

Myōju

Soto Zen Buddhism in Australia

March 2016, Issue 63

ZEN AND NATURE

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Cover illustration
SALLY RICHMOND



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Editorial

*Studying texts and stiff meditation can make you lose your Original Mind.
A solitary tune by a fisherman, though, can be an invaluable treasure.
Dusk rain on the river, the moon peeking in and out of the clouds;
Elegant beyond words, he chants his songs night after night. IKKYU*

Welcome to the Autumn issue of Myoju with the theme Zen and Nature. Centuries of Japanese culture have been fertile soil for this interaction in many cultural and religious practices and art forms.

In this issue you will find a bountiful harvest of annuals and perennials: Jikishoan's IBS practice has been putting down big, fat roots. Some things grow as planned, some are delicate, easily threatened, some tough, even rampant, others bloom in unexpected places and unforeseen ways. There is a photo spread from Jikishoan's 50th Retreat, two reports from Sanzen practice at monasteries in Japan and several personal reflections on practice as IBS students. Ekai Osho's Dharma talk reminds us of the power of the kitchen as a place for practice of the Three Minds: joyful mind, parental mind and magnanimous mind.

This is Vincent Vuu's last issue doing the production and layout. It has been a great pleasure to work with him on the past four issues. We look forward to the particular qualities the next person doing this role will bring.

Robin Laurie

On behalf of Ekai Korematsu Osho—Editor
and the Jikishoan Publications Committee

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Next Issue

The next issue of Myoju will be posted around the Winter Solstice in June 2016.

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

The content deadline is **24 April 2016** and the theme is 'Cultivating Faith'.

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

Abbot's News

'In every end there is a beginning' —Ekai Osho

As we enter the New Year we have the opportunity to look at how we ended 2015 and how we start 2016. The line above is the last line of a poem which Ekai Osho wrote to honour our dharma brother and Jikishoan member, John Walsh, who died in September. Cherry Tennant, a Jikishoan member from Castlemaine also died in March last year. Ekai Osho spent much time visiting and meditating with both Cherry and John before their deaths.

Every New Years Eve Ekai Osho leads a special ritual cleaning session – Osoji- at the Jikishoan Zendo. This year we had 16 students attending with spectacular results. The zendo, passage-way, Teachers sitting room and kitchen shone after a concerted clean-up. Later Ekai Osho led New Years Eve Zazen, which was attended by 19 members and students in spite of the 37 degree heat.

2015 saw some significant events for Jikishoan—and some new innovations introduced into our practice by Ekai Osho. Jikishoan held its first 10-day retreat in November. This was a memorable retreat for us – being the 50th Retreat – and there was a very healthy attendance. Ekai Osho introduced the practice of Sangha Dana for the two oryoki meals each day, and for Chosan and informal afternoon tea. All the opportunities for sponsoring one of these were taken and it created a wonderful sense of our families, friends and loved ones sharing the retreat experience with us.

In May 2015, Ekai Osho travelled to the United States to visit Zen centres and renew acquaintance with Teachers and practitioners. This was his first visit back there for 25 years.

At Foundation Day in April Ekai Osho conducted a Jukai ceremony for Isabelle Henry and Toshi Hirano. Osho Sama was presented with a Sangha Robe of 15 panels specially made for him by the community. On September 27 he conducted a Lay-ordination (Zaike Tokudo) for Liam Tosen D'hondt. This was a very joyful occasion with Jikishoan members and a large contingent from Liam's family taking part.



Past and current Shusos at the entering ceremony (Rear left, clockwise): Teishin Shona, Myoe Julie, Shuzan Katherine (shuso) and Shudo Hannah. Photograph by Vaughan Behncke.

In early January 2016, Ekai Osho taught at the Melbourne Buddhist Summer School, held at Maitreya Centre in Healesville. He taught for two days on Dogen Zenji's writing – 'Refrain from All Evil Whatsoever' (Shoaku Makusa from Shobogenzo) and for another two days on Basic Zen Practice, with reference to Shunryu Suzuki's 'Zen Mind, Beginners Mind'. Later in January he headed to Nyima Tashi Centre in Auckland, New Zealand, to teach at the Buddhist Summer School there.

As Jikishoan heads into its fourth Practice Period it is a very good time to review how Jikishoan grew during 2015, and to say thank-you to Ekai Osho for all the opportunities we have as a Sangha to practice Zen at this level. We are most grateful for a Teacher's guidance and also for the support of the Korematsu-Yener family.

Shudo Hannah Forsyth

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Committee News

The 17th Committee of Management elected at the 2015 AGM has settled in and new members, Iris Dillow and Vaughan Behncke have finished their 3 month orientation period and are happy to continue in their roles as Ordinary members.

Julie Martindale continues her association with the Committee as an Assistant Committee member. The Committee is very appreciative of her willingness to support the practice in this way.

The Building Project is moving along well with the establishment of a Sub-committee to oversee the activity associated with this project. Members of the Sub-committee are Ekai Osho, Isabelle Henry, Christine Maingard and Iris Dillow. It is planned that there will be 4 Sub-committee meetings per year and 4 Building Team meetings. Members and students are invited to attend, participate and support the Team meetings in whatever way you can.

From January–June 2016 Jikishoan is engaged in its fourth Practice Period. We welcome your attendance at the highlight events during this period – Sangha Picnic on 13 March 2016 and Foundation Day on 24 April 2016.

On Foundation Day, the program for the day includes Sanzen-kai, Guest Speaker talk, lunch, entertainment, and Hossen-Shiki (Head Student Ceremony). Join us for the whole or any part of the day. Families with children are particularly invited for lunch and entertainment. Please let us know if you will be bringing your children.

We look forward to seeing you and sharing this special event.

Shona Innes
Acting President

MEMBERSHIP NEWS

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

Sally Wain, Millicent Reed,
Darren Chaitman and Henry Lee Koo

Ekai Korematsu Osho and the
Jikishoan Zen Buddhist Community Committee

FOUNDATION DAY

AND SHUSO CEREMONY



9am–5pm, Sunday 24 April 2016

Australian Shiatsu College
103 Evans St, Brunswick, Vic

Guest Speaker at 2pm
Shuso Ceremony at 3pm

Shuso: Katherine Shuzan Yeo

The Shuso Ceremony (Hossenshiki) is the major event of the Foundation Day celebrations.

All welcome.

THE SHUSO RYO AND
FOUNDATION DAY COMMITTEE



Welcome to Jikishoan

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

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

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

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

CONTACT US

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Vale Mitsu Suzuki Sensei

Ekai Osho and Jikishoan community were saddened to hear of the death in Japan of Mitsu Suzuki Sensei on 9 January 2016. Mitsu Suzuki Sensei, who was the widow of Shunryu Suzuki Roshi, was aged 101. She was guide, friend and mentor for many at the San Francisco Zen Centre, including a young Japanese student, Ekai Korematsu. She will be remembered by many.

This is one of Mitsu Suzuki's haiku from the collection Temple Dusk—Zen Haiku (1992, Parralax).

*Narrow path toward the cemetery
generations of abbots
fallen camellias*

Spring 1972
Rinso-in

Ochitsubaki sedai no haka e michi semashi
おちつばき世代の墓へ道狭し

Gassho
Shudo Hannah Forsyth

Bright Pearl

A note on the title of this magazine.



