

Myōju



Soto Zen Buddhism in Australia

March 2017, Issue 67



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Cover photograph: The main temple at Mahabodhi. Taken by Dan Carter

MYOJU IS A PUBLICATION OF JIKISHOAN ZEN BUDDHIST COMMUNITY INC

Editorial

“Without expressing a vision, there are no Buddhas, and without being within a vision, the Buddhas do not emerge into the world to turn the wondrous Wheel of the Dharma... When you explore through your training what not vilifying the Buddha’s Dharma means, the present words of the Tathagata will come forth.”

—Dogen Zenji, *Muchu Setsumu: Within a Dream Expressing the Dream*

This issue introduces the theme Dreams and Visions, with a focus on purity, or practice. In it, we celebrate the expression of Ekai Osho’s dream: the creation of a new Zendo for the practice and teaching of Zen Buddhism in Melbourne.

It is interesting to me that the land on which we are practising as a community has been home for tens of thousands of years to a people whose spirituality revolves around ‘The Dreaming’. Such Arrernte – Central Australian Aboriginal – words as *Altjiranga Ngambakala*, *Altji Rarma*, or *Altjira*, have been respectively translated as ‘having originated out of one’s own eternity’, ‘to see or dream eternal things’ and ‘to see the law’.

In the Dharma Talk presented here, Ekai Osho speaks of the Buddha’s great awakening under the Bodhi tree as a waking up to the great Dream of reality, and of the necessity to cultivate a vision for our life that transcends our ordinary perception of time. To live with value in the phenomenal world, we must find our dream, and within Ekai Osho’s and the Buddha’s Vision, we can begin to express it, giving it life through practice.

This issue, we say farewell to Darren Chaitman. He is taking a backwards step away from his role in production, and over the past several weeks has been passing on his knowledge, training Ren Jin, whose participation we welcome. It has been a pleasure working with Darren, who has played a pivotal role in creating the current look of Myoju, and has taught me more than I can say.

Dan Carter

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

Myoju

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

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Next Issue

The next issue of Myoju will be posted around winter solstice, June 2017 .

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 **April 23 2017** and the theme is **Dreams and Visions: Training**.

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

Abbot's News

Like a snail I carry
My humble zendo with me
—Nyogen Senzaki

In June 2016 Ekai Osho and his wife Deniz started planning a project to create a zendo at their home in Heidelberg. Over the summer Ekai Osho has been working away on his personal zendo project after a very short break over Christmas and New Year. Tom Vincent from Hobart, Liam D'hondt and other community members joined Osho Sama in the early stages of his project in December, to the point where we were able to have a Ground Breaking Ceremony on December 11th. More than 30 members, students and friends attended to celebrate with Ekai Osho, his wife Deniz and family.

The next phase of his project involved preparing the foundations. The community have responded to this effort. Again help from Tom, Liam and Tony Shields from Canberra spearheaded the community action. Many people are contributing with their muscles, brawn and brain power. Some have been bringing food to the workers, while others have been donating generously towards the Abbot's Support Fund.

Jikshoan's Vision is 'To offer transformative Buddhist learning, experience and cultivation for everyone'. This intense activity on Osho Sama's part has also allowed us to further develop one of the nine objectives of our Constitution, namely (b) to establish a teaching program and a program of community activities for Jikishoan's members, and when necessary, to establish a training program, practice



Illustration by Sally Richmond

program and support system for assistant teachers.

Ekai Osho considers that the time has come to bring the study program to a new level and the IBS and ryo coordinators have taken more responsibility for the running and teaching of the classes. I am in my third year of Assistant Teacher Training and have been joined by Teishin Shona Innes in her first year. Along with Shuzan Katherine Yeo, who is in her post-Shuso training period, we are taking a more active role in this area. During Semester 1 at Sanzenkai, there are many Student Talks from IBS students while Ekai Osho sits and listens.

Buddha taught us that the wooden and brick structures to which we are so attached are not our real home, being of this world and only temporary. Our real home is within and beyond ourselves. Nevertheless, Ekai Osho's vision for Jikishoan to be sustainable into the future and to continue to provide Zen and Integrated Buddhist Studies asks that we have a physical presence from which to conduct our study and practice activities.

Ekai Osho considers that now is the time to create such a structure. In this year of Dreams and Visions, Osho Sama is demonstrating to us how to bring a dream into reality and so implement the vision.

Shudo Hannah Forsyth

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Committee News

18TH COMMITTEE OF MANAGEMENT

The 18th Committee of Management, which was elected at the 2016 AGM, has settled in. New members John Hickey & Marisha Rothman have finished their 3-month orientation period and are happy to continue in their roles as Ordinary Members. We hope they will find Committee practice to be a fulfilling and enjoyable experience.

