

Myōju



Sōtō Zen Buddhism in Australia

JIKI047
Autumn, Volume 11 Issue 3, March 2012

Acquiring the Essence

This is an excerpt of a Teisho talk given by Ekai Korematsu Osho on Day 3 of the August 2009 Bendoho Retreat held at Adekate Forest Lodge, near Creswick, Victoria.

Teisho is a formal teaching session held each afternoon of the 7-day retreat. The Sangha (group) studies a text chosen by the Teacher and is given the opportunity to ask questions. On this occasion the text was "Raihai Tokuzui: Bowing and Acquiring the Essence", a fascicle from the Shobogenzo by Eihei Dogen Zenji-Ed

Shobogenzo is the name of the entire compilation of ninety-five fascicles; many aspects to the one. In this world there are many aspects—people, nature, rivers, mountain; these are fascicles. In the Shobogenzo there are ninety-five. The entire world is revealed.

Any one of those fascicles cannot be removed. You cannot separate phenomena from the reality. It is reality itself. That is important. Our ordinary thinking does not think so. We point to some particular thing and define it; we make a particular thing exclusive, eliminating the rest of the world. We try to find the truth by being apart from the world.

"Fascicle" means facet, outlet. We can only connect to one outlet. It is a delusion to think that you have to connect with all the facets. In reality you connect with only one facet. Just like a tap and water. You can only connect one tap to get water. In the toilet or in the kitchen, the tap delivers the same thing. Same essence, no discrimination whatsoever. It does not matter if you are in the toilet or in your kitchen or the zendo.

So everything is Shobogenzo. Reality is; even a speck of dust, even a little thing. In that kind of way, the world reveals itself. That is the view of the world from the eyes of the enlightened.

"Shobo" can be interpreted as "correct" or "right". And it can also mean 'being in a state of oneness', and also as "authentic" and "correctness". It has so many meanings. It is not possible to get those nuances in the English language. That is why "shobo" is translated as the true Dharma or law; the one that is correct. That is what "one" means—every eye sees that this is correct. There is no compromise.

Dharma of the one accommodates the many. One is supported by many. One is many. Many is one. There

is transcendence in its nature.

One authentic Dharma. Shobogenzo; "gen" is "eye". "zo" means storehouse or treasure house, treasury. The "Shobogenzo" is the Treasury of the True Dharma Eye.



If you are awakened, the door of the treasury opens up. Everything, each thing reveals the entire universe. It is realization itself, wakefulness. Nothing is insignificant; even a speck of dust. No high and low. World of openness appears. That kind of world appeared after Buddha's great enlightenment. Every step, everything encountered reveals the entire world of enlightenment. In the enlightened world there are only buddhas, no deluded beings exist. Well, in the deluded world no enlightened ones exist. Either you are awake or dreaming! There is no in-between state actually.

(Continued on page 12)

In This Issue

Acquiring the Essence, New Year Greetings, How To Handle Apparition of Ghosts, Letter from Canberra, Two Ryos Merger, Sōtō Kitchen...

Editorial

Welcome to the forty-seventh issue of Myoju, the newsletter of the Jikishoan Zen Buddhist Community in Melbourne, Australia.

"Myoju", means "Bright Pearl" and the inaugural Myoju was published in September 2000. The seed, to have a 16 page newsletter with quality articles, was planted and germinated in a small zendo that Ekai Korematsu Osho had converted from a garage in April 1998.

Over the past 12 years Myoju had eight editors who used their numerous and immense talents and skills to produce a major vehicle of information and teachings for members, friends and the wider community.

We acknowledge all the Editors for their skilful contributions: Seishin Georgia Nicholls, Leesa Davis, Gary Youston, Karen Threlfall, Alison Hutchison, Richard Henderson, Paul Harris and Renata Salajic.

In Year 2012, Myoju will be produced in the spirit of the theme chosen for the first issue, "**beginning**".

This March Myoju —a transitional issue— expresses the current circumstances, new developments, and changes within the Sangha. Ekai Osho's Teisho teaching on bowing as "acquiring the essence" reminds us of the importance of having, together with the Teacher, a broad collective vision whilst individually and passionately engaging in practice here and now for innovative changes to occur.

Beginning with the June (Winter) edition, the Calendar of Events and Teaching Schedule will merge into the body of Myoju. Those on the mailing list will receive an e-copy of the calendar and teaching schedule, instead of paper copies. Myoju will be 16 pages when there are sufficient resources.

This Year of the Dragon will bring energy, inspiration and wellbeing, just as Tsugen Narasaki Roshi (page 3) has greeted us with its significance.

Hannah Shudo Forsyth
Jisha: Teacher's Attendant



Myoju — Autumn 2012

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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 Winter Solstice, 21st June 2012. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs. The content deadline is Sunday 29th April 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

New Year's Greetings from Tsugen Narasaki Roshi

Zuioji Newsletter, Issue No. 764, 1 January 2012

At the beginning of a New Year, I wish to send my best wishes, for the New Year, to you all.

This is the year of Tatsu (辰) which implies that it is the Year of the Dragon (龍).*

Tatsu is situated in the 5th position of the twelve zodiac calendar. It points in the east-south-east direction-wise and at 8am time-wise. In the lunar calendar, Tatsu means March.

The dragon is an imaginary animal. The Western dragon seems rather a vicious monster, whereas the Eastern dragon is a powerful and sacred animal. In old China, the dragon was a symbol of the Emperor. In Japan it was called the "Dragon God" and was respected as the Water God.

The dragon is a king in the water. It also flies freely and powerfully in the sky. It is really an auspicious and holy animal. When the dragon is described as "ascending", as it is this year, we feel "good luck turning up". I hope you will have your good luck turning up this year.

The dragon has the powerful air of reality; therefore it is used to name, especially of people who are born in the year of Tatsu (Dragon). There are many monks with names of the dragon in various schools of Buddhism. In the chapter on Busso (Buddhist Patriarchs) of Shobogenzo (by Dogen Zenji), fifty-seven Patriarchs are listed, of whom the fourteenth is Nagarjuna.

We, in this temple, every morning, make prostrations in the name of Nagarjuna. "Naga" means dragon and "arjuna" means hero or brave, so it is said. In the same way as the dragon who was born from the ocean, flies around freely, keeps vast treasures and has penetrating eyes, Nagarjuna was also born from the ocean of Dharma, free in thinking, not stuck to any biased thought, had treasures of Tathagata's teachings and had the great insight of dragon's eyes. This is why he had a name of naga (dragon), so it is told.

At Chosan (morning tea) in Zuioji, we read "Collection of Concern in Learning the Truth" (Gakudo Yojin-shu by Dogen Zenji). In the beginning of the book there is a sentence: "Patriarch Nagarjuna says that the mind that observes the transience of the secular world is also named as Bodhi-mind." Whenever this phrase is read, I cannot help feeling profound emotion and telling myself to go back to the starting point of practicing the Buddha Way.

