

Myōju

Soto Zen Buddhism in Australia



September 2020, Issue 81

BEGINNING: TRUTH

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Dedicated to
Tokozan Jikishoan Temple
In memory of
Taiten Kaneta Roshi
1928 - 2020

**WHAT KIND OF MEDITATION
ARE YOU DOING?**
Ekai Korematsu Osho

THE POWER OF REFLECTION
Ekai Korematsu Osho

**IS MONASTERY RELEVANT TO
THE 21ST CENTURY?**
Shoken Winecoff Roshi

MAKA HANNYA HARAMITA SHINGYO
Taiten Kaneta Roshi

Gifted by Peter Watts
2020

Editorial

‘...when we want to disseminate the truth of the Buddhist patriarchs, it is not always necessary to select a particular place or wait for favourable circumstances. Shall we just consider today to be the starting point?’

—Shobogenzo Bendowa

Welcome to the Spring 2020 edition of Myoju magazine. The theme of this issue is Beginning: Truth. The Tokozaan-Jikishoan community, led by Ekai Osho, has recently completed its first three-month Ango or practice period online. For many years, an extended practice period has been a central part of Ekai Osho’s vision for the community. Now that dream has been realised.

With the coming of Spring, the community is in an interim practice period, preparing for the extended Home Learning Program which will commence with a two-week tanga/orientation period on 3 October and end on 17 December. Due to the uncertainty of COVID-19 restrictions, all practice activities will again be presented online.

In his dharma talk, *What Kind of Meditation are You Doing?*, Ekai Osho asks us to look closely at the nature of our zazen practice, in light of our study of Zen Master Dogen’s ‘*Jijuyu Zanmai*’—the samadhi of receiving and using the Self.

In late July, Osho learned of the passing of Taiten Kaneta Roshi—a great friend and supporter of Ekai Osho’s practice, his vision for the Jikishoan community, and the flourishing of Soto Zen Buddhism in Australia. In this edition we celebrate Kaneta Roshi’s life and practice through the inclusion of Roshi’s Bodhi Daruma calligraphy and his Dharma teaching, *Maka Hannya Haramita Shingyo* given during one of his many visits to Jikishoan.

Given our present conditions – finding our way through online practice – Shoken Winecoff Roshi’s timely article, *Is Monastery Relevant to the 21st Century* speaks directly to the nature of practice and monastery. He reminds us, ‘The whole world is the monastery’.

Gassho,
Margaret Kokyo Lynch, Coordinator
On behalf of Ekai Korematsu Osho – Editor

Myoju

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Cover Image: *Umpan* in memory of Taiten Kaneta Roshi
—designed & photographed by Peter Watts

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Next Issue

The next issue of Myoju will be posted **December 2020**.

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

The content deadline is **25 October 2020** and the theme is **Beginning: Return**.

Abbot's News



Ekai Korematsu Osho at Kagyu E-Vam Buddhist Institute, Annual Winter Teachings—5 Aug 2020

Ekai Osho attended 413 out of 422 scheduled activities of the Online Home Learning Program which began on 17 May and concluded 16 August. A total of 58 people had enrolled.

His activities included 21 Faculty Briefings, 47 Chosan (IBS morning study groups) and 42 administration meetings such as finance, Committee of Management, publications and others.

Throughout this three-month period, Ekai Osho emphasised improvement—students were encouraged to cultivate quality in their own being and in all aspects of their lives.

Ekai Osho introduced students to a new assignment—to review and express their experience in a poetry form. Students were instructed to compose a poem, either a 4-line verse (*Gatha*) or alternatively, in the forms of *haiku*, *waka* or *senryu*. Each student presented his/her piece of work—their ‘harvest’—at the last Chosan.

Rev. Ito Taiga from Soto Zen Buddhism International Center in San Mateo, California was invited to one of the Retreat Chosan. He spoke about his work, promoting zazen at Soto temples and Zen centres around the world. Ekai Osho had visited Rev. Ito's office in 2019.

During July, Ekai Osho taught the Annual Winter Zen classes, a series of 4 weekly online lectures at Kagyu E-Vam Buddhist Institute. An average of 28 people attended, including many from Jikishoan. *Shobogenzo Bendowa* was the text used, and participants engaged actively in discussion.

The week of 20 to 27 July was a special annual memorial week for Ekai Osho. The anniversaries of the passing of both his Teacher, Ikko Narasaki Roshi, and his first ordination Teacher, Kobun Chino Roshi, fell on 20 July and 26 July respectively. His Venerable friend, Traleg Kyabon IX Rinpoche entered Nirvana on 24 July. Ekai Osho feels his monastic training and career is deeply indebted to the guidance and kindness of these Eminent Teachers.

On 30 July, the Jikishoan Community received very sad news of the passing of Taiten Kaneta Roshi in Japan. Kaneta Roshi supported Ekai Osho for many decades, especially after the loss of Osho's Teacher, Narasaki Roshi, in 1996. Kaneta Roshi connected with the hearts and minds of many Jikishoan members. He visited Jikishoan three times—in 2007 and 2010 for the 8th and 10th anniversary celebrations and made a personal visit in 2012.

We are now in the interim period of our online program. Ekai Osho is preparing for the extended Home Learning Program Online, which will run from 3 October–17 December.

*Just Sitting
When sitting upright and proper,
I vow that sentient beings
Will sit on the bodhi seat
With no attachments in their minds.
—Jogyo-bon—Avatamsaka Sutra*

Shuzan Katherine Yeo
Hoan / Attendant to Abbot

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Committee News

The 22nd Committee of Management was elected at the AGM on 13 September 2020. For the first time the AGM was held online via the Zoom platform and there were 29 members and 1 non-member present.

The brand new members of the committee are John Bolton, Helen O’Shea and Brett Hope. I am very happy to welcome them and hope they will find their practice on the committee to be fulfilling and enjoyable.

Thank you to departing Ordinary members Michael Colton and Sally Richmond.

At any meeting during the year the committee welcomes Jikishoan members to visit and observe. We also welcome your comments, feedback and requests at any time.

Gassho,
Shona Innes
 President, 22nd Committee of Management

Ekai Korematsu Osho and the 22nd Committee of Management would like to welcome Erdal Uyuk and Thor Stone, as the newest members of Jikishoan Zen Buddhist Community.

The newly-elected members of the 22nd Committee of Management—2020–2021:

- Honorary Members:** Ekai Korematsu Osho
 Hannah Forsyth
- President:** Shona Innes
- Vice President:** Marisha Rothman
- Treasurer:** John Hickey
- Secretary:** Irwin Rothman
- Ordinary Members:** Katherine Yeo
 Annie Bolitho
 John Bolton
 Brett Hope
 Helen O’Shea

Assistant Committee Members:
 Naomi Richards, Michael Colton, Sally Richmond.



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 programs 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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WHAT KIND OF MEDITATION ARE YOU DOING?

