

Myōju

Soto Zen Buddhism in Australia



December 2019, Issue 78

Impermanence: Endless Vow

EVERYTHING SHINES
Ekai Korematsu Osho

ARRIVING AT
TOKOZAN
Ekai Korematsu Osho

LOVELY TO SEE YOU
ALL
Tosen Daigaku

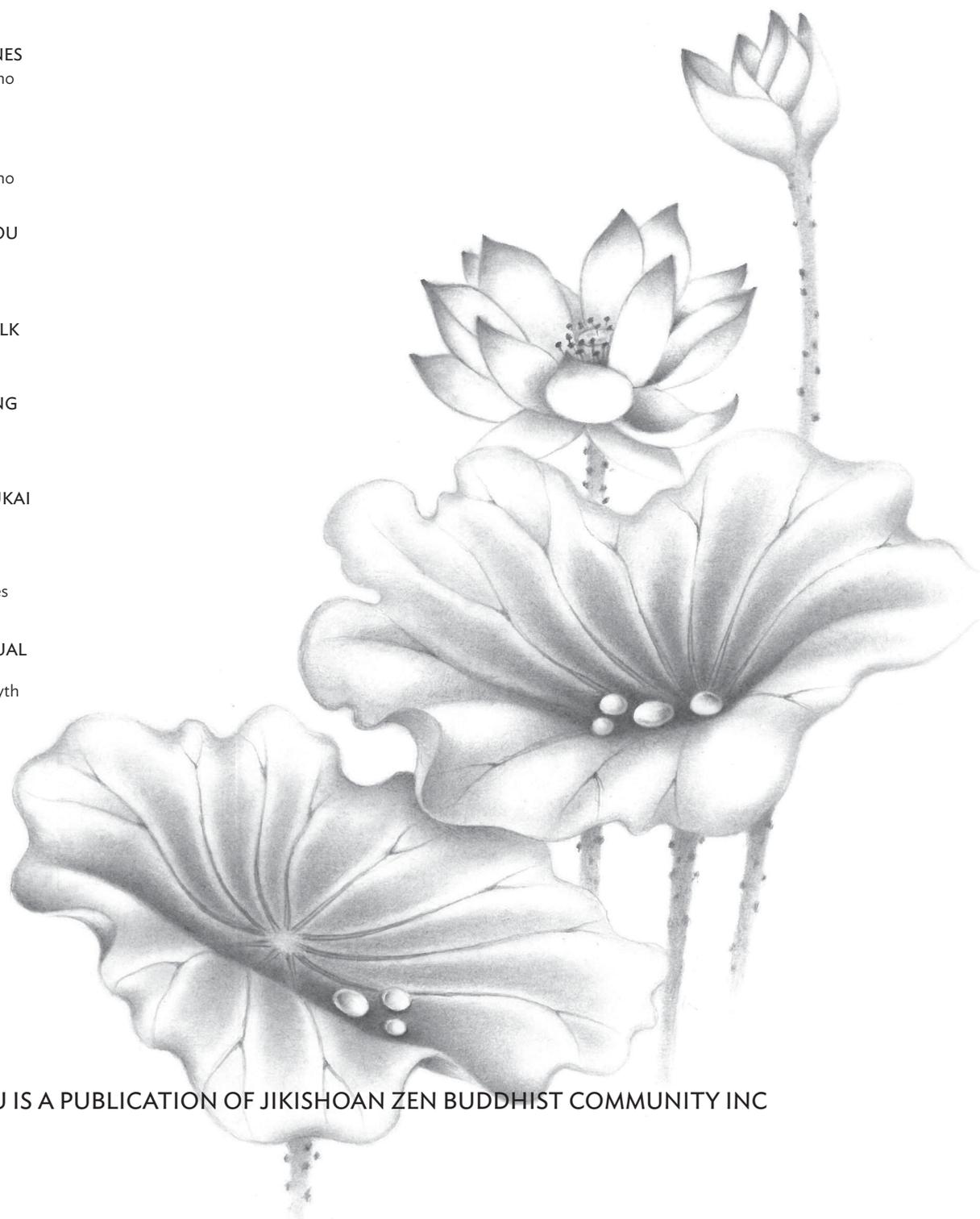
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Editorial

Welcome to the Summer edition of Myoju magazine. This is the final in our series on Impermanence, the focus of this edition being Impermanence – Endless Vow. It also marks the end of a year of training, practice and celebration to mark Jikishoan's 20th Anniversary.

Ekai Osho's Dharma talk 'Everything Shines' is an extract of a public talk given while he was in the United States in June to celebrate the 40th Anniversary of the Carleton-Antioch Buddhist Studies programme. 'Arriving at Tokozan: Jikishoan 20th Anniversary' has been reprinted with the kind permission of Dharma Eye Magazine.

In September Tosen Daigaku made a brief visit home to Australia. In his talk, 'Lovely To See You All' he speaks about his early training with Ekai Osho and Jikishoan, the last two years spent training with Seido Suzuki Roshi at Toshoji Monastery and his plans to commence further training at Daihonzan Eiheji.

Also in September, Rev. Ishhin Taylor gave her Post-Shuso talk at Sanzenkai and Shudo Hannah Sensei hosted a workshop on 'Ageing as a Spiritual Practice' at Shogoin.

In Sangha News, Iris Dillow writes about her recent visit to the Japanese Garden in Cowra NSW and one man's vow to address past actions and bring peace to his small community; and Brett Taiun Hope shares his experience of taking Jukai with Ekai Osho.

A new production team has come together for this edition of Myoju. Many thanks to Ekai Osho for his direction, Jessica Cummins for her support, Sangetsu Carter for design, and everyone who contributed to the publication of this edition.

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Gassho,
Margaret Kokyo Lynch
Co-ordinator in training
On behalf of Ekai Korematsu Osho – Editor
and the Tokozan Jikishoan Publications Committee

Myoju

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Next Issue

The next issue of Myoju will be posted in **March 2020**.

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 **January 19, 2020** and the theme is **Beginning: Discovery**.

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

Abbot's News



Ekai Roshi and Rev. Khempo Chonyi Rangdrol meet.

In the final few months of 2019 Ekai Osho stepped outside Jikishoan to meet his commitments to his annual schedule of teaching engagements. He also continued to conduct his regular teaching activities at Tokozan Jikishoan. Osho's teachings, wherever they were located, comprised the elements of practice, training and meeting with others.

From 28 September to 19 October, Ekai Osho taught Zen in Bodhgaya as part of the Carleton College's Buddhist Studies in India program. This was his 23rd year as a faculty member of the program. There were sixteen American students and four Jikishoan members participating. Two periods of zazen practice were led by Ekai Osho each day at 5.30am in the Buddha Hall of the Burmese Vihar and at 5pm at the Japanese Temple. Osho conducted interviews with the American students, attended Faculty staff meetings three times per week and at their invitation joined groups of students for dinner.

On 27 October, Ekai Osho hosted Fr. Wayne Edwards, Parish Priest of St Pius X church in Heidelberg West. Fr. Wayne presented a talk on his life and work as head of a Catholic parish. Jikishoan's 20th Year celebrations were held at St Pius X church halls.

Ekai Osho continues to honour Traleg Kyabgon Rinpoche IX and to nurture the close connection with Kagyu Evam Institute which Rinpoche established. On 1 November, Ekai Osho hosted a lunch at Tokozan for Rev. Khempo Chonyi Rangdrol. Osho presented a *kata* to Khempo-la who had arrived with gifts of Traleg Rinpoche's books and a huge platter of fruits.

