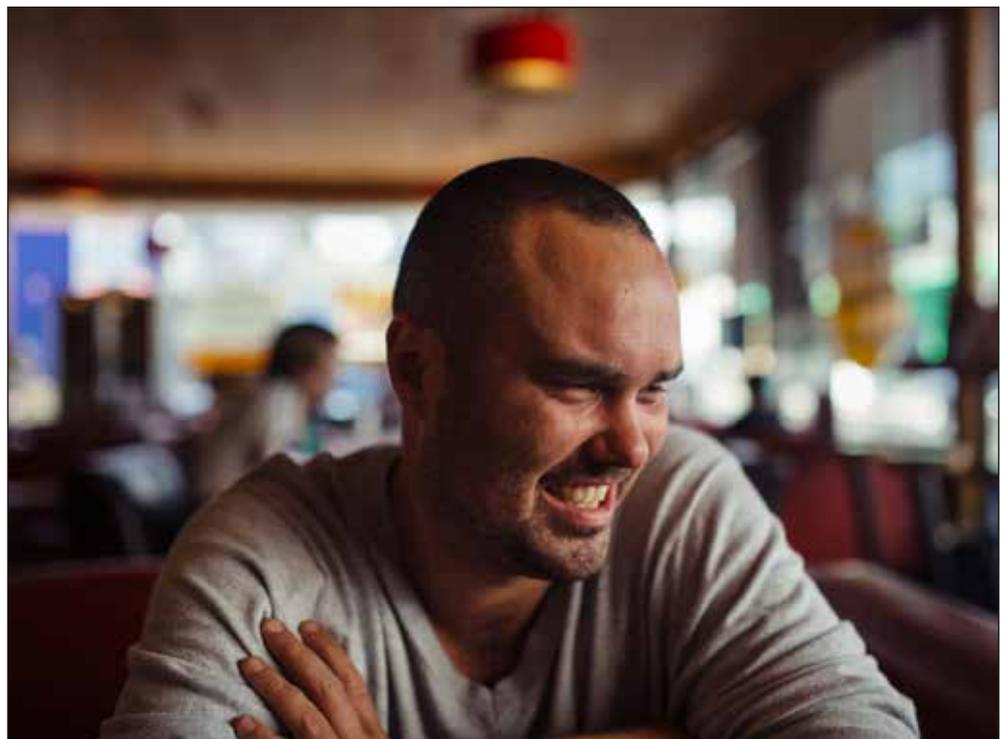
Article

# Liam Tosen's Lay Ordination

VINCENT VUU

*I have always known  
That at last I would  
Take this road, but yesterday  
I did not know that it would be today.*

ARIWARA NO NARIHIRA  
10th century Japanese poet



*Liam Tosen at Il Primosole Cafe on Lygon St, Brunswick (4 October 2015)  
Photograph: Vincent Vuu*

On 27 September 2015 there was a special service at Sunday Sanzenkai when Liam Tosen D'hondt took lay ordination (zaike tokudo) under the Abbot of Jikishoan, Ekai Korematsu Osho. I've never seen Sunday Sanzenkai so well attended, with a huge turnout from the Jikishoan community, and a visitor's gallery packed with Liam's family and friends.

When I started coming to Jikishoan almost three years ago, Liam was the only young person around and by virtue of our similar ages I thought it was okay to keep coming as long as he was. He had a strange manner about him, spoke in short sentences as if he was always joking, and wore these trousers with a dragon motif running along the side underneath his practice robes—glimpses of which have made me smile every once in a while.

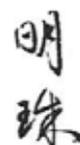
He told me that he came to Zen by going to a second hand bookshop, and picking out Shobogenzo. I've spent the last 10 years of my life in libraries and bookshops, take it from me, even if you're looking it's unlikely you'll find Shobogenzo. Now that's a calling! After reading Shobogenzo he started to come to the IBS A Course and the rest is history.

