

Myōju

Soto Zen Buddhism in Australia



March 2021, Issue 83

LISTENING: ATTENTION

SANDOKAI

Hoitsu Suzuki Roshi

LISTENING

Ekai Korematsu Osho

SUNDAY SANZEN-KAI 1,000

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Editorial

Welcome to the Autumn 2021 edition of Myoju magazine. Jikishoan's overall practice theme for this year is **Listening**, and the focus for the Autumn period is **Attention**.

After one year of online practice, Jikishoan is now able to offer the community both virtual and face-to-face practice activities. With the easing of social distancing requirements, limited numbers of students can now attend Tokozan Temple for classes and zazen. Weekly Sanzen-kai in Brunswick and Braybrook has now resumed, and Retreat #66, a seven-week online practise period, has begun.

There have been many celebrations in the early months of this year. New Year's Eve was marked at Tokozan Temple with *Osoji* (thorough cleaning of the Temple) and *Kokon-zazen* followed by 108 strikes of the Temple bell to welcome in the year. On 14 February the 1000th Sunday Sanzen-kai was celebrated with over 60 students, members and friends—including many founding students—coming together online for the milestone event.

This issue features a special Dharma talk given by Hoitsu Suzuki Roshi, Abbot of Rinso-in Temple, Japan. 'Sandokai' was delivered via Zoom in November last year to the Sangha of Green Gulch Farm and of San Francisco Zen Centre. We wish to thank Hoitsu Roshi for allowing us to include his talk in this edition.

Also, thanks to Rev. Kushiki Hozan Alan Senauke, new Abbot of Berkeley Zen Centre, California, for permission to include a photograph of Hakuryu Sojun Weitsman Roshi.

Deep gassho to Ekai Osho and to everyone who has contributed to this edition.

I hope you enjoy reading Myoju.

Gassho,

Margaret Kokyu Lynch — Coordinator
On behalf of Ekai Korematsu Osho — Editor

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Myoju

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Next Issue

The next issue of Myoju will be posted **June 2021**.

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

The content deadline is **25 Apr 2021** and the theme is **Listening: Cultivation**

Welcome to Jikishoan

Jikishoan is a Zen Buddhist Community. Throughout the year Jikishoan runs an active learning program under the guidance of Ekai Korematsu Osho, Abbot of Tokozan Jikishoan Temple in Melbourne, and Director of the Zen and Integrated Buddhist Studies program.

Ekai Osho has taught Soto Zen Buddhism in Japan, USA, India, Australia and New Zealand for 40 years. He established Jikishoan in Melbourne in 1999. Tokozan Home Temple was inaugurated in 2018 and is the first Soto Zen temple in Australia.

The name of the community, Jikishoan, encapsulates its spirit: 'Jiki' means straightforward or direct; 'sho' means proof or realisation and 'an' means hut. The practice is the proof—there is no proof or realisation separate from that. It is direct, here and now.

Jikishoan offers a range of Zen practice activities based on *Bendoho*—the original way of practice introduced by the 13th century Japanese Zen Master, Eihei Dogen. Information about courses, workshops, retreats and weekly meditation can be found in the teaching schedule on the last page of this magazine and on the website at jikishoan.org.au. Any enquiries are warmly welcomed.

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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 Zen Master Dogen's *Shobogenzo*, 'Ikka-no-Myoju' (One Bright Pearl)

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SANDOKAI



Hoitsu Suzuki Roshi
Photo courtesy of San Francisco Zen Centre

Every morning I sit zazen, and every Sunday I talk about the *Sandokai: The Harmony of Difference and Equality*. When I talk about the *Sandokai* my mind moves forwards and backwards, so the story itself does not move forward quickly, but I always try to talk about it with other people. Shunryu Suzuki Roshi also talked about the *Sandokai*. It is the story of three different things coming together as one thing, blended together. Today I would like to talk about the *Sandokai*, as well as a story about my father, Shunryu Suzuki Roshi.

The first phrase in the *Sandokai* is *chikudo daisen no shin*—this is the mind of Shakyamuni Buddha. The mind of Shakyamuni Buddha is the mind of enlightenment. The enlightenment of Shakyamuni Buddha’s mind is not only his mind—it is also the mind filled with heaven and earth. When I sit zazen with everybody, I understand that I am held by everything between heaven and earth. When we study or read this ancient text, the *Sandokai*, we are not reading or studying for something or for somebody else, we are reading for ourselves. What is the relationship between Shakyamuni Buddha’s mind and our minds when we study this text?

Shakyamuni Buddha’s enlightenment was a long time ago. However, his mind is here, right now, beyond time and beyond location. Shakyamuni’s mind is always here and always filled with heaven and earth. Therefore, we have the next sentence *tozai mitsu ni aifu su*—it is filled with east and west.

A monk once asked the Chinese monk Joshu, “The mind of Bodhidharma—what is his mind telling us?” Joshu answered, “There is a tree growing over there”. The mind of Shakyamuni Buddha is filled with east, west, south

and north—his mind is everywhere—*Big Mind* filled with heaven and earth. That is the teaching of Shakyamuni Buddha and of Bodhidharma.

Since I was young, I have been visiting San Francisco and sitting with some of you. When you think about the past, there is no such thing. We are studying together and practising together.

