

# Myōju

Soto Zen Buddhism in Australia



June 2021, Issue 84

## LISTENING: CULTIVATION

MIND OF THE NON-EMOTIONAL  
Ekai Korematsu Osho

FOUNDATION DAY  
Ekai Korematsu Osho

PRIMING A BEGINNER TO THE  
BEGINNER'S MIND  
Dean Eddy

SANGHA PICNIC



## Editorial

*The merit of hearing the Dharma, once sown as a seed in the fertile ground of the body-mind, has no moment of decay; sooner or later it will grow, and, with the passing of time, it is sure to bear fruit.*

**Shobogenzo: Mujo Seppo—  
The Non-emotional Preaches the Dharma**

Welcome to Myoju magazine, the second in our series on Listening, with a focus on Cultivation.

In this edition we celebrate the Jikishoan Sangha and the many ways the Community continues to grow and develop. Our retreat #66 ended in early April, and the last two months have been spent reviewing our practice activities to-date and planning for the time ahead, especially for the coming seven-week retreat period beginning in early July. A Shuso Ryo has been formed to lead us in the next practice period and training is already underway for our Shuso, Marisha Rothman.

The Annual celebration of Jikishoan's Foundation Day is featured in this issue, with a Dharma talk given by Ekai Osho on the importance of understanding where we have come from. There is a photo-essay of the Annual Sangha picnic held at Darebin Parklands and in Sangha News we have reports from Hannah Forsyth and Tony Crivelli on the establishment and growth of their practice communities in Berwick, Victoria and Canberra, A.C.T.

On behalf of the publications team, I wish to thank Sangetsu Carter for his practice in heading design and production of Myoju for the last two years. I have learned so much in working with him. Lachlan Macnish has completed his training with Sangetsu and has now taken on the role of Production Manager.

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Gassho,

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

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## Next Issue

The next issue of Myoju will be posted **September 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 July 2021** and the theme is **Listening: Silence**

# 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](http://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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# THE MIND OF THE NON-EMOTIONAL

“Buddha’s practice doesn’t exist in the realm of emotions—entertainment exists, human suffering exists, drama exists. Buddha’s practice transcends.”

**W**e read from *Zen Mind, Beginner’s Mind* in the A-class and at Thursday night Sanzen-kai. Something we start, we continue, maintaining the spirit—the form—and then we come back. We make a point of it. Last week we read the *Epilogue of Zen Mind, Beginner’s Mind*, and now we will go back to the beginning—to the starting point. It is the same when we are introduced to the practice—the basic forms. When you achieve the form of the practice, you achieve the very fundamental form of the Buddha, with a belief that there is no difference between the historical Buddha and yourself. If you don’t achieve the form, you have no container. Achieving the form takes you out of the realm of emotion. That is what is important.

Human-beings are characterised by emotions and feelings. That is why there is drama. That is why there is joy. That is why we cannot stay away from entertainment—from feeling good. That is why there are problems. We attach. We cling to that. We are not satisfied, wanting it to increase more-and-more. You have certain types of joy, but as you get used to it the level of joy decreases. You seek for more: creating, generating in that way. It is endless.

We like to think human-beings are very logical. We like to think humans are very intelligent beings. No, on the contrary, we are totally illogical. We operate from a much deeper, darker place—the emotions. That is why there

is excitement and joy, and on the other side of the coin suffering and all kinds of problems. Very rich. And so, there is Buddhism. That is the right place to begin study. Without this richness, there is no need for Buddhism.

Practice starts with ordinary-mind, human-nature mind—*citta*. Because you have *citta-mind*, you can establish a practice. Establishing a practice is not some vague, abstract thing. You take a certain form and put it into practice. That is establishing *Bodhi-mind*—the enlightened-mind. The enlightened-mind comes from your own heart and mind. If you have the right container, then you are able to express. That is enlightenment.

Forming the cosmic-mudra with the hands has that meaning. It is all contained. There is nothing lacking. The hell realm is there in pain and suffering. Greed is there in the hungry ghost realm. Anger is there in the fighting spirits realm. And ignorance in the beast realm. The human realm is there, meaning the emotions. The god realm is there—all about joy and the heavenly life. These are the six realms. Beyond these are the enlightened realms—the Bodhisattva realm—the one who makes an effort using *citta*—ordinary-mind—and putting that into practice.

