



A Vision for the Twenty-first Century Sangha

Talk given by Ekai Osho Korematsu at the Tibetan Buddhist Society, Spring Festival, 10 November 2013

We are always faced with problems and we are always looking for solutions. There's no end to it actually. Living in this world as a human being is to live with problems. It's a sign of your life, if you can see it that way. If you are looking for life without problems, you're denying your life. Maybe you are deluded.

The story of the Buddha and what motivated his search for the truth of the world is about an encounter with problems. He was raised in a very privileged situation, much better than ordinary people. He was the son of an Indian King and he grew up in a protected environment. He had every kind of pleasure available but he became curious about the world outside his palace, and one day he went out of the gate to see for himself. He saw sickness, old age and death. He found out that not only others but he himself was also like that: he would become sick, and die of old age. He became restless. He couldn't find a solution and he couldn't understand reality. He wasn't complaining, it wasn't as if he didn't have wealth or comforts. No, it was something else, something deeper. If he had been born into a poor family, living a hard life to make ends meet, then I don't think his quest would have been like that. For him, everything was fulfilled. It was a thirst for truth. It took him six years of searching before he finally became awakened. The vehicle that brought him to that point was seated meditation.

Buddha's vision for life is based on his awakening. His awakening is not his personal awakening separate from the rest of the world. Real awakening is

Calligraphy by Jinesh Wilmot



intimate, connected with the rest of the world. When you are awakened, the whole world appears. There's no such thing as you awakened and the rest of the world asleep. So one person's awakening is enough,

(Continued on page 15)

In this Issue: Ripening Fruit, The Little Things, Renshu, The Heart Sutra and Bodhi Gaya, Zen Practice in Canberra, Heart of a Flower, Learning about 'No', Soto Kitchen, Calendar of Events...

Editorial

Welcome to the Spring edition of Myoju with the theme 'Heart Sutra'. The Heart Sutra shows us that language is empty, devoid of substance. Ordinarily, we don't think like that. We identify with language. We use language to convince ourselves of whatever we want. If we don't want something, we invent language for that; if we want something, we invent language for that. So a commitment to 'see things as they are' can turn into an acceptance of the status quo, without questioning the cost ('it is what it is'), without taking responsibility ('I do what I do').

To understand the Heart Sutra, we need to be able to go beyond language. We need to be able to explore: 'is this an automatic response?' In moments when we are able to do that, what's there?

Thank you to all contributors, transcribers, editors and members of the publications group. A special thank you to Karen Threlfall, whose contribution inspired me to write this editorial.

We hope you enjoy reading our third edition of Myoju for 2014.

Azhar Abidi

On behalf of Ekai Korematsu—Editor,
and the Jikishoan Publication Committee

Myoju Subscription is available to non-members for only A\$30 per year, mailed quarterly as hardcopy. Please contact the Myoju Publications team at publications @ jikishoan.org.au, or visit our website for more information and to download the subscription form.

Myoju Publication—Spring 2014

Editor: Ekai Korematsu

Editorial Committee:

Hannah Forsyth, Christine Maingard, Katherine Yeo

Myoju Coordinator: Azhar Abidi

Production: Johann Montet

Production Assistance: James Watt

Transcription Coordinator: Azhar Abidi

Website Manager: Lee-Anne Armitage

IBS Teaching Schedule:

Hannah Forsyth / Shona Innes

Jikishoan Calendar of Events: Katherine Yeo

Contributors: Ekai Korematsu Osho, Reverend Zuiko Redding, Azhar Abidi, Teishin Shona, Christine Maingard, Don Brown, Ruth Brunt, Julie Myoe Martindale, Liam Tosen D'hondt, Karen Tokuren Threlfall, Robin Jikai Laurie, Margaret Kokyu Lynch, Jinesh Wilmot, Vincent Vuu.

The views expressed in Myoju are not necessarily those of the Jikishoan Zen Buddhist Community or its Abbot, Ekai Korematsu Osho.

Printed by Documents on Call, 2B Parker Street, Footscray, VIC 3011

Next Issue

The next issue of Myoju will be posted around the Summer Solstice, December 21, 2014. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs. The content deadline is Sunday, October 19, 2014 and the theme is '**Flowers fall even though we love them; weeds grow even though we dislike them**'.

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.

Bright Pearl (Ikka-no-Myoju)



From Dogen Zenji's Shobogenzo, Book 1, Chapter 4

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.'—Dogen Zenji

Ripening Fruit

The Transmission Verse of Bodhidharma

I have come to this land with the intention
To transmit the Dharma to free lost sentient beings
As the single flower opens its five petals
(Thus) **it bears its fruit simultaneously.**

Translation by Ekai Korematsu Osho

The final words in this verse by the Great Teacher Bodhidharma are honoured in a calligraphy by Ikko Narasaki Roshi that has just recently been hung on the wall at the Jikishoan zendo.



It is very timely that Ekai Osho should change the scroll in the middle of winter on his return from Toshoji Monastery in Japan. He was invited by Toshoji's Abbot, Seido Suzuki Roshi to attend the

Hossenshiki for Kanzan Andrew Cawthorn. Many of us remember Kanzan from when he first attended a retreat at Greyfriars in 1999. Kanzan later became the Jikishoan Ino before taking the Monks Ordination with Seido Suzuki Roshi in 2012. Since then he has been travelling to Japan regularly for his training while also working in the North West corner of South Australia with the Pitjantjatjara & Yankunytjatjara people.



Kanzan's Hossenshiki 20/06/2014

Kanzan's Hossenshiki (Shuso Ceremony) was a wonderful achievement to be celebrated not only in Japan but also here in Melbourne and we applaud his tenacity and commitment to the Zen path. The ceremony was conducted by Seido Suzuki Roshi, and attended by Ekai Osho and many other monks. Jikishoan Members Isshin Taylor and Jim Shoshin Holden were also present and we look forward to hearing their stories about the day.

I find it most encouraging to see the hard work that Ekai Osho has put into providing traditional Zen training here in Melbourne bear fruit in this way. We are so fortunate to have his connection with the roots of the practice in Japan.

We offer our heartfelt congratulations and best wishes to Kanzan-san for his future life—whatever and wherever it may be.

Shudo Hannah Forsyth

Feature Article

The Little Things

Spring should come soon. It's March, and the snow is falling gently, each flake small and distinct, together whitening the dark green needles on the yew tree out the window.

I'm reminded of Pete Seeger's remark, 'If there's a world in a hundred years, it's going to be saved by tens of millions of little things.' We often don't realize the difference small things make. Small flakes piling up, changing the landscape.

Snowflakes are almost too small to be seen with the unaided eye, yet they become glaciers. Huge ones. Tens of millions of little things do that. The Antarctic ice is two miles thick.

According to the Buddha, this is how it happens with us, too. Changes in our habits, thoughts and spirits are not usually the product of some single large shift. They grow from many small changes, the way a glacier grows. Steady practice shapes our lives in thousands of small ways. Sometimes without our even noticing.

