

Myōju

Soto Zen Buddhism in Australia



March 2018, Issue 71



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Editorial

“Even though the ways of ceaseless practice by our founding Ancestors are many, I have given you this one for the present.”

—Dogen Zenji, *Shobogenzo Gyoji: On Ceaseless Practice*

As Jikishoan approaches its 20th anniversary in 2019, this year Myoju will explore our identity as a community through the theme of Lineage. As a young, lay community, practising in a spiritual tradition that originates far beyond our land and culture, we do not do so in isolation. 78 generations of the Soto Zen Buddhist tradition are embodied in the forms of our practice and training, allowing us to experience an inclusivity and belonging that takes us beyond our individual practice.

In this issue, our theme is Lineage – The beginning of the ceaseless lineage in practice. In her recollection of Jikishoan’s very first Sanzenkai, Deniz Yener Korematsu describes the tireless efforts of Ekai Osho to create Jikishoan’s first zendo in the garage of their suburban home. Twenty years later, the community is witnessing that same event again – this time on a much larger scale, with Ekai Osho driving the project with the same effort, selflessness and vision.

Perhaps it might be said that these qualities are the seals of our lineage, indeed of the Bodhisattva ideal; elsewhere in this issue Nonin Chowaney describes how Ikko Narasaki Roshi, the founder of our preceptual lineage, strove to rebuild and re-establish both Zuioji and then Shogoji temples, the later the first to accommodate foreigners within the Soto monastic system. Similarly, Seido Suzuki Roshi recounts the rebuilding of Toshoji, almost from the ground up, which now functions as a training monastery for monks and nuns, that is uniquely open to foreigners and lay practitioners.

Jikishoan is presently engaged in its fifth practice period, an opportunity to cultivate these same qualities as a community, as our Home Temple nears completion and we build a future together.

Jessica Cummins

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

Myoju

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Cover Image: Ikko Narasaki Roshi

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Next Issue

The next issue of Myoju will be posted around the winter solstice in **June 2018**.

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

The content deadline is **April 22, 2018** and the theme is **Lineage: Practice and Training**.

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

Abbot's News

2018 is starting off in a blaze of activity for Ekai Osho and Jikishoan. The IBS program finished with Bansan on December 17th, the same day Ekai Osho gave a talk to Nanseikan Kendo group at the invitation of Ben Sheppard. After a very short break with his family, Ekai Osho resumed his activities. He welcomed in the New Year with zazen at the Footscray Zendo, and then started work again on the Home Temple at Heidelberg. Ekai Osho, Hardat (the building firm), Anthony Jenkins, Zen practitioner and electrician and Jikishoan members and cooks have all been busy. The zendo is now at finishing stage.

From 13th to 16th January, Ekai Osho again took part in the Melbourne Buddhist Summer School held at Maitrepa Centre in Healesville by the Kagyu E Vam Institute. He took part in the forum and gave lectures on 'A Picture of a Painted Rice Cake' (Gabyo from Shobogenzo) for the first two days, and for the second two days taught Introduction to Zen Meditation, using 'Zen Mind, Beginners Mind' as the text. Teishin Shona and Shuzan Katherine were his Attendants for the period.

Ekai Osho also travelled to Canberra to lead a weekend retreat for the Canberra Soto Zen group from January 19th to 22nd. The 12 Jikishoan students from Canberra and New South Wales participated in the first weekend retreat in the Bendoho tradition, with a sajo, oryoki meals, zazen and Dharma talks from Ekai Osho. Congratulations to Tony Goshin Crivelli and the Canberra group for such a successful debut.

On February 21st, Ekai Osho travelled to Tashi Nyima in Auckland, New Zealand, to take part in their Buddhist Summer School, where he participated in the forum and taught on 'A Picture of a Painted Rice Cake'. He was accompanied by Jikishoan's Jisha, Shudo Hannah, as part of her Assistant Teacher Training.

The Integrated Buddhist Studies program and the 2018 Practice Period commenced with Bansan on Sunday January 28th. Unfortunately, Ekai Osho was not able to be present as he had suffered an accident in which he almost lost his little finger. On behalf of Ekai Osho, Shudo Hannah (Assistant Teacher) was required to conduct the ceremony. I have heard that the greatest respect that a student can show their Teacher is to continue the Teachings and the Zazen practice, even when the Teacher is not there. Ekai Osho was very pleased with the strong practice which the 30 members of Jikishoan Community displayed on that day – in spite of the 40 degree temperature in the zendo.

Jikishoan's Fifth Practice Period has now started with Christine Jonen as Shuso, supported by Shuzan Katherine as Shoki and Marisha Rothman as Benji. Ekai Osho wishes them and all the participants good health and 'transformative Buddhist learning, experience and cultivation for everyone' over the next six months.

Shudo Hannah Forsyth, Assistant Teacher



Ekai Osho with the Canberra Soto Zen Group.

From Left to Right: Harry Laing, Heather Wilkins, Callum Golding, Helena Drnovsek Zorko, Nicola Bowery, Takako Mizogami, Tony Shields, Marg Lynch, Nicky Coles, Tony Crivelli, Ekai Korematsu Osho

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Committee News

The 19th Committee of Management elected at the 2017 AGM has undergone some changes since that time and is now a smaller group. Despite the reduction in numbers, Jikishoan members can be confident that the Committee is looking after Jikishoan's affairs. Nevertheless, we would like to talk to any members who feel they could support the community by taking up one of the vacant positions as an Ordinary Member.

SANGHA PICNIC

The Annual Sangha Picnic – held this year on March 4th with 46 people attending – offers the possibility of catching up socially for members, students, family and friends (and pets). This gathering happens in autumn each year, making some space and time for people to get to know each other a little better and sharing some food in the beautiful environment of the Darebin Parklands.

AUTUMN COMMUNITY ORIENTATION WORKSHOP #20 – March 18th

This workshop is an opportunity to learn about how the Jikishoan community functions organizationally for the benefit of everyone. New members are particularly welcome. What makes this event truly meaningful is the involvement of members and IBS students. We look forward to seeing you for this half day event, 9am – 12 noon followed by lunch at a local restaurant.

FOUNDATION DAY – April 29th

The program for the day includes Sanzenkai, lunch, entertainment, and Hossen-Shiki (Head student Ceremony).

Join us for the whole or any part of the day. Families with children are particularly invited for lunch and entertainment. Please let us know if you will be bringing your children. We look forward to seeing you and sharing this special event.

JIKISHOAN'S HOME TEMPLE

As many of you may know, the building at Ekai Osho's home is well underway. At the time of writing the Zendo has walls, roof, windows and the electrics are going in. Members of the community have been contributing generously in various ways to bring this project to fruition. As President, I thank you all. As Ekai Osho has said, commu-

Jikishoan Zen Buddhist Community 19th Foundation Day

Sunday 29 April 2018

You are invited to this Special Sanzenkai and Annual
Community Event
9:00 am – 4:30 pm

In the Morning

8:45 am Zendo Set-up
9:00 am Door Open
9:15 am Instruction for Newcomers
9:20 am Zendo Open: Han 3 hits
9:30 am Kinhin – Zazen – Kinhin
10:20 am Tea Ceremony
10:45 am Chanting Service
11:00 am Dharma Talk
11:30 am (Rehearsal – Head Student Ceremony)

In the Afternoon:

12:30 pm Pot Luck Lunch
1:30 pm Entertainment
2:30 pm Zazen: Han 3 hits
3:00 pm Head Student Ceremony
Group Photo

4:15 pm Samu (Clean-up)
5:00 pm Door Close

Venue: Australian Shiatsu College, 103 Evans Street,
Brunswick, VIC
General Enquiries: 03 8307 0600
Email: contact@jikishoan.org.au

nity involvement is what makes this project live and brings depth to the connection with the site and the activity that has and will take place there.