AUTUMN COMMITTEE WORKSHOP #18 - MARCH 26TH

The workshop is an opportunity to learn more about Jikishoan, broadening the scope of one's understanding beyond private practice, to how the Committee functions organizationally to benefit the community in general. What makes this event truly meaningful is the involvement of members and IBS students. We look forward to seeing you for this half day event, 9am - 12 noon followed by lunch at a local restaurant.

FOUNDATION DAY - MAY 7

Like the Sangha picnic, Ekai Osho has scheduled the day so that it does not fall on a long weekend and we hope this will mean that more members and their families are able to attend.

JIKISHOAN ABBOT'S ZENDO

As many of you may know by now, Ekai Osho has been preparing for the building of a zendo on his property at Heidelberg West for the last few months. A Ground-Breaking Ceremony was held on 11 December 2016. This building project is one of the Community's central activities for 2017 and will usher in some significant changes and milestones for Jikishoan as the year progresses.

If you are interested in knowing more details about the project please be in touch with Hannah Forsyth (Jisha) Teacher's Assistant, or the Chair of the Building Sub-Committee, Isabelle Henry.

Gassho,
Shona Innes
President
Jikishoan Committee of Management

MEMBERSHIP NEWS

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

Nicci Tait, John Chadderton, Bill Cornish, Helena Dronovsek-Zorkobe, Callum Golding, Mark Prevost, Ren Jin, and Michael Colton (returning).

Foundation Day

You are invited to
This Special Sanzen-kai and
Annual Community Event

9:00 AM - 4:00 PM

IN THE MORNING:

9:00 am - Door Open and Zendo set-up
9:15 am - Instruction for newcomers
9:25 am - Zendo Open: Han 3 hits
9:30 am - Kinhin - Zazen - Kinhin
10:30 am - Tea Ceremony
11:00 am - Precept Ceremony

MID-DAY:

Jikishoan Lineage Service

IN THE AFTERNOON:

12:30 pm - Pot luck Lunch
1:30 pm - Entertainment
2:30 pm - Han 3 hits (Zazen)
3:00 pm - 18th Anniversary Service and
Incense Offering
3:30 pm - Samu (Clean-up)
4:00 pm - Exit / Door Close

Sunday 7 May 2017

Venue: Australian Shiatsu College 103
Evans Street, Brunswick, VIC



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

EKAI KOREMATSU OSHO

CULTIVATING DREAMS AND VISIONS



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“A dream is your heartfelt intention, you want to do that from your heart but it doesn’t work if your mind doesn’t come in. Vision is something of the mind – you can see clearly.”

I have suggested Dreams and Visions as the theme for the year. We can look at Dreams and Visions in the sense of purity – you can say practice. Purity means non-dualistic ways; transcending like and dislike, good and bad, right and wrong, every potential is there, it is the start of the Buddhist path – the enlightened path. After something starts, you need to exert yourself, make your best possible effort; such is the growing season. But you cannot continue like that.

Then the harvest, what you can collect. On deep reflection your Dreams and Vision are revealed. After working hard, you can revisit and reflect on what you have experienced – what kind of dream do you have, what kind of vision?

Then dream and vision become living the reality of the moment. Reality is quite impersonal, it doesn’t care for you, it is quite harsh. You have a lot of ideas about it; you want to live longer but you can’t, you want to be this way or that way but you can’t. You need to take off all that stuff you accumulate, bring everything back to the ground of reality. To have a dream you need a big, big heart so you can accommodate everything – good and bad, right and wrong.

Often you start with a very short-term dream, it’s a good place to start. You have to start somewhere, you have to have a dream. The nature of a dream is not fixed, it’s flexible and it expresses your heart not your mind.

Maybe in the short term it’s O.K. but by exercising it you can have mid-term and long-term vision, and a vision for your life – and further, a dream for life after life. It’s not just for when you are here, it’s not limited to ordinary perception, it’s not a concept in your head: a dream is able to transcend that.

Unfortunately, when you grow old, you have a lot of experience – a lot of ideas kick in, you lose that dream, you’re no longer flexible, you cannot transcend. If you don’t have that starting point from which to open to everything then no vision comes in. You have a vision based on fixed ideas because you haven’t done the work. So in our practice Shunryu Suzuki said, you need to do the general house cleaning – empty your mind. Then everything is empty, and everything starts to move as it is supposed to, like weather changes; your mind opens up, becomes very flexible, no structure. What is your dream? That was the question.