Last year I visited Australia—Ekai-san’s temple. Many, many people were there sitting zazen. Many people came from Japan for the Mountain Seat ceremony. They asked me to give a Dharma talk, so I did. I thought, “Where is this?” I asked the audience, “Where is this place? This place is not Japan.” Everybody said, “This is Australia”. While I was giving my talk everybody else was sitting zazen, so I was not sure whether this was Japan or Australia. Then I thought, “It doesn’t matter”. Zazen is not a thing that flows from one place to another. As Joshu said, it is over there *and* it is here. When we sit zazen, we are beyond time and beyond location. It is beyond our differences. It is not something flowing from over there to here or from over here to there.

In my second year of college, my father Suzuki Roshi went to America. I went to the airport with him. Suzuki Roshi had many experiences in Japan. He had experienced war and many, many difficult times, but even in those times he had a dream. That dream was to go to America. At the airport, as he was stepping onto the plane, he looked like a bird unfolding his wings. I don’t think he was intending to teach anything to anyone. He didn’t have that kind of mind. He was like a regular father bringing souvenirs to his children and thinking, “My children are waiting for me”. He was so happy to be bringing so many gifts.

The mind of the great sage of India, Shakyamuni Buddha's mind, is in America. Suzuki Roshi believed this. He was not trying to tell anything—to teach anything. He wanted to go to America to do zazen. Even though no one was speaking of zazen, he thought zazen already existed in America.

Before electricity can move from one place to another, it first has to exist. *Tozai mitsu ni aifu su—the mind of the Buddha is already here*, it already exists, everywhere. Shakyamuni Buddha awakened to that reality. From that point onwards, word and action have been passed on through other people.

There are many different characters in the *Sandokai*. This is set out in the phrase *ninkon ni ridon ari—everybody is different and at the same time...* When I think about myself, there are many different characters within myself. My teacher, Suzuki Roshi, was not a very well-known or wise person. He had many, very different characters. At times he was very sharp, he did not pay attention, he was also short-tempered, but at the same time he was very patient. When I was a kid my neighbour told me, “Your father is so patient and kind. You are so lucky”. However, I thought my father was very strict. “Be quiet!” He used to scold me like that. In order for other people to see my father as a very patient person, he had had to become aware of his impatience and deal with it all the time. That was a lot of work for him.

There are many different kinds of people in the world—patient people and impatient people, and the impatient people are being held by the patient people—they are holding each other. They are not helping each other. Just the fact of patient people being there is already holding and helping the impatient people. Because there are short-tempered people, others understand patient people. There is also the opposite story. In the *Sandokai* there is a word, *ridon*—*ri* means smart people, *don* means slow people. There is *ridon*, but at the same time there really is no such thing. My teacher—my father—seemed slow on the surface, but at the same time he was very sharp-witted.

Instead of judging the world, let's look at our own minds and these two different aspects of our natures. There is no south or north teacher. Zazen itself does not have north, south, east or west. In zazen we gather together our body and sit.

Once a month I visit *Toshoji* in Okayama. At times, around thirty people practise there during practice period. In that temple there are many people coming from different parts of the world, and many different languages are spoken. Luckily, we don't need to use words to do zazen. However, once we start speaking with words, difficulties arise. As I am giving a Dharma talk, someone is translating it into English

and at the back there is another person translating it into French. Language is difficult. In zazen we just tell people how to sit and how to breathe. There is no south and north, east and west. It is just like drinking water.

Once I visited a temple in Poland. There was a question, “I am a Christian, can I still do zazen?” Everybody can do zazen. If you sit, you are a person doing zazen. Everybody, without distinction, can be a person of Zazen. Zazen is directly connecting to Big Mind, which is filled with heaven and earth.

How are they connected—Zazen and Big Mind? When I sit, there is a mind that is watching while I breathe. Even if I'm not thinking, there is a power that lets me breathe. Even if I think about something and then forget it, there is a mind to remind me.

The old sage Kanzan was walking in a wild place and he didn't know how to get home. His friend Jitoku held his hand and brought him back. Kanzan and Jitoku were best friends.

As a college student, I was supposed to be studying Buddhism, but instead I studied *kendo*. As I hadn't studied, I asked my father—my teacher—“What is Buddhism?” My teacher said, “It is harmony”. When my teacher said, “Buddhism is harmony”, I felt I understood one thing within the *Sandokai*. When something is in shadow, another thing exists. When I asked my father something, he would never give me a definite answer. That in itself has more meaning, without using a definite word. There is a different kind of meaning in the answer he gave.

When I think about my father, he is always thinking about the meaning of the *Sandokai*. In order to always act and speak with the mind of the *Sandokai* we need Big Mind. This mind is always watching what I say and do. Through zazen we feel and realise this Big Mind—the mind that is watching our own mind. This is not something you can be taught. You cannot be stuck in one place with just one thought. I'm not saying you should take the middle road. You can take any road, any path.

Every Sunday I talk about the *Sandokai*. My mind is always moving. Sometimes it goes forwards and sometimes it goes backwards. Maybe my mind is becoming bigger and deeper with your mind, together—maybe.