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

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

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

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Dharma talk

*THE MIND
THAT GIVES
RISE TO
HAPPINESS*

EKAI KOREMATSU OSHO

*Talk given on 8 November 2015
at the Tibetan Buddhist Society,
Yuroke*

*Transcribed by Vaughan Daisen
Behncke*

*Edited by Robin Laurie and
Vincent Vuu*

Illustration at left:

LOTUS
by Sally Richmond

When you look at yourself what makes you happy? Is the duration of that happiness very short lived? In one moment you feel happy and content and it finishes very fast and then you need to look for more; the ongoing quest.

Good morning everyone. It is a beautiful day after the rain, everything is refreshed. When I come here on the occasion of the Buddhist Festival I always enjoy looking at the roses and the gardens. Sometimes I think, if there is a paradise in the world literally, it is something like this. It is a happy place.

The theme of the talks at this Buddhist Spring Festival is 'Happiness in the Material World'. It is everyone's concern I hope. Today having coffee and tea before the talk I was accompanied by some of my students and Michael the Director here. I wanted to get some ideas about the theme 'Happiness in the Material World'. Michael has a very good insight, half a joke probably, he said: 'You have to have a lot of money, you have got to have a good house, a good job and good holidays and lots of fun'. I have a feeling that is what he said; he said it all. Why am I here I wonder.

One of Buddha's teachings is called One Water. Water is one thing, but depending on one's position and character or personality or circumstances at the time, the view becomes different. When water is seen by a heavenly being it is like shining jewels, or a mirror. When water is seen by fish it is a place to live, a dwelling place. Water for a human is something to drink. The same water seen by a Hell dweller is like pus coming from open wounds. Water is water, but depending on your position, your personality, your liking or disliking or the condition that you are in at the time, the way that you see the water changes. So that is a good teaching. Very rarely can we relate to water as water without getting our own idea about it. Your conditioning plays a role and it very difficult not to get your own idea.

Today's topic of happiness is the same. It differs when your position changes. For a person who is busy and has a lot to do, happiness will be breaking out of that to relax in a quiet place, doing nothing, regaining some peace of mind. And the opposite, for a person who has a lot of time on their hands and is not busy, life can become stale. You want stimulation, you want to go out. You want to do something, so you will feel a sense of happiness. So it is a lot to do with where you are positioned, yourself and your personality; liking or disliking and the conditions at the time. It is the same as 'One Water' with the four perspectives.

By the way, what is your happiness? In your current position, in your personality, the way you are and the conditions, what do you think is your happiness?

Most people might agree that most of the time we see the sense of happiness coming to us in very materialistic ways and from worldly things. We cannot deny it. We are filled with that information and the quest for the worldly desire to be happy. The greatest money making business is the entertainment industry at all levels and a lot of people feel happy because they have access to that. Many people love football. They cannot imagine life without football and would say 'don't take away my happiness'.

You work hard for a reason. You want to have a better and happier life, a more contented life. Get a nice house, a good job, find a nice partner. These are worldly things and are very materialistic. Something outside of yourself makes you happy. That is materialism and the sense of happiness is not coming from inside but from outside of yourself. In that sense you don't really have ownership of yourself because your happiness all depends on external conditions. We live in that world and we are forever searching to improve things for ourselves in that way. At the end of life we still want an extension and want to return into the happy world called Heaven; it is an extension of materialism. In that place, no worries, no problems, no work; just holidays. And you are all young and beautiful.

When you look at yourself what makes you happy? Is the duration of that happiness very short lived? In one moment you feel happy and content and it finishes very fast and then you need to look for more; the ongoing quest. If you cannot get it you become desperate. Or what if you lose it when you thought that you had it? Then the situation changes, you lose your wonderful job and your beautiful partner. Somehow the relationship didn't work and by accident one person had to leave. Happiness in the material world comes with an unavoidable price and if you know this, that there is a beginning and an end that is a good understanding.

Up and down, that is what we love, dramas. If there is drama going on, you love it and you watch it. It is at all levels, family dramas, political dramas, everything. That is the world we live in; happiness in the material world.

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‘Ancient Teacher said, “Two-thirds of your life has passed without clarifying who you are, eating your life, muddling in this and that. You don’t even turn when called on; pathetic!”’

There is a quote from Zen Master Dogen’s writing in Instructions to the Temple Cook. He said, ‘Ancient Teacher said, “Two-thirds of your life has passed without clarifying who you are, eating your life, muddling in this and that. You don’t even turn when called on; pathetic!”’ Are you one of them? If you know it you have a chance. If you don’t know it, you will never have a chance. Two-thirds of your life has passed. I have to say that I have already passed two-thirds of my life and I am still seeking to clarify who I am. I am practising.

Eating your life, consuming your life; what is left becomes shorter and shorter. Try this, try that, there must be something better over there. I have had enough of that, I will try something else; the more options the better and the more information the better. Muddling about with this and that; it is the way we do things. You don’t even turn when called on. Something is forcing you in a sense, asking you to do something. You don’t even notice; pathetic! Master Dogen said in this verse ‘you can see that you have not met a true Teacher, you just follow the lead of your tendencies and this is pathetic.’ It is like the story of the foolish son who leaves his parent’s home with the family treasure and then throws it away on a dung heap. Do not waste your opportunity. That man did.

The Dalai Lama has a catch phrase, ‘everybody wants a happy life.’ He said that happiness is almost the whole sphere. If you listen to his teaching on happiness you realise that it is not necessarily the way we think happiness is. Usually the feeling of happiness is associated with deceit, disguised as fun and excitement and stimulation relying on external means. Then we become addicted. As long as you are supported by these external means you can feed the addiction that gives you a sense of happiness. This happiness is very passive. Passive means that happiness needs to be granted from somewhere else. Someone gives you some money so you are very happy with the good fortune. If it is taken away, you are unhappy. There is no ownership, it is just passive.

Buddhism emphasizes training or cultivation to find out who you are. And the source of happiness is grounded in that cultivation.

It is very true, usually it comes from outside. As a child your happiness was dependent on your parents. If a child is without caring parents there is no happiness. It is a basic happiness in a sense. An innocent child feels happy. There are no unnecessary stimulations or distractions. They are met with the care and safeguarding of the parents. With clothing and food and cleanliness, basically the child is happy.

Over-stimulation just creates unsettledness. This is very interesting. I go to India every October for three weeks to teach meditation to American students who are there for Buddhist studies. And this year I visited a friend who conducts an education program and welfare in an orphanage. They have a guest house hosting a group of foreigners mainly connected with Japan.

This time I met with a Japanese couple. One was a teacher, quite well known, and a successor of Michio Kushi, the founder of macrobiotics, and he wanted to do some work in India. He married a Japanese person in India and he decided to move to Bodhgaya to work there. This year they came with their five month old baby and I was quite surprised because of hygiene and environment change. The wife said no, it was not a problem as Indian people look after children and love them so much. Actually an Indian person was holding the baby and it was very calm. And the wife said, my baby was not like this in Japan, there was always too much stimulation and here it has found peace. It was amazing, the baby was quite content.

I could see that the quality of a happy life differs according to the time and the place, the condition one is in and the personality. It is so clear when you look at children at an early age, they are innocent and straightforward. They can see what happiness is. When you get older and older you get too complex and no longer know what happiness is. You just think that stimulation or temporary excitement or pleasure and pleasure seeking will give you happiness. You are just mixed up.

