



## LINEAGE IN PRACTICE



Shudo Hannah's Okesa. Photograph: Vincent Vuu

### IN THIS ISSUE

*Ekai Osho's Dharma talk is on Lineage and Zen practice and making meaningful choices for future generations, Shudo Hannah introduces a Spring haiku, the new Committee of Management is announced, Jessica Cummins imagines Dogen Zenji on an intimate evening stroll around Eihei-ji, Michael Ewing looks at Tenzo Lineage and how small changes in*

*preparing meals on retreat have unexpected outcomes, Steve Giffin goes to Gallipoli to honour his great grandfather, Nicky Coles muses on Lineage and the Big Bang, Christine Maingard reviews a documentary on the transformation of Buddhist representations in Ghandara first century CE, Teishin Shona moves house and Karen Threlfall lists some fresh Spring recipes.*

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## Editorial

As this issue of Myoju is being produced it is the 70th anniversary of the dropping of the atomic bombs on Hiroshima and Nagasaki on 6 and 9 August 1945, and the end of the Pacific war. So we are looking back and looking forward to the continuing traces of these events and how they still affect many people in the world.

Ekai Osho in his talk at KEBI on Lineage and Zen says, 'We need to go beyond our lifetime. If we are only concerned about our individual life then the sense of lineage is obscured.'

In this Spring issue of Myoju, lineage takes many forms. Steve Giffin visits Gallipoli to see where his great grandfather fought 100 years ago in World War I. Jessica Cummins' poem uses the power of imagination to leap centuries back and bring Dogen Zenji's presence at Eiheiiji into our present. Perhaps he is walking through the garden on a Spring evening, the very ones we are enjoying now. Christine Maingard reviews a web documentary on the archeological evidence of Greek cultural influences on Buddhist representations in first century CE, Nicky Coles traces human lineage through the evolution of the universe, and the Tenzo Michael Ewing reflects on how lineage makes preparing and cooking meals on retreat possible and connects us with nature and Japanese monastic cooking.

### Robin Laurie

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

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## Next Issue

The next issue of Myoju will be posted around the Summer Solstice in December 2015.

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 **Sunday 18 October 2015** and the theme is 'Journeys we are on.'

If you would like to contribute or advertise in the next issue of Myoju, email [publications@jikishoan.org.au](mailto:publications@jikishoan.org.au).

For article contributions, please use the template and the advice in the style guide that will be sent by return email.

## Myoju

**Editor:** Ekai Korematsu

**Publications Committee:** Hannah Forsyth, Christine Maingard, Katherine Yeo, Robin Laurie, Azhar Abidi

**Myoju Co-ordinator:** Robin Laurie

**Production:** Vincent Vuu

**Production Assistance:** James Watt

**Website Manager:** Lee-Anne Armitage

**IBS Teaching Schedule:** Hannah Forsyth / Shona Innes

**Jikishoan Calendar of Events:** Katherine Yeo

**Contributors:** Ekai Korematsu Osho, Shudo Hannah Forsyth, Michael Ewing, Nicky Coles, Jessica Cummins, Steve Giffin, Christine Maingard, Teishin Shona Innes and Karen Threlfall.

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# Abbot's News

## HULLO TO SPRING

*To those who long for the  
Flowers of spring  
Show the young grasses  
That push up among the snowy hills.*

*Fujiwara letaka*

*'In every hello there is a goodbye.'*

*Ekai Korematsu Osho*



*Ekai Korematsu Osho, Rev Sojun Mel Weitsman, Katherine Yeo.*

As we near Spring 2015, we can take a breath to look back on this year – which already contains many ‘hellos and goodbyes’. Ekai Osho considers that 2015 should be celebrated as a year of Lineage – to celebrate Jikishoan’s history and lineage. As part of that connection with Lineage, Ekai Osho made a five-week visit to the United States of America to reconnect personally with Sanghas and Teachers there. It was in the United States that Ekai Osho started his Zen practice as an adult. On 12th May he flew out from Melbourne, accompanied by the President, Katherine Shuzan Yeo.

They visited many temples and sanghas – including Sokoji, the home of the Soto Mission of San Francisco. Ekai Osho visited the San Francisco Zen City Centre, Berkley Zen Centre where he met up again with Sojun Mel Weitsman Roshi, Oakland Zen Centre where he gave a talk, and Jikoji – the retreat centre founded by the late Kobun Chino Roshi, Osho’s first Ordination Teacher. He also visited Pittsburgh Zen Centre and Yellow Springs Dharma Centre where he met Professor Robert Pryor with whom he teaches at Bodhgaya in India each year. Finally he visited Zen Mountain Monastery where he was hosted by Geoffrey Shugen Arnold Sensei. It was while he was at Zen Mountain Monastery that Osho Sama received the news of his Mother’s passing and flew straight to Japan.

In mid-winter each year we pause to say ‘goodbye’ to those Teachers who have passed beyond in July during previous years: in 1996 – Daigen Ikko Narasaki Roshi, Osho Sama’s Transmission Teacher; in 2002 – Kobun Chino Roshi, Osho Sama’s first Teacher; and in 2012 – Venerable Traleg Rinpoche, who was a great Dharma friend to Osho Sama and Jikishoan. We honour them and are grateful for the Teachings passed on to us.

And now, as we pass out of winter and are heading for the spring, we can say ‘hello’ to the flowers and grasses and to the remainder of our activities for 2015. We look forward to celebrating our 50th Bendoho Retreat in November. For this significant retreat we will be holding a ten-day retreat in place of our usual seven days.

Wishing all Members and Students a wonderful and warming renewal of their bodies and practice.

With deep gassho to Ekai Osho and Jikishoan,

Shudo Hannah Forsyth

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*grass  
learns to bend  
as it grows  
last year's grass  
did the same*

*Seishin Nicholls*

## Committee News

### JIKISHOAN AGM AND ELECTION OF COMMITTEE OF MANAGEMENT

Jikishoan's 17th Annual General Meeting (AGM) was conducted on 6 September and 32 members, IBS students and friends – the Community – were present.

At the 17th AGM, (1) the minutes of the 16th (2014) AGM were endorsed, (2) a Special Resolution 1 was proposed and passed to amend the association's rules to correct a mistake, (3) the outgoing 16th Committee of Management stood down, (4) and elections were conducted for the incoming 17th Committee of Management.