If you are interested in visiting the site to look, to have lunch or to help, please be in touch with Hannah Forsyth, Teacher's attendant (Jisha).

Gassho,
Shona Innes, President, 19th Committee of Management

Welcome to Jikishoan

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

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

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

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

CONTACT US

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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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Ikko Narasaki Roshi

Essay #2

BUDDHA'S BOUNDLESS COMPASSION

These days it is said that we are in the space age. The space (or the universe) means 'infinite space-wise and unlimited time-wise'. Actually this boundless universe is active as one body and in fact, this is Buddha.

There is a big statue of Buddha in Nara city. It is called Dai-butsu in Japanese (big Buddha), Vairocana in Sanskrit. This big statue of Buddha was created in the belief that Buddha was the inexplicable and infinite marvel of heaven and earth, and of the whole universe.

How many millions of years ago human beings were born, I do not know, but these numbers do not express this inexplicable marvel. We humans, either being born or going to die, do not have to worry about being out of this inexplicable marvel, namely, Buddha's boundless compassion.

The solar system in the universe is moving with tremendous speed from one corner to the other, but, I was told, there is no destination. Look at the stellar world of tens of thousands of light years, it is boundless universe. And this is Buddha. Then, we tend to think that Buddha is far away, but actually we are the Buddha, we become Buddha.

It is not that this body, after stopping breathing and being dead, becomes Buddha. While we are still alive, we become Buddha, accepting this universe in our body and mind. That is what Shaku-san taught us. He also said that everything has Buddha nature, not only all sentient beings but also everything in nature.

There is a Zen phrase: "Heaven and earth are of the same root. All things are one body". Even though they have multifarious aspects, the whole universe is based on the same root and is one body, forming one organic state. If the nature of this state applies to just one thing, it is not necessary to name it. However, the person who has experienced this nature is called an Enlightened Person, namely, Buddha; that is how it was named Buddha nature. This is the

reason why "Buddha nature is said to be the second Dharma".

Owing to a strange connection, I am also in charge of Shogoji in Kikuchi city, Kumamoto prefecture. At present I have a plan to make Shogoji into an international training monastery and I am in the process of asking people to work together towards this aim.

The Patriarch of Shogoji is Daichi Zenji who is the sixth descendant of Dogen Zenji and the second descendant of Keizan Zenji. Daichi Zenji wrote 'The Twenty Four Hours Dharma Talk' which was presented to the Lord of Kikuchi, Takeshige who was the founder of Shogoji. In the beginning of the 'Talk', there is a famous phrase, "The right transmission from the founder of Buddhism is just sitting." That is to say, it was Zazen which was transmitted from Shaku-san through to successive patriarchs, and that is the Right Transmission.

'To be right' in Japanese (in *Kanji* or in Chinese characters) is written as 'stopping at one'. * 'Being right' is supposed to be only one, but these days there are many parties who argue with each other claiming that they are the right one. The majority are not always 'the right ones', are they?

Actually Zazen is right. Without Zazen it cannot be decided if it is right or not.

Talk given in 1986.

Translated by Isshin Taylor. Edited by Hannah Forsyth.

Translator's note:

'To be right' in *Kanji* (Chinese characters): '正'

The stroke order of '正' is: '一' and '止'

'一' means 'one' and '止' means 'stop'.

Seido Suzuki Roshi

Dharma Talk

I CANNOT STEP ON THEIR SHADOW



Seido Suzuki Roshi at Bendoho Retreat #55, enjoying a cup of tea with Jikishoan members who had studied with him at Toshoji. Photograph: Katherine Yeo

Thank you for inviting me. Ekai Osho-sama has asked me to talk about his teacher and my teacher Ikko Narasaki Roshi.

Ekai Osho-sama is building a new zendo at his home. It is wonderful. Dogen Zenji first had a zendo and started Ango in 1236, he was 37 years old. That time he said “Don’t worry about small sangha, don’t worry about beginner’s mind. What is big dojo? What is small dojo?” Even Master Muyo had only six or seven monks, Master Yaku-san had under ten monks.

I practiced with Ikko Roshi’s Dharma brother Komatani Roshi. It was a very small monastery. When I was there, seven monks were there. The zendo – maybe 12 people can sit – small. Dogen Zenji said, “It’s not small number of people, what is important is who has Way of Mind – Bodhi Mind then this sangha is very big sangha”. Not small build-

ing, not big building, who is practicing there – that is important.

When I went to Komatani Roshi I was 15 years old, so more than 40 years ago. I didn’t know Komatani Roshi was dharma brother of Ikko Roshi, I didn’t know Ikko Roshi at that time. I was a high school student – I went to Soto sect high school – and summer vacation, spring vacation, that’s when I went to practice with Komatani Roshi. Every day we went to takuhatsu – begging. Walked to town. At that time most of the people donate rice, cup of rice from every house. So when I come back to temple – big rice! I can’t walk like this!

It was very important for me. When you do takuhatsu you can see many, many things about others. Some people very kind, sometimes dog coming towards you. Many, many people desired many things, you can see and you understand yourself also – myself. Our self as big desire; we want something but how to use that desire, how do you use desire? For what? That is important.

After graduating from high school I went to college and I continued to go to practice. *(A loud hail storm begins, Roshi pauses and we sit in silence listening ‘til it stops...)* Ah, ice ... Teaching of Dharma, better than my talk!

Ikko Roshi is wonderful teacher, best teacher of Japan. He was very strong, sometimes he was cross but I had a very good time with Ikko Roshi.

I used to go to memorial services for the members; many, many times I went, so he taught me so many things. After Zuioji practice he came to Unsenji. I built a zendo, in the countryside, in a temple called Unsenji. Ikko Roshi came to the opening ceremony for the zendo and every year we had Shobogenzo *genzo-e*—we call *genzo-e*, lecture about Shobogenzo. He was sick already, and after five years he was in hospital. I went to the hospital every day. The last time he spoke to me about Ekai Osho; he was very con-

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“He just show you how to practice; show himself, his body and mind.”

cerned about him because at that time he didn't have a temple. Before he passed away he told me "Please support him". But Ekai Osho does wonderful things – he came to Australia teaching Zen. Ikko Roshi is now very happy, no more concerned about him.

One of the Edo period monks, Somo Zenji, when he walked with other monks, he never stepped over their shadow. One monk asked him - why? He said "All the monks are Bodhisattva, I cannot step on their shadow". Ikko Roshi was like that - he never show kimono, always put on the kimono covered by koromo. Everything like that. So we are very lucky to study with Ikko Roshi. He live his life in the monastery. Always with Dharma. What is Dharma? What is Buddha? What is yourself? You answer to me. I don't have any vocabulary of English, I am sorry. Please take care of your Dharma with Ekai Osho. I wish to come back to the 20th anniversary. Thank you very much.