Originally everyone is *primordial enlightenment*—*prajna*. Coming into contact with day-to-day life calls for a form, so that you can deliver this *prajna*. Achieving the form—



Ekai Korematsu Osho  
Foundation Day Sanzen-kai 2021

the Buddha's form—the enlightened person's form—is important. This is not within the levels of intellectual knowledge, of grasping, “oh, I've got it!” When you act kindly, you don't need to think about whether you are being kind or not. By your action you achieve it. You act within that form and you actualise it. It has nothing to do with being convinced that you are a kind person because of your action. There is no gap. Achieving the form, you go beyond emotion. You become the non-emotional. Practice exists in that realm. Buddha's practice doesn't exist in the realm of emotions—entertainment exists, human suffering exists, drama exists. Buddha's practice transcends.

We recite the Heart Sutra, the *Maha Prajna Paramita Hridaya Sutra*. *Hridaya* is the mind of the practice—the mind of the non-emotional—the state of being non-emotional. You practise in order to achieve something—the non-emotional state—the form of the Buddha. That is the first thing we learn when we are introduced to the three forms of practice. Achieving the form—achieving the non-emotional state—doesn't mean you become like a stone, or lifeless. No. This state is full of life.

Zen has many ways of expressing this quality. In our ordinary way of thinking it seems to be a paradox—there is a conflict, but it is reality. *Form is emptiness* means full of life. Form itself is non-emotional. Emptiness is free. Nothing clinging, the way you are. There is a Japanese expression—*dokuro no ganzai*. *Dokuro* means a human skull and *ganzai* is a bright eye—the bright eye of the skull—life is there in the non-emotional state. There is no discrimination. That is where the emotional life comes in—where sound comes in freely. Emotion takes place, drifting one way and another. That is the beautiful part. That is the sign of the human-being, but not yet the Buddha. Potentially Buddha, originally Buddha, but you are hidden somewhere else.

It's so hard in the beginning but, once you acquire a certain level of discipline and experience—the joy of practice, not through some kind of external thing—invoking joy through the practice—then it is different. But the novice bodhisattva has a hell-of-a-time. It's like being stuck in muddy water—you cannot see any light. “What is this about, the Buddha's achievement? Where am I going?” But slowly, slowly, through your effort, you flush off the unnecessary things. The unnecessary things are linked to your habits—to the things you like. These are an obstacle. In the midst of that, just letting go—merging the world of *citta* (ordinary mind) with the world of *hridaya*—*the heart of wisdom* practice.

By putting your back straight, resuming the three-points, the form, you have already actualised this state in practice. It's not sleeping! When you are sleeping there is no bright eye in the skull—just an empty, rotting skull. Bright eye in the skull, that is the state. You don't miss anything. At one glance everything is there.

Symbolically the Zen tradition appreciates the images of Bodhidharma. Bodhidharma is always sitting with his eyes open, sitting as though inanimate, but he is full of life. There are many expressions—*koboku kaika*—blossoms opening on the withered tree. It makes no sense to the discriminative mind. There is a conflict, but there is no conflict for one who practises zazen. Practise achieving the *hridaya*, full of energy, responding to whatever reality presents to you.

*This talk was given at Jikishoan Thursday Sanzen-kai, 11 Mar 2021. Edited transcript of the original dharma talk.*

*Transcribed by Iris Dillow*

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# FOUNDATION DAY TALK

**T**oday we are celebrating Jikishoan's Foundation Day. Jikishoan was founded as a legal charitable organization on 22 April 1999. That was the starting point. Then, after almost twenty years, on 1 May 2018, Tokozaan Jikishoan was formally acknowledged and registered by the Soto School in Japan—it became legitimate. So, 1999 was one new beginning, and then in May 2018 there was another, and now this is another new beginning—a hybrid—the virtual and the physical, illusion and reality—no demarcation. Nonetheless, we follow the Buddhist tradition—in particular the Zen Buddhist lineage.

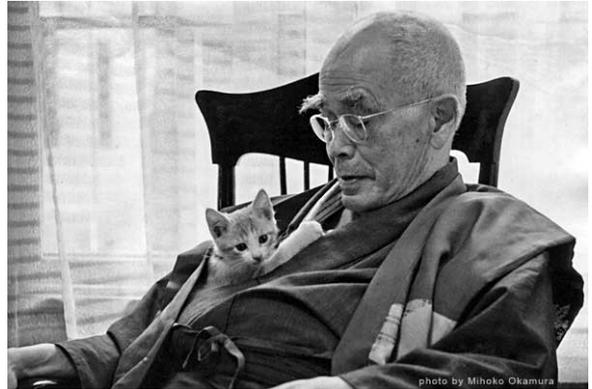
The very beginning—the fountainhead—was 2500 years ago. When we talk about Jikishoan and the source of our tradition, we need to take a long-range view. We look back to the Indus Valley civilisations—yogic culture and later the Aryan invasion. This merging became a breeding ground for many great ideas, many philosophies. Scholars categorised seventy-two different traditions outside the Buddhist tradition. Then the Buddha appeared. But Buddha discovered something new. His discovery was not based on a philosophy but on the very deep-rooted yogic tradition—bringing forth the most-ready position in terms of the physical self, the breath, and mind consciousness—yoking these. This base gave rise to his realisation into the undistorted nature of reality—the Truth or Dharma.

