

Myōju



December 2023, Issue 94

Soto Zen Buddhism in Australia



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MYOJU QUARTERLY

Editorial

Theme—Contribution: Attachment and Non-Gaining

In life's grand tapestry, the theme of contribution enriches our very essence. Through it, we find a delicate balance between attachment and non-gaining.

Attachment, a natural inclination, often blinds us to the beauty of giving. The pursuit of possessions can imprison us in desire's cycle,

leaving us unsatisfied. Shifting from acquiring to contributing unlocks profound fulfillment. Sharing our time, knowledge, or resources frees us from attachment, embracing purpose.

Non-gaining isn't about renouncing ambition but realising wealth lies in giving, not accumulating. When we give, we receive in the richness of hearts and souls, not material possessions.

'Contribution' has been the chosen theme for Jikishoan in 2023, representing the currency of kindness and an investment in a better world. It goes beyond selfishness, nurturing connections and fostering compassion, creating a lasting legacy that resonates through the lives it touches.

Let us gracefully move to the harmonious rhythm of contribution. In giving, we discover receiving, and in selflessness, we find the path to enduring fulfillment.

Ekai Korematsu—Editor

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Upcoming Edition

The forthcoming edition of *Myoju* 95 is scheduled for release around the March 2024 equinox. We kindly invite contributions that resonate with our practice and training. This encompasses a diverse range of content such as articles, book reviews or online resources, poetic expressions, artistic creations, and photography. Kindly note that the final date for submitting content is 22 January 2024. The theme for the next edition will be 'Pursuit of Truth: Beginner's Mind'.

Welcome to Jikishoan

Jikishoan is a Zen Buddhist community based in Melbourne, Australia. It was officially inaugurated in 2018 as the first Soto Zen temple in Australia. Our main teacher, Ekai Korematsu Osho, has been teaching Soto Zen Buddhism for 40 years in Japan, USA, India, Australia, and New Zealand. He established Jikishoan in Melbourne in 1999 and introduced an active learning program called Zen and Integrated Buddhist Studies (IBS) in 2010.

The name Jikishoan reflects the spirit of our community. *Jiki* means straightforward or direct, *sho* means proof or realisation, and *an* means *a* hut.

Our practice itself is the proof—there is no realisation separate from the direct experience in the here and now.

At Jikishoan, we offer a wide range of training and practice throughout the year. You are invited to attend our courses, workshops, retreats, weekly meditation, and daily practice activities.

Our community follows Soto Zen Buddhism, which was founded by Eihei Dogen Zenji and Keizan Jokin Zenji in the 13th century. Please refer to the teaching schedule on the last page of this magazine or visit our website at Jikishoan.org.au for more information.



Myoju



About the meaning of Myoju—'Bright Pearl'

Master Gensha Shibi once expressed the Truth by saying, 'The whole universe in the ten directions is one bright pearl'. One day, a monk approached Master Gensha and inquired, 'I have heard your words about the universe being a single bright pearl. How should we interpret this?' The Master responded, 'The whole universe in the ten directions is indeed one bright pearl. What purpose does understanding serve?'

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?' Hearing this, the Master remarked, 'I perceive that you are struggling to enter a demon's cave in a black mountain. Even speculation and worry are inseparable from the bright pearl. Every action and thought arises from the bright pearl alone. Therefore, advancing or retreating within a demon's dark mountain cave is none other than the manifestation of the one bright pearl itself.'

This passage is excerpted from Zen Master Dogen's Shobogenzo, specifically from the chapter titled 'Ikka-no-Myoju' or 'One Bright Pearl'.

The Manjusri Practice of Contribution: Attachment and Non-Gaining

Ekai Korematsu Osho



Lotus Image by Vecteezy

Dear Members and Friends,

I'd like to share with you a profound aspect of spiritual practice inspired by the wisdom of Manjusri Bodhisattva: 'The Manjusri Practice of Contribution: Attachment and '.

As we celebrate the reopening of Tokozan Zendo after nearly two years of absence, it is fitting to reflect upon the significance of the Manjusri statue, generously offered by Seido Suzuki Roshi during our 20th-anniversary celebration and Shinsan-shiki (formal Abbot Installation) at Tokozan Zendo in Heidelberg West, on 3 September.

Attachment is a fundamental aspect of human existence, our tendency to cling to people, objects, or ideas, believing they will bring us happiness and fulfillment. However, attachment often leads to suffering when we become overly reliant on external factors for our well-being. Manjusri's practice encourages us to examine these attachments closely.