This talk was given at Green Gulch Farm, California, USA, 11 Nov 2021. Edited transcript of the original translation.

Published with the permission of Hoitsu Suzuki Roshi.

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LISTENING

“Listening is very important. If you can practise listening, then growth is there.”

Sound is very important. Sound relates to hearing and listening; it can transform our sense of self. We have a saying, *shaba no kyotai*. *Shaba* is the ordinary world, the world of samsara; *kyotai* means the body of teaching. How the teaching can be penetrated depends on the *onjyo*—the sound of the voice. It’s very important. We are nurtured by sound and the voice, just like in early childhood.

The nature—the quality of sound—is non-discrimination. Sound is a single thing. You cannot separate it. It has very little to do with the frontal brain. Sound comes in, penetrating, embracing. Quality sound is more important than logical, clever speech. Entry into the Buddha dharma—to Buddhist teaching—relies on listening. Listening comes first.

Buddhism is sometimes said to be the teaching of *mon shi shu*. *Mon* is listening, *shi* means thinking and *shu* means to put into practise or mastery. That is the sequence—listening has to come first. If a person can listen without filtering or inserting his or her own ideas, then thinking comes clearly and naturally—it’s not distorted. We normally operate out of our personal conditioning, our habitual thinking patterns of like and dislike, and we don’t even know we are doing it. To enter into the *Buddha Way* through listening, simply listening, you have to have your ears and eyes open. You listen through your eyes and you see through your ears.

Direct experience comes when we learn to drop our discriminative consciousness. When you sit with a good posture—the spine, the mudra, eyes and breath—you have direct experience. There is no you. Everything comes and goes. But our habits are so strong. You start thinking—images, sounds, the people around you; random thoughts coming out of nowhere. That is natural. That is the activity

of the mind. But you don’t have to think about it; you don’t need to work on it. If you realise you are wandering, doing something other than just naturally breathing, come back to the basic place, check the three points, eyes open, come back to your breath. The mind is working in the midst of those things. Based on that awareness, clear thinking comes—to do or not to do becomes very clear.

When you are habitually thinking, your mind is not working—it is dead. It is just resuming its habitual activity, like a machine. In a sense, we think we are living but most of the time we are dead, operating like machines—no life—especially if you are coming from an intellectual orientation. You cannot help it. It is very difficult. It is the same with the other extreme, all emotion and no intellect, just going along with feeling good. When you are asked a simple question, you cannot answer. There’s no spontaneity. If your mind is working you can respond spontaneously—appropriately. It’s not about responding impulsively. That is a habit, a lack of wisdom.

Listening is very important. If you can practise listening, then growth is there. The ability to listen—pure listening—stimulates the imagination, so even though you hear the same sound, the same story, it is not the same. Creation reveals something beyond the word.

Listening is thinking *not thinking*. But artificial thinking blocks quality experience. As Zen Master Dogen says, “It is stained or tainted”. In the midst of our habit, we come back to the original place. That is zazen. For a person who has practised this way for three years, for seven years, it’s quite different. You feel different. You receive sound in a different way. But if you’re not practising in this way, it doesn’t matter how many years you have been practising—you’re just reinforcing your habit.



Avalokiteshvara at Unsenji temple, Okoyama, Japan

For Zen students, a habit is often attached to a feeling. You like Zen because it gives you a sense of personal peace—life is so hard, there are so many things going on... That is not Zen. That is escaping, digging into a cave, blocking all sound. When you block sound it becomes very quiet, but that is not our practice. It's okay in the beginning, but eventually you have to come out.

Direct experience through the pure practice of listening doesn't discriminate—it's simply sound. Some sounds are comfortable. Some sounds are uncomfortable. That is all. You're not tossed around. You don't react. As long as you can manage, you receive as much as you can. If you can no longer manage, you put in earplugs or something! You don't need to fight against it.

It's the same with our daily practice. If you can take the present situation as your training, that is very good. It's an opportunity. That is what professionals do. If you want to be a professional, you have to be pushed to the very limits of an activity to overcome personal emotional conditions. You cannot call someone a professional if they are operating on the basis of pick and choose, like and dislike. We need to come to the practice level, refraining from like and dislike and attending as much as we can.

So instead of pick and choose, right and wrong, you enter into the experience, and the most effective experience is sound. You cannot divide sound. It all comes at once. Quality is the question—is it tuned or not? Visual images can be easily separated—discrimination starts. You notice a thing you like, and you don't pay attention to a thing you don't like. That is why *shaba no kyotai*—accessibility of the teaching of Dharma—comes with the sound and the voice. Avalokiteshvara is regarded as the one who hears the cries—the sounds of the world. We are doing Avalokiteshvara's practice.

We recite the *Prajna Paramita Hridaya Sutra*:

Avalokiteshvara, when practising deep prajna paramita clearly saw—directly perceived—that all five skandas are empty.

Avalokiteshvara directly perceived the dropping of the self. It means there is no you. When we recite the Heart Sutra in English we hear, “no old age, no death”. That is the reality. Your body is not just the physical body—it is limitless. The entire universe is your human body.

An edited transcript of a Dharma talk given by Ekai Osho at Thursday Sanzen-kai, 14 Jan 2021.