The members of the 16th Committee of Management reflected on their practice in their management roles. These reflections included comments on the value of the personal interaction in learning and training that occurs as part of the process, the importance of seeing and knowing what it takes to keep an organisation like Jikishoan functioning as smoothly as it does and a recognition of the large amount of work carried out by individuals on the Committee.

The newly elected members of the 17th Committee of Management 2015–2016 are to the right:

<b>Honorary Member:</b>	Ekai Korematsu Osho
<b>President:</b>	Katherine Yeo
<b>Vice President:</b>	Shona Innes
<b>Treasurer:</b>	Naomi Richards
<b>Secretary:</b>	Christine Maingard
<b>Ordinary Members:</b>	Hannah Forsyth
	Iris Dillow
	Robin Laurie
	Isabelle Henry
	Vaughan Behncke

May Community and Committee continue to engage in 'transformative Buddhist learning, experience and cultivation for everyone' and amidst the practice, continue to share the laughter.

**Katherine Yeo**  
President  
17th Committee of Management



Right: A portrait of Bodaidaruma Daiocho hanging on the wall of the zendo in Brunswick.

Photograph: Vincent Vuu

## 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.

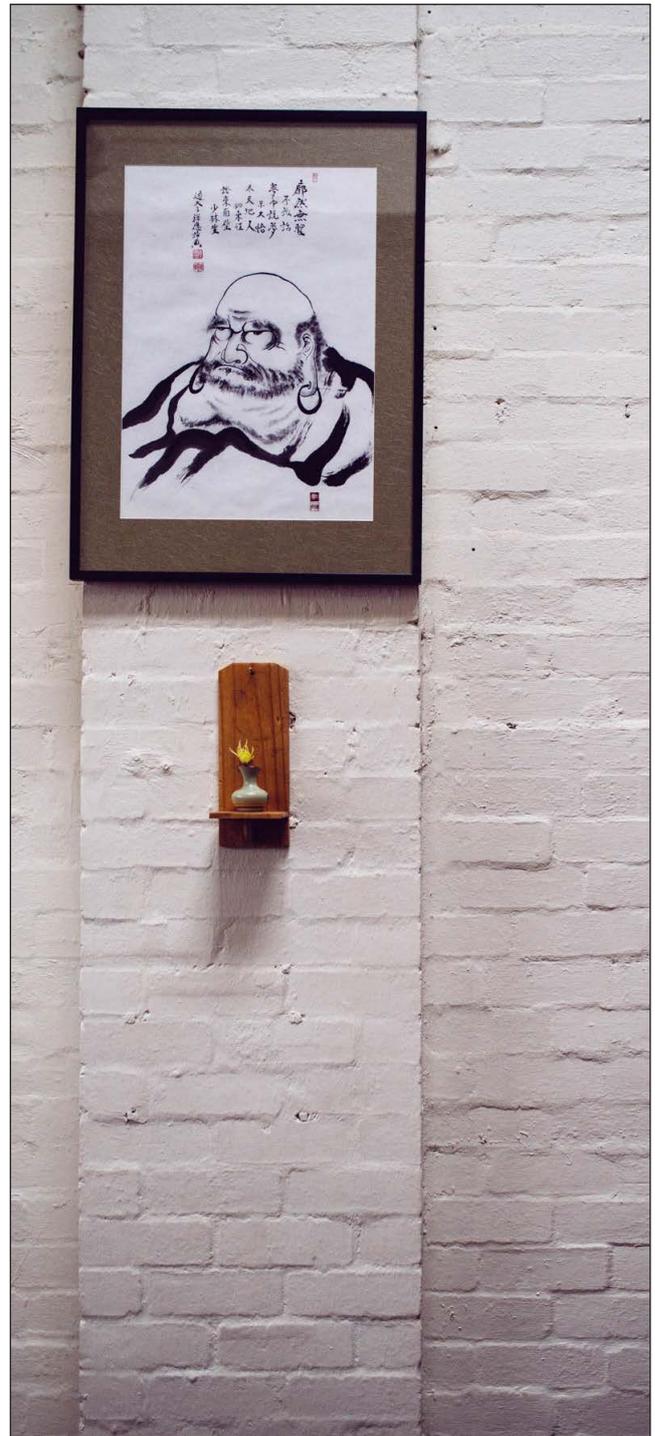
The name of the community encapsulates its spirit: 'Jiki' means straightforward or direct; 'sho' means proof or satori; and 'an' means hut. The practice is the proof—there is no proof separate from that. The proof, satori or awakening does not come after you've finished—it is direct, here and now.

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](http://jikishoan.org.au). We warmly welcome anyone who would like to know more about Zen Buddhism to attend any of these activities.

### CONTACT US

Post: PO Box 475, Yarraville Vic 3013, Australia.  
Phone: (03) 8307 0600  
Email: [contact@jikishoan.org.au](mailto:contact@jikishoan.org.au)



## Bright Pearl

A note on the title of this magazine.



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

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

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

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Dharma Talk

*THE  
IMPORTANCE  
OF  
LINEAGE  
IN ZEN*

*EKAI KOREMATSU OSHO*

*Talk given at KEBI on 1 March 2015. Transcribed and edited by Azhar Abidi.*

This morning I am here to share my thoughts about the importance of lineage in Zen. In modern times, lineage is not really clear. Part of the reason is that things are changing fast and there is a lot of information. So it's very difficult to get a sense of the continuity in terms of where you are from, where you are and who you are. What I mean is that being yourself is very difficult.

These days we are flooded with information and new things. Everyone is trying to cultivate worlds that don't exist: virtual communities, virtual friends. There is a reason for it actually. We are lost. There is so much information. We have lost touch with ourselves. We have lost the sense of continuity, the authenticity – who you are actually, and what makes you what you are. Regaining or discovering who you are has a lot to do with the sense of lineage.

You are not who you are at this moment by yourself. You have parents, a mother and a father, and your mother and father have mothers and fathers. You don't pop up by yourself. It's almost like you are who you are because of the continuity. The sense of lineage has to do with continuity: not right now, but next generation, generation after generation. So it is to put ourselves into a long-term vision. If we want to cultivate a sense of lineage, we need to have a long-term vision like that. We need to go beyond our lifetime. If we are only concerned about our individual life, then the sense of lineage is obscured. If it is obscured, then you lose the meaning of your own existence. You may be excited about a lot of things that make you happy, but time goes and then you look back at yourself and wonder what you have done. You go from one distraction to the other. It's almost like an addiction.

