

Myōju

Soto Zen Buddhism in Australia



September 2021. Issue 85

LISTENING: SILENCE

SPECIAL TRIBUTE EDITION

BUDDHA'S BOUNDLESS COMPASSION
EXISTS IN ONE SINGLE MOMENT
Ikko Narasaki Roshi

WHAT IS TRULY MEANT BY TRAINING
AND ENLIGHTENMENT
Ekai Korematsu Osho

HEART SUTRA
Kobun Chino Roshi

AT THE EIGHTH YEAR CELEBRATION
OF JIKISHOAN'S ESTABLISHMENT
Taiten Kaneta Roshi

SADHANA OF MAHAMUDRA
Traleg Kyabgon Rinpoche IX

MYOJU IS A PUBLICATION OF JIKISHOAN ZEN BUDDHIST COMMUNITY INC



Editorial

Training gives you the opportunity to transform yourself. You are ready, whether you live or die—taking birth, old age, and death as a matter of life; able to accept and make the best of this limited life.

—Ekai Osho

Welcome to the September 2021 edition of Myoju Magazine: *Listening: Silence*. This is a special issue featuring annual memorial tributes held at Tokozan Temple in July.

Each year, Ekai Osho pays special tribute to the Teachers who have passed. This July, memorial services were held to celebrate the lives and Dharma of Ikko Narasaki Roshi, his transmission teacher; Kobun Chino Otogawa Roshi, his ordination teacher; Taiten Kaneta Roshi, Jikishoan's Patron; and Traleg Kyabgon Rinpoche IX, his dear Dharma colleague and friend. Members of the Soto Zen Sangha, students, family and friends joined Ekai Osho at Tokozan and online to remember and celebrate the lives and practice of each of these lineage holders. A memorial was also held for Ekai Osho's dear friend, Suresh Prasad.

This edition is rich in the Dharma of these important teachers. Their words connect us through time and space to the greater lineage passed down from Shakyamuni Buddha. I thank Ekai Osho for bringing these teachings to our attention.

Each July, Ekai Osho gives a series of teachings at E-Vam Institute's Winter Teaching Program in Melbourne. This year Osho taught on Zen Master Dogen's *Shushogi: What Is Truly Meant by Training and Enlightenment*. A Dharma talk from the series is featured in this edition.

This edition of Myoju has been produced through the generosity and assistance of so many. I wish to thank Taio Kaneta Roshi for the portrait of Taiten Kaneta Roshi; Rev. Vanja Palmers of Felsentor House, Switzerland for permission to print Kobun Chino Roshi's Dharma talk, *Heart*, and Nicholas Schossleitner for his skilled photography; Traleg Rinpoche's Dharma talk, *Sadhana of Mahamudra*, is printed with the kind permission of E-Vam Institute; and, again, thanks to Ekai Osho for generously sharing the Dharma.

Gassho,

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



Myoju

Editor: Ekai Korematsu Osho

Myoju Team: Margaret Lynch (*Coordinator*), Lachlan Macnish (*Production*), Lee-Anne Armitage (*Website Manager*), Shona Innes (*IBS Teaching Schedule & Calendar of Events*), Jessica Cummins (*Proofing*), Helen O'Shea (*Proofing*), Robin Laurie (*Proofing*), Rev. Sangetsu Carter (*Support*), Iris Dillow (*Transcription & Proofing*), John Chadderton (*Proofing*)

Contributors: Ikko Narasaki Roshi, Taiten Kaneta Roshi, Kobun Chino Roshi, Traleg Kyabgon Rinpoche IX, Rev. Isshin Taylor, Sangetsu Carter, Shona Innes, Katherine Yeo, Helen O'Shea, Deniz Yener-Korematsu, Karen Threlfall, Annie Bolitho, John Bolton, Irwin Rothman, Donne Soukchareun

Cover Image: Blooming plum blossom at full moon (1900-1936) by Ohara Koson (1877-1945). Original from The Rijksmuseum. Digitally enhanced by rawpixel. <https://www.rawpixel.com/image/436692/free-illustration-image-ohara-koson-moon-japan>

The views expressed in Myoju are not necessarily those of the Jikishoan Zen Buddhist Community or its Abbot, Ekai Korematsu Osho.

This publication is copyrighted under the Copyright Act 1968 (Cth). For permission to reprint any part of Myoju, please contact the editor using the email below. Typeset in Ideal Sans, Chronicle Display and Chronicle Display Condensed. Printed on Ecostar Recycled Stock (FSC Accredited) by Print Strategy, 4 Parker Street, Footscray VIC 3011.

National Library of Australia Catalogue: 294.3927 MYO
State Library of Victoria Catalogue: 2943927 M99

Next Issue

The next issue of Myoju will be posted December 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 24 Oct 2021 and the theme is **Listening: Vow**

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.

CONTACT US

JZBC

PO Box 196, Heidelberg West VIC 3081. Australia.

Phone: 0421 285 338

[contact @ jikishoan.org.au](mailto:contact@jikishoan.org.au)



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')

明
珠

BUDDHA'S BOUNDLESS COMPASSION EXISTS IN ONE SINGLE MOMENT

For the past 40 years since the last war, the Zen tradition of our country has been of deep interest to thoughtful people all over the world. And now, even though the number is small, some people practise Zazen very seriously, as you know. In 1979, for the purpose of '*The East and West of Spiritual Exchange*', a Catholic Monastery in Europe had invited Zen monks and the masters of Zen cultures (tea ceremony, flower arrangement, calligraphy, Japanese painting, and martial arts) to Europe. With Yamada Mumon Roshi (Abbot of Myoshin-ji temple, which is head-temple of the Rinzai sect in Japan) as leader, they stayed for a month and deepened relationships at various monasteries.

The second gathering was held four years later in 1983. This time Japan became the host country.

From Europe, many Priests came to Japan and experienced monastic life for a month. Three people—Bishop Notokel of Otterien Great Monastery of West Germany, Father Pierre, and Priest Joseph from Belgium—came to Zuio-ji, my monastery.

