

Myōju

Soto Zen Buddhism in Australia



December 2017, Issue 70



Dreams and Visions: Returning

In the dream world / There is dozing / Further within / Speaking and dreaming / Of the dream as it is. – Ryokan

ABBOT'S NEWS
Hannah Forsyth

THE BUDDHA'S
GREAT DREAM (PART 3)
Ekai Korematsu Osho

TENZO PRACTICE
WITH A VISION
James Watt

A REFLECTION
ON RETREAT #55
Marisha Rothman

COMMITTEE NEWS
Shona Innes

A LECTURE
Ikko Narasaki Roshi

LIAM'S ORDINATION
Joe Wong

SOTO KITCHEN
James Watt

COVER PHOTOGRAPH:
THE ROAD TO MT. KUGAMI
Jim Shoshin Holden

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Editorial

Welcome to the Summer issue of Myoju, which is the last in the series on Dreams and Visions with the theme Returning. In this issue we conclude the series of Dharma Talks by Ekai Osho on Dogen Zenji's text Muchu Setsumu. As returning is both an end and a beginning, we also present the first in a series of lectures by the great teacher and founder of Jikishoan, Ikko Narasaki Roshi.

In this issue we also include a Student Talk by James Watt, which describes how his practice as Jikishoan's Tenzo informs his work in the field of palliative care nursing. Marisha Rothman gives us a glimpse into her experience as Shu Ryo Co-ordinator during Bendoho Retreat #55, how letting go and returning to the immediacy of our practice can illuminate the hidden beauty of all we encounter.

The cover image was taken by Jim Holden during his recent pilgrimage to Japan to pay homage to Ryokan Zenji, the great Zen monk and poet. It reminds us that to go forward on this path there must also be constant return to the source of our practice: our lineage and the great teachers who have gone before.

In this spirit of this I would like to thank Robin Laurie who has mentored me throughout the process of coordinating this issue of Myoju, my first in the role. Her generosity, patience and support has enabled me to learn with confidence and joy. I look forward to the road ahead.

Jessica Cummins

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

Myoju

Editor: Ekai Korematsu Osho

Publications Committee: Ekai Osho, Hannah Forsyth, Shona Innes, Robin Laurie, Jessica Cummins

Myoju Coordinator: Jessica Cummins

Production: Darren Chaitman

Website Manager: Lee-Anne Armitage

IBS Teaching Schedule: Hannah Forsyth

Jikishoan Calendar of Events: Shona Innes

Contributors: Ekai Korematsu Osho, Ikko Narasaki Roshi, Tsugen Narasaki Roshi, Isshin Taylor (translator), Shudo Hannah Forsyth, Teishin Shona Innes, James Watt, Joe Wong, and Marisha Rothman.

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Next Issue

The next issue of Myoju will be posted around the autumn equinox in March 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 **28 January 2018** and the theme is 'Lineage: Beginnings.'

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

Abbot's News

The past three months have been significant for Ekai Osho in the Jikishoan year and in his personal family life.

On September 3rd Ekai Osho joined 14 members and friends for the dedication of Myoe Julie's new zendo at her home at Bend of Islands. The opening of Un Ryu An (Cloud River Hut) goes towards the fulfilment of Osho Sama's dream of a string of small zendos around Melbourne.

The Annual General Meeting was held on Sunday September 10th just prior to his departure overseas. Ekai Osho considers the Annual General Meeting a very important event in the Jikishoan calendar, as it gives the opportunity for the community to meet the Committee of Management face to face, to review the year past and to hear about plans for the next year, and he has not missed one in Jikishoan's 19 years.

Ekai Osho then travelled with his wife Deniz to Turkey for a holiday, where they met up with their son Sunao who has spent a year schooling and travelling in Europe. At the beginning of October, Ekai Osho travelled to India where he teaches annually at the Carleton-Antioch Buddhist studies program in Bodhgaya. Eight people from Australia accompanied Ekai Osho on this trip, including Sunao, his friends Jim and Jake, and members from Melbourne, Canberra, Sydney and Ballarat. Shuzan Katherine Yeo was team leader. Ekai Osho renewed his acquaintance with Professor Arthur McKeown, the director of the program, other staff members, and taught 26 American students.

On his return to Melbourne, Osho Sama immediately recommenced the work on his Home Temple at the family home in Heidelberg, and prepared for Retreat #56. Members and students have again been helping out and learning with labour and cooking – John Hickey, Isshin Taylor, Iris Dillow and Bill Cornish, Joe Wong, Gabriel Shepperd, Nicky Coles and myself, Shudo Hannah.

On Sunday 12th November Ekai Osho gave a talk at the Tibetan Buddhist Society's Spring Festival at Yuroke. The theme for the Festival was Peace in a Changing World and Ekai Osho spoke on the reflection verse, Sangemon.

Retreat #56 at the end of November attracted 29 participants and Osho Sama delivered Teisho on 'A Picture of a Rice Cake' (Gabyo) from Shobogenzo by Zen Master Dogen.