Among the Buddhist tradition, Zen is noted as a Buddhist school. But there is a lot of misunderstanding about Zen. Young people like Zen because there is freedom in it. There is no restriction! Nothing wrong! No good, no bad! Oftentimes, people who come to Zen practice have a mistaken view in that they take something that they like, they pick and choose, and they forget the importance of Zen. The true importance of Zen is its inclusiveness, not exclusiveness. Everything is included. It is just like our experience of life itself: everything is included, good and bad, right and wrong.

What that means is to accept things as they really are prior to picking and choosing. In order to come to that inclusiveness, we have to come to the mind that does not discriminate anything. It reflects everything. That accepting mind in Zen is the mind of the true self actually. The discriminating mind is not the true self. Accepting means not the reality outside of you but the reality inside of you. Good and bad are within yourself. We don't usually think like that. We just judge certain actions, and that's a product of a lot of things. It doesn't just happen. It has its own lineage, you can say.

Zen meditation is about inclusiveness, without discriminating. Everything as it is, absolutely equal. There is a term

for that, called Buddha nature. Nothing is fixed. If we fix it, then the inclusiveness is lost. So when it comes to Zen meditation practice, it's open, inclusive. It's not very difficult. That is the form of the seated meditation. The criteria of that is posture, is upright sitting. You erect your spine straight, centred. You form the meditation mudra. It shows inclusiveness, it does not exclude anything, not even help. Each finger represents one of the ten worlds. Your eyes are open.

This meditation is about awakening to reality. Awakening means that the border is lifted. Simply opening your eyes, there is no border. There is no outside unless you are aware of it. If you close your eyes, you may imagine a lot of things happening outside; those worlds don't exist actually but excluding those from your inner world is not Buddha's meditation either. When you open your eyes, your friends can come in. Rubbish should come in, problems and everything should come in too. That's inclusiveness.

So it's a simple thing. You don't need to change yourself. You are as you are absolutely with everybody else, intimately connected with reality. If you are connected with it, you have a possibility, a potential for you to choose a way of expressing your life or living meaningfully through that openness, that inclusiveness. Some may choose to be a terrorist. Bad luck! Actually, I was surprised, very surprised, hearing about some young girls who chose to be terrorist brides. It is within yourself actually. If inclusiveness is not there, then wisdom is not there. Then prajna is not there. Bring that out. Living it is to make a choice. It is to make life meaningful. In that part, lineage really helps you. You have received this life. Then you make a choice to really pass on whatever it is to the next generation. It is no longer about your life and how you feel about this moment. Me, me, me – that is a very superficial sense of self. It's not authentic.

Everything is there. Nonetheless you are. Each one of you is a result of that continuity. You should be very grateful in that way. If you don't have that kind of belonging, then you don't ultimately have a sense of peace, even by meditation. It could be kind of a quick fix because it's providing you a cosy place in the midst of confusion. It operates only and mostly at the individual level mostly for a short term. It doesn't operate in the sense of lineage.

Each person should engage more meaningfully in certain activities. A lineage holder in the tradition is like that. It's not about himself or herself. It's an appreciation. Continuity is to contribute and to pass on. If we don't tap into the sense of that, then there is nothing passed on. You may have accumulated a lot of information. Put it into the rubbish bin.

## TALKING ABOUT THE MEDITATION TRADITION

Generally you can divide it categorically. The early tradition is the Theravada tradition. It represents the ancient Indian cultural influence of the prosperous Sixteenth Kingdom. Buddha was born in a soil rich with spiritual culture. But even in Buddha's time, self-nature was obscured. In order

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*'The sense of lineage has to do with continuity:  
not right now, but next generation, generation  
after generation.'*

to bring it out, you had to leave this world. Home-leaver was the model. Engaging in that way, Buddha studied and achieved enlightenment. Enlightenment is inclusiveness. Everything is an absolute equal to yourself. All is self-nature. But access to that point was only for the one who left the home [in that time]! (Laughter). The Theravadan tradition [still] has those flavours. It admires those who leave home and become monks. In that tradition, the ultimate goal is Arhat-ship. But in Buddha's ultimate teaching, he moved away from that. His ultimate teaching was about getting in touch with a deeper part, the authentic part, before discrimination. It had nothing to do with religion or culture. It was pure spirituality. He didn't even care about what kind of funeral he had.

Four hundred years after he passed away, a new movement took place called the Mahayana tradition, which is the Zen and the Tibetan tradition. The youngest tradition is the Tibetan tradition.

In Mahayana, the ideal shifted from home-leaver and monastic practice to the inclusion of the lay person. The concept of sangha shifted from monks and nuns to lay people who took precepts. The Mahayana tradition does not only have an Indian element but a Western element through Greek influence. Without that, there is no Mahayana tradition. Without that, it could not have developed a great system of thought. Without that, there would be no images. Images appeared four hundred or five hundred years later. Great statues of Buddha were built in Gandhara by Greek artisans. They are beautiful sculptures, just like Greek sculptures.

Nomadic people migrated from Central Asia to the Indus Valley. They were brutal. They killed many monks but they were great traders. They started trade with the West and China. Buddhism travelled. So lineage-wise, we trace that back to Mahayana. Before Theravada, it was an individualistic model. In Chinese soil, integration was so clearly cultural: you practise together, eat together, sleep together: this was the basis of the monastic model in China.

In the Mahayana tradition, even the meditation is different. In Theravada, it is about self-inquiry. In Mahayana, there is no separation from the start. It is impossible to think that you can get your own enlightenment. But it doesn't discourage making an effort for betterment. So

you are part of it. And what you do has a consequence for the community and for your life. In that way, a new tradition is established.

In Japan, it was further developed. People's association with identity is with nature. When you identify yourself with trees, flowers and stones, then naturally association with the individual self is subsided. Spirituality becomes a part of daily life. Then anything can be your practice of meditation, like going into the garden and enjoying that. Because you are not doing it, you are the flower; looking at a mountain, you are the mountain. The Japanese way of life developed like that: the way of culinary art, the way of tea, the way of martial art. It had no question of, 'What about me?' That's the way lineage continues.