Owing to this connection, I was invited to attend the celebration of the 100th anniversary of Otterien Great Monastery's Foundation, in 1984. I received a hearty welcome and spent a week in the monastery, together with priests from all over the world, and practised Zazen in the morning and night. I was really amazed to see that they practised Zazen. Also, I had an opportunity to meet the Pope at the Vatican, who encouraged me to promote mutual understanding through spiritual exchange activities.

Until recently, Christianity and Buddhism have been like oil and water, calling each other heretics or pagans, so I was hugely impressed with the new era, which I had never expected to come.

The following year, I was invited to the Minnesota Zen Center in USA and practised Zazen with them for a week. It was just after the Bon Festival in 1985. During that year we had abnormal weather. The place was not equipped

with either electricity or gas, and the Dojo (Zazen Hall) was rather makeshift. People who did not have any custom of Zazen concentrated on practising Zazen from 4am to 9pm. I was really moved.

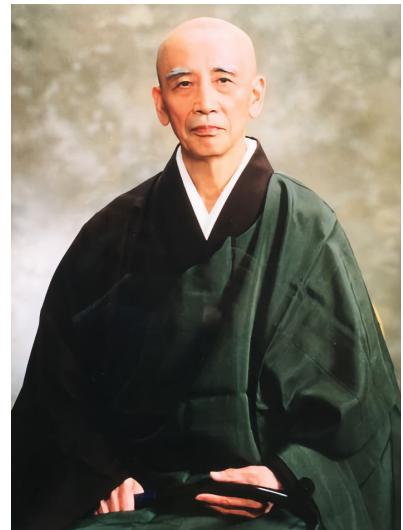
The year before last I went to Brazil. A monk from Brazil named Daiju Osho had practised here at Zuio-ji. He asked me to come to Brazil. For one week I practised Zazen together with about thirty local people at *Ibilas Busshin-ji* Temple in Pitoria, deep in the interior of Brazil. I found out that in the West, East and South, even though the numbers were few, people who had grown up in different cultures were now seriously learning Zen—Buddha's teachings. I fully realised the unimaginable age had arrived.

This year the fourth '*East and West of Spiritual Exchange*' is being held and, this coming May, three Christian priests are scheduled to come to Zuio-ji to experience Zazen. These days, people from Western countries constantly come to Zazen.

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

These days it is said that we are in the space age. The space (or the universe) means 'infinite space-wise and unlimited time-wise'. This boundless universe is active as one body and, in fact, this is Buddha. There is a big statue of Buddha at the *Todai-ji* temple in Nara city. It is called *Daibutsu* in Japanese (big Buddha), *Vairocana* in Sanskrit. This big statue of Buddha was created in the belief that Buddha was the inexplicable and infinite marvel of heaven and earth, and of the whole universe.

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



Ikko Narasaki Roshi

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

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

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

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

The Patriarch of Shogo-ji is Daichi Zenji, who is the sixth descendant of Dogen Zenji and the second descendant of Keizan Zenji. Daichi Zenji composed '*The Twenty-Four Hours Training in Buddha Dharma*', which was offered to the Lord of Kikuchi, Takeshige, who was the patron of Shogo-ji. In the beginning of the text, there is a famous phrase,

*The authentic transmission from
the Buddha is just sitting.*

This means that the Zazen of Shakyamuni Buddha, which was passed down through successive patriarchs, is the Right Transmission.

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

Zazen is right. Without Zazen, it cannot be decided whether it is right or not.

Ikko Narasaki Roshi was Abbot of Zuio-ji monastery, Vice-Abbot of Eihei-ji monastery, Ekai Osho's Dharma Transmission teacher, and the founder of Jikishoan Zen Buddhist Community.

An edited transcript of a talken given in 1986. Translated by Rev. Isshin Taylor. Edited by Hannah Forsyth.

SHUSHOGI

WHAT IS TRULY MEANT BY TRAINING AND ENLIGHTENMENT

“The most important question for all Buddhists is how to understand birth and death completely.”

—Zen Master Dogen

The core of the Buddha’s teaching is nothing other than life and death. I’m sure at some point in your life you have thought about this. We don’t know where we come from, and we don’t know where we are going. No one has come back to speak about it in a physical, face-to-face way. This *Great Matter* is at the very core of the Buddha’s teaching, and it needs to be clarified.

Each July, I give myself time to dig into this aspect. This opportunity is due to three important teachers I have studied with and been supported by. Kobun Chino Roshi, my root teacher, initiated me into monastic practice. In 1976 I was ordained as a novice monk. I then established my monk’s practice and finished my novicehood in 1982. Kobun Chino Roshi passed in 2004. I received Dharma transmission under Ikko Narasaki Roshi. Ikko Roshi passed away in 1996. Another teacher who supported me after the passing of my Dharma transmission teacher was Taiten Kaneta Roshi who passed away in 2020. Also, in 2012 Traleg Kyabgon Rinpoche IX passed away.

You may be a very good teacher, but nothing can be done by you alone. The conditions are provided by the Sangha. Each July, my appreciation comes for my teachers. Traleg Rinpoche has also become part of my reflection. I would like to dedicate this talk to Traleg Rinpoche.

In the *Vajrayana* and *Zen* traditions, the emphasis and form may differ, but in essence they are the same. *Vajra* is often translated as a *thunderbolt*—something that cuts through, like the sword of wisdom, Manjushri’s sword. This tradition is dedicated to the ordinary human world and, within that, transformation is very important. What is transformed is very important. You need to have some authentic place, and from there things arise—you meet

with various situations from which you can transform. That is the very essence—the heart—known as *Mahamudra* in the *Vajrayana* tradition.

In the *Zen* tradition it is called *Zazen* or seated meditation. Something has to be authentic. It’s not about grasping something intellectually; it has to come from deep within, to be brought out from a very authentic place. In the words of Zen Master Dogen that place is *Shikantaza*—just be. *Shamata* is like that—be still, just being. You may be moving around, but you are right at that place. It is not fixed in any particular form. You cannot be in any other place. If you think you can be someplace else, you are deluded.

