

Myōju



Sōtō Zen Buddhism in Australia

Summer, Volume 11 Issue 2, December 2011

JIKI046

Finding Your Natural Position

This is the second half of a talk given by Ekai Osho on 18th September 2009 at Corroboree Park Community Centre, Ainslie, Canberra.

The first half of this talk featured in the last issue of Myoju was titled 'Zen is already there' - the final paragraph read:

Zen is regaining or reclaiming something, something we have right now. Reclaiming it means functioning from that very place. It's like remembering we have eyeballs - you don't need to look for your eyeballs [Ekai Osho says laughing] they're always there inside your head.

...reclaiming, reclaiming that approach. But human beings have a tendency to think that because there are eyeballs, then I must be able to see something, etc - and we try to grab onto something more!

That's all human life is, you know, automatically we tend to do this, tend to grab for something more. If you consider it very carefully, we really don't know how to think actually [Ekai laughing]. Generally, we are on automatic, using the patterns we learn from school and elsewhere.

You might think you are thinking, but actually you are not. You are just subjecting yourself to a pattern of thinking. We never really learn how to think independently.

Because of this, your idea of what thinking is leads to action that is not authentic. We might see that someone approaches an activity in a certain way, so we just incorporate that way into our own lives. This may then reach a point where we declare "I believe" or "I think" based on someone else's actions.

So we need to learn how to think for ourselves and the only way we regain how to really think, is when we learn how not to think! We need to learn to make our mind quiet. Until then, we cannot really become authentic, we just follow patterns.

Zen plays an important role in a very fundamental way.

We might say the emphasis is on a fundamental education, a broad education or a life education - prior to gaining conventional knowledge.

You cannot really explain your thinking unless you learn not to think. It's same as music and silence. If there is no music there is no silence. Silence is the foundation of music!

That is the Zen emphasis. So naturally, Zen emphasizes the silence or the empty spot, the empty area or blank canvas from which to create.



Source: www.coolponds.wordpress.com

You see it when you go to Zen gardens or tearooms, the traditional ones are quite empty, there's nothing much there. You see only very little in the way of decoration like flowers, or a calligraphy scroll.

In this way, we need to rethink the way we do things and how we practice; coming back to the origin of things, of ourselves, which is called the 'original self'.

What kind of face do you make during a photo opportunity? The ordinary way is to smile, automatically, regardless of the situation. That kind of approach is very interesting!

In This Issue

Japan Appeal Update & Postcard, Committee News, Kaneta Roshi Visit, Back to Basics in Bodh Gaya, Education News, Sōtō Kitchen...

Zen doesn't care whether you smile or not, just as long as you show your original face. Being authentic!

There is no need to present yourself in a way that is artificial.



Source: www.123rf.com

Audience question: "Enlightenment?"

Oh enlightenment? It's just very important to understand the very, very, basic things. My opinion is that in these modern times we are missing more and more this very fundamental thing.

Like modern education, the emphasis is on tertiary education and becoming more specialised, which can be very narrowly focused and pretty much financially or vocationally oriented. There seems to be less emphasis on the aspect of humanity, because humanity as a broader subject doesn't make people much money!

This kind of human tendency to go faster and faster and become more sophisticated and essentially, more divided and specialised, results in a disconnection with something very fundamental. Life can become hollow as a result.

How do we regain the fundamentals?

Formal Zen meditation is a tool or method that helps to focus on this aspect. What we do is very fundamental, basically sitting in meditation or walking meditation, making sure our bodily position is correct.

In sitting meditation, what you are doing is based on having the correct posture - you want to maintain a healthy posture. A basic thing, don't you think, to have an upright seat, sitting comfortably with our backs straight?

Don't you think that it is natural to just breathe - doing nothing in particular, just simply breathing!
[Ekai laughing]

If you can do that, then you are in harmony with yourself. You are in a position of respecting others and yourself, just being as you are - just being pure.

So we achieve nothing special when we meditate, we just learn to sit with a healthy posture and be ourselves; naturally, simply breathing. Nurturing the fundamental self.

Transcription completed by Johann Montet, edited by Renata Salajić.

Myoju — Summer 2011

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

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Next Issue

The next issue of Myoju will be posted at the Autumn Equinox 2012. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs. The content deadline is Friday 10 February 2012. If you would like to contribute or advertise in the next issue of Myoju email: publications@jikishoan.org.au

Bright Pearl (Ikka-no-Myoju)



From Dogen Zenji's Shobogenzo, Book 1, Chapter 4

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".—Dogen Zenji

Japan Disaster Relief



This is my final report on Jikishoan's 2011 Japan disaster relief appeal.