The final interviews of three per year for Main Course C students also took place in November and December. Osho Sama travelled to Canberra in December to meet with the local group, to conduct a Jukai ceremony for member, Helena Drnovsek Zorko, and to hold interviews with Main Course C students who live there and in Sydney.

In the first semester of 2018 Jikishoan is holding its fifth Practice Period with Christine Jonen as head student. We offer the Abbot, Sangha and Christine good health, best wishes and support for the voyage ahead in 2018.

Shudo Hannah Forsyth, *Jikishoan Jisha*

The Jikishoan group and Professor Arthur McKeown at a Japanese temple in Bodhgaya, India.

*Photograph:
Jim Keller*



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Committee News

The 19th Committee of Management (CoM) is now in to its second quarter of activity, a period of orientation for new members.

We have two new members, Irwin Rothman and Mark Prevost, and some role changes for continuing members. Naomi Richards and Christine Maingard have stepped down from their roles as Treasurer and Secretary. Irwin Rothman is now the new Secretary, mentored by Christine, and John Hickey has taken up the role of Treasurer, mentored by Naomi.

The new Vice-President is Marisha Rothman and Katherine Yeo has moved to an Ordinary Member position. Hannah Forsyth continues as an Ordinary member. Ann Alexander returned to the Committee as an Ordinary Member at the AGM in September but will shift to the position of Assistant Committee Member after Bansan 2017. Iris Dillow will also move to the position of Assistant Committee member in December 2017.

A Practice Period is proposed for 2018 and the Committee encourages all members and IBS students to take part. During this period also the Committee will begin preliminary planning for Jikishoan's 20th anniversary celebrations for 2019. The building of the Heidelberg West Home Temple is central to these celebrations and we welcome your participation in whatever way is possible for you.

All members and IBS students are welcome to attend any committee meeting at any time. Please be in touch if you would like to attend as a guest.

The Committee wishes you a very happy summer holiday and best wishes for 2018.

Gassho,

Shona Innes

President, 19th Committee of Management



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Australian and American students crossing a river in Bodhgaya, India. Photograph: Lorraine Collishaw

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

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



Liam Tosen D'hondt has been a Jikishoan member since 2012. In October, he headed off to Toshoji, Japan, to train as a monk.

Joe Wong was at Toshoji during Liam's ordination, and took the above photo. Liam is standing with Mumon-san, who is currently the longest resident at Toshoji. You can read Joe's account of the ceremony on page 13.

We wish Liam the very best.

Bright Pearl

A note on the title of this magazine.



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

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

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

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Dharma talk

THE BUDDHA'S GREAT DREAM (PART 3)

Ekai Korematsu Osho

Dreams are a subjective reality, it changes all the time. And it's all out of your control, actually! [laughter] You dream unconsciously. But vision is a creation of your mind. In Japanese we use the same character – Yu Me – but with two meanings. In English there are two different meanings, vision and dream. But in Japanese you can say the dream is a kind of source of everything, it's very close to nature, to who you are. But when a dream is cultivated, developed, it becomes vision: who you could be, potential, hope. So it's not talking about simply dreaminess, spacing out.

A good example is Martin Luther King's famous speech – "I have a dream." A dream is limitless, it's goes beyond personal limits or society's expectations. And having a dream, you can make your reality, beyond your limitations. Dream goes beyond worldliness, it means spiritual world. And all that is a part of this text. So from the standpoint of Zen, the study of being human, we pay attention to what kind of dream you have, what you see and how you see the world to be, or the kind of world you wish to be living in.

People who have a dream have hope. If you haven't got any hope or dream, what's the meaning of your living? [laughter] You are wasting your food and time and money. At the end, what have I done? More adverse or difficult the situation is the more you need a dream, a vision. Christianity is very much within that you know. In a devastating situation, it gave rise to Judeo-Christian tradition. It's not like Buddhism. Shakyamuni's case is, you know, worldly problem is no problem, highly educated, martial arts, everything, no problems, and that itself become worries. No worries become worries. I think Australia is very close to the study of Buddhism [laughter]. The condition is similar in a sense to that where Buddha Siddhartha was born, you know, very privileged. No worries.

It's quite different with the Judeo-Christian tradition. The condition of Judaism is no land, slavery, exile, no hope, no dream. So, to make life meaningful, they rely on someone

who provides a dream, who provides hope, and that gives rise to the Messiah. And you need to listen to what Jesus said, or what the priests said, you need to subscribe to the vision, the dream, because your situation is so vulnerable and unfavourable. And you need to know what's right, you need rules: this shouldn't be done, this we do. And if you don't subscribe, and you reject it, you have to take the consequences, you go to hell. A very wonderful way of presenting, yes, and protecting the people. It's the greatest compassion and kindness, Moses bringing the Ten Commandments down from the mountain. It's a wonderful story. And ethical conduct needs to be taught, what's good and what's bad.