I can tell you my dream. My dream for Australia when I first came here was to translate monastic practice to the lay context and to cultivate that vision. That was the dream, a 10-

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“You should go beyond ordinary limitations, the bigger the better, the more noble the better. If you can find a dream you can manage it. People may talk, “Oh he’s crazy, what’s he talking about, Melbourne itself as a big temple, a monastery”. Yes, someone with a dream makes a difference in the world.”

year master plan. It was a dream of openness. I had no idea what Australia was like, what Melbourne was like, what people were interested in, so it was simply a dream, but that was not a short-term dream. Give it at least 10 years, and I’m still working on it – extending it to 20 years, now I’m thinking of extending to 30 years, so it is life-long. Because everything I do contributes to that dream, it means through that work the vision starts to develop.

A dream is your heartfelt intention, you want to do that from your heart but it doesn’t work if your mind doesn’t come in. Vision is something of the mind – you can see clearly. It’s not the other way around. We talk about work on the vision, “Let’s work on the vision,” – where is your heart? You need to open up the structures in your head. It is like the time before we learned language, before we learned the concepts we have – like a child’s mind the dream is out of your control in terms of logic or reason. Think about that. When you dream at night, there is no control, logically it doesn’t make sense, because everything is opened up, in dreams the structure is gone. That openness, that is the experience. But somehow we get too much structure, we start to speak language and construct ideas called concepts – it kills.

So very few people have dreams. When you haven’t got a dream – something long lasting to make your life meaningful – you go after entertainment; stimulation, hedonism or as much pleasure as you want to accumulate, that is the usual direction. Unless you are introduced to another way of doing things it will always be the same. You cannot reverse, go back to childhood – you are already an adult and operating within a structure – but thank God you come to practice, again and again brushing off all kinds of stuff you bring, learning to open up. So the people who are coming to practice with a purpose to get something or to work things out – like a workshop – that doesn’t serve the purpose of opening up because your mind doesn’t become free to function. Mind being free means there is no good, no bad; no high, no low; no beauty and no ugliness. It is all what it is.

That is the nature of reality as it is. Buddha simply awakened to that, or discovered that. Discovered is related to the mind aspect. He didn’t invent the dharma, he simply discovered the nature of reality, which existed before he



was born and exists even after he is gone – that’s not his invention. But we talk of Buddha’s teaching as if he really discovered something unique – no, he discovered the nature of reality.

That’s like another kind of dream in a sense, it means very open, very universal. Once the doors and structure are broken down it becomes universal, the nature of reality is like that. The point is, each person is unique, each person is different, so within that Dream you need to find particular ways to express yourself. We tend to think of an individualistic dream as separate from reality, it’s not. An individualistic dream is wonderful if it’s put into the context of the big Dream – a dream within the Dream and expressed through your life in innumerable ways. Particularly those who are interested in becoming lay ordained, they should have a certain dream, even if it’s not a vision; dedicated to the practice, dedicated to the trainings, dedicated to benefiting the community.

So what is your dream? You haven’t got one? Supposedly Buddhist practitioners or Buddhists are subscribing to Buddha’s dream – the nature of reality Buddha sees, that Buddha is awakened to. There is no problem when the wall you have self-built in your head has been successfully broken down. It’s reality as it is, free from discrimination, discriminative thinking, everything you see on absolute equal ground, no good, no bad. And in the very, very personal places you start to cultivate the dream within the Dream, the unique way you can be connected, fit into the Dream, the nature of reality – that contribution is enormous, it’s not small or large.

Everyone has to find it. Where can you find it? From where the heart speaks. It doesn’t matter if it’s short lived. You cannot start from where you are not, you have to start from the very place you are. If you cannot commit to anything more than three months then you commit for three months, and if you do that 3 times then you can go further – 1 year, cultivating the Dream. If you stick with that then naturally the vision starts to come to life, the mind aspect kicks in. It’s like Buddha’s great awakening under the bodhi tree, opening up the Dream, the great Dream of reality. But he was ready.

His mind was able to form the vision and he presented it

strategically – turning the wheel of Dharma. In his capacity, uniqueness, that is his personal vision within the Vision. If you haven’t got a vision then even though you have heart, even though you open up to the world, you cannot express it. So there are two parts to play. But the obsession with intellectual understanding, reasoning, the mind aspect is not the answer. You need to reduce that as much as possible, get in touch with some deeper place where you can find the Dream particular to you. It can be anything. Philosophy is OK. “My dream is to become a true philosopher, my passion.” You can be an artist, a musician. You need to find the unique way your passion speaks and then cultivate it – if you do that then the vision starts to come naturally.