Then, 500 years later, Mahayana Buddhism appeared as a kind of hybrid, meeting with the West—the Greek and Asian cultures—in the Indus Valley. New ideas were adopted, going beyond those of the Indian/Vedic culture, which had been centred around the self—very individualistic. In this encounter with the West (the Greco-Roman) something changed—Buddhism became more universalised. That was the Mahayana ideal. As this was the Buddha's lineage, the key points were retained,

but it was opened out—universalised—just as we are now doing with both a physical and a virtual practice. This great philosophy expressed the nature of reality, or world view, that each and everything is the centre of the world, interpenetrating, absolute equality. That is the view of the enlightened person. By the sixth or seventh century, Mahayana Buddhism had been perfected.

Around the sixth century another hybrid developed. The legendary Bodhidharma brought Chan (Zen) Buddhism from India to China. That was a starting point, a kind of hybrid, which developed the form of the Mahayana. After that, Mahayana really took root in terms of concrete expression and practise. The philosophy was already there, but in China it became very practical, very concrete. The Chinese were less obsessed with philosophy, and more concerned with how to do it—this *together* practice. Bodhidharma transplanted one very essential point, that *each person must tap into their own universal source*—very individualistic in a sense, but nurtured by the hybrid Mahayana.

By the ninth century—three hundred years later—the Chinese were making a national effort to support Chan Buddhism. There was a movement of people following Bodhidharma's way of practising. By the tenth century the Imperial dynasty had changed, bringing greater support for the monastic Chan tradition, practising together, sharing together without discrimination, with respect for each unique character. Just as we practise at Sanzen-kai—everyone is equal—the Mahayana ideal was actualised. It was the Golden Age of Chan Buddhism. It couldn't have happened in India or South East Asia—meditation was an individual thing, Vipassana is an individual thing. In Zen we practise together.



"A Zen Life"—D.T. Suzuki

In the late twelfth, very early thirteenth century, Zen was brought from China to Japan by Yosai (Eisai) Zenji. He also brought the seed of the green tea plant—the tea tradition. This was a new beginning. Following the Sixth Patriarch, five schools of Buddhism had developed, but by this time only two lineages had survived: the Rinzai and orthodox Soto lineages. There was a split there—a lot of discussion. Zen Master Dogen heard of this new hybrid Buddhism and decided he must go, trying to find the answer to a difficult question which had arisen for him, and to which no one could give an answer. Perhaps this new Buddhism could help him? The only place he could go was Kenin-ji Temple, which had been established by Yosai Zenji. Dogen Zenji studied for nine years under Master Yosai's first Dharma successor, Myozen Zenji. He studied in the line of Chinese Chan, in the Rinzai tradition. That was his introduction to Zen.

Later, Dogen Zenji travelled to China to deepen his studies in the place where Buddhism had first developed as Chan. He went there but wasn't at all impressed. He could not find a good teacher, but he did acknowledge the strong practice. He had almost given up when he heard of Master Nyojo, Abbot of Tendo-ji Monastery, known for his very strict practice, and who happened to belong to the Soto lineage. Master Dogen studied under him and clarified the Truth—the Dharma—and out of experience his conviction arose. That is what he brought to the Soto line.

The two lines, Rinzai and Soto, come together as one in the Japanese Soto School—no duality. Chinese Chan and Japanese Soto Buddhism are different. Chan is split—Rinzai and Soto. In Japan, Zen Master Dogen's line received transmission from both. In the Soto line there was absolute equality—not dependent on an awakening experience for conviction to arise. In the Rinzai tradition

you must have an awakening experience before conviction can come. In the Soto you need to have faith.

Zen Buddhism and the Mahayana were brought to the West for the first time by Daisetsu Teitaro Suzuki in 1893. It's interesting—when Buddhism was introduced to Japan, the Rinzai line came first, and it was the same in the West, particularly with respect to philosophy (like the A Course in the Integrated Buddhist Studies program!). D.T. Suzuki introduced Zen in a way that intellectuals and those with an interest could relate to. It catered very much to the individual, but with universal value.