We sit when it's time to sit, then we get up and go about our lives. Then we return and sit again. Sometimes zazen becomes difficult and perhaps we don't do it for a while. Then we take it up again. As we leave our zafus, we take zazen into our daily life, remembering to be awake. It's very small, this effort in this moment. Each effort is a snowflake in the glacier.

The days and weeks of our practice pile up and the years grow full. The moments of letting go become a habit of continuous letting go. This habit has the steadiness and deep momentum of a glacier's slow progress forward.

It takes a lot of stumbling and it gets messy but that's part of the process. Like making piecrust or hitting a golf ball, it doesn't usually work the first

time. The recipe says to cut the flour into the shortening until there are pea-sized balls. We cut the flour into the shortening, and we have a glutinous mass. We try again. And again. After many tries, suddenly this one really works. This one's delicious. Each try has been one small part of understanding flour and shortening with body and mind.



Reverend Zuiko Redding

Shakyamuni did this, too. He spent six years in the forest practicing many meditation and spiritual development exercises. None of that led where he wanted to go, and he had to leave it all in order to discover the nature of reality.

'Six years wasted,' we might say. But were they? Shakyamuni learned what didn't work. Though they didn't ultimately give him what he sought, each of those moments of wholehearted practice prepared

¹Yes!, issue 45, spring, 2008, or <http://www.yesmagazine.org/issues/climate-solutions/pete-seeger-how-can-i-keep-from-singing>

him to understand when the time was ripe. Those years of practice were what enabled him to wake up.

We just do it—like a snowflake. Snowflakes fall with no agenda, no thought. They don't have ideas—they don't look around to see how far they've come. If a snowflake looked around to see what it had contributed to the whole glacier, it would be bitterly disappointed.

There's a quote from William James on Pete Seeger's barn:

I am done with great things and big things, great institutions and big success, and I am for those tiny invisible molecular moral forces that work from individual to individual creeping through the crannies of the world like so many rootlets, or like the capillary oozing of water, yet which if you give them time, will rend the hardest monuments of man's pride.

To rend the hardest monuments of our pride, the monuments that make us rigid, easily offended, fearful and easy to anger—don't we all want to do that? To be flexible, stable, confident and joyful? The tiny, invisible forces creeping through us and from us to others, through the crannies of the world—that's what transforms things. We can call up those forces and send them creeping along like tiny roots in early spring.

It seems to me that changes that come from many small things are the most profound and stable. Often when we try to do big things, make grand gestures, we are successful for a bit, and then we falter. Comparing what we wanted to do with what we've done so far is like a snowflake with glacial dreams—pretty hopeless. Forgetting the glacier, putting ourselves into this bit we're doing right now, we find stability. Each moment, we do what we need to do. Sometimes it's excruciating, sometimes it's joyful. However it is, we just do the next thing. Maybe they look useless and minuscule, but those little things form a solid new reality.

For this it's best to just show up with no agenda and

(Continued on page 6)

Welcome to Jikishoan Zen Buddhist Community

Jikishoan is a growing community of people learning and practising Zen meditation under the guidance of Ekai Korematsu Osho. Ekai has practised and taught Zen Buddhism in Japan, the USA 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 other proof separate from that. The proof, satori or awakening does not come after you have finished—it is direct, here and now.

Jikishoan runs a range of programs 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 or on the website at www.jikishoan.org.au. We warmly welcome anyone who would like to know more about Zen Buddhism to attend any of these activities.

How to Contact Us



Melbourne

Post: PO Box 475, Yarraville 3013, Victoria, Australia
Phone/Fax: (03) 8307 0600
Email: contact@jikishoan.org.au
Website: www.jikishoan.org.au

no judgment. It's a lot easier if we don't have to do anything but what's in front of us. Just sit down, just turn on the computer, call up the document I was working on, begin work. OK, that's done. What's next? Ah—turn the computer off and go take out the garbage.

Reverend Zuiko Redding

Cedar Rapids Zen Center

Newsletter, Volume 15, Number 1, Winter, 2014

About Zuiko Redding

Zuiko Redding is the resident teacher at Jikyouji—Cedar Rapids Zen Center in Cedar Rapids, Iowa in the United States of America. She began studying and practicing Zen Buddhism as a university student in Houston in the early 1960s.

In 1992, she left her career as a sociology professor to receive novice ordination from Tsugen Narasaki Roshi and enter training at Shogoji Monastery in Japan. She received dharma transmission from Narasaki Roshi in 1996. She returned to the United States in 1997 where she and five other practitioners founded Jikyouji in April, 2000.

'Because mountains are high and broad, the way of riding the clouds is always reached in the mountains; the inconceivable power of soaring in the wind comes freely from the mountains'

Dogen Zenji (1200–1253)

Membership News

We are pleased to welcome the following new members to Jikishoan Zen Buddhist Community:

Craig Burgess
Katrina Woodland
Tadeusz Jennings
Jessica Cummins
Irwin Rothman
Marisha Rothman

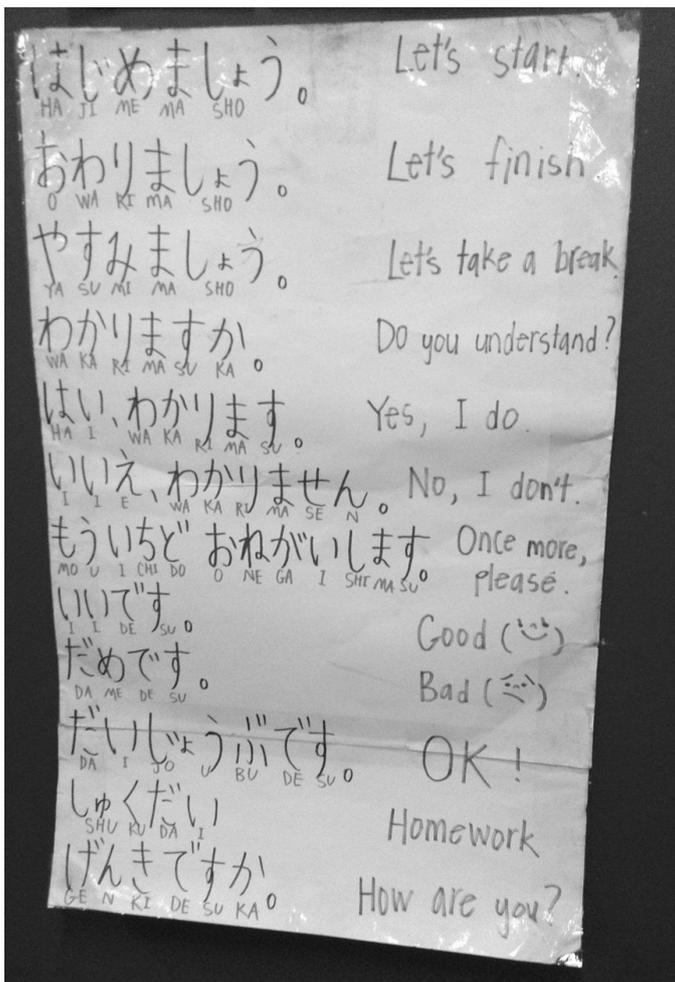
*Ekai Korematsu Osho and the
Jikishoan Zen Buddhist Community Committee*

Renshu

When Liam recommended JapaneseMelbourne as a good place for me to learn Japanese language, he sent me the link and said, 'I love them'. Now I can understand his feeling.