Starting is hard; it’s not the other way around. If your structure is hard then basically it’s empty – the wrong place – you need to search more. Oftentimes the way we have been told is backward, so we need to shift that inverted view to right side up, end up with the Dream and Vision coming together, non-dualism.

The Japanese use the term *Ume*. *Ume* has two meanings – dream, the actual dream and also the vision. English is a very dualistic language, the dream is something different from the vision: vision caters to the mind process, perception and all those things while the dream is something which is under no control. I’m not talking about dreaminess – not daydreaming. With a dream your life becomes meaningful, it may not be a privileged life but you can make it meaningful.

My dream is to bring my monastic experience into the lay context, to see the world we live in as a monastery, your life itself is within the temple, that is a huge dream isn’t it? You should go beyond ordinary limitations, the bigger the better, the more noble the better. If you can find a dream you can manage it. People may talk, “Oh he’s crazy, what’s he talking about, Melbourne itself as a big temple, a monastery.” Yes, someone with a dream makes a difference in the world.

So Jikishoan is in the business of providing dreams. Hopefully that can become a vision for everyone. Selling the Dream – it’s free, Dreams & Visions.

Talk given at Sunday Sanzenkai, 6 November 2016. Transcribed by Margaret Lynch.



Ground Breaking Ceremony

BY KAREN TOKUREN THRELFALL

On December 11, 2017 at 11am Jikishoan members and friends gathered at Tobruk Avenue in Heidelberg West to participate in a Ground Breaking Ceremony. It was the first step in realising Osho Sama's grand vision of building a zendo for Zen Buddhist practice and teaching.

After an introductory talk by Osho Sama, the ceremony began with everyone offering incense and proceeded to the sprinkling of sake on the ground, pacifying the spirits where the new zendo will be built. This was followed by chanting of the heart sutra to the resonating sounds of the large drum. Shortly afterwards, everyone participated in a group photo, a pot luck lunch and enjoyed the overall celebratory atmosphere of the afternoon.

Osho Sama invites Jikishoan members to contribute to the new building project as a practice, through offering their time and skills with tasks such as cooking lunches, works as required as part of the building process and gardening. Osho Sama also welcomes anyone interested in visiting to see what's happening.

If you would like to participate in this momentous project and support Osho Sama's big dream for the community, please contact Hannah Forsyth on 03 8307 0600.



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Ekai Osho, Liam D'hondt and Annie Bolitho during the service at the Ground Breaking ceremony. Photograph: Vaughan Behncke.



'Catching the moon, cultivating the clouds,' calligraphy by Ikko Narasaki Roshi. Photograph: Karen Threlfall.



Osho Sama leading the service, as incense is offered and sake sprinkled upon the ground. Photograph: Karen Threlfall.



Jikishoan members Katrina Woodland, Mark Prevost, Irwin Rothman, Darren Chaitman, Shona Innes and Nicky Coles congregate after the ceremony. Photograph: Karen Threlfall.



Ekai Osho and Liam discussing the design of the roof. Photograph: Katherine Yeo.



Liam and Osho Sama leveled the ground using traditional methods. Photograph: Katherine Yeo.

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*OPEN BASKET:
SANGHA
NEWS*



Erik Antonio Wright

BY ANTHONY SHUGAKU WRIGHT

Zazen and Sanzenkai are almost impossible luxuries when you have two children under three years old and a demanding work life. I'm not sure when I will get enough personal time to sit regularly again so I have to work much harder on other practices, such as parenting itself.

In Tenzo Ryo we have a sign with three Japanese characters *kishin*, *daishin*, and *roshin*, translated as joyful mind, magnanimous mind and parental mind. These three words, borrowed from Dogen Zenji's *Tenzo Kyokun*, describe the attitude we should take in the kitchen.

Becoming a parent again offers me a chance to reflect on parental mind. For me, parental mind is something that is both inherent and must be cultivated. Parental mind arises with a child but must be maintained by effort.

The focus of my parental mind is to nurture my children so that they might one day be completely independent of me.

It could be considered the definition of selflessness and when it is manifest, joyful mind and magnanimous mind are manifest too. But it is all too often and too easily forgotten. A tantrum after a long day at work, being late for something important (again), or just cleaning up a tsunami of toys can supplant it in an instant. I need to be carefully vigilant in order to stay calm and compassionate. Thankfully, the basics of zazen are right there to help. When I realise I have lost my parental mind a deliberate focus on posture, breath and eyes is usually enough to bring it back.

I look forward to returning to regular Sanzenkai and zazen practise as soon as possible and am grateful to Ekai Osho and the Jikishoan community for what they have taught me.