The authentic place is rooted in the nature of reality or *Truth*. Reality is the embodiment of the *Truth*. One who realises and is able to practise in accord with this *Truth* has gone beyond life and death. But, unless you have sufficient training, you will not arrive at that point. Not only will you not arrive, but you will suffer, because you are postponing clarifying something very fundamental and important for your being in this world. At the end of your life, you are in a panic. You’re not ready, unable to accept.

It’s alright to grasp this as a concept, but you need to act. Being is one side; the other is acting or putting into practice. Just *being* is practice itself. Just meditate and transform that into other activities. *Zazen* is seated meditation, and at the same time everything we do is *zazen*—washing the dishes, on the toilet, each breath, every breath—non-duality in each moment.

Unless you have been introduced to the traditional practice, or guided by a teacher from time to time, you may deviate from the tradition and lineage. The tradition and



Cemetery—Located near Toshō-ji temple, Okayama, Japan
Photograph by Sangetsu Carter

lineage are nothing but Buddha's lineage. The Buddha's lineage arose with the historical Buddha, and has been carried on through successive generations of teachers. So, the teacher you meet with has that quality and, in light of that quality you practise.

In Master Dogen's *Shushogi*, the first line says, '*The most important question for all Buddhists is how to understand birth and death completely*'. This understanding isn't conceptual understanding—it means how to accept birth and death. If you can accept this, understanding or not understanding is out of the question. If you cannot accept it, you have to adjust your way of thinking. Acceptance is very difficult. You have to give up yourself in terms of your *ego-self*, which in Buddhism doesn't exist. It only exists in your head. We treasure it until we are able to throw it away or to understand that it is a fabrication. We are fabricating all the time with our opinions and ideas. If you know what you are doing, you are not deluded, but it doesn't help you.

What is truly meant by training and enlightenment? *Shu* means *mastering*, and *sho* means *proof* or *actualisation—realisation*. Your practice becomes the proof. You go beyond the opposites of life and death. We are always struggling with two things: trying to make an adjustment to one thing, usually the one you don't like; and taking the one

you do like for granted. When you engage in meditation, the mind opens. You can go beyond your conditioning, your limitations, and obstacles. Nonetheless, if we haven't cultivated that aspect then there is a lot of stuff. You have no choice but to suffer.

Suffering comes in two extreme ways. *Extreme joy*—stimulated by the external. We usually don't see this as suffering. It is the same with *extreme pain*, or the suffering caused by encountering sudden change. If you haven't developed the capacity to digest or adapt, it takes a long time. Fortunately for human beings, even if you don't do any work within yourself, with time those obstacles or difficulties fade away, but nothing changes within you. There is no transformation—just running your life in a pre-conditioned way. That is the meaning of training and enlightenment. Enlightenment makes this *Great Matter* very clear. Training gives you the opportunity to transform yourself. You are ready, whether you live or die—taking birth, old age, and death as a matter of life—able to accept and make the best of this limited life. The four forms of suffering—that is the world we live in.

An edited transcript of a talk given by Ekai Osho at E-Vam Institute for the annual Winter Teaching series—23 July 2021

AT THE EIGHTH YEAR CELEBRATION OF JIKISHOAN'S ESTABLISHMENT

Zazen is a hard practice, but I am absolutely certain that this Zazen practice will never fail to live in your life.

In Buddhism, we do not talk about God. Instead we use the words 'Nyoirai-sama' (*Tathagata*). Later, please ask Ekai Roshi what Nyoirai-sama is like.

This law of Nyoirai-sama is a complete, perfect, and scientific law ruling this whole world—a law which the scientists of the modern era have clarified. This is the law *Shakyamuni Buddha* was Enlightened to. The Buddhists named it 'Nyoirai-sama'.

The rain falls impartially anywhere in the world. The light of the sun shines all over. And the moon shines everywhere indiscriminately. They do not shine only over America, and they do not shine only over Iran and Iraq. The power of 'Nyoirai-sama' spreads through the whole world equally.

One woman priest from Pennsylvania, Dai-en Bennage Roshi, declared, at a special conference of international Soto priests, in the main Buddha Hall of Eiheiji Temple, '*The law of Nyoirai-sama is the very law which saves the world.*'

Fifty years ago, I had never dreamed of this teaching. Then, coming here, I found out that you have formed a Sangha—a Buddhist group doing Zazen. I am very impressed. Doing Zazen not only by yourself, but with other people—a whole group becoming one Buddha. I am deeply touched.

Thank you very much.

Taiten Kaneta Roshi was the 25th Abbot of Tsudai-ji Temple.

An edited transcript—part of a dharma talk given at Jikishoan Sunday Sanzen-kai, April 2007. Translated by Rev. Isshin Taylor.



Taiten Kaneta Roshi
Artist: Master Kazuaki Nōshima

明珠

THE HRIDAYA SUTRA: HEART SUTRA

Everyone is familiar with the *The Hridaya Sutra*—the Soul or *Heart Sutra*. Holy words. In the Heart Sutra we have a few different Mahayana teaching texts which are condensed—the observation of relativity in the phenomenal world, the rule of relativity was observed.

The set-up of the sutra is kind of dramatic. You don't know what is going on. Is it Avalokiteshvara's teaching or Buddha's teaching or is it according to the mind state of Shariputra that the teaching came? We don't know what is going on. *No eyes, no ears, no nose*—you count those strange phrases. What does that mean? While we are in the actual living and suffering, we say *no suffering, no origin of suffering*. You are telling a lie, so to speak, when you chant.

This Hridaya Sutra, this condensed Buddhist teaching, is a short reciteable sutra, easy to memorise. It has come from many, six hundred volumes of the *Prajna Paramita* teaching. *Prajna*—excellent wisdom, which goes beyond the suffering of dualism we are caught up with.