“We have to practice again and again, to strip off the coverings and reveal all aspects of reality, bring forward our original qualities, the nature of the self.”

Everyone without exception is some form of *Tathagata*; thus come, thus gone. It depends on quality, what kind of *Tathagata* you are, appearing and disappearing moment after moment. Completely arrived at purity is the *Tathagata* in the form of *Sambogakaya*—the reward body—through consistent practice. Able to drop any covering. The Sanskrit term is *avarana*. Human beings are full of coverings. When we start to speak with language, we start to have opinions; a personality; a lot of coverings. Slowly, slowly, through practice, we drop them. In other words, we become a more original self. Without that process, we operate on the basis of coverings—very artificial. This is called a false sense of self.

How to do it? How to bring forward our inherent qualities which are covered by all kinds of things that we like—all kinds of things we are attached to? And usually joy and happiness is a product of those coverings. When we find a covering we like, we are very happy. If we lose it, it is a low point. We operate on that kind of basis—forever.

Covering comes in all kinds of shapes. Emotion is fundamental to being a human. We attach to certain types of feelings—hold on to them. We generally attach to good feelings, desire for this, pursuing that. So, what kind of meditation are you doing? Meditation to let go of a covering or to increase that covering? “*My meditation is working so well. I am enjoying meditation. That is why I like Zen.*” This is a big question.

Operating in that kind of way is self-attachment. That is the source of suffering actually. When that cover is removed—whatever is giving you joy or happiness—everything changes. The nature of the covering—the self—is revealed in this way. Right away we jump into convenient aspects of the self. Measuring progress in meditation is like that.

Feeling good in meditation cannot exist by itself. The back side—feeling bad in meditation—is attached to it. Once the condition changes, then we have to face that. When change comes, suddenly you find yourself on the other side—find suffering. You don’t notice until the change has happened and you cannot make a transition because you have made a very clear demarcation—what you like and what you don’t like. That is a product of dualism. Suffering is there—universal suffering.

So, for Zen students, we don’t get too excited about something that pleases us or gives us pleasure, and we don’t get too confused by something that is not pleasant or inconvenient. But, moment after moment, reality reveals both those aspects. We learn to live fully, without whinging. If you are whinging you are wasting your time—“Why am I like this?”—holding on to that, and having difficulty letting go. You need to throw yourself into an intermediary period—in Tibetan it is called the *Bardo* state—one thing after another. Thanks to reality, it changes. One stage finishes and then the next comes, making a cycle of life—life and death.

I have a question. *Are you enjoying your meditation online?* What about the *quality* of your meditation? In light of your approach to meditation or your pursuit of meditation you need to be clear which way are you looking; which way you are approaching. When that becomes very clear then the study of *Bendowa*, and what Zen Master Dogen is presenting, becomes meaningful. Is there any discrepancy between your form of practice and what Zen Master Dogen is presenting?

Joy is the point. There is no joy if you are performing mechanically, in automatic. Automatic is okay. We may enjoy it, but we become complacent. It feels familiar, we feel good at it, and you find yourself fixated in that way—

the type of meditation where nothing affects you—a very stable place. It is often like that, especially coming from the Judeo-Christian background—the ultimate place must be heaven. That is operating in the background and we don't even notice. Chasing after that through the form of zazen. There is a big gap there.

That place of joy is coming from the outside—separating yourself. You want it to be granted by someone else—God or Buddha. That kind of buddha is the devil actually. The devil and the buddha has the same face. But we don't think that way. We are caught up with our cognitive process and experience, limited to that cognitive experience. That leads to blindness, because our cognitive consciousness is very limited—being a human is very limited.

So, pursuing that path, you will never reconcile what Zen Master Dogen is bringing—*Jijuyu Zanmai*—the samadhi of receiving and using the self. The joy he is talking about is not the joy you think you are looking for. Zen Master Dogen is talking about Dharma-joy, which makes our practice find its energy. If there's no joy in the practice of zazen, no one is going to practice it. It's meaningless. Joy has to come, but that joy has to be questioned. How you are identifying with it? What is it that you are enjoying? That is a serious question. You have to think about it. *What kind of meditation are you doing?* Is it zazen or something else disguised as zazen? It's an important question. And if we don't question that, you will be forever stagnating at that level—bringing the totalistic, non-dualistic teaching to your own level—hijacking it to achieve something you want. It's very difficult to hear the teaching of dharma, the Tathagata's teaching, and be able to accept or receive it.

May we unfold the meaning of the Tathagata's truth.

That is very difficult. We may recite the opening verse again and again like a frog in a spring paddy-field. There is no merit to it. Croaking. Zen Master Dogen talks about; responds to that. Just using the tongue and voice to achieve something direct. Three aspects have to come together. Voicing is one thing, and the body is another, and receiving, utilising, takes place in another aspect—your mind. Unfortunately, we are conditioned to separate one

thing into three. We get confused by what kind of merit recitation has; what kind of merit intellectual study has; what kind of merit physical application has. Three in one is the criteria. If you are only interpreting, defining, physical posture as a means, you are stuck with that. If you are only talking about the flow of energy through physical form—the body, separating the body from the voice, from the breath—it doesn't come holistically. If you disregard the physical aspect which is the form, if you disregard the energy which is life itself, and are only concerned with the intellectual aspect, you will never get anywhere.

Anywhere means you cannot bring the truth of the Buddha dharma. You cannot get close or connect yourself with reality. When you connect you are reality itself, it has nothing to do with feeling good or bad actually. But once it is settled there is a certain peace, a certain comfort, composure. Live or die. And if it fits into the rhythm of nature—there is joy itself—then you tap into that ground. False sense of self is stripped away.

How can you do that? That is the question. It doesn't take a long time. It doesn't mean you feel it—you understand it in terms of the immediate experience in front of you. That is why we get confused. So we have to practice again and again, to strip off the coverings and reveal all aspects of reality, bring forward our original qualities, the nature of the self.

This so-called false sense of self—it helps you achieve that. You have to have it. If you dislike it, chuck it out, then you have no opportunity. You need to face it, not react to it. Nature will take care of it, reality will take care of it—come and go. And the Tathagata reveals its own nature as a thought, an emotion you don't like, it appears as the Tathagata and goes. How compassionate. It is all-inclusive.

This talk was given by Ekai Osho during the three-month practice period June–August 2020

From Teisho #9—Shobogenzo Bendowa: A Talk About Pursuing the Truth. Edited by Jessica Cummins.

Image previous (page 6): Manjushri Bodhisattva at Tokozan Temple, 22 Jun 2019—Photo by Lachlan Macnish

THE POWER OF REFLECTION

Ekai Korematsu Osho

This is the first day of the second half of the online retreat—the online Ango. Which way are we going, heading in which direction? A sense of direction is important in the midst of the practice, and then the review becomes meaningful because you had a sense of direction. What kind of trace, or what kind of journey you did can be reflected upon. And what sense of direction you had becomes credible. Credibility is the power of reflection. We need to do that to develop our practice. Take a backward step to illuminate yourself—reflection. Tap into one's own experience, the heart, resources—there are many words to say that. Without that there is no cultivation, no transformative practice. We are not working on others, we're not trying to change others, to transform others. Our way is to transform ourselves. When we are transformed everything else transforms. It is about the mindset, isn't it? If you change your mindset everything else changes. If you haven't changed your mindset nothing changes. We work in vain.

