

Myōju

Soto Zen Buddhism in Australia



September 2017, Issue 69



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Editorial

In this issue of Myoju Ekai Osho talks of the power of legendary story as something essential and wonderful about being human. There are examples of timeless yet particular stories in this issue: from fire lighting practices in Toshoji and the fascination of beginner's mind to the shifts and changes of aging and the transformations of pilgrimage.

Ekai Osho suggests our task is one of receptiveness, of opening our eyes to have a vision, of opening our ears to open the heart. His home temple vision has made many things possible. They include the purchase of the Densho bell: improbably spotted in a warehouse in Ocean Grove and installed by two Sanghas in memory of a spiritual and personal friendship. A couple of weeks later Seido Suzuki Roshi flew from Toshoji in Japan to Melbourne, carrying a beautiful statue for the new temple and honouring the teacher and founder of Jikishoan Ikko Narasaki Roshi.

Later on Sunday evening, when Seido Roshi spoke at sanzenkai, it began to hail. It spattered startlingly loud on the tin roof. Seido Roshi stopped talking and we listened to the shifting patterns and intensities of the hail until it passed. Then he said, "Ah, better than my talk!" We laughed but like all good stories the comment contained wonder and a shift in how we could see ourselves in relation to a short burst of weather. We opened our ears and our hearts were opened to the universe.

*The temple bell stops
but the sound keeps coming
out of the flowers.*

– Bassho

It has been a pleasure to return as interim coordinator for this issue and to work with Dan Carter on Production. Thanks to Nicky Coles for encouraging the move to using sustainable paper. We welcome Jessica Cummins who has been training as the new coordinator and will commence in that role with the Summer issue.

Robin Laurie

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

Myoju

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Next Issue

The next issue of Myoju will be posted around the summer solstice in December 2017.

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

The content deadline is **October 16, 2017** and the theme is **Dreams and Visions: Returning**.

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

Abbot's News

The whole body is like a mouth hanging in empty space.
Not questioning the winds from east, west, south or north,
Equally all of them, speaking of prajna!
Ding-dong-a-ling ding dong.

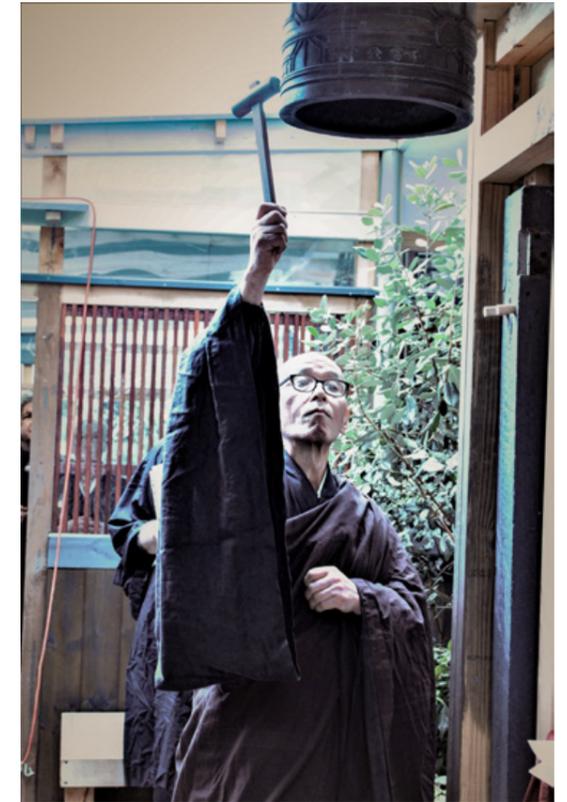
– Tiantong (Tendo Nyojo)

This poem was written by Tendo Nyojo, Dogen Zenji's Teacher in China. Ekai Osho teaches his students at Jikishoan, by word and example, to accept the winds and turbulence we encounter, and encourages us to live in the everyday world within the reality that life brings us.

On July 24th Ekai Osho hosted a ceremony on the parinirvana day of the late Venerable Traleg Rinpoche who passed away five years ago. It was an opportunity for him to dedicate the beautiful temple bell presented to him by a group of Traleg Rinpoche's students. Ekai Osho was also able to share with the community the work done to date on the entrance and gateway of the new Home Temple at the family home in West Heidelberg. The ceremony started with some chanting of Tibetan *pauja* lead by Iris Shinkai Dillow, then Ekai Osho and all present offered incense and chanted the Heart Sutra. The group of 25 students from Jikishoan and Kagyu E-Vam Institute shared a convivial lunch in the new *kuin* (kitchen-dining space). It was cold outside but extremely warm and cosy inside.

July is an important month in the Jikishoan calendar, with July 20th 2017 being the 21st memorial of Ikko Narasaki Roshi's passing. Ikko Roshi was Osho Sama's transmission teacher and founder of Jikishoan. July 26th is the memorial day for Kobun Chino, who was Osho's first ordination teacher and died in 2002.

Ekai Osho gave four talks at the Kagyu E-Vam Institute on Friday nights in July. He taught on the topic 'On Your Very Mind is Buddha' (*Soku Shin Ze Butsu*), from Shobogenzo by Zen Master Dogen. In 2005 Venerable Traleg Rinpoche asked Ekai Osho to give a series of classes and requested that he teach on a chapter from Shobogenzo. Ekai Osho has continued to honour the invitation from KEBI to this day, teaching and entertaining a large group of KEBI and Jikishoan students. Friday nights at Kagyu E-Vam Institute were cold both inside and outside, but the warmth and humour of the teachings pervaded the room.



Ekai Osho dedicating the bell. Photograph: Katherine Yeo

Retreat #55 was held at Adekate in August. It was a special retreat as Ekai Osho and Jikishoan hosted Seido Suzuki Roshi from Toshoji Monastery, and his *Jisha* for this visit, Kanzan Andrew Cawthorn. Seido Roshi joined us during the final two days of retreat and then attended a dinner in Melbourne the following Saturday; on the Sunday there was a dedication ceremony for the new Home Temple, where a statue of Avalokitesvara, brought by Seido Roshi, was unveiled. That evening, he gave a Dharma talk at Sunday Sanzenkai.

Looking forward to spring, Ekai Osho will travel to Turkey with his wife, Deniz, and son, Sunao. In October he will then make his annual pilgrimage to India. He will teach American students at the Carleton-Antioch University International School at Bodh Gaya. He will be accompanied this year by Shuzan Katherine Yeo and seven other students.

We wish Ekai Osho, his family and students a safe journey. May the winds return them to us in good health and spirits.

Shudo Hannah Forsyth, *Jisha to the Abbot*

Committee News

On Sunday, 10th September 2017, Jikishoan held its 19th Annual General Meeting at the Australian Shiatsu College. There were 21 members present and four non-members present.

The three new members of the 19th Committee are Irwin Rothman, Ann Alexander and Mark Prevost. We wish them an enjoyable and fruitful engagement with the practice through their membership of this Committee.

We also thank departing members Naomi Richards and Christine Maingard for their dedication to their roles over the last few years. Their contributions have been very significant and have allowed us to arrive at the point where these roles can be handed over without undue stress and confusion.