Student: Did Ikko Narasaki Roshi talk about his teachers?

Seido Roshi: He's not much talk, he just show you how to practice; show himself, his body and mind. He didn't much lecture, he just practice in front of you always, lead with body. Of course he does lecture. He came to Unsenji and everyday talk about Shobogenzo, but ordinary, every day practice. Usually not much talk. Always, when I go to zen-do he is sitting.

Student: Roshi, you said you were going to talk about what you talked about this afternoon, 'Water is water and mountain is mountain' - you were going to give us more explanation.

Seido Roshi: Mountain is mountain, water is water.

Student: Seido Roshi, could you please tell us something about Toshoji?

Seido Roshi: Toshoji... you can visit me. Any time you are welcome. Toshoji is a very, very old temple, 1300 years old. It was a Hosso monastery. In Hosso Sect everything is from mind. In Buddhism; Hosso Sect, Keigon Sect, Zen, Shingon, Shin Shu, many of them, but in Hosso everything is from the mind, your mind. Then 605 years ago it became a Soto Zen Temple. Our building is 320 years old, very, very old.

When I became Abbot of Toshoji – for twenty years there was nobody living there, so every building is leaking, you

can see sun, really. And I sit with bats, so many bats on the roof, three months I sit with them, after three months they left – I just sat Ango with them.

It was a surprise. Tatami had holes from the rain, very, very damaged, for 20 years nobody living there, but important is you can sit anywhere, even rain come down you can just move. That is better. If you have perfect condition maybe you cannot practice well. First time we don't have any heater in the winter so it was sometimes minus four, minus three degrees, no heater, so cold. Wind coming from the outside, snow coming from the roof, but that time was most strong practice we did. Too much heater, no good. Now we have everything – better to have nothing.

Student: Ekai Osho has spoken about Ikko Narasaki Roshi's presence. When he came into the room everyone would sit up straight. And he has also mentioned his Oryoki practice, how beautiful it was. Could you talk a bit about his presence and his Oryoki practice.

Seido Roshi: He very much follows Buddha and Ancestor, what they did. All his life he practised like Ancestor and Buddha. Nothing special, but his way of practising is Buddha and Ancestor. So it was nothing special – like water is water.

Student: Seido Roshi, when you were about to begin your own teaching career, were you given any advice how to go about that?

Seido Roshi: From Ikko Roshi? No, I just follow him. Of course many, many things he teach me. When I walk I made a mistake to walk left foot, right foot – Roshi said , "You wrong". Many, many things like that. Yes, of course. Very, very kindness teaching, he was very kind.

Student: At our Footscray Zendo we have a photograph of Ikko Narasaki with his hands in gassho and it is a very, very beautiful photograph. I just wanted to understand what impression his bowing made upon you?

Seido Roshi: Yes. Very difficult to say but everything, every movement was wonderful. The last time he came to Unsenji he came in begging style, *Takuhatsu* style. I should come *Takuhatsu* style. That is Ikko Roshi.

Talk at Sunday Sanzenkai, Australian Shiatsu College 27/08/2017. Transcribed and edited by Marg Lynch.

Ekai Korematsu Osho

Dharma Talk

RETURNING HOME, SITTING PEACEFULLY

It's good to be here. It's very good to have a place to return to. That's the whole point of the practice, you have a place to return, and you have a home to return to. So you are not lost, you're not homeless. You are not wandering here and there. That's the very point of Buddhism. Buddhism delivers a home that we can return to. Otherwise, human beings are without a home.

You might say you have your own home. But I am talking about a universal home, which every one of you is gifted with. But if you have no clue about that, there is no place to return. That kind of state is living in the world of samsara: samsaric life, here and there. The literal meaning of samsara is a traveller. You might like travelling! But it is only wonderful if you have place to return to.

I am talking about this in a traditional context, a practice context. Practice for finding a place to return. That place is not an individual place. You are tapping into the universal home. It's not only your home, everyone shares.

It is not a place to work out your problems! You don't bring your job home; you don't bring the problems outside into your home. Home is simply to a place to return, where you can give yourself a quality of time. It is very peaceful. So the spirit of the practice, the expression of Soto zazen is in many ways just simply to return, to 'just sit' is another way it is expressed. Zen Master Dogen called it *Shikantaza*: exertion, the whole-hearted effort you make to return, to just sit. Zen master Keizan called it *ki ka onza*: *ki* means return, *ka* means home, *on* means peacefully. That means returning home, sit peacefully. This is the expression of our practice. So it's not a place to hold your concentration! Or to work out your psychological problems! Leave them, set

them aside, learn to return and give yourself quality time. One who is awake to the nature of reality, the true nature of reality realises that this place is not something outside of yourself: it is your nature, self-nature.

Buddha awakened and he tried to deliver this message but because it is such a personal experience, it is impossible to really communicate it to people who have no clue about it, who are too busy with worldly stuff, busy with problems. But in the place Buddha awakened to, returned to, there is nothing to do, just a quality of time, of being. In everyday life, ordinary activity can arise from that point. The life of the Zen practitioner is like that. Returning and tapping into that place, cultivating it, and then going off to the work or study or whatever you need to do.

But don't think that Zen practice is just staying in that peaceful place! No! You have to get up! There are people who are attached to a certain kind of quality of peacefulness or tranquillity, attached to the experience. It's called zen attachment or emptiness sickness, and it becomes an obstacle of practice. Particularly people who practice meditation without studying, without understanding tend to become like that, because they operate on the basis of feelings. In other words, if you attach to a feeling you are pulled around by it. Your view can be easily distorted. When you feel good, happy, everything you are doing feels fine, but the other way around, "my life is not so good", you don't even want to see your closest friend, everything you encounter becomes an obstacle, every person, an enemy. So I am talking about a universal place. Self-nature, with a capital S! Each person has to tap into that, I cannot do that for you! If you are hungry, you have to eat; I cannot eat for you, to satisfy your hunger.

“It’s all just happening, like a wave going through your head. Let them do their own stuff ... Don’t take what’s going on in your head so seriously, take the opposite approach, it’s a choice.”

Student: If you have psychological problems you can’t necessarily leave them somewhere else, at the door.

Do you have a problem? Take them to work! They do their own stuff you know. Solving psychological problems, trying to figure them out, that’s work. Don’t bring the work home, that’s what I am saying. Psychological things do not exist actually! The more you spend time with them the more you become trapped. But it’s all just happening, like a wave going through your head. Let them do their own stuff. Don’t feed them, don’t entertain them. Give yourself quality time. Don’t you think you can be more peaceful than working on the psychological problems? Leave them alone! In other words, don’t get burdened by what’s happening in the head. Don’t take what’s going on in your head so seriously. Take the opposite approach, it’s a choice. We are conditioned to take so seriously, what is going on in the head, like it’s really happening. It’s not true. It’s a story you’re making up. We are somehow conditioned to be caught up with stories. On and on, you never get out from that. Leave them alone. That’s what I’m talking about. More peaceful. It doesn’t mean there is no activity of the mind. You should have a mind! But you don’t need to get bothered by it so much. Easy to say, but it’s not easy, because of lack of training and a lack of faith too, a lack of faith in the practice.