Audience Question: You mentioned that it is important to find out who you are. What does that mean to you?

Ekai Osho: You are who you are. When you are happy, you are happy in the moment. You act stupid, you are

stupid. You act wise, you are wise. Just being as you are at the moment. It is easy to say. That is why cultivation is necessary and training is necessary.

Audience Question: I am a little confused about the sense of self. I have read a lot that says that you should not put too much importance on the self.

Ekai Osho: That is a very good question. Usually we talk of self as something very substantial, but the Buddhist perspective is different. The self that we talk about is not anything substantial; I mean permanent. But the reality we live in is that way so it does not mean that we don't exist. Self exists as being the non-self actually. So in other words, from the standpoint of Buddhism, ordinary people without Buddhist training or education get a false sense of self and grab onto that, it is me, me, me; ego. In that way you pay a heavy price. Why do I suffer when everyone else is successful? That person bought a new car, found a nice life and a good job; why not me? It is a false sense of self.

So finding out who you are and clarifying this is a crucial matter. If you can tap the source you can take ownership of your life in a sense. You do not take ownership of others but we try to do that. We try to control the conditions, try to control others when we cannot have ownership of ourselves. My job, my house, it is hilarious; pathetic. It reduces it to material things for your own pleasure and throws them away when they don't work. The materialistic world of happiness, get something and throw it away if it doesn't work.

These are very good questions, the two of them, and somewhat related.

Audience Question: How do we keep from bringing that materialistic attitude into our practice and doing our practice without a materialistic attitude?

Ekai Osho: That question is coming from how we actually exist. You want to make an effort to seek a different way by cultivation. But how and where is the best place? The best place, the most comprehensive place is the kitchen. The kitchen has everything you really need. The kind of mind or attitude or mindset you need there is the three minds; joyful mind, parental mind and magnanimous mind.

Joyful mind, and this is in the Buddhist context, is the mind that arises from the appreciation of the Three Treasures: Buddha, Dharma and Sangha. So the joyful mind and the parental mind and the magnanimous mind are supported by these Three Treasures.

I can just give a tentative definition of the Three Treasures. Buddha is a person or one who is awakened because of the conditions, the one who is awakened to the truth of reality. It is the subjective part, the first person self and Buddha is awakened. Supported by this the three minds arise. Dharma is the truth of reality. Things are there from the start, you just have to become intimate with them. You cannot fiddle with it; it is like the weather, you can't fiddle

with it. If you can't cope with it you take certain measures. You stay in a cool place. If it is so hot maybe you can go into a shopping centre where it is cool. But you cannot stay in there forever. The truth of reality is that you just have to accept it. The Sangha is the person or a group of people who seek or practice the Dharma, the truth of reality. You need to have a Teacher in a sense. It's about cultivation. And what is cultivated effectively is the joyful mind; joy in that time.

Audience Question: Sometimes you feel that you are stuck and what inspires you to keep going?

Ekai Osho: You have no choice. Do you think that you have a choice? You have no choice but to continue breathing. Keep breathing. Anyway we like to talk about abstract terms and that is why the kitchen is excellent. You cannot fiddle. You have to be there and time has to be there. You have to be prepared and the ingredients have to be there and the budget should be there. You have people there and the menu has to be there and the strategy has to be there. That is good training of the mind; bringing joy and happiness to all.

So your joy is my job. No differentiation. That kind of mind gives rise to happiness and a quality of life. And those two aspects of the one mind, the vast mind, the magnanimous mind. It is not ordinary happiness in a material world which is coming from this mindset, from a particular position and your personality and from like and dislike and particular circumstances. That needs to be transcended, that needs to be softened. So for that ground, you need the Three Treasures and the training that comes with it. Training doesn't mean that it has to be special. You take the same attitude, the same mindset in everything that you do, one of joy.

It is not only about interpersonal relationships, it is about things as well. When you wash the dishes after using them you feel joy. I am very happy for these dishes, they get cleaned and are shining and are put properly and carefully into the right place. I am very happy to share the joy of that. So it is no longer the second person, you and me. It is about things and you are very happy for them.

This place here, the Tibetan Buddhist Society is beautifully looked after and I am very happy for this. This is a joyful mind. And everything around you, you see as yourself and give life to that and further intimacy comes. The Parental Mind. The mind of the parent for the child. Everything that is needed is provided to them and you forget yourself.

It is different from happiness in the material world. We really need to tap into this place. Anyway I am the same as you and I am doing my level best. I hope that you do the same.

Thank you for listening.

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Article

Sanzen in Japan: 1

LIAM TOSEN D'HONDT

It is my thinking that sometimes we all need to refrain, 'learn to take the backward step that turns the light and shines it inward' *fukanzazengi*. The phrase that encapsulates all these sayings and phrases is the practice of *jijuyu zammai* (Samadhi). The only way to realize such phrases is to take part in retreating with guidance by one who has trained and practiced in the way. Another way is to go deeper and seek out training and practice where all great teachers have trained. I've had the great fortune to be able to take part in such training and from the 30 November 2015 to 21 December 2015 I was at sanzen at Zuioji Monastery for the period of Rohatsu sesshin.

From the 1st to the 8th of December monks participate in re-enacting the Buddha's (Shakyamuni Buddha) enlightenment; this period is known as Rohatsu sesshin. The activity monks do during this period is based around zazen, a majority of meals are eaten (*oryoki*) in the *sodo* (practice hall), all chanting ceremonies are held in the *sodo* and a total of twelve *teisho* talks were given by three teachers.

Personally I felt a heavy burden entering into Zuioji. For one I wanted to represent Australian Zen Buddhism and on the other hand to represent Jikishoan and hopefully offer the chance for members the opportunity to practice there in the future. This type of thinking may have contributed to the type of effort I placed participating in Rohatsu sesshin, but I think the other 75% was actually the influence of Ikko Narasaki Roshi and the excellent order he passed on. I have been told that to have met Ikko Narasaki Roshi you had the urge to sit up straight even though you may not

know why you are sitting up straight. This is the type of intensity that was required during Rohatsu sesshin and in the action of every practitioner there.

Chanting at Zuioji was challenging not due to the tempo, (fast or slow), or that I was reading from Japanese sutra books, (without romanji), but services always had different chants depending on what type of day it was- whether it is *hozan*, *san pachi*, *sesshin*, *ryaku fusatsu*, *hoji*, regular day (rare)- and also the memorial for past Abbots. Being offered the opportunity to soak in chanting and practice how to push air or pierce the air with your voice was a great honour. Chiden Sama, (the monk in charge of services), offered regular practice sessions or informal *teisho*'s for monks. The chant that was completely new to me occurred from 8 pm on the first day of Rohatsu sesshin. We all entered to sit *zazen*, previously I had sat this period in silence. Then at 8:30 pm the dark room was lit by the creeping luminescence and the Ino pronounced 'Fukanzazengi'! There was a roar from about 50 monks and the slow tempo to the chant lasted for approximately 30 minutes! I wish you all could have been there!

Once the Rohatsu sesshin had concluded I stayed for a following 12 days soaking in Zuioji's day-to-day practice and observing what really made this practice so special for me at this temple.