Gassho,

Anthony Shugaku Wright

Soliloquies of Self

BY DAN CARTER

Exist in paradox
Accommodate the equinox
Try hard but I can't get off
This merry-go-round

The merry-go-round I am referring to is the world of duality, perpetuated or reinforced through rationalist conditioning. Rationalism has been the dominant paradigm in our culture for nearly 3000 years. Perhaps we have reached its limits in so far as non-material development is concerned. Why not try to go beyond it?

Triangulate
A position in space
Or go beyond that place
Just a taste
Of time
Being

Establishing oneself in the present moment, positioning, helps us let go of conceptual thought. When we do that, if only for a moment, a deep joy may pervade our entire being: as discrimination falls away, so does the feeling of separation between self and other.

Life is light is force alright
Structure is force vibrating of course

One way we might look at this is that the structure of our body, its posture in stillness, is the form: the framework of our practice. Our breath is life, or emptiness, or the energy of the universe. The structure would not exist without the breath, the breath could not be realised without the structure.

Sifting through the sands of time
Working, the meter of a rhyme
Turning, from a cold embrace
Tears fall, be quick, make haste

The illusion that we can escape is just as powerful as the illusion that the world through our limited sensory perception is all that there is. All we can do is explore our own minds, within the framework of our lives. As we partake of this process of purification, we become more sensitive, and the world can take on a poignant flavour. Counteracting this is the stability that comes from returning to oneself every day, and faith as we participate in the Buddha's great vision.

Practice without vision is like blindness
Vision without practice is like a daydream*

Two Aboriginal words for the dreamtime speak to this same theme. *Altjiranga Ngambakala* has been translated as 'having originated out of one's own eternity,' and *Altji Rarma* as 'to see or dream eternal things' or 'to see with eternal vision.' These translations are far removed from typical conceptions of the dreamtime as a creation event that occurred at some indeterminate time in the past. It is something that is happening, right here and now. We are dreaming ourselves into reality. To realise the act of dreaming reality in each and every moment, to see through the delusion of conditioning, enables us to give our dream structure. Zen practice, as an act of creation.

*Spoken by Ekai Korematsu Osho

Dan Carter and Nicky Coles at Jikishoan's annual Sangha Picnic on March 5, 2017.

Many members of the community brought along family, friends and pets. There was great food, a celebratory atmosphere, and good fun was had by all.



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“For some, the manifestation of Nirmanakaya Buddha on this earth, walking this very path, seeing this very view, sitting by this river, has a resonance that goes beyond. They are participating in the Buddha’s vision.”



The Vajrasana (Diamond Throne) beneath the Bodhi tree where Buddha attained enlightenment.

Visiting Mahabodhi

BY IRIS DILLOW

In October 2016 I was one of six Jikishoan students accompanying Ekai Osho on his annual trip to Bodhgaya, Bihar, India. Any time I was not attending other activities with our group the Mahabodhi Temple became my hub and inspiration. I went there ten times.

Sambodhi, the holy bodhi tree under which the Buddha Shakyamuni attained enlightenment, was apparently already a destination for pilgrimage in King Ashoka’s time. There is a reference to him “going to Sambodhi” in BC 260, although there is still debate as to whether this was a physical or spiritual journey, or both. The first shrine at the site probably consisted of the Bodhi tree with a stone slab called the Vajrasana (Diamond Throne) at its foot, surrounded by a wooden railing. The Bodhi tree standing today was planted in 1876 by the archeologist Sir Alexander Cunningham. At least the fourth generation of the same tree on the site, it is said to have been replanted continuously since the time of the Buddha. At the base of this tree, and around the Vajrasana, pilgrims continually make offerings, and pause in their circumambulations to pray, foreheads resting on the railings.

Descriptions in the accounts of the Chinese pilgrims Fa-hien and Xuan Zang indicate that the Mahabodhi Temple we see today was built between the fifth and seventh centuries AD. Along with the Bodhi tree and Vajrasana, this temple incorporated parts of the earlier temples at Bodhgaya, such as the Ratanacankama Caitya, or Jewel Promenade Shrine. This marks the place where the Buddha walked up and down in the third week after enlightenment. One can walk along next to the bases of one row of the original stone pillars, the walkway encased in stone, often adorned with elaborate flower garland offerings.