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JIKISHOAN SUNDAY SANZEKAI 1,000
SPECIAL GUESTS



Row 1 (L-R): Rev. Hojun Futen, Rev. Kanzan Cawthorn, Rev. Motsugai Sunim, Rev. Isshin Taylor
Row 2 (L-R): Bev Cowan, Peter Watts, Chris Leach, Michael Ewing
Row 3 (L-R): Mark Summers, Jim Holden, Julie Martindale, Renata Salajic
Row 4 (L-R): Gary Youston, Peter Schreiner, Jinesh Wilmot, Christine Maingard

JIKISHOAN SUNDAY SANZEN-KAI 1,000



Ekai Osho at Jikishoan Tokozan Temple



Attendees at Jikishoan Sunday Sanzen-kai 1,000—14 Feb 2021

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SUNDAY SANZEN-KAI 1,000

Ekai Korematsu Osho

Welcome everyone!

This is really a special occasion. I'm so glad that so many people responded to our invitation. Many people here are a part of Jikishoan's development over the last twenty years. As you know, Buddhism has an established standard:

*In the beginning it is excellent,
In the middle it is excellent,
In the end—excellent.*

This excellent practice continues. Excellence is the question. It is not excellent because things go your own way. That is not the Buddhist way. Whatever experience you have is excellent. Possibly the hardships, the difficulties are more valid, more excellent. If it is all success stories you don't learn anything.

This 'excellence' has established the standard of Buddhism. In other words, we need to live our lives fully in every moment, whether agreeable or disagreeable. We are not looking for the things we personally like and eliminating the things we don't like. We live fully in each moment of the reality in front of us. That is what we mean by 'in the beginning it is excellent, in the middle it is excellent, and, in the end, it is excellent', and then *bye-bye!*

The teaching of Buddhism is simple and straightforward. It is not within the realm of intellectualism. Intellectualism

is important but it is more important to live life fully, with whatever is presented to us. That is the Buddha Dharma. That is why we do zazen. Without gaining ideas—without falling into our habitual thinking—then it is excellent.

Can you imagine—this has lasted for twenty years! I am thankful for many people—many things and conditions. Right now, I am very thankful for the coronavirus. There are always two sides to it. Without the coronavirus we would not be meeting like this. People are here from interstate and overseas. That is excellent! We are all able to create this reality—a kind of illusion—but it is the same reality we share.

Buddhism is a teaching of the three times: past, present and future. Everything creates this moment of present activity. Within this moment there is a past and there is a future. We have almost twenty special guests coming to this celebration which actualises Jikishoan's vision of the Buddha Dharma. This is community practice in the three times, actualised on this Zoom platform—there is a scope there.

We are celebrating this special occasion. Let's practise together!

President's Welcome

Shona Innes

Good evening everyone. Welcome.

It's hard to know what to say, other than we are really, really pleased that so many of you could come tonight. It's wonderful to have had such a response from so many of you.

To start something like Jikishoan from scratch takes enormous effort, and many of you were part of that early beginning. It's not just an effort made on one or two days.

It is a consistent effort made over a long period. I'm glad that some of you that were there in the beginning can be here tonight. I would particularly like to thank the Korematsu family—all of them, including Sunao and Shoan. Ekai Osho and Deniz have supported and nurtured this practice over a long period of time, and on behalf of the Committee and the Community I would like to sincerely thank them for that great effort.

Deniz Korematsu

I'm really happy to be here. I'm happy to have Sunao and Shoan here today, enriching this occasion on Ekai's behalf. This is a proud moment for us. Jikishoan members and friends have come so far in supporting Ekai, supporting us and the practice environment so that you can enjoy and celebrate today. Congratulations.

Koun Vincent

Jikishoan's 1,000th Sanzen-kai Celebration Gatha

Laughing at reality
Vowing with all beings
Show us you're cheeky
Cherishing Buddha's holy rules

Koun Vincent

Lutana, Hobart—3am, 13 February 2021

Jinesh Wilmot

I haven't been keeping track of the number of Sanzen-kai that have happened, so it was amazing to hear that this was Sunday Sanzen-kai 1,000. The main thing is to thank Ekai Osho, Deniz and family who from the very beginning made this happen. Jikishoan has grown out of this.

As I've been sitting here, one very clear memory came to mind—the first Zendo. I have a vivid memory of a very warm evening, sitting zazen with the sounds from the neighbours two doors away having a barbecue in their backyard; loud laughter and the clinking of glasses. That was the backdrop to zazen then. That zendo was the first of many. We became very good at moving—furniture, structures, instruments, zafu and zabutons.

When Ekai Osho first came to Australia a group of people quickly gathered around him. When you hold a magnet over iron filings they immediately cling to it—that's what it was like. A few of us had some previous experience with meditation or zazen having belonged to other zen groups. We were very glad to finally have a central teacher who could guide us, so we could let go of having to run things and think too much. Some of those people are here tonight.

My time as Ino was before roles became so well defined. Things at that time happened very quickly. It was a very creative time and there was a lot of joy in getting to know each other. Working together created great bonds and friendships. There are endless stories, but my sense is, being able to come together today, in the zoom format, in my house, is excellent.