'Whether its members are outstanding determines whether Buddhism flourishes or fails', Kogen Mizono. A readiness, and doing their utmost in this readiness, monks at Zuioji are truly a calibre of outstanding practitioners



Zuioji Monastery in city of Niihama in Ehime Prefecture
 Photograph: Liam D'hondt

and observing their practice made my training strong and confident. For instance before the samu drum was struck we were already working, during free time monks were either in the sodo sitting or practicing their roles, when eating everyone ate the same way. What the monks offered was a yearning for the way and an effort I had not yet encountered.

This made me want to give expression to the room I was staying in, to wash floors to give shine and cleanliness to the timber and offer something nice for monks to walk on, walking past a dark brown leaf on the backdrop of the Japanese garden it seemed out of place, my jikitotsu (robe) was creased so I adjusted myself, to hold gassho and shashu with arms parallel and place my slippers precisely beside each other. Everything seems to have its place in Japan. Speaking with a monk I confided with him these concerns, he laughed and shared a talk given by the past Roshi of Eihei-ji. He said, 'Oh, the senko (incense stick) is not straight, this is not Buddha', straightening the senko, 'Ah, this is Buddha.' Slippers that are not images of one another, 'this is not Buddha', aligning slippers, 'Ah, this is Buddha.'

Even spending a short period of time at Zuioji even though incredibly challenging, it was difficult to leave. When returning it was good to see Osho Sama again, meeting with the training and practice our teacher had once encountered I had the sensation that I am still on the right path and way-seeking mind is still strong.

諸惡莫作
 衆善奉行
 自淨其意

*shoaku makusa
 shuzen bugyo
 jijogoi
 ze shobutsukyo*

Refrain from all evil whatsoever

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50th Jikishoan Bendoho Retreat

19–29 November 2015

Photo credits: Vaughan Benhcke, Tom Vincent.



Ekai Osho and some photos of people for whom there were Sangha Dana offerings: an innovation on this retreat.

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Article

Sanzen in Japan: 2

CHRISTINE JONEN MAINGARD

‘When we leave home, we are, for instance, like someone who has departed to reside somewhere where the lands are empty and there is no one else about. In that way, our heart is as one, being beyond intentions and beyond fear. Our expectations have already been removed. And our wayward ways have also departed.’

Dogen Zenji, in Shobogenzo: Shukke Kudoku (On the Spiritual Merits of Leaving Home Life Behind)

SAJO AT TOSHOJI		
Time	Activity	Description
04:00	Shinrei	Wake-up.
04:20	Zazen	In sodo—monk’s hall.
05:10	Kinhin	
05:20	Chukai	Break. Originally this meant loosening robe and kesa.
05:30	Zazen	
06:10	Choka	Morning Service in hatto (Dharma/Buddha hall) followed by chanting the Heart Sutra in front of the altar outside kitchen.
07:00	Shojiki	Breakfast
07:50	Nitten soji	Temple caretaking
08:30	Chosan	Formal tea with readings from Shobogenzo-Zuimonki, Eihei Dogen’s Dharma talks.
09:00	Samu	Temple grounds and kitchen.
10:55	Nitchu	Noon service in hatto.
11:20	Chujiki	Lunch, followed by kitchen cleaning.
13:30	Samu	Temple and grounds.
15:00	Gyocho	Informal tea.
16:25	Banka	Evening service in hatto.
16:50	Yakusei	Dinner.
19:20	Zazen	
20:00	Kinhin	
20:10	Chukai	
20:20	Zazen	
20:55	Koten	End zazen.
21:10	Kaichin	Bedtime.

As a Main Course C student in the IBS program, I practised in Japan for 5 ½ weeks. Mostly doing Sanzen (traditional Zen practice and study) at Toshoji, I also spent five days at Eihei-ji, visited Unsenji—Seido Suzuki Roshi’s family temple, and Rinsoin—the original temple of Shunryu Suzuki where now his eldest son, Hoitsu Suzuki Roshi is Abbot.

TOSHOJI

Toshoji is a training monastery nestled in the foothills south of Okayama. The 100th Abbot of Toshoji is Seido Suzuki Roshi, Jikishoan’s Japan IBS program’s director and teacher. See daily schedule (sajo) at left. The special events that I participated in while practicing at Toshoji were: • On 16 and 17 September I attended three Lectures on Early Buddhism by Isawa Sensei, and on 19 and 21 September two Teishos by Hoitsu Suzuki Roshi, on Bendoho. • Isshin-san interpreted these sessions into English. • Three Ryaku fusatsu – ceremony of repentance, held on 15th and last day of each month which is an opportunity to acknowledge all past actions, retaking the precepts and reminding ourselves of the practice of the Bodhisattva’s Way. • Three Shukuto fugin – part of morning service on the 1st and 15th of each month, a chanting service for world peace with okayu offering to Buddha at main altar in hatto. • 650th Memorial Service of Gessan Zenji – the founder of Toshoji – held on 18 September with chanting, speeches and with many guests. • Ryosoki – Memorial Service for Dogen Zenji and Keizan Zenji, held on 29 September. • Ceremonies on 13 and 14 October for appointing Shusho and to mark the start of Ango period. • Special chanting and incense offering in remembrance of John Walsh.

UNSENJI

Unsenji, about an hour’s drive from Toshoji, is Seido Suzuki Roshi’s family temple where his father was Abbot. ‘Unsenji’ means ‘temple above the clouds’. Monks from Toshoji help



With Wantanabe Roshi at Eiheiji



With Hoitsu Suzuki Roshi at Rinsoin

to maintain the temple and the gardens. Isshin-san (known to many at Jikishoan as Kiyoko) has been residing in this temple for the last few years.

I visited Unsenji twice, once to help clean the temple and to serve food to guests, the other time to help with maintaining the garden. Together with Seido Suzuki Roshi, Esho-san (an Australian nun who helps run Toshoji and who is Suzuki Roshi's Jisha) and Eishu-san (a Swiss nun who was visiting Toshoji) we stayed overnight at Unsenji. Isshin-san looked after us with delicious food. Suzuki Roshi kindly gave me a 'tour' of the temple, explaining about the temple's and his family's history.

EIHEIJI

Daihonzan Eiheiji is one of the two main Soto temples (with the other being Daihonzan Sojiji) and is located 15 km east of Fukui – about four hours travelling by train from Toshoji, and is a training monastery with about two hundred monks in residence. Eiheiji means 'Temple of Eternal Peace'. Eiheiji was founded in 1244 by Dogen Zenji with his ashes kept in the Joyoden (the Founder's Hall).

I was accepted into Eiheiji's four-day/three-night Sanzensha (sanzen program) from 3rd to 6th October. This had been pre-arranged with Ekai Osho prior to leaving Australia. The group of participants at Sanzensha consisted of six women (five Japanese and myself) and 14 men (13 Japanese and one French man).

Daily Schedule varied. On two mornings the bell woke us at 4.00 am and on the morning of day two it was at 3.10! This was the most challenging day of sitting. Starting at 3.30 with almost continuous sitting till 1 pm! The only reprieve was when we walked through the temple grounds to participate in the morning service in the hatto. We attended this service, in which all of Eiheiji's monks take part, every morning. In the afternoons the program included lectures

about Dogen Zenji and instructions on how to sit correctly. Every night, at 8.40 pm there was slow chanting of Fukanzazengi. All three daily meals were oryoki meals. Because of all the training we receive at Jikishoan's retreats, I could use this opportunity to fine-tune my oriyoki skills.