There is another shrine – the Animesha Locana Caitya, which marks the place where the Buddha contemplated the Bodhi tree, in gratitude for its shelter, the second week after enlightenment. In fact there are many ancient shrines commemorating events in the life of the Buddha, and many stupas within the Temple grounds. The actual Mahabodhi Vihara is only one overlay, if you will, in an ongoing process of accretions at this holy site. I found it

very strange that its construction is in the style of a Hindu temple. Ekai Osho's explanation was that Hindus, much to the consternation of Buddhists, have no problem incorporating Buddha into their pantheon.

As an example of this layering of historical artifacts with 'aids to veneration', and the influence of Hindu culture, the Buddha image one sees enshrined at the entrance to the Mahavihara is not the original image described by the Chinese pilgrims. Sir Alexander Cunningham found and installed this image in the 1880's, when much of the temple was restored. This statue was found in the Brahmin math, originally a small monastery built by a wandering Saiva mendicant in 1590, in Bodhgaya. At the time the Mahavihara had been abandoned and this mendicant took shelter there while erecting his monastery nearby, with the help of Hindu patrons. Now we find this stone statue, with its most recent layer of gold paint, placed on the very spot referred to as the 'Victory Throne of all Buddhas' or the 'Navel of the Earth'. As quoted from the sutras in Anagarika's guide to Buddhagaya, "It was here that vision arose, knowledge arose, wisdom arose, light arose."

By contrast to the Vajrasana, other sites in the Temple complex are undoubtedly convenient representations of events in the life of the Buddha, built to encourage the expression of faith, rather than the actual sites where events occurred. Does it matter which is which?

The huge numbers of prostrating, chanting, circumambulating pilgrims don't seem to think so. Their faith does not depend on whether this is the very stone on which the Buddha sat. This faith perpetuates itself. For some, the manifestation of Nirmanakaya Buddha on this earth, walking this very path, seeing this very view, sitting by this river, has a resonance that goes beyond. They are participating in the Buddha's vision.

For me, the Mahabodhi Temple hums. I experienced a unique sense of belonging and mutual respect there: interconnection and inspiration, despite the diversity of traditions and views. Ekai Osho says that if you return to the source of Buddhism, and don't get caught up in specialization, you can't go wrong.



Sitting in the temple grounds, deep in study.



A World Heritage site since 2002.



A clear path for circumambulation.

Photographs: Dan Carter.

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Reflections on Dogen Zenji's Muchu Setsumu

BY CHRISTINE JONEN MAINGARD



According to Dogen Zenji, this dream-vision is also a manifestation of the Truth, which we either see or do not see depending on whether we are spiritually awake or still spiritually asleep.*

When I first read this chapter in *Shobogenzo*, it simply made no sense to me. I was confused – and still am – when I use my thinking mind. A dualistic sense that a dream is what I experience when I have fallen into sleep. And a vision being something I construct when I am awake. Being awake simply meaning not sleeping. Awake? No! Perhaps a feeling of an inferior experience because a dream is felt as illusory and unreal.

Then, later I tried to make sense of it in Ekai Osho's *Teisho* on that topic at Bendoho Retreat 53. Glimpses of understanding appeared. Briefly. And just as swiftly vanished.

Recently, attending Osho-sama's teachings at the Buddhist Summer School, another world opened: Of non-duality of dream and reality, and of vision and reality; a world of some kind of intimacy with Dogen Zenji's expressions that extended beyond thought. I remember afterwards trying to engage with Osho-sama to glean some understanding. Using words again, and of course, failing. Now, writing this, the entangled world of thought and non-thought makes it impossible to express what I experienced.

What remained is some understanding – however limited – that Dogen Zenji uses 'a dream within a dream' like he does elsewhere in *Shobogenzo*, such as 'painted rice-cake' or 'flowers in the sky', as an expression of a reality that lies beyond the usual distinction of truth and untruth.

Words, thoughts, sense organs. Always trying to understand everything only in comparison with something else. Distortion of reality! Because what I truly and intimately know cannot be compared. Like the painting of a rice-cake not satisfying hunger. Like a meditative vision, grasped

with my mind. Impossible!

My thinking mind is simply too small to understand any of this. It is trying to understand that which is beyond intellectual understanding.

The confusion I felt when first reading *Muchu Setsumu* was good, I think. It's a better state to be in than drawing conclusions. Thoughts are outside of the inside. And not in these words that are just more of this and that.

There is just this and this! Like a soap bubble, a raindrop, and the morning dew on leaves. At first it's the bubble; boundaries, beautiful colours if the sun catches it – perhaps the whole world at that moment. Then, pop! It bursts. Just leaves a drop. Returning to the ocean.