The merit of reflection gives the only basis for transformative practice or study. Study the self actually. Zen Master Dogen said, "To study the Buddha way is to study the self." So, each person has the opportunity, each person is responsible for that. If we want to be beneficial for others we really need to get to work—that is why you are coming here—I hope.

You are coming here seeking the truth. Establish the will to pursue the truth, that is the *Bendowa*, Zen Master Dogen put it in that way. But if that sense of direction is not there, everything else we do can be in vain—extension of the

preconditioned desires. It's not the inner-most desires—it's not the path, the Buddha's path, enlightened one's path—which we want to follow. There is no continuous improvement in terms of good quality, good karma. The power of reflection feeds to the power of clarifying a sense of direction too. The future is there in just reflecting. We practise like that, reflecting this way and go back to this point and the next thing comes, ongoing practice. When we start engaging into practice there is no end to it, no beginning to it. That is wonderful.

This is a longer period, it works on you slowly, subtly, deeper and deeper. Retreat is one week, it's concentrated, so often times you don't know what has happened one week later, but this one sinks in. I'm quite happy that people get the opportunity and show interest in doing that. Sixteen people are in the Home Ango Retreat program. Bendoho retreat is aiming at ninety days. We cannot do ninety days actually but this one is ninety days at home, getting a similar feeling and working very subtly. Things that work in a subtle way work deeper into the place. I think that is good. Feeling level is so important—the quality comes, not stained, not deluded, all those impurities start to move away. That kind of process doesn't come without structure, without centering or balancing.

Most importantly it comes from your own commitment. Your plan expresses that and actually doing that actualises the experience. Through the experience we realise.

A talk by Ekai Osho during Chosan. week 7 of the three-month practice period June–August 2020. Edited by Iris Dillow.

“We are not working on others, we're not trying to change others, to transform others. Our way is to transform ourselves.”

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MAKA HANNYA HARAMITA SHINGYO

TAITEN KANETA ROSHI

This sutra is not a sutra of heart or mind. It is the core of Shakyamuni Buddha's teaching. *Maka* means great and *Hannya* means wisdom. *Hannya* wisdom is not knowledge. Learning something and obtaining some knowledge is not *Hannya* wisdom. You cannot obtain Shakyamuni Buddha's wisdom instantly. You learn something, think it over, executing and practising many times, repeating it with trial and error, then you get the wisdom. This is *Hannya* wisdom. Only by *Hannya* wisdom can we cross to the world of Enlightenment from the world of ignorance. This is the most essential sutra (teaching) of Buddhism. That is to say, only by *Hannya* wisdom are we able to reach the other world.

Avalokiteshvara is like an enlightened person from a fairy-tale world who explains about the *Hannya Sutra* to Shariputra. When an enlightened person looks at the world, he or she can see what makes a human body and human being. What makes a human being are eyes, ears, nose, tongue and body. Actually, you do not own these five organs. Eyes exist because colour (form) exists. Ears exist because sound exists. A nose exists because smell exists. A tongue exists because taste exists. A body exists because touch and feeling exist. With these functions a human being can be alive. This is how a human body becomes an alive human being.

Your eyes, are they truly your own? Because of light, eyes can be eyes. Your ears, are they truly your own? Don't they become ears because of sound? A nose can be a nose because of smell. A tongue can be a tongue because of taste. A body can be a body because of wind blowing. These organs can function only when they come into contact with the outside world. Without form, sound, smell, taste and touch, your body does not function. Without the outside world, your body would be useless. Without the outside world, your body cannot be your body.

When you look at mountains, rivers and earth—your body is mountains, rivers and earth, which your eyes reflect. Only with mountains, rivers and earth do you become you. Feeling level is so important—the quality comes, not stained, not deluded, all those impurities start to move away—that is to say, your body is one with mountains, rivers and earth. This means that the whole of mountains, rivers and earth are your true body. Your body is exactly the world itself. Being one with mountains, rivers and earth, you exist (*Shinjitsu Nintai* – true human body). The sound is your life; the taste is you. When you think in this way, your body, which you think you own, does not exist anymore.

Avalokiteshvara says to Shariputra that the colour (object) you are looking at is equal to nothing. Although your eyes are looking at an object, it cannot exist as an independent

being. An object exists because you are looking at it. Avalokiteshvara says to Shariputra that this means that there is nothing in the world which exists independently. Because there is an object, there is a subject – this is mutual existence. The world you are looking at is empty. Everything exists in emptiness. What I have been telling you so far is truly a mysterious perspective. This leads to the truth that your own self does not exist at all (*Issai Kai Ku*—everything in this world is empty).

This explains the true aspect of the rule—*Nyorai sho* (Buddha nature)—which controls the whole universe. This rule is great, and its energy is immeasurable. The earth floats around the sun followed by the moon. Where does their energy come from? It is not produced by anything. It is not going to disappear. Its energy is going to neither increase nor decrease. Its energy is neither stained nor pure.

The world comes into being by *Nyorai sho* (Buddha nature) and it is our world of sensations, perception, formations and consciousness—eyes, ears, nose, tongue, body and mind. Eyes correspond to colour (form), ears correspond to sound (voice), nose corresponds to smell (scent), tongue corresponds to taste, body corresponds to touch, and mind corresponds to mind consciousness. Through these functions human beings produce consciousness. Still, we human beings do not realise that we are one with the outside world.

This means our life is the same as Buddha nature. The power of Buddha nature is actually the substance of our life. When we understand this, we neither die nor get old. When we realise that our life is Buddha nature itself, our life becomes *Furo Fushi* (neither getting old nor going to die). We think our life is our own, but when we realise the truth, the idea of 'our own life' eventually slips away (*Tendo Muso*—upside down and daydream). Then we will have neither fear nor grief; we will be in total tranquillity (*Fusho Fumetsu*—no life, no death).

Many Buddhas in the past, present and future rely on Prajna Paramita and obtain complete and perfect Enlightenment and utmost pleasure.

So, everybody, let's liberate ourselves from all suffering and grief by this wisdom!

This *Hannya Haramita* is the greatest teaching and incantation!