I asked Shudo Hannah and Teishin Shona if they remembered what Liam was like when he first started coming to class. There was a big laugh, and a look at each other as if they weren't sure if they should be sharing. Apparently he was totally shy, erratic with his attendance, and his hair was wild. One day Hannah said to Shona, 'I bet you, next time he comes he will have shaved his head,' and the next time he arrived he was bald! A kind of premonition perhaps that he was about to do something drastic. This fits with the admission he made to me, when we met for the photo accompanying this article, that from the beginning he had serious intentions towards the practice of Zen. When I first started coming Liam was already five years into the practice, and I could see the seriousness in him, not a severity, but a kind of energy and passion that stood out to me.

His passion was obviously still there on the day of his zaike tokudo, and I was very happy to be present for his ceremony.

Table: Jikishoan Lay Ordinations with Ekai Osho

| Name                   | Date              | Place     |
|------------------------|-------------------|-----------|
| Shudo Hannah Forsyth   | 6 December 2003   | Melbourne |
| Jinesh Gendo Wilmot    | 13 February 2005  | Melbourne |
| Hojun Haydn Halse      | 13 February 2005  | Melbourne |
| Myoe Julie Martindale  | 10 December 2006  | Melbourne |
| Isshin Kiyoko Taylor   | 8 June 2008       | Melbourne |
| Vaughan Daisen Behncke | 24 May 2009       | Canberra  |
| Teishin Shona Innes    | 7 July 2014       | Melbourne |
| Liam Tosen D'hondt     | 27 September 2015 | Melbourne |



## The Journey Home

BY AZHAR ABIDI

*Man has closed himself up, till he sees all things through  
the narrow chinks of his cavern.*

WILLIAM BLAKE  
The Marriage of Heaven and Hell

I grew up in Pakistan and I am a Muslim by birth but I wouldn't call myself religious. I was drawn to Zen by a late uncle who had studied Zen books and taught himself the basics of meditation. He was so alive, aware and mindful. When he turned his attention to you, it was like facing the sun—he completely focussed on you, gave you his whole being, his entire presence. He was like that with every person he met. A few years before he died, he gave me Robert Aitken's *Taking the Path of Zen*. I read it after he had passed away and that, in a way, started my journey.

I started meditating and read more books about Buddhism and Zen. I still didn't know what I was looking for and the hole in my heart, as it were, seemed to grow bigger. It was a sense of loss, a yearning, a feeling of not being whole. I couldn't put my finger on it. I didn't know where to look.

Some years later, I read the late Peter Matthiessen's *Snow Leopard* and there was a passage in the book that struck a chord. I repeat it here:

Alex is eight, and already he has shut away the wildness of the world. I lost it, too, in early childhood. But memories would come on wings of light—a shining bird, high pines and sun, the fire in a floating leaf, the autumn heat in weathered wood, wood smell, a child, soft lichen on a stone—a light filled immanence, shimmering and breathing, and yet so fleeing that it left me breathless and in pain. One night in 1945, on a Navy vessel in Pacific storm, my relief on bow watch, seasick, failed to appear and I was alone for eight hours in a maelstrom of wind and water, noise and iron; again and again, waves crashed across the deck, until water, air and iron became one. Overwhelmed, exhausted, all thought and emotion beaten out of me, I lost my sense of self, the heartbeat I heard was the heart of the world, I breathed

with the mighty risings and declines of earth, and this evanescence seemed less frightening than exalting. Afterwards, there was a pain of loss—loss of what, I wondered, understanding nothing.

Doesn't this passage say everything? What else is there? A few pages later, he gives a clue:

The search may begin with a restless feeling, as if one were being watched. One turns in all directions and sees nothing. Yet one senses that there is a source for this deep restlessness; and the path that leads there is not a path to a strange place, but a path home ('But you are home,' cries the Witch of the North. 'All you have to do is wake up!'). The journey is hard, for the secret place where we have always been is overgrown with thorns and thickets of 'ideas', of fears and defences, prejudices and repressions. The holy grail is what Zen Buddhists call our own 'true nature'; each man is his own saviour after all.