The sutra speaks of Buddha's *samadhi*. In that *samadhi*, Shariputra and Avalokiteshvara and all the images of Bodhisattvas and *Shravakas*—*Shravakas*, the people who listen to Buddha's teaching; the people who had the opportunity to hear the Buddha's voice—his teaching—in their heart. *Pratyeka Buddha* is another kind of sage who accomplishes their practice in this life—basically alone, without an ongoing relationship with a teacher. Like a free thinker, a free practiser. And many *Bodhisattvas Mahasattvas*. Bodhisattvas are awakening beings. Mahasattvas are awakened beings. *Maha* is *limitless being*. Usually, you say Bodhisattva Mahasattva as a pair of concepts. One is striving for absolute perfection. A Mahasattva is one who didn't die, didn't finish their life, even after *Maha Bodhi*—the great awakening. They stay among people, come back, and live with people.

This movement of Mahayana practices and teachings appears around the time of Christ. India was in chaos. Many foreign tribes invading from the high countries, from the far West and far East. Many big changes were happening at that time. Within Buddhist practice; within Hindu practice; there was great confusion at that time. Ordinary people couldn't relate with Buddhist teaching unless they were officially ordained or initiated into Buddhist society—the Hindu generation. Basically, out of necessity, the society, which was in a very chaotic state—many wars and invading battles, in the midst of danger—begins to conceive of the possibility of survival, instead of just getting crazy about the situation or being influenced by circumstances and becoming part of the destructive energy.

Like seeing the truth of relativity, we say *interdepending existence*. This is not denial of traditional or religious faith, especially to the *Being of Absolute*. It is not set against the religious doctrine, but simply what you have gotten has been realised.

But what kind of mind is observing the truth of relativity is one thing we have to pay attention to, which appears as a state of *samadhi* of Shakyamuni Buddha. In the *samadhi* of Shakyamuni, the profound view of co-dependent origination, how things are existing is observed. Avalokiteshvara Bodhisattva is one representative image of Mahayana Buddhism, full of compassion, all-sided knowledge—all-sided knowledge, what is that? Full of compassion—a boundless energy to share with people and situations. It doesn't need to be a man or a woman. It manifests according to the action. You look at the sutra again and see what is going on. In the end, Buddha confirms, as though he said what Avalokiteshvara taught.

The main subject is *Emptiness*. Emptiness—big subject! We don't get into that. Emptiness—the closest English word. *Shunyata* is the word in sanskrit. *Shunya* is a mathematical



Kobun Chino Roshi
Photograph by Nicolas Schossleitner
In appreciation of Rev. Vanja Palmers

word. It is something which reminds you of zero, in terms of the foundation of all numbers possible to be measured from or measured toward. Zero—original point, which doesn't have a point, but it is an active place, so to speak. Things are able to exist. It has time and place contained within it. It is not like a vacuum where things appear and are destroyed immediately. It is not a void, or *akasha*—a space where nothing can exist. You may imagine that the existing world, as it is, is captured by mind, which can see its nature and the nature of all things. It is a very strange situation we are in.

But here we have a kind of small theatre-like setup. Buddha is there and into meditation. And in the meditation this teaching appears. So, we have a problem—where are we in relation to the contents of the sutra?

Every Buddhist theory that was developed over the 500-year period before this sutra is drawn into this discourse: *The Four Noble Truths*, *The Twelve Causes of Co-dependent Origination* (*pratityasamutpada*), the cessation process of the twelve causations, and the eighteen realms of our experiential field. Eighteen is three times six: the *Five Aggregates* and mind consciousness (*mano vijnyana*); that is, six. The objects of the *five indriyas* are again counted, and then seeing, tasting, and so forth. The function of

these five aggregates and the sixth consciousness which makes eighteen—those are all from *Abidharma* teaching.

In the Chinese tradition we say *mu*. Everyone has read this word *mu*. *Mu* is another word for *shunyata*. The translation of *shunyata* into Chinese is *ku*. It is the same character as the blue sky—nothing in it but blue, empty space. For the daily use of the word, *mu* was closer to our understanding. *Mu* literally means nothing; no existence; no thing is seen there. This is a strange word. We have the ability to see or to understand that there is such a thing as nothing, even though you are not quite able to experience it as an existing dynamic. It is absurd to experience nothing.

What we are always looking for, or even end up seeing in final knowledge, is this *nothing*. We want to have something! Something tasty or edible, or something that will make you blissful, peaceful, exciting—something useful for your being. But nothing doesn't make sense. This shows the truth of existing empty as a relative condition.

Kobun Chino Roshi was the abbot of Haiku Zendo, California, and Ekai Osho's Ordination Teacher.

An edited transcription from audio recording—<https://www.kobun-sama.org/audio/heart.mp3>. Transcribed by Margaret Lynch.

明珠



*Ikko Narasaki Roshi
Unsen-ji Temple, Okoyama, Japan—1993*



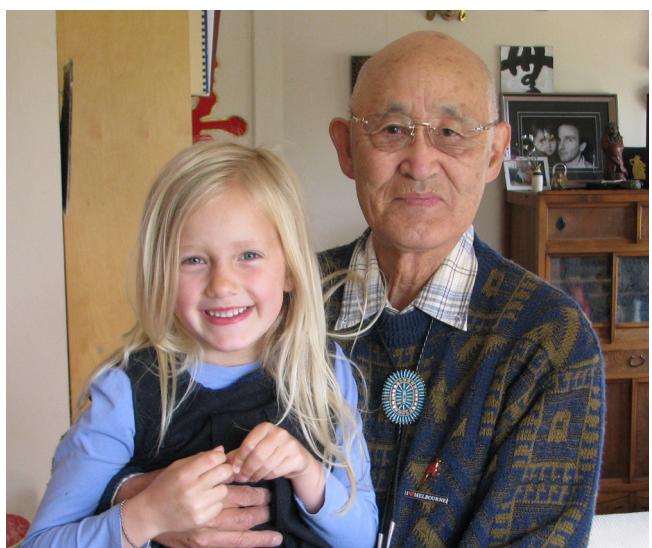
The banner reads 'Pacifying the souls', honoring those who died in the 2011 Great East Japan Earthquake—part of a Tsudai-ji Temple project to support survivors of this disaster.