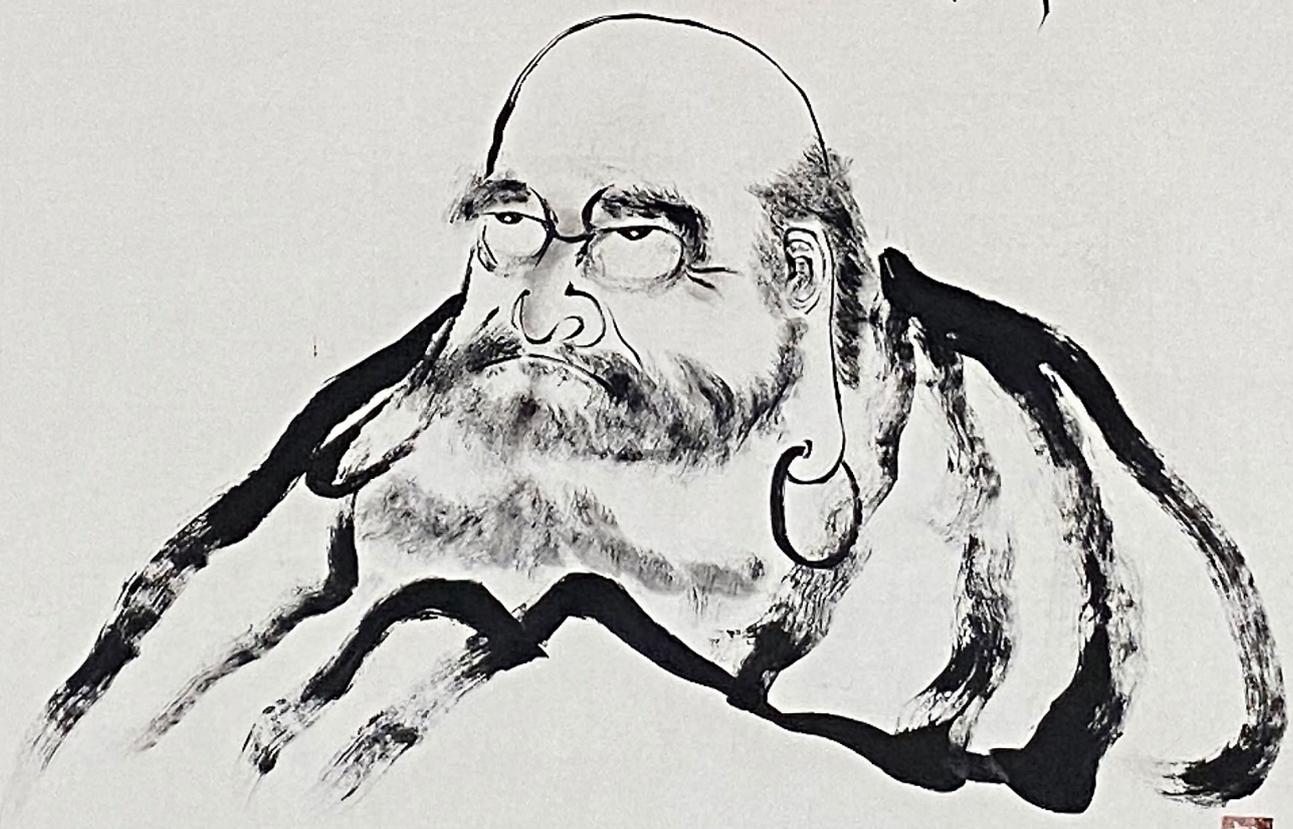
Let's go, let's go, everybody, to the world of Enlightenment.

This article first appeared in the Summer 2014 edition of Myoju



廓然無聖不識話夢中
 說夢示大悟尽天地人如來
 性證未面壁少林坐

通大寺 禪應諦曲



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TAITEN KANETA ROSHI
(1928-2020)



皈元 Returning to the Source,
 不迷 Beyond Doubt.
 安樂 Peace and Joy,
 流入 Entering the Stream.

YUIGE GATHA (Kaneta Roshi's Death Poem)

25th Abbot of Tsudaiji Temple
 Zenno Taiten (Daisho)
 14th June 2nd Year of Reiwa Era
 (Composed 14 Jun 2020)



"I am not afraid of my own death, yet I will miss you."

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IN MEMORY OF TAITEN KANETA ROSHI (1928–2020)

I first met Kaneta Roshi in 2007, on the first of his three visits to Australia. He struck me as a kind and generous man, whose inner strength was apparent, and understanding of the dharma illuminating.

At this stage, my only experience of the Soto tradition was via Ekai Osho and the Jikishoan community. Kaneta Roshi's visit was my first glimpse of a connection to Japan and Soto Zen.

Over the coming years, Kaneta Roshi's friendship with Ekai Osho and Jikishoan was an indication of the recognition and support that was possible through the work of an individual such as Kaneta Roshi.

Not long after Kaneta Roshi's first visit, I asked Osho-sama if I could purchase one of Roshi's scrolls depicting Bodhidharma for my home zendo; a smaller version of the one he had donated to Jikishoan. When Osho-sama and I picked up the scroll, we realised that Kaneta Roshi had sent a full-size version. My immediate and uncensored disappointment was obvious.

I soon realised that Kaneta Roshi had held up a mirror for me to see myself, as I am.

It is my hope that Kaneta Roshi's efforts to raise funds and to press for the recognition of Jikishoan is not forgotten by the Jikishoan community.

Deep Gassho,
Mark Summers
August 2020

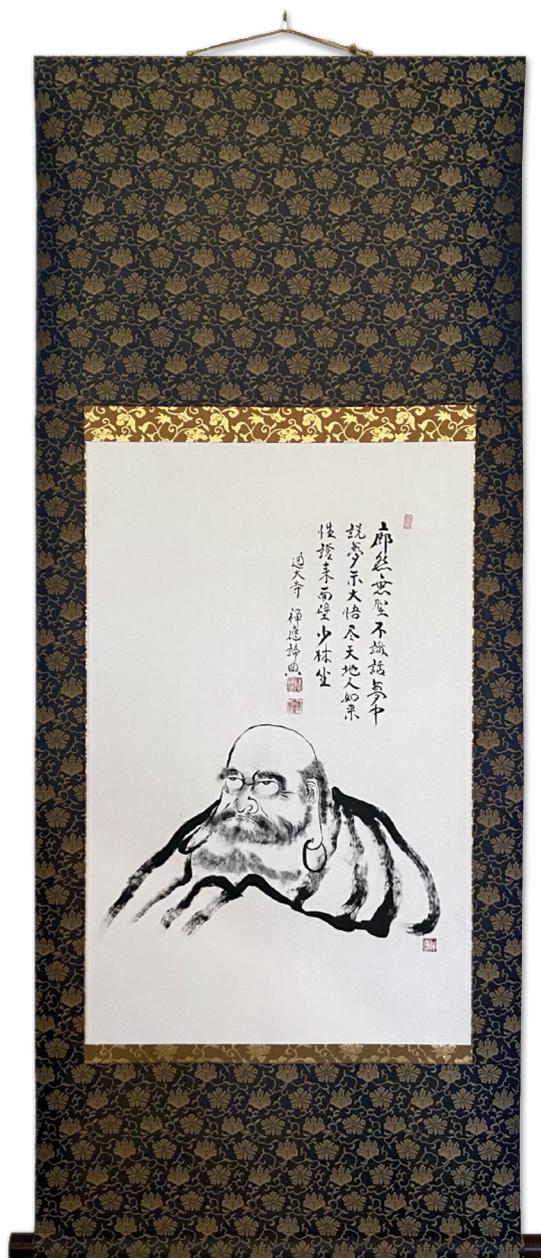
In 2011 my family and I were very honoured to host Kaneta Roshi during his visit to Melbourne.