The only other time I have had as much serious fun as my Thursday night Japanese language class is during the A3 Main Course A IBS class on Wednesday night.

As a very good Maths teacher told me years ago, if you are not having fun then you will not learn so quickly.



Last week Reiko Sensei introduced us to a new word—Renshu—translating into English as 'practice'. However, as is so often the case with translation, some of the subtlety is lost. On a simple level—doing it again many times is enough. From other students, translation came as 'continuously studying' and from Ekai Osho, Ren meaning 'discipline, forging, training' and shu as learning. At the time that I first heard the word last week 'repetition' came to mind and the thought of the chapter from *Zen Mind, Beginner's Mind*.

The style of teaching that JapaneseMelbourne uses is immersion. No English spoken right from the

beginning. This is very challenging. Being thrown in the deep end in this way certainly wakes up hearing, vision and the grey matter. No time for self-doubt and being concerned about making a mistake, understanding or not understanding. I think Zen practice has been a good preparation.

Teishin Shona

The Heart Sutra and Bodh Gaya

It was a few decades ago, when I first heard the chanting of The Heart Sutra. I had borrowed an old film-reel from the National Library, a long black-and-white documentary filmed in the 1950's at Eihei-ji, one of the two main temples of the Sōtō school of Zen Buddhism. The very temple founded by Dogen Zenji and, as I found out many years later, Eihei-ji is also the temple where Ekai Osho undertook novice training and subsequent training under his Dharma Lineage Transmission Teacher Ikko Narasaki Roshi who was at that time Eihei-ji's Vice-Abbot.

The sights and the sounds of the documentary drew me in from the very first moment. I listened, I watched, I listened—over and over again. The Heart Sutra chant had pulled the strings of my heart at the very moment I had heard it for the first time.

When a year later, during a six-month study stay in Japan, I ventured into every temple ground I came across and when on occasions I heard monks chanting The Heart Sutra, I was touched by a feeling of not experiencing the world as I had known it. A momentary feeling of boundless space and endless time had penetrated my reality.

Although I can't explain exactly, listening to the chanting of this wondrous sutra had put me into a fleeting peaceful state of consciousness. Many years later, at one of the Bendoho retreats, I experienced for the first time an incredible energy that seemed to reverberate with the chanting sounds of The Heart Sutra. It was as if the whole universe resonated within my entire being. It was as if my entire being was the universe. There was no separation between the sounds chanted by over 40 voices and my self. I was the sound, the sound was me. Then, I could do nothing but stop my own voice. I simply sat in the breathtaking and indescribable beauty of the moment and the moments that followed. By the time the chanting stopped, tears were rolling down my face. Utterly overwhelmed, I had to step out of the zendo.

As part of last year's IBS program, I spent three weeks in Bodh Gaya with our Teacher Ekai Osho and six other IBS students. During my first week in Bodh Gaya, I floated on the surface, overwhelmed yet strangely dazzled by everything that touched my senses. At times I felt like an intruder, an onlooker who had no right to be amidst it all; unable to ignore the differences between this world and mine, unable to not feel waves of overpowering sadness.

A deformed young man with twisted muscle-less limbs crawling along the dusty street, begging for money. Unable to stop my tears that same night when the image of a begging young boy—not older than nine or ten perhaps—would remain fixed in my mind every time I closed my eyes. His starry glassy eyes, his almost grotesque smile when he had come so close that his alcoholic breath took my own breath away. I cried for him and for myself. And I cried for my own shame. Of having felt their pain as if it was my own, yet not having offered anything to either.

The following day, as I ventured to the Mahabodhi Temple for the first time, the memory of such images of raw humanity simply vanished. Crossing the threshold from the noisy, chaotic and muddy market place into the foreground of the temple, the world outside disappeared as if it had never existed. I joined the silent crowd of pilgrims, the monks and nuns and laypeople who circumambulated the temple. As I reached the Bodhi Tree, I stopped and sat for a long time...

Suddenly I heard, from within me, the beginning and the end of The Heart Sutra: *Kan ji zai bō satsu gyō jin han-nya ha ra mi ta ji shō ken gō on kai ku dō is-sai ku yaku sha ri shi shiki fu i ku ku fu i shiki shiki soku ze ku ku soku ze shiki... gya te gya te ha ra gya te hara sō gya te bō ji sowa ka han-nya shin gyō.*

And again and again: *Kan ji zai...* When it stopped it felt as if a powerful surge of energy had enveloped my body from the inside out, as if an invisible force had warmed and softened my heart and my entire being. At that moment I felt entirely at peace.

Later that evening I reflected on the meaning of what we chant in English: *Avalokiteshvara Bodhisattva, when deeply practicing prajna paramata, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this... Gate Gate Paragate Parasamgate Bodhi svaha!*

The sutra of emptiness; of attaining through not attaining; of learning how to function and act compassionately—for ourselves and for others. Letting go of suffering. But perceive the suffering in this world. Step by step. Helping other beings. From moment to moment.

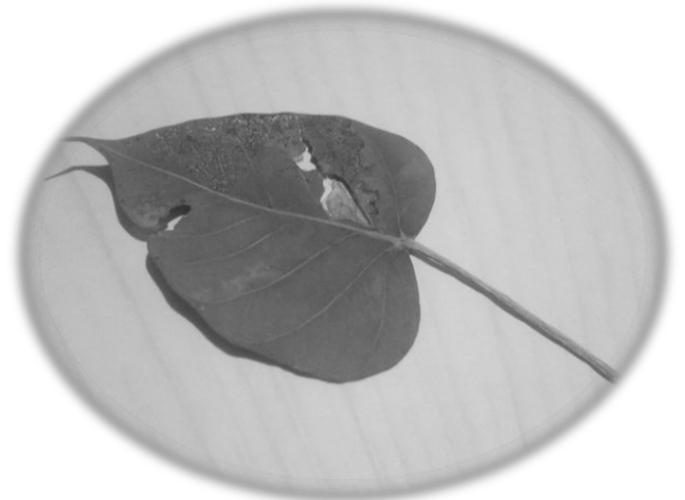
A fleeting memory takes me back to this moment in Bodh Gaya when the man pedaling the wheels of the rickshaw and I as his passenger had become inseparable. For a short while all boundaries dissipated. It was an instant of incredible bliss in complete oneness with it all, together with the noise, the smells and the chaos of the muddy road that took me to the Mahabodhi Temple. This moment was home.