As you know, Jikishoan launched an appeal in response to the devastation caused by the East Japan Great Earthquake on 11 March 2011. The appeal initially began with the aim of "A warm meal to a victim" to express our concern for the well-being of Kaneda Roshi, his family and members of his temple, Tsudaiji, in Miyagi. Miyagi is the prefecture in Japan where the destruction caused by the massive Tsunami was the most devastating; the casualty toll there was several thousand lives.

From March to June 2011, Jikishoan's Committee supported the membership in raising money for the appeal initiative. Following this, Jikishoan also took part in the international relief effort by Sotoshu Shumucho (the Soto School Head Office), through its global network of Soto Zen Buddhism.

In late September 2011, I visited Japan and during my visit personally delivered the remaining funds raised during the appeal to the Shumucho and also Tsudaiji.

At Shumucho in Tokyo, I was pleasantly surprised when I found out that I was to meet the Secretary General to formally handover the relief funds. He was well informed in regards to Jikishoan's participation in the Shumucho's disaster relief fund raising and also knew of the independent support Jikishoan provided for Tsudaiji's relief activities, namely the Jikishoan-Tsudaiji project.

This unexpected welcome was due to kind consideration and prior arrangement made by the new Director of the Education Department at Shumucho, whom I had an appointment with during my visit. Regardless of the amount donated, I felt honoured by the fact that Jikishoan's contribution was well received and acknowledged with the utmost respect by the Soto School.

On the following day, I visited Taiten Kaneda Roshi at his residence in Miyagi, which was both a moving and rewarding experience for me. I had an opportunity to meet and listen to Kaneda Roshi, his son Taiou (who is Tsudaiji's Abbot), their wives and two volunteer leaders.

Although they felt they are still digesting emotionally, they all agreed the experience they have been through with the Tsudaiji relief project and the effort over the past six month period has changed their lives and views profoundly and fundamentally.

Taiou Kaneta asked himself many times during this period what it meant to be a Buddhist priest. He said

he would not have had to face this question deeply and seriously if such a disaster had not happened. However, he did not have to think or work on his own emotions too intensely – more so, he focused on what he could do as immediate actions for the relief from the disaster.

With a sense of deep appreciation, he told me that Jikishoan's funds received in April definitely helped him and the Tsudaiji temple community open an initial relief path effectively. His Jikishoan-Tsudaiji Project was emotionally intense and hard, but at the same time extremely meaningful and transformational for the hearts and minds of the many people involved.

One of the volunteer leaders, a lady who held the role of treasurer, told me that an Australian friend of hers who teaches English in Japan had helped to design a small Australian flag which was put on the roof of the small truck that was used for the project. She said to me that "*we were all disaster victims*" and that during the early phase of their mission she found it hard to smile when she needed to be cheerful and of help to the victims of the disaster, in order to give hope and courage.

The other volunteer leader, a young priest, told me "*I have never performed chanting services for so many dead. Day and night they [bodies] kept coming to the crematorium - many were unattended by their family.*" He said that among them were children and that it was just unreal - his experience was beyond our imagination.

There were also many victims who were not able to be received by the crematorium, as the demand was beyond the capacity. The unlucky ones were buried at temporary burial sites by the local authority. He said that he was no longer the same person he was before 11 March 2011. He seemed to have found the meaning of the role Japanese Buddhist priests play in funeral and memorial services.

I myself heard that Kaneda Roshi became emotional when he made his personal visit to Melbourne in October and gave a talk at Sunday Sanzenkai about the appeal and Jikishoan's involvement. I think I can share this same emotion or deep appreciation, reciprocally.

I sincerely thank all of you for your contribution to the Kaneda Roshi Appeal and Shumucho fundraising.

Ekai Korematsu Osho

Abbot and Resident Teacher

November 2011



前略。
 郵日本電報におきまして私の郷里であり宮城県南三陸町にて
 支援活動に従事願を以て誠にありがとうございました。
 ライフで支援されている方々に謝意を表たい為、英語にて書きます。



Dear Sirs, Madam.
 My name is Sudo. I was born and living in Minami Sanriku
 18 years. My hometown, Minami Sanriku, Japan was severely damaged
 and even wiped out when tsunami hit in my hometown on

11 Mar. 2011.
 The monks of Jikishoan visited to our hometown all the way
 from South Australia and devoted voluntary activity and
 contributed daily necessities to local people.
 It is verily merciful and as a citizen, I really appreciate
 your help. I can imagine there will be many supporters
 in Jikishoan Buddhist Community.
 I have been in Singapore over 5 years and likely, I have to
 go back my hometown within a few years.
 Wherever I live, I will remember your benevolence and
 try to visit your beautiful country some days.