Each man his own saviour. The Witch of the North crying, 'But you are home'. There you have it. The journey begins and ends right here. In fact, is there even a journey? Is there anywhere to go, anything to do? 'No path' says the Heart Sutra. The Witch of the North tells me to wake up but am I not already awake? Am I not in that secret place already? Yes, it is overgrown with thorns and thickets but so what? I wake up to that. I wake up to my 'ideas', to my fears and defences, my prejudices and repressions. I wake up, over and over again. And what do I see? So ordinary and so auspicious.

I've babbled enough. I am hungry now. I shall make myself an omelette. ■

# A view of Zen Practice from the Canberra Soto Zen Group

BY TONY GOSHIN CRIVELLI

As most readers of Myoju may know, the Canberra Soto Zen Group was formed as an independent association in 2012, following the termination of the Jikishoan Zen Buddhist Community-Canberra. It is affiliated with the Jikishoan Zen Buddhist Community-Melbourne.

The Group is made up of a core number of experienced practitioners from Canberra and various parts of NSW (from Braidwood, Sydney, Blue Mountains, Wollongong, and Bega) and an ever changing number of people who attend the twice-weekly Zazen-kais, motivated by an interest in Zen meditation, Buddhism and for some, a desire to adopt the full practice.

This group of ours engages in Zen practice, at a distance from our Teacher, but strongly linked by 'lineage', as transmitted through the training we receive at retreats and workshops and which we ourselves endeavor to pass on.

We engage in the practice in two ways: doing our own practice as individuals, and looking after new participants as they come in and go out of the group. For those of us in the first category (i.e. who have already gone through the early stages of training, have been at several retreats and can last the distance at Zazen-kais) there is much to learn in observing participants still at the very initial stages of practice. For me especially, having taken the role of Shika, it's a reminder of where I was at and what it means to be introduced to this path. The learning comes through observing how people take up the challenge of adopting a method where 'not much happens' and that drops you immediately in the deep end. On average, only a few remain after six months.

Some start strongly and experience a positive change in their life and habits. For others even the first exposure to

zazen and kin-hin is too much. Even allowing for the fact that we do not have a well-developed orientation phase, it can be surprising to see that initial interest wane so soon. Using the analogy of running a marathon, some of us seem to have adapted to the constant training required to enter and stay with a life-long endeavor (Zen and zazen in its widest meaning), others enter and hit 'the wall' sometime during the race, perhaps to continue at a slower pace later, and some run out of puff from the beginning.

I know that within the core group we all have gone into the race and taken breaks from it, only to return reinvigorated at another, more suitable, time. The difficulty I suspect, as Shunryu Suzuki says, is in maintaining a beginner's mind no matter what stage of that 'race' one is at.

In regard to that difficulty this reminder from Zen Master Ekai Korematsu Osho about what practice is really about is both plain and profound:

*'Practice can bring us back to the centre of the whole thing. In the midst of emotions and thinking, in the midst of stressing out, you meet yourself and bring yourself back. In the midst of the busy mind, the mind that plays the game of like and dislike – our practice is to bring ourselves back. As soon as we have a thought such as "I don't like that" we bring ourselves back! That is our practice. Practice doesn't just occur. It doesn't occur if you don't make an effort or if you don't know how to do it...What is automatic is to go in fantasy mode, that's how you are conditioned. Like watching the same movie again because you like it, or avoiding a particular moment because you hate it. But that's the place, the busy mind, where practice happens. Very good practice.'*

That is how we endeavour to practice!