People who wake up to their own nature, psychological problems, who allow that to happen, quite peacefully, that is awakening. Yes, sit peacefully. That’s the whole world. To settle into that. Completely. That is awakening. And the person who is able to naturally sit, boundless, it’s not about comparing, no, that kind of thinking is off from the start. By practice we need to learn to transform ordinary way of thinking, which is always comparing. To accept it as it is, no more than that, no less than that, then you are clear about it, actualisation, realisation.

Is that all right? Time is up. Thank you.



Mahabodhi, where Shaku-san returned home. A place of great peace and great activity. Photographs: Dan Carter

Talk given at Sunday Sanzenkai, 10/12/2018. Transcribed and edited by Jessica Cummins.

Feature article

Remembering Narasaki Roshi

BY NONIN CHOWANEY

I first met Ikko Narasaki Roshi in 1985 at Hokyoji monastery in Minnesota. He had come to lead a retreat at the request of my teacher, Dainin Katagiri Roshi. Katagiri Roshi greatly respected Ikko Narasaki Roshi and considered him the foremost Zen teacher in Japan, so he was thrilled when Narasaki Roshi agreed to come to America. Katagiri Roshi had worked very hard to convince him to come and to cultivate the relationship that later led to establishing Shogoji as an international Zen monastery, where I eventually practiced for two and a half years.

When I first met Narasaki Roshi in Minnesota, I was deeply impressed with his strong presence and his wholehearted commitment to Zen practice. Two years later, while I was practicing at Tassajara monastery, Katagiri Roshi asked me to go to Japan to practice at Zuioji and then to become the first Westerner to train at Shogoji. During my stay, I came to share my teacher's respect and admiration for Narasaki Roshi.

Ikko Narasaki Roshi's life was marked by effort, accomplishment, and integrity. He exhibited these qualities early on. When he was a boy, he showed great promise as a calligrapher and was entered in a nation-wide calligraphy contest to be judged by the emperor. He was much younger than the other participants, so the organizers gave him a sheet of paper with a faint pencil outline of the character to be written so he wouldn't embarrass anyone by making a mistake. The boy was deeply offended by this, so he tore up the paper and used a fresh one! He then went on to win the contest. Later, he became one of the foremost priest-calligraphers in Japan.

Narasaki Roshi's father was also a Zen priest and was his predecessor as abbot of Zuioji. After World War II, he retired and Narasaki Roshi succeeded him. At that time, there were few monks at the monastery, and it had fallen into disrepair. The practice had also been neglected. During these difficult times, Narasaki Roshi raised the necessary money and rebuilt the buildings. He then asked Hashimoto Roshi, a famous teacher who specialized in Zen Master Dogen's style of monastic living, to come and rebuild the practice. Hashimoto Roshi had recently overseen the construction of the only Zen training monastery in Japan built to Zen Master Dogen's specifications and was not willing to leave. He told Narasaki Roshi that he couldn't come because there wasn't a suitable facility at Zuioji. So, believing that "if you build it, he will come," Narasaki Roshi raised the

money and built one. Hashimoto Roshi could no longer refuse, so he came and rebuilt the practice at Zuioji.


Over the next 25 years, many other famous teachers also came, and under Narasaki Roshi's leadership, Zuioji became one of the foremost Soto Zen monastic centres in Japan. Narasaki Roshi and also his younger brother, Tsugen, both became renowned Zen teachers.

As young monks, Tsugen Narasaki and Dainin Katagiri had practiced together at Eiheiji monastery. Later, they studied together at Komazawa University. After Katagiri Roshi came to teach in America, he would return periodically to Japan and would visit his old friend Tsugen Narasaki at Zuioji. During one of these visits, he asked Ikko Narasaki Roshi if he would help provide a place in Japan for Westerners to practice according to the ancient way.

Narasaki Roshi was in his sixties at the time and was extremely busy with many other projects, but he agreed to consider the request. After his visit to America in 1985, he began giving it more serious consideration, because he was impressed not only with Katagiri Roshi's effort in Minnesota but also impressed with American Zen students and their commitment to zazen practice. So, he took the project on, and shortly after his return to Japan, began developing Shogoji, a small mountain temple of which he was also abbot, by sending two monks from Zuioji to live there.

In 1987, I was sent to Japan to practice as the first Westerner at this budding International Monastery. Over the next five years, Narasaki Roshi raised the money to build a fully-fledged monastic complex according to Zen Master Dogen's specifications, the third in Japan. It was the second he was responsible for building, and the first to accommodate Westerners. In 1994, the first priest I ordained, Rev. Kyoki Roberts, began practicing at Shogoji and eventually trained as head monk there. International Training Periods are now held every year at Shogoji and are attended by priests from all over the world.

I'll always be grateful to Narasaki Roshi for providing a place for us to train in the ancient Way. It was not easy for him, even with his considerable talent and energy. He was the ultimate Japanese traditionalist, and yet he took on a project that meant he'd be dealing with some of the most non-traditional people in the world. He was a monk; he lived communally and was totally committed to group practice. Yet



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A NEW SHUSO AND PRACTICE PERIOD



Bansan Entering Ceremony for Jikishoan's 5th Practice Period, which began on the 28th of January, 2018.



Soaking up the sunshine with Esho Sensei (bottom left) on Retreat #56 are Shudo Hannah Forsyth, Marisha Rothman, Christine Jonen Maingard, Iris Shinkai Dillow and Shuzan Katherine Yeo



Past Shusos (Zagen) and current: Myoe Julie Martindale, Teishin Shona Innes, Christine Jonen Maingard, Shudo Hannah Forsyth and Shuzan Katherine Yeo.

THE ANNUAL SANGHA PICNIC



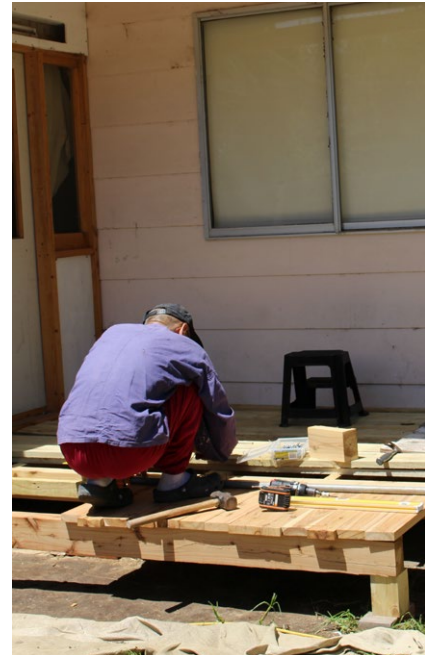
Members, friends and family enjoyed perfect conditions at Darebin Parklands. Photograph: James Watt

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THE JIKISHOAN HOME TEMPLE BUILDING PROJECT



Building stumps donated by community members and inscribed with the donor's name and message. Photographs: Dan Carter & Katherine Yeo



Ekai Osho hard at work. Photograph: Katherine Yeo



Many came to participate in the wall raising, and made it a rather festive occasion. Photograph: Katherine Yeo



Christine, Andrew, Ekai Osho, Jinesh, Deniz and Michael enjoy a moments break. Photograph: Katherine Yeo



The framework sits in place. Photograph: Katherine Yeo



At lock-up stage. Photograph: Jessica Cummins

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he worked with people whose culture celebrates individualism and whose presence caused many problems in his monasteries. He was raised in a culture that assigns women a secondary role and lived for sixty years in a monastic system that virtually excludes women, yet he provided a place for ordained Western women to practice as equals with men. And he did all of this in spite of the strong objections of some of his staunchest lay supporters and of powerful priests within the Japanese Soto Zen hierarchy. He was able to overcome their objections and do what he did because of his strength of character and his reputation. He was known as a totally committed follower of the Way and a person of the utmost integrity, whose only aim was to practice the Way and to help others do the same.