I had met Roshi on his previous visits to Jikishoan and we connected, I believe, through our mutual love of calligraphy and ink painting; especially Daruma images.

My partner Jen, our daughter Indigo, and I were honoured to have Kaneta Roshi stay with us for about five days in Spring of that year.

Upon arrival, Kaneta Roshi produced a large box of treasures: piles of paper, a variety of brushes, containers of gold and silver-leaf, as well as some of his drawings of Daruma-san and traditional style images of cranes and water. He also presented me with hand-made incense containers, he had expertly fashioned from bamboo, some bearing gold calligraphy written in his own, distinctive hand.

Kaneta Roshi impressed us all with his warm and natural way, and his enquiring nature, telling us about the café that was set up to provide tea and cakes to people affected by the 2011 tsunami, and what it was like for the Japanese people recovering from the devastation wrought by the tsunami.



Reflecting on Kaneta Roshi's passing, I am saddened that I did not get to know him more deeply.

Recently, I heard a well-known Hollywood actor reply, when asked by a talk-show host about what he thinks happens when we die, "the people that love us will miss us".

When I heard this, I thought of Kaneta Roshi's last words: "I am not afraid of my own death, yet I will miss you".

Truly, Kaneta Roshi will be missed; and remembered most fondly.

Gassho,
Jinesh

While President of Jikishoan I had the honour of keeping Kaneta Roshi company for an afternoon. Hosting a Roshi seemed daunting to my novice self but after introductions I realised this venerable visiting Roshi was really quite playful. Kaneta transcended a gulf of age, culture and language with kindness, humility and razor-sharp awareness. After enjoying several hours together Roshi's eye fell upon me and then for several moments I experienced what felt like a laser scanning my entire being from past to present. As we were parting Kaneta Roshi made some profoundly insightful observations... boom!

Jikishoan members have been very fortunate indeed to experience this remarkable Roshi's visits and feel his immense kindly presence. I extend my sincere condolences to Ekai Osho and all who grieve Taiten Kaneta Roshi as we honour his recent passing.

Peter Watts

It was with great sadness that I read of the passing of Kaneta Roshi.

I had the privilege of meeting the old gentleman when Ekai introduced him to me and my late wife back in April 2007. He immediately created a very favourable impression on both of us and we had a very pleasant time with him showing us his ink paintings and discussing various Dharma related matters.

Later, I remember receiving a newsletter in which he remarked that his life was drawing to a close on account of advancing age. This made a profound impression on me because I was already then in my mid-sixties and it highlighted that my life too was coming to an end, a reflection that since then only gained poignancy with the passing of each year.

I am not quite sure what else I can say, but my sentiment is to wish his spirit all the best.

Charles

Kaneta Roshi came to Melbourne in 2007 to attend Jikishoan's 8th Anniversary. In Sanzenkai on 22 April we had the celebration. Kaneta Roshi gave a talk. He was very friendly and looked very happy to lead everybody into Buddha Way. On this occasion I was given a Rakusu by him. I was completely surprised, but of course I accepted it gratefully.

Under Ekai Osho I have been learning Zen; sitting in Zazen, reading Shobo Genzo and working in Tenzo-ryo. Being given a Rakusu by Kaneta Roshi, in a way, pushed me into deeper Zen world. In 2008 I received Lay Ordination and in 2011 I became a monk at Toshoji. So, I can say that Kaneta Roshi has guided me into Buddha Way and made me a monk.

With much gratitude to Kaneta Roshi,

Isshin

August 2020

My memories of Kaneta Roshi

Are of a very kindly and very spritely monk who took great interest in Jikishoan and Ekai Osho's dreams for us. The bond between them was palpable. At his first visit for our 8th anniversary I had the honour of hosting him here at my house. Each morning Ekai Osho would arrive early from his home in Heidelberg and then cook breakfast for Kaneta Roshi. They would sit in the garden chatting and eating breakfast and I remember that the weather was beautiful.

Kaneta had beautiful posture from long years of Zen practice and it served him well in his old age.

I remember vividly a dharma talk he gave at Sanzenkai in 2012 about the tsunami in Japan. He spoke so movingly from his heart about the experience that it has stayed with me.

I am grateful to have met someone with such dignity and kindness to all.

Shudo Hannah

6 August 2020

My time spent with Kaneta Roshi was quite memorable for me, as he stayed with me on his first visit to Australia. I remember talking with him about many things; gardens, growing rice, places in Japan and my time spent at Shoboji. Whilst I was in Japan, I visited him at his temple. I was with one of my friends who was also training at Shoboji, and whose temple was close by and so knew Roshi quite well. We had lunch with him and his family and had a great time and a lot of laughs. I still remember him telling me about the history of his temple, really interesting! A lovely man. It was an honour for me to have spent that time with Roshi, I learnt a lot about life from him. I still have a furoshiki he gave me that I still use, very special!

Roshi was a pleasure to know. Maybe I will bump into him one day out there in the universe.

Mark Shundo Denovan

13 August 2020

Kaneta Roshi taught me that the truth of beginning is ending.

I have never met Kaneta Roshi.

Lachlan Macnish

GYOTEN

*Bare branch in darkness
Bare attention to form
Breath—the life of the Universe
First blossom appears.*

Margaret Kokyo Lynch

12 August 2020

明珠

IS MONASTERY RELEVANT TO THE 21ST CENTURY?

SHOKEN WINECOFF ROSHI
ABBOT, RYUMONJI ZEN MONASTERY

The idea of ‘monastery’ is not on most people’s radar these days. People are surprised to hear that there is a monastery here in northeast Iowa. Monastery has been core to multiple religious traditions. So what is its relevance to ‘modern’ times?

My first experience of monastery was at Hokyoji Zen Practice Community in southeast Minnesota. Katagiri Roshi established the Minnesota Zen Meditation Center in Minneapolis in 1973. Five years later, MZMC bought 280 acres of land in southeast Minnesota for a monastery. Katagiri Roshi then began conducting one-month angos or practice periods there.

The buildings were built out of green oak that had been cut by a local power company. These were intended to be just temporary buildings (which actually lasted for forty years). People slept in tents. Water was carried from a spring. We learned to be content with what we had, and live and work together in harmony with each other.

I visited Katagiri Roshi when he became ill with cancer. During that visit he asked me about going to Japan for a year of monastery practice. I was interested in going but said I didn’t know Japanese. He said, “It doesn’t matter, just go and taste the root.”