The great idea of emptiness developed in the first and second century. It first appeared as the Prajna Paramita Sutra. That was a revolutionary period. It set the basis of Mahayana Buddhism. Emptiness simply means inclusiveness. Because nothing exists by itself in a fixed, substantive way, everything is included. Form is empty. That is inclusiveness. As you are, as equal, is inclusiveness.

In Western education, you understand by separating. 'This is good, this is bad.' – but when you think about what it is itself, it is neither good or bad itself. It's when you start comparing, then you have a problem. So bring that into the inclusive place. Then wisdom kicks in. Everything is absolutely equal. There is no discrimination. Light and shadow are equal. Day and night are equal. If you compare, then they are different. But when there is daytime, there is only daytime. How can you compare when there is no nighttime?

I wanted to touch on the importance of lineage in Zen. It is about inclusiveness. That is the basis. You make the best of it in the given situation. You make a choice. This is the way I express, I live my life, and contribute to the inclusiveness in my lifetime and that inclusiveness is passed down to the next generation. As you are is OK. If that lineage is lost, then tradition is lost. Buddhism is like that. It is not distinguishing yourself from others. It maintains authenticity, expresses inclusiveness in that way. My hope is that when you get some sense of the peace within yourself, you open up further to contribute to the world.

# Reviews

## ‘Gandhara, the Renaissance of Buddhism’

WEB DOCUMENTARY



## Review by Christine Jonen Maingard

Produced by NHK, France 5 TV and Pont du Jour in 2004, this documentary focusses on Gandhara and the emergent Buddhist culture. Gandhara is the ancient name for the region around modern northern Pakistan and parts of eastern Afghanistan. ¶ The film starts with an overview of Buddha's life and teachings including the early spread of Buddhism. It then illustrates the magnificent Ajanta Caves with their paintings, carvings, pillars and interiors. The construction of these 30 caves – located in the Indian state of Maharashtra and now listed under World Heritage – began about 2000 years ago and continued over a span of some 600 years. ¶ The Kingdom of Gandhara existed in one form or another from 530 BCE till 1021 CE. The region was conquered by the Persians in 530 BCE, later by the Greek-Bactrians and then, in subsequent wars, came under the rule of the Indo-Greek king Menander who ruled in the 2nd Century BC. ¶ King Menander was a devout Buddhist. Famous in the Buddhist literature, his conversations with the Buddhist sage Nagasena were compiled in the first century BCE in 'The Milinda Panha' (The Debate of King Milinda). The Platonic-style debate paints a picture of the meeting of two great cultures – that of ancient Greece and that of Buddhism of India. ¶ Reaching its heights from the 1st to 5th centuries CE under the Buddhist Kushan kings, it was Kanishka the Great (127-151) under whose influence a distinctive Greco-Buddhist art form appeared. There is evidence that the first sculptural representations of the Buddha in human form are the result of this Greco-Buddhist interaction. Up till then the Buddha was only represented through his symbols such as a foot, handprint, wheel, lotus, seat. Gandharian art offers clear evidence of the merging of Greek and Buddhist cultures with the sculptural images of Buddha depicted in Greek toga. ¶ Despite an abundance of archeological evidence of Gandhara's thriving culture, it was unearthed manuscripts that revealed that this region contributed much more to shaping Buddhism than previously thought. Birch bark scrolls, found during the late 19th Century in clay pots, and only analysed in the 1990's by the British Library, are believed to be the oldest Buddhist manuscripts ever discovered. ¶ The film clearly depicts how we have come to understand the development and spread of Buddhist practice in Northern India. Indeed, it is now widely believed that Mahayana Buddhism first emerged in Gandhara from where it then spread along the Silk Route. ¶ Whilst the narration in the film is in English, some details of the information conveyed will be lost to those who don't understand French, Japanese, Pakistani or Russian as a number of interviews with the archeologists are in their original languages without any subtitles. Only some of what they say is explained in the narration. It nevertheless is a fascinating history about the cradle of Mahayana Buddhism, filled with beautiful images that linger on. Perhaps particularly fitting as we contemplate lineage in its wider sense – the source from which something is derived – the lineage of our Zen practice. ¶ You can watch the film by searching for its title in *Youtube*.

«Statue from Gandhara on display at Tokyo National Museum»

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## Student Talk

# Lineage, Repetition and Change in Tenzo Ryo Practice

MICHAEL KAKUZEN EWING

*Transcribed and edited by Robin Laurie.*

**T**hank you for this opportunity to speak. I thought I would talk about lineage and tenzo practice in terms of repetition, because I think repetition is central to what it means to be part of lineage and repetition is central to what we do in Tenzo Ryo.

Tenzo Ryo has about 8 or 9 people in the ryo now and we cook the meals for Sunday Sanzenkai and for One-Day-Workshops and on Retreat. In this talk I'll focus more specifically on the retreat practice. Jikishoan organises 7-day retreats three times a year and the Tenzo Ryo has the task of preparing the meals for the retreat. So that means three meals a day for seven days and as you can imagine there's a lot of preparation that goes into that.

We usually begin to think about organising the retreat two months, or at least six weeks, before retreat starts and first of all we review the previous retreat – how it went, are there things we need to change or improve, are there ways of preparing and serving where we might be able to tweak a little bit.

We also start planning the menus for all the meals and this is one of the places where repetition comes into play because we generally repeat menus. Not from retreat to retreat but for example from autumn retreat to autumn retreat, spring retreat to spring retreat. We repeat the same menus but change them a little bit, as we might decide something tastes better if we do it a different way.

At the retreat, the Tenzo organises members into specific cooking groups for each meal and this is where repetition really comes in because it's basically non-stop from a little bit before 4 am in the morning, when I get up, to going to bed soon after 9 o'clock at night. The day is structured by the schedule and of course it is the schedule that guides all of us in the retreat.

Then, even with this sort of repetition, of deepening our practice by doing the same thing again and again, in the kitchen there's always some unexpected disaster so there's always something to keep you on your toes. Even though in some sense it's the same thing over and over again, it's never the same thing.

Towards the end of retreat we do inventories, return everything back to Melbourne, and once we are back in Melbourne, put things away. We make notes on what went well and what went wrong so that in a few months time we'll have a pre-retreat meeting again and think about the kinds of plans and changes we want to make for the next retreat and so it repeats again.