Narasaki Roshi was regarded as a strict traditionalist, and he was. But I also knew him as a kind and generous man who would do anything in his power to support Zen practice anywhere there was a need. He helped me immeasurably when I was in Japan, and he continued his support and kindness after I returned to America. He knew that Zen teachers have a tough time of it financially in America and he worked to have me qualified within the Japanese system so I could receive some financial support for my work in Omaha from the Soto Zen organization in Japan. He helped build connections for me with many people who have helped and supported me. And he did these things without my knowledge, out of the kindness of his heart.

I have many fond memories of my time with Narasaki Roshi. Once, I helped mix ink when he did calligraphy at Shogoji. People were always asking him for calligraphy, so he had a lot to do, and he worked all afternoon. There were only four of us there: he and I and two of his older disciples. It was a great opportunity to watch a master at work, and I soaked up all I could. Late in the day, I worked up the courage to ask him to do one for the sangha back in America, and he did; he wrote two characters: shugyo - practice. Then, I asked him to do one for me and he wrote the same two characters: shugyo - practice. In case I missed the point!

At another time, I was his attendant on the day of a big ceremony for lay supporters at Shogoji. There were hundreds of people there, and after the ceremony, many of them wanted to see Narasaki Roshi privately. I was ushering people in and out all day. He had travelled all the previous day to get there, was up late the night before arranging and planning, had missed lunch, and was obviously tired. I tried to get him to stop to eat, but he refused, so I fixed a tray and brought it to his room. He set it aside and asked me to bring the next person in. "People are waiting," he said.

Late in the afternoon, I said to him, "You're very tired, aren't you?" "Yes, I am" he replied. "Why don't you take a rest?" I said, "People will wait." "Not until I've seen everyone," he replied. I found out later that it was this way everywhere he went. He put himself out for people like no one I've ever known.

Once, he, another monk, and I were on a train from Zuiioji

to Shogoji. I had wanted to talk to him about something and reminded the other monk that I needed to do so. Narasaki Roshi had just settled into his seat with a book. We were coming from another whirlwind of activity at a big ceremony at Zuiioji, and I really didn't want to disturb him. But the other monk immediately said that I wanted to talk to him, and it was too late. I saw on his face that he didn't want to leave the comfort and solitude he was enjoying, but he closed the book, and the momentary annoyance immediately left his face. He turned to me with complete presence and attention. I can't remember having seen anything done more completely. I understood then what Suzuki-Roshi meant by "burning yourself completely at every moment."

Narasaki Roshi and I had many differences - different cultures, different generations, different values - and we clashed a lot. We were both strong personalities and both very stubborn. So things were not always smooth between us. It was somewhat like father and son. But he never carried any hard feelings from one interaction to the next. And whenever I gave him a hard time, he returned it with kindness. He taught me, or tried to teach me, for sometimes I didn't learn too well, some very important lessons.

The day I formally left my monastic training period in Japan to return for good to America, I met with Narasaki Roshi and exchanged the ritualistic formal goodbyes between monk and abbot, and we had yet another argument. The details are not important and most are long forgotten anyway; it was yet another unpleasant clash. I stalked out of the meeting after accusing him once more of not listening to me and returned to my room to get my bags and leave.

I sat at my desk steaming and decided to open the gift envelopes I'd received from teachers and fellow monks and put the money in my wallet. It's traditional to give travelling money when someone leaves the monastery to help them get back home. Monks don't have much money, so everyone gives about ten or fifteen dollars, teachers a little more. I opened Narasaki Roshi's envelope and found nearly five hundred dollars. He knew that I had no money. Katagiri Roshi had died a couple of months before, and Narasaki Roshi knew things would be hard for me back in the States, so he wanted me to go back with a few dollars in my pocket. I thought to myself, he did it again! I had gotten mad at him and given him a hard time and I got nothing but kindness and generosity in return!

Ikko Narasaki Roshi died in 1996. He was ordained a Zen priest at nine years of age and practiced as a monk for 65 years. At the time of his death, he was not only Abbot of both Zuiioji and Shogoji monasteries but also Vice-abbot of Eiheiji monastery, which is one of two head temples of Soto Zen in Japan. Narasaki Roshi provided a place for me to learn how to practice the Way and took care of me when I came to a strange country to do it. I'll always remember his kindness. He gave a lot, and I still miss him sometimes.

Nonin Chowany was a student of Ikko Narasaki Roshi and is the retired Abbot of Nebraska Zen Centre. This article first appeared in Sweeping Zen, February 27th, 2011.



The first issue of Myōju, with Ekai Osho working on the original Jikishoan Zendo.

Direct Realisation Hut

BY DENIZ YENER KOREMATSU

Direct Realization Hut has become our place for Zen practice here in Melbourne. The first formal zazenkai (group practice of Zazen) took place here on September 5. Many people, both before and after attending the session expressed their appreciation to have the opportunity to meet and practice with Ekai Korematsu; Ekai in return is grateful for having this space as well as interested people to share his practice with. The opening of this small zendo seems to have happened at just the right time in the right place.

Jikishoan was built with a lot of love and dedication by Ekai within a limited time. It is a sort of ark, a vessel, floating in this garage space without a single anchor into either the walls, floor or ceiling. It is an aspect of the zendo I have thought about often and marvelled at. It has the potential to be anywhere.

I recall how in March this year it was all just a rough chalk outline on the floor and we stood in the garage often trying to imagine the transformation that would take place. It grew virtually piece by piece, each element patiently and lovingly placed together with the cheapest materials selected frugally and carefully at Bunnings Warehouse – as early as possible in the mornings! Or with discarded timbers collected from construction sites and worked on to give as good a finish as possible. Ekai worked with joy and patience giving himself fully to the task at hand. For this reason I see Jikishoan as not only a place in which to prac-

tice zazen but ultimately as an expression of zazen attitude itself.

Ekai said in his talk yesterday that “to study Buddhism is to study the self in each and every aspect of oneself,” and once we can do that, we are able to forget the self and come forth naturally and freely with right actions and right speech. This I think defines the spirit of this zendo, Direct Realization Hut.

Thank you Ekai for your enthusiasm and joyful approach to teaching about zazen and Buddhism in everyday life.

Thank you to all the people who took great interest and thus provided the moral support to begin this practice in Melbourne.

Thank you most of all to my brother Yahya who gave us so much encouragement and assistance when we needed it the most.

And thank you to Seigo our friend and monk from Korea who made the longest trip to be here with us today for this occasion.

Thank you to everybody who was here today.

Written on the occasion of the first zazenkai, Jikishoan Zendo, Ascot Vale, September 5th, 1999.