One common form of attachment is our fixation on specific outcomes. In our spiritual journey, we may engage in practices with the expectation of gaining material wealth, social status, or spiritual insights. This attachment to outcomes can hinder our progress on the path and lead to disappointment.

Manjusri's practice invites us to detach from the results of our actions. Instead of fixating on outcomes, we are encouraged to focus on the purity of our intentions. This shift frees us from the bonds of attachment. It doesn't imply that we should abandon our pursuit of excellence or cease setting goals. Rather, we learn to embrace uncertainty and impermanence while giving our best in every moment.

Non-gaining, as taught by Manjusri, is not about passivity or indifference. It is the process of releasing our attachment to personal gain and redirecting our focus towards the greater good. When we engage in actions for the benefit of all sentient beings, without seeking recognition or rewards, we align ourselves with the bodhisattva path.

Manjusri's practice of contribution entails acts of kindness, generosity, and service to others. Importantly, it is not a transaction. True contribution involves giving selflessly, without expecting anything in return. This practice liberates us from the cycle of craving and aversion.

The Manjusri practice of contribution requires a delicate balance between detachment and active engagement. While we let go of attachment to specific outcomes, we remain fully engaged in the world, offering our skills, resources, and compassion to alleviate suffering. This balanced approach cultivates inner peace while making a positive impact on the world.

Suzuki Roshi's gift of the Manjusri Bodhisattva statue for Tokozan Zendo encourages us to integrate Manjusri's teachings into our daily lives. We can begin by examining our intentions behind our actions. Are we acting with attachment to outcomes, or are we genuinely contributing for the benefit of all? Regular self-reflection and meditation can help us develop the awareness needed to navigate attachment.

In conclusion, the Manjusri practice of contribution teaches us to transcend attachment and personal gain. By shifting our focus from what we can acquire to what we can give, we align ourselves with the path of enlightenment. This practice is not only a gift to others but also a profound act of self-liberation.

May we all draw inspiration from the wisdom of Manjusri Bodhisattva to contribute selflessly, unburdened by attachment, and guided by the pure intention of benefiting all sentient beings. In doing so, we draw closer to the ultimate realization of our true nature.

Thank you for your attention and may the practice of Manjusri's contribution illuminate our path to enlightenment.

*The Manjusri practice of contribution
requires a delicate balance
between detachment and
active engagement.*



Sesshin Sessho

Ekai Korematsu Osho

Part 2

The concept of dualism holds profound significance, particularly when contrasting Zen Master Dogen's Buddha Dharma, associated with the Soto School, and the approach of the Rinzai tradition. Rinzai, in its utilisation of koans to attain liberation through kensho, regards enlightenment as the starting point.



Image by Vecteezy

In Rinzai, if one is not enlightened, they are often considered as having little value, sometimes even treated akin to a beast. Their method centres on shedding discriminative and intellectual thinking, steering clear of becoming ensnared in logical reasoning. Koans, in this context, serve as mental blocks designed to halt habitual thought patterns.

However, the challenge lies in the very purpose of koans. Engaging with them and analytically dissecting them doesn't typically lead to substantial progress. It's akin to peeling away layers of an onion without achieving the clear state of non-thinking. This state of non-thinking reveals the true nature of things, where beauty is found in their intrinsic existence. When you cease overthinking, things are simply as they are—neither inherently good nor bad, transcending personal likes and dislikes. Just as flowers bloom in various colours, your preference for red or any other colour becomes irrelevant; it's about transcending the mental habits that obscure your perception.

This encapsulates the essence of the koan method, involving language, mind, and specific cases, with *kensho*, the enlightenment experience, serving as a means of verification. This approach can be quite exhilarating, particularly during the period before and after World War II when Zen began to spread to the West. Westerners were drawn to the idea of a mental breakthrough and the tremendous freedom of mind that *kensho* promised, often equating it with enlightenment.

However, it's crucial to emphasise that this focus on *kensho* is not the central theme of Zen Master Dogen's teachings. Shunryu Suzuki Roshi expressed a similar sentiment. Notably, in his book *Zen Mind, Beginner's Mind*, the terms 'satori' and 'kensho', its near equivalent, are conspicuously absent. He discussed this during an interview with Houston Smith.

Suzuki Roshi's playful wife, Mitsu Suzuki, interjected humorously, 'It's because he hasn't had it!' With a mock look of consternation, Suzuki Roshi playfully batted his fan at her and, with a finger to his lips, hissed, 'Shhhh! Don't tell him!' After our laughter subsided, he offered a simple perspective, stating, 'It's not that satori is unimportant, but it's not the aspect of Zen that needs to be stressed'.