*Kobun Chino Roshi with guests
Photograph by Nicolas Schossleitner*



*Following Chosan, Zuio-ji Temple, Japan—1996
(L-R) Godo Roshi—Hayashi Roshi; Ikko Narasaki Roshi;
Rev. Hanabusa—Attendant.*



*Taiten Kaneta Roshi & Indigo Wilmot
Photograph by Jinesh Wilmot*



*Kobun Chino Roshi
Photograph by Nicolas Schossleitner*



Traleg Kyabgon Rinpoche IX
Photograph courtesy of E-Vam Institute



Traleg Kyabgon Rinpoche IX Stupa at Maitripa Centre
Drupon Rinchen Tseling (Left) and Khenpo Chonyi Rangdrol (Right)
Photograph courtesy of Maitripa Centre



Ekai Osho with Suresh Prasad
Outside Suresh Prasad's souvenir shop, Bodh Gaya—1 January 1997



Ekai Osho and Suresh Prasad
Bodh Gaya, India—2010

明珠

SADHANA OF MAHAMUDRA

AN INTERVIEW WITH TRALEG KYABGON RINPOCHE IX

My name is Traleg Rinpoche, and it is a great pleasure for me to be participating in this documentary piece on Trungpa Rinpoche's life, known as *Crazy Wisdom*. I think in the *Sadhana of Mahamudra*, what Trungpa Rinpoche was trying to say was that there's a method, and then there's the realisation. I think what Trungpa Rinpoche was trying to put across is that method and realisation should go together. By not focusing too much on the method but focusing on the realization. The method being the *sadhana*, and *mahamudra* being the realisation aspect of one's practice. So *sadhana*, meaning implementation of the practice.

So you practise certain things—in this case, practising *mahamudra*—and then you try to realise *mahamudra*. What he was saying is that the realisation and the practice should be brought together, because the realisation is in the practice itself. In other words, not to think of them as being separate, which is what we often do.

It's really a question about being and doing. If you think of *mahamudra* as describing how to be, then the *mahamudra* *sadhana* would be the technique used to get into that state of being, in such a way that the practice and the way of being are integrated—brought together. That's what the *Sadhana of Mahamudra* really emphasises, I think—being and doing.

Mahamudra, put simply, means getting into one's own authentic state of being—to go into oneself in such a manner that one's own physical and mental state of being are at ease. There's no conflict between what one wants to be and what one is; what one aspires to be and what one believes oneself to be.

Spiritual Materialism

When Trungpa Rinpoche mentions materialism, I think he had many more profound things to say about it than what we may associate with that particular word, insofar as people think of materialism as something different to being spiritual or whatever. But I think he was saying something much more profound than that. I think what

he was saying was that we can be materialistic about all kinds of things, all manner of things, including spiritualism itself. And he called it *spiritual materialism*. So even in this context, I think, what he is talking about is actually the idea of getting fixated and holding onto things that, by nature, you cannot really hang onto. Things being transient, you have to sort of live with it, and you have to dance with life. You have to dance with the world; you have to dance with whatever is going on. So it's a question of learning to be with what's happening rather than thinking what is the case, or what has happened, or what has to be the case, or what must be the case—you know, things like that. And this kind of thinking suggests a materialistic way of viewing the world, which Trungpa Rinpoche was really instructing us to get away from.

I think Trungpa Rinpoche's message is even more important now than ever before, because I really do believe, as a reader of many of his books, that he had so much to say about how to integrate the Western world view with the Buddhist world view. And not only just with the Buddhist world view, but with the Eastern way of thinking, generally—how to bring them together. I think what he was teaching, in his words, is something that we can all learn about, and we must implement. I think, even now, there's tremendous need for it.

People are very hasty in judging what it is we need to do to bring Buddhism to the West. Trungpa Rinpoche, as you know, gave a lot of thought in terms of how to do that. So as far as I'm concerned, instead of reinventing the world we should be listening to Rinpoche's teachings, so that what we need to do will become more clear, simply by trying to make his vision come true, and I really believe that.

Personally, I don't have anything to gain by praising Trungpa Rinpoche these days. But the reason why I do is precisely because of that—I really do believe he brought something totally different to the West, and he brought something totally different to Buddhism. Because Buddhism had not yet [been] put in that kind of context—the Western context, that is—Buddhism was not thought of as being relevant. It was something exotic and far off.



Traleg Kyabgon Rinpoche IX, teaching at Maitripa Centre, Healesville
Photograph courtesy of E-Vam Institute

People used to read Lobsang Rampa, and Alexandra David-Neel, and then they read, you know, Trungpa Rinpoche's books, *Cutting Through Spiritual Materialism*; even before that, *Myth of Freedom*; and so on. And then people started to think of Buddhism in a new light: as something practical, something that you can actually use. And, as we know, Trungpa Rinpoche really de-mystified Buddhism, and made Buddhism something really practical and something real for people. You don't have to leave your family and move to the Himalayas to practise Buddhism. He said you can be a business executive and be a Buddhist. And he was one of the very first Buddhist teachers to do that, and I think that's very important.

Q: Can you talk a little bit about, I don't know if there's anything you want to say about it, but as he did these things, you know, creating the University, and buying the land for a retreat centre. We never had the money, we didn't know how to create a university, and he would just say, 'Okay, we're going to do a university...'

And it happened.

Q: And it happened. He actually didn't do a lot, except he made everything happen.