Nagarjuna, respected as the founder of eight schools of Buddhism, was a great Patriarch in India around the 2nd and 3rd centuries. Dogen Zenji cites his words often. As for the framework of Mahayana Buddhist

thinking, we owe to him. We could say that he is the second giant of wisdom after Shakyamuni.

Why is Nagarjuna said to be great Patriarch? Because he theorised "emptiness" (sunyata) in detail. Shakyamuni rejected metaphysical argument as useless since he focused on practice of saving sentient beings more than anything else. Alas, after Shakyamuni's death, Buddhists argued among themselves and various theories were mixed in confusion. It is said that Nagarjuna settled the confusion claiming: all things are neither actual substance nor reflective illusion of the mind: they are empty, being existent and non-existent at the same time. This is the true meaning of Shakyamuni. He put "emptiness" into a theoretical understanding.



About the author

Tsugen Narasaki Roshi

Born in 1926 in Mukaishima (Onomichi City, Hiroshima Prefecture), Tsugen Narasaki completed his *sodo* practice at Eiheiji Monastery in 1950 after graduating from the Komazawa University Department of Buddhist Studies in 1948. He later became the abbot of Keijuji Temple in Ozu City, Ehime Prefecture. He has held the posts of Soto-shu Special Disseminating Teacher, Dissemination Division Manager of Eiheiji Monastery, and director of the Soto-shu Shikoku Dissemination Center.

In 1985, he was appointed Sodo Master (Docho) and Head Teaching Priest (Shike) of Zuioji Monastery; he was named abbot of both Zuioji and Shogoji International Zen Training Center in 1986. For two years starting in 2004, he served as chairman of the Soto-shu Committee of Head Teaching Priests. He is currently an advisor to Eiheiji Monastery and holds the priestly rank of Deputy Grand Master (Gon-Daikyosei).

In addition to being an authentic practitioner and teacher of Soto-shu monastic practices, Narasaki is also an author of children's stories and other publications.

His biography is full of unprecedented legends, indicating that he had a rather strong character. His discourse is like proof of mathematics and of textbook logic, it was very difficult to understand with predicative and intuitive expression. I am not quite sure myself if he conveys the true intention of Shakyamuni. Dogen Zenji also gathered that the Dharma conveyed by Nagarjuna and the words of his works are not same.

Still, the teachings of emptiness in the Heart Sutra, Great Heart Sutra and the Diamond Heart Sutra are the fruits of Buddhist wisdom from over 2,500 years. We monks must concentrate earnestly on transcending egoistic attachment and desires by

realizing that everything is empty and by living purely based on the Dharma.

At this temple, during Winter Practice Period, every morning we chant the Diamond Heart Sutra. At the beginning of new Dragon year, thinking of Nagarjuna, the Great Patriarch and we should appreciate the following poem:

Everything in this world is a phenomenon
Like dream, illusion, bubble or shadow
Like dew and also like lightening
Always maintain this view

We should also realize the true meaning of:

Form itself is emptiness
Emptiness itself form

And we are to be awakened to the truth of Emptiness.

We vow to lead our life as Buddha's disciples more properly than last year so that we will not be ashamed of ourselves in front of Buddha and Dogen Zenji.

*Note: (龍) is pronounced in Japanese "Tatsu" or "Ryu".

Translated from Japanese by Isshin Taylor

龍宿鳳巢 "The Dragon dwells in the Phoenix nest": A Zen Perspective on Peace and Happiness

This is one of the koans (Zen expression of truth of reality that needs to be realized) that my late master Narasaki Roshi used to encourage his students. The symbolism of these two great imaginary creatures in China and the Eastern tradition is for the cultivation of mind of his students.

There is no doubt that everybody wants peace and happiness. Generally speaking however, people are not well informed about how to realize that and be free and powerful like the Dragon and highly refined like the Phoenix.

Roshi would say "Through good deeds and meditation arises peace. Then happiness follows after one's practice like a shadow".

May this year of the Dragon bring to you nirvana, true peace, so that lasting happiness prevails in the midst of this changing world.

Synopsis of a talk given by Ekai Korematsu Osho at the Tibetan Buddhist Festival on March 4, 2012.

Japan Disaster Relief

[Ed. Nearly one year on from the devastating Japan earthquake and tsunami of March 11, 2011, the sorrows of thousands of people, in Japan and their relatives and friends overseas continues. This suffering continues and manifests in different shapes and ways.

Below is a recent article on the work of Reverend

Taiou Kaneda, Abbot of Tsudaiji Temple. Rev Taiou Kaneda is the son of Taiten Kaneda Roshi. JZBC has been honoured several times with visits from Taiten Kaneda Roshi. His latest visit was in October 2011.]

Japan Earthquake Victims Haunted By Ghosts Religious Groups Work Together To Provide Support

More and more victims of the 2011 Tohoku earthquake are reporting that they are suffering from visions of ghosts and other supernatural sensations. The disaster brought many people face-to-face with death and many believe the apparitions may be a manifestation of their emotional wounds.

As Japan has no governmental office that deals with this kind of issue and many people feel uncomfortable consulting family members, **leaders from several different religious organizations in Japan have come together to provide emotional and mental support for the victims.**

An elderly couple living in temporary housing in Sendai, the largest city in Tohoku to be impacted by the disaster, went to visit a local Jōdo Buddhist temple earlier this month.

After exchanging greetings with head priest Mizuki Nakamura, the couple confessed they were troubled by something they felt was supernatural and they didn't know who to turn to for help.

"There's someone at the temporary housing grounds. We think that something may have happened there," said the husband.

Mr. Nakamura offered to hold a mass for the dead at the grounds and after completing the ritual the couple thanked him with an expression of relief.

Many victims report seeing more vivid images, such as eyeballs appearing in puddles of water or people walking on the surface of the ocean.

Others say that they've been visited by the ghosts of missing family members, begging to find their bodies and give them a proper burial.

However, like the elderly couple in Sendai, many of these people don't know how to cope with such problems.

"There are no sects or churches when we are faced with the wreckage of our own homes and doctrines hold no water before the absurdity of nature."

Rev Taiou Kaneda

The Sendai branch of the United Christ Church (UCC) in Japan currently provides emotional support services regardless of religious affiliation. "The government can't do anything about it and it's difficult to discuss the issue with family or other people in the neighborhood," says Reverend Naoya Kawakami.

Working together the UCC church is head priest Taiou Kaneda of Tsudaiji Temple in Miyagi prefecture, who adds:

"Regardless if they are real or not, these people are seeing apparitions. We weren't

prepared to lose all of those lives. Religion must patiently give counsel to these people until they can accept the death of their family and friends, until they can lift their heads up again."