He conveyed the idea that enlightenment shouldn't be excessively emphasised. There is a subtle issue here. The kensho experience itself should not take the forefront. Instead, the emphasis should be on kindling the mind's pursuit of the path, which Suzuki Roshi referred to as 'Beginner's Mind'. In the context of Zen Master Dogen or Suzuki Roshi, this mindset revolves around seeking the Buddha's truth. Nurturing this seeking mind is akin to fostering an enlightened mind, and it is this mindset that follows the path of the Buddha. With this intent, every form of practice, especially seated meditation, takes on a profound sense of purpose.

The practice isn't solely about sitting and meditating to achieve a state of feeling good. It's about embracing a seeking mind that aligns with the essence of the Buddha's path, fostering a continuous journey of discovery and awakening.

In any case, 'Sesshin sessho' is an incredibly remarkable chapter. My teacher, Ikko Narasaki Roshi, often emphasises this chapter, particularly the part about *Hyaku futo no ito*—where one hundred misses lead to the one striking the aim. Those one hundred misses shouldn't be dismissed; they deserve recognition. Repeatedly making mistakes is a valuable process—each mistake corrected is a lesson learned. Without knowing what's a mistake, you're simply following your own habits.

This underscores the importance of having a teacher and a teaching, and that's where the practice comes in—nurturing and supporting growth. Zazen is the practice—to sit like a mountain. Zen Master Dogen referred to it as an 'immovable mountain' in the *Fu-kanzazengi*. In this text, he likened it to a wall (laughs)—a wall, a fence, even a pebble in a small area—it's all encompassed. Bring everything back to that singular point as they are and infuse it with life. Otherwise, fixating on intellectual understanding divorces it from life; it becomes an object. I often define life as the essence that you can feel—take a candle, for instance.

A candle, in its various forms, is insignificant until you light it. Being preoccupied with comprehending it is to be caught in the realm of the mind, separate from the nature that imbues it with life. Take the candle analogy—it might give a wonderful light, but only if ignited. We could discuss candles extensively—large or small, red or decorative—but these details don't touch upon the candle's intrinsic nature, its life. Yet, light is the very essence; a candle's purpose is to produce light, to create flames. If the conversation revolves solely around the flames—'Ah, a bright candle is ideal'—we might agree on its importance, but where's the candle? Here, the mind comes into play—the intention to acquire that candle must arise. These are two distinct aspects to consider.

And it's within the realm of appropriateness that mastery is achieved, mirroring this understanding. Picture a dark night—a candle serves its purpose. Should you become infatuated with the candle, believing it to be splendid, you've missed the point. In bright daylight, you might insist on lighting a candle, clinging to that notion. This attachment isn't aligned with the candle's nature. I'm referring to the essence. However, this is a misplacement, a mistake. Mastery assumes great significance here.



Alright, let's dive in a bit...

Q: *What do you think is the relationship between the nature of a candle and Beginner's Mind?*

Beginners Mind is of utmost importance. Just begin—you need to have an intention. If that intention is spiritually inclined, discussing Buddha Nature and the Buddha's intention, then the investigation into that becomes vital. Otherwise, our personal habits tend to colour our understanding, revealing different shades of our nature. In a way, you could ask, 'What is your true colour?'

Let's now immerse ourselves in some reading. 'Sesshin sessho' in the *Shobogenzo* comprises four distinct parts, each playing a crucial role in this intricate tapestry of wisdom.

The initial part serves as a sturdy foundation. Here, we encounter the main case involving Tozan Zenji and Shinzen Somitsu, both close friends and esteemed dharma masters. Their stories serve as the backdrop against which our exploration.

The second chapter then takes what has been established and builds upon it. Diverse perspectives, akin to those shared by Daie Soko, are introduced. This dynamic interplay of ideas enriches our understanding and adds depth to our journey.

The third chapter charts a different course, returning to the timeless traditions of the Buddha Dharma. Here, the intricate relationship between mind and nature, particularly the nature of the mind, takes centre stage. The case of Bodhidharma and the 29th patriarch, Huiko, shines a spotlight on their dedicated efforts. Bodhidharma's guidance, coupled with the unwavering determination of the second patriarch, leads to a culmination of maturity and mastery, underscoring the transformative potential of dedicated practice.