*When Avalokiteshvara Bodhisattva was at one with the deepest Wisdom of the Heart which is beyond discriminatory thought, He saw with utmost clarity that the five skandhas which comprise one's whole being were as space.*¹

But how does Avalokiteshvara, the 'Lord who looks down', realise the vow to help all sentient beings achieve nirvana? How can a drunken child be saved from his suffering? What if it only happens at the moment of his death, and what if death is his only salvation of which he may never be aware of?

Does it mean that a myriad of sentient beings can only be truly saved at the moment of their last breath? Is it that as long as there is life in this world, Avalokiteshvara will remain—as the energy that resides in all of us? And that it is up to us to awaken to its power, so that Avalokiteshvara will continue to exert its force till the end of our days?

The Heart Sutra
Sutra for all hearts
Heart of all sutras



Leaf that fell from the Bodhi Tree,
while I was sitting there for the first time.
(Photo: Christine Maingard)

Christine Jonen Maingard

¹ Eihei Dogen, *Shobogenzo*: On the Great Wisdom That Is Beyond Discriminatory Thought (Makahannya-haramitsu), chapter 2. *The five skandhas are our physical form, our sensory perceptions, our mental conceptions and ideas, our volition, and our consciousness: they are a fivefold manifestation of Wisdom. 'To see with utmost clarity' is what is meant by Wisdom.* p 25.

Zen Practice in Canberra

Following the disbanding of the former Canberra Jikishoan Zen Buddhist Community association, some former members established a new unincorporated group to continue the practice. This new group is called the Canberra Soto Zen Group and currently conducts zazen sessions twice weekly in the northern Canberra suburb of Cook. This venue has space for about ten people to practice and has been sufficient for the numbers that have turned up.

The main service is held on Sundays from 7:30 am–9:30am and consists of a twenty-minute and a forty-minute session of zazen with ten minutes of kinhin in between. Tea is then served, followed by a reading, student talk or discussion. The service is then completed with chants (The Heart Sutra, Eihei Koso Bendoho, lineage chant and Fueko) and prostrations.



Left to right:
Don Brown, Tony Crivelli and Rodney Martin

A shorter event is held on Thursday evenings, consisting of a twenty minute and a forty minute zazen session, kinhin and a shorter chanting session (usually Enmei Jikku Kanon Gyo). The Thursday events are often used to train members in new roles.

The group also conducts some longer zazen events on Sundays from 7:00am–4:00pm. These consist of oryoki breakfast and lunch, a dharma talk and several sessions of zazen and kinhin.

Don Brown

New Arrival



Stephen Gorwell and I are delighted to announce the arrival of baby Samuel Michael Brunt, born on 1 May 2014, weighing 3.7kg.

In a lot of ways, so far, being a new mum reminds me of being on retreat; always sleep deprived! Rising early in the mornings, it's all too easy to fall into habitual mind and be irritable with those closest to you. There is no room for like and dislike here, you just gotta do what needs to be done, and to do it with love.

And just like on retreat, when you have a great teacher and wonderful teachings, it's easy (even if it is just for a few precious moments) to drop habitual mind. Little baby Samuel inspires me this way, and for me, he is my gift from nature and the merit of practicing putting on the robe of liberation.

My heartfelt thanks to the Jikishoan community for all your support and affection along this path to motherhood.

Ruth Brunt

Heart of a Flower

The IBS vision is to offer transformative Buddhist learning, experience and cultivation for everyone. Practice Periods give us the special framework for this to really happen as each person has the opportunity to raise their spiritual question, and focus their training and practice within it.

Without the readiness of a Shuso Ryo, a Shuso and a committed Sangha nothing can happen. They go hand in hand and the planning to bring the elements together begins well in advance.

To be considered as a prospective Shuso, one must have a number of years of Zen meditation practice, and should have attended a requisite number of Bendoho retreats and A Course classes in the years prior to the Practice Period. It is also important for a prospective Shuso to complete their Individual Attendance Plan at least 6 months in advance with a high (75% or more) level of commitment.

A Shuso goes with a Shuso Ryo and the preliminary Shuso Ryo needs to be formed in the year prior to the Practice Period, with three other people who are willing to assist as Shoki and Benji.

And of course, Sangha members must be willing to commit in advance to a future Practice Period.

It has been a privilege to take the role of Shuso for BP-3 and I am grateful for the once in a lifetime opportunity. Apart from the relevant requirements mentioned above, I undertook over twelve months of steady preparation for the role, starting with Preliminary Benji training in Dec 2012, Benji practice in BP-2 2013, then Post Benji/Preliminary Shuso training in the last half of 2013 and have now completed Shuso practice.

Whilst the Shuso role is heavily symbolic in some respects, it is also very real and carries a responsibility to uphold the spirit of practice. Every

(Continued on page 12)



Jikishoan Zen Buddhist Community



Special Role Assignments for the Shuso Ceremony during Foundation Day

Docho Ryo:

Abbot Teacher (Docho)	Ekai Osho
Attendant 1 (Jisha)	Shudo Hannah
Attendant 2 (Jiko)	Vaughan Daisen

The Shuso Ryo side (West Wing):

Head Student (Shuso)	Myoe Julie
Mentor (Shoki)	Teishin Shona
Attendant (Benji)	Christine Jonen
Shuryo Coordinator (Jiso)	Ann Meichyo

The Kannin Ryo side (East Wing):

President (Tsu-su)	Katherine Shuzan
Treasurer (Fusu)	Naomi Sonen
Kitchen Manager (Tenzo)	James Hogen
Zendo Manager (Ino)	Liam Tosen

Others:

Assistant Doan (Fukudo)	Annie Egyo
Assistant Tenzo (Tennan)	Robin Leong

(Continued from page 9)

day I have been indebted to the Sangha for unknowingly providing support when my spirit was lacking. In public I have made endless mistakes, and not known the things I should. Privately I have at times expressed doubts and been annoyed at my lack of discipline. These kinds of old habits and ideas about self are very hard to shift and emotion or expectation often muddies our vision, but at some point we have to let these opinions about ourself give way.

The practices of chanting in a loud voice and koan study proved unexpectedly useful in the process. Altogether 45 hours were spent chanting the Vow of Samantabhadra and 18 hours (70 occasions) spent reading aloud Zen Master Dogen's koan 'Mahakasyapa Smiling at Shakyamuni's Flower' (from Eihei Koroku, Vol 9) and 'On the Udumbara Blossom' (from Shobogenzo, Chapter 7).

As we experience the deepening of the practice of others, so our own practice deepens and it has been inspiring to see the individual and collective blossoming of people during this Practice Period. The fruits of this were very apparent during Foundation Day celebrations which could be summed up in one word—joyful.

The weeks leading up to the Hossenshiki were intense for all involved—preparations, practice, learning the procedures—each person playing their role in the theatre. The guidance, inspiration and sense of fun pouring forth from Osho Sama was priceless, as were his commentaries on the koan, expressing its deepest meaning so eloquently.