Peter Watts

It's lovely to see so many familiar faces. I've been thinking about 1,000 Sanzen-kai—a thousand gatherings, a thousand breaths—it seems unimaginable. I think back to when we were first learning to fly together, and now I see us on screen on auto-pilot. The sense of warmth and intimacy that I so valued from the community has not been lost. I bear witness to the consistency and commitment, the ongoing in and out breath of the sangha.

I don't have many stories, but I do remember the moment when Ekai Osho asked me to be Vice-President. At that time the only model was the one that he, himself had created. It seemed daunting. Osho then invited me to be the inaugural President. We were shaping things as we went. It was a very creative time and one that I absolutely enjoyed. The sense of partnership with Ekai Osho, Deniz and the boys, Hannah and Jinesh—we were all in it together—a sense of learning how to fly while not really knowing where we were going! Just being together. As Ekai Osho said, excellent in the beginning, the middle, and in the end too, no doubt. Thank you.

Leesa Davis

It is amazing to hear that Jikishoan is celebrating the 1,000th Sanzen-kai!

Unfortunately I am an apology, but I would like to send the message below with my very best wishes to all.

Congratulations to all at Jikishoan on the anniversary of the 1,000th Sanzen-kai! After attending a one day workshop/retreat at Hawthorn I was at the first Sanzen-kai in Carlton as an excited and interested participant. The atmosphere was curiously expectant and all eyes were on Ekai Osho as he patiently instructed us in the format and the schedule. After attending Sanzen-kai and practising with Jikishoan for over three years the 'meaning' of this practice seemed to emerge organically in a continuous flow. I remember a question about the 'reason' for practising in this way. Ekai Osho provided a short explanation and then said, with a characteristic laugh, "that is if you need a reason!"

On such an occasion it is customary to remember the 'firsts'. I am sorry I can't be there to hear them but would like to express my deep appreciation for all who have practised at Jikishoan, especially to those who have been actively practising in a continuous flow over time, and contributing to nurture and grow the foundations of a sangha, a practice, and a community.

Myozen Leesa Davis

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Sounds of the New Year—New Years Eve 2020

HELENA JODO DRNOVŠEK ZORKO



108th bell is rung by Shona Innes, President
Jikishoan Tokozan Temple, 31 Dec 2020
Photo by Katherine Yeo

Toji Kaisan Dai-ji Tsugen Daiocho. It's the end of the *Kokon* service on the eve of the New Year. Listening to the homage to the founder of Tokozan temple for the first time brings new meaning to the service—a new attention to the lineage of our home-temple. The *Ino's* voice is flowing from the screen while we prostrate, either before the temple altar or, as in my case, before our home altar.

The temple bell starts two hours later. Špela, my daughter, joins me on her cushion. The repeating peals of the bell, 108 altogether, bring the memory of a New Year's Eve in Kyoto almost ten years ago, when we struck the bell at the home temple of our friends in *Higashiyama*, while the occasional snowflake circled our heads in the dim light.

At midnight, the sound of the Tokozan bell is accompanied by the distant echo of fireworks in Melbourne. Ekai Osho leads the *Heart Sutra* chant. After the service those present in the zendo turn their attention to the screen and greet those of us who aren't there in our physical form. It is my first New Year for that day. Ten hours later, at the stroke of midnight in Slovenia, we transport ourselves to a warm and cosy kitchen in Maine, where my son Filip and his partner are busy mixing cocktails and making a festive meal.

Travelling through time and space from a warm house in wintry Slovenia, we find ourselves in a temple in Australia on a summer night, and in the winter landscape of an afternoon in Maine, listening to the sounds of the bell and to the clinking of glasses. What a privilege.

In Memory of Hakuryu Sojun Roshi (1929–2021)



*Hakuryu Sojun Daiocho.
Founding Abbot of Berkeley Zen Centre.
Photo from Berkeley Zen Centre.*

*Hakuryu Sojun—White Dragon/Essence of Purity—
Mel Weitsman died peacefully on 7 January 2021.*

Sojun Roshi was the Founding Abbot of Berkeley Zen Centre, and its leader for 53 years. Sojun Roshi was Ekai Osho's first Dharma teacher in 1972 in California, USA.

Ekai Osho recounts—

*In those days it was the four of us sitting Gyoten
Zazen weekdays at 5:00am in the attic-zendo. Sojun
Roshi, Norman, Bob and myself.*

Gassho,
Ekai Korematsu Osho

Sojun Roshi Tribute

The sad news is received,
My first zazen teacher is dying.
My practice began 47 year's ago.
I vow that his kindness will be repaid.

Ekai Korematsu
29 Dec 2020

Shuku-Ge (Congratulatory Gatha)

White Dragon has descended.
Who will occupy his empty seat?
The answer is in the beginner's mind, counsels Roshi.
Thus, Kushiki Shinmei ascends to the mountain seat.

Ekai
An old student of Hakuryu Sojun Daiocho
31 Jan 2021

Listening with Attention

HELEN SHOKO O'SHEA

I have often found music to be a good teacher. In the process of writing a musical biography, I spend hours listening to music with forensic intensity, using an app that slows down a recording, but keeps the original pitch. I have listened for every movement of the fiddler's bow, every nuance of a phrase of music, before writing it down in music notation. This discriminating listening (was that a C or a C#?) has limits, because it produces information, but not understanding.