Lastly, the fourth chapter revisits the central case, delving even deeper into its intricacies. This chapter's construction is a testament to its clever organisation, encapsulating profound wisdom within its structure.

Shall we now embark on our reading journey, commencing with the first part of the 'Sesshin Sessho' chapter?

*Shobogenzo Sesshin Sessho— Teisho Talk
Part 2 on 16 July 2023*

*Adapted from a transcription by Margaret Lynch
20 September 2023*

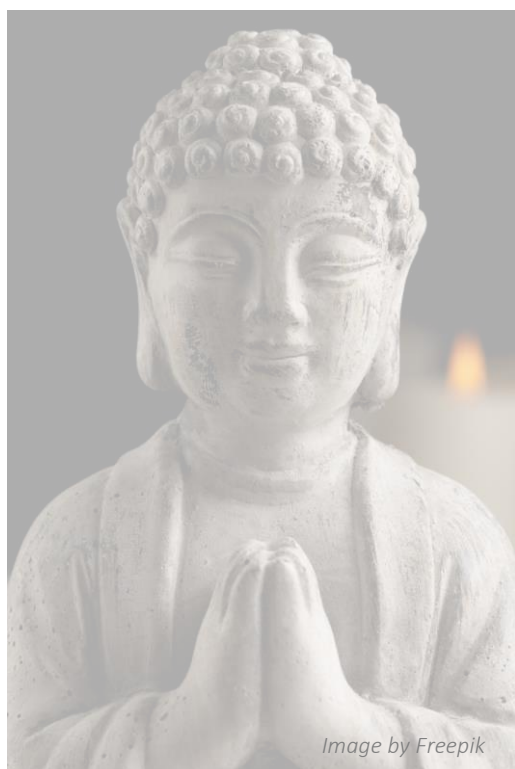


Image by Freepik

Living the Buddha Way: A Journey with Suzuki Roshi

Isshin Taylor



*I first had the privilege of meeting Suzuki Roshi in 2009
when he visited Melbourne
to attend Jikishoan's
10th Anniversary celebration.*

At that time, I had the role of Tenzo. As part of the ceremony lunch, I coordinated the preparation of over 130 lunch boxes containing Chirashi-zushi, a dish composed of sushi rice and cooked vegetables. It seemed that Roshi enjoyed this meal.

In 2011, I embarked on a Zen practice journey at Toshoji, where I was assigned to work in the kitchen, performing the duties of a Tenzo. In January 2012, I was formally ordained by Roshi at Toshoji and received the name Isshin, which means 'one mind'. Subsequently, I was transferred to Unsenji, Suzuki Roshi's home temple, where his mother resided alone. Unsenji was situated in a remote location, nestled in the mountains with breathtaking scenery and no nearby houses or shops.

At Unsenji, I embraced a new way of life, beginning each day around 4:30 am with Zazen meditation, morning sutra chanting, meal preparation three times a day, temple cleaning, interactions with temple supporters, and caring for Roshi's mother, among other tasks.

My days were consistently occupied with fulfilling responsibilities, occasionally requiring me to return to Toshoji to serve as an interpreter for lectures. During that time, Toshoji hosted practitioners from various countries, and I also took on translation assignments at Unsenji.

Occasional family-like moments occurred when Roshi's younger sister visited her mother at Unsenji, and if Roshi was present, the four of us would share a meal together. In retrospect, I realised that my life during that period at Unsenji was a near-perfect embodiment of living the Buddha Way, with every moment dedicated to fulfilling tasks and no room for extraneous thoughts.

Suzuki Roshi's guidance had led me to fully embrace the Buddha Way, for which I remain profoundly grateful. Even after experiencing a stroke, I continue to adhere to these principles and live my life in a similar manner.

When I learned that Suzuki Roshi was returning to Melbourne, I was overjoyed to have the opportunity to see him again. Upon his visit to my home, I had the pleasure of serving him Chirashi-zushi once more, and it brought me great joy to know that he still appreciated it.

Isshin Taylor

Harmony and Sanctuary:

Reflecting on Zen Teachers, Toshoji Docho Roshi and Ekai Roshi

Rev. Esho Sudan



One of the joys of being jisha (attendant) is that there is a certain perspective we can get when serving tea to a teacher; the whole room can be seen and admired all at once. How lovely the gathering in the pop-up Zendo of the school hall, full of familiar and new faces, all waiting patiently for their tea... It was especially striking to see my teacher, Toshoji Docho Roshi, and our host, his dharma brother Ekai Roshi, on either side of the Buddha altar.