On 10 November Ekai Osho returned once again to the Tibetan Buddhist Society Spring Festival and gave a teach-

ing on the "Three Loving Kindnesses". This talk was Osho's response to the Society's suggested theme of Connecting with Kindness.

In the midst of these teachings and shifts of locations, Ekai Osho continued his commitment as Abbot of Tokozan Jikishoan, conducting precept/jukai ceremonies on both 8 September and 8 December. Altogether seven students took precepts.

Various meetings were also conducted by Osho in these months; he met four times with the Publication Sub-Committee, four meetings with the Finance Sub-Committee, attended the 23rd Committee Orientation Workshop of 15 September, two pre-retreat and retreat planning meetings, and fifteen practice meetings with IBS students.

Ekai Osho led *Ryaku Fusatsu* ceremonies (*uposatha*) on five occasions at Tokozan Temple.

The 62nd Bendoho retreat was held from 22 to 29 November at Adekate. Ekai Osho gave *teisho* on *Fukan Zazengi: Universal Recommendations For Zazen*. 35 students attended the retreat of which 26 were full time.

This "Abbot's News" summarises the activities of the Abbot of Tokozan Jikishoan in the final months of 2019. Ekai Osho closed the year at the Bansan (exit) ceremonies at Shogo-in on 12 December and Sunday sanzenkai, Brunswick on 15 December.

Shuzan Katherine Yeo
Hoan/ Attendant to Abbot

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Committee News

The 21st Committee of Management (CoM) was elected at the AGM on 10 November 2019. Members who were re-elected are the Office Bearers; Shona Innes – President, Marisha Rothman – Vice-president, John Hickey – Treasurer, Irwin Rothman – Secretary, and Ordinary Members; Katherine Yeo & Michael Colton. In addition there are two new ordinary members; Sally Richmond and Annie Bolitho. Both Sally and Annie have been on the committee in the past. I am very happy to welcome them back to committee practice and we look forward to benefitting from their experience and interest.

Thank you to departing Ordinary members Nicky Coles, Tan Nguyen and Christine Maingard.

In 2020 our AGM will return to its usual place in our yearly calendar and will take place on Sunday 13 September.

Thank you to all members and students of Jikishoan for your practice in 2019. The Committee wishes you a very happy New Year holiday season and best wishes for 2020.

Ekai Korematsu Osho and the 21st Committee of Management would like to welcome Caleb Mortensen and Lachlan MacNish as new members of Jikishoan Zen Buddhist Community.

Gassho,
Shona Innes
President, 21st Committee of Management



*The 21st Committee of Management.
Photograph: James Watt*

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Ekai Osho and the Jikishoan Community offer their condolences to Ian Langford on the recent passing of his wife, Lolita.

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.

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Bright Pearl

A note on the title of this magazine.



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

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

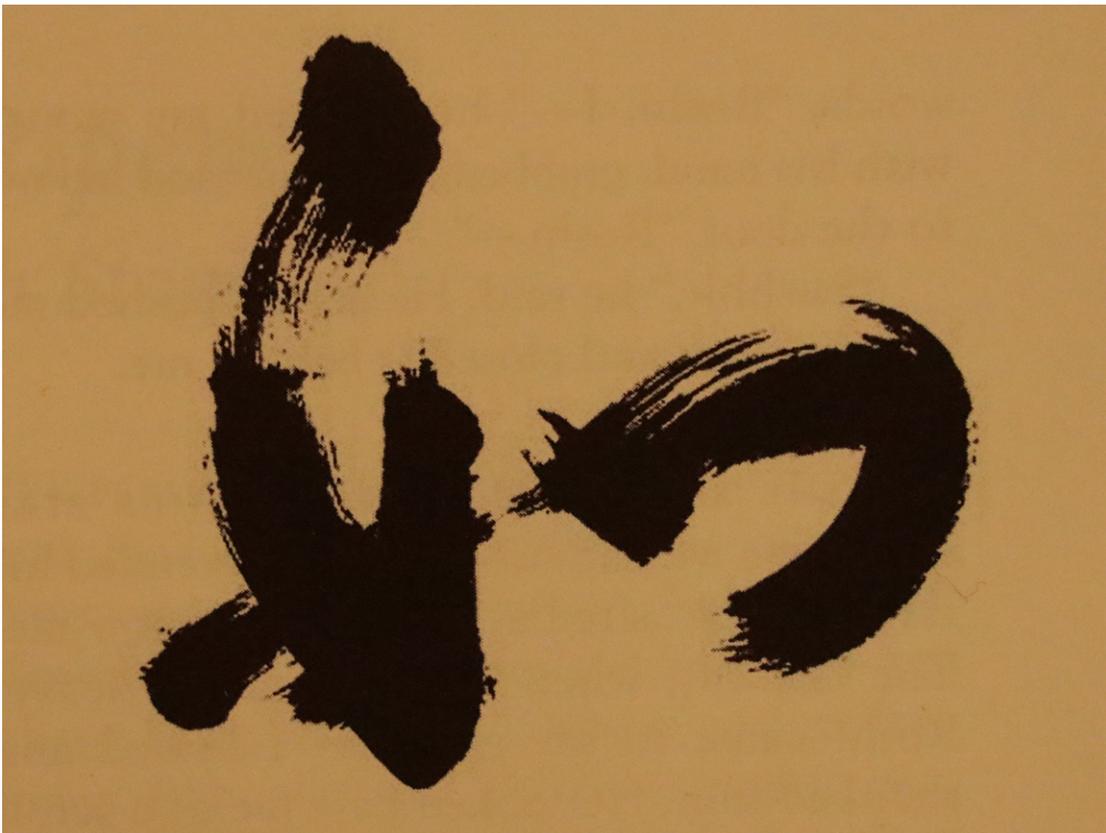
Excerpted from 'Ikka-no-Myoju' in Dogen Zenji's *Shobogenzo*.

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Dharma Talk

EVERYTHING SHINES

Ekai Korematsu Osho



'Thus', by Maezumi Roshi.

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An edited extract of a talk given by Ekai Osho at Yellow Springs Dharma Centre, Ohio, USA in June 2019.

I think I can see everyone. It's important that each person has a space. In a sense this is my theme for our celebration of the 20th Anniversary of our community; everybody shines, everything shines, even the cats, even your shoes. It's not just people who shine, what about your shoes, what about your rubbish? Everything should shine. If you work with this kind of theme there is no end to your practice, you cannot finish it in this life. When little things start to shine, that becomes your joy, that is the practice. It was a great joy to see everyone fully living life in their potential. I think that is the role given to the teacher, to develop the skills to make people shine. That training is never complete, so I have been trying my level best.

Coming to Ohio for this occasion at the Dharma Centre I was given a topic for my talk. What was it? I'm sorry to say that I belong to the Zen traditions and the emphasis in Zen is practise or experience. The core practice is seated meditation, just sit with correct posture. It's not about thinking, it's not about visualising, it's not about anything actually, it's about sitting with the mind you've got, you don't need to change it. This practice is emphasised and the rest of the practice is attentiveness, attention to the details, attention to everything you do in your day-to-day life. How you sleep, how you wake up, brushing your teeth, eating. So daily life is the practice. This training doesn't place much emphasis on academic or intellectual study. But I was reading and I found that the theme was just right for a Zen teacher to bring to a public talk. What was the theme?

AUD: "Things are not what they seem nor are they otherwise".

EKO: Yeah. Did you get it? (everyone laughs). I want to hear from you actually.

This is a passage from the *Lankavatara Sutra* which was brought to China by Bodhidharma, the founder of the Zen

tradition and the 28th patriarch of the lineage from Shakyamuni Buddha. What it constitutes is Mahayana Buddhism, Greater Vehicle Buddhism.