So repetition in a sense is what helps make practice possible and as I alluded to earlier it ties you into lineage because it's a process that has been put in place by the previous people in that role. Since Jikishoan has been founded I think we've had six Tenzos. Before I became Tenzo, Isshin-san who was then known as Kyoko, was Tenzo and when she left to continue her practice in Japan she asked me to take over and many of the procedures and practices

that I described to you were already pretty much in place and running very smoothly. So it's very much thanks to the Tenzos and the members of Tenzo Ryo who went before us that we have these systems in place that makes, what is in fact a fairly daunting job of preparing several hundred meals over the course of retreat, it run fairly smoothly.

Dogen Zenji talks about Lineage and the importance of Lineage in his 'Instructions to the Zen Cook'. He said for example, *'The greatest teachers from earliest times who are settled in the Way have carried out their work with their own hands. How are we inexperienced practitioners of today able to remain so negligent in our practice! Those who have come before us have said, "The Way-Seeking Mind of a tenzo is actualised by rolling up your sleeves."'* (Dogen and Uchiyama, 5)

He went on to say, *'If great teachers from the past were able to make a plain soup from greens for only a pittance, we must try to make a fine soup for the same amount. This is very difficult to do ... Yet, being scrupulous in our actions and pouring our energy into those actions, there is not reason we cannot equal the ancient masters. We must aspire to the highest of ideals without becoming arrogant in our manner.'* (Dogen and Uchiyama, 7) This sentiment suggests that as we learn from teachers in the past who made a fine soup we can also make a fine soup.

One of the aspects of repetition that Azhar mentioned in his recent student talk was change. So with each repetition, although it seems like the same thing, it's never the same thing and we are always thinking about what we did before and how can we do it better next time. In Tenzo Ryo each time we plan for retreat we never make huge radical changes. However, we always discover something we can do a little bit different to make things that little bit better.

So now I want to talk a little bit about one of the changes we are doing now in Tenzo Ryo. As you might be aware, in

a community this large there are people who have special dietary needs. Most of the dietary requirements are for gluten-free food, some for food without onions, and there are some people who are vegan or who need reduced salt or reduced sugar in their diets. Over the years the way that we have dealt with this issue has evolved and changed.

We started off making sure there were special dishes for people with special needs. There were a number of people on retreat who can't take onions, so we'd always set aside some soup without onion. At afternoon and morning tea, we'd serve gluten-free biscuits, as well as regular biscuits and for vegans there were biscuits without any butter or egg. In fact, gluten-free biscuits can be pretty good and there's no difficulty in serving gluten-free biscuits to everybody. So then, and this is a step-by-step process, we introduced gluten-free biscuits for everybody and some vegan biscuits. And then suddenly we had the revelation we could make vegan and gluten free biscuits for everybody and that would be absolutely fine! It greatly simplified the process for ourselves in preparing things, but also for the people who served the biscuits because they no longer had to keep track of which biscuit is which!

A similar process of change has occurred for retreat breakfast and lunch, which are served in a very formal Japanese style. We now substituted tamari for soy, as tamari contains no wheat, whereas soy does. Also the commercial sesame dressing we were using had some mayonnaise in it and mayonnaise has egg; so we can't serve that to vegans, so instead of a special dish for vegans we have now been making our own sesame dressing without mayonnaise.

As we began to look at how we were trying to make meals suitable to all members of the community, we began to realise that the way we were cooking was becoming closer and closer to a style of cooking in Japan which developed in Zen monasteries called Shojin Ryori. So we were cook-



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*‘There is something about having seasonal vegetables, particularly if they are sourced locally, that reinforces the sense of being here, in the present moment.’*

ing somewhat like in Zen monasteries but not fully so and one of the main changes we began to institute this year is to produce food that is wholly in line with the principles of Shojin Ryori. Shojin refers to developing or progressing or putting yourself on your spiritual path as it were. So it’s a style of cuisine to assist you on your spiritual path.

Shojin Ryori is vegetarian, and you can see this as being based on the principle of not taking life. It avoids using onions and garlic and all the allium family like chives etc. This follows on from Chinese Buddhist practice and in my understanding, ultimately from Brahmin dietary customs in India. And finally Shojin Ryori emphasises the use of seasonal ingredients.

Refraining from using onions was introduced a couple of retreats ago to accommodate people who cannot take onions, but as we see this is in line with Shojin Ryori. Now at the previous retreat, the Easter retreat, the autumn retreat, we introduced the idea of using only seasonal vegetables. I’m not sure how many of you at retreat actually noticed that the menu was slightly different from previous retreats. Mid-retreat one person did ask why we didn’t have any broccoli on the menu this time, so I know some people noticed things were a little different.

Now there are many benefits of using seasonal vegetables. One of these is that you don’t need to import vegetables. For instance, if you insist on having your zucchini in the middle of winter it would either be coming from Queensland or California, who knows, so avoiding that helps reduce our environmental footprint. I also think there is something about having seasonal vegetables, particularly if they are sourced locally, that reinforces the sense of being here, in the present moment. There are those who would say that seasonal vegetables actually provide the kind of nourishment that you need in that particular season. And it helps you stay in the flow and rhythm of nature. I also think vegetables that are in season taste better and this is an important thing.

The other thing about serving seasonal vegetables is that it is a way of seeing. I think it echoes something that we often hear in the teachings from Dogen Zenji and the teachings Ekai Osho gives us, that we want to see things as they actually are here and now and not try to do something different or add something extra. Because if you think about it, our current society’s obsession with having anything we want anytime we want, is very much about feeding that desire to have something extra, something special. In our parents’ or grandparents’ day you couldn’t have tomatoes

in the middle of winter but now we can, so let’s have tomatoes! Never mind if they don’t taste any good.

So I think introducing this idea of seasonal vegetables will help in terms of Tenzo practice and will also be another way to support the community in our practice. Here is another quote from Dogen Zenji in the Tenzo Kyokun: *‘When carrying something that weighs an ounce do not think of it as light, and likewise, when you have to carry fifty pounds, do not think of it as heavy. Do not get carried away by the sounds of spring, nor become heavy-hearted upon seeing the colours of Fall. View the changes of the seasons as a whole and weigh the relativity of light and heavy from a broad perspective.’* (Dogen and Uchiyama, 18)

Now much of Dogen’s Tenzo Kyokun, his ‘Instructions to the Zen Cook’, can be read very metaphorically and in Kosho Uchiyama Roshi’s commentary one of the things that he says of this ‘weights and seasons’ quote is that it’s about non-discrimination: *‘you should not be swayed by the values of society nor get all excited simply because it is spring – finding yourself in favourable circumstances. Likewise just because it is fall, there is no need to get all upset and have a nervous breakdown. Rather, see the four seasons of favorable circumstances, adversity, despair and exaltation all as the scenery of your life.’* (Dogen and Uchiyama, 7) As Uchiyama Roshi goes on to explain, Big Mind or magnanimous mind means accepting what you have and what you look at. It doesn’t mean you should be inert and live day by day without discriminating, it means that everything we meet is our life.