Somehow the difference in their unique approaches to overseeing dharmic spaces was especially clear that morning. Docho Roshi's simple, absorbed occupation of his space, Ekai Roshi's hands-and-eyes-everywhere.

As Docho Roshi told the story of the well-known Rinzai Ni-Roshi (female teacher) Muge Nyodai (perhaps inspired by the presence to his right of the formidable and delightful Isshin-san), Ekai Roshi complemented his words by recalling Dogen Zenji's Raihai Tokuzui fascicle of the Shobogenzo, in which the true dharma transcends gender.

How wondrously complimentary these two great teachers are. I first saw and then heard—Docho Roshi keeping alive the embodied example of a predecessor, Ekai Roshi enlightening us to the great dharmic principle informing that life.

Docho Roshi, having devoted 15 years now to the whole-hearted reconstruction and running of Toshoji—once an abandoned training monastery in Okayama—and Ekai Roshi, with his decades of service to Jikishoan Zen Community, planting his dharma in what must have been at times harsh soil—have each built a true sanctuary around themselves, tenderly and meticulously. Each has drawn many dedicated practitioners who have been able to enter these dharmic sanctuaries, and sometimes have even travelled between them across the Pacific to alternate monastic and lay-life, residential and home-dweller. What a gift that Ikko Roshi's Zuijōji has allowed all of this to happen!

After the day of practice, I was inspired to reread *Raihai Tokuzui*. Docho Roshi would sometimes say that when a practitioner enters through the *Sanmon* (front gate) of Toshoji, they become a Buddha. Dogen Zenji writes:

This being so, when living beings step once [inside] this world, they are completely covered by the Buddha's virtue... When one direction is sanctified, the whole world of Dharma is sanctified at once, and when one level is sanctified, the whole world of Dharma is sanctified... We should prostrate ourselves in veneration of the virtue by which [the buddhas], through acts of salvation and acceptance, cover all living beings with their influence. Who could deny that this [prostration] is the attainment of the marrow of the truth?

Many thanks to all—and especially the Docho Roshi of Toshoji and Jikishoan—for making such a moment possible, and such a truth visible to us all.

Special Events

The 3rd September 2023

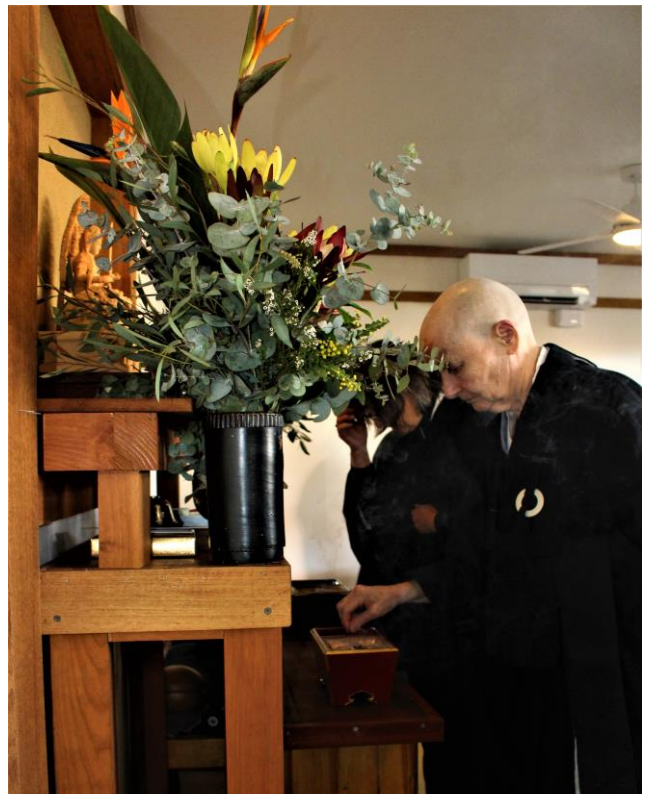
SANZEN-KAI WITH SEIDO ROSHI



REOPENING OF TOKOZAN ZENDO



Tokozan Zendo Altar



Incense offering to Monjusri Bodhisattva

Tokozan Zendo News

Celebratory Events



On Sunday, 3 September 2023, the Tokozan Zendo joyously reopened its doors at the Home Temple in Heidelberg West at 3 pm.

The event was gracefully led by Ekai Osho, commencing with a tranquil zazen session, followed by a tea service, incense offering, and moments of deep reflection. Eighteen devoted members and students graced the occasion with their presence.