This reminds me of a story: Chuang Tzu, the 4th century BC Taoist philosopher, had a dream that he was a butterfly. Fluttering here and there – from flower to flower – only conscious of his happiness as a butterfly. Not aware of himself as a human being. He was only aware of his butterfly-existence. Suddenly, he woke up and found himself simply lying there: a man once again. He then thought to himself, "I now don't know what I am. And what was I before? A man who dreamt about being a butterfly? Or am I now a butterfly who dreams about being a man?"

Of course, the story is told from the viewpoint of Chuang Tzu. What would it be if it were from the butterfly's point of view? What if the butterfly fell asleep and dreamed it was a Taoist philosopher?

Thinking is what keeps me in the illusion of separateness. It keeps me removed from what's within me. Non-thinking doesn't.

* *Eihei Dogen, Shobogenzo: On a Vision Within a Vision and a Dream Within a Dream (Muchu Setsumu), ch 37, Translator's Introduction. p 501.*

Poems

TAKING REFUGE IN THE THREE FORMS

I Shudo take refuge in zazen – sitting as buddha
I Shudo take refuge in kinhin – stepping onto the path
of the Teachings
I Shudo take refuge in bowing – to the buddhas in the
Sangha.

Shudo Hannah Forsyth

AN ORDINARY LIFE IN THE ORDINARY LIFE

Things arising or sprouting in this field of practice,
Suddenly everything is all together
Suddenly everything is falling into pieces

Bodhidharma's great understanding flows on
No matter what we do.
Coming together without a trace
Resuming the ordinary life,
We can actually have a cup of tea.

*Prompted by my personal experience of Retreat 53 and
Master Dogen's 'Muchu Setsumu'. With deep thanks for
the support I have received from Ekai Osho and the retreat
community.*

Teishin Shona Innes

A SIMPLE DREAM

Small and stingy heart
Wonders what's inside its fist
Dreams of growing big.

WORK

Slumping at my desk,
working for devils. Straight spine,
working for Buddha.

FAITH

Giving up that night
I revealed a hateful heart
But all that melted
What can I offer in thanks?
Only these two empty hands.

Darren Chaitman

明珠

Soto Kitchen

BY KAREN THRELFALL

With the season of autumn upon us once more, we can take time to reflect as the days gradually become cooler and the autumn colours emerge. A time for harvesting; to pull inward and to gather together on all levels. To provide greater mental focus and begin the process of contraction before the cooler months, we can begin introducing more sour flavoured foods into the diet and cooking with a little less water and for longer times. We hope you enjoy the following recipes and the beautiful autumn months.

PICKLED WONG BOK

From Jikishoan's tenzo ryo recipe book

Ingredients	Quantity
Wong bok	1
Salt	Approx 3-4% of wong bok weight
Red chilli	Cut into 5mm square pieces, seeds removed
Rice vinegar	
Pickle press	

Method

1. Weigh wong bok and measure necessary salt.
2. Cut wong bok into bite-size pieces and mix with salt.
3. Put them into the pickle press and press, checking occasionally if you can press further. Leave overnight.
4. The following day, take wong bok from the press; squeeze the water out.
5. Mix with kombu, chilies and vinegar; put back to the press.
6. Do not press too hard this time. Leave overnight.
7. The following day, remove wong bok and store in a container; place in fridge.

If you do not have a pickle press, you can use a weight, or place a plate on top of vegetables and put heavy items such as tins on top.

PUMPKIN AND EGGPLANT MISO SOUP

From Jikishoan's tenzo ryo recipe book

Ingredients	Quantity
Pumpkin	3-4 bite-sized pieces for each person
Eggplant	3-4 bite-sized pieces for each person
Dashi	
Miso	
Spring onion	

Method

1. Chop eggplant into bite-size pieces, sprinkle with salt and leave 10-15 minutes.
2. Rinse eggplant and set aside.
3. Slice pumpkin into small pieces.
4. Make dashi and cook with pumpkin and eggplant until soft.
5. Dissolve miso into soup.



Photograph: Karen Threlfall

Calendar of Events

April–June 2017

WEEKLY ACTIVITIES

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sunday	Weekly	5.30–7.30 PM	Sanzenkai	Brunswick	Liam/Shona
		7:45–8:30 PM	Supper		James/Karen
Thursday	Weekly	7:00–9:00 PM	Sanzenkai	Footscray	Hannah/Phil

APRIL

Tuesday	Apr 11	7.00–9.30 PM	Committee Meeting #226	Footscray	Shona Innes
Thursday	Thurs Apr 13 – Thurs Apr 20		Easter Retreat	Adekate Conference Centre	Shona/Liam

MAY

Sunday	May 7	9.00–4 PM	Foundation Day	Brunswick	Shona Innes
Tuesday	May 16	7.00–9.30 PM	Committee Meeting #227	Footscray	Shona Innes

JUNE

Tuesday	Jun 13	7.00 – 9.30 PM	Committee Meeting #228	Footscray	President Shona
Sunday	Jun 25	5.30 – 7.30 PM	Bansan (Exit) Member's Day	Brunswick	Liam / Shona
Tuesday	Jun 30		Membership Renewal Due		Katherine

ADDRESSES

Brunswick
Australian Shiatsu College
103 Evans St
Brunswick VIC 3056

Footscray
On application.