Mahayana Buddhism was introduced for the first time to the West through D.T. Suzuki's translation of this text, before that there was very little clue about Buddhism – whether Mahayana or Hinayana – because the translated literature was not available. The West had no clue about Buddhism

Buddhism spread from India and merged with particular cultures. When Buddhism spread to China, China was already a highly developed culture with developed social and language systems, so the expression of Buddhism grew out of that. When it went to Tibet the culture was different, very magical and mystical, these elements were blended in so the forms of expression became different. When Buddhism came to South-East Asia the culture was not highly developed or sophisticated, so learning was very simple and straightforward, more like learning and copying and receiving whatever was passed on without altering the form, that is called Theravada, the old forms.

The Buddhism we see today is a result of that. Each tradition spread towards various regions and cultures and tried to bring the fullness, the richness of Buddhism. So the idea that a certain tradition is the greatest or the best vehicle doesn't apply in Buddhism. To really appreciate the Buddhist tradition you need to know where you are, how you were raised, how it was brought. Everything needs to shine, that is the business of Buddhism. You be the light and everything, each and every thing shines, becomes clear. It's not the way you thought, everyone is fine just as they are.

What makes this shining is the core question of this topic. What makes you shine? Your heart thing? It's the word, the word is the light. You don't need a lot of words you just need a light. So the theme of this topic is the purpose of the word, its role and meaning, so you can use the word, the light. We rarely think about the meaning and the role of

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“You be the light and everything, each and every thing shines, becomes clear. It’s not the way you thought, everyone is fine just as they are.”

the word. The meaning of the word is everyone shines, everyone merges with the light, everyone becomes enlightened. You need to bring the function of the word to light and then enlightenment unfolds. If you don't know how to use the word then you are used by the word. Most of the time we are like that. When you make a mistake you have to justify, you have to use all kinds of words to cover up instead of shining. If you are not clear about the function and the role of the word, you use the word unnecessarily.

In a sense Buddhism is very difficult to understand. It is not within the expectations of ordinary ideas and conventions, but once you overcome that, once you get the meaning of the word it is very direct and straight. There is no meaning in the word itself: the word itself needs to shine, to give a light. When you shine where you are, then things shine, the world of dharma – dharma is all mental and physical objects that sustain our lives – and wholesomeness appears. But if you are not able to use the word that wholesomeness doesn't appear, you are just caught up with the word. Instead of the shine of the word you are blinded by it. That is the heart of the Zen which Bodhidharma emphasised. Do you know the Four Banners of Zen, the verse?

Kyōge betsuden (教外別傳)

Furyū monji (不立文字)

Jikishi ninshin (直指人心)

Kenshō jo Butsu (見性成佛)

Kyōge betsuden means transmission outside of conventional teaching which is dependent on words and phrases. In trying to memorise conventional Buddhist teaching you are missing the whole point. You are accumulating rubbish – not knowing the usefulness of rubbish.

The next line is *Furyū monji*, non-reliance or dependence on monji, words and letters. It sounds like a rejection but it is not rejecting, there is no dependence on the word and letters. The business is to bring the meaning.

Jikishi ninshin, *jiki* means directly – *Jikishoan's jiki – ninshin*

means human heart and mind, directly pointing to the human heart and mind.

Kenshō jo Butsu, ken means seeing or perceiving through human nature. True human nature is buddha nature.

Jo Butsu, attaining Buddhahood.

Because of the light, all those realisations appear; day and night appear, all of creation happens. Before that there is darkness. God created heaven and earth but it is dark, there is no differentiation, no light. God said let there be light, the word is the beginning, it's very important. The function of it is light, isn't that wonderful! Your word is light, emitting light, every word you speak. The sacred word, this is the ultimate teaching, the fast way to Buddhahood.

The particular section of the Lankavatara Sutra in which this quotation appears is a summarising verse. It is about the word and the meaning of the word – differentiating. Buddha wants to make sure people can use the word, not be used by the word, trapped by the word. This quote, 'Things are not what they seem nor are they otherwise' is not all of it, the first line is missing. The first line of the verse is "All things are unreal".

The Buddhist view of things is that all things are unreal, everything is unreal, everything is changing. Nothing is existing – existing means change. So whatever we are capturing with our cognitive senses is not actually what is – it is the past. Coming to consciousness means it has already happened and passed, it doesn't exist. So we are wasting a lot of time in the world. Something that happened in the past is not in reality: everything is like that. But if you try talking using that kind of language you cannot communicate amongst each other. That is why, as a convention we use language, for convenience sake. But that convenience has taken over our lives. Without that convenience there is no way to make everyone shine, the word is very important. There is the word, let there be light – creation happens, diversity happens.

Our thanks to Isshin Taylor for her assistance with translations and Dr Arthur McKeown for making this talk available.

Arriving at Tokoizan: Jikishoan 20th Anniversary

BY EKAI KOREMATSU OSHO

In May of this year, Jikishoan Zen Buddhist Community Inc. marked the 20th Anniversary of its incorporation in 1999. Jikishoan members celebrated this memorable occasion with a week long special events program from 6 to 12 May 2019. *Shinsanshiki*, Shuso *Hossenshiki* and the 20th Anniversary Ceremony of Jikishoan were the three official events.

Shinsanshiki and Shuso *Hossenshiki* were held at Tokoizan Jikishoan, Jikishoan's new home temple, and the 20th Anniversary Ceremony of Jikishoan, its big ceremony, was held near Jikishoan at St. Pius Primary School. In addition, a series of commemorative lectures were delivered during this period. Over two hundred people attended, including forty Soto monastics from overseas, sharing joy with this week-long celebration program. Owing to my late teacher Daigen Ikko Daiocho and to the Founder of Tokoizan Jikishoan, Rev. Narasaki Tsugen, and due to many other great Roshi's guidance and kind advice, we could come to this day.

On the last day of the 20th Anniversary Ceremony of Jikishoan the commemorative lecture was given by Rev. Hoitsu Suzuki, the Abbot of Rinsō-in. Then, the Abbot of Toshōji, Rev. Seido Suzuki, offered incense for the late Daigen Ikko Daiocho, as part of a memorial ceremony for the requital of his great kindness. Finally, the 20th Anniversary Ceremony of Jikishoan was held with Rev. Kenshi Kimikobe, the Director of Education and Dissemination Division. The loud and clear voice of Rev. Kenshi Kimikobe echoed in the large hall space, and people listened to its elegance.



Dharma Statement for the 20th Anniversary Ceremony

Establishing a Zen temple to repay our Ancestors for what they have done for us.

Spring and autumn have passed, time and time again, with wholehearted effort.

Three thousand oceans and mountains separate ordinary worlds.

The base of five aggregates opens the gate of Mahayana.

Thinking over respectfully, this month, this day, I come to the auspicious day of 20th Anniversary of Tokoizan Jikishoan.

By kindly asking venerable priests in all directions to come here, we set up a ceremony of revering Buddha Dharma.

We offer this gathering merit, solely praying for

The flourishing of the true Dharma,

Harmony among all nations,

Tranquillity within the Sangha

All beings in peace.

And wishing all relations and Buddha Dharma to be favourable.

Now, I humble myself, having the honour of officiating at this celebration ceremony.

Here and now, how can we penetrate the deep truth?

Expression!

Every stroke of writing brushes emits the same spiritual light.

In everyone's eyes, venerable appears.

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Many priests from Japan, Sotoshu Shumicho, every regional International Office and International Center helped this event, giving us the chance to practise together at this anniversary ceremony. For this I am very grateful.