Paddy Canny, the musician whose story I'm writing, used a similar listening technique almost a century ago. He slowed down 78 rpm gramophone records by holding his thumb against the disc as it turned. He learned to play exactly the same notes as the musician he emulated and his playing was brilliant. But in order to become a great musician himself, Paddy had to move beyond self-conscious, note-for-note imitation and play from his heart. His attention turned from his own technique to the expressive opportunities of the music he loved. Then, when he played, listeners were moved, rather than simply being impressed.

As Paddy's biographer, I listen to his recordings every day, but no longer confine myself to analytical listening. I still listen with attention, but now I immerse myself once more in his music, as I did when I played alongside him many years ago. Now, I am writing about the musician and his music, rather than simply notating his playing.

I have found myself in a parallel situation when listening to a Dharma talk. I pay attention, wanting to understand, but often I grab at the words, trying to write them all down in my notebook. And while I'm writing away, I can't listen fully to what is being said. This is particularly the case if what I hear prompts a question. If I think about my question, I'll miss what is being said—and might also miss the answer to my question.

Listening with full attention means listening with a fresh mind—a beginner's mind—which is open to many possibilities, as Suzuki Roshi reminds us (*Zen Mind, Beginner's Mind*, Prologue). As the new year begins, my intention is to assume the receptiveness of the beginner's mind, to learn to listen to the Dharma as I have learned to listen to music.

Caleb Mortensen's Rakusu

On Saturday 19 Dec 2020, while the community chanted *Takkesa ge*—the robe chant—as part of the early morning *Gyoten* service, Caleb Taizen received his *rakusu* from Ekai Osho. Ekai Osho, Caleb and Katherine Yeo were present in the Tokozan zendo, while many others joined them online via Zoom. This was one of the few face-to-face practice opportunities for the Jikishoan community in 2020.

Caleb took *Jukai* with Ekai Osho one year earlier, on 8 Dec 2019.

A *rakusu* is a miniature five-stripe *okesa* (monk's robe), hand-sewn by a student prior to taking *Jukai* (refuge) with their teacher.



Calligraphy by Ekai Osho on the underside of Caleb's rakusu.

Hospital Senryu II

NICKY COLES

*You speak of the bush
And I smell eucalyptus leaves
Longing to be there.*

*I wake to flowers
Shades of pink in world gone grey
Kind thoughts mean a lot.*

*Lilies opening
Even cut flowers are full of life
Expanding in joy.*

*Found way to exit
Sat on wall and breathed.
Bees and butterflies.*

*Bees love rosemary
And so do I. And sunlight.
Alive together.*



Abbot's News

The 2021 IBS Home Learning program is now in hybrid form, combining face-to-face and online activities. Ekai Osho has worked closely with the IBS Coordinators, offering clear guidelines for program development. Sixty students are registered and enrolled in the Home Learning Program.

Ekai Osho has attended 386 scheduled practice events in the first three months of 2021.

In line with the Victorian Government's current health advice, Jikishoan's Retreat 66 is being held online. Nineteen students are participating in the seven-week retreat, which runs from 21 February to 11 April. Ekai Osho has met with students for their initial interviews and conducted over 25 Dokusan. Osho is giving seven Teisho drawn from Zen Master Dogen's, *Shobogenzo—Mujo Seppo: The Non-emotional Preach the Dharma*.

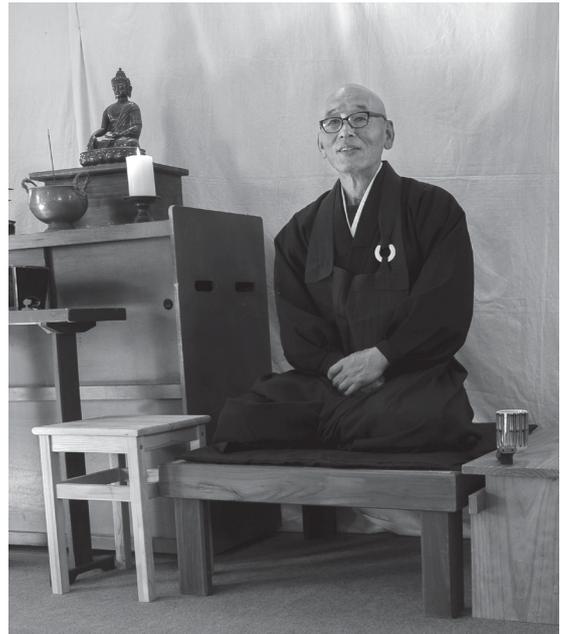
Main Course A1 and A2 classes are now streamed from the Tokozan Home Temple and A3 class remains online. Sanzen-kai is streamed weekly from the Brunswick and Braybrook Zendos.

On 14 February Ekai Osho hosted an outstanding online celebration of the 1000th Sanzen-kai. Sixty-five people attended, including many from Jikishoan's early days. Stories and memories were shared of working together and developing deep, long-lasting friendships. It was a happy and memorable occasion.

Sunday Sanzen-kai returned to the Australian Shiatsu College on 8 March after a year of restriction due to COVID-19. Twenty-eight students, including four online participants, attended the event. Ekai Osho presented a Dharma talk and also provided the first supper—a chance for students to get together. Participants were excited to see one another once again and practise together.