The two are a part of the Miyagi Prefecture Religious Institution Liaison Council, which provides telephone consultation services with monks and priests of several different Buddhist and Christian sects.

Mr. Kaneda urges anyone to call freely for disaster-related support in general, not just supernatural issues.

At the invitation of the neighborhood council head, Reverend Kawakami and Mr. Kaneda visited a temporary housing settlement in Sendai last September to give a lecture on the issue to residents. "Many people passed away, so it is natural for you to see their apparitions. Please do not be scared," spoke Mr. Kaneda. "This can also become an opportunity for you to take a moment and think about life and death for yourself. You should make this a first step towards moving forward in this life."

In Ishinomaki city, Miyagi Prefecture, Christian priests and Buddhist monks of the same organization held an informal discussion at a Buddhist temple on Christmas day. Organizers believed the location and time made it easier for residents to get together. And since the Liaison Counsel holds no particular affiliations, people feel much more comfortable discussing their issues with them than they do with government officials.

Mr. Kaneda comments: **"There are no sects or churches when we are faced with the wreckage of our own homes and doctrines hold no water before the absurdity of nature."**

The Miyagi Prefecture Religious Institution Liaison Council can be reached via free dial at 0120-828-645, Wednesday and Sunday from 3-10pm.

When we went to Koizumi Junior High School to inspect next supporting emergency food, we met the head director of SOTOSHU and his staff. at there.. We told them about "Jikishoan"and our activities. They were surprised at the support from overseas, and said the word of THANKS from the bottom of their heart.

Taken from <http://rocketnews24.com/>



23 May 2011

One who holds Australian and Japanese flags is Taiou Kaneda, Abbot of Tsudaiji

(<http://jikisyoanproject.blog.fc2.com/blog-entry-1.html>)

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



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A Message from the President



The Importance of Membership.

Types of members:

The Rules of Jikishoan Zen Buddhist Community Incorporation [Act] states that there are three levels of membership. These three categories, according to Article 6 of the Act are:

a) Member:

The Member category is for the core membership of Jikishoan.

This category is intended for people who have indicated an interest in furthering their practice of Zen Buddhism by participating in Jikishoan's program of activities; for eg. sanzen-kai, retreat of IBS courses.

To become a member applicants submit an application form . You would have agreed and signed to support Jikishoan's Aims and Objectives.

Members have full voting rights within Jikishoan and may nominate to become a member of the Management Committee.

b) Ordained Member:

The Ordained Member category is reserved for a member of Jikishoan who has taken the sixteen Bodhisattva Precepts, Kesaya (robe) and Oryoki (eating bowls) given by Jikishoan's main teacher or Abbot to the novice monk or lay teacher trainee.

c) Honorary Member:

This category is reserved for Jikishoan's main teacher or Abbot.

The JZBC Incorporation Rules also allow for affiliated membership—friends.

The Friend category is for people with a general interest in supporting the activities of Jikishoan. They may also have an interest in practicing Zen Buddhism but may not be able to participate in Jikishoan's activities. Friends are not members of Jikishoan. They do not have any voting rights within Jikishoan. Friends may not nominate for ordinary membership of the Committee.

Responsibilities:

1. Personal commitment to our Teacher.

There is practice and training for members and ordained members. Through this process a relationship develops between the Teacher and the student. This relationship between Teacher and Student is at the very heart of the Sangha.

2. Financial Support

Annual membership fees contributes to:

- paying the cost of the rent at both ASC (Brunswick) and the Chatham St Zendo.
- insurance that covers participants at our various activities.
- the production and postage of our newsletter, " Myoju".
- website and general administration costs towards supporting our Teacher .

Subscriptions are reviewed annually by the Management Committee. They are kept to a minimum, in part through the generosity of our Teacher whose fee is small and in no way commensurates to the extensive services he provides to us. We wish to maintain the balance between meeting the costs of our financial commitments and keeping the subscriptions affordable to all. This balance requires careful and continued attention.

3. Strength of the Sangha; critical mass.

The Management Committee conducts and plans the conception, implementation and growth of various activities, such as Sanzen-kai, retreats and the IBS Program. We are always alert to the fact that there must be a sufficient number of financial members and the large enough membership base to be enable these activities to operate.

Practice and study:

By becoming a member at one of the levels described above, you show your continued support and commitment to our Teacher, Ekai Osho and the three Treasures—Buddha, Dharma, Sangha.

Paying your subscription annually and on time, ensures the functioning of the various Sangha activities. Without your financial support Jikishoan would not be able to function in its current form.

Mark Myoshin Summers.

Membership News

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

Jeremy Woolhouse

We would like to apologise to Roy Limb for incorrectly calling him Roy Lamb in our Summer newsletter (Dec. 2011)

Ekai Korematsu Osho, the JZBC Committee and members

Education News

Actualizing The IBS Scheme in 2012

Sunday Sanzen-kai Brunswick, on January 29, was the formal beginning of Sanzen-kai practice for the year and for the Integrated Buddhist Studies Programme for 2012. 29 people were in attendance at Bansan (photo above) of which 19 were registered IBS students. During the evening, students of the 2012 programme were invited to participate in an 'entering' ceremony.

For the first time since January 2010 Main Course A students had the opportunity to enter the year's study in a formal way together with the student body as a whole. Several A Course students attended. Students from Main Courses B and C and registered ryo members were also invited to offer incense and formally enter their respective courses.

The intention of Sanzen-kai is to be inclusive not only of IBS students but of all Jikishoan members, friends and interested members of the general public. The scope of Sanzen-kai remains as wide open as it has always been, the change being that for those wishing to deepen and formalize their practice, they can now do that at Sanzen-kai through the structure of the IBS programme.



Photo: Steven Nguyen

Student Body

Student registrations in the IBS are now spread across 3 courses. Currently there are 17 Main Course A students, 8 Main Course B students and 9 Main Course C students.

The Third Year

The IBS programme as a whole is an evolving scheme. The vision for the programme's development is that it becomes a container for formal Zen practice and training in the lay context.

In this third year, it now contains 3 courses: Main Course A, B and C. The latest to be introduced is Main Course C, based on retreat practice, combined with practice interviews with the teacher. Several students have expressed interest in this course and have begun the process of entering into it.

If you have any questions about the courses or would like to discuss your involvement please contact the

Course Coordinators: Hannah Forsyth, ph (03) 9687 6981, email contact@jikishoan.org.au or Shona Innes, ph (03) 9391 2757, email shinnes@yahoo.com

On behalf of the IBS Faculty and staff I would like to wish all students an enjoyable and fulfilling Zen practice year in 2012.

Shona Teishin Innes
Secretary, IBS Programme

29th Buddhist Summer School 2012

Each year the Evam Institute hosts the Buddhist Summer School, under the leadership of the Venerable Traleg Kyabgon Rinpoche.