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OPEN BASKET: SANGHA NEWS



A great wall, raised. Photograph: Katherine Yeo

A Great Wall

BY KATHERINE YEO

Walls have always been built – witness just one of history’s notables – the Great Wall of China. Like a gigantic dragon winding its way up and down across deserts, grasslands, mountains and plateaus, stretching approximately 21,196 kilometres from east to west, this Great Wall was built of mortar and bricks using slaves and conscripts and took 200 years.

The west wall of the Jikishoan Home Temple at Heidelberg was raised one early morning on 19th December 2017 and remains standing upright, back straight up to the sky.

Its measurements and materials are:

Labour: builders, professional workmen, members, IBS students, friends, family.

Width : 9.5 m

Height: 3 m

Weight: estimated 400 kg

Materials: cladding – colorbond tin and fireproof plaster

Frame: timber

Rather diminutive. Yet in ‘In an evening talk’ Dogen Zenji said,

At the moment I am appealing for donations and working as much as possible to construct a *sodo* (monks’ living quarters) ... I hope this will enable people to form a connection with the Buddha-dharma. Moreover, I am working on this project for the sake of founding a *dojo* (*zendo*) for *zazen* practice for people studying the Way in this age. I have no regret ... I do not mind if but one single pillar is erected as long as people in later generations think that someone had the aspiration to carry out such a project.

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Shobogenzo Zuimonki: Bk 2 – 6

Wall Raising Day at Heidelberg – A Dream Come True

BY KAREN THRELFALL

The theme for the Jikishoan community for 2017 was ‘Dreams and Visions.’ On Tuesday 19th December 2017, at the early hour of 7am, able-bodied builders and Jikishoan community members flocked to Tobruk Avenue in Heidelberg West to participate in the auspicious moment of raising the first wall of the Home Temple Project – of making a dream come true.

The happy news that the building permit for the project had been approved was announced at the recent November 2017 retreat to a round of jubilant applause and, no doubt, to some quiet and heartfelt ‘high-fives’ to Osho Sama.

The wider Jikishoan community also received the ‘Great News!’ in the December edition of Myoju that the builders had already started work with an estimated 3 – 4 months to get to lock-up stage. The newsletter insert also recalled how, in late 2016, Ekai Osho – undaunted, and with the support of his family – had started preparations for the construction of a home temple, to anchor the continuation of his lineage in Australia. Therefore since early 2017,

fundraising by the community shifted in the direction of supporting the Home Temple Project through the Abbot’s Support Fund.

So as the early summer’s morning in Melbourne unfolded, it was indeed a monumental occasion as several men – both community members and friends of Jikishoan who were able – teamed with the builders to lever the first wall into place. Afterwards a lovely light morning tea was kindly provided by Hannah and Katherine and enjoyed by the community, as the building crew continued to work away at a brisk pace completing other aspects of the building.

Osho Sama’s eagle eye and attention was never far from observing and overseeing the construction work. He also shared the happy occasion with those who had driven from the ten directions to attend the morning’s events and to witness the dream manifesting reality.

And how apt, the theme for this issue of Myoju: ‘Lineage: Beginnings.’



Jikishoan members and friends team with builders to raise the first wall of the Home Temple Project.



Osho Sama, Jinesh Wilmot and Michael Colton watch on as building works continue, whilst Deniz Yener Korematsu records the morning’s activities. Photographs: Karen Threlfall

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Back to the Future

BY JOHN TSUSHO HICKEY

Fabulous! A 60 year old looking forward to his third birthday. At Jikishoan, membership defines age.

The ageing, sight impaired, hearing impaired, timing impaired hairy toddler. I'm told I seem to be everywhere with Jikishoan. IBS Main Course A, B and C. Tibetan Buddhist Society and E-Vam Institute. Committee. Treasurer. Home Temple. Stumbling all over the place, sitting down all over the place, driving all over the place.

Prior to 2017 Monday was my day of entertainment – train ride to the city, discount Monday cinema ticket at the Nova in Carlton, free lunchtime concert at the Melba Conservatorium at the University of Melbourne. Then I'd have an hour or so at the National Gallery of Victoria before the return journey home, and then later on to yoga.

Now I attend Ekai Osho's home, or rather what was the carport and is now the *kuin* (kitchen, dining area of his Home Temple). I provide morning/afternoon tea, lunch, then after clean up, whatever he asks me to do to progress preparations for his Home Temple. Sanding old timbers; painting them with stain made from inkstone, tung oil and white vinegar; draining the rainwater that had pooled on the tarpaulins covering the 45 stump holes for the new Home Temple; sweeping and hosing.

Being with Ekai Osho in this setting, is new learnings. He gives a few simple, brief instructions for a task I have never done, then he walks away and I just do it. Often what I do isn't very good, but he accepts it, shows me how to do it better, and walks away and I do it better. No angry word. No frustration. Calmness of a Zen Master being fully engaged with each moment, benefiting everyone.

The timbers for the Home Temple are reclaimed, recycled old ones. I suspect he may have been accumulating them over a long period, perhaps years. He often says "nothing is wasted." The old rusted nails, pulled from the old wood, go into a jar of white vinegar which then enhances the timber stain liquid. "Everything has a new life" – useless wood off cuts are burnt and the ash will have a purpose at some later time if not now. If he hasn't drunk all his morning coffee by later in the afternoon, it is not to be discarded – he'll drink it cold or microwave it. He even microwaves mandarins or any fruit – try it for yourself, delicious! And of course don't decide until you have tasted it three times.

During my time there, I have met his wife, Deniz, and his sons, Shoan and Sunao. Through incidental conversations, I've heard that while Ekai Osho has been absent from many Jikishoan activities, he works everyday on the Home Temple, from morning through to evening – so then the neighbours can sleep.

Ekai Osho often says if you have a problem, help someone else. My problem is anxiety/depression. When I retired early due to ill-health, I satisfied a superannuation definition of total and permanent disablement – unable to work in any occupation for which you are reasonably qualified by education, training or experience. I felt chewed up and spat out.

Jikishoan has given me new life, the hairy toddler all over the place. Ekai Osho gave me the Dharma name Tsusho – penetrating actualisation. In 'Zen Mind, Beginners Mind' Shunryu Suzuki writes:

When you are sitting in the middle of your own problem, which is more real to you: your problem or you yourself? The awareness that you are here, right now, is the ultimate fact. This is the point you will realise by zazen practice. In continuous practice, under a succession of agreeable and disagreeable situations, you will realise the marrow of Zen and acquire its true strength.

Mondays are no longer my entertainment. Mondays are for helping someone helping everyone. I no longer need to view a film about other people's lives. I have a new life, my own life to live for everyone. To dream and realise it.

At the last retreat, Esho Sensei, Seido Suzuki Roshi's Jisha, stayed with us for three nights. She said she has travelled to many Soto Zen communities in Japan, the Americas, and Europe. She said that Ekai Osho and Jikishoan have a unique and exceptional quality. Jikishoan, offering transformative Buddhist learning, experience and cultivation for everyone. More than just a vision.

Zen Master Dogen in *Fukanzazengi* writes, "Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands?" There are accounts to be ordered, a rakusu to sew, reports to write and everything else. Simply breathe, this moment ready for the next. This activity, next activity. This sajo... this dream... this practice. This life beyond the three existences of past, present and future.