For sleeping, all women shared one tatami-mat room where futons and bedding had to be prepared every night and put away in the morning. The men shared another room. During samu time we cleaned toilets, hallways and the meditation hall.

On the final morning Watanabe Roshi and the group of young monks who looked after us during Sanzensha took us for a long walk up the mountain path. Enjoying the view to Eiheiji, I am filled with a profound sense of belonging and gratitude.

RINSOIN

Rinsoin, located at Yaizu, near Shizuoka, about five hours travelling time from/to Toshoji, is Shunryu Suzuki Roshi's home temple. Shunryu Suzuki Roshi is the founder of San Francisco Zen Center and the author of *Zen Mind, Beginner's Mind*. His eldest son, 75-year old Hoitsu Suzuki Roshi, is Rinsoin's Abbot and lives there with his wife Chitose and his son Shungo – also a monk – and his family. There were 14 monks, nuns and myself who stayed one night at Rinsoin and sat morning zazen. What a privilege! The day after, before returning to Toshoji, we were given a tour – by bus – of three other Soto temples in the region.

With deep gratitude to Ekai Osho and Seido Suzuki Roshi for making this practice possible. Also, in appreciation to the monks and nuns of Toshoji and Unsenji for their patience and guidance. A deep bow to Hoitsu Suzuki Roshi and his family for welcoming me into Rinsoin; and a special thank-you to the young monks at Eiheiji for their mindful presence.

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Be Careful With Matches

BY HARRY LAING

Sometimes I think back to the moment back in July 2000 when I put a match to some dead blackberry on the edge of our forest. That tiny action certainly had some quite large consequences. The first consequence was that I'd started a fire that got out of hand and which quickly ran into the forest. I soon realised I'd lost control: flame was licking 10 metres up some large eucalypts, embers were whizzing about and after inhaling a bit of smoke and falling over my garden hose I called 000. I waited 45 long minutes for the fire trucks to come convinced that I was the man about to be accused of burning down the brand new Monga National Park. Finally the trucks came, the guys put out the fire and then took time to admire a huge old gum still blazing fiercely. It so happened my wife was away and so I spent that night alone all too conscious of the still-burning tree which by next morning had collapsed, its massive crown distributed on the ground. A small fire truck had been left behind for me and I hosed and shovelled a cubic metre of ember out of the bottom of that tree before I was satisfied everything was blacked out.

The next day I was summoned to a meeting with the deputy captain of the local Braidwood Rural Fire Service. He told me to pick up my PPE (yellow protective gear) from the local depot. So that was another consequence. I was

now a member of the fire brigade. Nobody had asked if I wanted to be. Actually, I really didn't want to be. The truth is I'm not much of a firey. I barely know how the pumps on the trucks work. Or the radios. I forget most of what I've been told about how to approach a chopper, or begin a flank attack on a grass fire. In other words being in the fire brigade is something I feel a genuine resistance to doing... but keep doing. My resistance builds, long periods elapse between training sessions until finally I take myself along. There is something instructive in this for me. When I enter the fire shed and see the big red trucks, the hoses, the yellow gear hung up on pegs I realise this isn't about me. Nobody is interested as to whether you feel good or bad so much as whether you'll be useful. Same with a fire. Fires aren't worried about what you feel. They're either going or they're not. What's important is not falling over when you're climbing in and out of the truck and not endangering another member by doing something foolish. What heartens me is that the people in charge really do know what they are doing and I trust them 100%. It's good to be able to have that kind of trust in folk. I don't quite know why the Brigade hasn't thrown me out yet but until they do I shall be available if they really need that extra crew member on a bad fire day.

A Goal Without a Plan is Just a Wish

BY VAUGHAN DAISEN BEHNCKE

In January 2013 I enrolled as an Integrated Buddhist Studies CY Retreat based student and I re-enrolled again at this level in both 2014 and 2015. During this period I attended five seven day Retreats and one 10 day Retreat.

Prior to this I had attended 11 Retreats between 2003 and 2012. And on reflection my attendance had been fairly haphazard and reactive. I would think, oh, I will go on that Retreat without much forethought and planning.

When I was reflecting about writing this paper it came to me, as I reviewed my record of Retreat attendance over the years prior to becoming an IBS C Course student that it had not been as regular and consistent as it had become after I had enrolled as a CY and then KC Course student. And I thought, is this because I have a plan or is it because I have paid the money in advance or is it because I have made a commitment? And I couldn't decide what the reason really was. So I thought I will just be with these questions for a while and sit with them and see what comes up. It has taken more than a month since my end of year Individual Training Plan review meeting with Ekai Osho for me to have any clue as to the reason. I don't know why it came up, it just did, as similar significant realisations often do for me during Retreats.

For a while it didn't have a name for what it is and I know now that I did not want to give it a name; it was just too confronting to face.

It was a bit like what happened for me at the recent 10-day retreat. A person who I have known since I first started attending Jikishoan Retreats said to me, out of the blue, while we were getting a cup of tea, 'You are damaged goods, aren't you?' And I said, 'What makes you say that?' And he replied, 'Oh, you have an edge about you and you are prickly.'

And I surprised myself because I did not react in my habitual defensive way. I just thanked him. I admit I did feel a bit surprised and shaken and thought what am I going to

do about this. And I thought, well I will just let it be and sit and see what happens.

Later this person said to me, 'Thank you Vaughan for taking what I said so well,' and I said, 'Thank you,' to him for having the courage to say what he had initially said to me. I think this happened on about day 4 of the Retreat and over the following five days I reflected on this and realised that as long as I could remember I had been an angry and defensive person and it had been a way for me to keep people from getting to know me and get close to me. And with this realisation my anger just seemed to melt away and I couldn't find it anymore; even when I felt that I wanted the thrill of being angry.

Later during Dokusan I spoke to Ekai Osho about this and he said something to the effect; that is good; there will be something else coming up next and we laughed.

Well that something else did come up and its name is 'commitment'. Reflecting on my life I realised in an intimate sense that I have never really committed to much in my life except my career and my work and that has been a safety zone for me because as a self employed management consultant people don't need to or want to know me intimately. They just want me to help them solve their organisational problems.

Reflecting back over my life I realised that I had never committed to personal and intimate relationships or to myself and had walked away when it I thought it had got all too hard for me. And in that process I had left a legacy of hurt and pain for others. It was all about me and what I wanted, my likes and dislikes and the other person and what they did. It was nothing about me and my obligations and promises.