The 29th Summer School offered a variety of courses and lectures with the aim of creating an environment for learning and enquiry. The popularity of the Buddhist Summer School is an indication of the interest in Buddhism in Australia. This is reflected in enrolments of over 20,000 since the inception of the event in 1984.



Photo: Lee Tilson, KEBI

Jikishoan Zen Buddhist Community congratulates the Evam Institute and Venerable Rinpoche for their success in sustaining their effort over these three decades and we wish them well for the future longevity of the programme.

Ekai Osho attended the Buddhist Summer School on January 7th and 8th, held at the Maitripa Centre in Healesville, Victoria.

At the Public Forum that opened the Summer School on Saturday 7th, the question for discussion was, "Mindfulness and Awareness: are they the same or are they different?" To discuss this question and to address comments and questions from the audience of approximately 50 people, Ekai Osho joined a panel which included Kathleen Gregory, Heather Marriot and Sam Bercholz.

Over that weekend, Ekai Osho also gave a 4-session course on the "Platform Sutra of the Sixth Patriarch".

Shona Teishin Innes
Secretary, Jikishoan Integrated Buddhist Studies.

The Merger of Two Ryos Jiroku and Shika: Background, Negotiations, Outcome

The main issue confronting Shika ryo late last year was our diminishing number of active members. The Shika ryo is responsible for looking after new-comers and conducts an orientation session at Brunswick zendo every Sunday. In September last year all the ryo's met concurrently at the Brunswick zendo—a first for Jikishoan, and the worry of diminishing numbers of active members was raised.



Photo: Steven Nguyen

We discussed various options; a recruitment drive, (previous calls for new volunteers had received no response), running Orientation only once a month, (certainly not our preference as guests would inevitably turn up on non-designated Sundays) and merging with Jiroku ryo.

A merger seemed the most practical solution. Currently two members of Jiroku ryo staff the front desk on Sundays and one member of Shika ryo performs the ka'an role. If the two groups merged, perhaps we could have two people on the front desk, one who would go and perform ka'an duty, thus reducing the number of volunteers needed each week. As the ryo's were all meeting at the same time, we were able to approach Jiroku ryo immediately. Their response was positive; they too were experiencing a shortage of members. A merger could help.

But it was not only the practical considerations that made the idea of a merger feel right. Throughout the year Dave Hicks (Jiroku Coordinator) and myself had been working to get to know each other more and share ryo information. This had followed our attendance at education sessions after sanzen-kai, where Ekai Osho had talked about the connection between the two ryo's. Both ryo's are a first point of contact for those entering the zendo and are responsible for looking after guests. The ryos complement and extend each other's work. A merger is a good fit.

It also makes sense in terms of a pathway for new volunteers. Many people are nervous about taking on the role of ka'an. Working on the front desk first will

give the new volunteer practice at talking to guests about Jikishoan before taking on the role of Ka'an.

The merger will take time. Jiroku and Shika ryos met in January to work out the details. We estimate a six months process. During this time training will be conducted on the different roles and many processes refined.

So! this is the perfect time to volunteer if you are not already a member of a ryo. It will allow you to undergo training with the group, including a session to be run by Ekai Osho. This training session will be about performing the Ka'an role. This is not normally available and is a wonderful opportunity to learn the roles and reflect on your own practice.

Training will provide us with clarity and confidence as we take on new roles. The newly merged ryos will build on a solid foundation.

Being responsible for new comers is a particularly enjoyable role. It allows you to be part of the guest's very first experience of Jikishoan, and often, their first experience of Buddhism or even mediation. It is something quite beautiful to be a part of and delivers many opportunities for reflection on your own practice.

We are excited about the merger and hope it will give us new insights and growth. I think some of it could even be fun! Why not join us?

To join the Ryo contact Emma Zenmyo Edmonds on (03)9844 4463 or edmondsemma@hotmail.com
Mobile 0478 575 893

Ching! Kach!, Gatsu! Gong! Ino New Year

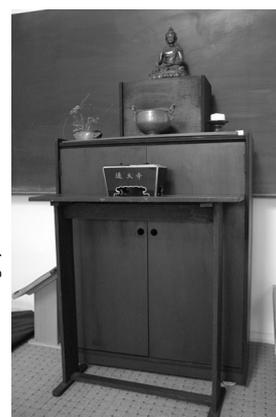


Photo: Steven Nguyen

To freshen up for the Year of the Dragon, members of the Ino ryo met on Saturday January 7th, for a few hours. Our efforts were to mend the zafus and zabutons and also to re-stain the altar.

A tin of stain had been on the shelf in the storeroom for several years, and Brian brought the brushes. One coat and the altar already looked more respectable. At the end of the day, Ruth and Annie, the needle

wielders, counted up the mended zafus and there were eight ready to return to zendo use.

The Ino Ryo's aim is to maintain a harmonious, straight-forward and supportive practice environment at Sunday Sanzen-kai and Zen retreats for all in the community.

We hope that through the IBS program committed students will take an interest in training in this ryo. If you'd like to help fulfil the Ino ryo's function and work with instruments **Ching! Kach!, Gatsu! Gong!** please discuss with Ekai Osho and come and learn more from any of the Ino Ryo group after sanzenkai.

Annie Egyo Bolitho, Ino Assistant, Ino Ryo

I Am Still Here.

My time at Daijōji is almost at an end. Three years wholly spent learning and practicing the Dharma. It hasn't been easy.

When I left Melbourne I am sure there were many quick bets placed on how long I would last. I doubt many expected me to remain here for the whole planned three years. This goes for family, friends, and workmates as well as for Jikishōan members. Heck! I too placed a bet on myself.

And yet I am still here.

I have been away from family and friends, all those I love and hold dear; living mostly without their support or the daily comforts of home life. And yet I am still here.

I have lived in a foreign land where everything over time has proven to be culturally alien and at times disagreeable towards my senses, be it language, custom, food, or daily sights and sounds. And yet I am still here.

The people I live with have been transient and yet share a commonality. Over time none have accepted me as a brother. Instead some have deliberately misled me in practice, or tried to ruin my reputation with my Master and have me expelled from Daijōji. For the past two years at least, often in private moments, racist attitudes towards me would covertly arise. And yet I am still here.

I have watched as monks yelled and berated each other over the performance of a ritual or ceremony; for everything must be seen to be perfect. And yet none of these monks would sit evening zazen of their own free will. This betrayal of what I have thought to be the spirit of Zen, and hypocrisy, has shaken my beliefs in Buddhism to the core. And yet I am still here.

My Master, Azuma Roshi, in the past had repeatedly told the sangha that Zen is dead in Japan; but it is being reborn in the West, in places like America and Europe. He never mentioned Australia. A visiting woman, while crying, scolded me for wasting my time here and said that I should go to China or Tibet instead; for Zen is dead in Japan! And yet I am still here.

Azuma Roshi also often berated me, telling me that I didn't have the heart for Zen and that I should return home. Yet, I am still here.