On the day many people were moved by both the symbolism and the reality of the Hossenshiki ceremony. Entering into the Hossenshiki together with everyone, walking in the Shuso shoes, it suddenly becomes very real—placing the zagu on the floor, placing the fan on the zagu, bowing, standing, walking, raising the root case, holding the staff aloft, deep breath, loud voice and away we go. Surprisingly to me, the Hossenshiki was not nerve wracking but fun! There were real smiles on people's faces as well as the perfect symbolism of people bowing to each other and engaging in the form of this ancient celebration.

Shuso practice has been transformative in line with the IBS vision and given rise to a period of self reflection on the following points—clarifying the Way-seeking Mind and strength of intention needed to really practice for the benefit of others, seeing the subtle extent of constant delusion, and considering how strong and deep my roots are.

Acknowledgments:

I am deeply grateful to everyone in the sangha for their commitment, practice and inspiration. Special thanks to the Shuso Ryo—Shokis, Teishin Shona and Shudo Hannah—for guidance, advice and unceasing steady practice; and to Benji, Christine Jonen—for strength, energy, resilience and willingness to be a shadow. Thanks also to the Ryo Coordinators for keeping things running smoothly; to Liam Tosen

D'hondt—for never ceasing to make us smile; and to Ekai Osho—for creating a community structure that enables a Shuso to undertake such concentrated practice and also for pushing this one off the cliff so decisively and so often.



Shuso Ryo and Ryo Coordinators Practice Period 3, 2014

Summary of Shuso Practice and Training (including interviews, practice activities, meetings, personal practice):

Dec 2012:	Initial invitation to train as Benji (BP-2, 2013) leading to role of Shuso for BP-3 2014	
Dec 2012–Jan 2013:	Preliminary Benji training and practice (for BP-2, 2013)	23.25 hrs
Feb–Jun 2013:	Benji training and practice (for BP-2, 2013)	208.25 hrs
Jul–Dec 2013:	Post Benji / Preliminary Shuso training and practice (for BP-3, 2013)	235 hrs
Jan–Jun 2014:	Shuso practice (for BP-3, 2014)	296.90 hrs

Julie Myoe Martindale

Shuso (Head Student) for Practice Period 2014

United Nations Day of Vesak 2014

The Victorian Observance of United Nations Day of Vesak 2014 was celebrated on Saturday, 24 May. On this occasion every year, Buddhist communities from around Victoria come together to celebrate Buddha's birth, enlightenment and *parinirvana*.

Committees of Management of Buddhist organisations were invited to send two representatives to the celebrations. The president, Katherine Shuzan Yeo and an Ordinary Member, Liam Tosen D'hondt, represented Jikishoan Zen Buddhist Community, taking part in the alms round (*pindabata*) and Sangha lunch and the Vesak procession to Melbourne Town Hall.

The celebrations began with laypersons offering alms (*pindabata*). We offered rice to the venerable monks out the front of St. Peters Church Eastern Hill, along Gisborne Road. Following the alms-giving, the Sangha took part in the chanting of various meal chants

(Theravaddan, Mahayana, Vajrayana). Chanting finished, a substantial multi-cultural meal was offered to the monks, Venerables and laypersons.

I found this to be quite interesting, as I did not recognise even a single chant from any of the traditions.



Photo: Flickr: Victoria UNVesak

At one o'clock, the procession began making its way to Melbourne Town Hall. There were dances, colours, banners, chanting and a big Buddha parading through Parliament Gardens, down Collins Street. I was very impressed by the dedication of some of the communities that performed for almost an hour.

My experience through the day was an observation and experience of the types of Buddhist communities that are present in Victoria. Personally I felt like a 'fish out of water' as my only contact with Buddhism is through Jikishoan. I am accustomed to the silence and somber colours but this was a cause to celebrate the Buddha's entering and exiting (Tathagata).

Liam Toson D'hondt

Learning about 'No'

The theme of this edition of the Myoju is 'The Heart Sutra', which is chanted every Sunday at Sanzenkai, in the A Classes at the Footscray Zendo, on retreats and for some of us, daily or weekly as time allows.

When we chant this precious sutra, we say a lot of 'no's', 'no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue ...' the list goes on. Osho Sama often says in his Dharma talks, 'say no, no, no to everything!'

My understanding and experience of this wisdom deepened recently after receiving from Osho Sama an electronic copy of Zen Master Dogen's Spiritual Masterpiece, *The Shobogenzo*, and also from the richness and wisdom imparted by guest speaker, Felicity Khandro Rinpoche, (director of the late Traleg Kyabgon Rinpoche's Centre's in Sydney and New York), at a Dharma talk she kindly gave at Sunday Sanzenkai, on Sunday, 1 June 2014.

In the *Shobogenzo* in Chapter 9, 'Refraining from all Evil Whatsoever', (Shoaku Makusa), Zen Master Dogen says, 'The karmic consequences of our good

and bad actions are what we are training with. That is, we try not to set karmic consequences into motion or not to stir things up. There is a time when karmic consequences are what cause us to do our training and practice. Once the true face of our karma has been made clear to us, then we understand what refraining really means, for this refraining is what Buddha Nature really is: it is being impermanent, it is being subject to causality and it is being free, because it is letting go'.

He also says that, 'this "Refrain from all evil whatsoever" is not something that worldly people are apt to think of before concocting what they are going to do'.

In the same chapter, Zen Master Dogen provides a detailed explanation of the three qualities of 'being good, being evil and being neutral' in the context of viewing these qualities from the Buddhist perspective where he says, 'And vast indeed is the difference between the way that good, evil and neutral are spoken of in Buddhism and the way they are spoken of in the world of ordinary, everyday people'. (For someone such as myself, raised in an environment heavily influenced by Christian beliefs of what is good and what is not, this chapter is a great relief to read.)

Osho Sama often speaks in the A Classes of how conditioned we are as human beings. What I have learnt is that if we act upon a particular thought or feeling automatically without considering or understanding how the action that we carry out relates to Reality and the manifestation of the Truth, we then receive the outcome of the action according to the Buddhist Law of Dependant Origination, which puts forth that 'every effect has a definite cause and every cause a definite effect'.

But Zen Master Dogen also says that, 'all that is good, is independent of what karmically arises and what karmically undergoes dissolution'. In simple terms, I have learnt that if I act in a conditioned way, upon impulse, the resulting karma will occur. If I can refrain from my automatic action or reaction, this refraining is what Buddha Nature really is as it is, independent of karma. It is always there and can come to the surface, like the vastness of the sky appearing when the storm clouds pass. Learning this has been a life changing insight, and then doing my utmost to remain aware of it in the midst of my own conditioning and acting upon it, a practice of both faith and deepening conviction.

Felicity Khandro Rinpoche, within her Dharma talk on 'Fear and Fearlessness' given to the Jikishoan Sangha at Sunday Sanzenkai, touched upon understanding how we have built up our conditional response to the world, humility and learning how to rest the mind in the midst of whatever arises in the mind.