*Right: A well deserved and tasty lunch following Sanzenkai with Osho Sama in Canberra on 2 August 2015. Takako, who is the Tenzo, does not appear because she took the photo. A great day!*

*Photograph: Takako*



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# VALE

## JOHN WALSH

By Shudo Hannah

On 20 September 2015 our dharma brother John Walsh passed away, surrounded by his family—wife Rebecca, and children Amelia, Kieran and Chloe. Our condolences go to them for the loss of their husband and father, and we at Jikishoan honour our friend John as a remarkable and inspiring man. John first appeared at a retreat in 2008, and after a tussle with Ekai Osho about his wearing a beanie in the zendo, stayed for the seven days and then returned for the next retreat. He became a regular attendee at the retreats and delighted us all with his stories and reflections, with his humour, comments and cheeky questions.

After John's death, his family found the following piece of writing (dated April 2015) in one of his journals. It was the last piece he wrote and says everything that needs to be said:

*There is a common occurrence in Zen of two things which appear to be opposite, both being true, for example 'we die, and we do not die.' The apparent dichotomy comes about due to the definition of 'I' and where you view things from. ¶ If you think you are your body and mind then yes—you die. You think the 'I' and 'me' is real—and yes, they die. ¶ But if you realise that the 'I' and 'me' are constructions of the mind, and that the real you is the consciousness that is aware of the 'I' and 'me' then you do not die. ¶ The real you does not die. ¶ Viewed from the relative world of form and function there is suffering and death. Viewed from the world which is absolute there is only emptiness—a formless world. The world of form becomes an illusion. In the absolute world there is no time—no illusion, no fear, no touch, no taste ... nothing.*

*Seventy-Seven days in the  
six years,  
Seasons had passed in ups  
and downs and in your  
complete circle of practice.  
Abiding in calmness,  
revealed is your true nature.  
See you again in Zen with  
my ongoing retreat training  
with everyone.  
Farewell for now in warm  
spring breeze and sun  
shining everywhere.  
In Every goodbye, there is a  
Hello!*

—Humbly, Ekai



John's family and friends at his memorial service on 8 November 2015 at Sunday Sanzenkai, ASC Brunswick. Photograph: Vaughan Behncke

# Zen the tool for grief

BY PETER ESAN BRAMMER

*Empty-handed I entered the world  
Barefoot I leave it  
My coming, my going—  
Two simple happenings  
That got entangled.*

Rozan Ichikyo

at the end of august my father passed away  
i've been reflecting  
on how zen and the dharma teaching helped a lot for my self  
my sister told me about dad's death  
we met at flinders street station to see the bowie expo  
I was riding my bike I heard my mobile ring but kept riding  
my sister told me face to face I said 'life goes on'  
I was very clear in the mind some zen teachings stick out here:  
everything changes—there is no beginning no end  
no birth no death nor distinction of birth and death  
this makes more sense to me now dad may be physically gone  
but his memory is with all those who were close to him  
the practice of Zen helped a lot at this time of grief  
just by recognising thoughts, emotions, coming and going,  
trying your best to help your self and others  
dad's pain and suffering has gone he is at peace now

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# Questions and Answers

BY LUCINDA CLAYTON

I mark my arrival at both Buddhism and Jikishoan as 1 June 2014, when I attended my first one-day workshop, which I have since followed with Saturday morning A-classes and a retreat. It has taken me a while to find my place within the sangha and so, at the end of last year, I was unsure as to whether I would return. At the time, on the final day of the final term, a member asked me if I would be coming back. 'Yes', I said (this answer being just as likely as the alternative), leading to her next enquiry: Would I be enrolling as an A (term-by-term) or KA (full-year) student? When I dithered, she said: 'It is important to be clear about your intention'. The comment would stay with me.

Around Christmas time, I had what can only be described as a mystical experience. I had always imagined such a thing to be filled with beauty and clarity but this was so far from the case that, without being dramatic, if it had not been for Buddhist faith, it would have driven me insane.

Instead, from within a vortex, I remembered what I could remember, that delusions are inversions preventing us from seeing reality. Also, I kept hearing those words: It is important to be clear about your intention. Allowing them to guide me, I walked to the letterbox where, holding in both hands an envelope, addressed to Jikishoan and containing my application to be a KA student in 2015, I repeated out loud:

*It is my intention to be upright,  
It is my intention to be upright,  
It is my intention to be upright,*

and then slipped the envelope through the slot. 'Upright' was a reference to Reb Anderson's Being Upright, which I had read recently.