During these past lonely years I have struggled and suffered immensely. **In seeing all of the above unveil before my eyes I have had to struggle, alone, to understand my self-nature;** all of my attachments to the things I love, my preferences and aversions to past, present and future environments, my own racist, hypocritical, arrogant and deceitful attitudes. **I have twisted myself inside and out and fought myself in doing so all the way.** And yet I am still here.



A group photo to celebrate Hojun Halse's full graduation (Hossenshiki). The man to Hojun's left is his Shiso (master) and Daijōji's Juushoku (abbot), Ryushin Azuma Roshi.

I can easily say that this has been the worst three-year experience of my life. **And yet if you are a serious Zen student I highly recommend it.** The only problem is that by the time you manage to get here we will not be able to practice it together. For I will no longer be here.

At least I can say that when my Master last spoke of the death of Zen in Japan, he said that Zen is being reborn in the West, in places like America and Europe ... and he now includes Australia. Because I have been here.

Hojun Haydn Halse, Daijōji Temple, Kanazawa.

...the beginnings of relinquishing a format of how things should turn out.

Between 1991 and 1999 I ran a theatre school in Williamstown. At a party marking the end of the school an ex student asked; Will you run this again? I said No, at least not for some years. He said Oh, so you need to learn something new before you do. His insight straightened me up and the truth of what he said was clear.



My wife's Mother is 89 and lives in New Zealand. Last year my wife wanted to spend some time closer to her and I felt moved to open up my school over there for a four month period, unaware that I had learnt

anything new in the interim.

The arrangements all went well for opening and several old students came to welcome the new intake and agreed to teach in the school.

As we kicked off, certain things didn't go according to plan. Someone couldn't come for the first week of school, someone had to leave for personal reasons, another was very troubled and had great difficulty at first in relating to other people and the work. All the usual stuff of being with a group of twenty two people, but in the past it would have caused my anxiety level to climb the scale to a good 8 out of 10. I noticed that this wasn't now the case. Lots of things were unfolding easily and other things weren't. My mind immediately went to our Bendoho retreats and the way in which Ekai Osho handles events. There is a strong and solid form to hold us all, but it isn't rigid and it isn't fragile. If someone isn't able to fulfill that form some of the time, if they are unable to complete certain parts of the schedule, there is accommodation and flexibility. The great ship that carries us doesn't need to sink and it won't break up.

One of the attributes of Zen that first attracted me was the rigour and discipline; Don't move! Sit up! Wake up! This was exciting and challenging and it chimed with my natural inclinations. To have a sense of softness and forgiving didn't seem to have a place and I didn't miss it. Be perfect, be pure, was my mantra, so Ekai's doctrine of letting us see and hear the human foibles as well as the perfection of form was even more of a challenge to me. Working with difficulty softly, undoing the knots carefully, instead of cutting and forcing is still a great work in progress.

It wasn't any new theatre technique that I had to learn before opening a school again, but the beginnings of relinquishing a format of how things should turn out.

John Doshin Bolton

Letter from the Canberra Sangha



Greetings from the Canberra Sangha.

During the three months to December 2012, activities within the Sangha in Canberra continued at a normal pace, based around our regular Sunday Sanzen-kai.

As mentioned in the Canberra News of the summer issue of Myoju, 2011, the Ryo structure which Vaughan had established is working well enough to provide the necessary continuity: with myself taking on the role of Ino, (while Ferro Fabbri takes a well-earned break), as well as remaining in the Shika role, Don Brown continuing as Jikido and Brett Cooper consistently performing his Tenzo role. Krystian

Seibert now attends to the role of Fusu and Jikido while Rodney Martin regularly assists with the setting up of the Zendo.

Vaughan, who is now in Merimbula on the NSW Far South Coast, came up for the last Sanzen-kai of the year in December, when we had a great turnout with 21 people coming along to the service and staying on for a meal afterwards. Everyone brought a plate and a good time was had by all around the table, sharing beautiful home-made food (Tony Shield's fabulous hot chocolate pudding deserves a special mention) and cheerful company. The event made us all feel more as part of a strong and cohesive community of Zen practitioners and like-minded human beings. As a result, it was agreed to organise these events more regularly than has occurred in the past.

Worthy of note is that Jikishoan Zen Buddhist Community Canberra (Inc) received, from the President of JZBC (Melbourne), a 6-months advance notice of the cessation of the Charter Agreement between the two organisations. This came about after discussions between Ekai Osho, the JZBC Management Committee and JZBC Canberra and was based on the fact that JZBC Canberra is unable to fulfil all the terms of the Charter Agreement because of a change in JZBCC's membership. At the same time the formal structure of JZBCC Inc. needed to change as it was not really necessary or relevant to the aims and objectives.

This has been an important topic for discussion and resolution by the Canberra Committee and its members. While the decision to change the current status has not been taken formally, it is widely agreed that there will be a less formal administrative arrangement once JZBC Canberra ceases as a separate incorporated entity on 30 June 2012. Individual membership of JZBC is the favourite and only sensible option. Action will be taken in the next few months to ensure a smooth transition to the new arrangements, so that they are in place on 1 July.

A personal note in reflecting on my role as President of JZBC in Canberra so far: I find that my Zen practice has merged and become part of the interaction with the Sangha and the wider community. There is a stronger sense of caring and looking after everyone who turns up at Sanzen-kai, especially those who come for the first time to experience what 'Zen' is all about. They are a reminder for me of Shunryu Suzuki's 'Zen Mind, Beginner's Mind' attitude of discovering the essence of the practice.

Tony Goshin Crivelli
President
Jikishoan Zen Buddhist Community Canberra

New Arrival



Jikishoan ZBC warmly welcomes
Master Hunter Maher.

He was born on January the 3rd at 6.02pm.

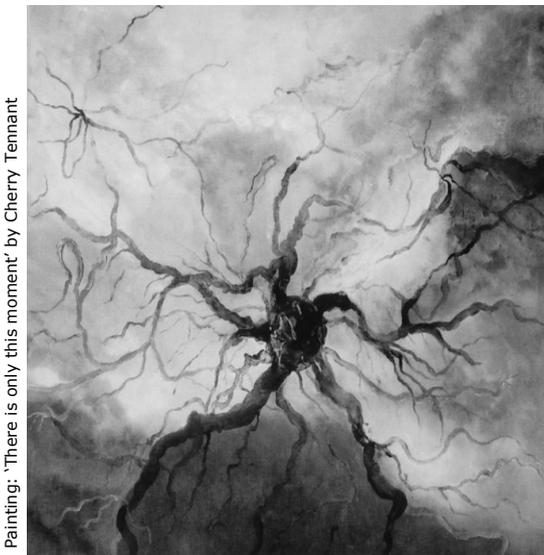
He weighed 3.34kg and was 52cms long upon arrival.