The newly elected members of the 19th Committee of Management 2017 -2018 are:

Honorary Member: Ekai Korematsu Osho
President: Shona Innes
Vice President: Marisha Rothman
Treasurer: John Hickey
Secretary: Irwin Rothman

Ordinary Members: Hannah Forsyth
 Iris Dillow
 Katherine Yeo
 Ann Alexander
 Mark Prevost

Assistant Committee Members: Julie Martindale, Naomi Richards, Christine Maingard.

At any meeting during the year the Committee welcomes Jikishoan members to visit and observe. We also welcome your comments, feedback and requests at any time. It is hoped that if the lines of communication are open then the relationship between Committee and Community can be active, creative and meaningful.

May this practice continue for the benefit of all.

Gassho,
Shona Innes
 President, 19th Committee of Management

Ekai Korematsu Osho and the 19th Committee of Management would like to welcome Tan Hai Nguyen as the newest member of Jikishoan Zen Buddhist Community.



Jikishoan's 19th Committee of Management.

Photograph: Katherine Yeo

Welcome to Jikishoan

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

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

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

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

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Bright Pearl

A note on the title of this magazine.



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

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

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

BUDDHA'S GREAT DREAM CONTINUES

Ekai Korematsu Osho



A lotus flowering at Bodhgaya.

Welcome, this is the third session of this teaching, based on Zen Master Dogen's text Muchu Setsumu. Mu means, literally, a dream. The other side of the coin, when it is developed, is vision. Chu means within, or inside the dream. Setsumu means to explain, expand or teach.

You can take it like a particular within a whole. The whole, the entirety is like a dream, you cannot grasp it. It's a delusion that you think you can grasp it. Truth is like a dream, you cannot grasp it. We are conditioned to fake it, swear by the truth of our particular stories. If we put a light on what we do, we find a lot of things are inconsistent, very artificial, taken for granted.

It is like the teaching of the blind touching the elephant, a particular part. Everyone is touching a different part of the elephant and taking it as the whole, the truth, right? No wonder you argue with each other, fight over which is correct: "My god is the true one, yours is fake!" and fight over it, right! (laughs). Fundamentalism is like that. There is the potential that anyone of us can fall into that trap.

So it's a dream, awakening into that. Awakening, enlightenment, is not just that you can understand every bit, no, it is having such a dream and settling into that. It's almost identical to not knowing anything! If you say, "I don't know anything about this elephant, I am touching this part, hopefully it is connected," you can be humble about it: "Actually I don't know, (laughing) I really don't know," the attitude of a wise person. You need to bring the level of the knowledge to the level of Socrates; reach the point of "I don't know anything."

Of course that doesn't mean you don't have any story to tell. It's a story, and a good story needs to be told. The part of the elephant that you are touching, needs to be told. But it's a story, it's a dream you know, a particular dream. It's not in isolation, everyone without exception is within this dream, because you cannot grasp reality, the elephant. We really don't know, it's kind of exciting, we don't know what will come up in the next moment. But new things are not revealed if you are stuck in that particular point of grasping, nothing changes. But sometimes, later when you have a chance to go over it, and you have a chance to touch another part, it's exciting, right? "Wow, I thought things are like this, the elephant is like that, with a wriggly tail, but actually, the elephant is like a wall, it doesn't move!" (Laughs). When we become deterministic about reality, there is no life. So oftentimes we chase after livelier things, get caught up with information and then forget about what's next; life, the dream is good. It is a story you might say, a wonderful story.

Not only Buddhism but many traditions have wonderful stories. Christianity as well – the sign from the east, wise men come, three of them. That is a wonderful story, isn't it. Stories need to be told, they touch characteristics that need to be revealed. But after the Renaissance, reason becomes the story. "I do this because," right. "I made a mistake because," right? An excuse, don't you think so? You waste a lot of time trying to find reasons. You don't need to do that. You want to explain things about Buddhism. You don't need to explain, you just need to practise, alright? Explanation is like a dream, a story of consequence or hope. Buddhist and Christian stories are like that also, the story of the birth of Christ, or Queen Maya's dream of a white elephant, before conception. These are symbolic, but stories and myths have more value in a sense than the study of philosophy, because they touch the deepest part

of the human, before or beyond logic. The problem is that we try to justify with logic. But it's not about logic, the human experience precedes reason, explanations. The story of the birth of Buddha is very interesting, the birth is a product of the mother's dream, then the dream is actualised in the life and then another story can be told.

Can you tell me how the Buddha was born? Yes, from Queen Maya's right side. Which means beyond the ordinary human. It has to be changed, because it is a holy truth, not a worldly truth. It has to be told differently. And after the Buddha was born: he walked, right? Stood up, seven paces (Laughs). "Hello! I'm here!"

If you want to study Buddhism you should study the old stories, it becomes a rich experience that you can learn from. When we are too obsessed with philosophy and psychology it is like eating too much processed food. That's why things are not working properly! Philosophy and psychology just jammed up!

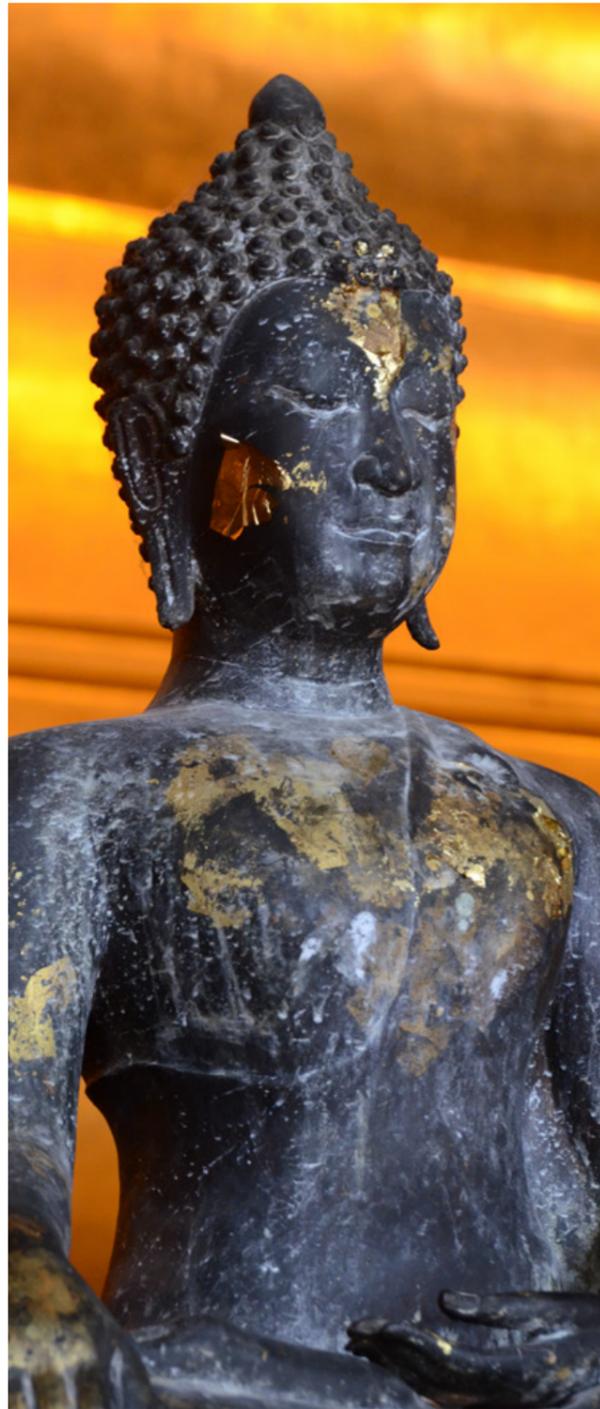
After he walked Buddha declared, "above heaven, below heaven, I am alone the most holy." It's wonderful, don't you agree? It is the reality for everyone, each one of you alone is most holy. It is a reverence for the life you live. Look after that. But we are infected by all kinds of conventional knowledge which is relative, comparative. Can you prove it by logic? Then you have diminished yourself. We compare ourselves to each other. But Buddha declares, "I alone am the most holy." In the context of the reality, he is the most precious, and so is each of you, it is the reality of your life and that is the way you can fulfil your life. It is a dream actually, a vision for the future, that vision later unfolds and the story continues.