This small journey was incredibly healing, the beginning of slowly, slowly making my way back to somewhere nearer to balance. It was not a journey that could have been made without the member's fortifying words, nor was it taken alone: with me was that member and her faith, together with the faith of her teacher, Osho Sama and of his teachers, of Master Dogen and Bodhidharma and their teachers, all the way back to Shakyamuni Buddha and his faith in all Buddhas of all time.

Ultimately, this whole experience—beyond showing me that delusion, when identified as such, actually helps us to identify reality—revealed to me the truth, beauty and usefulness (to borrow Osho Sama's criteria) of our interconnectedness. Just as when I step forward with my feet, I carry my heart with me, no part of the Buddha-body ever journeys alone.

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# Poems

BY JOHN HICKEY

1.

rakusu drape blues  
by blackness enrobing  
few tiny blue wrens

have own mind and own body  
trust Buddha breathes through zazen

*Upper Yarra Reservoir  
September 2015*

2.

kookaburra sits  
back erect with head oblique  
looking down  
ready

*Yarra River, Warburton  
September 2015*



Illustration by  
Jinesh Wilmot

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# Soto Kitchen

BY KAREN TOKUREN THRELFALL

Osho Sama often says, 'In winter there is spring'. We can use food to preserve and encourage not only health but also to assist with our relationship and sensitivity to the seasons. As we head into the warmer summer months, a wonderful opportunity is available to cultivate an awareness of the relationship between our physical body, environmental influences and the food we choose to consume so as to promote balance and harmony. We hope you enjoy the following recipes, which were enjoyed at Jikshoan activities this spring, and that the transition into the warmer season is smooth, balanced and joyful.

## GOMAE—JAPANESE STYLE SPINACH SALAD

| Ingredients           | Quantity        |
|-----------------------|-----------------|
| Spinach               | 120 g           |
| Salt                  | 1 pinch         |
| <b>Dressing</b>       |                 |
| Sesame seeds, toasted | 2 tablespoons   |
| Water                 | 2 tablespoons   |
| Soy sauce             | 1 ½ tablespoons |
| Sugar                 | ½ teaspoon      |

### Method

1. Toast sesame seeds until slightly brown, you will smell the scent of the sesame seeds when it's ready.
2. Reserve a small amount of the sesame seeds for the garnish. Place the rest on a plate and crush (you could do this in a processor as well), and then place in a bowl.
3. Add water, soy and sugar into the bowl with the sesame seeds. (If you are using the food processor then add these ingredients into the processor.) Set aside until spinach is ready.
4. To cook the spinach, add a pinch of salt into a pot of boiling hot water. Mix, then add the spinach for one minute only.
5. Pour the spinach and water into a colander and run cold tap water to cool down the spinach, this will stop it from cooking more.
6. Squeeze the spinach with your hands, until all the moisture is out of the spinach.
7. Mix with the dressing and sprinkle reserved sesame seeds on top as a garnish and serve.

Photograph below by Karen Threlfall.

## CREAMY BROCCOLI FENNEL SOUP

| Ingredients                                    | Quantity       |
|--|----------------|
| Head of broccoli                               | 1 small-medium |
| Heads of fennel                                | 2 medium       |
| Lacinato kale leaves, ribs removed             | 5              |
| Olive oil                                      | 2 tablespoons  |
| Salt   | heavy pinches  |
| Ground black pepper                            | heavy pinches  |
| Raw cashews, soaked for an hour                | ¾ cup          |
| Water  | 3 cups         |
| Fresh Meyer lemon juice (regular lemons fine!) | 2 tablespoons  |
| Chopped fennel leaves to garnish               |                |
| Lemon zest to garnish                          |                |