Mahayana practice—monastic, community level practice, emulating authentic Chan Buddhism—was first introduced in the West by Shunryu Suzuki. We have inherited these lines of teaching. But Suzuki Roshi would have had nothing to do had it not been for the earlier work of D.T. Suzuki—paving the way. The West had learned a lot about Zen philosophy, but the actuality—how we train—they had no clue. Some people became very interested in practice and training and tapped into the source. Suzuki Roshi, coming from the Zen monastic tradition, established Tassajara Zen Monastery as the first Soto Zen monastery in the United States. So, there are two important Suzuki's. But D.T. Suzuki is by far the more famous, the more influential.

I'd like to share with you a little of D.T. Suzuki's video, *A Zen Life*. On this occasion—the celebration of Jikishoan's Foundation Day—I think it's good to enlarge our scope to something very fundamental—and fundamental to Zen, in that it touches the universal—something shared by everyone. As you are is alight.

*An edited transcript of a Dharma talk given by Ekai Osho at the Foundation Day Sunday Sanzen-kai, 25 Apr 2021.*

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# FOUNDATION DAY SANZEN-KAI

30 April 2021



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# Priming a Beginner to the Beginner's Mind

DEAN EDDY

**M**y deeper study of Buddhism started in 2020. I'm an event manager with nearly a decade's worth of experience in the field. For the first time in my life, due to the pandemic and the necessary lockdowns to stop the spread of COVID-19, there was absolutely no work for me. I reset my life back to a time before I started my professional pathway into this field, stuck at home with limited social interaction. I decided that this was an opportunity to develop skills and knowledge, which I would not have time for once the world opened again. Meditation is a simple practice that I knew had incredibly positive benefits, required no money, tools or a class to start. There was already an existing library of public resources and information available to me through clicking on a search engine or from a few pages in a book.

Already open to the idea of exploring more about Buddhism and wanting to deepen my practice and experience with meditation, my young, hungry mind's first instinct was to digest as much material as I could find: YouTube videos and talks by monks and philosophers, looking up lists of important Buddhist books to buy and read, and finding anything else I could on the subject. I was attached to the concept that reading 50 books on one subject would give you the equivalency of a master's degree in the topic, so that was what I was going to do, because I wanted to be in a position where, if someone had a question about Buddhism, I would know the answer.

A year passed, and even though I had set-out to learn how to practise meditation, I barely meditated during that

time. At this stage I have not read 50 books on Buddhism. I have barely read even *half* of that so far! But also, as I write this, I have just completed my first term of A-class with Jikishoan from the comfort of my own home, with the aid of Zoom and the help of the Buddhist community—practising Zazen and studying only a handful of materials with deep devotion. Through this experience, I have learnt three important lessons that I wish I had known when I first had the initial desire to learn more about Buddhism.

The first lesson has been to be patient and just practise Zazen. Nothing more or less is required and anything else added to this experience is poor practice. The truth is that, by practising, I am already engaging in *right practice*.

My second lesson has been to realise that I already have all that I need. I don't need a vast library—it's arguable that I don't need a library to begin with! The most important step for me has been to just start. I have all I need, but I want to be receptive to what I may also learn in the future.

My final lesson has been to value the *Three Treasures: the Buddha, the Law and the Order*. When I first started my journey, I came to it knowing about the *Law*, but chose not to engage with a *Sangha*. My connection to the Buddha or a Teacher was non-existent. All are equally important.

There is a quote from Zen Master Dogen in Kogen Mizuno's *Basic Buddhist Concepts*, describing the three treasures in a beautifully simple and practical way:

*We take refuge in the Buddha because he is our great teacher; in the Law, because it is good medicine; and in the Order, because it is composed of excellent friends.*

**Zen Master Dogen**

*extract from Basic Buddhist Concepts by Kogen Mizuno*

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# JIKISHOAN SANGHA PICNIC

2 May 2021



*Jikishoan Sangha Picnic attendees—Darebin Parklands, Thornbury  
Photos—Katherine Yeo*



*William and Eric Wright*

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Shona and Deniz



Profiteroles celebrating Deniz' Birthday



Louise and Hillary



Wise Family



Brian and Karen



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## Berwick Zendo

SHUDO HANNAH FORSYTH



Sally Wain & Shudo Hannah Forsyth  
Photo—Ray Hope

*Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, Ven. Ānanda said to the Blessed One, “This is half of the holy life, lord: having admirable people as friends, companions, and colleagues”.*

*“Don’t say that, Ānanda. Don’t say that. Having admirable people as friends, companions, and colleagues is actually the whole of the holy life. When a monk has admirable people as friends, companions, and colleagues, he can be expected to develop and pursue the noble eightfold path.”*

—*Samyutta Nikaya 45*

In this famous discourse the Buddha emphasises the importance of our Dharma friends when we engage in spiritual practice.