Jikishoan Zen
 Buddhist Community
 PO Box 475
 YARRAVILLE
 VIC 3013
 Australia Par Avion

Sincerely
 30 Aug 2011
 Appreciation from Singapore



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 Hideaki Sudo 14 Ang Mo Kio Central 3 #16-21 Singapore 567747 Singapore

Japan Disaster Relief Postcard Received

Japanese text reads:

I sincerely appreciate your support for my hometown, Minami Sanriku, Miyagi Prefecture after the disaster of the earthquake which hit the eastside of the main island of Japan. I want to show my gratitude to people who are living in Australia and helping us. Therefore, I would like to write this letter in English.

English text reads:

30 August 2011

Dear Sirs, Madam

My name is Sudo. I was born and living in Minami Sanriku for 18 years. My hometown, Minami Sanriku, Japan was severely damaged and even wiped out when tsunami hit in my hometown on 11 March 2011.

The monks of Jikishoan visited to our hometown, all the way from South [of] Australia and devoted voluntary activity and contributed daily necessities to local people. It is verily merciful and as a citizen, I really appreciate your help. I can imagine there will be many supporters of Jikishoan Zen Buddhist Community.

I have been in Singapore over 5 years and likely, I have to go back to my hometown within a few years. Wherever I live, I will remember your benevolence and try to visit your beautiful country some day.

Appreciation from Singapore.

Yours sincerely,

Hideaki Sudo
 14 Ang Mo Kio Centre 13#16-21 Singapore 567747
 Singapore

Translation by Nobu Kobayashi.

A Message from the New President



This year's Annual General Meeting (AGM) saw the election of the 13th Committee of Management of Jikishoan Zen Buddhist Community.

This committee is a mix of serving, returning and first time members.

I would like to welcome first time committee members; Sally Richmond and Katherine Yeo. Both Sally and Katherine hold positions in the Jiroku (Front Desk) and Integrated Buddhist Studies (IBS) Ryo's respectively, and with their fresh perspective and experience of Jikishoan, they have already made a valuable contribution to committee meeting discussion. Sally and Katherine have been voted onto committee as Ordinary Members and their specific roles have yet to be finalized.

Returning to committee, after a short break from committee work, are Hannah Forsyth (Ordinary Member) and Peter Watts (Vice President). Both Hannah and Peter were longstanding members of earlier committees, and their knowledge and experience will be greatly valued.

Serving or continuing from last year's committee with Ekai-Osho, continuing as Honorary Member, whose experience, knowledge and wisdom continues to guide and support committee in its work, is;

Naomi Richards (Treasurer), Andrew Holborn (Secretary), Annie Bolitho (Personnel), Renata Salajic (Publication) and Mark Summers (as incoming President).

Apart from the functional "day-to-day" aspect of committee activity, i.e. facilitating Sanzen-kais, Retreats and the IBS program, this year committee will complete the development of the Harassment policy while beginning the important task of implementation of the policy through dissemination, of information, and education of the community.

Another important project is the Building Fund. This fund has raised money over the years, through individual donation and Fundraising events and activities, for the purchase of a city Temple. Naomi Richards has recently been investigating the possibility of an on-line donation facility. However, a plan is to be developed that maps out a strategy, direction and resources necessary to encourage community support and focus.

I strongly believe that committee can be most effective when it is in regular contact with the members of the community. This can be achieved both through face-to-face contact as well as through other forms communications such a Myoju. To support this contact, I have committed to attending Sunday Sanzenkai once a month and writing a

regular column in Myoju.

I feel humbled to have been elected President, and while I may lack some of the skills and knowledge necessary, I am committed to fulfilling the role of President to the best of my abilities. I also feel encouraged by a committee comprised of talented, energetic and committed people who have the interests of the community of Jikishoan at heart.

I wish to thank these people for volunteering their time, and we look forward to serving the community over the next year.

I would also like to take this opportunity to thank the retiring committee members, Vaughan Behncke (outgoing President), Jinesh Wilmot (Education), Kiyoko Taylor (Welfare) and Richard Myddleton (Secretary) for their commitment and diligence over their years as serving committee members.

Mark Summers,
Jikishoan Zen Buddhist Community, President

Reflections on my time in the role of President of Jikishoan

*"Two roads diverged in a wood, and I –
I took the one less travelled by,
And that has made all the difference"*

Robert Frost (1874-1963)

It was an honour and a privilege to serve Jikishoan in the role of President (Tsusu) over the past two years and I thank the Members of the community for giving me the opportunity.