I think this is the... I think that really relates to the Sadhana of Mahamudra—that whole idea. As I mentioned, the notion of really being in one's own authentic state and then doing things—somehow, if we can really bring them together, we can make things happen. So, in other words, without being totally impractical. We've been talking about the idea that Trungpa Rinpoche was very practical, and he made Buddhism practical, and sort of acceptable to Western people. But on the other hand, he made it practical by bringing practicality in a different sense, by saying, 'If you really can be in your Self, and then you believe in it, things will happen'. And things would come into existence.

And that, I'm sure, is true. I think that's why Naropa came into existence, and Karma Choling, and all these centres. Shambhala centres came into existence because he was being himself. He was in himself. That is the mahamudra way of being, and whatever he did manifested from that state of being. So being and acting, being and doing, there was no conflict. Because, normally, we want to do things, but we know that I'm not that; I'm trying to prove something; I'm saying, '*I know deep down I don't believe in any of this kind of thing that I have to do, so I'll do it anyway because this is what is expected of me, or this is what I have to do*'.

But there's this huge gap between being and doing, and I think Trungpa Rinpoche was the first Tibetan Buddhist teacher to really show to people that you can be what you are. And to be, not in an egotistical manner, still can be grand and magnificent, full of life, and all of that, and then everything will flow from that. I think a lot of the time that is missed, when people think of the Buddhist notion of non-egoism and things like that. They think non-egoism means you stop really accepting yourself totally. You have to feel bad about yourself before you become somebody. That was not his view, and that's not the view of the mahamudra perspective.

Traleg Kyabgon Rinpoche IX is lineage-holder in the Tibetan Kagyu Lineage, and the founder of E-Vam Institute, Melbourne, Australia.

This interview was recorded and features in the documentary 'Crazy Wisdom: The Life & Times of Chogyam Trungpa Rinpoche', 25 November 2011. This is an edited transcript of 'Chogyam Trungpa Rinpoche, Crazy Wisdom & the Mahasiddha tradition', Part 2. Transcribed by Iris Dillow. Edited by Margaret Lynch.

Dharma Word Tribute

Forty-ninth day Memorial Service for Suresh Prasad

By Ekai Korematsu Osho

Today we are gathered here to remember Suresh Prasad.

Human life is very, very precious. Born into this world as a human is a very, very rare thing.

Furthermore, meeting the Buddha Dharma is a very precious and rare thing.

Born into the human world, born into the world of Dharma, encountering the Buddha.

Born in the very heart of Bodhi Gaya, this is precious. Your life began at that point.

A precious life. Suresh worked and worked and worked. Helping his family and friends, the poor and uneducated, without discrimination. A very wonderful life you have lived.

Today is the forty-ninth day after your passing. The forty-ninth day of observation of the practice. I humbly offer you, my soulmate, this incense and dedicate this service to the memory of your life.

Together with your dear family members, friends and people in Australia who have been associated with you.

Ekai Korematsu
8 July 2021



*Upper: 49 Day Memorial Service for Suresh Prasad, Jikishoan Tokozan Temple, Melbourne, Australia—8 July 2021
Photography by Deniz Yener-Korematsu*

*Lower: Suresh Prasad waving farewell
Photography by Binay Prasad*

SANGHA NEWS

THE SOUND OF SILENCE

Rev. Isshin Taylor

When I first started to do Zazen, I found out early on that there is a sound coming from inside of me—a sound which is apart from my beating pulse and my breathing. It is a distinctive sound—not loud, all the time floating in the background. I named it ‘the sound of silence’. I still hear sounds from the outside: trams, cars, dogs, birds, and people.

In the beginning I tried to find out what this sound was, where it was coming from and so on. Then eventually I gave up. Instead, I started to concentrate on the sound. Of course, when I sit in Zazen lots of garbage-thinking comes up, but when I concentrate on this sound, I find that trivial thoughts disappear, and I forget about time.

These days, when I sit Zazen, I just concentrate on this sound, and I feel myself disperse into the sound. It is beyond a ‘nice’ or ‘happy’ feeling—just peaceful. It seems as if I—myself—become the sound of silence. Maybe I am getting back to the world before I was born.

Isshin Taylor

23 July 2021



Rev. Isshin Taylor – Jikishoan 20th Anniversary
Photography by Lachlan Macnish

PRESENCE

Shona Innes

Moon comes down.

People say, ‘It looks like a giant golf ball’.

I get upset.

Continuing on with a roaring silence,

Moon is unmoved.



明珠

Moon sculpture at Jikishoan Tokozan temple.
Sculpted by Koichi Uchida. Donated by Christine Biddell.

LISTENING AND SILENCE: A REFLECTION

Helen O’Shea

Listening takes effort, I’ve found. If I’m listening to someone speaking, but my mind is busy—judging, formulating a question or building an argument, or simply continuing to daydream—then I can’t really hear what is being said above all that background noise. Focused listening silences that inner voice—gives it a break and lets someone else’s voice be heard. Paradoxically, when I give the same focused attention to silence, it disappears. Why?

Imagine you are standing beneath a calm night sky or on a mountainside after a fall of snow or in the midst of a vast desert. There may be peace and stillness, solitude or darkness. These states do seem to nurture quietness of sound and of mind, in contrast to brilliant lights and crowds and frantic activity. In those circumstances, silence would be alarming, uncanny.

In any case, absolute silence is an illusion. Even in a soundproof room, there is always something to hear: the whisper of breath moving in and moving out and perhaps the gurgle of digestion or the rasp of fabric against skin. The mind is wired to identify and act on sound, leaping to attention at dynamic changes, as long as there is a physical

capacity to hear. But even with a degree of hearing loss, there may be the constant shrill of tinnitus. And always, the inner voice.

In Zazen, when we cooperate with our sangha or our household, we can enjoy quietness. There are always external sounds, of course—people moving around, the clatter of cooking, distant voices, traffic noise—but it’s usually quiet enough to focus on just sitting. And that’s when it can get really noisy inside, as the mind’s internal voice chatters on and on—observing, judging, imagining—all so compelling; better than TV! There’s no point in ordering this voice to be quiet: that just extends the monologue. When I sit, I do my best to accept the surround-sound of life and to exist within the mental noise, until sometimes it subsides into a quietness in which thoughts calmly drift like clouds across my mind. At other times, I enter a place of stillness and silence, a hollow depth. And then my mind latches onto this experience and it’s gone. For that’s another thing about silence: you can’t have it and be thinking about it at the same time. That only cranks up the inner voice, which gallops away on a new adventure, about the meaning of what just happened.