When I moved to Berwick in December 2020, I said goodbye to many wonderful Zen friends. Since I arrived here, I have established a practice in my new home. I have set up a small room as a zendo and have largely focused on an online practice via Zoom. Soshin Zazen-kai on Saturday mornings 7.30–8.30 has continued. This year we have held 13 sessions to date (April 17) with an average attendance of 11.5 people. We sit for 30 minutes and then have 25 minutes of reading and discussion. Each week a different person

is rostered to read a chapter from Shunryu Suzuki’s *Not Always So*, which is followed by discussion. Various people have a three-week spell of Jikido practice.

In February, a small group of us Zoom’ers started to continue the 7.30–8.30 Zazen practice each week-day morning. The format is mostly Zazen with a short chanting service. Millicent Reed and I meet every morning and sit. Others join us from time-to-time. We have an average attendance of three people each day.

The third practice starting here is face-to-face on Monday evenings. It is based on Jikishoan’s Thursday and Sunday Sanzen-kai models and runs from 7–9pm. We are now extending it to also include online participation. I find that we now need a larger space, and I am rearranging the house to accommodate that.

I am indebted to Ekai Osho for his encouragement of this new adventure, and I am most grateful to all those who turn up to participate. Their presence reminds me again of the importance of Zazen practice, a Zen teacher and Zen friends on our jour-ney through life. What a wonderful practice we share.

*Enquiries welcome—phone Hannah on 03 9796 1965*

**Shudo Hannah**  
10 April 2021

# Canberra Zendo

TONY CRIVELLI



*Craig Dwyer & Tony Crivelli  
Canberra Zendo—Van Hahn Monastery*

As many members of the Jikishoan Zen Buddhist community know, a small group of Zen practitioners meet weekly in Canberra on Sundays for Zazen-kai in the Soto Zen tradition. The Group was formed in August 2012 after the Jikishoan Zen Buddhist Community, Canberra was dissolved after founding-member Vaughan Behncke left Canberra. From 2012 to January 2021, the group met at a private residence, offered by Don Brown—a former member of Jikishoan and a member of the Canberra Jikishoan community. We are very grateful to Don for his generosity and hospitality over the years. When Don decided to renovate his house for sale, the Group approached Ven. Thich' Quang Ba, the Abbot of the Sakyamuni Buddhist Centre/Van Hahn Monastery (Lyneham, ACT), who kindly offered the use of the temple/shrine between 1–5 pm on Sundays for the weekly formal practice.

The Centre includes the original temple that was built in 1983 by the Vietnamese Buddhist community, which is the first and still the largest Buddhist temple in Canberra, with the tallest statue of Buddha. The Centre includes a vegetarian restaurant, *Karuna Veggie House*, which provides excellent value with its Buddhist cuisine.

We feel very welcome at our new location and find it eminently suitable for our formal practice, surrounded as we are by many statues and images of Shakyamuni Buddha and Bodhisattvas. The actual area around the shrine is small and can accommodate up to eight people, given the need for some physical distancing. However, a few members of the Group join in via Zoom.

It may be of interest to the Jikishoan community to know that the school of Buddhism practiced by Ven. Thich Quang Ba and his Sangha is the Vietnamese version of Zen Buddhism. It's known as *Thiền Buddhism*, a derivation of Chan Buddhism, which was introduced during the Chinese domination of Vietnam (111 BCE to 939 CE). Much the same as Bodhidharma did in travelling to China, an Indian monk named Vinitaruci travelled to Vietnam to found *Thiền/Zen* after completing his studies with Sengan or Kanchi Sosan, the third Patriarch and 30th ancestor in China. The most famous practitioner of modern *Thiền Buddhism* in the West is Ven. Thich Nhat Hanh who founded the Plum Village Monastery in France.

Tony Crivelli

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<sup>1</sup>*Thich* is a title for all Vietnamese monastics—a shortened form of '*Thich Ca*' meaning 'Sakya' or 'sons of the Sakyamuni Buddha'.

# Gatha Collection

## Retreat #66

### UNTITLED

He asked, why wander through dusty realms.  
Yet he went,  
crossing the narrow storm tossed sea.  
So far, the cushion in the next room.

Irwin Rothman  
10 April 2021

### A TIME OF PLENTY

Retreat time is abundant with my teacher's visits.  
When he is around, his friends come also.  
If respect is the highest form of love  
Then this is a love poem.