### Method

1. Preheat the oven to around 250 degrees and line a baking tray with parchment paper.
2. Wash and cut the broccoli and fennel into medium sized florets/slices.
3. Spread them out evenly on the baking sheet, drizzle with olive oil and sprinkle generously with sea salt and black pepper.
4. Roast for about 20 minutes. Flip the veggies and toss the kale leaves on top. Roast for about another 5-10 minutes or until golden brown.
5. Combine the raw cashews, filtered water, lemon juice and another heavy pinch of sea salt and black pepper in your blender. Blend until smooth.
6. Then toss in the roasted broccoli, fennel and kale and blend until smooth again.
7. To serve, top with a dash of olive oil, chopped fennel leaves, lemon zest and black pepper.



# Calendar of Events

January–March 2016

## WEEKLY ACTIVITIES

| DAY      | DATE   | TIME         | ACTIVITY  | LOCATION  | CONTACT         |
|----------|--------|--------------|-----------|-----------|-----------------|
| Sunday   | Weekly | 5:30–7:45 PM | Sanzenkai | Brunswick | Liam/Annie      |
|          |        | 7:45–8:30 PM | Supper    |           | Michael/Anthony |
| Thursday | Weekly | 7:00–9:00 PM | Sanzenkai | Footscray | Hannah/Phil     |

## JANUARY

|         |                 |              |                        |           |            |
|---------|-----------------|--------------|------------------------|-----------|------------|
| Sunday  | 10 January 2016 | 5:30–7:45 PM | Sanzenkai Resumes      | Brunswick | Liam/Annie |
| Tuesday | 19 January 2016 | 7:00–9:30 PM | Committee Meeting #210 | Footscray | Shona      |
| Sunday  | 31 January 2016 | 5:30–7:45 PM | Bansan (entering)      | Brunswick | Shona      |

## FEBRUARY

|         |                  |              |                        |           |       |
|---------|------------------|--------------|------------------------|-----------|-------|
| Tuesday | 16 February 2016 | 7:00–9:30 PM | Committee Meeting #211 | Footscray | Shona |
|---------|------------------|--------------|------------------------|-----------|-------|

## MARCH

|         |               |              |                        |                   |       |
|---------|---------------|--------------|------------------------|-------------------|-------|
| Sunday  | 13 March 2016 | Noon–2:00 PM | Annual Sangha Picnic   | Darebin Parklands | Shona |
| Tuesday | 15 March 2016 | 7:00–9:30 PM | Committee Meeting #212 | Footscray         | Shona |

## ADDRESSES

**Brunswick**  
Australian Shiatsu College  
103 Evans St  
Brunswick VIC 3056

**Footscray**  
On application.

**Post**  
JZBC Inc  
PO Box 475  
Yarraville Vic 3013

**Online**  
www.jikishoan.org.au  
contact @ jikishoan.org.au

**Publications (Shuppan)**  
publications @ jikishoan.org.au  
webmaster @ jikishoan.org.au

## CONTACT

**General Enquiries**  
Hannah Forsyth  
03 8307 0600  
contact @ jikishoan.org.au

**Sunday Sanzenkai**

**Zendo Coordinators**  
Liam D'hondt, Zendo  
0497 988 612

Annie Bolitho, Roster  
03 9495 1412

**Kitchen**  
Michael Ewing (Tenzo)  
0431 947 553

Anthony Wright (Roster)  
0412 812 708

## COMMITTEE OF MANAGEMENT 2015–2016

**Acting President (Tsu-su)**  
(and Membership  
coordinator)  
Shona Innes  
03 9391 2757

**Finance (Fusu)**  
Naomi Richards  
0407 839 890

**Secretary (Shoji)**  
Christine Maingard  
0430 599 430

**Ordinary Committee  
Members:**

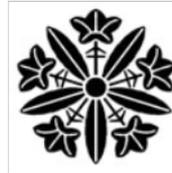
Hannah Forsyth  
03 8307 0600

Iris Dillow  
03 5359 3616

Vaughan Behncke  
0427 319 378

Isabelle Henry  
0423 982 947

Robin Laurie  
(also Myoju Coordinator)  
0438 351 458



**JKISHOAN** 直証庵  
zen buddhist community

## Teaching Schedule, January–March 2016

Teachings are given personally by Ekai Korematsu Osho. Please see the website for detailed course descriptions or see further contact options at box below right.