Monkey

BY SUNAO EKIN KOREMATSU

Bodhgaya, India was the closing chapter of my massive overseas experience. I spent six months at the International People's College in Denmark, two months of Inter-rail in Europe, and approximately one and a half months in Turkey. This year's India trip makes three. I went with my dad to participate in the same program in 2011 and 2013. This is a reflection of my three trips.

The 2011 trip, being the first, had a very big impact. I gained a better understanding of my dad and what he does. I remember being intrigued yet very confused about the concept of Zen Buddhism, yet trying my best in the practice. I experienced contentment in the life of the vihar: various interactions with student and others, food, Chosan, routine meditation and more. I also recall having a new sense of freedom; in my ability to walk around the town of Bodhgaya every day on my own, which was so great. A new level of independence I had not felt before.

Two years later I went to Bodhgaya again, this time with my brother Shoan. Those three weeks felt quite different to my first experience. I remember comparing that year to my first. Somehow I felt a little disappointed and underwhelmed. On my first visit India had such a huge impact on my way of thinking, but in terms of what I took away from the entire experience it fell short the second time. In reality, 2013 was also such a valuable experience, perhaps in ways I did not understand. I remember sharing a lot of hilarious moments with my brother. Battling the torrential rain as we scuttled up Vulture Peak was one funny memory. It was one quick recitation of Prajna Paramita Sutra, and then running back down again.

This year, in my mind, was brilliant. It was a pleasure to be travelling with such an interesting group from Jikishoan. Of course, there were dad's students, zen veterans from Jikishoan. Also, two other guys my age, good friends Jim and Jake. There were so many worthy experiences from this year. Having two mates to live with in a room in the vihar was great. Meeting all the American students was different this time, now that I am of a similar age to them, unlike previous years. Some highlights include socialising in the vihar with the hardcore 'Settlers of Catan' (board game) people, who on one Sunday organised a tournament. I tried yoga for the first time, and I don't think I have sweated so much in my life. Also, lighting fireworks on the last couple of nights was great.



Sunao Ekin Korematsu. Photograph Jim Keller



The streets of Bodhgaya at night. Photograph: Dan Carter

I feel that this year I was able to bring a greater level of seriousness and commitment to our daily practice of zazen. Maybe because of a new level of maturity that has come with age I was able to appreciate it for what it was, in a deeper way than I had before. The act of maintaining routine in 5.30am meditations, silent breakfasts, Chosan and afternoon Japanese Temple practice was a great experience. Something new for me was the 24-hour retreat at the Thai temple that I had not participated in previously. It was everything; pain, joy, calm, contentment and a challenge for sure. It gave me some idea of what monastic life could entail. This experience truly stands out.

I have included a few examples of what happened this overseas trip. There were so many wonderful experiences had and old friends met along the way. Thanks to everyone who helped organise this trip.

Sunao Ekin Korematsu is one of three 19 year olds who were Sensei's students in Jikishoan Studies Abroad: India 2017.

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Expect the Unexpected in the Land of India

BY JAKE KEPPER

Toot, honk, beep, thud. Did we just hit a cow? This seemed to be nothing out of the ordinary as we raced through the narrow roads to Patna, squeezing our way through rickshaws, trucks and other animals.

The saga had begun a few days before when I had lost my passport. As my hopes of its return gradually began to diminish it was time to take action, but what would the first step be?

After a group meeting with Sensei, we decided it would be necessary to contact the local police station so that we could receive a police report.

Just before my friend Jim and I set off however, we were confronted by Lowell, the teachers' assistant of the Carleton program. "What are you boys up to?" he questioned. "Going down to the local police station to get a report" we replied. To which he laughed and told us we would not manage it by ourselves. This confused us. How bad could a police station be? Surely it would be air-conditioned, have automatic glass sliding doors and a smiling and helpful clerk at the front desk.

Lowell instructed a local to accompany us. Instead of a beautiful modern building, we found a little corrugated steel shack. Instead of a friendly clerk at a front desk, we found a grouchy old man sitting outside at a half-broken table. There was not even a queue in which to line up, and everyone just seemed to shout all at the same time. However, to my amazement we were somehow able to communicate with the old man, and after some time he gave us a police report stating that my passport had been lost or stolen.

As it turned out the nearest Australian High Commission to Bodh Gaya (where we were staying) was in New Delhi (which happens to be a long way from Bodh Gaya). So off we went with Suresh, a dear friend of Sensei's, to his travel agent who booked us on a one-way flight to New Delhi. On the bright side; I had never been to New Delhi, so it was a good opportunity to see a new part of India. However this was when the fun began. The flight left in three hours and it was a three hour drive to the airport. So with not a second to lose Katherine and I jumped in the back seat of Suresh's car. The journey had begun!

We are now back to the scene from which the story starts; dodging cows, trucks and rickshaws. The driver Allun knew our situation and was driving like a madman to get us there. We would overtake trucks and drive into the on-coming traffic, narrowly avoiding a head-on collision.

Katherine saw the sheer terror on my face and told me to close my eyes. It wasn't much of a consolation. Before too long the driving began to make me sick, and my main concern was holding down whatever it was that wanted to come up from my stomach (probably fried noodles).

When we arrived at Patna airport, we discovered that we had missed our flight. Feeling utterly exhausted after three hours of near death experiences in the traffic, we stayed the night in Patna and the next morning we caught the flight to Delhi.

At the New Delhi airport we were met by Pramod, a friend of Suresh's, a very kind and hospitable man. He spent the day with us, taking us to various embassies and the relevant authorities. My application for a new passport was submitted, and we were told it would take 10-30 days. The only problem was that I needed it in 12 days, because I had a flight to catch. We had our fingers crossed that it would come very quickly.

After we had done all that we could for the day, we decided to start looking for a place to sleep. We asked Pramod for a good hotel, to which he replied "no need, you will sleep at my house."

Pramod had already done so much for us and it turned out to be a lovely experience of Delhi. Pramod lives in a very small, two-roomed house next to a little marketplace. At night we bought some fresh vegetables and dahl, and Pramod cooked a delicious meal.

At 6am the next morning we boarded a plane and made our way back to Patna. We were again met by Suresh's driver who sedately drove us back to Bodh Gaya. The first half of our journey had been successful.

At this very moment, I am writing this story on my iPhone on the sleeper train to New Delhi, about to complete part two of the adventure: operation 'pick-up passport'.



Jake, Katherine and Pramod in Delhi. Photograph: Jake Kepper.



A train leaves Gaya Station for Delhi. Photograph: Dan Carter.

As soon as I got off the train, I was greeted by Pramod. The next morning, like a beacon of hope, my phone rang, and it was the Australian High Commission; my passport had arrived!

I rushed over to Pramod who was peacefully drinking his morning coffee, and we jumped straight into an auto rickshaw. Breakfasting on chapatti bread, the wind flailing through my hair, direction: Australian High Commission.

We picked up the passport, and all that was left was to gain an exit stamp. Now it was time to deal with the Indian authorities.

I was taken to quite a large waiting room and given a ticket with a number on it, which corresponded to my place in line. After four hours I was called into a small room in which the grouchiest of all grouchy men asked for my passport.

He opened it and – as if everything was happening in slow motion – I watched the stamp squish itself against the page of my passport. It was as if I had crossed some imaginary finish line.

I rushed outside and told Pramod the news, and we went and had a celebratory rice and potato curry.