Helena Drnovšek Zorko  
after *Dokusan*—2 April 2021

### A PLAN

A plan is made,  
Gyoten Zazen the spine,  
To wake in time for unsurpassed awakening,  
The family sleeps.

Caleb Mortenson  
23 February 2021

### ZAZEN ON FAMILY HOLIDAY

Zazen on holiday, starts at 9am  
Daughter observing, "Mums hands turn in when she prostrates!"  
12-year-olds are often correct.  
Continuous refinement.

Candace Eshin Schreiner  
11 April 2021

### BRIGHT MOON

Early morning chanting  
Arhats are called in  
bright moon at my window  
Everyone is here

Margaret Kokyu Lynch  
following *Gyoten*—2 April 2021

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# The Passing of Suresh Prasad

21 May 2021

With great sadness, Ekai Osho received the news of Suresh Prasad's death from the COVID-19 virus. Suresh died on 21 May, following 20 days in intensive care in Patna, India. Suresh is the first person Ekai Osho connected with in India during his first visit there in 1996. Since then, Ekai Osho and Suresh have shared a deep and strong friendship. Students who have accompanied Ekai Osho on the Overseas Study—India Programme have all greatly benefitted from Suresh's help and generosity. No request was ever too great.

A forty-ninth day Memorial Service for Suresh will be held on 8 July at Tokozaan Temple and online.



## My Soul Mate

*Born at the heart of the magical Buddha Gaya,  
Yet a heaven, COVID took your life away.  
"No problem" you would say,  
"What can I do for you?" would greet me as usual.*

*Ekai*

## Community Orientation Workshop

I arrived to Tokozaan a few minutes late. A warm smile from Marisha welcomed me to the proceedings. I was pleased we were beginning with zazen, allowing me to settle into the communal spirit. After zazen and chanting of the Heart Sutra we moved to the meeting room next to Ekai Osho's office where Katherine served Japanese tea.

Some key points from the Workshop which made an impression on me were the importance of our tradition's lineage and formal membership. Ekai Osho also encouraged members to formally exit when they resign their membership, acknowledging the organization with a sense of respect.

Tokozaan Home Temple was discussed, and I learnt that the building of the Temple was financed entirely through dana with a substantial proportion of that money coming from the Buoyancy Foundation.

Jikishoan's rules were reviewed with the group and Tan Hai Nguyen noted that in his work as a lawyer, he had looked at the Rules of many religious organizations including several Buddhist groups and felt that Jikishoan's Rules and governance were of the highest quality amongst those he had read.

Since attending the meeting, I have realised how important it is for members to be familiar with the Visions, Aims and Objectives of Jikishoan.

Commitment to Jikishoan is not just about pure practice; an awareness of the legal structure and administrative process is also important - not a practice that is immediately 'dear to my heart' - but if that is what a true commitment to Jikishoan involves, then I must make a much greater effort.

Joanne Shinmyo Benney

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# Abbot's News

The last three months have been a time of both celebration and consolidation for Ekai Osho and the Jikishoan Community. April opened to the final week of our seven-week Online Retreat #66. At the end of a week of intensive practice Ekai Osho gave his final Teisho on *Shobogenzo—Mujo Seppo: The Non-emotional Preaches the Dharma*. Nineteen students were enrolled in the full retreat program.

Jikishoan's 22nd Foundation Day was celebrated on Sunday 25 April with a special Sanzen-kai and supper at the Australian Shiatsu College. The event was also streamed online for interstate and overseas members and students. Ekai Osho spoke on the passage of Buddhism from India to the West, then shared a segment of the documentary *A Zen Life*, about Dr Daisetsu Teitaro Suzuki and his work in bringing Zen to the West. The evening's celebrations ended with a shared pot-luck supper.

This year's Annual Sangha Picnic was held on Sunday 2 May at the Darebin Parklands in Thornbury. A warm, sunny Sunday afternoon was the backdrop for our annual get-together of members, students, their families and pets. Ekai Osho welcomed everyone to the occasion. The picnic was also an opportunity to celebrate the birthday of Ekai Osho's wife, Deniz.

The Integrated Buddhist Studies program has continued consolidating its core practice and teaching activities over the last three months: early morning Gyoten zazen and service, Introduction to Zen Buddhism classes and Sunday and Thursday evening Sanzenkai. The faculty and coordinators meet regularly with Ekai Osho to review the current teaching schedule and plan activities for the coming months.

Late June brought the close of Semester One. Ekai Osho led *Bansan* exiting ceremonies at both Sunday and Thursday evening Sanzen-kai.