In Buddha's story the wise man appears and makes prophecy of two possibilities for the future, do you remember? The future is already seen in the baby's form, a kind of vision. There are two ways to go. Highly accomplished spiritually is one way, the other is worldly. Not just Buddha's life but *your* life, right? You can be accomplished in a worldly way, you can become richest woman in the whole world or most great spiritually. Right? We tend to see that it is something different from our story but it is everyone's story, if it is told or not. In Buddha's case it was told.

From the standpoint of the father, the king, he was so happy, a baby born, a successor for the kingdom. But he worries, what if his son chooses to be a spiritual leader, that's a big problem! He tries to keep him happy with worldly privilege and pleasures, confined within the walls of the castle. That is the way humans are conditioned, shut off from reality as a whole, living in a created dream world.

Buddha becomes curious about what lies beyond the wall of the castle and he gets permission to go out, accompa-

“So this is our shared destiny, the common reality. It is before what we believe, what we don’t believe ... this makes Buddha worried, he wants to return, to explore, he cannot rest until he finds out, what causes his worry, what is causing him to start suffering spiritually.”



nied. The first person he sees is sick. He has no idea what it means to be sick, because he has never been exposed to it. He asks the chauffeur, “What is wrong with that person,” and the chauffeur replies, “He is very sick, he will die.” This has never occurred to Buddha and when they get back it causes him to worry for his own life, his own fate. He wants to explore further and the next time they go out Buddha sees an old person, shabby, no power. “What is that?” he asks the chauffeur. Buddha has never been exposed to old age, only other young people, their energy, and beauty. So for the first time Buddha is confronted by aging, for which all humans are destined.

So this is our shared destiny, the common reality. It is before what we believe, what we don’t believe. Just simply, that’s the way it is actually. We like to say “why?” You get old right? Because you don’t eat organic food (laughs), you don’t exercise. No. Simply, you get old. Because you don’t look after yourself? No! It doesn’t matter if you look after yourself or not. It is the truth, you cannot bend it. So this makes Buddha worried, he wants to return, to explore, he cannot rest until he finds out, what causes his worry, what is causing him to start suffering spiritually. So he keeps going out, on further excursions, to address that.

The next time Buddha and the chauffeur went out they passed a corpse, being carried to cremation in procession, in the Indian tradition. “What is all this about?” asked Buddha. “That is a dead person,” replied the chauffeur, “that is the end of human life, just as you will be, dead.” So that really blows his mind, the realisation, “I’ll be dead” (laughs).

The realisation that his life will be over increases his suffering, which in turn gives him a kind of maturity, and slowly, slowly he begins to seek the answer to his problem, his suffering. It is not about other people’s problems; we are so caught up with other people’s problems, trying to work on other people, but it is your problem, it is Buddha’s problem, it is a problem for each one of you. So we can relate to Buddha’s wonderful story as our own story. It has meaning for each one of us. Instead of just learning philosophy, which doesn’t get us anywhere: we just circle around the problem without ever touching it. If we familiarise ourselves with Buddha’s story it becomes relevant because there is the same quality, born as a human being.

Buddha was already accomplished and privileged. But he was still not satisfied because of his exposure to the reali-

ties of being human. Often the search for the spiritual way is, “my life is not working so good, I lost a job, I have a lot of problems. I cannot do well in the world, so I am going on a spiritual path.” But the Buddha’s case was different, he was very accomplished, a good archer, fighter, highly intelligent, educated. In other words he was already a master of everything in the world, in a sense.

Think about why you come here in the first place. Do you want to improve your compassion, understand the philosophy of Buddhism so that you have something to hold on to? Or are you simply curious?

According to the story of Buddha, worldly things still need to be fulfilled, maturity comes with his marriage to Yasodhara. She becomes pregnant and they have a baby they name Rahul. Does anyone know what Rahul means?

Student: Hindrance or obstacle.

Ekai Osho: Yes, and what was Buddha’s given name?

Student: Siddhartha.

Ekai Osho: Yes, with creative modification by Herman Hesse. It means accomplished one, fulfilled already, dreams and visions embedded.

Finally, now that he has provided an heir, Buddha makes the decision to leave, to begin his quest to solve the problem of his suffering, the meaning of life actually. Without searching he cannot be happy, worldly pleasure will not buy that. He leaves quietly, in the middle of the night, leaving his wife Yasodhara and his baby. His attendant, Pantaka brings him a horse and they ride out to the border of the kingdom. There Buddha shaves his head, gives his clothes to Pantaka, and walks off.

This is a wonderful story. It may not be a real story but it evokes a kind of vision, you can visualise an unfolding of the Buddha’s life, the beginning of the search for truth. In those days, finding a master is important, there is no library, no internet to get information about how to get enlightenment, you had to practise.

Buddha practised under the two great masters of the time. He was adept and mastered what he was taught, was invited to become a successor. But he wasn’t satisfied, training with several masters, each time quickly accomplishing what was taught to him but still dissatisfied, incomplete.



“Before vision, the heart needs to be open and the story needs to be told, a wonderful story.”

This is your story too, if you start to search for what is important beyond worldly things, materialism, you begin a quest. Nowadays you can get a lot of information, but you must find a teacher, a mentor. But a mentor can only lead you to a certain point, the ultimate teacher is you, your seeking mind. Each step of the way is very important, to be guided by the mentor, but you cannot be dependent on the mentor. Finally you have to knock on your own door. It is about your own self, your receptiveness.

Buddha sitting beneath the Bodhi tree was like that. In the six years hard work before that, he is not receptive to the entire reality, he is only interested in escape from samsara or pursuing a certain idea of what it is like. And the only way to do that is to suppress desire. In other words, hard ascetic practice.

Buddha chose the hard way, dependent on all those ideas and supported by his five ascetic friends. It lasted six years and the main thrust was working on the desire the human body produces by reducing the intake of food, sleep, activity: repressing the desire for these things. Ultimately three points. Stay still, seated posture, without eating and sleeping, eyes open. Buddha continues these practices until he is barely breathing, his food intake reduced, so the wonderful story goes, to a single grain of rice per day. His body is emaciated, symbolising the image of the ascetic. But then the great realisation, it is not working, if he keeps going the end result is death, without accomplishing anything.

The story continues that the villagers came to him and played a song, accompanied by the sitar. The strings of the sitar need to be tuned, if you don't tighten them at all there will be no sound, but if you tighten the strings too much, they break. This became a kind of message for Buddha which shifted his own thinking that he had tightened the strings so much to get to the right place that it led to his own breaking, the destruction of his life, no music.