I also thank the members of the Committees of Management, for 2009-10 and 2010-11, for their dedication and consistent work and trust and confidence in me during two years of significant change in the way the Committee functions to serve our community. I have worked with the Committees and Ekai Osho to design and implement a range of improvements in administrative frameworks and systems, including consensus decision making, reporting, streamlining processes and procedures, finance and budgeting, policy, planning and governance. All of these tasks were undertaken with the aim of supporting and maintaining our practice.

In my time as President, I had the opportunity to travel to Japan with Ekai Osho and visit Soto Headquarters in Tokyo and a number of Soto Monasteries/Temples – assisting with the deepening of Jikishoan connections there. I also visited the San Francisco Zen Centre and the Berkeley Zen Centre in the USA in 2011 and renewed old connections on behalf of Ekai Osho and made new ones on behalf of

Jikishoan. These overseas visits broadened my knowledge and understanding of the scope of Soto Zen practice. Particularly at the Berkeley Zen Centre, through the Rev. Sojun Mel Weitsman, I had a glimpse of what Jikishoan could achieve and aspire to in the future – as Berkeley Zen Centre has been functioning for 44 years.

When I accepted the nomination for the role of President two years ago I presumed that I knew what the role would involve. Now, looking back and reflecting on this time, I understand that I only had assumptions and the faintest idea of what would be involved.

The experience has been a matter, for me, of letting go of much of what I had experienced and learnt in the worlds of business and consultancy where I had spent most of my secular career. It has been about learning and practicing how to surrender and 'let go'; being more intuitive in approach, attempting to understand, accepting and listening to others and interacting and working more co-operatively with them.

EACH DAY IN LIFE IS TRAINING
 TRAINING FOR MYSELF
 THOUGH FAILURE IS POSSIBLE
 LIVING EACH MOMENT
 EQUAL TO ANYTHING
 READY FOR EVERYTHING

I AM ALIVE - I AM THIS MOMENT
 MY FUTURE IS HERE AND NOW

FOR IF I CANNOT ENDURE TODAY
 WHEN AND WHERE WILL I?

(WORDS FOR EACH DAY)

Soen Ozeki

Soen Ozeki
 Daisen-in Zen Temple, Kyoto



From a visit to Daisen-in in Kyoto, Japan

Source: Vaughan Behncke.

In this context, learning to go with the flow – and most importantly learning to 'get over myself' and my personal 'needs' and 'wants' and listening to the ideas and opinions of others has been an important learning for me. It has led to a more peaceful and harmonious way of being in the moment.

The experience has had many facets – like a cut gem - with mirror surfaces, each in turn, according to the situation, presenting the opportunity to look at myself, the parts I am comfortable with and those parts that don't sit easily with me. It has genuinely deepened my practice. It has also caused reflection on and review of my motives and actions in the life arenas of 'self' and 'others' both in my personal life and in my roles in Jikishoan and to reflect how I have, on occasions, hurt or offended others by my manner and unthinking behaviour.

Particularly over the past twelve months, with much change in my life circumstances I was triggered to consider, yet again, my identity and ask the question of 'who am I'. This came to the forefront for me with a question that Ekai Osho put to us at Teisho on the November 2010 Retreat – "who are you?" Since then it has often been both painful and also a personally

confronting and joyful journey. This has been and continues to be for me the road less travelled and one I would probably not have embarked on with the same intensity and meaning had I not experienced serving in the role of President of Jikishoan.

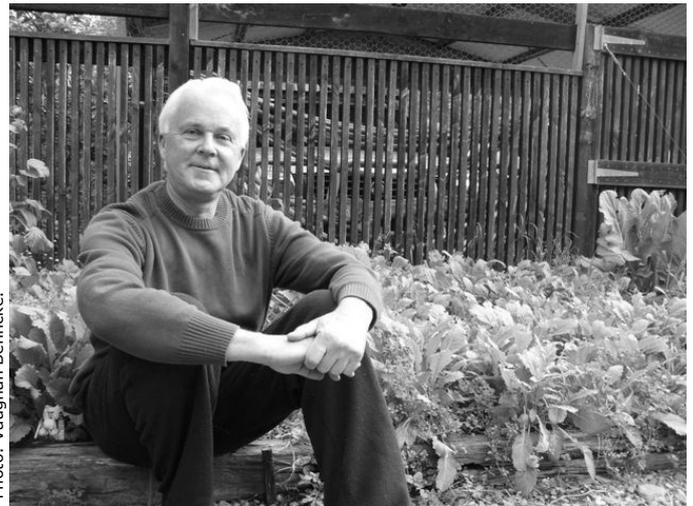


Photo: Vaughan Behncke.