### PRACTICE PERIOD 2016

Jikishoan's fourth Practice Period runs from 31 January to 26 June 2016. The Shuso ceremony (*Hossenshiki*) will be held on 24 April during Jikishoan's Foundation Day.

### SANZENKAI

#### Brunswick (5.30–7.45pm Sundays, starting 10 January 2016)

Zazen (sitting meditation), kinhin (walking meditation), tea ceremony, chanting service and Dharma talk (by the teacher or an experienced member). For beginners, members and friends.

Newcomers, please arrive by 5.15pm. Attendance by donation (according to your means). Participants are welcome to stay for an informal supper.

Bansan (commencement) for Main Course B will be on 31 January 2016.

#### Footscray (7–9pm Thursdays)

Zazen and kinhin meditation, tea ceremony, chanting service and reading. Attendance by donation. Starting on 21 January 2016.

### INTEGRATED BUDDHIST STUDIES

**Main Course A** Meditation, practice and study in the Jikishoan Zendo. One class a week for ten weeks. Runs three times a week (A1, A2 and A3) with the same teacher and same content. All classes are at the Footscray Zendo.

- **A1: 9:00–11:00AM, Saturday mornings.** Term 1 runs from 30 January to 9 April 2016.
- **A2: 5:00–7:00PM, Saturday evenings.** Term 1 runs from 30 January to 9 April 2016.
- **A3: 7:00–9:00PM, Wednesday evenings.** Term 1 runs from 3 February to 14 April 2016.

Cost is \$60 admission fee, \$545 per year (4 terms, 40 classes), \$170 per term (10 classes) or \$90 for 5 classes (casual). Members by donation for casual classes.

**Main Course B** Community based practice and Buddhist study in everyday life.

#### B1 (5–8.30pm Sundays Brunswick)

Semester 1, 2016: 31 January 2016 to 26 June 2016.  
Bansan on first and last sanzenkai of the semester.  
Venue: Australian Shiatsu College, Brunswick

#### B2 (7–9pm Thursday Footscray)

Semester 1, 2016: 4 February 2016 to 23 June 2016.  
Bansan on first and last sanzenkai of the semester.  
Venue: Jikishoan Zendo Footscray

Cost is \$240 per year (2 semesters) or \$170 per semester.

**Main Course C** Retreats and overseas study (see below for Bendocho Retreat). Jikishoan holds three seven-day retreats per year. Cost depends on the number of days you attend the retreat and includes meals and accommodation.  
\$1365 / 3 retreats 2015, or \$3780 / 9 retreats 2015–2017.

### ONE DAY WORKSHOPS

One Day Workshops are an intensive orientation to Zen practice for beginners as well as for those who have some experience. All workshops are held at the Footscray zendo. Includes morning and afternoon teas and lunch.

**9:00am–4:00pm Sundays.** 2016 dates are (more to be confirmed) 7 February 2016. Non-members \$90, members and IBS students by donation.

### BENDOCHO RETREAT

A seven-day intensive residential Zen experience focussing on zazen and including daily Chosan (morning tea), Dokusan (interview with the Teacher), Teaching and Teisho (afternoon Dharma talk).

Jikishoan holds three seven-day retreats per year. See online for application deadlines and further information.

Easter Retreat (#51): 24–31 March 2016.

Venue: Adekate Fellowship Centre, Dean Victoria

### GENERAL ENQUIRY, BOOKING and ENROLMENT

Please visit our website at [www.jikishoan.org.au](http://www.jikishoan.org.au)  
Phone 03 8307 0600 or email contact @ [jikishoan.org.au](mailto:jikishoan.org.au)