We thank his parents Jeremy and Tina for sharing their beautiful son.

And we look forward to watching Hunter grow

And many stories shared.

There Is Only This Moment



Painting: 'There is only this moment' by Cherry Tennant

This work is part of a series of twenty paintings exploring my experience of early Vascular Dementia, which was exhibited in my Studio Gallery during the latest Biennial Castlemaine State Festival held in April 2011. These images continue to be on display together with paintings on the environment. You are welcome to visit throughout the year. Do take a chance and drop in or please phone first if you need to be sure I am here.

Cherry Yuko Tennant

Sadness

All things are born,

merge, dissolve

in the passage of a single tear

which falls

into the palm of an upturned hand.

Rage – A Difficult Relationship

In the totality of unendurable rage

Mu appears

Compassion's way

Affirming that everything...

...IS... absolutely fine.

Gratitude

Thank you for being this moment –

Together.

Julie Myoe Martindale

Why do we suffer so in the world?

Just regard life as the short bloom of the mountain cherry.

Murasaki Shikibu

Liza Dalby, *The Tale of Murasaki*. Chatto & Windus, 2000. p, 400

Contributed by Mark Summers

From the Co-ordinator of the Koho Ryo

Jikishoan's Koho Ryo welcomes support from anyone wishing to transcribe Dharma talks for use in Myoju and other publications.

Assistance is also sought from someone able to help with the layout of the Winter Myoju. Access and use of Microsoft Publisher is required. Full guidance and support will be provided by Johann, our current Production Assistant.

The Koho Ryo is a great way to be involved and connect with the community, particularly if you're unable to attend regular activities in person.

For more information, please contact Renata by emailing publications@jikishoan.org.au

Renata Kokyo Salajić

Everything reveals itself. Then a particular aspect is nothing but connected to the essence. It can be shobogenzo toilet, for instance. In one of the fascicles, Zen Master Dogen teaches how to use the toilet. Our discriminating mind thinks that enlightenment would occur somewhere nice; it cannot be in the toilet; that whatever occurs in the toilet should not be talked about. Once, a Rinzai Zen master experienced kensho while using the toilet. It was a very cold winter and the monks were in intense practice session. The Zen master went to the toilet and when he urinated, hot steam rose, reached his nose and he suddenly experienced realisation.

When we lose the conditioned, discriminating mind, we become connected to the openness, the reality of things. When sudden realization comes, it is called a kensho experience. You don't need to have that kind of experience if you just simply, peacefully acknowledge the reality of things. You are already in the bright light; everything is clear as it is. But when you suddenly find the light clarity, out of pitch darkness, then you might say, "I had a great kensho experience". Suddenly your eyes open, there is a tremendous breakthrough or sensation and for the first time you see the world.

The world is always reality. Your eyes have been closed, not able to see the reality. So understand that the awakening experience is nothing special. But for the person who was totally deluded and never had the awakening experience, it is a tremendous breakthrough.

But human beings do not see. Our eyes are open and what we do see is a deluded version created by our thinking, preferences, boredom. In this kind of situation, in order to bring openness, wakefulness, teaching shobogenzo is almost like teaching a good story to the dog or cat. There is no chance for the human to become awakened.

***It is very difficult to encounter a right teacher
...When you encounter someone who is the right
teacher—practice.***

This is where the significance of Raihai Tokuzui comes in. It is very difficult, it is very difficult to encounter a right teacher. That is crucial. That is crucial. Because we are helpless, intoxicated and deluded and do not know which way is north or south.

When you encounter someone who is the right teacher, practice. Show the etiquette. Show the etiquette of the Raihai. Show that "I'm ready, I'm prepared." That is etiquette. Etiquette means, when you enter into the meditation hall you are prepared, you are ready.

Raihai is to show respect, to revere the etiquette. A person who comes into the meditation hall is ready. Raihai Tokuzui begins there, establishing that connection with reality itself. But actually, that is the end of it because from the start nothing has changed.

When you have etiquette, when you are prepared, when you revere, it is settled; you have acquired the

essence. It is not acquired after bowing to the teacher; it is not acquired slowly, slowly. To think that you can slowly become awakened, that you can attain the essence after you open your eyes—that is wrong. And there is no self, no inside out, or self to stick things to. Just simply awakened.

The moment you are ready, connected; you have the essence. As soon as you open your eyes, you are ready. Everything is revealed without conflicting one another. Very, very simple thing. In that world there is no one, no two, no three.

Bowing, to do prostrations is already acquiring the essence. It is not the same, say for instance, in the Tibetan tradition. In that practice, bowing or prostration is often a preliminary exercise to demonstrate that one is serious in intent. So the teacher may suggest prostrating thirty thousand times; and you then start counting one by one. In demonstrating your readiness and sincerity in that way, you will then receive the teaching.

In Zen, bowing is the ultimate activity.

In Zen, bowing is the ultimate expression. Bowing is the ultimate activity. Ultimate. One who can do that is already endowed with the essence. It is an act of transmission. The core of the transmission ceremony is bowing, prostrations. Prostrations occurs in two ways: prostrations towards one means towards the Dharma, lineage, one. The other way is prostrations towards each other, teacher and student; horizontally and vertically.

***...forever your practice is bowing. You are ready
to bow.***

That is transmission basically. "Transmitted" means that forever your practice is bowing. You are ready to bow. You reveal the etiquette. You become a whole person.

You know the etiquette to encounter things. Etiquette is important; it is an expression of reverence. Revere. Because you revere something, you respect something and you want to have etiquette. It is not just a form. The form has a meaning. Without the forms we cannot practice. In the morning you wake up, have a shower, not do too much. But when you go to the office, you cannot go in your pyjamas. You may consider that you just need to go out to do work; that the clothes do not matter. It doesn't work like that!

To prepare yourself, that is the etiquette. You present yourself according to where you are. The toilet has a particular use; the kitchen has its own use. You do not mix them up; although in a sense they are the same. When you work in the kitchen, you wear suitable clothes, for eg. an apron. That is etiquette.

When meeting with a teacher, have the etiquette. If you find a teacher and are able to prostrate, teacher and student, then there is a connection.

Transcribed by Nicole Thomas, edited by Katherine Shuzan Yeo.

Sōtō Kitchen

The recipes in this issue have been provided by Michael Kakuzen Ewing.