Vaughan at home in his new turnip patch.

There were many lessons for me in the role of President and the most resonant one can be expressed in the words from the peace prayer of Saint Francis of Assisi "...for it is in giving that we receive."

Gassho

Vaughan Daisen Behncke

4 November 2011

Canberra News

It's my pleasure, as the new President of Jikishoan Zen Buddhist Community in Canberra, to contribute to Myoju with this short article. In doing so, I feel closer to the whole Jikishoan community; sharing a common practice in the Soto tradition and the teachings of Ekai Osho, our Abbot and Teacher.

As reported in the last issue of Myoju, at the Annual General Meeting of 11 September 2011, a new Committee was elected.

As we look at the first quarter of this current year, 2011-12, I am confident that the Committee has the capacity to maintain the progress made since 2009 in establishing Jikishoan in Canberra. The Committee has been fairly active during the last three months in addressing a number of matters relating to its administration and its continuity as a separate legal entity. Ekai Osho encouraged us to re-examine our 'status' as an organisation vis-à-vis the Jikishoan Zen Buddhist Community in Melbourne and explore less formal alternative arrangements.

The membership of the Canberra branch currently stands at 12 financial members, with one application for membership yet to be approved. While our Sangha is still relatively small, it is steadily growing

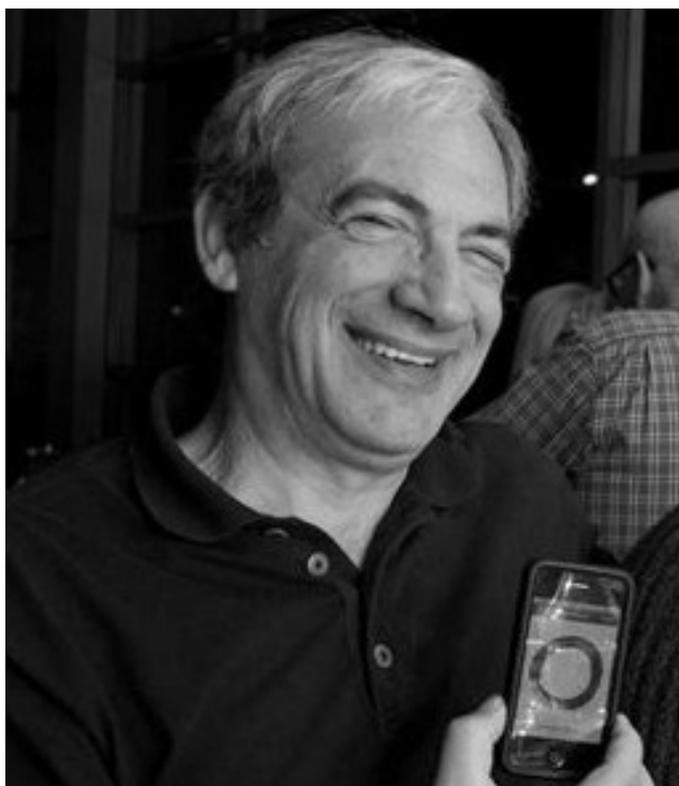
as we work towards achieving the three aims of Jikishoan.

Our main approach to promoting the practice is the regular Sunday Sanzenkai service, which attracts an average of 10 participants. Through ongoing efforts by Vaughan Behncke and Ferro Fabbri to establish a Ryo structure, there are now a core number of people who are gaining experience in various roles at Sanzenkai. New members and those from the community who continue to attend are invited to participate in setting up of the zendo, serving tea, etc. as activities integral to the practice.



Photo source: www.wallcoo.net

The One Day Workshops (four per year), together with public lectures by Ekai Osho, are the other major form of promotion of Soto tradition Zen practice in Canberra. The workshops attract both people interested in knowing about Zen, as well as members and regular Sanzenkai attendees. We are grateful to Ekai Osho for making himself available to the Canberra community to promote the practice, and for being a 'model' for all of us.



Attending retreats is strongly encouraged and there is a good proportion of existing members who have attended a number of retreats in Victoria. Those who have tend to bring back the experience that comes from the bendoho model, by reflecting on it and by making direct contact with Ekai Osho and the many Jikishoan members that attend. This strengthens the practice of the Sangha as a whole.