On 31 January Ekai Osho attended the Mountain Seat Ceremony of Rev. Kushiki Hozan Alan Senauke, which was streamed from Berkeley Zen Center, California, USA. Rev. Senauke has succeeded the Abbotship of BZC from Sojun Weitsman Roshi, who passed away on 7 Jan 2021. Sojun Roshi was Ekai Osho's first Zazen teacher.

Shuzan Katherine Yeo
Abbot's Attendant



Ekai Osho at Bendoho Retreat #55, Aug 2017

*When I set forth on the Path,
I vow that sentient beings
Will emulate the Buddha's practice,
And develop the quality of self-reliance.*

(Gatha from Avatamasaka Sutra)

Committee News

SANZEN-KAI 1000

Community practice is a focus for the committee of management, and it was very gratifying to be able to welcome some special guests and members to the Special Sanzen-kai held at Tokozan Home Temple and online on 14 February 2021. There were 65 people in attendance.

Celebrating 1000 Sanzen-kai since 1999 definitely shows some strength in practice. This occasion was a chance for the committee and current members to acknowledge the dedicated practice of past members – Presidents, Treasurers, Secretaries, Myoju coordinators and ryo leaders – Tenzo and Ino in particular. It was also very special to have the whole of the Korematsu family in attendance, highlighting the years of support that Jikishoan has received from Ekai Osho, Deniz, Sunao and Shoan.

RETURN TO THE AUSTRALIAN SHIATSU COLLEGE

On 7 March we returned to face-to-face practice at the college for Sunday Sanzen-kai. There were 22 people in attendance and four people joining online. Many remarked on the uniqueness of the occasion after a year of online practise. It was a memorable experience to reconnect with Jikishoan members and students and also to meet new students, whom we have so far only met online.

FOUNDATION DAY

Foundation Day will be held on 25 April at the Australian Shiatsu College. It is quite likely that this year's event will be simple and happen within the usual Sanzen-kai hours of 5pm-9pm. However, we will keep you updated once it is clear what the Victorian Government announces regarding Covid restrictions.

FOUNDATION DAY FUNDRAISING

This year we return to our dream of Jikishoan owning its own building. We will be holding an Online Auction to raise funds for the Building Fund. Annie Bolitho and Lee-Anne Armitage are bringing this new format together, and we hope that you will enthusiastically get involved to re-ignite our long-held dream. You will receive more information and instructions soon.

ANNUAL SANGHA PICNIC

Jikishoan's Annual Sangha Picnic will be held on Sunday 2 May at the Darebin Parklands.

We hope the impact from Covid-19 lockdowns in 2020 has not left any lasting effects for you and your family and that you have entered this new year with a fresh perspective and renewed energy. We look forward to seeing you soon at either Sanzen-kai, Foundation Day or the Annual Picnic.

Gassho,
Shona Innes
President
22nd Committee of Management

Soto Kitchen

BY KAREN THRELFALL

Zen Master Dogen's instruction in the *Tenzo Kyokun* says,

When we attentively undertake this job, we can definitely surpass the old masters. This principle is a certainty that you still do not yet clearly understand only because your thinking scatters like wild birds and your emotions scamper around like monkeys in the forest.

I recently visited one of Jikishoan's ordained monastics, Isshin-san, at her home in Melbourne. Isshin-san was Tenzo for Jikishoan for many years, overseeing Tenzo-ryo activities at both Sunday Sanzen-kai and retreats. She still prepares delicious pickles which are enjoyed on retreats, and cookies which are often gifts to Jikishoan members and a welcome favourite at the annual picnic or special occasion. I have been both surprised and inspired by the strength, vitality and determination that she demonstrates in the face of health challenges and as an aging person practising as a monastic in the midst of the busy city.



Photograph by Karen Threlfall

CORIANDER AND SWEET POTATO PATTIES

'Salad Feasts' by Jessica Elliot Dennison

This recipe makes 16 small patties. Before cooking, it is worth testing the flavour once the ingredients have been mixed and adjusting salt and soy sauce amounts according to taste.

Ingredients (serves 4)	Quantity	Method
Large sweet potato	3	1. Simmer chopped sweet potatoes until soft.
Coriander	Large bunch	2. Wash coriander and pat dry. Finely chop stalks and roughly chop leaves
Soy sauce	2 1/2 tsp	3. Add coriander, soy, flour, salt and potatoes to a large mixing bowl and mash together until combined.
Plain flour	3/4 cup	4. Put half butter and half oil in a pan and dollop heaped tablespoons of the mixture into the pan. Cook for 5 minutes on each side until golden and crisp.
Sea salt	1 1/2 cup	5. Transfer to kitchen paper to absorb excess oil.
Butter	40g	6. When half of mixture is cooked add remaining oil and butter to pan and cook the remaining mixture.
Olive oil	1 tbsp	7. Serve with lemon or lime wedges.
Lime or lemon	Quartered	

明珠



2020 Lockdown Favourites — Recipes from the Tenzo Ryo

Members of the tenzo-ryo (past and present) have each selected their favourite recipe of 2020, and would like to present these recipes to the Jikishoan Community, in the hope that they are enjoyed and shared.