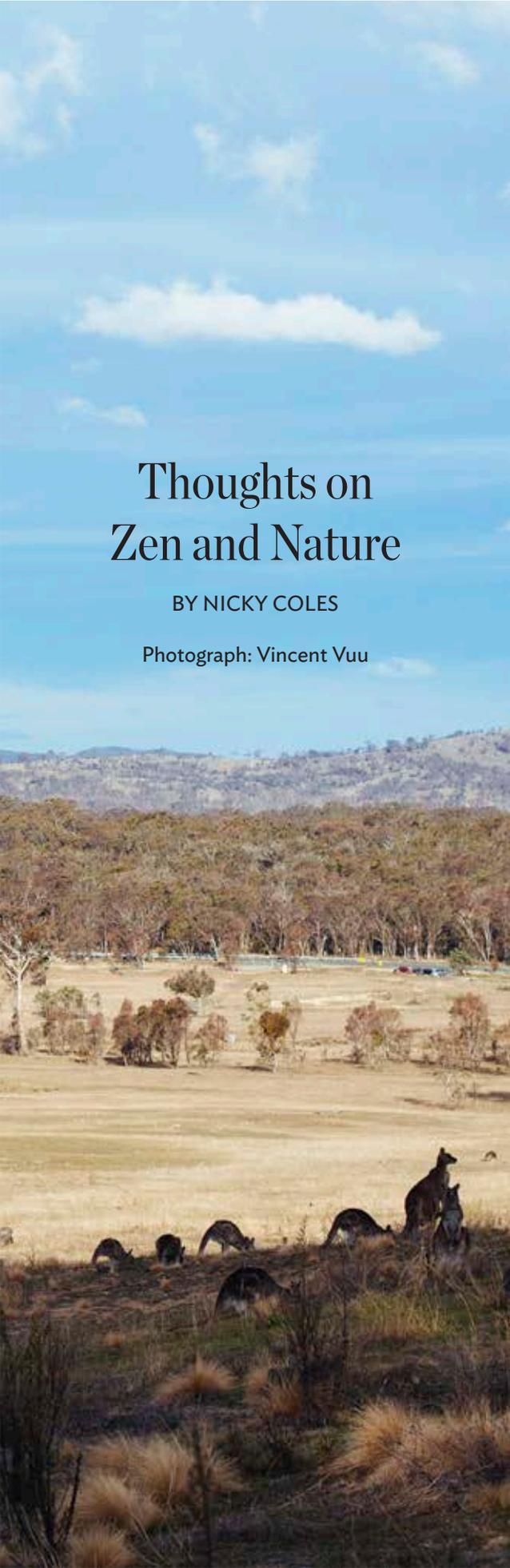
So what has being an IBS CY and now KC student meant for me? It has meant that at last I have made a commitment to myself, to my practice, to getting an understanding of who I am and coming face to face with that reality, whether I like it or not.

The structure of the IBS C course has given me the opportunity to deepen my practice by experience rather than just going through the motions of saying, oh, I am a Buddhist and I meditate. It has given me the opportunity, in terms of being required to write reflection papers and to actually reflect at a deeper level, to come to terms with who I am and what this has and does mean for my reality and for others I encounter in my life.

I read a quote recently by Sojun Mel Weitzman where he said, 'We are not trying to get something good. We are not trying to get something bad. We are just giving ourselves to ourselves. And that is a wonderful kind of gift.'

So what comes next in terms of this? Unless commitment is made, there are only promises and hopes, but no plans. And I have made the first step by committing to the next three years as an IBS KC student.

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Thoughts on Zen and Nature

BY NICKY COLES

Photograph: Vincent Vuu

Zen is all about Nature: the nature of the natural ‘Buddha mind’, the nature of everything, the true nature of things as they are, or even more holistically (if ungrammatically, as expressed by the genius of Suzuki Roshi) ‘things as it is’. This is what I love about our practice. We are engaged in divesting ourselves of the clutter and restrictions of our rationalist verbal conditioning, ingrained from early childhood. It’s about freedom – not salvation – freedom from the bad habits of a lifetime. ‘Your intellect is your worst enemy’ was Osho-sama’s kindly comment to me – not because I have a particularly strong or well-trained intellect; but because it often takes the place of the direct and open experience of the ‘beginner’s mind’.

The true nature of everything, or the Dharma, includes everything as an organic whole. This is the basic concept of ‘dependent origination’ that Kogen Mizuno refers to (Basic Buddhist Concepts p41), beautifully re-expressed in our time as ‘interbeing’ by the Vietnamese monk Thich Nhat Hanh. This thinking reveals the dualistic limitations of some environmentalist attitudes, where the ‘Environment’ is understood as separate living and non-living matter surrounding the central core of human society. It is ‘the other’, wild and beautiful and also vulnerable, but ‘out there’. If that is how we see the world we fail to experience it fully as the amazing, vibrant, ever-changing complex of which we are an integral part.

Our understanding is critical because of the dire state of the world. I keep wondering what the Buddha would have thought if he’d been born in our time. When he sat under the Bodhi Tree two and a half millennia ago he was very aware of the suffering of all creatures and the responsibility of humans, by virtue of their evolving consciousness, to liberate themselves and all numberless beings from the delusions causing such suffering. Cause, diagnosis and remedy are still the same. But it seems to me that the suffering has increased in extent, if not intensity, to pervade all the living systems of the planet – because of industrialization, the development and abuse of scientific knowledge in often destructive ways, population growth etc. I imagine he would have grieved over this karmic sequel as he grieved when his country was invaded (Zen Mind Beginner’s Mind p101).

I wish I could express the grief and concern I feel more openly in the Sangha, possibly finding that I am not alone. My hope would not be to start an action group within Jikishoan but simply to acknowledge and share something so huge as to be almost beyond comprehension. After all, our practice and faith are about waking up to reality, nothing excluded. We are fortunate at retreats to be in the bush with birds interweaving their calls with our zendo sounds and silence. At our last Retreat #50 a new practice was introduced which provided a means of community ‘offering’ for some person or situation close to the heart. I was glad of that opportunity.

Reflecting on Reflections

BY GEORGE QUINN



I work in a large hospital that has a practice of opening meetings with a reflection. I am not a fan of reflections or indeed aphorisms that foot many of my colleagues' emails. Usually when someone is giving a reflection I bow my head and look like I am listening hard but really I am hiding my discomfort and squirming hoping that it will finish soon so we can get on with things.

Recently I was asked to give a reflection to open a senior meeting for the Mental Health Program in which I work. I declined, more or less politely, but it became clear that my manager and the administrative coordinator expected me to come up with one. It was my turn!

While I do not hide the fact at work that I am a member of a Buddhist community or that I attend retreats, I don't talk too much about my practice let alone entertain the idea of referring to Zen Master Dogen in a formal hospital meeting. But now, I thought to myself, my hand was forced. I had been thinking quite a lot about Zen Master Dogen's phrase 'Flowers fall although we love them, weeds grow even though we dislike them.' and thought if I have to give a reflection this is it.

I tried out the phrase on two of my colleagues and they both liked it, one interpreting it as meaning that 'stuff happens'. The admin manager made up a Power Point slide, which I edited to simplify the font and remove the colourful graphics.

Around that time I had been reading Shohaku Okumura who has written a number of books on Zen Buddhism including Realizing Genjokoan which is on the Integrated Buddhist Studies reading list. I have both this book as well as Shunryu Suzuki's Zen Mind Beginners Mind on my Kindle phone app so was an easy matter to do some preparation before the meeting. I chose to base

my summation of the reflection on Okumura's opening section of Chapter 4 titled Flowers Fall, Weeds Grow. I was a little surprised by how seriously I took the task on and how much I practised before the meeting when perhaps I should have been doing other things.

I started the meeting off by indicating my reluctance to give a reflection but I was obliged to do so and here it is. I then gave an explanation of 'flowers die, weeds grow' to the meeting keeping close to my selected reference. If I had to summarise Okumura's commentary I would say it is about our relationship with the (myriad) things we encounter and the judgments and values that our mind attributes to them.