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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
0497 988 612

Shona Innes (IBS MCB coordinator)
0421 285 338

Kitchen
James Watt (Tenzo)
0425 737 608

Karen Threlfall (Roster Coordinator)
0418 342 674

18TH COMMITTEE OF MANAGEMENT 2016-2017

President (Tsuu)
Shona Innes
0421 285 338

Vice-President (Kan'in)
Katherine Yeo
0422 407 870

Finance (Fusu)
Naomi Richards
0407 839 890

Secretary (Shoji)
Christine Maingard
0430 599 430

Membership Secretary
Katherine Yeo
0422 407 870

Ordinary Committee Members:
Hannah Forsyth
(03) 8307 0600

Isabelle Henry
0423 982 947

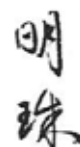
Iris Dillow
(03) 5259 3616

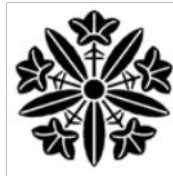
John Hickey
0435 939 485

Marisha Rothman
0400 873 698

Julie Martindale (Administrative Assistant)
0403 184 153

Dan Carter (Myoju Coordinator)
0422 948 902





JIKISHOAN 道正庵
zen buddhist community

Teaching Schedule, April – June 2017

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.

SANZENKAI

Brunswick

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

For beginners, members and friends. 5:30pm – 7:45pm Sundays from Sunday January 8. Newcomers – please arrive by 5.15pm. Attendance by donation (according to one's means). Participants are welcome to stay for an informal supper.

Bansan (Exiting Ceremony): June 25.

Jikishoan Footscray

Zazen, kinhin meditation, tea ceremony, chanting service and reading. 7–9pm Thursdays from January 12. Attendance by donation.

Bansan (Exiting Ceremony): Thursday June 22.

INTEGRATED BUDDHIST STUDIES

Main Course A1 – Jikishoan Zendo Footscray

Ten classes, 9–11am Saturdays.

Term 2, April 22 – June 24.

Course A2 – Australian Shiatsu College

Ten classes, 5:30–7:30pm Saturdays.

Term 2, April 22 – June 24.

Course A3 – Australian Shiatsu College

Ten classes, 7–9pm Wednesdays.

Term 2, April 26–June 28.

\$65 Admission Fee, \$600 per year (4 terms), or \$185 per term (10 classes), or \$100 for 5 classes.

Members by donation for casual classes.

Main Course B1 – Brunswick

Semester 1 2017, January 29 – June 25. 5:30–7:45pm Sundays.

Finishes with Bansan June 25.

Venue: Australian Shiatsu College, Brunswick.

Course B2 – Footscray

7 – 9pm Thursdays February 2–June 22.

Finishes with Bansan at Sanzenkai on June 22.

Venue: Jikishoan Zendo Footscray.

\$265 per year (2 semesters) or \$185 per semester.

Main Course C – Retreats and Overseas Study

Retreats and overseas study. Jikishoan holds three seven-day retreats per year. For 2017 April 13–20, August 18–25, November 17–24. Course Cost: \$1470 / 3 retreats 2017, or \$4095 / 9 retreats 2017–2019.

ONE DAY WORKSHOPS: INTRODUCING ZEN MEDITATION

An intensive orientation workshop 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.

Sunday: April 2, June 4.

Non-members \$100, members and IBS students by donation.

EASTER BENDOHO RETREAT

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

6pm Thursday April 13 – 2pm Thursday April 20.

Venue: Adekate Fellowship Centre, Creswick.

IBS COORDINATORS

General Enquiry and Main Course C:

Hannah Forsyth: ph. 8307 0600 / contact@jikishoan.org.au

IBS Student Secretary and Main Course B:

Shona Innes: 0421 285 338 / B-course@jikishoan.org.au

Main Course A Coordinator:

Katherine Yeo: 0422 407 870 / A-course@jikishoan.org.au

GENERAL ENQUIRY, BOOKING and ENROLMENT
Phone 03 8307 0600 or email: contact@jikishoan.org.au