So the start in Judeo-Christian teaching is moral ethical things. It's difficult for the Judeo-Christian tradition to understand the meaning of the precepts, *shila*, because you are coming from the ground of the moral, a human condition to guard, to be safe. Buddhism is different, not like that with a starting point of morals. Buddhism is a precept of awakening – whether your eyes are open or not – to the reality. And you lose that source of the precept ground if you have already predetermined, prejudged things. Someone is nasty, slaps your face, that's bad, violating morals. But the Buddhist says, "Oh, someone slapped your face, what was the condition?" [laughter] You may be spaced out, and so you were in danger, some truck is coming, or something in front of you. So in Buddhism you cannot merely measure this dream, vision, against the moral. So Buddhism is very difficult. It's not philosophy.

All these things I'm pointing out are inside the text:

Vision expressed within the vision is what all Buddhas are. The vision itself, and all Buddhas are wind and rain, and water and fire. They accept and keep in mind that latter epithet and they accept and keep in mind the former epithet. A vision expressed from within a vision is what the Buddha of old was. Riding within his treasured vehicle, he forthwith arrived at his place, where he realized the truth. Arriving at

“I think Australia is very close to the study of Buddhism. The condition is similar in a sense to that where Buddha Siddhartha was born, you know, very privileged. No worries.”

his sitting place where he realized the truth is synonymous with riding within the treasured vehicle.

It's interesting, here he started coming in and arriving at his sitting place, where he realized the truth, is synonymous with riding within his treasured vehicle. It touches on how you practice fundamental seated meditation. Drop everything. Don't do anything, just be open to a fundamental function: return to yourself. All the receptors open up, six windows, six senses. Eyes very strong receptor, pah – open! Hearing – pah! Smell – pah! They all open, and touch is open, feel that, and taste receptor is open. The sixth one, function of mind itself is open, flow. That is riding on the treasured vehicle, just sit. That's Buddha's meditation. That's the source of all things.

But that requires particular attention to details, and letting go of particular things. Seated meditation offers direct opportunity to find where the elephant is. It's not somewhere else, it's your own world, subjective reality. Not talking about other people's reality. Other people's reality and yours are the same, shared. But the key to enter into this is your particular reality. And part of realization is letting go – touch something, as soon as you touch, you digest it, you let go, bye-bye. And the next part, you touch, it's gone, whatever, new thing comes. In that way, something you can't grasp with your head, limitations, start to be revealed. But that requires particular attention to details, and letting go of particular things.

And letting go is very, very important for human beings. Otherwise the characteristic of human being is clinging and grasping. And the moment you let go, truly, is the result of you having done the work. Going through the work, means confusions, delusions, grasping, to the point you can let go and receive the purity, receive spiritual health. The so-called dualism: good and bad, right and wrong, is spiritual sickness. And we become attached both ways. Something beautiful, we attach, something ugly, we want to refrain, meaning attach to something else. And letting

go is hard work. This metaphor he uses, it's a kind of blow, pah! Say “bye-bye” to the most loved one, it's painful letting go, don't you think so? Even something you don't like, letting go is so hard, and you don't like it. “I am so angry at that person, they deceived me, you know, and made me unhappy, I am so angry, keep that anger forever, to the point when I see that person I'll get revenge, you know.” That sickness becomes chronic. It's not about reason, you cannot try to figure it out with logic, or intellectually. That itself is delusion. But you need to learn to let go and become receptive to everything life offers. So purity again is another part, often misunderstood, when people study Buddhism. And the basis of the precept is this purity. It's away from the dualistic thinking, discriminative thinking. So keeping a moral doesn't mean you are keeping Buddhist precepts. Often misunderstood.

What I'm saying is that Buddhism is not easy. We need to turn inward, then it's revealed, like this. You realize when you do that, meditation, in a very pure form, is fundamental, “I am just not logical at all, I am crazy!” Particularly, five senses become dark, end up with only thinking. All in the head, creating a lot of stuff in the head, such a thing actually doesn't exist. Habit. But that as activity of the human, that produces the conditions for practice, if you realize it.

“Do not look for limit to their coming and going.” And all those delusions set a limit, but it's opening, yeah? When it arises, and when it goes, its enlightenment. But because of our spiritual sickness we choose enlightenment, separate from delusions. And you work so hard, and day never comes! [laughter] Delusion itself is enlightenment when it's realized and when it's let go of and bringing yourself back to purity is practice. Something good, something bad in our experience, you forgive, that's enlightenment. Not forget! Forgetting is different.

We need to forgive, even the worst person in whole world, mean person, you need to forgive. If you cannot forgive you don't have any chance. Forgive means able to let go,

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Ekai Osho talks to his friend Suresh in a village in Bodhgaya, India. Photograph: Lorraine Collishaw

it's very important, but don't forget. If you want to accumulate credible experience don't forget, particularly your mistakes, particularly your embarrassment. Then your experience means you grow very strong and cultivate wisdom. You may have a lot of information, philosophy, it has nothing to do with growth. All in the head, creating a lot of stuff in the head. Habit. If you avoid your mistake or embarrassment, if you are always working on others, what you did, and who did what, you never get the point. You need to work within, purify your mind that is letting go. Letting go is limitless, enlightenment is limitless.