When I had finished the person next to me said, for someone who doesn't like reflections that was pretty good! The response around the table was also positive and I received several compliments after the meeting. After the meeting I thanked my manager for "encouraging" me to give the reflection and apologised for my resistance.

There were lessons learnt and relearnt from the experience. One was about the pitfalls and ironies involved in holding strong views such as my view on reflections. Another was about taking opportunities to appropriately promote the aims of Buddhism in general and as taught by Zen Master Dogen in particular, both of which are described in the Aims and Objectives of our community.

Yet another was a poetry lesson. While Zen Master Dogen's poetry may not have the shades of colour and subtleties compared to other Zen poets his phrase 'Flowers fall although we love them, weeds grow even though we dislike them.' still resonates with me long after my reflections on the works of other poets has faded.

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Forest Meditations

BY NICOLA BOWERY



Morning.
A welter skelter of prints
from the night's paws and snouts,
scrunched fern
a loop of intestines from the fox's rout.
Foam-white splatter of droppings,
could be gull, but it's owl
that dark eye, claw and swipe
and there, a fur tail –
what the owl couldn't swallow.
I heard his bark at midnight
before he feasted,
and there's his first course spat out
bursting with beetle backs.

excerpted from Goatfish (Bunda Press 2007)

Southern Boobook Owl by Jennifer Skewes

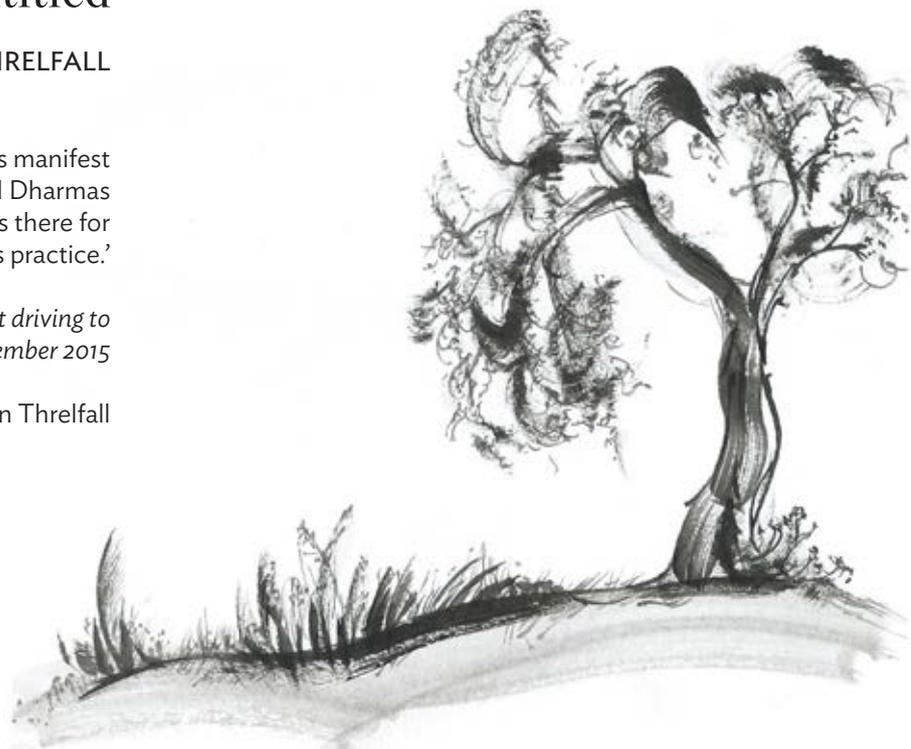
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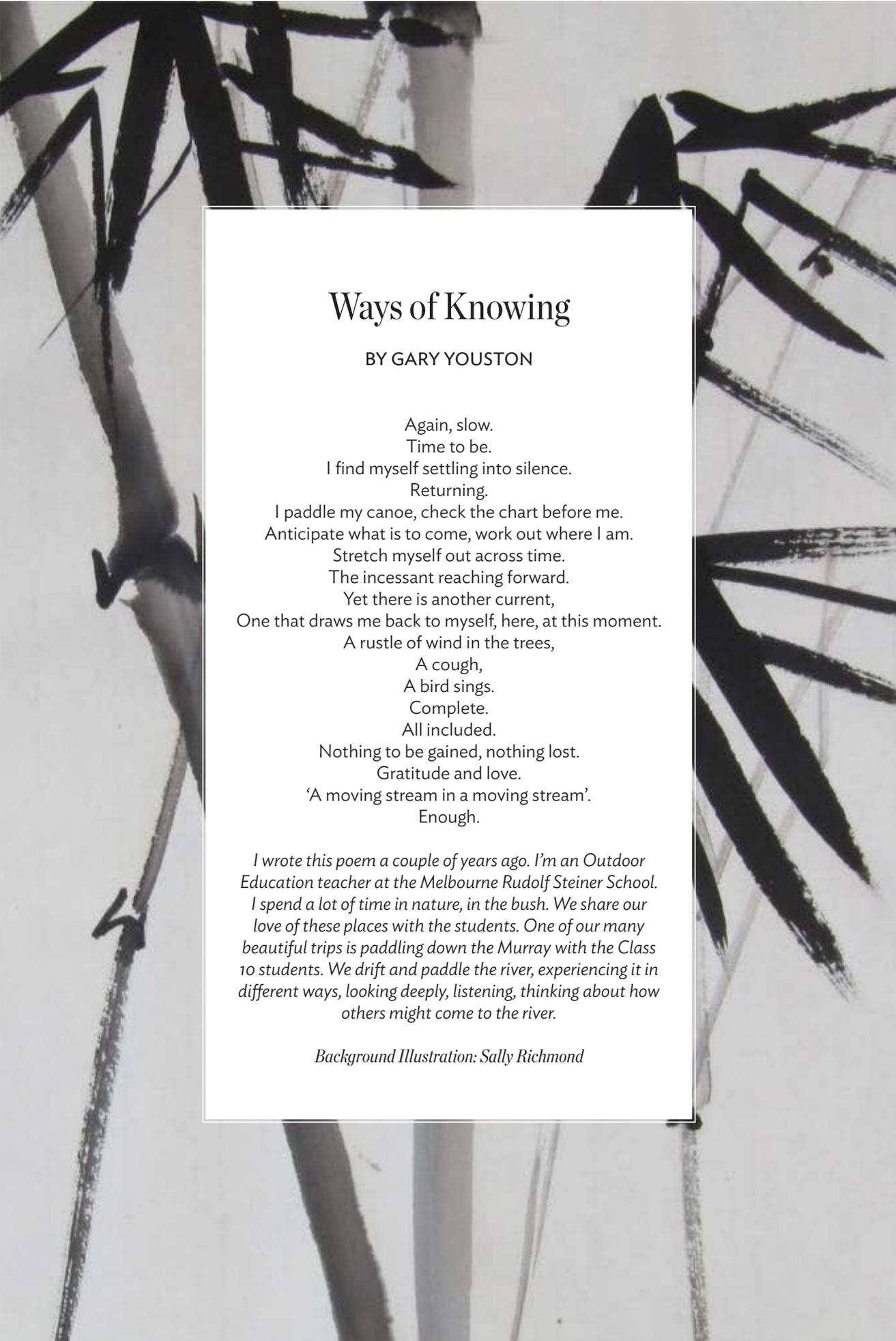
BY KAREN THRELFALL

'Flowers and trees manifest
the myriad Dharmas
What place is there for
pride in one's practice.'