In a fortunate turn of events, Deniz Yener-Korematsu joined us, offering her reflections on the turbulent day of the fire (18 October 2021) that ravaged the back part of the zendo, leaving extensive smoke damage in its wake. She also shared her thoughts on the arduous two-year-long process of organising the reconstruction, which culminated in the zendo's restoration.

The atmosphere was filled with joy, as everyone shared a collective sense of relief and happiness, now that the zendo was once again in its pristine condition, as good as new.

The entire community extends its heartfelt gratitude to the Korematsu family for their invaluable support and contributions to this remarkable journey.

With warm regards,
Teishin Shona Innes

Gathas

From Retreat No.73

Together

The ball, the crowd
The run & the roar,
Millions on a knife-edge
The One and the many

Teishin Shona
Wed 9.35pm, 16.08.2023

Untitled

Alone at night
Kokon Zazen
Dogs barking
Can't sit still

Ethan Pollard-DiMarco
17.08.2023

Gyoten Jikido

It's rather cosy this morning
Only one or two ghosts lighting incense
Hold the door
I will be there soon

George Quinn
20.08.2023

*Sometimes there are only
one or two people attending
Gyoten, which makes it quite intimate.
I can imagine a Jikido doing
Gyoten alone, and hence the poem.
Given my age, the last lines
should be self-explanatory.*

Gatha

Gatha didn't do,
doing it now,
not much ink in pen
got a new pen.

Peter Brammer
06.08.2023

Late-Winter Morning

Birdcall cracks empty space
Step out: plum blossoms.
They have no place
Another step—assembly
broken.

Adriana
15.08.2023

Choices

attend A2 class
while Matildas' play France
driving home radio announces penalty shootout
do not speed

Katherine Yeo
12.08.2023

Reminders

A coordinator's talk is never done
Meetings, planning, hosting, advising
Reminders must be sent!
The practice of being a member.

Tony Crivelli
13.08.2023

A Jikishoan Member

Valuing our vision is contributing
Participating is offering incense or pouring tea
It is not a matter of far or near
Joining a community with the same intent

Marisha Rothman
27.08.2023

Abbot's News

Katherine Yeo

On the 4th of September, Osho-sama warmly welcomed Seido Suzuki Roshi, the Abbot of Toshoji, to a special Sanzen-kai and a delightful lunch.

Later that afternoon, Ekai Osho presided over the re-opening of Tokozaan Zendo, which had been closed for a year due to repairs. This marked the resumption of in-person attendance at gyoten zazen and Main Course A's Saturday classes.

A week later, Ekai Osho conducted a special Jukai Ceremony for two members, marking the first such ceremony held since the pandemic lockdown.

In October, Ekai Osho taught Zen in Bodh Gaya for the Buddhist Studies program at Carlton University. Accompanying him for three weeks were three IBS students: Katherine Yeo, Isabel Henry, and Lachlan Macgregor.

Additionally Ekai Osho gave a public talk at the Tibetan Buddhist Society in Yuroke and he also led Jikishoan's 74th Zen Retreat at Casa Pallotti, Millgrove, VIC. in November.



Jukai Ceremony Participants—17 September 2023

Jukai Ceremony

A Message from the Abbott, transcribed by Margaret Lynch



We extend our gratitude to all those who have joined us for this Precept Ceremony service. This is a momentous occasion, open to the public, and it truly embodies a celebration.

Taking the precepts in a public setting is an act of profound faith and a testament to one's commitment to the practice. It allows individuals to openly express their dedication in the presence of others, confirming it with a sense of openness and joy. There are no secrets here; it's all part of this grand celebration. It's an incredible journey to reach this point. While we may privately embrace our Buddhist beliefs, the decision to openly commit is a source of strength, as it's witnessed by all.

This embodies the essence of Mahayana precepts. Mahayana, the great vehicle, is open to all, but it's the individual who makes the journey.

We discussed intention earlier this morning during 'Sesshin Sessho', and it is intention that shapes our character; it is the essence of our Buddha Nature. Buddha Nature isn't an abstract concept or slogan; it's a profound truth. Some may regard it as a slogan, 'Everyone possesses Buddha Nature,' but it's not that simple. This is why Joshu once said no when asked if even a dog possesses Buddha Nature. His answer was a resounding no, no Buddha Nature.

Today marks a new beginning, a fresh start, as you receive your dharma name. May the qualities embodied in this name be a source of benefit for all.

Thank you, everyone, for your presence and dedication.