Tenzo Kyokun can also be read literally and in the case of vegetables the metaphor about Spring and Winter is that Spring is Spring and Winter is Winter. So not wanting to have broccoli in the middle of summer is a way of practising magnanimous mind or Big Mind.

So just to conclude, as I said, some of you may have noticed we had a surfeit of cucumbers, lots of fresh pickles and eggplant and green beans. In winter it will be different! There will be lots of preserved pickles and potatoes and sweet potatoes and broccoli! And in spring more of this along with bok choy and snow peas and all the nice vegetables that are just coming out as the weather becomes warm!

All references: Zen Master Eihei Dogen and Kosho Uchiyama Roshi, *How to cook your life: from the Zen kitchen to enlightenment* (Shambhala, first published 1983, 2005 ed).

Article

# *Lineage: as old and wide as the universe*

NICKY COLES

*The Dungeshwari Cave Temple, Bodhgaya region, INDIA.  
Photograph by James Watt*



When Robin suggested that we might consider the important topic of our lineage from the wider but also more personal perspective of our own family lineage, I began to explore what this might mean for me. We chant the Lineage Chant during practice periods and at retreats, and this year ‘lineage’ has been the main theme of Osho-sama’s talks. It has taken me a few years to get used to the repetitive chant and begin to understand why we do it, and even to enjoy it. Of course, it isn’t really repetitive – any more than our other repeated practices are repetitive: nothing in life ever repeats itself; and a new and deeper meaning can emerge with each cycle. The word ‘daioشو’ comes back as a refrain at the end of each line, ringing like a bell, in honour of the particular teacher who received the wisdom by transmission and passed it on to the next teacher – like runners with the torch for the Olympic Games.

I am awed by the thought that the wisdom we receive in the twenty-first century has come down to us through two and a half thousand years by the effort and dedication of holy men since Shakyamuni himself (all 79 of them) including our own teacher. And I like the fact that the line goes back even further in the mists of time to shadowy figures who prepared the way.

This is where my idea of the wider lineage takes off. If Shakyamuni was not the very first Buddha (as I read in my sutra book), then who knows how many enlightened beings preceded the first name on the list. Everything has Buddha nature, so countless beings preceded even those on the list, human beings and also all the evolving forms of life that gave rise to our species. Our lineage extends all the way back to the beginning of creation, the ‘Big Bang’ from which the universe has been evolving over billions of years (13.7 billion at the last scientific estimate). ‘We are stardust’, as Kavisha Mazella’s song reminds us, and everything in the universe, whether living or ‘non-living’ – whatever that distinction may mean in the light of modern physics – is related to us. We are part of everything and everything is part of us. Isn’t this what is meant by ‘dependent origination’? – a fundamental truth whether we think in terms of linear time, or cyclical time, or in terms of the all-encompassing reality of the present moment.

I am bored with the genealogy of my own family and can’t be bothered pursuing that line of inquiry. Too many skeletons in the cupboard! And what does it matter anyway? But lineage in the sense of the Buddhist tradition and in the widest possible sense of our kinship with all of creation is important. This is the tradition that helps us to find ourselves and be ourselves.

When we sit at retreat in the early mornings, there is a special moment when an ancient chant sounds on the cold air of the dawning world: and it includes the words ‘we free all living beings’. Yes, because of our privileged position in the processes of evolution, we can take some responsibility for all living beings; and at the same time we can learn to feel gratitude for our lucky participation in such an all-encompassing lineage.

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## OPEN BASKET: SANGHA NEWS

### Nothing cleans like cleaning

BY TEISHIN SHONA INNES

On 31 March 2015 I launched myself into a new adventure. Shifting house again after one year in Preston and finding myself at 52 Tobruk Avenue, Heidelberg West. A few people have said of this address, 'it has potential'. Can the dream be realised? That is a question. Out the back is a bungalow – possibly somewhere to sit zazen. I have sat there a few times and it feels good. Like the bungalow, the house needs some serious TLC and that has been on-going for the last few weeks.

Today when Peter Farley helped me move a bookcase inside the house we looked out the living room window and there we saw a Tawny Frogmouth sitting in a tree in the neighbour's garden – surprising and wonderful. I take it as an auspicious sign.

The bird life here is quite delightful and I am surprised that two blocks back from the busyness of Bell Street, I have heard more than the usual suspects in the early morning.

I would like to express my thanks to all the Zen friends who have been helping me, especially with the cleaning and offering meals. Thanks to Christine Maingard for the title of this piece – a spontaneous remark which caused us much hilarity in the middle of washing walls, ceiling and curtains. The process of cleaning has made such a difference here and has brought some joy to a process which at times has been somewhat daunting.

So thank you to Deniz, Annie, Hannah, Peter, Katherine, Nicky, Craig, Christine, Lee-Anne, Robin, Naomi, James, Liam, Tad and Ekai Osho for the use of a ladder and for his quiet support and understanding.



Photographs by Shona Innes (above, below): Craig Burgess, Tad Jennings.

# Eihei-ji, c.1240

BY JESSICA CUMMINS

On his way to evening service,  
Zen Master Dogen takes  
the long way.