Humbly, I would like to express my deepest gratitude to all the people who have given time, heartwarming material and non-material support and guidance to enable us to arrive at these commemorative events. I feel it brought a lot of joy and offered something to everyone who attended.

“Activity of the members is the temple” is Jikishoan’s motto. We have managed to maintain its *Sanzen* spirit and teaching activities without owning a building / temple for over 20 years. Though its scale is very small and humble compared to a typical Zen temple in Japan, we now have a temple. *Rakkei* (Completion of Construction) Dedication for the new buildings such as *Sammon* (Mountain Gate), *Kuin* (Kitchen), *Zendo/Buddha Hall* and *Kaisando* (Founding Abbot’s Hall) has special meaning and historical significance for members of Jikishoan and myself.

Lastly, I mention, the *Kai-sando* enshrines the five teachers: Rev. Shunryu Suzuki, Rev. Kobun Chino, Rev. Keibun Otokawa, Rev. Ikko Narasaki, and Rev. Tsugen Narasaki, to whom my pursuit as a monastic over the past forty years of my life is deeply indebted. I humbly feel that if it were not for their great virtues and guidance which I have received, I would not have survived as a Zen monk and Jikishoan Zen Buddhist Community would not exist as it is today:

Rev. Shunryu Suzuki for bringing Zen into my life.

Rev. Kobun Chino for initiating me into the monastic career.

Rev. Keibun Otokawa for preparing me for formal training in Soto Zen Buddhism.

Rev. Ikko Narasaki for his example, guidance and teaching in Sangha level practice.

Rev. Tsugen Narasaki for his continuing support for my missionary work in Australia.

Soon after reading “Zen Mind, Beginners Mind” by Rev. Shunryu Suzuki in 1972, I began zazen practice for the first time with Rev. Sojun Mel Weitsman of Shogakuji (Berkeley Zen Center) in California. Ever since, I have had the good fortune to meet many people who have kindly pointed the way and supported me when I encountered challenges and needed help. Having arrived at Jikishoan’s 20th Anniversary, I would like to express my sincere appreciation from the bottom of my heart for the teachings of Shakyamuni Buddha and the Two Founders.



Rev. Kenshi Kimikobe, Director of Education and Dissemination division, Sotoshu Shumicho.



Photographs: Lachlan Macnish

Feature article

LOVELY TO SEE YOU ALL

BY TOSEN DAIGAKU



Daigaku-san ready for Takuhatsu in Yakage-cho.

Some of you may know me as Liam. Two years ago I took monk's ordination in Japan, at Toshoji. Many of you have been there, I'm seeing many familiar faces. I took ordination on 05 October 2017. The ordination name I was given is Daigaku. *Dai* is great and *gaku* is the peak of a mountain. I studied for two years at Toshoji. Before that, I studied with you all here in Jikishoan. I studied with Ekai Osho and Jikishoan for ten years. When the Integrated Buddhist Studies began, I was one of the first people to enter into the new programme that Jikishoan was offering – A Course. Actually, some of you here are from the very first class, so we've come quite a long way. Peter Brammer, James Watt and Robin Laurie, we were all in that 2009 beginners group of Integrated Buddhist Studies.

I trained in the A Course for four years. Many of you may know that programme; it is the Saturday course that is now at Shogoin. During those four years I went through a very big transformation, a transformation within myself.

The entry point is very interesting. I found meditation through a website search as some of us do with Jikishoan, I typed in 'Jikishoan meditation' and the first thing that came up was Melbourne Zen Group and Jikishoan. I was still twenty-two and remember seeing photos of black-robed monks and I was very frightened about that – that was very scary for me, so I got my aunty to call and enquire for me. That was funny and I can still remember that

day very clearly because my aunty has a very lovely phone voice; she called and spoke to Hannah and I think Hannah had the idea that it was my aunty who wanted to come to zazen. She was asking many questions and I was sitting listening with bated breath – “What do I wear, what do I bring with me?” Then Hannah said, “Are you interested?” and my Aunty said, “No, I am calling on behalf of my nephew, he would like to come and do zazen with you.” After she had hung up, I was very excited, asking “what am I doing, where do I go, what is the address, how much am I paying?” And from then on, the rest is history and I am here, and I am practicing. I did A Course for four years. A very tough four years for myself because I didn't know what meditation was, I didn't know what I was doing, I had no preconceived idea of what I was doing. I really had no idea what had brought me and still to this day, I can't remember why.

Every time after zazen I would end up crying or very upset. Sometimes it was shocking to actually look in or look at myself, to see what lay there. But slowly, slowly I began to come out of that. After four years in A Course I entered into the B Course which we all do, which is this base here. After four years I felt I was ready to come out of A Course, out of hiding – I would always situate myself in the A Course, never going out, just doing A Course, never doing any of the community activities. In 2009 I think we had Jikishoan's ten year Anniversary and I thought it was time to meet the community.

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I remember the first time I came; it was the first entry point, Ekai Osho was present and there was no *Ino ryo* at the time, no one had shown up, no one had come. It was at that point Ekai Osho got all the instruments and sat them in front of him and he did the whole service. After that he sat down and expressed his concern that there should be an *Ino ryo* in Jikishoan and who was interested in joining? That was when I chose to join this *ryo*. It's very good to see three people here tonight in the *ryo* and still training.

Entering into B Course enabled me to enter this community and I got to know many of you and sit with you after creating a good base for myself in the A Course. Once again, I did B Course for about three or four years and then moved into the C Course which has a retreat basis as you know.

In C Course I was able to enter into both A and B Courses inclusively at retreats. As you know, in Jikishoan we do the Bendoho-style seven-day retreats three times a year and I eventually trained in the role of *Ino*, as Margaret Lynch is now. It was after this period, after ten years really, that I made the decision that I would very strongly like to go further and possibly step into a monastery setting. Luckily enough for me, at that time Seido Suzuki Roshi was visiting Australia and I was able to ask him – with the help of Ekai Osho – if I could take monk's ordination. Actually, it was around this time two years ago that I left to become a monk. In that time most of my training has been situated at Tshoji monastery in Okayama.

During that time I did four, three-month Ango: four ninety-day periods where the effort is based on staying in the monastery with each other. I was able to complete my novice years as a monk and do my own *Hossenshiki*. For those of you who do not know what *Hossenshiki* is, it can be called a form of dharma combat between you and the community. In this case, I was asked a series of twelve questions, which I had to memorise and deliver at a temple, called Monjuin in Izumo in Shimane Prefecture. That completed my novice training and I was able to enter as a monk.

The reason I am here in Australia is to carry out some business. I wish to change my name, visit my family, touch base with Jikishoan and also to have a break and maybe fatten up a little, because my intention now – which has been organised by Ekai Osho and Seido Suzuki Roshi – is to further my training. On 01 October I will be entering Daihonzan Eiheji in Japan.

So that is the overall picture of my training and there are so many things within that but I wanted to give you a quick overview.

I think as a reflection of not only me but of yourselves, one of the wonderful things I have noticed coming back is that we don't quickly go to hug each other, we all meet each other with a *gassho* and then we hug. It means something, it's very important. When we *gassho* to each other we are meeting each other mutually: I am not a monk anymore and you are not 'Toshi', we meet with each other on a very intimate level. And it shows that the practice here is very profound and strong. That is the only thing we can do with each other, just *gassho*. It is very beautiful... and then we can hug.