You don't need to wait to get enlightened, you can start today and now actually.

They are planting kudzu and wisteria, they are letting kudzu and wisteria intertwine is the nature and the forms of supreme enlightenment. [...] Withstanding the fact that enticements, snares are limitless, those delusions are limitless and bounds of that is limitless.

As long as being human we are deluded forever, and at same time, and when practice comes in, enlightenment, awakening, realization is also limitless because of that, intertwined.

"When your spiritual question appears, it will yield thirty blows for you." That's wonderful! It's so hard letting go, you know, thirty blows is not enough – continuously you are hit by, and you don't give up, you keep practicing, and collecting realization. Hardship and suffering is a part, how you are not perfect, how you are inadequate, that's why you suffer.

Falling into wrong and good and all those things. That's very strong. This is my sense, yes, more and more the study of Buddhism becomes difficult because of information and wholesale business, and Buddhism becomes a commodity. It's very convenient just get on the internet, you know,

all the exchange of discussion. End up with and describing it becomes the point – it has nothing to do with Buddhism actually. Buddha is very clear from the start, turning wheel of dharma, he doesn't mess around: the truth of suffering.

Worst place is receptors are all closed, you are obsessed with thinking itself. It's triggered by habit, and that habit is so fast, and, you know, awareness comes in, but it's almost skip that awareness and thinking takes over. And in that way, there's no cultivation of the wholeness of the brain, only lighting up certain paths, neurons. And so, letting go is the point. The more you have delusion, the more you have problem, also you have great opportunity actually if you realize how much you're deluded and precisely what you mean by that. But if you say "Yeah, it's all right, everything's all right," you repeat the same thing, because you haven't worked it out, you haven't transformed yourself, still habit. This thirty blows is like that and until you come to the point, the meaning and the importance of it, only then the relationship with mistakes can start to change. At the beginning it's very hard, but start to think differently – 'This makes me grow,' or something like that, and you start to become a person brave enough to challenge as much as possible, in a sense. At the beginning it's avoiding mistakes, or if you made a mistake, trying to come up with good excuse.

And now I would like to ask, what is your experience, being in this class?

Audience: It made me appreciate a part of myself that I recognize about symbols and metaphors, why I love poetry so much ... You've awakened something in me that I didn't recognize how important that is within myself. And when you were explaining about when the Buddha was born and all those things, it spoke volumes to me, and I've really understood things that I just took as a story.



Bodhgaya, India. Photograph: Jim Keller

Ekai Osho: Wonderful. Thank you for sharing. It's an important part, isn't it? The poetry and the music side is very wonderful. It's almost like you have to have it, to complement, otherwise so rational and rigid. Yeah. Balance is very important.

It's like this situation itself is a place of reality we create, you know, and dream. One common space for reality and each person where they are is a reality. And you find yourself in this format. And each person is different, but at the same time, same in broader view; the reality of Buddhism. And each person's presence is supported by one another. We can only learn from us, from second-person self. Otherwise we never learn about ourselves, actually.

Audience: It's very good to repeat, to come back, to just realize how superficial your understanding is in the first go, and it's good to stay with it for these four sessions.

Ekai Osho: Wonderful. It's good to come back to digest, you know, comprehensively. Once is not enough. Something like that text, you can come back again, again, again. And you do, and your mind is soft, full of imagination, like a child's mind, you know. They want to hear the same story again and again.

So, my approach is share at least three times, three tries, before you decide – "Oh, this is not the kind of thing I can taste." You may not be ready, it may not be the text. But first time, second, third time... "Oh? Maybe interesting." You suddenly quite confused. This is not... but today, actually, it's wonderful, and tomorrow – I'm so grateful. That's the way it is. Thank you.

It's good to appreciate everyone being here and particularly I'd like to express my appreciation to KEBI for inviting me to come. And it is Traleg Rinpoche's vision that brought me here, to the Buddhist Summer School. That vision, scope is very large, it's not confined in one particular tradition.

He wanted to have a presentation from every tradition – Theravadin, Tibetan, Korean. That's how he identified me as someone who can share, represent the Zen tradition. I'm sure when he came to this country he had a dream about creating this, and working with his dedicated students, that dream became a vision, and Buddhist Summer School started, 1974 I believe? As long as this Buddhist Summer School continues, Traleg Rinpoche's dream, vision, is alive, passed on to the next generation. Keep that dream, dream large. A dream can go beyond the boundaries of what you can manage. You can be crazy! Great!

