

Myōju



Sōtō Zen Buddhism in Australia

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Zen And The Reality Within

Dharma talk given by Ekai Osho during Sanzenkai number 588 on the 19th February 2012

People that practice Zen need to have freedom. Too often we find definitions of Zen or people challenging those definitions. If you try to make your point by defining things, by reasoning, then challenging this, take that away, it is not helpful. Instead, see things directly in a particular context. For instance, sometimes in summer it is hot, sometimes cool. This summer, on several mornings I said 'It's quite cool'. It made me turn on the heater! It all depends. So we use the word 'cool' appropriately. It all depends. We can have that kind of flexibility.

Shunryu Suzuki's second book is titled "Not Always So". 'Not always so' is a good reminder, don't you think so? If you get too definite about something, then: not always so. Maybe for now. But tomorrow may be different. Flexibility. We need to learn to really connect directly with the moment of the reality. Reality outside: the environment, and reality within. The prime goal of Zen is not so much about outside as reality within. Unfortunately most people ignore reality within.

[audience] I've been looking out for fifty years!

[Ekai Osho laughs]. Just ignoring everything else, isn't it? And that is a kind of trap. Particularly as we come to be influenced by, you might say culture or education you know, so called objective study, scientific truth... even about yourself, you put yourself outside and try to examine it. Don't you think so? Psychology is built upon that often times. Trying to objectify everything. There is nothing about the reality within. No wonder it is so very difficult at times for a Zen practitioner. We may try to study objectively but that objective study is actually study of yourself, really. You cannot separate it objectivity and subjectivity. There is no separate object. How you see, how you perceive reality, it is actually you. Reality, conditioned reality, within you, makes you the perceiver. Otherwise, you are just caught up with concepts. The western perspective is something like that. Trying to understand Buddhism is impossible I would say! You might collect a lot of objective concepts and rubbish into your head but it is nothing to do with Buddhism actually. Because it is all outside, there is this separation in trying to observe it objectively.

It has nothing to do with the reality within !

Suzuki Roshi and Zen master Dogen say, that way of thinking has nothing to do with the study of yourself actually. Study the self. Study yourself. That is the hallmark of Buddhism. That is the hallmark of Zen.



Photo: Karen Threlfall

There's no need to really clarify, is there? Last year, in the practice video, and also throughout the year from time to time (at least I remember five times) we touched on the Genjokoan: to study Buddhism, the Buddha way, is to study the self. This is what it means. It is not objectivity. The internal reality within, nature of the mind you might say, becomes clearer, one is not fooled by any concepts or definitions that keep arising. Because that is the way we are taught, we are conditioned to think, particularly in the western mode of education, individually. That is a very, very important point.

And same with the other side: then we think 'Oh maybe the Asian mode or eastern model is better'. No it is the same thing. Just a different way. They have their own perceptions. And subjectively reality, internal reality is very strong. There is a kind of

(Continued on page 15)

In This Issue

Dharma Talk, Power of Dreams, The Passing of Venerable Traleg Kyabgon Rinpoche IX, Education News, Zen Practice in Toshoji, Cherry Blossoms...

Editorial

Welcome to the 49th edition of Myoju, the community newsletter and vehicle for the activities of Jikishoan Zen Buddhist Community.

It is in this edition, firstly, and with great sadness, that we remember the recent passing of The Venerable Traleg Kyabgo Rinpoche IX, on July 24 2012, founder of the Kebi E-Vam Institute in Carlton; who was both a friend of Ekai Osho and the Jikishoan Community. Our thoughts and prayers are with Traleg Rinpoche's family and students who at this time, continue the 49 days of Puja ceremonies.

In the President's Report, Mark Summers writes of the commemorative Sunday Sanzenkai Service was held in memory for Rinpoche and Andrew Holborn has kindly written a more personal account of his time as a student with Rinpoche at the Kebi E-Vam Institute in Melbourne.

Ekai Osho once more shares the ocean of his wisdom and gentle guidance in the Dharma talk entitled 'Zen and the Reality Within', where we are encouraged to embrace flexibility within the practice, to dissolve the separation between the external world and the internal reality; and return to the simplicity of just being, just acting, as it is, in the present moment—that's all. We express our depth of gratitude to our teacher for his endless kindness, patience and generosity in bringing the Dharma and practice to us.

And on the other side of the coin, Ekai Osho shares his 'heart-felt gratitude and humble appreciation' in his article entitled, 'The Power of Dreams: Failure—the Secret to Success' in response to the community's concern and funds raised to assist after his car accident in May this year; and shares the parallels in his life with Honda and its founder. Once more, appreciation and sincere thanks to everyone who supported in what ever way they could to assist Ekai Osho with the purchase of a suitable car to replace the one damaged in the accident.

In the president's report on page 6, Mark also writes of the Members Day Ceremony, the dana presentation to Ekai Osho of funds raised after the car accident and the current preparations for the fourteenth Annual General Meeting that is coming up.

On page 9, Don Brown shares his reflections of Ekai Osho's Winter Lectures, 'On the Great Practice (Daishugyo)' from Shobogenzo by Zen Master Dogen, which were held on Saturday 4 August, at the Yeshe Nyima Centre in Sydney, where Osho Sama also provided a reflection on the lives of three great teachers who have passed away in recent times, including Traleg Kyabgon Rinpoche IX, who was also the spiritual director of the Yeshe Nyima Centre.

On page 12, Katherine Yeo shares her experiences on Zen training and practice at Toshoji Monastery; a wonderful account and insight for those who may be considering spending some time practicing in Japan.

On page 10, Naomi Richards, Jikishoan Treasurer, reports on the establishment of the Abbot's Support Fund, which as she comments, was born out of adversity and created to support the various activities of the Abbott of Jikishoan, and in order to create a sustainable future for Jikishoan.