It's not that I don't have much to say but I'd like to hear from you. I have missed many of you very, very much, you have all been a great strength for my practice. I couldn't have done any of this without you, and especially the guidance of Ekai Osho, it gave me the best possibility of entering into practice, that is to go further and cultivate ourselves. Many of the forms we do at Tshoji are similar or the same, we don't do anything different over there than we do here.

Audience: Is retreat like a mini practise?

Daigaku: I am limiting my activities. I'm not out working for a wage: I'm very much limiting my life and it's something I needed to do. I couldn't do it like most of you here. I needed to create a framework, a little space, which the monastery meets. We do very basic things, we wake up, we do *zazen*, we do chanting, we eat breakfast, and we do some work. It's exactly like a retreat.

Audience: Do you develop a kind of intimacy with the other monks you are living with?

Daigaku: Oh yes. You know everyone's habits. You also know it here, when you go on retreat, you know everyone's habits: the things that make them tick. The amazing thing about Tshoji, as some of you will know, is that many cultures come together from all around the world to try to practice Soto Zen Buddhism. Many come (and even me in the beginning) with the idea of what it is – first mistake. You can be very tossed around by that and you can get into trouble. But it is amazing; all the cultures that come together, language and people and we all meet to do the same thing. After three months those people become your family – even if you don't like them – that really doesn't matter whether you like them or not, you suffer together and that is very strong. As we all discover after a Jikishoan retreat, no one can find the words to express to their loved ones or family what it is that they did, it's very difficult. You can say many things, you can make up many things, but what we did is we practiced as a community, in harmony togeth-

er and did things we would not necessarily do and may be very hesitant to do. Training in a monastery is very much like that. We don't pick and choose what we do and after a while that becomes a great freedom.

Audience: Daigaku-san it's great to see you in the Zendo. I was wondering, do you have a vision for your practice in the future?

Daigaku: Becoming a monk and training as a novice, the precepts you take, the vows you develop – and I do mean develop, they are something you have to grow with – they become very, very strong. You don't have a choice about them becoming strong, eventually if you do the same thing day after day the vow becomes stronger, even if you don't know what that is anymore. We say in Buddhism, when we walk through mist we don't know when we are wet. It's the same process. So my vision, my vow, is to create a space and pass this onto people, these things, the gratitude is not in words anymore. So I want to pass the *sajō*, this knowledge I am developing and give it to everyone, give them the space to come and sit and do the same practice. And I think that is what we all want for people if we practise this practice. Even if it is family or a friend, we don't have to tell them to do it but if you show yourself, they benefit without knowing.

Audience: It's interesting to me that you mentioned the word *sajō*, that is what you want to pass on. Could you talk a bit more about *sajō*?

Daigaku: *Sajō* has a very basic meaning and *sajō* also has a very deep meaning. It can mean this practise of *samadhi*, but *sajō* can also mean schedule, the schedule of events. In my own terms, *sajō* is something I cultivated in my *jikido* role here and is very strong in the sense that when we sit we are sitting, when we do *kinhin* we get up and do *kinhin*, we don't bring our *zazen* back into *kinhin*. We don't take things into the next event and get distracted away from what we are doing. If we do, we notice that throughout the whole day we accumulate so much junk. The practice in the monastery is very much like that. If you take emotions into the next event someone will remind you, or you yourself are reminded – you can very much see yourself anyway.

The practice of *sajo* is not something you create, it is created from the spirit – for instance tonight's *sajo* – the Master or the person who has accomplished the discrimination of *sajo* has created that and you are simply doing that *sajo* whether you like it or not. We often say, 'oh this *zazen* is lovely, I don't want to move' and then you hear the bell and then we are distracted by that. In *sajo* we simply get up. That is my interpretation of *sajo*.



Seido Suzuki Roshi, Daigaku-san and Shogaku-san beating rice to make Mochi - rice cakes.



Preparing the rice as Seido Suzuki Roshi waits.



Okesa.
Photographs: Sangetsu Carter

明珠

POST—SHUSO TALK

BY ISSHIN TAYLOR

Post – Shuso Talk given by Isshin Taylor at Sunday Sanzenkai, 29 September 2019.

Since I was ordained by Suzuki Roshi at Toshoji in 2012 I knew that sooner or later I would have to go through Shuso *Hossenshiki*, but I did not know the details of what the Shuso does. Shuso in Japanese literally means ‘Head Seat’, translated to English ‘Head Student’.

When I was at the retreat of November 2018 I partially found out what the Shuso does: waking-up calls, washing dishes, cleaning toilets etc., meaning working physically harder than anybody else. Luckily in that retreat I had John and Marisha helping me all the time. Because I am handicapped they did a lot of running around. Thank you again, Marisha and John.

Last year I was told by Ekai Osho that I would have to go through *Hossenshiki*, as one of the ceremonies of the 20th anniversary of Jikishoan. I became very scared. I am a very shy person. When I was small I always hid behind my mother and would blush at meeting and talking to people. Even now after many long years I am still uncomfortable with talking on stage. I prefer being backstage, like being in the kitchen.

Going through *Hossenshiki* is to declare my own understanding of Zen and to be tested to see if I am embodying Buddha Dharma. This happens in front of many people, and this time it would happen in front of many high-ranking priests from Japan. I had been panicking, “What will I do if I fail?” or “I might show my ignorance to them!” Eventually I had a sort of resigned feeling and also, being Buddhist, I must accept whatever comes to me.

In Japan Shuso picks up *Honsoku* (Root Case – main topic) and goes through a sort of ready-made question and answer. He or she just memorises them. Here I was told to do it in English and to receive spontaneous questions from the priests in attendance. I chose the topic of Bodhidharma.

Emperor Wu of Liang asked the great teacher Bodhidharma,

“What is the highest meaning of the holy truth?”

Bodhidharma said “Empty. There is no holy.”

The emperor said “Who are you facing me?”

Bodhidharma said “Don’t know.”

The emperor didn’t understand.

I started to memorise these verses in English and in Japanese. In the beginning I concentrated on memorising verses and movements during the ceremony, then I started to think over the meaning of the verses and also the meaning of “embodying Buddha Dharma” about which I would be tested.

Buddha is of course Shakyamuni who realised the truth. Dharma, as far as I understand, is the formula of every existence, that is to say the law of causing and arising. I am here because of innumerable causes. I was born in Japan to a Japanese father and mother. After various and countless happenings and events I came to Australia and I am now sitting here talking to you. It is the same with you. Think of yourself; some of you were born in Australia and some of you were born outside Australia. All of us have been through various events with joy, sadness, anger and regrets. Now we are here together.

Talking about Dharma when we exclude our emotions from these events there is one formula: ‘causing and arising’, this is Dharma. Because this exists, that exists, because this does not exist, that does not exist. But of course we never live our lives without our emotions. You know *The Four Vows of Bodhisattva*:

Beings are numberless, I vow to free them.

Delusions are inexhaustible I vow to end them.

Dharma gates are boundless, I vow to enter them.

The Buddha Way is unsurpassable, I vow to realise it.



*Isshin Taylor during her ceremony.
Photo: Lachlan Macnish*

While I have been thinking over Buddha Dharma, the *Four Vows of Bodhisattva* comes up.

Beings are numberless; this means every living existence, which is numberless.

Delusions are inexhaustible. This we know very well and experience every day. When sitting Zazen, all sorts of trivial matters come up and go.

Dharma gates are boundless. When we think of this law of causing and arising, it is boundless, obviously.

The Buddha Way is unsurpassable.

While I was thinking and wondering about my root case of Bodhidharma, I came to this Buddha Way. What is Buddha Way? Why did Bodhidharma treat Emperor Wu like this? Is this the Buddha Way? Could Bodhidharma treat him in a much kinder way? I have been thinking about this since then.