These are wonderful stories actually. We can think of it as Buddha's story, but it is your own story actually. You have to do something, but not too much, just the right amount, the right conditions. It is not fixed either, sometimes you have to do a lot, as much as possible, and sometimes it's not like that. Sometimes you have a lot of resources to do that, you

bring every resource. Sometimes you don't have a lot of resources and you use just a little. So the Middle Way is not fixed, you really need to know the nature of the conditions of yourself. If you are hungry, you eat, if you're not hungry, when the time comes you eat a little. The Middle Way is like that. It is between extremes. If you fall into categories, rationalism, intellectualism, you fall into the extreme, you cannot avoid that.

Without rationalism you will also go the extreme, you'll be a person of instinct, whatever you feel, you will do. But if you are too rational, you live for your belief, would die for your belief, there is the possibility of fundamentalism. What I am trying to say is that the foundation of spiritual practice, religious tradition, has its basis in dreams and visions. It doesn't need to be justified by reason, but it has to be drawn from your own experience, that's the difference. And it can speak directly to you, so it is not someone else's interpretation. We are caught up with how other people interpret it and how you interpret it.

Receptiveness is very important. To open your mind. Opening your eyes is related to your vision, developing your vision. Opening your ears is related to opening your heart. Before vision, the heart needs to be open and the story needs to be told, a wonderful story. The mind starts to function, neurons start to penetrate and reach up to every part with the same stories. Healthy, no?

I am talking about importance of visions and dreams, as something fundamentally human. It's not about Japanese or Indians or Tibetans: Buddhism's final goal is addressing something about being human, and to study that. Otherwise we're trapped.

Extract of a talk given at Kagyu Evam Buddhist Summer School, 15th of July, 2017.

Transcribed by Dan Carter and Jessica Cummins. Edited by Jessica Cummins. Photographs by Dan Carter.

The Legacy and Teaching of Jikishoan's Founder

I would like to introduce this writing of my Transmission Teacher, the late Ikko Narasaki Roshi to you. It is a foreword that he wrote for Eihei Shingi in 1993 and in it he speaks clearly of the non-gaining practice of Zazen in very practical terms –“the Buddha way is right under your feet.”

Ikko Narasaki Roshi is the Founder of Jikishoan and I would like this to be an introduction to more of his writings. His brother, Tsugen Narasaki Roshi, current Abbot of Zuioji, has been writing a series of four articles dedicated to some of the teachings of Ikko Roshi. These are to be published in Icho, Zuioji's monthly publication in Japanese, and after they have been translated by Isshin Taylor, will appear in the next four Myoju publications.

*May the light of the Dharma treasure grow endlessly.
With Gassho from Ekai Korematsu Osho.*

Foreword to Eihei Shingi

BY IKKO NARASAKI ROSHI

In the *Gakudo Yojinshu* (Points to watch in studying the Way), Dogen Zenji said, “The Buddha way is right under your feet.” The buddha way is not some special kind of way. It is simply the way in which you live completely.

With everything you encounter, without separating self and others, become one with that thing with your whole body and mind, dealing with it most thoroughly. Dogen Zenji called this *jijuyu zammai* (samadhi or concentration of self-fulfilment). This *jijuyu zammai* is the criterion of the correctly transmitted buddha way.

The *shingi* (pure standards) accurately shows us how to carry out fully *jijuyu zammai* with our body and mind throughout all the activities of monastic life, including zazen and kinhin (walking meditation), as well as washing the face, using the toilet, putting on robes, eating meals, doing prostrations, reciting sutras, sleeping, waking up, and so on.

Since all of our activities within the twenty-four hours are practice of the budda way, embodying this *jijuyu zammai* that is the criterion of the buddha way is truly difficult, and is the highest priority. So to live based on shingi is extremely important.

According to the *Goyuigon Kiroku* (Record of bequeathed

sayings) written by Gikai on the second day of the second month of the Kencho Period (1255), Zen Master Tetsu Gikai, the third abbot of Eiheiiji, acknowledged the following to Zen Master Koun Ejo, the second abbot of Eiheiiji:

I had heard our late master (Dogen Zenji) espouse the teaching that the manners and conduct we follow now in this monastery are nothing other than the affair of buddhas and the Buddha Dharma itself. Nevertheless, in my private thought I still believed that there was a true Buddha Dharma other than that.

However, recently I revised my view. Now I understand that the manners and dignified actions in the monastery are exactly the true Buddha Dharma. Even though there are limitless forms of Buddha Dharma shown by buddhas and ancestors, they are all this one colour of Buddha Dharma. Other than the present dignified decorum of buddha in raising our arms and moving our legs, there could be no principle of the profound buddha nature. I honestly believe this truth.

This statement by Gikai can confirm that the core of Dogen Zenji's Buddha Dharma is, “Dignified manner is Buddha Dharma; decorum is the essential teaching.”

According to Dogen Zenji, a monastery is a community of people with bodhi mind who practice *jijuyu zam-*

SEIDO SUZUKI ROSHI VISITS

Honouring the relationship with their teacher Ikko Narasaki Roshi, Seido Suzuki Roshi visited Jikishoan, giving Teisho at Retreat #55, and bringing with him a statue of Avalokitesvara, the unveiling of which took place during a ceremony he conducted at Jikishoan's new home Zendo on Sunday the 27th of August, 2017.

mai diligently in everything they encounter without an attitude of seeking gain. The inner reality of practice for such a community is described in the Shobogenzo, and the manner for carrying out this practice is shown in the *Eihei Shingi*. Therefore, Dogen Zenji said that the pure standards are the body and mind of ancient buddhas.

It is not too much to say that Dogen Zenji's Buddha Dharma lies solely in the practice of the *Eihei Shingi*. Moreover, as his descendants we must bear in mind that no matter how the style of Dogen Zenji's successors develops and changes, it originates from the sitting platform in the monks' hall.

It is truly delightful that during the more than forty years since World War Two, Dogen Zenji's Buddha Dharma has attracted many people's interest and has made an impression in Europe, America, and many other countries in the world. Intimate interchange and communication among many practice centers has been taking place, and zazen is being sincerely practiced.

For those earnest Way-seekers, barriers such as language, customs, and culture must be big obstacles. However, thoroughly engaging the Way at the monks' hall and sharing together all the community's activities during the twenty-four hours, based on the *Eihei Shingi*, are critical to the purpose of embodying Dogen Zenji's Zen. I firmly believe

that there is no way besides this to carry out fully the true Dharma.