Past the great vegetable garden,  
chickens scattering  
as he rounds the coop,

ducking his head beneath  
the washing line,  
*oryoki* cloths

pegged like prayer flags,  
scripture-less  
but for the indent

of countless hungry mouths.  
On the kitchen path,  
robes hooked over one arm,

a cascade of faded indigo  
revealing pale ankles  
slender as sapling birch,

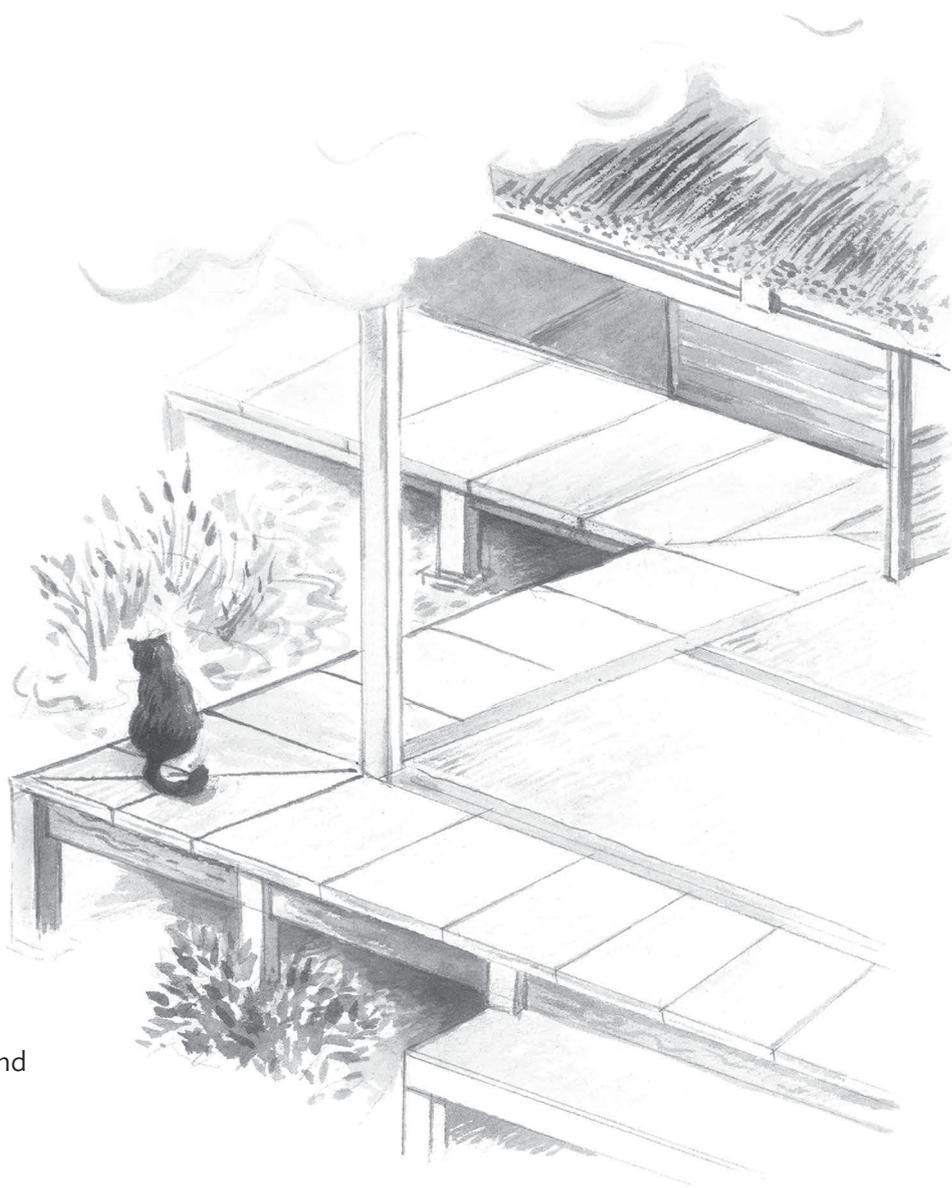
Zen Master Dogen squats—  
an arm extended for balance  
and that he might scratch

the head of his favourite cat;  
a muscular tom  
old and dharma-scarred,

half an ear lost in battle,  
who now  
as the han rolls down

and ancient birds  
call in darkening pine,  
flows beneath his master's hand  
and is gone.

«DOGEN'S CAT by Jinesh Wilmot»



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# ANZAC Reflections: 100 years later

BY STEVE KAKUSHIN GIFFIN

In April I travelled with my father to Turkey to attend the 100th Anniversary ANZAC Dawn Service in Gallipoli where my Great Grandfather Harold Weston served in 1915. He later lost a leg to shrapnel on the Western Front but gained an English bride, a nurse at the hospital in which he was recovering.

I cannot express the immense sadness that I felt and continue to feel after standing in the midst of what was a battlefield but has now become a very large cemetery. Graves are spread across various locations, surrounded by rough terrain that is now the last resting place of many who will never be found or identified.

Looking at the graves of boys and men made my heart ache for the lives that should have been but were instead lost in an unimaginable nightmare. These men should have been forging a career or starting a family, not lying dead in a field of blood.

Wars are never glorious. For every dead Turk there was left a devastated mother, for every dead ANZAC a family destroyed by grief. Every 'glorious victory' was a devastating loss for the other side. We condemn war and the taking of life, as it should be condemned.

With the tales of heroism and the winning of VCs in mind I could still not look at that battlefield and wish I had been there. I looked at what happened and was thankful that I was not. Harold Weston was there 100 years ago. Because he survived, my grandmother, father, I and my children came into existence. Thousands of families were not so fortunate.

For those that served on both sides, 'Lest we forget'.

## *STEVE GIFFIN'S LINEAGE*



*Left to right: Harold Weston (my great grandfather), Marjorie Giffin nee Weston (my grandmother), James Giffin (my father), Steve Giffin (me!) and Jacqueline and Charles Giffin (my children).*

# Foundation Day Group Photo 2015

26 April 2015 Photograph: James Watt



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# Soto Kitchen

BY KAREN TOKUREN THRELFALL

As we head into the warmer months of spring, we are revived from the dormancy of winter but can still reflect upon the quieter winter months, when the cycles of practice continued and good food was shared by the community at various Jikishoan activities. In this edition of Myoju we feature two recipes that were requested by members. We hope you will enjoy these delicious winter salads while the days are still a little crisp even as it starts to warm up once more.

## SPEEDY SLAW

Ingredients (Serves 6)	Quantity
Finely sliced red cabbage	2 cups
Finely sliced white cabbage	2 cups
Grated carrot	2 cups
Mixed seeds (try pumpkin, black sesame, white sesame, sunflower and poppy seeds)	¼ Cup
Finely chopped parsley	¼ cup
<b>Lemon Dressing</b>	
Rice bran oil	¼ cup
Ground cumin	½ teaspoon
Salt	½ teaspoon
Lemon juice	2 tablespoons

### Method

1. Finely slice or grate vegetables.
2. Make lemon dressing with stick blender or whisk together until well combined.
3. Mix all ingredients together in a big mixing bowl.