Beforehand I had been thinking rather simply and innocently about “doing Buddha Way” - to treat everybody and everything with the heart of compassion and kindness. Then I encountered this Bodhidharma way. Bodhidharma, such a great teacher, would not treat the person who had been contributing to Buddhism so lightly, I thought. Emperor Wu was well known, having deep faith in Buddhism and studying and building temples during his time.

After some time, I thought that Bodhidharma showed the

Emperor true Dharma, by becoming Dharma himself. Becoming Dharma means that his own ego disappears. So Bodhidharma treated the Emperor most kindly, showing him the essence of Dharma directly.

Our emotions are mostly self-centred. Even compassion is sometimes based on self-centredness. “I am the one who donates to them. Not he, nor she.” This is not compassion, this is a sort of arrogance. This ‘ego’ is a really troublesome thing. Don’t you think?

When Shakyamuni was enlightened, he saw this principle of Dharma. He realised himself as a part of the universe, or he himself was the universe. There is no self-centred feeling. Everything is part of us or should I say, we are part of everything, then the true compassion comes out.

I happened to be born a human, I could have been born a dog or cat, a fly or ant, sparrow or noisy minor bird, so I cannot treat other sentient beings harshly. When I find a fly sitting at the edge of my coffee cup, I cannot hit and kill him any more. I think, “I could have been that fly”. So I blow him out gently, wipe the cup’s edge and drink.

So, ending my talk, I just want to say, keep on treating everything and everybody with compassion and kindness without any self-centred base.

I am grateful that I have been through the *Hossenshiki* and opened another aspect of Buddhism.

Thank you for listening.

明珠

OPEN BASKET: SANGHA NEWS

Harmony Among All Nations

BY IRIS DILLOW

In July this year Bill Cornish and I visited Cowra, a medium sized town in rural NSW. I wanted to see the Japanese garden, which is designed to represent the entire landscape of Japan, complete with symbolic mountains, lakes and tea house. However, it was the story of its creation which drew me in.

In 1944 there were twenty-eight Prisoner of War camps in Australia, and the Cowra camp held over one thousand Japanese soldiers, as well as Italian, Korean and Formosan soldiers. No civilians. On the night of 4 August, apparently angered by deteriorating conditions, the Japanese attempted to break out. Many died in the attempt, and of the hundreds who escaped, all were recaptured or died in the bush. Two hundred and thirty four graves were the start of the Japanese War Cemetery, at that time a distinct area of the Cowra cemetery.

Eight years later, through the actions of one man, a healing process began. In 1952, Cowra RSL President Albert Oliver decided these graves deserved more respect and maintenance, and got to it. In 1963 the Japanese government was considering the repatriation to Japan of their war dead, however they were so impressed with the attitude of the Cowra RSL members that they submitted a proposal to the Australian government for the establishment of a Japanese War Cemetery. This was agreed to, and the remains of all other Japanese who died in Australia during the Second World War have since been exhumed and brought to Cowra. The Japanese Embassy established a website in 2019 to access the Cemetery database.

Meanwhile Albert Oliver, as Mayor of Cowra, travelled to Japan in 1970 to raise money for the construction of a Japanese garden. He succeeded in involving Ken Nakajima, who designed it in the style of the kaiyushiki (strolling) garden, and it now covers five hectares, the largest in the southern hemisphere.

First opened in 1979, it now includes a Cultural Centre with a regular program of guest speakers, ceremonies, tours and



demonstrations of Japanese crafts. Many of the trees have plaques with the name of the Japanese donor. There is a bonsho bell near the entrance, where anyone can produce a beautiful sound.

The town of Cowra received a World Peace Bell in 1992, which stands in an open pavilion near the centre of town. It is huge, and anyone can enter and strike it. The sound is not as fine as the small one.

The desire for peace, shared by former enemies, has manifested as a tranquil, ever-changing landscape that one can enter and enjoy. Impermanence: endless vow.

Reflection on Jukai

BY BRETT TAIUN HOPE

A few weeks before the Jukai ceremony I was asked the question, “Why do you wish to take the precepts?” To answer this, I need to describe my journey to Zen.

I grew up in a fairly agnostic house. My parents were not really religious. Christian religious observances such as Easter and Christmas were celebrated as a time for family to come together to eat and enjoy each other’s company rather than worship in a particularly religious way.

My parents always encouraged my exploration of religion. From a young age I always had a fascination for religious beliefs beyond my limited experience and knowledge in the Christian faith. So as a child and a teenager I read a lot about different faiths, trying to find my fit. I guess I always had a spiritual yearning in my life, but struggled to find any answers that resonated with me.

And so life continued. I grew up, got a job, worked, and worked, and worked. As is often the story with so many people, we get so busy with life that we forget what is really important, and we forget to take care of ourselves properly. Whilst my body was nourished physically, spiritually I was left wanting.

So began a time for exploration again, much like when as a child I began to explore religion and spirituality. I read a lot and spoke to people. It was through this process that I began to read more about Buddhism, and in turn, Zen.

My first encounter with Jikishoan was at Shogoin on a Thursday night. I did not know what to expect when I went there, but with some nervousness and excitement I attended Sanzenkai and sat. I found myself amongst some wonderful people. When I sat for the first time I felt an energy and a presence that I cannot describe. And so I continued to sit every Thursday, and then at home, and so began my practice of Zen.

I have found a true friend in Zen practice. This friend travels with me every day. When I am at work, when I am with my family and friends, when I am walking, when I am cooking. I commenced studying in Main Course A shortly after I began regularly attending Thursday evenings, and I began to further my exploration and experience in Zen practice and the teachings of Buddha. My faith in the Buddha and his awakening, in his teachings and in the community of practice was developing.

Dogen Zenji said ‘To study the Buddha way is to study the self; to study the self is to forget the self, to forget the self

is to be actualised by myriad things. When actualised by myriad things, your body and mind as well as the body and mind of others drop away. No trace of realisation remains and this no trace continues.’

I knew that I was ready to take the next step, and that next step for me was to make a commitment. I wanted to make a formal commitment to our practice and to the teachings of Buddha. For me, this is the essence of Jukai. It was an opportunity to make a public commitment, a vow, to the three treasures; the Buddha, the Dharma and the Sangha. Zen has been a personal journey of discovery for me, and I knew that the timing was right. In Zen I had found a true home.

Taking refuge in the three treasures is about trust, and forming a strong, ongoing relationship with the practice. This ceremony was not the destination, it was the beginning. Much like a good friendship, through time and experiences it becomes stronger.

Taking Jukai was an emotional experience. It is a beautiful ceremony, which is made even better by the attendance of such wonderful people. I feel truly blessed to be surrounded by such warm, giving and kind people. The Jikishoan community, our sangha, are truly excellent friends.

I was given the dharma name Taiun by Ekai Osho. As the name was explained I instantly found a connection with it. My dharma name is a gift I will treasure for my whole life. My only wish was that I could remember the way that Ekai Osho described the name. But in the end that does not matter. I am sure the meaning of my dharma name will continue to reveal itself to me as I continue to study and practice Zen. It already feels a part of me.

Finally, I would like to share the English translation of a verse chanted at the ceremony. I think this chant will stay in my mind for the rest of my days:

In this world of emptiness

May we exist in muddy water with purity like the lotus,

Nothing surpasses the boundless mind,

Thus we bow to Buddha.

I would like to thank everyone who participated in the Jukai ceremony, and pay tribute to the other initiates; Marisha, Irwin and Joe. I would extend my gratitude to Ekai Osho for officiating over the ceremony and for his service and dedication as our teacher.