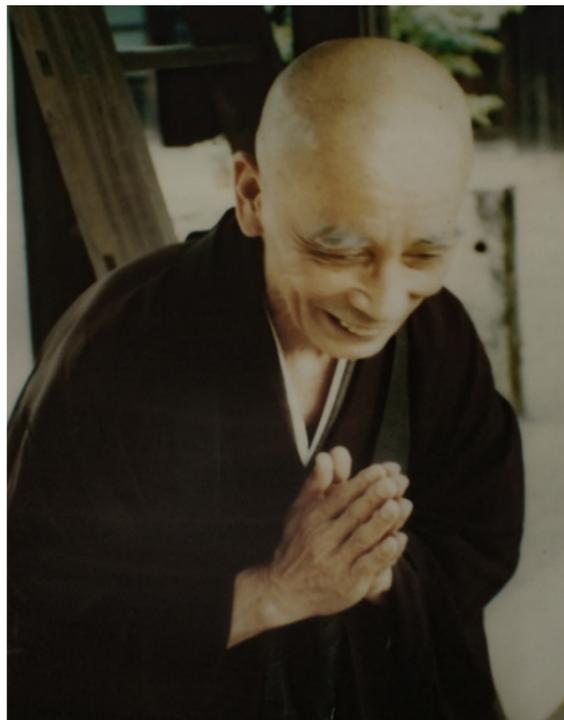
Fortunately, the six chapters of *Eihei Shingi* have now been translated into English by Rev. Shohaku Okumura, who has been guiding Westerners in zazen for a long time, and by one of his American dharma friends, Rev. Taigen Daniel Leighton. I think this is a fine project and admire their active vow.

I sincerely hope that by following the *Eihei Shingi*, practitioners will maintain the essential function of the Buddha Way and succeed to the living wisdom of the buddhas and ancestors.

I hereby recommend this translation of the *Eihei Shingi* not only to monks but also lay practitioners overseas, and wish that the light of the Dharma treasure will grow endlessly.

On an auspicious spring day in the fifth year of Heisei (1993) at Zuioji Monastery.

Translated by Taigen Leighton and Shohaku Okumura.



Ikko Narasaki Roshi.



Seido Roshi and Ekai Osho enjoy a moment of humour amidst their busy schedules.



Seido Roshi entering as the ceremony to install the statue begins.



Seido Roshi giving Teisho on the final day of Retreat #55.

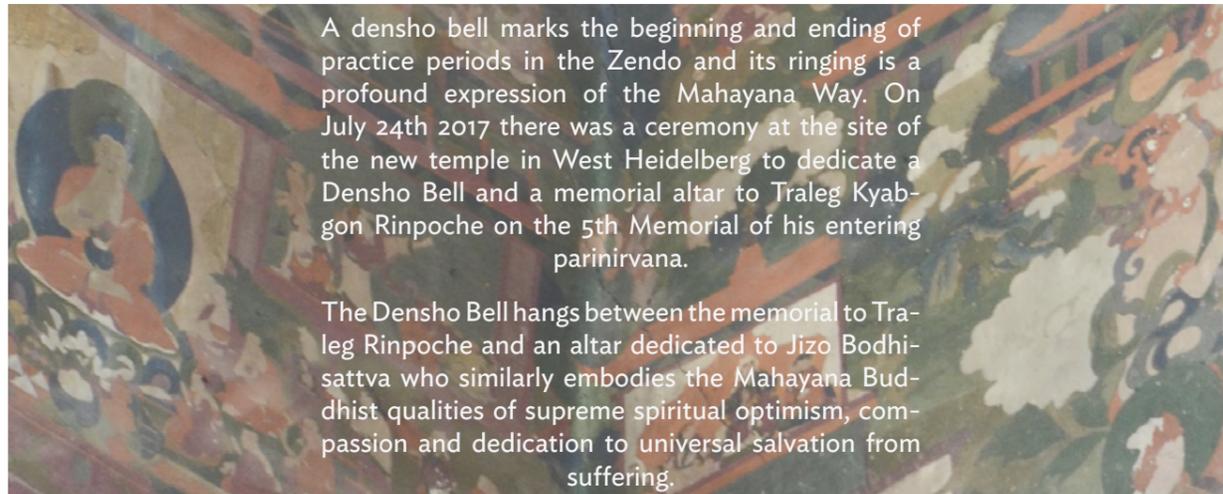


Avalokitesvara is unveiled.



Seido Suzuki Roshi from Toshiji Senmon Sodo, visiting the Jikishoan Sangha at Retreat #55. Photographs: Dan Carter.

DENSHO BELL CEREMONY



A densho bell marks the beginning and ending of practice periods in the Zendo and its ringing is a profound expression of the Mahayana Way. On July 24th 2017 there was a ceremony at the site of the new temple in West Heidelberg to dedicate a Densho Bell and a memorial altar to Traleg Kyabgon Rinpoche on the 5th Memorial of his entering parinirvana.

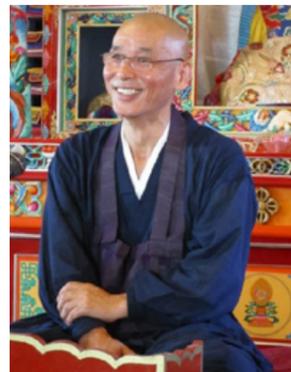
The Densho Bell hangs between the memorial to Traleg Rinpoche and an altar dedicated to Jizo Bodhisattva who similarly embodies the Mahayana Buddhist qualities of supreme spiritual optimism, compassion and dedication to universal salvation from suffering.



Traleg Rinpoche teaching at Jikishoan.



The memorial altar to Traleg Rinpoche in the temple gate entrance to the new Zendo.



Ekai Osho teaching at KEBI.



Students of both Traleg Rinpoche and Ekai Korematsu Osho attended the dedication ceremony, gathering to honour the friendship between Traleg Kyabgon Rinpoche and Ekai Korematsu Osho. Photographs: Katherine Yeo and Dan Carter.

OPEN BASKET: SANGHA NEWS

Reflections on Practice

BY JOHN BOLTON

I maintain a practice of sitting each day in the morning. At the end of this practice I ring a brass bell, which gives me a taste of the quickening that precedes dokusan, and I meet the day.

Hanging out the washing, doing the washing up, walking, practicing yoga, sitting alone in a room, waiting for a train and myriad other solitary activities are periods where thoughts often arise and disappear without becoming opinion, outrage, fury, lack of confidence, jealousy or desire.

The real challenges are in relationship with the closest people, with my wife and children; in listening to students or colleagues in my work, in teaching and directing, when tendencies of control, self-importance and meanness can cause chain reactions of tension, phantom chasing and tangled communication. This is the juicy and hard work; the rough and tumble of real imperfection and mistake, off balance and searching for clarity in the maelstrom.

It was a blessing to start in Tanga Ryo on the Easter retreat. Practicing *oryoki* with Liam as a student and teaching it the next day to first timers was a privilege of smiling and quiet attention. Sitting with the rest of Tanga Ryo, going over the three forms in the waiting room was community in action; taking our play seriously.

Tenzo Ryo was very exciting. Two days of: do this, chopping, not that, tasting, wash up as you go, brilliant, it's 6.25! On

day three I sliced off the top half of the nail on my left index finger complete with a portion of underlying flesh, and it all stopped; bandage, sweet tea, and sideways promotion to Shu Ryo; sweeping the passages and a bit of meal service. It was perfect; some old dosser keeping his head down and quietly going about his business plus the thrill of serving, playing a part in the most dynamic scenes of our play.

I'm getting old. I sometimes get a bit confused and can no longer be counted on to know what number server goes off when. There are more pains in the groin, I have to hold the sutra book lower so I can use the magnifying section of my glasses to read the sutras, if I forget my hearing aids that's a real problem. I like to walk more slowly and sometimes wander instead of powering along to the next meeting. I don't rush so much and getting dressed is an end in itself. This life is more precious. There is no improvement.