Ekai Korematsu
Abbot of Jikishoan

AGM Report



*John Bolton, New President
2023—2024*

The 2023 Annual General Meeting brought about significant changes to the composition of the 25th Committee of Management.

Annie Bolitho stepped down from her position as an Ordinary Member, while Irwin Rothman and Marisha Rothman relinquished their roles as Secretary and Vice President/Membership Secretary respectively. All three of them have devoted many years of active and dedicated service to Jikishoan. Their invaluable contributions to the organisation and their passion for committee work will be sorely missed. We extend our best wishes to them in their future endeavours.

We are pleased to welcome Jessica Cummins and Louise Smith as new Ordinary Members to the committee and look forward to collaborating with them. John Hickey has transitioned from his role as Treasurer to become an Ordinary Member.

Teishin Shona has assumed the role of Treasurer, Brett Hope is now the Secretary and Membership Secretary.

Caleb Mortensen and Katherine Yeo will continue to serve as Ordinary Members, and we are grateful that Ekai Osho remains our founding Abbot and teacher. We are excited about the prospects of further fundraising efforts for a permanent home and the continuation of our educational programs. Our commitment remains steadfast in realising our vision of providing transformative Buddhist learning, experience and cultivation for everyone.

I am deeply honoured to have been elected as the New President and will be serving for the upcoming year.

John Bolton
President-elect



2023–2024 Committee Members at AGM 10 September 2023

Soto Kitchen

Isshin Taylor



Image by KamranAydinov on Freepik

Pumpkin & Corn Soup

Serves 5-6

Ingredients:

- Japanese Pumpkin
About a quarter of medium size
- Corn, frozen 500 gr. to 1kg
- Onion, medium size 1 sliced length ways in fan-shape
- Ginger about 1 cm, thinly sliced.
- Vegetable stock, 2 cubes
- Butter about 2cm cube
- Water around 1.3 litres

Method:

1. Start by peeling the pumpkin, removing the seeds, and cutting it into 1 to 1.5cm square cubes.
2. Place the cubes in water and let them soak for 10-15 minutes.
3. Slice the onion lengthwise into fan shapes.
4. In a pot or pan, melt butter over low heat and sauté the sliced onions until they become soft and translucent.
5. Once the onions are soft, add the drained and dried pumpkin pieces.
6. Fry them for 3-5 minutes, allowing them to develop a golden hue.
7. Pour in water and stir the mixture. As it comes to a boil, skim off any scum that rises to the surface.
8. Add the frozen corn, ginger, and vegetable stock cubes to the pot, enhancing the flavours of the dish.
9. Taste the soup and adjust the seasoning by adding salt and pepper as needed.
10. Stir well to combine all the ingredients.
11. Enjoy your delicious pumpkin and corn soup!

Calendar of Events

January—March 2024

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Weekdays		5:20–7:10 am	Gyoten Zazen and Service	Online and Tokozaan	Tony Crivelli
Weekends		6:20–8:10 am	Gyoten Zazen and Service	Online and Tokozaan	

WEEKLY ACTIVITIES

Sunday	Weekly	9.50 am–12 pm	Sanzen-kai	St. Pius X School Hall Heidelberg West	Teishin Shona
Thursday	Weekly	6.20–9 pm	Sanzen-kai	Quang Minh Temple Braybrook	Karen Threlfall

JANUARY

Tuesday	09 Jan	7–9.30 pm	Committee Meeting #312	Online	John Bolton / Brett Hope
Sunday	21 Jan	9.50 am–12 pm	B1 Sanzen-kai resumes	St. Pius X School Hall Heidelberg West	Teishin Shona
Thursday	25 Jan	6.20–9 pm	B2 Sanzen-kai resumes	Quang Minh Temple Braybrook	Karen Threlfall
Sunday	28 Jan	9.50 am–12 pm	B1 Chosan (enter)	St. Pius X School Hall Heidelberg West	Teishin Shona

FEBRUARY

Thursday	1 Feb	6.20–9 pm	B2 Bansan (enter)	Quang Minh Temple Braybrook	Karen Threlfall
Tuesday	13 Feb	7–9.30 pm	Committee Meeting #313	Online	John Bolton / Brett Hope
Sunday	18 Feb	10 am–4 pm	One Day Workshop #1	St. Pius X School Hall Heidelberg West	Katherine Yeo / Ekai Osho

MARCH

Sunday	3 Mar	12–3 pm	Annual Sangha Picnic	Darebin Parklands	President / VP
Tuesday	12 Mar	7–9.30 pm	Committee Meeting #314	Online	John Bolton / Brett Hope