THREAD

BY TEISHIN SHONA INNES



Furoshiki handprinted and sewn by Georgina Duckett.

Even if the sun were to rise from the west –
Endless vow

Cannot think
No idea

Tied down, but not by understanding

An article of faith for humans in a human world

Giving up is not an issue

Repeatedly taking one's place in the Dharma World

Tutored by Buddha
How is that possible?

明珠

Teishin Shona Innes

17.10.2019

Shogoin News

BY SHUDO HANNAH FORSYTH

PRE—NEW YEAR'S EVE OSOJI

Monday 30 December, 10 am – 12 noon.

In preparation for the New Year Zazen and 2020, we will again be holding *Osoji* (cleaning practice). We will dismantle the zendo, thoroughly clean and wash everything, and then restore it.

NEW YEAR'S EVE ZAZEN

Tuesday 31 December, 8:30 pm – 12 midnight.

Celebrate the transition to 2020 with other Jikishoan community members with zazen, 108 bells, chanting and informal BYO supper afterwards. Please contact Hannah on 0408 100 710 to register interest in attending.

DAY SESSHINS

Saturdays 18 January and 4 April, 10 am – 4 pm.

A day of zazen practice, reading and discussion of text, and lunch, open to all Jikishoan members and IBS students. Please contact Hannah if interested. Admission by *dana* and food contribution.

HALF—DAY SESSHIN

Sunday 22 March, 6 am – 12 noon.

A half-day of zazen and kinhin, simple breakfast and samu period (work practice).

Please contact Hannah. Admission by *dana* (Members and IBS students).

IBS PROGRAMS AT SHOGOIN

Term 1, A1 Saturday classes: 25 January – 28 March, 9 am – 11 am.

ONE DAY WORKSHOP

Sunday 9 February, 10 am – 4 pm.

(Please contact Katherine Yeo, 0422 407 870 for booking and enrolment.)

THURSDAY SANZENKAI

16 January onwards. 7pm – 9pm. 30 January: *Bansan* (entering ceremony).

(Please contact Shona, 0421 285 338 for formal IBS enrolment, or Hannah, 0408 100 710 for casual attendance.)



Ageing as Spiritual Practice

BY SHUDO HANNAH FORSYTH, NICKY COLES,
MILLICENT REED, ISABELLE HENRY, JOHN BOLTON,
JULIE MARTINDALE, IAN LANGFORD & BILL CORNISH



A workshop was held on Saturday, 21 September for older members to examine ageing within the context of a spiritual practice. The name Shogoin, given by Ekai Osho to the zendo in Footscray means sacred, protected space. My vision was to provide such a space where we could together experience our ageing and infirmities. The 13 participants had more than 250 years' practice experience, and I hoped that the wisdom of the group could draw out ideas and themes that would be helpful for the individual and others.

I personally found it to be a very rewarding and enjoyable day. Everyone was extremely generous in sharing their thoughts and vulnerabilities. I felt happy that the dream of providing a safe and protected space was met. The realisation of sharing zazen, food and companionship was heart warming.

We each wrote for ten minutes on the best and worst of ageing and then read our piece to each other. Below is a selection of what participants wrote.

Nicky Coles

I am glad there is an exit point, a way out. It can get too hard and painful and lonely as partners and friends leave; and it becomes a physical effort to move and manage normal activity. The 'nursing home and hospital' stage I'd rather bypass.

Meanwhile, life becomes more interesting and beautiful and precious! Spring flowers, the bush, babies in the park – and my desire to contribute is strong. My practice is about seeing things as they are, waking up, opening my eyes and living. This has come late in life to me – the practice is helping. I more and more want to explore and enjoy life. I want to be part of the total life process, experience it fully – as fully as I can – as the scope reduces. The awareness of a big transition that everything and everyone goes through is exciting.

Seeing friends suffering is the hardest part.

Millicent Reed

Best – The things I used to think mattered, really don't. I'm aware of going past the container of ritual to what really does matter, which is, what is a good human life? The precepts and the parameters of the bench, and really more and more sitting and consciously letting that flow into everyday life.

Worst – Letting go! Various losses which accumulate over time.

Standing and not being able to fold the legs.

Not being able to carry through all the ritual actions.

Not being able to sleep and do much manual work.

Not driving much at night, which adds up to not being able to participate in Jikishoan's current programs and events.

I deeply grieve the loss of sangha, its encouragement and support, and its invitation to give back to encourage and support others.

Hannah Forsyth

My mother's face smiles at me

From the mirror.

'Hello Mum' – always here.

Isabelle Henry

Ageing is a blessing.

It allows us time to reflect, take an objective view of the world we live in and be deliberate in our actions.

Ageing is a teacher of patience and acceptance; we can grow to be our own authentic selves. Our time becomes limited, 'small stuff' wastes our precious time. Through sitting, the weight of the world can be somewhat lifted.



Photographs: Shudo Hannah Forsyth

Ageing teaches me to listen more, speak less (still trying to master that!).

Ageing teaches me that I am alone and that is not something to be sad about but to cherish.

Ageing teaches me to cherish nature and the goodness that exists around us and not to be fearful of anything.

Ageing leads me to be grateful, appreciative, be at peace and feel love for our world and all in it.

Ageing encourages me to act with Compassion and Empathy towards those I disagree with.

John Bolton

Reviewing my life can be hell and it's very funny. A pain in the hip, a pain in the arse, a troubled mind.

It can all calm down. An aching mask – thinning lips. Should I cut my hair? Vanity, vanity, vanity.

Stumbling, flying along on my bike. Much less sex and it's more eccentric. So is my mind.

Out of breath, out of puff.

The delight of the flowers, the smells, the joy of rest, of walking slowly, the joy of work, of being engaged, of learning something new. The... I was going to say humiliation – but that's less – it takes up less space than before. The joy of struggle.

People dying? Friends getting ill? So far my doctor has given me good reports – it's all workable.

The brilliant weather, the gorgeous grandchild, the children, the students, my partner.

The crazy mind, the flashing anger, the crumbling renewing body.

The best is old friends, old trees, planting new ones. Making art – not making art. Nothing comes.

The joy of a good shit. Food.

Julie M

The paradox is I feel like I'm just getting going; newness, re-generation, blossoming and yet the physical body is most definitely ageing and I am very aware of my own mortality.

This is the stage of life where things can be let go.

Everything is good.

Every single living thing on this planet has come into existence and passed out of existence – no exceptions. We're all in it together, all getting older.

How do I want my end of life to be?

Ian Langford

I don't feel as if I'm getting old. I just try to accept things day by day. This poem by Zen Master Bashō expresses it for me:

Sitting quietly

Doing nothing

Spring comes

And the grass grows all by itself

Bill Cornish

The worst things about ageing, I feel a bit guilty about, because luckily I don't seem to have many. I could never remember peoples names and that sort of thing, but maybe my memory is a bit better now than it has been, which I put down to retreats.

The best thing about ageing is: of late, when some negative feeling or thought tries to beat its way through to the front of my consciousness I seem to be able to laugh at it.

Also a feeling of joy that seems to bubble up if I feel like reaching for it, or remember.

明珠

Soto Kitchen

BY KAREN THRELFALL

This salad was provided recently at Sunday Sanzenkai supper and is both nutritious and delicious. The original recipe is 'Hearty sweet potato, arugula and wild rice salad with ginger dressing'. It's a great combination of leafy greens, seeds, rice, cranberries and sweet potato with a tasty dressing. Not being able to find any arugula (and not realising at the time that arugula is actually rocket!) when purchasing the ingredients, the grocer suggested sweet mache lettuce, also known as lamb's lettuce, which has a sweet, nutty flavour and grows in small delicate bunches. Sweet potato or butternut pumpkin can be used for this salad. They can be oven roasted or steamed until slightly softened, but with some firmness remaining, and pan fried in sesame oil to caramelize. This avoids having the oven running to roast them, in the warmer weather.