I've always loved Zen stories. My current favourite is this one; A student came to the teacher, "Teacher, I can't sit still, too much pain in body and mind, it's a nightmare." The teacher said, "Don't worry it'll pass." Six months later the student approached the teacher, "Teacher, my mind has settled, practice is comfortable, I couldn't be happier." "Don't worry," said the teacher, "it'll pass."

The practice of Zen in Jikishoan with Ekai Osho our Abbot, and a committee of hard working, compassionate people continues to be a great gift.

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One Dream Came True

BY MARISHA ROTHMAN

One of Irwin's dreams was to walk the 88 temple pilgrimage on the island of Shikoku in Japan, a journey of 1200 kilometres. In March 2016 we started this journey but only got to temple 12, as I tore two ligaments in my left ankle when climbing to 800 metres and couldn't continue. We went back this year in March, returning to temple 12. We made it to all 88 temples, walking approximately 900 kilometres, usually about 15 to 20 kilometres a day. I had prepared myself much better, going to the gym and on long walks. My ankles held up, but we had to compromise for part of the way, as I hurt my right knee climbing down a 500 metre high mountain, going down, down, down. I could walk, but not with the weight of my pack. I purchased a knee brace and took a taxi between temples, with our 2 packs. In two weeks my knee healed and I was able to walk again carrying my pack. I was so happy. My attitude swung from "this is my pilgrimage" to "I am here supporting Irwin's dream."

Throughout the journey I had various pains. My left heel, then my shoulders, then my knee again, not to mention the many blisters on my toes. Well, a pilgrimage isn't meant to be easy, right? It wasn't. At times, when it was raining and my poncho was flapping in the wind, my hands wet and cold, and a truck passed by splashing me with water, I did wonder if it was worth it, but then I changed my attitude. I started thinking that the pains, tiredness and exhaustion were reflections of all human sufferings and I was carrying these things for those beings. I stopped the poor me, pity me thoughts and began to think, "well, I must go on, I'm

doing this for all sentient beings." Then I didn't mind all the aches and hardships.

I was also helped by the kindness and attitudes the local people had towards the henro, the pilgrimage walkers. People would stop and give us cans of green tea, rice balls, money. In this way these kind people were participating in the pilgrimage and I was carrying their sufferings and wishes with me to the next temple. At each temple you leave a name slip at the *hondo* and *daishido*. I would write my thanks for their kindness and hope their wishes would come true. I felt very connected to the humanity around me.

The journey took us through cities, small towns and villages, through rice fields and paddocks, up and down forested mountains, along highways and coast lines. We met some henro who didn't want to walk through cities and took public transport instead. The towns and cities have grown since the pilgrimage was established, and what was once countryside is now urban sprawl, but it was still part of the *henro* journey.

Irwin put together a prayer book, with the Heart Sutra in Japanese and English, mantras for the various deities and other prayers. We performed rituals at each temple, and we eventually became quite proficient. This was our practice. We met other foreign henro, but they were not Buddhists, they were doing the journey as a walk. A few chanted the Heart Sutra, but it was the Japanese who tended

to recite prayers and mantras and perform the rituals as we did.

Each temple was unique, but the ones high in the mountains were special. They had an ambiance where you immediately felt at peace. When we bowed at a temple gate, I really felt we were entering sacred ground. After returning home, someone asked me, "Did you have any moments of enlightenment, any 'wow' moments?" I must say no, not really, but I did learn to appreciate the details of everyday life. At a *minshuku*, when the cook took special care to trim the top of a strawberry, or offered to do my laundry, the care people put into gardens and temple grounds, how they celebrate each flower that blossoms, how community is more important than individual needs and how that can lead to kindness to others. I watched a woman plant rice seedlings as it continued to rain.

Following a daily routine, we walked slowly. When everything is new and you don't know what to expect, you are very alert. Small signs mark the path. It is crucial, especially in forested areas, to make sure you don't get lost. My senses got really sharp, even when I was tired. It's no fun tripping over bamboo roots, over the edge of the path and down a mountain side. In 2016 I fell over a dozen times, so I was a bit apprehensive, but this trip I didn't fall once.

We tried to be present to the things that we experienced, as they were. No need to judge or comment. Experienc-

es on the pilgrimage journey were direct. Some temples offered accommodation and we stayed in as many as we could. Morning services at 5:30 am, followed by breakfast, always tasty and plentiful. There seemed to be a sense of connectedness amongst us henro, and a sense of joyous effort. We all had blisters on our feet, obstacles and frustrations to cope with. It was hard work, day in, day out, hour after hour, but we had the determination to go on.

In the Winter 2016 issue of BuddhaDharma magazine, I read an article by Yongey Mingyur Rinpoche. He had completed a four and a half year wandering retreat in November, 2015. Someone asked him, "what has changed for you?" He said it was his meditation. After his wandering, it was completely different and he had more confidence, faith and grounding. Even if there are negative emotions, pain or problems arising, on a deeper level his mind was at peace. That is how I feel after my pilgrimage. I feel more at peace and have a different attitude to pain when sitting zazen or when everyday problems arise. I have more confidence now in my potential and feel more grounded, too. I don't know if it will last, but a few months have passed now and the feelings are still there. I notice my thoughts and actions and their consequences more too. I went on this pilgrimage to benefit myself and Irwin and ended up doing it for my friends, family, dharma friends, the Japanese people and everyone.



Marisha and Irwin walking through town: part of the henro journey.

Six Weeks at Toshoji: A Good Story

BY DARREN CHAITMAN

The following dialogue is paraphrased from memory. It occurred during a Teisho on Jikishoan's 53rd Bendoho Retreat.

Ekai Osho: "You must have a dream!"

Tom Vincent: "Do we need to put our dream into words?"

Ekai Osho: "Hmm. You have to have a good story."

Between late March and early May this year, I spent six weeks at Toshoji. For those that don't know, Toshoji is a Soto Zen training monastery in Okayama Prefecture, Japan. It has been a semi-frequent destination for Jikishoan students and members, largely because of the friendship between our Abbot, Ekai Osho and Toshoji's Abbot, Seido Suzuki Roshi. They are Dharma brothers, having both trained under the same teacher, Ikko Narasaki Roshi.

Seido Suzuki Roshi – referred to within Toshoji as Docho Roshi – is an intriguing and quiet man. I never figured out the number of cats he owned, but several would follow him around the grounds. After dinner, they would wait for him at the entrance to his quarters; he greeted each one, regarding them with the same quality of quiet attention that he gave to the fluctuating number of monks and laypeople under his roofs.

The first time I heard him give something like a Dharma talk, I had already been there for four weeks. It was at chosan (formal morning tea), after finishing our tea and sweet. The shuso, a Polish monk who spoke fluent Japanese and English, asked a question, repeating it in both languages: "Docho Roshi, many people from different countries are here for Ango. What spirit and atmosphere would you like to see us practising in?"

Ango is the three-month practice period that had started a week earlier. Several Zen monks from Europe had travelled here to participate in it. Docho Roshi's response was translated by the shuso:

Ango is meeting Buddhas and Patriarchs. Though many of us come from different countries and there are slight differences in practice, the Buddha Mind that has been transmitted is exactly the same. In our practice, we don't use words so much. Being silent is not a bad thing. When we speak, the truth disappears. Sometimes I see people chatting constantly during samu, while they are pulling weeds. This is not good. We should practise in silence. Then, con-

centration arises, and these three months are not wasted. Zazen, samu, eating rice and drinking tea are all our practice. We should not think one is more important than the other. It's 24 hours. Even resting is practice.