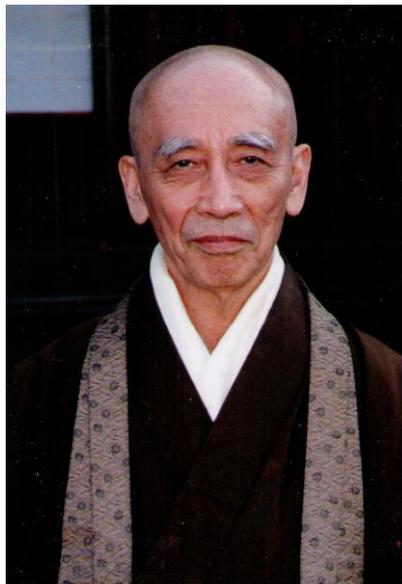
At last, I can share my dream. My dream, eighteen years ago, I came to Melbourne and started a Zen group. I am from the monastic tradition. My flesh and bones, and thinking is very monastic, you know. But I live in Melbourne, and no one knows monastic practice in Zen traditions. My dream is how to translate the monastic Zen training into a lay context. Crazy idea, but my dream. See Melbourne as a big temple, monastery, so what you do every day as monastic activity, shopping... [laughter]. Creating that dream in my own way is like a vision. Manifestation of that is my students wear the robes in practice, you know, a form of the monastics. And that has an effect on the thinking and the view of yourself changes. It's different from coming to practice with regular clothes, blue jeans, a different listening, you know, with the practice robe. It's a vision, dream, a manifestation of a certain method: you can transcend lay people, or not lay people. I'm quite happy to keep working on the wholesale business of Jikishoan providing, the community providing, the dreams. Actually we are a virtual community, we haven't got a temple! We just provide dreams [laughter]. Anyway, thank you very much for listening. I enjoyed it, and I'm glad people shared. Thank you.

Transcribed by Iris Dillow and edited by Robin Lauire. Excerpted from a talk given at KEBI's Buddhist Summer School in January 2017.

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“Buddha’s Boundless Compassion Exists in one Single Moment” (No. 1)

BY IKKO NARASAKI ROSHI



Ekai Osho’s late teacher, Ikko Narasaki Roshi.

The late predecessor, Abbot Ikko, used to go to the group called “The East and West Interaction of Spirituality” and had given lectures to them. He probably deepened his relationship with this group through Zazen. The summary of these lectures was found recently. I am sorry that I could not recall clearly the situation around that time, but I will publish the summary in the Icho Newsletter in several instalments. – Narasaki Tsugen, Abbot of Zuio-ji.

For the past 40 years since the last war, the Zen tradition of our country has been of deep interest to thoughtful people all over the world. And now, even though the number is small, some people practice Zazen very seriously, as you know. In Showa 54th year (1979), for the purpose of “The East and West Interaction of Spirituality”, a Catholic Monastery in Europe had invited Zen monks and the people of Zen cultures (masters and experts in tea ceremony, flower arrangement, calligraphy, Japanese painting and martial arts) to Europe. With Yamada Mumon Roshi as leader, many people went there, stayed for a month and deepened interaction at various monasteries.

The second gathering was held four years later, in Showa 58th year (1983). This time Japan became the host country. From Europe, fathers and priests came to Japan and experienced monastic life for a month. Three people came to Zuio-ji, (Great Father Notokel of Otterien Great Monastery of West Germany, Father Pierre and Priest Joseph from Belgium). Owing to this connection, I was invited to attend the celebration ceremony of 100th anniversary of Otterien Great Monastery’s Foundation in Showa 59th year (1984). I received a hearty welcome and spent a week in the monastery, together with fathers and priests from all over the world, and practiced Zazen in the morning and at night. I was really amazed to see that they actually practiced Zazen. Also I had an opportunity to meet the Pope at the Vatican who asked me to look after the Interaction of Spirituality activities.

Just until recently, Christianity and Buddhism have been like oil and water, calling each other heretics or pagans, so

I was truly impressed with the new era which I had never expected to come.

The following year, I was invited to the Minnesota Zen Center in USA and practiced Zazen with them for a week. It was just after the Bon Festival in Showa 60th year (1985). During that year we had abnormal weather. The place was not equipped with either electricity or gas, and the Dojo (practice hall) was rather makeshift. People who did not have any custom of Zazen, concentrated on practicing Zazen from 4am to 9pm. I was really moved.

The year before last I went to Brazil. A monk from Brazil named Daiju Osho had practiced here at Zuio-ji. He asked me to come over to Brazil. For one week I practiced Zazen together with about 30 local people at “Ibilas Busshin-ji” in Pitoria, deep in the interior of Brazil. I found out that in the West, East and South parts of the world, even though the numbers were few, people who had grown up in different cultures were now seriously learning Zen – Buddha’s teachings. I fully realized the unthinkable age had arrived.

This year the fourth “East and West Interaction of Spirituality” is being held and, this coming May, three fathers are scheduled to come to Zuio-ji to experience Zazen. These days, people from Western countries constantly come to Zazen.

Why do people who do not have any custom of sitting, come to practice Zazen, suffering from the pain of bent legs?

Translated by Isshin Taylor and edited by Hannah Forsyth.

Student talk

Tenzo Practice with a Vision

BY JAMES WATT

My name is James, I live in Pascoe Vale and I have been attending Jikishoan since 2011 and as a member since 2012. During this time I have studied as an Integrated Buddhist Studies student for two and a half years and now I'm in my third year as a student based here on Sunday nights. I've been a member of the Tenzo ryo for 4 years and it is in this role that I speak to you tonight.