Great Zen Master Dogen writes in the *Tenzo Kyokun* 'Instructions to the Cook':

"If you value anything, value realisation of the Way. If you value any time, value the time of realising the Way."

BUTTERNUT PUMPKIN, BLACK RICE AND SWEET MACHE LETTUCE SALAD WITH HONEY GINGER DRESSING

Based on the original recipe from cookieandkate.com

Ingredients (serves 4)	Quantity
Cooked wild or black rice	1 cup
Sea salt	½ tspn
Sweet potatoes OR	2 med or 3 sml
Butternut pumpkin peel & cut into bite size cubes	½ pumpkin
Olive oil	1½ tbsn
Roasted pepitas, sunflower seeds, almonds or pecans	¾ cup
Roasted sesame seeds	1 tbsn
Sweet mache lettuce or arugula	1 packet (about 5 cups)
Goat cheese or crumbled feta	½ cup
Thinly sliced spring onions	½ cup
Dried chopped cranberries	¼ cup

GINGER DRESSING

Ingredients	Quantity
Extra virgin olive oil	½ cup
Apple cider vinegar	2 tbs
Dijon mustard	2 tbs
Maple syrup or honey	1 tbs
Finely grated fresh ginger	2 tsp
Fine sea salt	½ tsp
Freshly ground black pepper	20 twists

Method

1. Drizzle olive oil and sprinkle salt on sweet potato or pumpkin cubes and bake until slightly caramelised around the edges, but still a bit firm when pierced with a fork. Alternatively, in the warmer weather, steam for about 7 minutes and finish with a quick pan fry in sesame oil until they start to caramelize.
2. Combine all dressing ingredients and whisk.
3. Layer the arugula (rocket) or sweet mache lettuce, then the wild rice, followed by the roasted sweet potato or pumpkin cubes. Next add the toasted seeds, nuts and top with crumbled feta, green onion and dried cranberries.
4. Drizzle most of the dressing and gently combine. Let the salad rest for a few minutes so that the dressing is absorbed and serve.
5. This salad and dressing keep well if stored separately in the fridge. Simply drizzle the dressing on as needed and enjoy.



Photograph: Karen Threlfall

Calendar of Events

January – March 2020

WEEKLY ACTIVITIES

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly	5.30-7.30pm	Sanzen-kai	Brunswick	Robin/Shona
		7.45 - 8.30pm	Supper		Michelle/Karen
Thursdays	Weekly	7.00 - 9.00pm	Sanzenkai	Footscray	Hannah/Karen

JANUARY

Sunday	5 Jan	5.30-7.30pm	Sanzen-kai Resumes	Brunswick	Robin/Shona
Tuesday	14 Jan	7.00-9.30pm	Committee Meeting #262	Footscray	President, Vice-President
Sunday	26 Jan	5.30-7.30pm	Bansan - Entering	Brunswick	Robin/Shona

FEBRUARY

Tuesday	11 Feb	7.00-9.30pm	Committee Meeting #263	Footscray	President, Vice-President
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MARCH

Sunday	1 Mar	12 noon - 3pm	Annual Sangha Picnic	Darebin Parklands Melways Map 31 C9	President, Vice-President
Tuesday	17 Mar	7.00 - 9.30pm	Committee Meeting # 264	Footscray	President, Vice-President
Sunday	15 Mar	9 - 12 noon	Community Orientation Workshop #24	Footscray	President

ADDRESSES

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Brunswick VIC 3056

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Margaret Lynch -
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Coordinator in training
Jessica Cummins - Mentor
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CONTACT

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**Sunday Sanzenkai
Zendo Coordinator**
Robin Laurie - Jikishoan Ino
0438 351 458

Shona Innes
IBS MCB Coordinator
0421 285 338

Kitchen
Michelle Harvey -
JikishoanTenzo
0412 330 854

Karen Threlfall -
Roster Coordinator
0418 342 674

Thursday Sanzenkai
Hannah Forsyth
0408 100 710

Karen Threlfall
0418 342 674

21ST COMMITTEE OF MANAGEMENT 2019 - 2020

President (Tsuu)
Shona Innes
0421 285 338

Vice President (Kan'in)
Marisha Rothman
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Finance (Fusu)
John Hickey
0435 939 485

Secretary (Shoji)
Irwin Rothman
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Membership Secretary
Marisha Rothman
0400 873 698

**Ordinary Committee
Members:**
Katherine Yeo
0422 407 870

Michael Colton
0434 664 829

Sally Richmond
0413 302 463

Annie Bolitho
0407 648 603

**Assistant Committee
Members:**
Naomi Richards
0407 839 890



JKISHOAN 直証庵
zen buddhist community

Teaching Schedule, January–June 2020

Teachings are given personally by Ekai Korematsu Osho. Brochures providing more information are available. Please check the website or contact one of the IBS coordinators listed below in the contact information section at the bottom of this page.

SANZENKAI

Brunswick (5.30–7.30pm Sundays)

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 one's means). Participants are welcome to stay for an informal supper.

Bansan (Entering Ceremony): January 26.

Shogoin Zendo, Footscray (7–9pm Thursdays)

Zazen, kinhin meditation, tea ceremony, chanting service and reading. Attendance by donation.

Bansan (Entering Ceremony): January 30.

INTEGRATED BUDDHIST STUDIES

Main Course A1 – Shogoin, Footscray.

Ten classes, 9 – 11am Saturdays
Term One: 25 January – 28 March

Main Course A2 – Tokozan, Heidelberg West

Ten classes, 5 – 7pm Saturdays
Term One: 25 January – 28 March

Main Course A3 – Australian Shiatsu College, Brunswick.

Ten classes, 7 – 9pm Wednesdays
Term One: 29 January – 1 April

Cost is \$70 admission fee, \$640 per year (4 terms, 40 classes), \$200 per term (10 classes), or \$110 for 5 classes (for returning students. Members by donation for casual classes.

Main Course B1 (5.30 – 8.30pm Sundays, Brunswick)

Semester 1, 2020: 26 January – 21 June
Bansan (Entering Ceremony) on 26 January
Venue: Australian Shiatsu College, Brunswick

Main Course B2 (7 – 9pm Thursdays, Footscray)

Semester 1, 2020: 30 Jan – 18 June
Bansan (Entering Ceremony) on 30 January
Venue: Shogoin Zendo Footscray.

Cost is \$290 per year (2 semesters) or \$200 per semester.

Main Course C – Retreats and overseas study. Jikishoan holds three seven-day retreats per year.

For 2017: 9 – 16 April (R#63), 21 – 28 August (R#64), 20–27 November R#65.

Cost: \$1580 / 3 retreats 2020, or \$4410 / 9 retreats 2020 – 2022

ONE-DAY WORKSHOPS: INTRODUCING ZEN MEDITATION

The workshops offer a sound introductory experience to Zen Buddhism. They are also suitable for experienced people wanting to consolidate their practice. All workshops are held at Shogoin Zendo, Footscray. Includes morning and afternoon teas and lunch.

Sunday 9 February.

Non-members \$105. Members and IBS students by donation.

BENDOHO RETREAT #63

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

6pm Thursday 9 April – 2pm Thursday 16 April.
Venue: Adekate Fellowship Centre, Creswick.

IBS COORDINATORS

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