Red Lentil Soup with Lemon

Ingredients (Serves 6)

<i>Split red lentils, picked over and rinsed well</i>	<i>400g (about 2 cups)</i>
<i>Turmeric</i>	<i>1 tablespoon</i>
<i>Butter (or olive oil if you prefer)</i>	<i>1-4 tablespoons</i>
<i>Fine grain sea salt</i>	
<i>Large onion, diced</i>	<i>1 (about 2 cups)</i>
<i>Ground cumin</i>	<i>2 teaspoons</i>
<i>Yellow mustard seeds</i>	<i>1 1/2 teaspoons</i>
<i>Chopped fresh coriander</i>	<i>1 cup</i>
<i>Lemon juice</i>	<i>3 lemons or to taste</i>
<i>Chopped Spinach leaves</i>	<i>1 large bunch</i>
<i>Yoghurt and brown rice for serving</i>	<i>If desired</i>

Method

Put the lentils in a pot with 7 cups (1.6 l) water, the turmeric, 1 tablespoon of the butter (or oil), and 2 teaspoons salt. Bring to a boil, then lower the heat and simmer, covered, until the lentils are soft and falling apart - twenty minutes or so. Puree with a hand blender. Add more water until the soup is the consistency you like, then taste and add more salt if needed. Keep the soup warm/hot.

While the lentils are cooking, prepare the onion. In a skillet over low heat cook the onion in 2 tablespoons of the oil/butter along with the cumin and mustard seeds, stirring occasionally. When the onions have softened, roughly 10 or 15 minutes, add the coriander and cook for a few seconds before removing from the heat.

Add the onion mixture to the soup, then add the juice of the lemons, one lemon at a time - until the soup has a nice bit of tang. Also, add more salt to taste at this point if needed.

Just before serving, add the last of the oil/butter to the skillet, when hot add the spinach and a good pinch of salt. Stir well, and cook just long enough for the spinach to collapse. Either mix the spinach into the soup, or serve the soup with a helping of spinach added to each bowl. Also nice served with yoghurt and brown rice.

From <<http://www.101cookbooks.com/>>



Drawing: Michael Ewing



Quinoa Salad with Cucumber, Almonds and Dill

Ingredients (Serves 4-6)

<i>Sliced raw almonds</i>	<i>1/2 cup</i>
<i>Quinoa</i>	<i>1 cup</i>
<i>Vegetable stock</i>	<i>2 cups</i>
<i>Olive oil</i>	<i>2 tablespoons</i>
<i>White wine vinegar</i>	<i>3 tablespoons</i>
<i>Salt</i>	<i>1/2 teaspoon</i>
<i>Chopped cucumber</i>	<i>2 cups</i>
<i>Sliced green onion</i>	<i>1/2 cup</i>
<i>Chopped fresh dill</i>	<i>1/4 cup</i>

Method

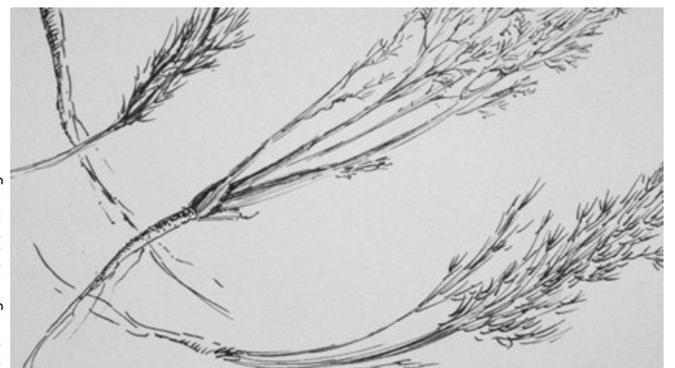
Preheat oven 180C. Spread almonds evenly on baking sheet and bake for 5-7 min, until lightly toasted. Remove from oven and set aside.

Place quinoa in a large saucepan over medium heat. Toast for 3-5 minutes, until fragrant but not browned, occasionally shaking saucepan from side to side to toast evenly. (Alternatively, you can buy pre-toasted quinoa.)

Add stock to saucepan and bring to boil. Reduce heat to low and cover. Simmer 10 min, then turn off heat and let covered saucepan sit for 4 min. Remove lid, fluff with fork and transfer to large bowl to cool completely.

Whisk together oil, vinegar and salt in a small bowl. Add to the cooled quinoa and mix thoroughly. Add the cucumber, green onion and dill, tossing well. Just before serving sprinkle with toasted almonds.

From: *Quinoa 365: The Everyday Superfood* by Patricia Green and Carolyn Hemming



Drawing: Michael Ewing

Foundation Day

*You are invited to
This Special Sanzen-kai*

In the Morning:

- 9:00 am - Door Open and Zendo set-up
9:15 am - Instruction for newcomers
9:25 am - Zendo Open: Han 3 hits
9:30 am - Kinhin - Zazen - Kinhin
10:30 am - Tea Ceremony
11:00 am - Zen Teaching: Ekai Osho
"My Teacher's koan to his students"
Mid-day - Jikishoan Lineage Service

In the Afternoon:

- 12:30 pm - Pot luck Lunch
1:30 pm - Entertainment
2:30 pm - Han 3 hits (Zazen)
3:00 pm - 13th Anniversary Service and
Incense Offering
3:30 pm - Samu (Clean-up)
4:00 pm - Exit / Door Close

Sunday 29th April, 2012

**Venue: Australian Shiatsu College
103 Evans Street, Brunswick, VIC**



Verse for Striking the Bell

In the Three Realms
the eight difficulties arise.
The breath of suffering is being released
and dispersed.
All beings in the dharma worlds,
Listening to the sound, attain the Way*

** Intermediate states of suffering after death*

Community Orientation Workshop #8

Jikishoan's first Community Orientation Workshop for 2012 will be held on Sunday, May 6, at the Jikishoan Zendo, Footscray, from 9.00am -12pm.

The Workshop begins with a period of zazen and kinhin. After tea ceremony, the Workshop will be opened with an address by the Abbot, Ekai Korematsu Osho.

The Community Orientation Workshop is open to all members of the Sangha. Management Committee members, Ryo Co-ordinators and Ryo members will also be present.

The goals of the Workshop are:

- To be closely acquainted with the Jikishoan Zen Buddhist Community Incorporation Rules
- To reflect on the Aims and Objectives of Jikishoan Zen Buddhist Community
- To find out how the Aims and Objectives are realized and implemented
- To be informed of the administrative and management structures of the Organisation and the Community
- To show clearly the avenues of reporting and feedback
- To plan for the future

All members of the Sangha will benefit from taking part in the Workshop. It is a rare opportunity that allows for a broader picture of how the Jikishoan Community functions and manages. We will get a picture that is beyond the Ryo we currently practice in. And we will also be able to realize the connections between the entire Community and our Ryo.

The Management Committee will benefit from all who participates. Every member's contribution, feedback and response is crucial for the healthy functioning of an organization.

Welcome to all.

*Mark Myoshin Summers
President
Management Committee 2012*

*Ph: (03) 5428 4859
Email: markjs @ live.com*

Teachings are given personally by Ekai Korematsu Osho. Brochures providing more information are available, please check the website or contact one of our members listed in the contact information section on the reverse side of this page.