Shuzan Katherine Yeo  
Attendant to Abbot

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## NOTICE OF ANNUAL GENERAL MEETING

*Jikishoan Zen Buddhist Community Inc. A0037927K*

The Twenty-third Annual General Meeting of Jikishoan Zen Buddhist Community Inc. will be held on Sunday, 12 Sep 2021, at the Australian Shiatsu College, 103 Evans Street, Brunswick, and online via Zoom, immediately after Sunday Sanzen-kai Service. Full details will be provided in agenda papers, which will be sent to the Members of Jikishoan closer to the date.

Members, IBS Students and Friends are warmly invited to attend.

As part of the proceedings the Abbot, Ekai Korematsu Osho, and the office bearers will report on the past year's activities and membership, and inform about Jikishoan's future goals.

The term of office of existing Committee members expires at the Annual General Meeting. Members (Practice) are invited to nominate for the Committee of Management, consisting of four Office Bearer positions (President, Vice-President, Secretary, Treasurer), and up to five Ordinary Committee members.

For further information, please contact Irwin Rothman on 03 9557 7738 or via email [membership@jikishoan.org.au](mailto:membership@jikishoan.org.au).

*Irwin Rothman*  
*Secretary, 22nd Committee of Management*

# Committee News



## WEEKLY OFFICE BEARERS' MEETING

At the time of writing, the Office Bearers of the Committee of Management have been meeting weekly on a Friday morning for 52 weeks—a full year. This meeting began in response to the COVID-19 Pandemic. During the last year the meeting has kept the group in touch with the changing situation in Victoria and has allowed timely responses to the demands of our new “hybrid” practice modes—online and zendo presence. Thank you to Ekai Osho for leading us through this transition.

## BUILDING FUND—ONLINE AUCTION

Thank you to Annie Bolitho, Lee-Anne Armitage, John Hickey and Katrina Woodland for their practice in creating and running this first online auction to raise funds for Jikishoan's Building Fund. And thank you to all members, students and friends who took part and made this a very successful event.

## AGM—12 SEPTEMBER 2021

We welcome your attendance at the 2021 AGM, when the Jikishoan Community reports to itself. It is an opportunity for members to ask questions and acquaint themselves with Jikishoan's state of health and to come together as a community. We will let you know in due course whether this meeting will be held in person or online.

You are also invited to attend a committee meeting at any time as a guest. In this way, you can experience how this group practises for the benefit of the whole community. Members at a distance from Melbourne can easily join these meetings, as they are now held online via Zoom.

I also invite members to nominate for an Ordinary Member position on the Committee. Committee membership is another form of practice and can open one's eyes to a fuller picture of what Zen practice might mean in the community context. Please be in touch with me if you have any questions.

Gassho,

**Shona Innes**  
President  
22nd Committee of Management

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# Soto Kitchen

BY KAREN THRELFALL

Great Zen Master Dogen's instruction in the Tenzo Kyokun says, 'As for the attitude while preparing food, the essential point is deeply to arouse genuine mind and respectful mind without making judgements about the ingredients' fineness or coarseness'.

On Sunday 25 April, Jikishoan Zen Buddhist Community celebrated its 22nd Foundation Day as a special Sanzenkai and a new beginning in the hybrid format, incorporating zendo and online participation.

Not only were there people practising in the zendo but those who attended from interstate and overseas were visibly present, with the zoom zendo projected onto a whiteboard. Osho Sama spoke about the history of Buddhism and there was a 20-minute video presentation of 'A Zen Life — D.T. Suzuki' about Daisetz Teitaro Suzuki, who is credited with bringing Zen to the West. Afterwards the community enjoyed a pot luck supper with an abundance of delicious dishes and many beautiful cakes. It was a happy occasion and especially good to celebrate face to face after a year of practice mostly via Zoom.



Photograph by Karen Threlfall

## GLASS POTATOES

Based on the recipe by Annabel Crabb

<https://www.broadsheet.com.au/national/food-and-drink/article/recipe-annabel-crabbs-glass-potatoes>

The amounts in this recipe can be halved or quartered very easily and it works just as well with pumpkin, just take care to steam the pumpkin so that it retains some firmness.

Ingredients (serves 4)	Quantity
Large potatoes, skin on	2kg
Olive oil	250ml
Salt Flakes	1 tbsp
Rosemary or other herbs	Sprinkle according to taste

### Method

1. Preheat the oven to 220°C (200°C fan).
2. Steam or boil the potatoes until they are soft and easily cut with a knife.
3. Tip the potatoes into the baking tray or tin.
4. Use a large spoon to press down on each potato to crush it a little.
5. Pour the olive oil over the potatoes and sprinkle with salt and herbs if using.
6. Put in the oven for 10 minutes, then turn down to 200°C (180°C fan) and leave for another hour.  
(Leave on for 15 or 30 minutes if baking smaller amounts. Check for doneness and adjust time accordingly.)
7. Don't interfere with them while they are baking, leaving the tops to become brown and crispy.
8. Serve and enjoy.