In my experience, conditioned responses and reactions often occur due to a feeling of being fearful, and most often this will happen as a reaction to

another person or circumstances. Learning how to and remembering to say 'no' to these reactions and conditioned responses is learning to turn around 180 degrees. In the very middle of her Dharma talk, Khandro Rinpoche comments that, 'the importance of interrelationship can never be more emphasized. Seemingly humility can suggest some sense of diminishing, but it's the ability to have confidence in the recognition of how things truly are ...'



Photo: http://what-buddhe-said.net/drops/V/The_10_Perfect_Qualities.htm

The online Oxford Dictionary definition of humility is 'The quality of having a modest or low view of one's importance'. It takes a step into the shoes of humility to refrain from justifying and acting upon the automatic responses of conditioning, but as Zen Master Dogen says, 'this refraining is what Buddha Nature really is'.

Towards the end of her Dharma talk, Khandro Rinpoche speaks about starving the mind or condition of negativity by focussing on the steps required to create a more positive situation, such as the steps on the path to enlightenment or the steps to creating a more positive environment. In the midst of learning to say 'no', learning how to move forward carefully as a process, based on the steps to work towards a positive environment or outcome, as a result of Osho Sama's training us in how to repeatedly undertake the review process, has been invaluable.

The last lines of the Heart Sutra are:

'Therefore know the prajna paramita is the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true not false'

The mantra describes itself as the incomparable mantra which removes all suffering and is true not false. One can't help but reflect that every time we chant it, we are saying 'no, no, no' to everything.

(With Gratitude and Deepest Respect to Osho Sama and members of the Jikishoan Zen Buddhist Community)

Karen Tokuren Threlfall

When we review our practice, we review ourselves

Kaan training in Shika Ryo and an Ino Ryo Project

In the 2013 Practice period, I joined the Shika Ryo and began training as ka'an. Shika Ryo looks after guests and newcomers and keeps an eye on the general well being of everyone. The ka'an role is specifically about introducing new people to the 3 forms: Bowing, Walking and Sitting. Shika and Jiroku Ryos are often the first contact people have with Zen practice and Jikishoan community. It's a responsibility!

Being in A class for 3 years gave me a good base for ka'an. In every 10 week term, the 3 forms are modelled twice, sometimes by Ekai Osho and sometimes by students. The modelling means we also notice things in our own practice. At a One Day Workshop early in my practice I hear, 'learning the forms is forever'. I can see now how subtleties and details emerge and disappear, reappear and expand, are both discrete and flow into one another. Learning by looking, knowing who to watch and letting go judging others has been revelatory.

In ka'an training at Sanzenkai, I watch three experienced people instruct newcomers. Then I do it myself and get feedback. Clarifying enough detail in a way that is useful and true to the practice in 25 minutes can be tricky. I'm still making 'mistakes', still refining my language, still noticing how the role changes when I'm tired or not. There are such a range of people coming through: young, older, distressed, cheerful, curious, gung ho, loud, quiet! One night a young woman leaves as soon as I finish, saying it isn't her sort of meditation. To my surprise, I don't take it personally at all!

On Retreat, there's more time and more questions than doing ka'an at Sanzenkai. Complex and difficult questions can go to Ekai Osho at Chosan every morning. I observe again and notice people's humorous manner and facilitation as much as teaching. Then I do a session on the forms for a mixed group of newcomers and very experienced practitioners. Scary! Again IBS A class is useful. All those times reading over and over again: Right Effort, nothing extra, Right Attitude, Beginners Mind, are wonderful touchstones when I remember to remember them!

The Jikido Project

In Practice Period this year, I do a project as jikido with Ino Ryo. Now I learn to listen with my eyes and look with my ears. Any mistakes are very public. But you can't learn anything new without making mistakes. There's a strong connection to the Shika Ryo in looking after people, making sure everyone has what they need to sit well.

I was Jikido in IBS A class over 2 x 10 week terms in 2013. So I have a basic sense of some instruments and timings. Written instructions are hard to come by but then I get a small handwritten piece of paper with timings and signals. Later my mentor tells me the cue to hit the inkin for kinhin is not when everyone is

standing or stopped wriggling. No, it's *'when the air is still'*. How beautiful! We settle. We attend to the air. Then, *'ting!'* we walk.

At Sunday Sanzenkai I begin the detailed learning of zendo set up, looking at how many are coming and I start to learn the seating arrangement of different ryos. I do inkin timings for sitting and walking meditation. Its hard to get a consistently good sound from any of the 'tings and chings' and its so obvious when one's loud and one's soft, when it works with the actions and when it doesn't. The details could drive you mad or suck you in. I choose to be sucked in. Jikido does the flowers for the altar. This occasionally requires riding my bike around surrounding streets to see what I can find! I wonder if its stealing but I try to find things on the nature strip or poking over the fence.

Ino Ryo practice at Retreat is more expanded. The zendo is rapidly transformed several times each day from meditation hall to Oryoki breakfast and lunch to Teisho study hall and back again to meditation hall. Again there are no written instructions though there is a schedule that is, of course, *'for the time being!'* On retreat, Ino Ryo practice sometimes moves out from the zendo into the surroundings, expanding the relationship with Time and Space: the big drum echoes through the centuries, the Umpan/Han duets link kitchen and zendo across the yard.

Robin Jikai Laurie

(Continued from page 1)

A Vision for the Twenty-first Century Sangha

actually. Buddha has awakened; at the same time the rest of the world appears in that vision. In that vision, what's the rest of the world? Everything existing as it is; good and bad, right and wrong, without value judgment. Everything existing means that the very world we live in exists as it is without being affected by value judgments. As long as we are affected by value judgments and as long as we are tossed around by them, we have work to do. Buddha did exactly that.

The difficulty with individualistic culture is that it's individualistic. 'I want to get enlightened'. We are looking for personal enlightenment. There's no such thing. It's a delusion. But if you are able to set aside all those barriers, 'I want to be good', 'I don't want to be bad', 'I want this', just set these aside and you are able to see through the cloud. That's the place.

It's not a place that we like or dislike. It's not a place

that we have to acquire because we haven't got it or that we have to figure out by thinking, or that we have to grasp with intellectual endeavor, no. We are influenced by our conditioning. 'I want to be a better person, a good person', 'I don't like this', 'I want to be more compassionate'. In the midst of these likes and dislikes we need to simply rest our mind, set aside everything we normally do and be ourselves in a very healthy way, then it's already there.

But ordinarily that place is obscured. It's before we think and before we do our human actives. It's the Source of all Things.



Photo: Vincent Vuu

Our real life remains in that place. Access to it is a simple thing. Just sit in a healthy posture, put aside all the ordinary activities. It's nothing special. It doesn't matter whether it is for ten minutes or five minutes, there's the same quality within it.

What I'm talking about is the so-called 'reality' or 'things as they really are'. Generally, our view of the world is distorted, coloured by our own expectations or preferences. When we like or dislike there is struggle and reality as it is is obscured.

Reality, the Source of all Things, is never separate from who you are, where you fundamentally are. It has nothing to do with what you want it to be, actually. Reality doesn't care. When the weather is cold, it is cold, when it is bad, it is simply bad—you cannot help it. Reality doesn't care what you want. You're wasting your time if you go against it. But if you accept things as they really are and make the best of it, there is life, there is freedom. That's what reality is.