I entered Zuioji Zen Monastery in Japan and practised there for three years. Narasaki Ikko Roshi and Narasaki Tsugen Roshi were the respective abbots of Zuioji. Narasaki Ikko Roshi passed on, but Narasaki Tsugen Roshi has continued serving as abbot and is now retiring at age ninety three.

During part of my time in Japan, I was at a satellite monastery of Zuioji called Shogoji. Shogoji was established by Daichi Zenji, a dharma successor of Zen Master Dogen, founder of the Soto Zen lineage in Japan. This monastery was deep in the mountains of Kyushu. We were at six thousand feet elevation. It was there I learnt that ‘deep in the mountains’ means to bloom wherever you are and in whatever the circumstances you may be.

Katagiri Roshi died during my stay in Japan. I didn’t come back for his funeral. I felt he would have wanted me to stay. His life had become my life. I tasted the root more deeply. Monastery is a great teaching—it is to flourish wherever you are. Usually we’re always trying to shape our future. Ultimately, there’s no escape from life and death. We are all caught by life and death and the turnings of the Universe. The real monastery is the Whole Universe. There’s no escape because Universe is us. It’s beyond our ideas of how things should be. In monastery, the door of escape is to be where you are.



The Japanese word for monastery is *sorin*. *Sorin* means many species of trees all grow together in peace and harmony to make one forest. We are all different, like the trees in a forest. The real challenge of the human species is: can we live together in peace and harmony on this one planet that we share together? This is the core practice of monastery.

Katagiri Roshi valued the importance of monastery. He said, “Sooner or later, I would like to build a monastery.” He also said, “I would like to build a place and an environment to promote the quiet sangha life in unity. Modern life is artificially protected. When the artificial environment collapses, for instance in a natural disaster or an economic calamity, people suffer severely. Modern people, therefore, need to live in direct contact with nature and find a practice method in tune with nature’s rhythm. Old ways of life fit this purpose. Therefore, I am convinced we must build such a practice place in America.”

Katagiri Roshi’s vision is relevant to where we are in the 21st Century. His vision has stayed warm in my heart for many years. Ultimately it led to the establishment of Ryumonji. I wanted to establish a place to be in direct contact with nature’s rhythm. Nature’s rhythm is the rhythm of the Universe.

Monasteries are not just for monks. For me, I don’t see a difference between living in the monastery or living in the world. The whole world is the monastery. We are all called to be monks of the Universe in whatever century we find ourselves.

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A SENSE OF LINEAGE

REV. TOSEN DAIGAKU



*Rev. Tosen Daigaku's Hossenshiki
Tenryuzan Temple
16 June 2019*

For the first time in ten months I have some time. I wanted to write to the community in Australia. I am writing to you from the kitchen of Hokyoji Temple (founded in 1261), where I am currently assigned. Hokyoji is considered to be the second training monastery of Soto Zen school in Japan, after that of Daihonzan Eiheiji, the Head Temple of the Soto Zen lineage, founded in 1244.

Jyakuen Zenji is the founder of Hokyoji. As he practised sitting on a mountain rock over many years, people later named the rock *zazen-gan* (sitting rock). The family house of Ijirake recognised him as an extraordinary monk and became a patron and offered a temple to him in 1261. It is named Hokyoji due to the connection between Dogen Zenji and Jyakuen Zenji, both having trained under Great Master Tendo Nyojo Zenji in the era of Hokyō in China.

Throughout history, many abbots and priests who have held high positions at Eiheiji previously had been Abbots of Hokyoji. In modern times, the late Eko Hashimoto Roshi was an Abbot of Hokyoji, then was invited to Eiheiji to take the position of Seido Roshi, Eiheiji's Abbot Advisor. And I was told that Hashimoto Roshi trained Ikko Narasaki Roshi (of Zuioji). I was very fortunate and surprised to be part of the annual memorial ceremony of his passing, held in July, although at the time I was unaware of the connection Hashimoto Roshi had with our practice lineage.

The forms we practise in Jikishoan have been handed down to us in this way. Because of this, we can value the importance of lineage, keeping the original practice with us. We do not create something from nothing.

I am also coming up to the completion of my monastic training at Eiheiji. I cannot give an accurate overview, nor a real review of my experiences in these few lines. It is not easy to put my feelings into words, but one of the many highlights of my training was being able to enter into the Daikuin (great kitchen) and be trained by Tenzo, Miyoshi Ryokyu Roshi. Miyoshi Roshi served at Eiheiji for fifteen years and honourably stepped down on 7 July 2020. He inhabited the three minds not only in food but in all aspects. Truly rare and rarely met with.

Maybe one day, if we meet and practise together again, you will see the manifestation of training and practice at Eiheiji. Though in Australia we already have this with our teacher and Master, Ekai Korematsu Roshi, and the young generation of monks: Isshin-san, Seishin-san, Esho-san, Kanzan-san, Koun-san and Sangetsu-san. We are flourishing just like in the time of Hokyō. I hope this is just the beginning for us all in Australia.

Please take care of your families, friends, strangers and people who you have difficulties with.

And look after the Buddha Dharma.

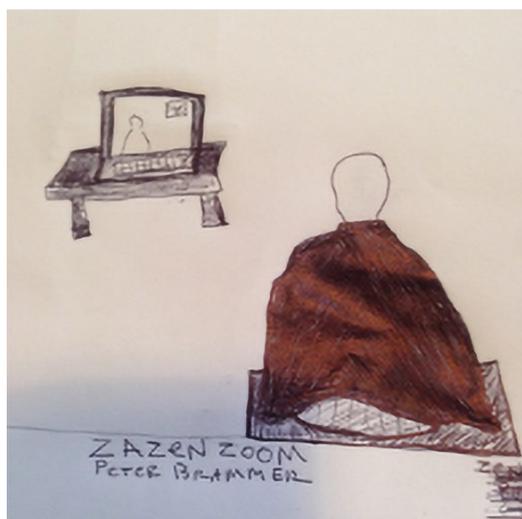
Nine bows.
Tosen Daigaku

*Written at Hokyoji
The 2nd year of Reiwa era (15 Aug 2020)*

明珠

Beginning Discovery

PETER ESAN BRAMMER



Discovering Buddhism starts with an Action of Beginning. Beginning to search for it, in which you discover it; then begin to practise the form (The Beginner's Mind). So, even when you have practised for a long time, always go back to the beginner's mind—a fresh mind.

In these times of the pandemic, we have all gone back to the beginner's mind—in practice and in daily life. For instance, we all have changed our lifestyle—not going out, keeping safe from COVID-19—and also in practice—doing class in isolation with Zoom online, learning new skills and setting new classes up, discovering faults with sound, the picture, timing...

“In the beginner's mind there are many possibilities, but in the expert's there are few.”