In future articles to Myoju, I would like to focus more on relating our experiences both as a community and as individual members in conducting our practice.

I look forward to the rest of this year with the confidence that with the other members of the Committee we continue to mature as a Sangha and adhere to the spirit of the three Aims.

Tony Crivelli

President

Jikishoan Zen Buddhist Community, Canberra

Harassment Policy

In the last issue of Myoju we informed members that during 2011 the Jikishoan Committee had been developing a harassment policy to guide members, friends and guests in respect to inappropriate conduct and behaviour towards others.

The umbrella harassment policy has now been endorsed and a sub-section on sexual harassment has also been developed. Further work in the coming Committee year on victimisation and bullying sub-sections will complete the Policy.

If you would like to discuss or obtain a copy of the harassment policy, or the sexual harassment component, please contact the President of Jikishoan Zen Buddhist Community, Mark Summers.

Membership Update

We are pleased to welcome the following new members to Jikishoan Zen Buddhist Community:

Canberra
Rodney Martin

Melbourne
Ann Alexander
Roy Lamb

Ekai Korematsu Osho, the JZBC Committee and all members.

Kaneta Roshi Visit

In early October, Kaneta Roshi, a great friend and supporter of Jikishoan for many years visited Melbourne. The last time Kaneta Roshi visited Melbourne was in April 2009 for Jikishoan's 10th Anniversary Celebrations.



Photo: Kaneta Roshi

A number of Sunday Sanzenkai attendees with Kaneta Roshi.

As you may have read in previous Myoju articles, Kaneta Roshi's temple Tsudaiji is in the area hardest hit by this year's earthquake and tsunami in north-east Japan. He and his Sangha have done much this year to assist the people in the local area affected by the disaster.

Kaneta Roshi was the guest of member Jinesh Wilmot and enjoyed a number of activities with Jinesh and his family while in Australia, including visiting the hot springs on the Mornington Peninsula, lunch and a walk on the beach at Rosebud, as well as tea at the Fairfield Boathouse followed by a tour of the Botanical Gardens. He also appreciated having a day in the city with Deniz, Ekai Osho's wife.



Photo: Renata Salajic

Kiyoko Taylor, Kaneta Roshi, Nobu Kobayashi and Jinesh Wilmot

Although in Melbourne for less than week, Kaneta Roshi generously found time to attend dinner with Committee and Ordained members in Richmond on Friday 7 October and on Sunday 9 October was guest speaker at Sanzenkai in Brunswick.

Speaking in English and assisted by Kiyoko Taylor with some Japanese word translations, Kaneta Roshi talked about what it was like in Japan and how he

and his son responded with the Jikishoan-Tsudaiji project, that delivered food to victims in an attempt to alleviate their suffering.

Kaneta Roshi graciously answered questions asked by those gathered and at one point he became quite emotional when thanking members and friends of Jikishoan for their donations and support.

We were very honoured to host Kaneta Roshi as our guest speaker and look forward to welcoming him again one day.

Back To Basics In Bodh Gaya!

After a long plane and train journey we arrived in the evening at the Burmese Vihar in Bodh Gaya - our home for the next three weeks.

We were shown to our rooms and alas, most of us were on the top floor - three flights of stairs and the hottest floor! I had stayed here before, three years ago. I was tempted to fake an ailing knee to score a lower floor room in the shade - that's what our Katherine scored (although she wasn't faking the knee!).



Photo: Lorraine Collishaw

Katherine, Shona, Mark, Trish, Jim, Lorainne and Sunao at Vulture Peak

The rooms were clean and very basic, with an electric fan to blow around the hot air (when the power works).

On my previous visit three years ago there was a plastic bucket in each room - which my room-mate had used for a variety of needs! I looked around for my plastic bucket, but alas, no bucket this time. What has happened to the standards here? I became obsessed with the need for a plastic bucket - such a vital commodity for comfortable living quarters - how would I cope without it?

Main purposes for a bucket:

1. An absolute must for washing and cooling feet many times a day!
2. Doing one's laundry.
3. Various other emergencies that may arise after eating questionable food!

The next morning I was on a mission, I had to get a bucket. By lunchtime we had located the person in charge of buckets and bingo - plastic buckets were delivered to our rooms. Oh the joy of sinking hot, tired, dirty feet into a bucket of cold water up to the knees. Bliss at last.

You know you've peeled away the extras when your most important modern convenience is a plastic bucket.

That's what I love about India!

Lorraine Collishaw

"And the deepest level of communication is not communication, but communion. It is wordless. It is beyond words, and it is beyond speech, and it is beyond concept.