So as it turned out, this story did have a happily-ever-after ending, but if there is a moral to the story, it would go something like this, “try not to lose your passport while travelling, and whatever you do, don't lose it in India!”

However in all honesty this was actually a fantastic experience and a great opportunity to see some non-tourist parts of India.

I would like to say a massive thank you to Sensei, Katherine, Suresh and of course Pramod for helping me out along the way!

Jake Kepper is one of three 19 year olds who were Sensei's students in Jikishoan Studies Abroad: India 2017. Jake successfully flew out of India, journeying beyond.

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Soto Kitchen

BY KAREN THRELFALL

Autumn is the time of harvest, harvesting the fruits of summer and of the work that has been done. To this end we have included a refreshing fruit salad recipe which utilises a combination of basil and lime to really accentuate the flavours of the fruit. A homemade yoghurt recipe provides a healthy accompaniment to the salad. We are also reminded to continually find our balance within the extremes of the seasons.

As Zen Master Dogen says in the *Tenzo Kyokun* (Instructions for the Zen Cook), "Put those things that naturally go on a high place onto a high place, and those that would be most stable on a low place onto a low place; things that naturally belong on a high place settle best on a high place, whilst those which belong on a low place find their greatest stability there."

APPLE, GRAPE AND PEACH SALAD WITH LIME AND BASIL

Recipe from www.eatwell101.com

Ingredients (serves 4)	Quantity
Apples	2
Peaches	2
Grapes (white or red)	200 grams
Lime	1
Basil	2 sprigs

Method

1. Dice apples into small cubes or pieces, squeeze lime juice over apple pieces and toss to coat.
2. Cut peaches into quarters and slice fine pieces.
3. Cut grapes into halves.
4. Tear or roughly chop basil.
5. Combine all ingredients and lightly toss.
6. Serve with cream or yogurt and toasted nuts of your choice.

HOMEMADE THERMOS YOGHURT

Recipe adapted by Karen Threlfall from online sources.

Adjust quantities to suit thermos size.

Ingredients (serves 4)	Quantity
Full cream milk	1 1/2 cups
Greek yoghurt	2 tbsp
Powdered milk	1 tbsp

Method

1. Sterilise saucepan, thermos, tablespoons and stick blender with boiling water.
2. Add milk to saucepan and heat until slightly bubbling around the edges and a skin is just starting to form.
3. Turn off the heat and allow to cool for around 15 minutes or until the bottom of the saucepan can be touched without burning.
4. Add the yogurt and powdered milk and combine with a hand held food stick.
5. Pour into the thermos and put the lid on. Wrap a towel around and leave for 5 hours to incubate. Longer if you wish to develop the flavour further.
6. After 5 hours pour the yogurt into a sterilised container and refrigerate.



Apple, grape and peach salad.

Photograph: Karen Threlfall

Calendar of Events

April – June 2018

WEEKLY ACTIVITIES

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sunday	Weekly	5:30 – 7:30pm	Sanzenkai	Brunswick	Annie/Shona
		7:45 – 8:30pm	Supper		James/Karen
Thursday	Weekly	7:00 – 9:00pm	Sanzenkai	Footscray	Hannah/Karen

APRIL

Thursday	Thurs 29 March – Thurs 5 April	7 days	Easter Retreat #57	Adekate	Hannah/Annie
Tuesday	April 10	7.00 – 9.30pm	Committee Meeting #240	Footscray	President/Vice President
Sunday	April 29	9.00am – 4pm	FOUNDATION DAY	Brunswick	President

MAY

Tuesday	May 15	7.00 – 9.30pm	Committee Meeting #241	Footscray	President, Vice-President
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JUNE

Tuesday	June 12	7.00 – 9.30pm	Committee Meeting # 242	Footscray	President, Vice-President
Sunday	June 24	5.30 – 7.30pm	Bansan (Exit ceremony)	Brunswick	Annie/Shona
Saturday	June 30		Membership renewal due		Membership Secretary

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

Myoju
Jessica Cummins
0422 968 947

CONTACT

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

Sunday Sanzenkai
Zendo
Annie Bolitho – Ino
0407 648 603

Shona Innes
IBS MCB Coordinator
0421 285 338

Kitchen
James Watt – Tenzo
0425 737 608

Karen Threlfall
Roster Coordinator
0418 342 674

Thursday Sanzenkai
Hannah Forsyth
03 8307 0600

Karen Threlfall
0418 342 674

19TH COMMITTEE OF MANAGEMENT 2017 – 2018

President (Tsuu)
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
Katherine Yeo
0422 407 870

Ordinary Committee
Members
Hannah Forsyth
03 8307 0600

Mark Prevost
0439 801 088

Katherine Yeo
0422 407 870

Assistant Committee
Members
Julie Martindale
0403 184 153

Naomi Richards
0407 839 890

Christine Maingard
0430 599 430

Ann Alexander
0419 760 780

Iris Dillow
03 5259 3616



JKISHOAN 直証庵
zen buddhist community

Teaching Schedule, April – June 2018

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.

SANZENKAI

Brunswick (5.30–8.30pm Sundays)

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

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

Bansan (Exiting Ceremony): June 24.

Footscray (7–9pm Thursdays)

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

Bansan (Exiting Ceremony): June 21.

INTEGRATED BUDDHIST STUDIES

Main Course A1 – Jikishoan Zendo, Footscray.

Ten classes, 9 – 11am Saturdays

Term Two: 21 April – 23 June

Main Course A2 – Australian Shiatsu College, Brunswick.

Ten classes, 5.30 – 7.30pm Saturdays

Term Two: 21 April – 23 June

Main Course A3 – Australian Shiatsu College, Brunswick.

Ten classes, 7 – 9pm Wednesdays

Term Two: 25 April – 27 June

Cost is \$65 admission fee, \$600 per year (4 terms, 40 classes), \$185 per term (10 classes), or \$100 for 5 classes. Members by donation for casual classes.

Main Course B1 (5.30 – 7.45pm Sundays, Brunswick)

Semester 1, 2018: 28 January – 24 June

Bansan Exiting Ceremony on 24 June

Venue: Australian Shiatsu College, Brunswick.

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

Semester 1, 2018: January 18 – June 21

Bansan Exiting Ceremony on 21 June

Venue: Jikishoan Zendo Footscray.

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

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

For 2018: R#57 29 March – 5 April, R#58 24 – 31 August, R#59 23 – 30 November. Cost: \$1470 / 3 retreats 2018, or \$4095 / 9 retreats 2018 – 2020.

ONE-DAY WORKSHOPS: INTRODUCING ZEN MEDITATION

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

Sundays 15 April and 3 June.

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

AUTUMN BENDOHO RETREAT

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

6pm Thursday 29 March – 2pm Thursday 5 April.

Venue: Adekate Fellowship Centre, Creswick.

FOUNDATION DAY

Jikishoan's 19th Foundation Day will be held at Australian Shiatsu College on April 29 from 9am to 4pm. In the morning, Zazen and Lineage Service. In the afternoon, shared lunch, entertainment and Shuso Ceremony (Hossenshiki).

IBS COORDINATORS

General Enquiry and Main Course C:

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

IBS Student Secretary and Main Course B:

Shona Innes: 0421 285 338 / shona.innes @ gmail.com

Main Course A:

Katherine Yeo: 0422 407 870

A-course @ jikishoan.org.au

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