Shunryu Suzuki

Gatha Collection

HOME ANGO RETREAT
WINTER 2020

A wildflower awaits spring amidst the frost
Pollinated by a traceless trace from beyond this land
Blossoms fall and bloom and fall again: dissolving
Silence rings in an empty field

Sangetsu Carter
1 August 2020

Each morning the Abbot's voice before the birds.
Later he mentions whingeing.
That also resonates.
Okay, just get on with it.

Nicola Bowery
12 August 2020

RETREAT IN POINT LONSDALE

Waves paint sky on the sand
A dead cuttlefish rolls and waves
The first rocks aren't far
Look. Dressed for Zazen

John Doshin Bolton
12 August 2020

MEDICINE

Prescribed a bitter tonic,
The more it heals the sweeter it tastes.
But how to cure this mind sickness?
Only Dharma can save me! Drink up.

Jessica Cummins
10 August 2020

MOKUGYO

The wood of the Apricot is famous for its fine grain,
Lumber is selected for its function,
Stripped bare the Apricot bears new fruit,
Emptiness is given a voice.

Caleb Mortensen



Mokugyo carved by Caleb Mortensen

明珠

Shogoin News

EKAI KOREMATSU OSHO

FROM THE ABBOT OF JIKISHOAN

I am writing to inform you about the current state of Shogoin.

On 23rd of July 2020, Shogoin marked its 2nd anniversary at Thursday night Sanzen-kai, which was held online.

In July 2018, the Jikishoan Zendo at Hannah Forsyth's home was named Shogoin in memory of my teacher and in dedication to the Soto Zen lineage. I appointed Shudo Hannah Forsyth as Director (Kansu) of Shogoin. Thereafter, Shogoin became a branch temple of Tokozan Jikishoan and provided a base for Shudo to begin her assistant teacher training [K-IT]. She had already finished the three years of student-teacher training on the IBS MCK program.

Due to changing personal circumstances, Shudo has decided to sell her house and move her home. It means that she is no longer able to fulfil her role as Shogoin Kansu and K-IT training in its fullest capacity.

As long as the Covid-19 situation persists, Shogoin may continue to operate as a virtual Zendo using the Zoom platform. Yet, because I consider Shogoin as a place to offer traditional Zen practice and study, it requires a physical space. Now, we, the IBS Faculty, are seeking a new home for Shogoin to relocate to before the 2021 IBS teaching program begins.

GENESIS OF SHOGOIN

Sep. 1998 A garage Zendo was built at the Korematsu family home and named Jikishoan. Its activities began. The Jikishoan Zendo was incorporated as Jikishoan Zen Buddhist Community Incorporated in April 1999. It was moved twice in the 7 years period.

Oct. 2004 The Zendo moved again from Moonee Ponds to Hannah's home in Footscray.

May. 2007 Then, resumed Jikishoan Zendo activities: Thursday Night Sitting, O&D classes, Monthly Committee meetings, and Workshops etc.

Thursday Night Sitting was resurrected as Thursday Sanzenkai.

Jan. 2010 The start of Zen and Integrated Buddhist Studies (IBS): Orientation and Deepening classes were formalised as A Course program. A1, A2, and A3 base classes were held at the zendo for 7 years.

Jan. 2012 Thursday Sanzenkai was integrated into the IBS Program and B2 was introduced.

July 2018 Hannah finished her IBS K program and was inaugurated as Director of Shogoin.

Shudo has provided the space at her home for Jikishoan over the past 16 years. She hosted Thursday Sanzen-kai [B2] and other activities in the public interest. Under her guidance Shogoin has grown to become an intimate Zen practice community with 20 stable members, including IBS B Course students.

For the fourth time the Jikishoan Zendo (Shogoin) is facing relocation. I feel gratitude for Shudo's practice and service, maintaining and keeping alive Jikishoan's lineage. Many will miss sitting at the beautiful home zendo and her warmth and hospitality.

*Gassho,
Ekai*



Shogoin Zendo—Vincent Vuu

Stepping Back as Kansu at Shogoin

HANNAH FORSYTH

“For Zen Buddhists especially, the true ornament of the Buddha hall is the people who are practicing there. Each one of us should be a beautiful flower and each one of us should be Buddha, leading people in our practice...”

‘Respect for Things’ by Shunryu Suzuki

Recently I have made the difficult decision to step back as Kansu at Shogoin—a sub-temple of Tokozan-Jikishoan. The time has come for me to move to Berwick to spend more time with my partner, Bob, and to live a simpler life with less driving. It is also time for me to review the last 16 years since the Jikishoan Zendo moved here in October 2004.

The zendo was moved from St James St. in Moonee Ponds when Ekai Osho and his wife Deniz were given notice to vacate. They decided to move to Heidelberg West, where they purchased a home. However, there was no room for the zendo. I offered my house for the zendo activities. So, one Saturday in October 2004, a group of us, led by Peter Watts, dismantled the zendo, moved and installed it here at Chatham St, Footscray. Thereafter, most of the Jikishoan activities—such as teaching classes, workshops, committee meetings and Sanzenkai practices—were held here.

In 2007, Mark Summers and Oscar Roos approached Ekai Osho to get his approval and guidance in reviving the Members’ Practice on Thursday nights. The first Thursday sitting, led by Ekai Osho, was attended by nine people. Thursday Sanzenkai was formalized in 2008. It remained a small weekly informal practice until 2012, when Ekai Osho agreed that it could become part of the IBS Sanzenkai program.

We have had students and fellow practitioners from all over Australia arriving for classes. The most frequent visitor has been Ekai Osho himself. He drove here four or five times a week—across the city from Heidelberg—to teach classes and conduct meetings.

Visits from overseas guests have been stimulating—Kaneta Roshi, Seido Suzuki Roshi, Rev. Eido Francis Carney,

Rev. Esho Tasha Sudan, Rev. Daigaku D’hondt, Prof. Arthur McKeown and Rev. Jisan Tova Green.

During Tokozan Jikishoan’s 20th Anniversary Celebrations, a group of special guests—led by Hoitsu Suzuki Roshi and several priests from Japan, the Sotoshu, and its four regional offices around the world—visited Shogoin (Jikishoan Zendo). They offered incense to pay respects to the founder, Daigen Ikko Daiosho.

Over the years I have also held 17 Half-Day Sesshins here, with help from Daigaku D’hondt and Phil Frasca. I organized *rakusu* sewing classes, assisted by George Duckett and Julie Martindale. In 2016 we held a year-long community project to sew a fifteen striped Sangha *Okesa* for Ekai Osho. This was led by George Duckett and myself. I have also organised *Chanoyu* classes with Izumi Inadera Sensei, regular sewing classes, and an *Ageing as a Spiritual Practice* day.

I am indebted to Ekai Osho for his generosity and guidance over the years. My thanks go to my assistant Karen Threlfall, fellow IBS coordinators—Shona Innes and Katherine Yeo—Mark Summers, Oscar Roos, and all those ‘True Ornaments’ who have practised here over the years.