[Click to download or, to be emailed a PDF copy, please email contact@jikishoan.org.au](mailto:contact@jikishoan.org.au)

Calendar of Events

April–June 2021

WEEKLY ONLINE ACTIVITIES

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly	5.30 – 8.00pm	Sanzen-kai	Brunswick	Shona
Thursdays	Weekly	6.30 – 9.00pm	Sanzen-kai	Braybrook	Karen/Shona

APRIL

Tuesday	13 April	7.00 – 9.00pm	Committee Meeting #277	Online	President/ Vice-President
Thursday	1 April – 8 April	7 days	Easter Retreat #66	Online	Margaret/Tony
Sunday	25 April	9.00 – 4.00pm	Foundation Day	Brunswick	Shona/Marisha

MAY

Sunday	2 May	12.00 – 3.00pm	Annual Sangha Picnic	No Sanzen-kai	President/ Vice-President
Tuesday	11 May	7.00 – 9.00pm	Committee Meeting #278	Online	President, Vice-President

JUNE

Tuesday	15 June	7.00 – 9.00pm	Committee Meeting #279	Online	President/ Vice-President
Thursday	24 June	6.30 – 9.00pm	Sanzen-kai Bansan (Exit)	Braybrook	Karen/Shona
Sunday	27 June	5.30 – 8.00pm	Sanzen-kai Bansan (Exit)	Brunswick	President
Wednesday	30 June		Membership Renewal Due		Marisha

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Coordinator

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Sunday Sanzen-kai
*Zoom Host and
IBS Coordinator*
Shona Innes – 0421 285 338

Kitchen
Michelle Harvey
Jikishoan Tenzo
0412 330 854

Thursday Sanzen-kai
Karen Threlfall
0418 342 674

Online Home Learning/
Retreat Coordinator

Margaret Lynch
0415 889 605

22ND COMMITTEE OF MANAGEMENT 2020–2021

Honorary Members:
Ekai Korematsu Osho
Shudo Hannah Forsyth

President (*Tsusu*)
Shona Innes
0421 285 338

Vice-President (*Kan'in*)
Marisha Rothman
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Finance (*Fusu*)
John Hickey
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Secretary (*Shoji*)
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Marisha Rothman
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Annie Bolitho
0407 648 603

John Bolton
0428 188 220

Helen O'Shea
0425 742 173

Brett Hope
0433 859 339

Assistant Committee
Members:

Naomi Richards
Sally Richmond
Michael Colton





Teaching Schedule — April–June 2021

Teachings are directed by Ekai Korematsu Osho. Please check the website or contact one of the IBS coordinators listed at the bottom of this page.

SANZEN-KAI

Sunday Sanzen-kai: Zendo in person & online (5.30 – 8.00pm Sundays)

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

Newcomers, please arrive by 5.10pm. Donation—Dana Box.

Bansan (Exit Ceremony): 27 June

Thursday Sanzen-kai: Zendo in-person & online (6.30 – 9.00pm)

Zazen (sitting meditation), *kinhin* (walking meditation), incense & tea offering, chanting service and reading.

Bansan (Exit Ceremony): 24 June

INTEGRATED BUDDHIST STUDIES

Main Course A1 — Tokozan Zendo & Online
Ten classes, 10.00 – 12.00pm Saturdays
Term 2: 24 April – 26 June

Main Course A2 — Tokozan Zendo & Online
Ten classes, 5.00 – 7.00pm Saturdays
Term 2: 24 April – 26 June

Main Course A3 — Online only
Ten classes, 7.00 – 9.00 pm Wednesdays
Term 2: 28 April – 30 June

Cost is \$105 Annual Student membership, \$640 per year (4 terms, 40 classes), \$200 per term (10 classes) or \$110 for 5 classes (for returning students). Members by donation for casual classes.

Main Course B1 — 5.30 – 8.00 pm Sundays
(Zendo practice & online)
Semester 1, 2021: 31 January – 27 June
Ends with Bansan (Exit Ceremony) 27 June
Venue: Australian Shiatsu College, Brunswick East & online

Main Course B2 — 6.30 – 9.00 pm Thursdays
(Zendo practice & online)
Semester 1, 2021: 4 February to 24 June
Ends with Bansan (Exit Ceremony) 24 June
Venue: Quang Minh Temple, Braybrook & online

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

Main Course C—Retreat study: three retreats per year (two 7-week retreats and one 5-week retreat).

R#66, R#67, R#68 — Home Learning Program Online

For further information see IBS Outline 2021 on website www.jikishoan.org.au

ONE DAY WORKSHOP

Main Courses A, B and C — Sunday 27 June (*to be confirmed*)

HOME LEARNING RETREAT #67

An online Zen experience, including daily *zazen*, *Dokusan* (*interview with the Teacher*), weekly *Chosan*, and *Teisho* (*formal teaching of a seminal Dharma-text*).

Introductory period — 20 June – 3 July
Retreat #67 — 4 July – 22 August

IBS COORDINATORS

Home Retreat and Main Course C
Margaret Lynch: 0415 889 605
C-course@jikishoan.org.au

Main Course B and IBS Student Secretary
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