明珠

Gatha Collection

HOME LEARNING RETREAT #67



Illustration by Donne Soukchareun

Being Prepared

Osho Sama said to be prepared,
Then lockdown came for 8pm.
A small window only to pivot to Zoom,
Turn 90 degrees and take the next step.

Karen Tokuren Threlfall

7 August 2021

Human

Booked vaccinations and walk-ins.
Masked, we all join one long queue.
Pink magnolia sprouts green leaves. Bright wide sky.
I'm not the only one.

Annie Bolitho

Austin Repatriation Hospital

21 August 2021

Untitled

Behind the dunes,
Bountiful flowers.
Between moon and sun,
A dead as Mutton bird.

John Bolton

21 August 2021

The News

If Coronavirus is teaching me,
Buddha is teaching me—
Impermanence, interconnectedness, responsibility
Cause and effect, community.
People say, 'It is what it is',
I vow with all beings to realise it.

Shona Innes

Saturday 9.45am

21 August 2021

Untitled

That far tomorrow* gets closer still,
But then, it always has.
Rain squalls stop before they've started,
sunlight streams through breaks in clouds.

**Though formerly I heard
About the road that all must travel
At the inevitable end,
I never thought, or felt, today
Would bring that far tomorrow.*

-Ariwara Narihira (825-880)
Japanese Court Poetry, Brower & Miner

Irwin Rothman

明珠

Abbot's News

Over the last three months Ekai Osho has taught on the fundamental teachings of the Buddhas and Ancestors.

In July Ekai Osho conducted four memorials in the tradition of the Jikishoan lineage.

On 20 July a memorial was held for Ikko Narasaki Roshi, Ekai Osho's Transmission Teacher and the Founder of Jikishoan. Rev. Eisho Uemoto was invited to lead the chanting and Rev. Kosyu Kawamura of Hokkaido shared stories of his years with Narasaki Roshi as jisha (Abbot's attendant).

Memorials were also conducted for Osho's first Ordination Teacher, Kobun Chino Otagawa Roshi of Haiku Zendo California; his Dharma Friend Traleg Kyabgon Rinpoche IX, Founder and Spiritual Director of Kagyu E-Vam Institute and for Taiten Kaneta Roshi, a long-time patron of Ekai Osho and the Jikishoan Community.

Also in July, Ekai Osho taught at the annual 'Winter Zen Lectures' at E-Vam Institute. Osho taught on Zen Master Dogen's, Shushogi: What is Truly Meant by Training and Enlightenment:

The most important question for all Buddhists is how to understand birth and death completely, for then, should you be able to find the Buddha within birth and death, they both vanish... Then there is not only no necessity to avoid them but also nothing to search for that is called Nirvana.

Retreat 67 Online was held from 4 July – 22 August. Ekai Osho taught a series of eight teisho, drawing on Zen Master Dogen's, Shobogenzo - Zazen Shin: On Wanshi's Kindly Advice for Doing Seated Meditation. Jiho Marisha Rothman was appointed as Shuso (Head Student) for the second time. A Shuso Ryo was formed with Koun Vincent (Shuso-ho), Shuzan Katherine Yeo (Shoki), Teishin Shona Innes (Shoki-ho) and Tony Goshin Crivelli (Benji).

With the arrival of spring, Ekai Osho led the IBS coordinators in planning for the 2022 hybrid practice and training schedule.

Shuzan Katherine Yeo

Attendant

3 September 2021

"Memorialise—through memories. The memories we keep, tell us about ourselves; they help us to transform. To observe memorials is to bring meaning to what we do. Members who have recently joined Jikishoan have no clue about our Dharma family. There is a need to cultivate a sense of lineage if the Sangha is to grow".

Ekai Korematsu Osho



Committee News



Committee Members at the 23rd AGM, 12 September 2021

Top: Shona Innes, Irwin Rothman, Marisha Rothman

Middle: John Bolton, John Hickey, Katherine Yeo, Hannah Forsyth (absent)

Bottom: Naomi Richards, Ekai Korematsu Osho, Helen O'Shea, Annie Bolitho

Absent: Michael Colton

The 23rd Committee of Management was elected at the AGM on 12 September 2021. For the second time the AGM was held online via the Zoom platform and there were 25 financial members present.

Thank you to departing Ordinary Members Helen O'Shea and Brett Hope.

Currently there are two Ordinary Member positions vacant. Please contact any committee member to discuss your interest in nominating for one of these positions. The term for a committee role is one year and if you are interested in broadening your understanding of Zen community practice we highly recommend committee membership.

The newly elected members of the 23rd Committee of Management 2021-2022 are:

Honorary Members: Ekai Korematsu Osho
Hannah Forsyth

President: Shona Innes

Vice President: Marisha Rothman

Treasurer: John Hickey

Secretary: Irwin Rothman

Ordinary Members: Katherine Yeo
Annie Bolitho
John Bolton

Assistant Committee Members: Naomi Richards
Michael Colton

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.

Gassho,

Shona Innes

President, 23rd Committee of Management

Ekai Korematsu Osho and the 23rd Committee of Management would like to welcome returning members Phil Frasca and Pam Kadow, and our newest members Jason Goldingay and Adriana McMahon.

明珠

Soto Kitchen

BY SANGETSU CARTER

UDON NOODLES WITH SESAME

Recipe by Sangetsu Carter

This recipe serves 4 people.