*(This salad will only keep for a day or two)*

*Recipe above provided by James Watts from a recipe in the Revive Café Cookbook. Recipe on right is a Jikishoan Tenzo Ryo recipe, adapted by Karen Threlfall from [heartbeetkitchen.com](http://heartbeetkitchen.com).*

## WILD RICE, QUINOA and ROOT VEGETABLE SALAD

Ingredients	Quantity
1 each of turnip, purple yam, sweet potato, swede and carrot	
Olive oil, salt and pepper	
Thinly sliced kale	3 cups
Chopped dried sour cherries	½ cup
Chopped pan roasted walnuts	½ cup
Cooked quinoa	1 cup
Cooked wild black rice	1 cup
Corn flour	1/2 tablespoon
<b>Dressing</b>	
Olive oil	1/2 cup
Maple syrup	1/4 cup
Balsamic vinegar	1/2 teaspoon
Chopped fresh or dried rosemary	1/2 teaspoon
Salt and peper	½ teaspoon each

### Method

1. Chop root vegetables into small cubes and spray lightly with olive oil.
2. Place chopped vegetables in pre-heated oven at 220 degrees and bake for around 20 minutes.
3. While vegetables are cooling prepare the dressing by combining ingredients and mixing well.
4. Blanche the sliced kale in a bowl of boiling water for around one minute, drain well.
5. Place all salad ingredients into a large bowl and combine lightly.
6. Add dressing and gently mix through.



# Calendar of Events

October–December 2015

## WEEKLY ACTIVITIES

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

## OCTOBER

Tuesday	13 October 2015	7:00–9:30 PM	Committee Meeting #207	Footscray	Katherine/Shona
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## NOVEMBER

Tuesday	10 November 2015	7:00–9:30 PM	Committee Meeting #208	Footscray	Katherine/Shona
Friday–Sunday	19–29 November 2015		Bendoho Retreat #50	Adekate	Hannah/Julie

## DECEMBER

Tuesday	15 December 2015	7:00–9:30 PM	Committee Meeting #209	Footscray	Katherine/Shona
Sunday	20 December 2015	5:30–9:00 PM	Bansan—Members' Day	Brunswick	Christine/Katherine
Thursday	31 December 2015	4:00 PM to midnight	Osoji and NYE zazen	Footscray	Hannah

## ADDRESSES

**Brunswick**  
Australian Shiatsu College  
103 Evans St  
Brunswick VIC 3056

**Footscray**  
On application.

**Post**  
JZBC Inc  
PO Box 475  
Yarraville Vic 3013

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

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

## CONTACT

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

**Sunday Sanzenkai**

**Zendo Coordinators**  
Liam D'hondt, Zendo  
0497 988 612

Annie Bolitho, Roster  
03 9495 1412

**Kitchen**  
Michael Ewing (Tenzo)  
0431 947 553

Anthony Wright (Roster)  
0412 812 708

## COMMITTEE OF MANAGEMENT 2015–2016

**President (Tsuu)**  
(and Membership  
coordinator)  
Katherine Yeo  
03 9818 2687

**Vice President (Kan'in)**  
Shona Innes  
03 9391 2757

**Finance (Fusu)**  
Naomi Richards  
0407 839 890

**Secretary (Shoji)**  
Christine Maingard  
0430 599 430

**Ordinary Committee  
Members:**

Hannah Forsyth  
03 8307 0600

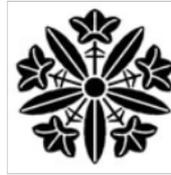
Iris Dillow  
03 5359 3616

Vaughan Behncke  
0427 319 378

Isabelle Henry  
0423 982 947

Robin Laurie  
(also Myoju Coordinator)  
0438 351 458





**JKISHOAN** 直証庵  
zen buddhist community

## Teaching Schedule, October–December 2015

Teachings are given personally by Ekai Korematsu Osho. Please see the website for detailed course descriptions or contact one of the IBS co-ordinators listed in the contact information section on the previous page.

### SANZENKAI

#### Brunswick (5.30–7.45pm 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 your means). Participants are welcome to stay for an informal supper.

#### Footscray (7–9pm Thursdays)

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

### INTEGRATED BUDDHIST STUDIES

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

- **A1: 9:00–11:00AM, Saturday mornings.** Term 4 runs from 3 October 2015 to 19 December 2015.
- **A2: 5:00–7:00PM, Saturday evenings.** Term 4 runs from 3 October 2015 to 19 December 2015.
- **A3: 7:00–9:00PM, Wednesday evenings.** Term 4 runs from 7 October 2015 to 16 December 2015.

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

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

#### B1 (5–8.30pm Sundays Brunswick)

Semester 2, 2015: 12 July 2015 to 20 December 2015.  
Bansan on first and last sanzenkai of the semester.  
Venue: Australian Shiatsu College, Brunswick

#### B2 (7–9pm Thursday Footscray)

Semester 2, 2015: 16 July 2015 to 17 December 2015.  
Bansan on first and last sanzenkai of the semester.  
Venue: Jikishoan Zendo Footscray

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

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

\$1365 / 3 retreats 2015, or \$3780 / 9 retreats 2015–2017.

### ONE DAY WORKSHOPS

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

**9:00am–4:00pm Sundays.** 2015 dates are 11 October 2015, and 13 December 2015. Non-members \$90, members and IBS students by donation.

### BENDOHO RETREAT

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

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

The November Retreat this year will be 10 days to mark the occasion of the 50th Bendocho Retreat.

November Retreat (#50): 19–29 November 2015.

Venue: Adekate Fellowship Centre, Dean Victoria

### NEW YEAR'S EVE OSOJI AND ZAZEN

Osoji (zendo cleaning practice) on 31 December 2015 from 4pm–6pm. Venue: Footscray Zendo.

New Year's Eve Zazen on 31 December 2015 from 8pm to midnight, includes 108 bells, chanting and informal supper.

### GENERAL ENQUIRY, BOOKING and ENROLMENT

Please visit our website at [www.jikishoan.org.au](http://www.jikishoan.org.au)  
Phone 03 8307 0600 or email contact @ [jikishoan.org.au](mailto:jikishoan.org.au)