Not that we discover a new unity. We discover an older unity. We are already one. But we imagine that we are not. And what we need to recover is our original unity. What we have to be is what we are."

Thomas Merton

Contributed by Vaughan Behncke



Photo: www.shogoji.com

Hitting the evening bell,
Shogoji 20th International Open Ango

Welcome to Jikishoan Zen Buddhist Community

Jikishoan is a growing community of people learning and practicing Zen meditation under the guidance of Ekai Korematsu Osho. Ekai has practiced and taught Zen Buddhism in Japan, the USA and India for over 30 years.

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

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

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

How to Contact Us



Melbourne

Post: PO Box 475, Yarraville 3013, Victoria, Australia
Phone/Fax: +61-3-9687-6981
Email: contact@jikishoan.org.au
Website: www.jikishoan.org.au

Canberra

Post: PO Box 809, Woden, ACT 2606
Phone: 0408 696 645
Email: Canberra@jikishoan.org.au

A DAY OF PRACTICE



12 FEBRUARY 2012

ONE DAY WORKSHOP

An introduction to Zen
Meditation and practice for
Beginners.

Deepening practice for
members, friends and IBS
students.

See Main Course A Brochure for application form.

Enquiries:

Hannah Forsyth phone (03) 9687 6981
email contact@jishoan.org.au

Shona Innes phone (03) 9391 2757
email shinnes@yahoo.com

One Day Workshop dates 2012: 6 May, 17 June,
5 August, 7 October, 11 November

Integrated Education in Bodh Gaya

During the first 3 weeks of October 2011, Ekai Osho made his usual yearly trip to Bodh Gaya, India, to teach Zen meditation in the Antioch University Buddhist Studies Program. On this occasion, he was accompanied by five Jikishoan members (Mark Summers, Lorraine Collishaw, Katherine Yeo, Shona Innes, Jim Holden) plus his eldest son, Sunao and Jim's partner, Trish.



The group in their robes

Photo: Mark Summers

Zen practice and the Antioch Program

The formal part of our practice was to be present for one hour of zazen practice morning and evening and a half hour Chosan with Ekai Osho each day. Other than that, the schedule was quite open and allowed plenty of time to explore the streets of Bodh Gaya and get a feel for the way of life there.



Photo: Sunao Korematsu

The Enlightenment Tree

At the invitation of the Antioch teaching staff, we were also able to attend a meditation seminar given by Robert Pryor once each week, as well as classes in philosophy and anthropology. The library was also made available to us.



Photo: Mark Summers

"See if you can experience the lineage coming through our Zen Master." (R. Pryor)

It was a pleasure to witness the high standard of scholarship and engagement of both staff and students and to take part in some stimulating and interesting discussions with students outside of the classroom.

Walking and Talking with Mr Singh

On Wednesday of our second week, we set off at 5am for a day trip to Vulture Peak and Nalanda. Our guide for the day was Mr Singh, a retired Assistant Director of Tourism. His speciality was Buddhism in India and his understanding and enthusiasm for the subject gave richness to his story-telling which brought the whole subject alive. *"I am a Hindu, but my heart is with Buddhism."* We walked to the top of Vulture Peak and on the way up we stopped frequently at significant places where Mr Singh related stories of King Bimbisara, the Buddha, Sariputra and Mahakasyapa. There is nothing quite like story-telling in context to create some memorable moments. *"At Buddha time, there was Buddhism – no Hinayana or Mahayana."*

Maha Bodhi Temple and Sister Dhamma

2011 was Katherine's third visit to Bodh Gaya with Ekai Osho. She was meeting people she had met on previous occasions, since many people (pilgrims) make a yearly visit to Bodh Gaya. One of these people was Sister Dhamma, a native of Nepal and a nun in the Theravada tradition of Buddhism. At Sister's invitation, four of us took a walk with her around the Maha Bodhi temple.



Jim and Trish in front of the Maha Bodhi temple

She told the story of the seven weeks Buddha spent in the environment of the temple following his enlightenment under the Bodhi Tree. What was most impressive about this walk was the deep devotion and confidence that Sister expressed towards the Buddha and his teaching. She described her own practice at the Maha Bodhi temple which she visits every year and told us about her project to build a replica of the topmost part of the Maha Bodhi stupa at her own temple in Kathmandu. The "strong determination" which she spoke of frequently in relating the Buddha's story was clearly embodied in her practice for the propagation of his teaching.