I cooked this dish while working as Tenzo at Sanzen-kai. I had in mind Ekai Osho's instruction from Chosan at a retreat many moons ago, where he said that we should add the sweet things first, then seal in the sweetness with salt. When timed well, the mushrooms take up the Mirin, but remain a little crunchy, with a coating of Tamari. There is a nice contrast with the sesame oil.



Photographs by Sangetsu Carter

| Ingredients (serves 4) | Quantity |
|-------------------------|---------------------|
| Garlic | 3 cloves |
| Brown Onion | ½ |
| Zucchini | 1 med |
| Button Mushrooms | 8 small |
| Baby Spinach | Handful |
| Egg | 1 |
| Sesame Seeds | 1 Tbsp |
| Coconut Oil | 1 Tbsp |
| Mirin | 1 ½ Tbsp |
| Tamari | ½-1 Tbsp |
| Extra Virgin Sesame Oil | 2 Tbsp |
| Salt & Pepper | Large pinch of each |
| Butter | 50g |

Method

1. Pre-cook noodles, and fry egg sunny-side up.
2. Roast the sesame seeds lightly in a frying pan.
3. Finely slice garlic and onion. Dice zucchini and chop mushrooms into thick slices.
4. On low heat, cook garlic and onion in a wok with coconut oil, butter, salt and pepper, until slightly soft.
5. Add zucchini and mushrooms. Cook for approximately 1 minute on high heat, stirring vigorously.
6. Add mirin and cook for 2 minutes, then add tamari and cook for a further minute.
7. Add egg, then noodles, and douse liberally in sesame oil, tossing until evenly distributed.
8. Turn off heat and stir in sesame seeds. Tear the baby spinach by hand and mix through.

Calendar of Events

October–December 2021

WEEKLY ONLINE ACTIVITIES

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

OCTOBER

| | | | | | |
|---------|------------|---------------|------------------------|--------|------------------------------|
| Tuesday | 12 October | 7.00 – 9.30pm | Committee Meeting #283 | Online | President/ Vice-President |
|---------|------------|---------------|------------------------|--------|------------------------------|

NOVEMBER

| | | | | | |
|---------|-----------------|---------------|-------------------------|--------|------------------------------|
| | 24 Oct – 28 Nov | | Online Home Retreat #86 | Online | Margaret |
| Tuesday | 16 November | 7.00 – 9.30pm | Committee Meeting #284 | Online | President, Vice-President |

DECEMBER

| | | | | | |
|----------|-------------|----------------|----------------------------|----------------------|---------------------------------|
| Sunday | 12 December | 5.30 – 9.00pm | Bansan Exit & Member's Day | Brunswick/ Online | President/ Vice-President |
| Tuesday | 14 December | 7.00 – 9.30pm | Committee Meeting #285 | Online | President/ Vice-President |
| Thursday | 16 December | 6.30 – 9.00pm | Bansan Exit | Braybrook/ Online | Karen/Shona |
| Friday | 31 December | 8.30 – 12.30am | New Year's Eve Zazen | Tokozan/ Online | Katherine, Abbot's Assistant |

ADDRESSES

| CONTACT | 23 RD COMMITTEE OF MANAGEMENT 2021–2022 |
|---|---|
| General Enquiries 0421 285 338 contact @ jikishoan.org.au | Honorary Members: Ekai Korematsu Osho Shudo Hannah Forsyth Ordinary Committee Members: Katherine Yeo 0422 407 870 |
| Sunday Sanzen-kai <i>Zoom Host and</i> <i>IBS Coordinator</i> Shona Innes – 0421 285 338 | President (<i>Tsusu</i>) Shona Innes 0421 285 338 Annie Bolitho 0407 648 603 |
| <i>Kitchen</i> Michelle Harvey Jikishoan Tenzo 0412 330 854 | Vice-President (<i>Kan'in</i>) Marisha Rothman 0400 873 698 John Bolton 0428 188 220 |
| Thursday Sanzen-kai Karen Threlfall 0418 342 674 | Finance (<i>Fusu</i>) John Hickey 0435 939 485 Assistant Committee Members: Naomi Richards Michael Colton |
| Online Home Learning/ Retreat Coordinator Margaret Lynch 0415 889 605 | Secretary (<i>Shoji</i>) Irwin Rothman 03 9557 7738 Membership Secretary Marisha Rothman 0400 873 698 |

明
珠



Teaching Schedule – Oct – Dec 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 5.15pm. Donation—Dana Box.

Bansan (Exit Ceremony): 12 December

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): 16 December

INTEGRATED BUDDHIST STUDIES

Main Course A1—Tokozan Zendo & Online
Ten classes, 10 – 12pm Saturdays
Term 4: 25 September – 27 November

Main Course A2—Tokozan Zendo & Online
Ten classes, 5 – 7 pm Saturdays
Term 3: 25 September – 27 November

Main Course A3—Online only
Ten classes, 7 – 9 pm Wednesdays
Term 3: 29 September – 1 December

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 pm Sundays

Venue: Australian Shiatsu College & Online
Semester 2, 2021: 11 July – 12 December (Intro – 4 July)
Bansan (Exit Ceremony) 12 December

Main Course B2—6.30 – 9 pm Thursdays

Venue: Quang Minh Temple, Braybrook & Online
Semester 2, 2021: 15 July to 16 December
Bansan (Exit Ceremony) on 16 December

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

Main Course C

ONLINE HOME LEARNING RETREAT #68

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 #68—24 October – 28 November

ONE DAY WORKSHOP - MC A, B and C

17 October 2021 - Cancelled

IBS COORDINATORS

General enquiry, Online Retreat and Main Course C:
Margaret Lynch: 0415 889 605
C-course @ jikishoan.org.au

IBS Student Secretary and Main Course B:
Shona Innes: 0421 285 338 / B-course @ jikishoan.org.au

Main Course A:

Katherine Yeo: 0422 407 870 / A-course @ jikishoan.org.au

GENERAL ENQUIRY, BOOKING and ENROLMENT

Phone 0421 285 338

Email: contact@jikishoan.org.au

www.jikishoan.org.au

明
珠