The experience has been at times frustrating, joyful, funny, painful, energizing, exhausting and nourishing. The people coming here are like family for me. My feeling about the function of the zendo and the practitioners here is similar to these thoughts from Carol Klein, a gardener and writer:

“My garden should be a happy place where the plants I have put in and those that have invited themselves have just what they need not only to survive but also to thrive. In a shady spot under a weeping pear, columbines and Welsh poppies join in the fun, and I am lucky enough to sit among them.”

Shudo Hannah Forsyth
Kansu, Shogoin
18 Aug 2020

明珠

Soto Kitchen

BY KAREN THRELFALL

“When you take care of things, do not see with your common eyes, do not think with your common sentiments. Pick a single blade of grass and erect a sanctuary for the jewel king; enter a single atom and turn the great wheel of the teaching.”

Zen Master Dogen, *Tenzo Kyokun (Instructions for the Cook)*

I was recently walking around the block and passed the same house on the corner, as I always do. This time the cherry trees in the front of the house were in full bloom. Masses of pink flowers with dark trunks and branches, set against a layer of white pebbles on the ground. They were beautiful!

For the first time I really understood why people in Japan celebrate the Cherry Blossom Festival. The Japanese Cherry Blossom Festival signifies the welcoming of spring and is a celebration of the beauty of nature. People everywhere gather together for food, drink, song and friendship while the cherry blossoms are in bloom.



Photograph: Karen Threlfall

KIWI FRUIT, FENNEL AND AVOCADO SALAD

<https://thefeedfeed.com/foodyfirst/kiwi-fennel-avocado-salad>

Ingredients (serves 4)	Quantity
Avocado	1 sliced
Kiwi fruit	1 peeled and sliced
Bulb of fennel	1 sliced
Sprouts	1/4 cup
Avocado oil	1 tbsp
Sea salt	1 pinch

Method

1. Arrange thinly sliced avocado, kiwi fruit and fennel on a plate
2. Drizzle with avocado oil, then add a sprinkle of salt and sprouts to finish.
3. Enjoy!

Calendar of Events

October–December 2020

WEEKLY ONLINE ACTIVITIES

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly	5.30 – 8.00pm	Sanzenkai	Online	Shona/Robin
Thursdays	Weekly	6.30 – 9.00pm	Sanzenkai	Online	Shona/Karen

OCTOBER

Tuesday	13 October	7.00 – 9.30pm	Committee Meeting #271	Online	Pres—Shona, V. Pres—Marisha
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NOVEMBER

Tuesday	10 November	7.00 – 9.30pm	Committee Meeting #272	Online	Pres—Shona, V. Pres—Marisha
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DECEMBER

Tuesday	15 December	7.00 – 9.30pm	Committee Meeting # 273	Online	Pres—Shona, V. Pres—Marisha
Thursday	10 December	6.30 – 9.00pm	Bansan (Exiting)	Online	Shona/Karen
Sunday	13 December	5.30 – 8.00pm	Bansan (Exiting) & Member's Day	Online	Shona/Robin
Thursday	31 December	8.30pm - 12am	New Year's Eve Zazen	TBA	Shona/Karen

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

Myoju
Margaret Lynch
0415 889 605
Coordinator

CONTACT

General Enquiries
0421 285 338
contact @ jikishoan.org.au

Sunday Sanzenkai
*Zoom Host and
IBS Coordinator*
Shona Innes – 0421 285 338

Robin Laurie
Zendo Coordinator
0438 351 458

Kitchen
Michelle Harvey
Jikishoan Tenzo
0412 330 854

Thursday Sanzenkai
Shona Innes
0421 285 338

Karen Threlfall
0418 342 674

Online Home Learning/
Retreat Coordinator

Margaret Lynch
0415 889 605

22ND COMMITTEE OF MANAGEMENT 2020–2021

Honorary Members:
Ekai Korematsu Osho
Shudo Hannah Forsyth

President (*Tsusu*)
Shona Innes
0421 285 338

Vice President (*Kan'in*)
Marisha Rothman
0400 873 698

Finance (*Fusu*)
John Hickey
0435 939 485

Secretary (*Shoji*)
Irwin Rothman
03 9557 7738

Membership Secretary
Marisha Rothman
0400 873 698

Myoju

Margaret Lynch
(Coordinator)
0415 889 605

Ordinary Committee
Members:
Katherine Yeo
0422 407 870

Annie Bolitho
0407 648 603

John Bolton
0428 188 220

Helen O'Shea
0425 742 173

Brett Hope
0433 859 339

Assistant Committee
Members:

Naomi Richards
Sally Richmond
Michael Colton





JIKISHOAN 直証庵
zen buddhist community

Teaching Schedule September—December 2020

All home learning program activities—Online program continuing from 17 August 2020

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

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

R#63 and R#64 online - Home Retreat Program

R#65 online - Home Learning Program

For further information see IBS Outline 2020 on website www.jikishoan.org.au

SANZENKAI

Sunday Sanzenkai—Online (5.30–8.00pm Sundays)

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

Newcomers, please arrive by 5.10pm. Attendance by donation (according to one's means).

Bansan (Exiting Ceremony): 13 December.

Thursday Sanzenkai—Online (6.30–9.00pm Thursdays)

Zazen, kinhin, incense & tea offering, chanting service and reading. Attendance by online donation.

Bansan (Exiting Ceremony—Sem. 2): 10 December.

ONLINE HOME LEARNING RETREAT 65

A 43-day online Zen experience, including daily zazen, weekly Chosan, Dokusan (interview with the Teacher), and Teisho (Dharma talk).

Introductory period—4 Oct – 17 Oct

Home Retreat #65—18 Oct – 29 Nov.

Venue: Zoom platform

ONE-DAY WORKSHOPS – CANCELLED

INTEGRATED BUDDHIST STUDIES

Main Course A1 – Zoom platform

Ten classes, 9 – 11am Saturdays

Term Four: 26 September – 28 November

Main Course A2 – Zoom platform

Ten classes, 5 – 7pm Saturdays

Term Four: 26 September – 28 November

Main Course A3 – Zoom platform

Ten classes, 7 – 9pm Wednesdays

Term Four: 30 September – 2 December

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

Main Course B1 (5.30 – 8pm Sundays, Online)

Semester 2, 2020: 5 July – 13 December

Concludes with Bansan (Exiting Ceremony) on 13th December

Venue: Zoom platform.

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

Semester 1, 2020: 9 July – 10 December

Concludes with Bansan (Exiting Ceremony) on 10 December

Venue: Zoom platform.

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

IBS COORDINATORS

General enquiry, Home Retreat and Main Course C:

Margaret Lynch: 0415 889 605

C-course @ jikishoan.org.au

IBS Student Secretary and Main Course B:

Shona Innes: 0421 285 338

B-course @ jikishoan.org.au

Main Course A:

Katherine Yeo: 0422 407 870

A-course @ jikishoan.org.au

GENERAL ENQUIRY, BOOKING and ENROLMENT
Phone 0421 285 338 or email: contact@jikishoan.org.au