Sanzen-kai

Brunswick

Zazen (sitting meditation), Kinhin (walking meditation), Tea ceremony, chanting service and Dharma talk (by the teacher or an experienced member).
For beginners, members and friends.
5.30pm—7.30pm Sundays
Newcomers: please arrive by 5.15pm
Attendance by donation.
Participants are welcome to stay for an informal supper
Suggested donation \$5

Footscray

Zazen, kinhin meditations, tea ceremony, chanting service and reading.
7—9pm Thursdays
Attendance by donation

Integrated Buddhist Studies

Main Course A1 — Footscray

Ten Classes
9—11am Saturdays
Term 2 dates:
April 21, 28, May 5, 12, 19, 26, June 2, 9, 16, 23.

Extension Course A2 — Footscray

Ten Classes
5—7pm Saturdays
Term 2 dates:
April 21, 28, May 5, 12, 19, 26, June 2, 9, 16, 23.

Extension Course A3 — Footscray

Ten Classes
7—9pm Wednesdays
Term 2 dates:
April 25, May 2, 9, 16, 23, 30, June 6, 13, 20, 27.

Course Costs A1, A2, A3

\$495 per course (4 school terms)
or \$155 per term (10 classes)
\$90 for 5 classes (casual)
Members by donation for casual classes.

Main Course B

B1 — Brunswick

20 week semester including Foundation Day April 29.
Semester I:
Feb. 5, 12, 19, 26, March 4, 11, 25, April 1, 15, 22, 29,
May 6, 13, 20, 27, June 3, 10, 17, 24.
5—8.30pm Sundays
Venue: Sunday Sanzen-kai, Brunswick

B2 - Footscray

20 week semester from Thursday February 2 to June 21
7—9pm Thursdays.
Venue: given on application

Course Cost

\$220 per year (2 semesters)
\$155 per semester

Main Course C

Retreats and Overseas Study

Jikishoan holds three seven-day retreats per year.
For 2012, April 5-12, August 24-31 and November 23-30.

Course Cost

\$1200 / 3 retreats 2012.
Or \$3100 / 9 Retreats 2012—2014
All enquiries: Hannah Forsyth (03) 96876981

All IBS Enquiries:
Hannah Forsyth (03) 96876981
[Contact @ jikishoan.org.au](mailto:Contact@jikishoan.org.au)

One Day Workshops — Footscray

Introducing Zen Meditation

An intensive orientation workshop for beginners, as well as those who have some experience.
Includes morning and afternoon teas and lunch.
Sunday May 6th, June 17th
9am—4pm
Non-Members \$90, Members by donation

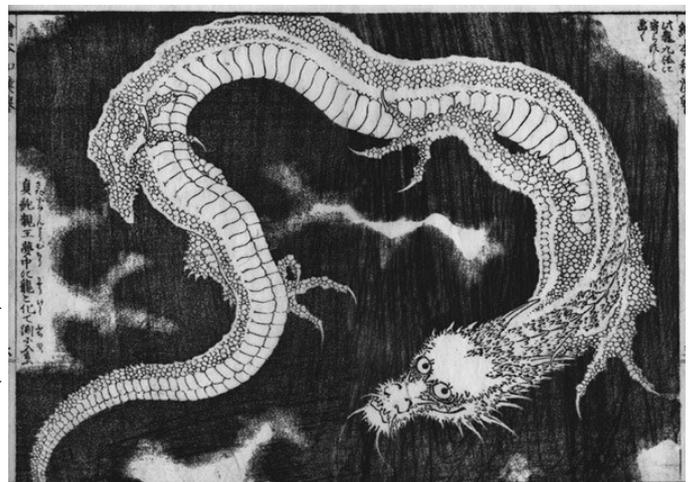
One Day Workshops – Canberra

Introducing Zen Meditation

Corroboree Park Function Room, 8.45 am – 4pm
17 March, 19 May, 21 July, 8 September
All enquiries: Tony Crivelli 0408 696645 or
[tonycrivelli @ ozemail.com.au](mailto:tonycrivelli@ozemail.com.au)
Non-members \$90, Members by donation

Easter Bendoho Retreat

A seven-day intensive residential Zen experience, including daily Chosan (morning tea), Dokusan (interview with the Teacher), Teaching and Teisho (afternoon Dharma talk).
Cost depends on the number of days attended and includes meals and accommodation.
6pm Thursday 5th April—2pm Thursday 12th April.
Venue: Adekate Fellowship Centre.



Artist: Hokusai (1760-1840)



Calendar of Events, April to June 2012

Weekly Activities

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly	5.30—7.30pm	Sanzen-kai	Brunswick	Annie/Brian
Thursdays	Weekly	7.00—9.00pm	Sanzen-kai	Footscray	Mark
April					
Tuesday	17 th	7.00pm—9.30pm	Committee Meeting #163	Footscray	Mark
May					
Tuesday	15 th	7.00pm—9.30pm	Committee Meeting #164	Footscray	Mark
June					
Tuesday	12 th	7.00pm—9.30pm	Committee Meeting #165	Footscray	Mark

Annual Picnic March 18th, 2012, Darebin Parklands, Alphington. 12.00—3.00pm

Foundation Day April 29th, 2012, Brunswick 9.00—4.00pm

Community Orientation Workshop #8 May 6th, Footscray 9.00am—12.00pm

Members' Day June 24th, 2012, Brunswick 5.00-8.00pm

Addresses

Brunswick

Australian Shiatsu College
103 Evans Street,
Brunswick, VIC

Footscray

Address available upon
application for a course
or program

Contact Information

General Enquiries including IBS Courses and One-Day Workshops

Teacher (Ekai Korematsu Osho)
via Hannah Forsyth
(03) 9687 6981

Zendo Activities, Sanzenkai and Retreats (Ino)

Annie Bolitho
(03) 8456 2677
Brian Osborne
0434 324 922

Kitchen (Tenzo)

Isshin Taylor
(03) 9500 8544

President (Tsusu) and Membership Secretary (Rokuji)

Mark Summers
(03) 5428 4859

Vice President (KanIn)

Peter Watts
(03) 5470 5923

Finance (Fusu)

Naomi Richards
(03) 9380 4774

Personnel Affairs (Ninji-Bu)

Annie Bolitho
(03) 8456 2677

Publications (Shuppan)

**Myoju newsletter and
transcribing**
publications @ Jikishoan.org.au

Website Administrator

webmaster @ Jikishoan.org.au

Website

www.jikishoan.org.au

Email

contact @ jikishoan.org.au

Building Fund

Jikishoan Zen Buddhist Community is raising funds to purchase a building to be used as a temple in the Melbourne metropolitan area. The facility will ideally have a Zendo, kitchen and office with room also for accommodation.

Donations of \$2 or more are tax deductible and can be made in person or by cheque to:
Jikishoan Zen Buddhist Community Inc.
(Building Fund Account)
P.O. Box 475, Yarraville 3013 Victoria, Australia.