Return to the Source of all Things, get intimate with that place, that is of prime importance. Zen perspective comes from that. It's not fettered by the ordinary way of thinking. In that place, there is no barrier, no good, no bad.

Find refuge in that place. Without that, we are obsessed with the usual sense of value, 'I want this', 'I want that'. You don't get anywhere with that, you just get old and die and people are not prepared to die because they haven't lived their life in the true sense.



Photo: Vincent Vuu

Buddhism has clear expressions to express that place—the Three Treasures. 'I take refuge in Buddha' is one; second is 'I take refuge in Dharma'; third is 'I take refuge in Sangha'; Buddha, Dharma and Sangha.

Because the Source of all Things is obscured the Awakened One comes first. Buddha means Awakened One, take refuge in Awakened One. Who is the Awakened One? Buddha is the one who is awakened to the nature of reality. From the start we are in the midst of it, but we are asleep. To be asleep means to be attached to values, tossed around by things. And we are looking; what is good, bad? Obsessed. To awaken is to see the nature of the reality, the truth.

Dharma is the nature of the reality, that's the truth that the Awakened One realised. So the relationship shifts. To be awakened is to be able to see things from the other side. I have to be awakened to be able to see from your side to myself. Your side is truth too, that's Dharma.

Now, often Dharma is simply translated as the law. Law means fundamental Law, not man-made. It's

reality. You cannot say anything about it but we are with it or in it. We need to become more intimate with it, that's where the Source of all Things appears.

Sangha, take refuge in Sangha. Often times Sangha is translated as a community, but the element of Sangha is an individual like yourself. Buddha was Sangha, embodiment of Sangha. Buddha's disciples—particularly as a model, the monastic community, monks and nuns—are Sanghas. In the Theravada or Pali tradition Sangha means temple. Temple does not necessarily mean physical temples. So it's inclusive. The Sangha is the person or group of people who practice and study the Dharma.

I'm just interpreting. The three are interconnected. We are all three. The qualification to be a human. Living in the world is all three.

We are quite distanced from the Buddha's time. The original teacher Shakyamuni Buddha has passed away. The key is the Sangha. If there are people, a community that practices and studies the Dharma, then what Buddha found out—the method of awakening or finding your true home, refuge—becomes available. If there aren't people and a Sangha doesn't exist, then it becomes shuttered. Of course, Dharma teaching might exist in different forms, including the sutra books, and you can study by reading but that relies on your own interpretation and if you haven't got any experience or a guide then you misinterpret. Since the truth is obscured, we are asleep. For sleeping people, learning Buddhist texts is like dreaming, they are not able to understand its essence. But when there is a Sangha that practises the Dharma then you have a model and you get encouragement.

From the verse of Zen Master Dogen's 'Eihei Koroku', 'Dogen's Extensive Record':

'Killing and giving life right here has been intimate.'

This requires shifting of the ordinary way of seeing things. Killing means you kill the false sense of self, the way we live. Once it's done, the false sense of self is dropped, giving life. This time life is the Source of all Things, free from good and bad, right and wrong.

Before that, there was right and wrong. That is the spirituality of Buddhism. It's called non-dualism. It has never left you, you're part of it.

'Who reaches this without turning over the self?'

You've got to turn yourself over. Not 'me, me, me'. In order to make this turning over, you're learning emptiness. Turning over the self is actually killing yourself, terminating, transforming.

You need to let go. The method is seated meditation.

'Moving forward, stepping back, refinement is severed.'



Photo: Vincent Vuu

Progress is always slow, settling is always slow. If you are always moving forward, 'I like this', 'I want that', then progress is severed, it is cut off. If you live in that kind of way, then there is no refinement, there's no chance to tap the source, refinement is severed. So it's good to come back to your meditation cushion. Learn not to move back and forth. When you return to this point, stillness and refinement takes place.

'Whatever meets the eye is none other than the Truth.'

From this still point, eyes open, the vision comes in. That's the Truth. Everything is in that truth.

Hopefully you can move towards a longer vision for the concern of everyone, including yourself. Vision means your eyes reflect everything in front and you are clear which way you are going; what kind of community, what kind of Sangha you want to create is the important thing. One of the things I want to make clear is that you cannot base your own

particular Sangha as the point of interest, it needs to go beyond that. It needs to be beyond one's interest as an individual or one's culture and country. Often we start from the so-called first person self. 'Me' comes first and from that point we try to engage everything 'outside'. It's the other way around. The 'me' needs to be dropped. That means no-self. Zen uses very strong words, you have to kill yourself, 'die on the cushion', die on the meditation cushion, let go of yourself, turn over your sense of self, without that, there is no vision. Otherwise, the vision is just a continuation of 'me first'.

That is my wish and intention. Thank you very much.

Reading material: Verses from Zen Master Dogen's Eihei Koroku 'Dogen's Extensive Record'

Edited by **Azhar Abidi**

Transcribed by **Margaret Kokyu Lynch**

Sōtō Kitchen

Welcome to Spring in the Soto Kitchen. We offer for your enjoyment three simple but satisfying recipes to celebrate the blossoming forth of the season.

We would also like to acknowledge and thank Tenzo Ryo member Isabelle Henry for contributing the recipes for the Winter 2014 edition of the Soto Kitchen.



Carrot and Raisin Salad

Ingredients (serves 4-6)

<i>Carrot, grated</i>	2
<i>Raisins</i>	1/2 cup
<i>Soft tofu</i>	250g
<i>Olive oil, extra-virgin</i>	2 tbspn
<i>Canola or corn oil</i>	1 tbspn
<i>Ground cinnamon</i>	1/2 tspn
<i>Lemon juice, fresh</i>	1/2 tspn
<i>Sea salt</i>	1/2 tspn

Method

1. Bring 1½ cups water to a boil in a small saucepan.
2. Remove from the heat, add the raisins, cover and let stand for 30 minutes. Drain and set aside.
3. Meanwhile, mash the tofu, both oils, cinnamon, lemon juice and salt until smooth and creamy.
4. Toss together the carrots, tofu dressing and raisins in a large bowl.
5. Refrigerate or serve immediately.



Photo: <http://www.home-ec101.com/sample-site-carrot-raisin-salad/>

Miso Soup — Sweet Potato and Sake

Ingredients

<i>Sweet potato, red skin (60+1cm rounds)</i>	2-3 pieces each
<i>Sake</i>	
<i>Dashi</i>	
<i>Miso, white</i>	

Method

1. Leave skin intact.
2. Add sake to dashi and simmer sweet potato rounds over medium heat until just cooked.
3. Dissolve (lighter) miso and add, taking care not to break potato.