APRIL

Sundays	14–21 Apr	7 days	Retreat 75	Casa Pallotti	Tony Crivelli
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ADDRESSES

Sunday Sanzen-kai
St. Pius X Primary School Hall
419 Waterdale Rd.
Heidelberg West VIC 3081

Post

JZBC Inc.
PO Box 196
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Publications

publications@jikishoan.org.au
webmaster@jikishoan.org.au

Website

www.Jikishoan.org

CONTACT

General Enquiries

0421 285 338
contact@jikishoan.org.au

Sunday Sanzen-kai

Zoom Host: Teishin Shona
MCB Coordinator: Teishin
Shona/Karen Threlfall
0421 285 338

Thursday Sanzen-kai

Coordinator:
Karen Threlfall: 0481 880 027

Retreat

Tony Crivelli: 0408 696 645

Myoju

Tony Crivelli: 0408 696 645

COMMITTEE OF

MANAGEMENT 2023–2024

Honorary Member

Ekai Korematsu Osho

President

John Bolton 0428 188 220

Vice-President

vacant

Treasurer

Shona Innes: 0421 285 338

Secretary

Brett Hope: 0433 859 339

Ordinary Members

Katherine Yeo
0422 407 870

Caleb Mortensen
0412 966 167

John Hickey
(Treasury Assistant)
0435 939 485

Jessica Cummins
0422 968 947

Louise Smith
0408 210 432



Teaching Schedule January–March 2024

SANZEN-KAI

Sunday Sanzen-kai: (10 am–12 noon)

Zazen (sitting meditation), kinhin (walking meditation), incense and tea offering, chanting service and Dharma talk by teachers or students. For beginners, members and friends. Newcomers, please arrive by 9.50 am.

Chosan (Exit Ceremony): 10 December

Thursday Sanzen-kai: (6.20–9.00 pm)

Zazen (sitting meditation), kinhin (walking meditation), incense and tea offering, chanting service and reading.

Bansan (Exit Ceremony): 14 December

By donation

INTEGRATED BUDDHIST STUDIES

Main Course A

A1 Class: Tokozan Zendo and online

Ten classes 10 am–12 pm Saturdays

Term 1: 27 January–30 March

A2 Class: Tokozan Zendo and online

Ten classes 5–7 pm Saturdays

Term 1: 27 January–30 March

A3 Online Class

Ten classes 7–9 pm Wednesdays

Term 1: 31 January–3 April

Cost: \$125 Annual Student membership,

\$755 per year (4 terms, 40 classes),

\$235 per term (10 classes)

or \$130 for 5 classes (returning students only)

Members by donation for casual attendance.

Main Course B

B1 Sanzen-kai: 9.50 am–12 noon Sundays

Semester 1, 2024: 21 January–23 June

Chosan (Entering Ceremony): 28 January

Venue: St. Pius X Primary School and online

B2 Sanzen-kai: 6.20–9 pm Thursdays

Semester 1, 2024: 25 January–27 June

Bansan (Entering Ceremony): 1 February

Venue: Quang Minh Temple, Braybrook and online

Cost: \$340 per year (2 semesters)

or \$235 per semester.

Main Course C

Retreat study: Three retreats per year

R75: 14–21 April 2024

R76: 11–18 August 2024

R77: 17–24 November 2024

For further information see IBS Outline 2024 on website www.jikishoan.org.au

ONE DAY WORKSHOP

Three workshops are open to all and are scheduled for 18 February, 16 June, 27 October.

Note: Teaching Schedule is subject to change and updates. Please check the website or contact one of the IBS coordinators listed below for further enquiry.

IBS COORDINATORS

General enquiry and Main Course C

Tony Crivelli: 0408 696 645

C-course@jikishoan.org.au

IBS Student Secretary and Main Course B

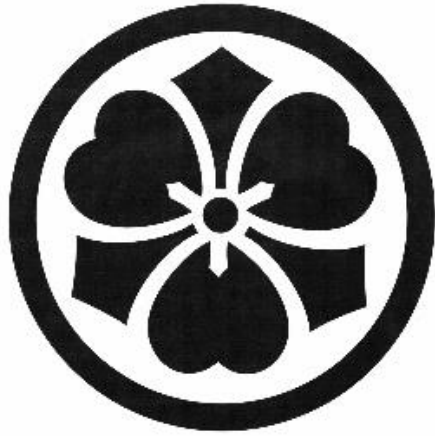
Teishin Shona: 0421 285 338

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