Main Course C and Studies Abroad

In 2012, Main Course C will be introduced into Jikishoan's Integrated Buddhist Studies Program (IBS). The base of this C Course is retreat practice

but will also incorporate individual overseas study or particular individual projects. As with Main Courses A & B, the process is fundamentally one of formalisation, with the aim of making a firm foundation for future study and practice. Students of the C Course will be encouraged to plan their overseas trips with Ekai Osho's guidance and input, so that their time overseas is integrated into their practice at home in a meaningful way. In this way, it is hoped that their experience overseas can relate back to the IBS course at home, for the benefit not only of themselves but also for the whole community.

Our gratitude to Ekai Osho and his friends in Bodh Gaya - for facilitating a memorable trip and helping us broaden our understanding. To Katherine Yeo, thanks for the good care and advice and to Robert Pryor and all the Antioch staff, thank you for the generous invitation to attend classes and for taking such good care of our daily needs.

Shona Teishin Innes
Secretary
Jikishoan IBS Program

Temple

Seeing and hearing at once,
Our monk and giant drum,
Made for each other.

Bodh Gaya Oct 2011
Shona Innes.

Sesshin Half-Day-Zazen

A half-day Sesshin to celebrate the opening of the Jikishoan Zendo in Footscray will be held on Sunday March 25th 2012 with Ekai Osho in attendance.

Time : 6am to 12 noon.

Participation: Members and IBS students – no charge.
Non-members - \$25.

Activities: Zazen, kinhin, chanting, and silent breakfast of rice and green tea.

You may leave early, but cannot arrive after 6am.

Numbers in the zendo are limited so please ring Hannah on 9687 6981 to reserve a place.

Dosu Ryo (Hannah Shudo Forsyth, Mark Summers, Katherine Yeo, Oscar Roos.)

Sōtō Kitchen

The recipes in this issue have been provided by Kiyoko Taylor

Koyadofu with Snow Peas

(Serves 8-10)

Ingredients:

<i>Koyadofu (dehydrated tofu)</i>	6-7 squares
<i>Snow peas</i>	100g
<i>Carrot</i>	100g
<i>Dashi stock (homemade or instant)</i>	1litre
<i>Sugar</i>	4 tablespoons
<i>Mirin</i>	4 tablespoons
<i>Tamari (light soy sauce)</i>	2 teaspoons
<i>Salt</i>	1 ^{1/2} teaspoons

Method:

Blanche the snow peas and put aside.

Put koyadofu in warm-hot water (not boiling) and leave for 1- 2 minutes.

Once the tofu is soft, squeeze each square gently by hand to remove the water. Then place them in cold water and repeat the squeezing process until there is almost no white coloured water coming out.

Cut each square of koyadofu into about 2cm pieces.

In a saucepan, season half the dashi with half of the mirin, tamari and salt and add all of the sugar.

Once combined, place the koyadofu in the dashi mixture and simmer for 10-15 minutes.

While the tofu is cooking, in a separate saucepan, cook the carrot (cut into bite size circles/pieces) in the remaining half of the dashi and add the remaining quantities of mirin, tamari and salt.

Cut the snow peas into thirds and then mix all ingredients together.



Photos: Julie Martindale and Renata Salejčić

Harusame in Sanbai-zu (Vinegar dressing) with Cucumber

(Serves 10)

Ingredients:

<i>Harusame (Green Bean Vermicelli)</i>	50g
<i>Fried Bean Curd Puff</i>	6
<i>Cucumber, Lebanese</i>	3
<i>Dashi stock (homemade or instant)</i>	1 litre
<i>Soy Sauce</i>	1-2 tbspoons
<i>Sugar</i>	2-3 teaspoons
<i>Sanbai-zu (Dressing):</i>	
<i>Soy Sauce</i>	1 ^{1/2} teaspoons
<i>Sugar</i>	1 ^{1/2} tbspoons
<i>Rice Vinegar</i>	100ml
<i>Salt</i>	1/2 teaspoon

Method:

Wash puffs in hot water to remove excess oil.

Cook the puffs in the dashi, soy sauce and sugar. Remove from liquid and once cold, cut them into thin small slices (see diagram) and set aside.

Blanche the harusame in boiling water for 2-3 minutes. Then wash in cold water to prevent them from sticking together, drain, cut roughly into 6-7cm long strips and set aside.

Cut the cucumber into larger than match stick size (see diagram) and lightly sprinkle with salt. After 5-10 minutes, squeeze off water that will have formed.

Whisk all of the Sanbai-zu ingredients together.

Combine the puffs, harusame, cucumber and Sanbai-zu. Serve.



Photos: Julie Martindale and Renata Salejčić

Perfect oryoki sized pieces