Photo: <http://dianderthal.com/2013/04/>

Pickles — Daikon in Sweet Vinegar

Ingredients:

<i>Daikon, medium (Daikon is Japanese white radish.)</i>	
<i>Sushi Vinegar</i>	
<i>Red chilli</i>	1

Method

1. Cut daikon into 3 to 4cm long pieces; slice along the fibre about 5 to 6mm thickness and 1.5cm in width.
2. Put sliced daikon into a bowl and mix with 1 teaspoon of salt. Leave for 30 to 40 minutes.
3. When daikon slices become pliant, cover with water and mix gently.
4. Pick up a small amount of daikon slices and squeeze the water out.
5. Put the daikon slices into a container with the chilly and pour sushi vinegar over them so they are just covered.
6. Refrigerate.
7. They can be eaten from the following day onwards and kept for up to 40 days.



Photo: <http://renewtravels.wordpress.com/2010/03/07/rain-doesnt-dampen-my-spirit-it-makes-the-garden-grow/>



Calendar of Events, October to December 2014

Weekly Activities

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly	5.30–7.45pm	Sanzenkai	Brunswick	Liam/Annie
		7.45–8.30pm	Supper		Michael/Anthony
Thursdays	Weekly	7.00–9.00pm	Sanzenkai	Footscray	Hannah/Phil
October					
Tuesday	October 14	7.00–9.30pm	Committee Meeting #195	Footscray	TBA
November					
Tuesday	November 12	7.00–9.30pm	Committee Meeting #196	Footscray	TBA
Friday–Friday	November 21–28		Bendoho Retreat #48		Hannah/Naomi
December					
Tuesday	December 16	7.00–9.30pm	Committee Meeting #197	Footscray	TBA
Sunday	December 21	9.00–12.00pm	Bansan Member's Day	Brunswick	Katherine
Wednesday	December 31	7.00pm–12.00am	New Year's Eve Zazen	Footscray	Hannah

Addresses

Brunswick

Australian Shiatsu College
103 Evans Street,
Brunswick, VIC 3056

Footscray

Address available upon
application for a course
or program

Publications (*Shuppan*)

publications @ Jikishoan.org.au
webmaster @ Jikishoan.org.au

Website

www.jikishoan.org.au

Email

contact @ jikishoan.org.au

Post

Jikishoan Zen Buddhist Community
PO Box 475, Yarraville
Victoria, 3013

Contact Information

General Enquiries including Courses and One-Day Workshops

Hannah Forsyth
(03) 8307 0600
contact @ jikishoan.org.au

Sunday Sanzen-kai Zendo Coordinators

Liam D'hondt, Zendo
0497 988 612
Annie Bolitho, Roster
(03) 9495 1412

Retreat Administration

Hannah Forsyth – (03) 8307 0600
Naomi Richards – 0407 839 890

Kitchen

Michael Ewing, Tenzo
0431 947 553
Anthony Wright
(Roster Coordinator)
0412 812 708

Committee of Management

President (*Tsusu*)

Katherine Yeo
(03) 9818 2687

Vice President (*KanIn*)

Ann Alexander
0419 760 780

Finance (*Fusu*)

Naomi Richards
0407 839 890

Secretary (*Shoji*)

Christine Maingard
0430 599 430

Membership

Katherine Yeo
(03) 9818 2687

Ordinary Committee Members

Liam D'hondt
0497 988 612

Michael Ewing
0431 947 553

Hannah Forsyth
(03) 8307 0600

Shona Innes
(03) 9391 2757

James Watt
0425 737 608

Myoju Coordinator

Azhar Abidi
0400 221 768

Building Fund

Jikishoan Zen Buddhist Community is raising funds to purchase a building to be used as a temple in the Melbourne metropolitan area. The facility will ideally have a Zendo, kitchen and office with room also for accommodation.

Donations of \$2 or more are tax deductible and can be made in person or by cheque to:
Jikishoan Zen Buddhist Community Inc.
(Building Fund Account)
P.O. Box 475, Yarraville 3013 Victoria, Australia.





Teachings are given personally by Ekai Korematsu Osho. Brochures providing more information are available. Please check the website or contact one of our members listed in the contact information section on the reverse side of this page.

Sanzenkai

Brunswick

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

5.30–7.45pm Sundays

Newcomers—please arrive by 5.15pm

Attendance by donation (according to one's means)

Participants are welcome to stay for an informal supper.

Footscray

Zazen, kinhin meditation, tea ceremony, chanting service and reading

7–9pm Thursdays

Attendance by donation

Integrated Buddhist Studies

Main Course A1 – Footscray

Ten Classes

9–11am Saturdays

Term 4: October 4–December 13

Course A2 – Footscray

Ten Classes

5–7pm Saturdays

Term 4: October 4–December 13

Course A3 – Footscray

Ten Classes

7–9pm Wednesdays

Term 4: October 8–December 17

Course Costs A1, A2, A3

\$545 per course (4 terms) or

\$170 per term (10 classes)

\$90 for 5 classes (casual)

Members by donation for casual classes

Enquiries: Katherine Yeo (03) 9818 2687

Main Course B1 – Brunswick

Semester 2, 2014

July 13–December 21

5.00–8.30pm Sundays

Starts with Bansan (Entering Ceremony) on July 13

Finishes with Bansan (Exiting Ceremony) on December 21

Venue: Australian Shiatsu College, Brunswick

Main Course B2 – Footscray

7–9pm Thursdays

Semester 1 starts with Bansan on July 13

Finishes with Bansan on December 21–Members Day

Venue: Jikishoan Zendo Footscray

Course Cost B1 and B2

\$240 per year (2 semesters)

\$170 per semester

Enquiries: Shona Innes (03) 9391 2757,

Katherine Yeo or Hannah Forsyth.

Main Course C – Retreats and Overseas Study

Jikishoan holds three seven-day retreats per year.

Spring 2014: November 21–28, Easter 2015: April 2–9,

Winter 2015: August 21–28.

Course Cost

\$1365 / 3 retreats 2014, or

\$3780 / 9 retreats 2014–2016

Enquiries: Hannah Forsyth (03) 8307 0600

One Day Workshops – Footscray

Introducing Zen Meditation

An intensive orientation workshop for beginners as well as for those who have some experience.

Includes morning and afternoon tea and lunch.

Sundays: October 12, December 7, 9am–4pm.

Non-Members \$90, members and IBS students by donation

Spring Bendoho Retreat

A seven-day intensive residential Zen experience, including daily Chosan (morning tea), Dokusan (interview with the Teacher), Teaching and Teisho (afternoon Dharma talk). Cost depends on the number of days attended and includes meals and accommodation.

6pm Friday November 21–2pm Friday November 28.

Venue: Adekate Fellowship Centre

Enquiries: Hannah Forsyth (03) 8307 0600

New Years Eve Osoji and Zazen

Osoji

(Zendo Cleaning Practice)

4pm–6pm Tuesday December 31

Venue: Jikishoan Zendo, Footscray

New Years Eve Zazen

Zazen from 8:30pm to midnight. 108 bells, chanting and informal supper.

Venue: Jikishoan Zendo, Footscray

Contact: Hannah Forsyth, (03) 8307 0600