*Written whilst driving to
work on 8 November 2015*

Illustration: Karen Threlfall





Ways of Knowing

BY GARY YOUSTON

Again, slow.
Time to be.
I find myself settling into silence.
Returning.
I paddle my canoe, check the chart before me.
Anticipate what is to come, work out where I am.
Stretch myself out across time.
The incessant reaching forward.
Yet there is another current,
One that draws me back to myself, here, at this moment.
A rustle of wind in the trees,
A cough,
A bird sings.
Complete.
All included.
Nothing to be gained, nothing lost.
Gratitude and love.
'A moving stream in a moving stream'.
Enough.

I wrote this poem a couple of years ago. I'm an Outdoor Education teacher at the Melbourne Rudolf Steiner School. I spend a lot of time in nature, in the bush. We share our love of these places with the students. One of our many beautiful trips is paddling down the Murray with the Class 10 students. We drift and paddle the river, experiencing it in different ways, looking deeply, listening, thinking about how others might come to the river.

Background Illustration: Sally Richmond

Soto Kitchen

BY KAREN TOKUREN THRELFALL

Autumn is traditionally referred to as the season of harvest. A time when the expansive and outward nature of spring and summer transforms into the more inward and gathering up time of the cooler seasons. One food that is enjoyed and greatly made use of at Jikishoan dinners and retreats is the humble sesame seed. In Autumn, Tahini, which is made from sesame seeds, is beneficial for toning the liver, kidneys and all the major organs, for building yin and is much gentler on the digestive system than unprocessed sesame seeds. It can be used as in many dishes for flavour or as a spread on toast or in a sandwich. With this in mind, we hope you enjoy the following two recipes chosen especially to promote health and wellbeing during Autumn.

HOMEMADE TAHINI

Ingredients	Quantity
White Sesame Seeds	1 cup
Olive Oil	3 tablespoons or more according to preferred thickness

Method

1. Pan-fry the sesame seeds until a light golden brown in colour (taking care not to overcook them).
2. Allow to cool, and place in a small food processor or jar.
3. Add three tablespoons of olive oil and process in food processor or with a stick blender in jar until mixture is fairly smooth and runny in consistency.
4. Store in the refrigerator in an airtight jar—will keep for several months.

ROAST VEGETABLES WITH MISO TAHINI DRESSING

Ingredients	Quantity
Large sweet potato peeled and chopped into 1/2 inch pieces	1
Small heads of broccoli, chopped into bite sized pieces	3
Olive oil (or olive oil spray)	2 tablespoons
Quinoa	1 cup
<i>Miso Tahini Dressing</i>	
White miso paste	2 tablespoons
Tahini	2 tablespoons
Fresh lemon juice	2 tablespoons
Water	2–4 tablespoons

Method

1. Lightly spray olive oil on sweet potato and broccoli pieces and season with salt and pepper.
2. Bake in oven at approximately 400 degrees for 20 to 25 minutes (temperature and time to bake will vary depending on the oven).
3. Cook quinoa as per packet instructions (a rice cooker is an easy way to prepare quinoa)
4. With a stick blender mix the tahini, miso, lemon juice and water until desired thickness is reached.
5. Place cooked quinoa and vegetables in a bowl and top with miso-tahini sauce and enjoy.

Calendar of Events

April–June 2016

WEEKLY ACTIVITIES

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

APRIL

Tuesday	12 April 2016	7:00–9:30 PM	Committee Meeting #213	Footscray	Shona
Sunday	24 April 2016	9:00AM–5:00 PM	Foundation Day	Brunswick	Shona/Liam

MAY

Sunday	8 May 2016	9:00–12 Noon	Community Orientation Workshop #16	Footscray	Shona
Tuesday	10 May 2016	7:00–9:30 PM	Committee Meeting #214	Footscray	Shona

JUNE

Tuesday	14 June 2016	7:00–9:30 PM	Committee Meeting #215	Footscray	Shona
Sunday	26 June 2016	5:30–7:30 PM	Bansan (exit) Member's Day	Brunswick	Liam/Annie
Tuesday	30 June 2016		Membership Renewal Due		Shona

ADDRESSES

Brunswick
Australian Shiatsu College
103 Evans St
Brunswick VIC 3056

Footscray
On application.

Post
JZBC Inc
PO Box 475
Yarraville Vic 3013

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

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

CONTACT

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

Sunday Sanzenkai

Zendo Coordinators
Liam D'hondt, Zendo
0497 988 612

Annie Bolitho, Roster
03 9495 1412

Kitchen
James Watt (Tenzo)
0425 737 608

Anthony Wright (Roster)
0412 812 708

COMMITTEE OF MANAGEMENT 2015–2016

Acting President (Kan'in)
(and Membership
Coordinator)
Shona Innes
0421 285 338

Finance (Fusu)
Naomi Richards
0407 839 890

Secretary (Shoji)
Christine Maingard
0430 599 430

Administrative Assistant
Julie Martindale
03 9499 2141

Ordinary Committee Members:

Hannah Forsyth
03 8307 0600

Iris Dillow
03 5359 3616

Vaughan Behncke
0427 319 378

Isabelle Henry
0423 982 947

Robin Laurie
(also Myoju Coordinator)
0438 351 458





JKISHOAN 直証庵
zen buddhist community

Teaching Schedule, April–June 2016

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

PRACTICE PERIOD 2016

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

SANZENKAI

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

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

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

Footscray (7–9pm Thursdays)

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

INTEGRATED BUDDHIST STUDIES

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

- **A1: 9:00–11:00AM, Saturday mornings.** Term 2 runs from 23 April 2016 to 25 June 2016.
- **A2: 5:00–7:00PM, Saturday evenings.** Term 2 runs from 23 April 2016 to 25 June 2016.
- **A3: 7:00–9:00PM, Wednesday evenings.** Term 2 runs from 27 April 2016 to 29 June 2016.

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

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

B1 (5–8.30pm Sundays Brunswick)

Semester 1, 2016: 31 January 2016 to 26 June 2016.

Bansan (exiting) on 26 June 2016.

Venue: Australian Shiatsu College, Brunswick

B2 (7–9pm Thursday Footscray)

Semester 1, 2016: 4 February 2016 to 23 June 2016.

Bansan (exiting) with Sunday Sanzenkai on 26 June 2016.

Venue: Jikishoan Zendo Footscray

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

Main Course C Retreats and overseas study (see below for Bendocho Retreat). Jikishoan holds three seven-day retreats per year. Cost depends on the number of days you attend the retreat and includes meals and accommodation.

\$1365 / 3 retreats 2016, or \$3780 / 9 retreats 2016–2018.

ONE DAY WORKSHOPS

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

9:00am–4:00pm Sundays. 2016 dates are 10 April 2016, 5 June 2016 (more to be confirmed). Non-members \$90, members and IBS students by donation.

BENDOHO RETREAT

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

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

Easter Retreat (#51): 24–31 March 2016. Winter Retreat (#52): 19–26 August 2016. Spring Retreat (#53): 18–25 November 2016.

Venue: Adekate Fellowship Centre, Dean Victoria

GENERAL ENQUIRY, BOOKING and ENROLMENT

Please visit our website at www.jikishoan.org.au
Phone 03 8307 0600 or email contact @ jikishoan.org.au