I was stunned. After hearing him say so little in four weeks, he had said, "When we speak, the truth disappears."

Two days later, before evening zazen, I was called to have a first *dokusan* (interview) with Docho Roshi. An American monk named Shushin briefed me beforehand: "You can speak first, or he might if he feels the pull."

I sat in the *dokusan* room and faced him. I had been here for over four weeks. But I had nothing to say. Doesn't the truth disappear when we speak? So, we sat in silence. Gazing at me directly, he did not flinch or hesitate. Do lakes flinch or hesitate? On the other hand, I froze, fidgeted and glanced around incessantly. I was like a petrified goldfish in a black robe.

"I'm not sure what to say," I said at last.

His response was, "Who are you?"

It had been over a month. Had he really forgotten?

"Genshin (my Dharma name); Ekai Osho's student."

"I know that," he said. "Who are you?"

I fell silent again. Me? Who am I? Why did I have to put this into words? What could I say, when Buddhism teaches there is no persisting self; that the internal voice we call 'I' is delusion? The truth already exists; what good could come from trying to contain it in a tiny box; within the limiting logic of a story?

The next day, after lunch, I skipped my usual, much-needed forty-minute nap to start early on my new job: prepar-

ing the *goemonburo*, a small, wood-fired bath used by Docho Roshi and his attendant.

Making a fire from scratch was no easy task for me. I was a Jewish-born city boy; I did not do such things. Yesterday had been my first solo performance of the job, it was a struggle, but since the bathwater had already been warm, only a tiny fire was needed. Luckily, I pulled it off. But today would be the real test, because I needed to add fresh, cold water and heat it from there. When the water-adding part was done, I sat on a stool and attempted to start the fire. I used a method I learnt from the previous bath-maker. His method was to begin with just a few small, easy-to-burn items, and then very, very gradually add larger items, until it was safe to add large sticks and logs. I was interrupted by the Shuso's voice. "Genshin, how's it going?"

"I just started; pretty good so far," I replied, proudly gesturing to the small flame.

"Genshin, what are you doing? There is not nearly enough stuff in there. You need way more."

At my fire-making station were three boxes containing carefully selected sticks and logs that I was strictly saving for when the fire was big enough.

"All this stuff," he continued, referring to my boxes. "This stuff is great. All of it, you need all of it in there."

Trying to save the fire, he quickly threw in all my favourite, best-looking sticks. Within moments, the flame fizzled into smoke. The flameless fireplace was filled with randomly sized sticks; my strategy was ruined. I looked at him in horror.

"There," he said. "You get the idea. When I used to do this, I would completely pack the fireplace before lighting a match. Keep going; you'll get it."

His work done, he left me; I retrieved the sticks with tongs and continued with my original strategy. But it was futile.



Samu time.



Goemonburo preparation, ready for action.



Jizo Bodhisattva stands watch, welcoming and saying farewell to those who come and go from the monastery.

For an hour, the flame would not last longer than a few moments. I watched the fire attentively, wanting to learn from it, to understand its workings. But it spoke a different language to me; when I listened, I became more confused.

Finally, Shushin walked by and offered his help, demonstrating his own method. It was like what shuso had described. He fully packed the fireplace, liberally using medium-sized sticks to create a Jenga-like construction atop two logs. Within the Jenga's gaps, he packed a wealth of kindling: twigs, newspaper, and leaves. Starting like this was much easier, as it almost immediately resulted in a strong foundation on which I could add large sticks and logs. I was learning the fire's language.

From that day on, I learnt more from the fire every day; returning to my little stool was a joy. My lips and throat were parched from smoke; my fingers were splintered from logs and burnt from tongs. But I did not mind; like a parent, I often stayed by the fire more than necessary to keep an eye on it. I added little bits of kindling just to show I loved it, even when it was consuming heavy logs. Absorbed in this practice, it was as though my whole life was a burning Jenga; extra care and watchfulness could do no harm. Sitting on the fire-making stool was a continuation of the morning's zazen; the quiet attention I gave to the task would be reflected in the fire's quality. And later, when sitting afternoon zazen, I would feel my coarse throat and burnt fingers. I was like a burning mirror.

Preparing the *goemonburo* was a lesson in the way that all practices at Toshoji – all the activities of the 24 hours – reflected one another. My forgetfulness during chanting reflected my fantasising during zazen. My lack of vigilance during morning cleaning reflected my sloppiness during oryoki. Without separation between activities, each activi-

ty in itself was fuller. Each activity reflected and deepened its own purpose. Surely, this is how humans were meant to live – black robes, oryoki bowls and all! The more I saw my own lack of awareness reflected in my activity, the more the world opened up.

Silence, I learnt, is more like light than darkness. When it is quiet, we can hear; when it is clear, we can see. But sometimes, keeping silent can be a way of dwelling in darkness. This dwelling makes us deaf to real silence. I wrote in my journal:

The truth of silence is limitlessly deep. But if we stagnate in this truth, it is shallow. So, we have to have a good story; we have to give expression to the truth that has existed all along.

On my last night at Toshoji, I went for some fresh air between zazen periods. Usually, within the courtyard the moon was hidden from view. But tonight I could see it. It looked unlike anything I had ever seen; about three-fifths visible, it was like a big, glowing nugget tipped on its side. I had no idea what to make of it.

With the moon's unfamiliar image on my mind, I stumbled back inside. Before I'd entered the walkway, as I was passing Shushin, he said, "You can just sit here now."

He had laid zabutons and zafus in the waiting area for dokusan. I looked at him in confusion. "You're invited for a second *dokusan* before leaving tomorrow."

"Me in particular?" I said.

"Yes."

I placed myself on the cushion, arranged my robes, sat in zazen, and waited to learn how the story would end.

Tenzo Retreat Planning

BY KAREN THRELFALL

"Handle even a single leaf of a green in such a way that it manifests the body of the Buddha. This in turn allows the Buddha to manifest through the leaf."

– Great Zen Master Dogen's, 'Instructions for the Zen Cook'.

On Tuesday 4 July 2017, Tenzo ryo members James Watt, Isabelle Henry, Darren Chaitman, Michelle Harvey, Toshi Hirano and myself gathered together at Isabelle Henry's lovely home to plan for the 2017 August retreat. Lee-Anne Armitage joined the meeting via Facebook messenger on James' iphone and Isabelle's greyhound Stella sat contentedly on her dog futon amongst it all.

Discussions around general Tenzo business were held and retreat preparations arranged, with all proceedings going smoothly. The reviewing and refining of things only being punctuated by James bursting into laughter at one point when Facebook started putting funny cartoon hats over Lee-Anne's image on the iphone.

Afterwards everyone shared a delicious and happy meal together and the meeting concluded nicely with retreat preparations well in place and hugs for Stella before heading off home that night.



James and Darren pre-laughter.