# Calendar of Events

## July–September 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

### JULY

Sunday	11 July	5.30 – 8.00pm	Bansan Semester 2	Brunswick	Shona/Marisha
Tuesday	13 July	7.00 – 9.30pm	Committee Meeting #280	Online	President Vice-President
Thursday	15 July	6.30 – 9.00pm	Bansan Semester 2	Braybrook	Karen/Shona

### AUGUST

	4 July – 22 August		Online Home Retreat 67	Online	Margaret
Tuesday	11 August	7.00 – 9.30pm	Committee Meeting #281	Online	President Vice-President

### SEPTEMBER

Sunday	12 September	7.00 – 9.00pm	AGM 2021	Tokozaan & Online	President Vice-President
Tuesday	14 September	7.00 – 9.30pm	Committee Meeting #282	Online	President Vice-President
Sunday	19 September	10.00am – 12.30pm	Committee Orientation Workshop #27	Tokozaan	President Vice-President

### ADDRESSES

Brunswick  
Australian Shiatsu College  
103 Evans St  
Brunswick VIC 3056

Post  
JZBC Inc.  
PO Box 196,  
West Heidelberg VIC 3081.  
Australia.

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

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

*Myoju*  
Margaret Lynch  
0415 889 605  
Coordinator

### CONTACT

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

Sunday Sanzen-kai  
*Zoom Host and  
MCB 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

### 22<sup>ND</sup> COMMITTEE OF MANAGEMENT 2020–2021

Honorary Members:  
Ekai Korematsu Osho  
Shudo Hannah Forsyth

President (*Tsusu*)  
Shona Innes  
0421 285 338

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

Finance (*Fusu*)  
John Hickey  
0435 939 485

Secretary (*Shoji*)  
Irwin Rothman  
03 9557 7738

Membership Secretary  
Marisha Rothman  
0400 873 698

Ordinary Committee  
Members:  
Katherine Yeo  
0422 407 870

Annie Bolitho  
0407 648 603

John Bolton  
0428 188 220

Helen O'Shea  
0425 742 173

Brett Hope  
0433 859 339

Assistant Committee  
Members:

Naomi Richards  
Sally Richmond  
Michael Colton





## Teaching Schedule — July–September 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.

### SANZENKAI ONLINE

**Sunday Sanzen-kai:** Zendo in-person & online — 5.30–8.00 pm 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 5.15 pm. Donation—Dana Box

**Bansan (Entering Ceremony):** 11 July

**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 (Entering Ceremony):** 15 July

### INTEGRATED BUDDHIST STUDIES

**Main Course A1** — Tokozaan Zendo & Online

Ten classes, 10 – 12pm Saturdays

Term 3: 3 July – 4 September

**Main Course A2** — Tokozaan Zendo & Online

Ten classes, 5 – 7 pm Saturdays

Term 3: 3 July – 4 September

**Main Course A3** — Online only

Ten classes, 7 – 9 pm Wednesdays

Term 3: 7 July – 8 September

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

Semester 2, 2021: 11 July – 12 December (Intro – 4 July)

Commences with Bansan (Entering Ceremony) — 11 July

Venue: Australian Shiatsu College & online

**Main Course B2** — 6.30 – 9.00 pm Thursdays

Semester 2, 2021: 15 July to 16 December (Intro – 8 July)

Commences with Bansan (Entering Ceremony) — 15 July

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](http://www.jikishoan.org.au)

### ONE DAY WORKSHOP - MC A, B and C

17 October 2021 – *Cancelled*

### ONLINE HOME LEARNING RETREAT #67

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

Retreat #67 – 4 July – 22 August

### IBS COORDINATORS

General enquiry, Home Retreat and Main Course C:

Margaret Lynch: 0415 889 605

[C-course@jikishoan.org.au](mailto:C-course@jikishoan.org.au)

IBS Student Secretary and Main Course B:

Shona Innes: 0421 285 338

[B-course@jikishoan.org.au](mailto:B-course@jikishoan.org.au)

Main Course A:

Katherine Yeo: 0422 407 870

[A-course@jikishoan.org.au](mailto:A-course@jikishoan.org.au)

### GENERAL ENQUIRY

Phone 0421 285 338 or email: [contact@jikishoan.org.au](mailto:contact@jikishoan.org.au)

Website — [jikishoan.org.au](http://jikishoan.org.au)