For those new to the terms, the Tenzo is considered to be the 'head' or 'chief' cook of a monastery or community. It's an important role as they are responsible for providing the fuel and nourishment that sustains the Sangha, without which we cannot practice. Conversely this act of nurturing the community is what can also sustain the Tenzo ryo.

Ekai Osho has said that Sunday Sanzenkai is actually the base for Tenzo practice: it sits in the middle or centre point from which our other activities are planned, for example one-day workshops and retreats. Ekai Osho also describes Tenzo practice as being very broad because it incorporates not just cooking, but also retreat planning, financial management, care of ryo members and equipment. Eighteen months ago I was appointed as Tenzo for our community, taking over from Michael Ewing. Other previous Tenzos who are here tonight are Isshin-san and Hannah. In the very beginning Ekai Osho was Tenzo.

So what do I want to talk about today? This is my fifth student talk and the fourth as Tenzo. In the past I've talked about the three minds that are a focus of kitchen practice: Daishin, Roshin and Kishin (magnanimous or big mind, parental mind and joyful mind). I've talked about the breadth and depth of what this practice entails and I've talked about my vision for the Tenzo ryo. Today I'd like to talk about things that go beyond Jikishoan in the outside world and reflect on how my Tenzo practice has helped me maintain some equanimity around these issues.

Two weeks ago I was at the Australian Palliative Care Conference in Adelaide which is held every two years and is re-

lated to my job as a nurse. Palliative care or hospice care is the care provided to individuals and their families as they approach the end of their lives. There were 800 delegates from many countries at the conference and it was a wonderful experience, connecting with old colleagues and being inspired by great minds and speakers. I felt immersed and as though my cup was being filled up. I went for walks around the city every morning, ate well, enjoyed the four days at the conference and felt very lucky to be alive. But some of the speakers challenged my sense of comfort – in that way that good art and movies do. I'm going to share some of this with you.

The first was a half-day workshop I attended on the first afternoon. It was about what it takes to volunteer with Australasian Palliative Link International (APLI). This organisation sends palliative care specialists to developing countries, mostly India. It sounded very physically and emotionally demanding – the basic health system in many countries means people can die with a lot of suffering and very limited access to drugs like morphine. Situations were described to us that would be considered appalling and totally unacceptable in Australia.

Hearing these stories I struggled within myself to align this situation with the resources available to me in my job in a hospital here in Melbourne, and to the high expectations we have in Australia from our health system. For example it has been estimated that in 2008 only 4% of cancer patients in India needing pain relief had access to morphine, while on the other hand The United States, Canada and Western Europe, making up 15% of the world's population, use 95% of the world's morphine supply. Inappropriate and excessive prescribing of opioids and drugs of addiction have become a health crisis in the US.

The next day at the conference a speaker named Alexandro Jadad, who works in Canada but was born in Colombia, spoke eloquently and passionately about what it means to have a good death. One of his roles is as Director of the

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James and Toshi Hirano pickling vegetables in preparation for Retreat #55. Photograph: Isabelle Henry



Shudo Hannah Forsyth was Jikishaon's first Tenzo after Ekai Osho. Photo from the Spring 2001 issue of Myoju.

Institute for Global Health Equity and Innovation. What stays with me from his talk is again the disparities in the world. While in countries like Australia we worry about the numbers dying from cardiovascular disease and cancer, in other parts of the world hunger is the most common cause of death. Estimates are that a person dies every ten seconds of hunger or related conditions. Just in the time I've given this talk 180 people may have died from hunger. How can this be when in Australia alone, households throw out an estimated eight billion dollars' worth of food every year and this doesn't even include waste from supermarkets and restaurants. Nearly two out of every three Australians are obese and we have a growing diabetes epidemic which is related to our lives of excess. None of this is new to you, these are issues we all grapple with and it will be very familiar to those of you have been to India with Ekai Osho.

Continuing on the topic of food, the next day at the conference we heard from Maggie Beer who has started the Maggie Beer Foundation – the motto of which is “Creating an Appetite for Life”. She spoke about the problems in aged care facilities with institutionalised food. Does anyone here have loved ones in residential care? How is the food?

The objectives of her Foundation are:

- 1) To advocate for a good food experience for older people and as a result improve their emotional and physical health and emotional wellbeing.
- 2) To help older people access affordable, familiar, fresh and wholesome food.
- 3) To raise community appreciation and awareness of the importance of the wholesome ingredients, flavour and the experience of food as key determinants of wellbeing for people as they age.

These objectives are very similar to our Tenzo ryo aim:

Based on the aims of Jikishaon, we endeavour to nourish and care for the Jikishaon community, the wider community and all life through providing healthy and wholesome meals to support our Buddhist practice.

We also endeavour to maintain magnanimous mind, nurturing mind and joyful mind in doing our tasks.

So you may be wondering what any of this has to do with kitchen and Tenzo practice. Well so I am! These speakers all had a dream and vision for a better world and to improve people's quality of life.

Ekai Osho encourages us to dream – without limitations – he says this is a way to get out of the box. A dream is not about achieving or not achieving. We can live with our dream even though reality might be different.