The Paradox of Beginner's Mind

BY LACHLAN MACNISH

The second term of zazen practice is something of a paradox. You enter with a mind full of 'knowledge', yet with an acute awareness that you are supposed to have the empty, unassuming mind of a beginner. You push and pull your mind in every direction, trying to forget all what you've learned, and learn everything afresh, as if you've never heard or seen it before. So you sit, and you pretend, and feel mildly smug that you hold the inside secret of beginner's mind. But before long the façade drops. Your smugness turns to a bruised ego as you realise you 'know' less than you thought. It's as if you're starting all over again. Hang on, wasn't that the point anyway? So, you try to push everything out of your head again, but alas it's still there. What now? This isn't working!

As you struggle, and mentally push and prod, a realisation seeps in. This is a new experience! I haven't done this before! And, thus, the value of round-two materialises. The learning on top of learning. Accumulation of experience while learning anew, the product an entirely new experience unto itself. The value of *shoshin* starts to become real. You struggle, but every time you feel dejected the discussion surfaces a new gem. An endless treasure, born of Buddha, Dharma and especially Sangha. Yours and everyone's for ever more. Always there but so oft unnoticed.



Karen and Stella sharing a hug.



Lee-Anne with bunny ears.

Soto Kitchen

BY KAREN THRELFALL

Spring, summer, autumn, winter. And spring once more. At this blossoming time of the year we can care for the internal climate by transitioning from the heavier foods of winter to a diet that emphasises fresh greens, young plants and pungently flavoured foods. With increasing lightness within we can savour the gradually increasing daylight and warm spring breezes, enjoying healthy meals and happy days.

PUMPKIN AND LENTIL SOUP

Adapted by from the original recipe at: <http://withfoodandlove.com/creamy-pumpkin-polenta/>

Ingredients	Quantity
Pumpkin Purée	From approx. 1/2 pumpkin
Pre-cooked red lentils (uncooked red lentils can also be used)	1 cup
Vegetable stock	5 cups
Sea salt	1 tspn
Pepper	1 tspn
Turmeric	1/4 tspn
Smoked paprika	1/2 tspn

Method

1. Pumpkin purée can be made by roasting the pumpkin pieces and scooping out the flesh once cooked or put pieces in the pressure cooker for about 7 minutes and scoop out flesh when cooled. Lentils can be pre-cooked in a rice and grains cooker or on the stove.
2. Add pumpkin purée, pre-cooked or uncooked lentils, turmeric, paprika and stock to a saucepan and bring to a boil, then simmer for about 10 minutes if pre-cooked lentils are used, longer for uncooked lentils.
3. Once lentils and pumpkin are cooked blend with a stick blender.
4. Season with salt and pepper. Serve with a sprinkle of smoked paprika, oregano leaves and a dollop of yoghurt or use garnishes of your choice.



BEETROOT, RED APPLE AND WATERCRESS SALAD

From <http://www.jamieoliver.com/recipes/vegetables-recipes/beetroot-red-apple-and-watercress-salad>

Ingredients (serves 4)	Quantity
Small lemon	1
Bag of rocket	1
Bunch of watercress	1
Pea shoots	1 handful
Red apples cored and finely sliced	2
Small red beetroot finely sliced (reserve beetroot leaves)	4
Freshly picked marjoram leaves	small bunch
Olive oil	
Sea salt	

Method

1. Squeeze lemon into a small jar. Add three times the amount of oil, salt and pepper and shake well to combine.
2. Add all other ingredients to a large bowl, drizzle enough dressing to coat the ingredients.
3. Add the marjoram leaves, toss and serve.

Pumpkin and lentil soup.
Photograph: Karen Threlfall

Calendar of Events

October – December 2017

WEEKLY ACTIVITIES

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

OCTOBER

Tuesday	10 Oct	7.00 – 9.30pm	Committee Meeting #234	Footscray	President, Vice-President
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NOVEMBER

Tuesday	14 Nov	7.00 – 9.30pm	Committee Meeting #235	Footscray	President, Vice-President
Friday	Fri 17 – Fri 24 Nov		Bendoho Retreat #56	Adekate	Hannah/Annie
Sunday	19 Nov		No Sanzenkai		Shona/Annie

DECEMBER

Tuesday	12 Dec	7.00 – 9.30pm	Committee Meeting # 236	Footscray	President, Vice-President
Sunday	17 Dec	5.30 – 7.30pm	Bansan (with Members' Day)	Brunswick	Annie, Shona
Sunday	31 Dec	8.30pm – 12am	New Year's Eve Zazen	Footscray	Hannah

ADDRESSES

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Australian Shiatsu College
103 Evans St
Brunswick VIC 3056

Footscray
On application.

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

Sunday Sanzenkai Zendo Coordinator
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 (Tsusu)
Shona Innes
0421 285 338

Vice President (Kan'in)
Marisha Rothman
0400 939 698

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

Iris Dillow
03 5259 3616

Ann Alexander
0419 760 780

Mark Prevost
0439 801 088

Katherine Yeo
0422 407 870

Administrative Assistants
Julie Martindale
0403 184 153

Naomi Richards
0407 839 890

Christine Maingard
0430 599 430



JKISHOAN 直証庵
zen buddhist community

Teaching Schedule, October–December 2017

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

SANZENKAI

Brunswick (5.30–7.30pm 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): December 17.

Footscray (7–9pm Thursdays)

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

Bansan (Exiting Ceremony): December 14.

INTEGRATED BUDDHIST STUDIES

Main Course A1 – Jikishoan Zendo, Footscray.

Ten classes, 9 – 11am Saturdays

Term Four: 30 September – 9 December

Main Course A2 – Australian Shiatsu College, Brunswick.

Ten classes, 5.30 – 7.30pm Saturdays

Term Four: 30 September – 9 December

Main Course A3 – Australian Shiatsu College, Brunswick.

Ten classes, 7 – 9pm Wednesdays

Term Four: 4 October – 13 December

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 2, 2017: 9 July – 17 December

Bansan Exiting Ceremony on 17 December

Venue: Australian Shiatsu College, Brunswick

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

Semester 2, 2017: 13 July – 14 December

Bansan Exiting Ceremony on 14 December

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: 13 – 20 April, 18 – 25 August, 17 – 24 November.

Cost: \$1470 / 3 retreats 2017, or \$4095 / 9 retreats 2017 – 2019

ONE-DAY WORKSHOPS: INTRODUCING ZEN MEDITATION

An intensive orientation workshop for beginners as well as for those who have some experience. All workshops are held at the Footscray zendo. Includes morning and afternoon teas and lunch.

Sundays 1 October, 3 December.

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

SPRING 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 Friday 17 November – 2pm Friday 24 November.

Venue: Adekate Fellowship Centre, Creswick.

NEW YEARS EVE OSOJI AND ZAZEN

Osoji (Zendo Cleaning Practice) 4pm – 6pm Saturday 30 December.

Venue: Jikishoan Zendo, Footscray.

NEW YEARS EVE ZAZEN

Zazen from 8.30pm 31 December to midnight. 108 bells, chanting and informal supper.

Venue: Jikishoan Zendo, Footscray.

Contact: Hannah Forsyth. (03) 8307 0600

IBS COORDINATORS

General Enquiry and Main Course C:

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

IBS Student Secretary and Main Course B:

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

Main Course A: Katherine Yeo (Coordinator)

Contact: Julie Martindale: 0403 184 153 /

A-course @ jikishoan.org.au

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