My dream is that the world can be a better place, free of such inequality and suffering. But I'm also a realist – I know this is a lot to hope for – and the reality will be different. What I've talked about – these examples of those with and those without, are really just more extreme examples of what happens in our own daily lives. We all suffer, this is the first of the Four Noble Truths. But Buddhism teaches us impermanence – that everything changes. Tomorrow Kim Jung Un and Donald Trump might do something that changes all our lives. My health today might be gone tomorrow.

All we have is each moment. We need to express ourselves in each moment of our life. And in order to find ourselves we need to practice zazen and I need to cook. At the beginning of this talk I said I was going to talk about things outside of Jikishaon but I have realised that when our eyes are open there is no inside or outside of Jikishaon, it is all part of our magnanimous mind.

When I slice an onion, stir the soup, and cook for all of you I'm actually nourishing all life, as is the aim of our Tenzo ryo.

I can also hold onto a vision even though I may or may not realise it. I would like to conclude by reading a piece from *Zen Mind, Beginner's Mind* which helps me on my path:

If you want to express yourself, your true nature, there should be some natural and appropriate way of expression... To cook is not just to prepare food for someone or for yourself; it is to express your sincerity. So when you cook you should express yourself in your activity in the kitchen. You should allow yourself plenty of time; you should work on it with nothing in your mind, and without expecting anything. You should just cook!

Liam's Ordination Ceremony at Toshoji

A REPORT FROM JOE WONG

Liam's Tokodu ceremony was on October 6th. His new Dharma name is Daigaku, Big Mountain.

The ceremony was conducted in Japanese. Besides other chants, we recited the names of the 10 Buddhas that appear in our meal chant.

There was much prostration to the Buddha and Teacher. There was the ceremonial shaving of the head and accepting the vows and precepts.

Liam was presented with the Okesa and black Rakusu, which he had sewed. He was also presented with a set of Oryoki bowls that were a present from Ekai Osho and came in a travelling case that he had given him. Ekai Osho had inherited it from another teacher whose student had passed away. It gave Liam a sense of connection.

Liam's was the third Tokudo ceremony that I witnessed during my month's stay.

The next day, we started a five day sesshin. Liam had not had his entering ceremony yet, as he still had to go through his Tanga ryo period. I left on the last day of sesshin.



Liam was Jikishoan's Ino. His strong chanting voice will be missed. Graphic from the Spring 2001 issue of Myoju.

Retreat 55: Reflection on the Shu Ryo Co-ordinator Role

BY MARISHA ROTHMAN

It was as if a rug was pulled from under me.
I was suddenly floating on my own
In unknown territory.
I had no time to think of my situation.
I moved into action.
From one activity to another, from one task to the next.
One moment to moment.
Exhausted, sleep deprived on most days,
Yet I was aware, awake and open to the challenge.
I had to work with my ever-changing team.
Bring them along with me.
Side by side we learned together.
Made mistakes together, but I thought it's ok,
Tomorrow is another day.
Refinement takes time and practice.
In between all this activity, you notice the frost glistening
like diamonds,
The fog drifting through the trees, leaving a ghostly presence,
The sun shining beams of light through the forest,
The laughing sound of the kookaburras,
The clear sky and crescent moon,
The taste of juicy tofu and crunchy daikon,
The hot green tea and sweet biscuit,
The hard or soft cushion,
The bright golden candles early in the morning light,
The unique flower arrangements,
The precise sound signals,
The chanting,
The silence,
The shoes lined up waiting,
The black robed presences passing by.
You smell the incense.
You notice Roshi's white socks,
His bushy eyebrows,
You hear him say water is water, mountain is mountain
And you sense the joy coming from Osho-Sama.
When I lay my head on my pillow and hear the bell and clappers
I think "Immo".
It was what it was, let it go, let it go.
Tomorrow is another day.

Soto Kitchen

BY JAMES WATT

SOUP AU PISTOU (VEGETABLE SOUP WITH BASIL SAUCE)

This delicious, nutritious and light soup was recently served at Sanzenkai by Lee-Anne Armitage. Recipe from the Essential Vegetarian Cookbook (1996, Murdoch Books, NSW).

Ingredients
<i>Soup:</i>
2 medium onions
1 leek
1 large sprig fresh thyme
1 large sprig fresh marjoram
1/4 cup olive oil
1 bay leaf
375 grams pumpkin, cut into small pieces
250 grams potato, cut in half lengthways and thinly sliced
1 teaspoon salt
8 cups (2L) water or vegetable stock
1/2 cup fresh or frozen broadbeans
1/2 cup fresh or frozen peas
2 tomatoes, peeled and roughly chopped
1/2 cup shell pasta
<i>Pistou:</i>
1/2 cup fresh basil leaves
2 large cloves garlic, crushed
1/2 teaspoon black pepper
1/3 cup olive oil

Method

1. Thinly slice the onions and leek. Tie the parsley, rosemary, thyme and marjoram together with string. Heat the oil in a heavy based pan; add onions and leek. Cook over low heat for 10 minutes or until soft.
2. Add herb bunch, bay leaf, pumpkin, potatoes, carrot, zucchinis, salt and water or stock. Cover and simmer for 10 minute, or until vegetables are almost tender.
3. Add broad beans, peas, tomatoes and pasta. Cover and cook for 15 minutes or until pasta is cooked (add more water if necessary). Remove herbs, including bay leaf.
4. To make pistou: process basil, garlic, and pepper in food processor for 20 seconds or until finely chopped. Pour in oil gradually, processing until smooth. Refrigerate until ready to use.
5. Serve soup, topped with a dollop of pistou.



The kitchen altar at Sunday Sanzenkai.

Photograph: James Watt

Calendar of Events

January – March 2018

WEEKLY ACTIVITIES

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

JANUARY

Sunday	7 January	5:30 – 7:30 PM	Sanzenkai resumes	Brunswick	Annie/Shona
Tuesday	16 January	7:00 PM – 9:00 PM	Committee Meeting #237	Footscray	President, Vice-President

FEBRUARY

Tuesday	13 February	7:00 PM – 9:00 PM	Committee Meeting #238	Footscray	President, Vice-Preseident
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MARCH

Sunday	4 March	12 PM – 3 PM	Annual Sangha Picnic	Darebin Parklands	President, Vice-President
Tuesday	13 March	7:00 PM – 9:30 PM	Committee Meeting #239	Footscray	President, Vice-President
Sunday	18 March	9:00 AM – 12 PM	Community Orientation Workshop #20	Footscray	President

ADDRESSES

Brunswick
Australian Shiatsu College
103 Evans St
Brunswick VIC 3056

Footscray
On application.

Post
JZBC Inc
PO Box 475
Yarraville Vic 3013

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

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

CONTACT

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

Sunday Sanzenkai

Zendo Coordinators
Annie Bolitho, Ino
0407 648 603

Shona Innes, Main Course B
0421 285 338

Kitchen

James Watt (Tenzo)
0425 737 608

Karen Threlfall (Roster)
0418 342 674

Thursday Sanzenkai

Hannah or Karen (see above)

COMMITTEE OF MANAGEMENT 2017–2018

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
Katherine Yeo
0422 407 870

Ordinary Committee Members:

Hannah Forsyth
03 8307 0600

Katherine Yeo
0422 407 870

Mark Prevost
0439 801 088

Assistant Committee Members:

Iris Dillow
03 5259 3616

Ann Alexander
0419 760 780

Julie Martindale
0403 184 153

Naomi Richards
0407 839 890

Christine Maingard
0430 599 430





JKISHOAN 直証庵
zen buddhist community

Teaching Schedule, January–March 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.

PRACTICE PERIOD 2018

Jikishoan's fifth Practice Period runs from 28 January to 24 June. Shuso, Christine Jonen enters on 21 January. On Foundation Day (29 April), there will be a Shuso ceremony. Applications from members and IBS students to participate are invited. Please contact Shoki, Shuzan Katherine Yeo.

SANZENKAI

Brunswick (5:30–7:45 PM 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 5:15 PM. Attendance by donation (according to one's means). Participants are welcome to stay for an informal supper.

Bansan (Entering Ceremony): 28 January.

Footscray (7–9pm Thursdays)

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

Bansan (Entering Ceremony): 1 February.

INTEGRATED BUDDHIST STUDIES

Main Course A1 – Jikishoan Zendo, Footscray

Ten classes, 9 – 11 AM Saturdays

Term one: 27 January – 7 April

Main Course A2 – Australian Shiatsu College, Brunswick

Ten classes, 5:30 – 7:30 PM Saturdays

Term one: 27 January – 7 April

Main Course A3 – Australian Shiatsu College, Brunswick

Ten classes, 7 – 9 PM Wednesdays

Term one: 31 January – 11 April

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

Members by donation for casual classes.

Main Course B1 (5:30–8:30 PM Sundays, Brunswick)

Semester 1, 2018: 28 January 2016 to 24 June

Commences with Bansan on 28 January

Venue: Australian Shiatsu College, Brunswick

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

Semester 1, 2017: 18 January to 14 June

Commences with Bansan on 1 February 2018

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 2017: 29 March – 5 April, August 24 – 31, November 23 – 30.

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.

Sunday 4 February.

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.

6 PM Thursday 29 March – 2 PM 5 April.

Venue: Adekate Fellowship Centre, Creswick.

MELBOURNE BUDDHIST SUMMER SCHOOL

Kagyu E-Vam Institute will be holding its annual Buddhist Summer School from Saturday 13 to Tuesday 16 January. Ekai Osho will be taking part in the forum and teaching. For more information and booking please contact Kagyu E-Vam Institute: 9387 0422.

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 / B-course @ jikishoan.org.au

Main Course A:

Katherine Yeo: 9818 2687 or 0422 407 870 /

A-course @ jikishoan.org.au

GENERAL ENQUIRY, BOOKING and ENROLMENT

Phone 03 8307 0600 or email: contact @ jikishoan.org.au

www.jikishoan.org.au