The Education News on the page 7 updates us on the educational activities that have occurred recently and those to come; the Soto Kitchen on page 18 provides us with two more delicious recipes to try; the Calendar of Events and Teaching Schedule on page 19 and 20 outlines the activities that are to occur in the months to come.

On page 11, a delightful piece has been provided by Elizabeth Summers about her and Mark's recent trip to Japan in April, and commencing on page 16, two articles from Ekai Osho offering a sincere remembrance and dedicating this issue of Myoju, to his master Ikko Narasaki Roshi.

With this in mind we are ever grateful and encouraged by Zen Master Dogen's words in that:

'All that is visible springs from causes intimate to you. While walking, sitting, lying down, the body itself is complete truth. If someone asks the inner meaning of this: "Inside the treasury of dharma eye a single grain of dust."'

Gassho

Karen Tokuren Threlfall, Myoju Coordinator and on behalf of the Editorial Board

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Next Issue

The next issue of Myoju will be posted around the Summer Solstice, 21 December 2012. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs. The content deadline is Sunday 21 October 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

The Power of Dreams: Failure – the Secret to Success!

I would like to express my heart-felt gratitude and humble appreciation to the members and supporters of Jikishoan.

After finding myself involved in a car accident in May, so many people, since then, have offered unexpected support, concern and timely assistance. Consequently, \$10,000 has been raised to purchase a new car, in the spirit of Dana Paramita. I was overwhelmed by their generosity. I am very happy to inform you that I have purchased a new car. It is a 1999 Honda HR-V that comes with 4WD, double airbags and ABS. It drives beautifully, firmly and with ease. It is the smoothest car I have ever owned. It has brought back fond memories of my car history, which I want to share with you. Interestingly, I have many parallels in my life, with Honda and its founder.



Mr. Soichiro Honda founded the Honda Motor Company in Japan in 1948, the year I was born.

He was a passionate innovator and a genius. Japan was still in a state of ruin following WWII when he began his work, together with 12 employees, to materialize his **grand vision and dream**. His dream; to create a world class automobile.



'Exhibited at the entrance of the Honda Collection Hall is this bicycle equipped with an auxiliary engine made from a small, remodeled unit that had served as a power generator for an old military radio transmitter (October 1946). This

engine marked the origin of Honda Motor, the start of a dream. 'Yume', the character for 'dream' in Japanese that is seen etched on the glass, is in founder Soichiro Honda's own writing. Honda's dreams were always grand, and in that spirit, he boldly took up the challenges before him.'

<http://world.honda.com/history/limitlessdreams/doyouremember/index.html>

Today, the Honda Motor Company is a major international automaker and the world's largest engine producer. It has even developed a production model of a (Business) Jet Airplane. Later this year, it

will be released in the US and other world markets. The power of his dreams manifests not only on the roads but everywhere, through the innovations of his successive generations.

During my study at the technical high school and college:

'Honda entered Formula One Grand Prix racing in 1964, just four years after producing their first road car. They began development of the RA271 in 1962 and startled the European-dominated Formula One garages with their all-Japanese factory team (except for American drivers Ronnie Bucknum and Richie Ginther). More startling was the fact that Honda built their own engine and chassis, something only Ferrari and BRM—of the other teams still running in 1962—had previously done. In only their second year of competition, Honda reached the coveted top step of the podium with Ginther's win in the RA272 at the 1965 Mexican Grand Prix.'

http://en.wikipedia.org/wiki/Honda_in_Formula_One

We were all excited about Honda's triumphs and technological development. The founder, Soichiro Honda's passion, philosophy and ingenuity captured the hearts and minds of all of us, the inspiration for future engineers.

1969 was the turning point of my life. My interest in my career shifted from metallurgical engineering to humanities. I left Japan for Denmark to study at the International People's College.

'We have developed the Honda 1300 as an international car that can be successfully marketed in every country around the world,' announced Soichiro confidently. 'The basic management philosophy of our company is "originality", and accordingly our goal has always been to spur demand by introducing original products that only Honda can create.'



'Let's develop a World-Class Car!'

Soichiro Honda, welcomed by cheering employees, celebrates the first H1300 car off the production line at Suzuka.

1969 was also the crucial year for Mr. Honda and his company, as he challenged the world by introducing H1300, a small passenger car model. It had the powerful 1300cc air cooled engine (over 100HP). This

Honda 1300 was nicknamed 'Jaja Uma' meaning the untamed horse. The Volkswagen beetles ran with 1000-1200cc engines with out-put of 30HP or 40HP in those days.

"This won't work! Change the design right away!" Soichiro Honda, then the president of Honda, was a veritable fountain of ideas, issuing his instructions for one design change after another. Hideo Takeda, who was in charge of frame design for what was to be Honda's first full-featured small passenger vehicle, attempted his reply. "I hear what you say, Mr. Honda. But they are about to start mass production at Suzuka, so to make additional design changes would only bring chaos to the line." Soichiro's face turned beet-red. "Damn it!" he shouted. "Chaos on the line is nothing compared to what our customers would have to suffer. Can't you understand that? Now, go to Suzuka and take care of it, right now!" He was resolute that the design changes be made.

Praise for the air-cooled H1300 was immediate. At a press conference held in October 1968, one reporter from the West German Autokritik magazine was barely able to contain his enthusiasm. "This is an ideal engine," he said, "the ultimate goal of an auto manufacturer. It will be sure to send shivers down the backs of automotive expert."

Later that year, at the Tokyo Motor Show, the new car had Mr. Eiji Toyota, president of Toyota Motor Industries (now Toyota Motor Corp.), standing in front of the Honda exhibit for a full ten minutes. The story goes that he then called in his young engineers and dropped a bomb, shouting, "Honda's car produces 100 horsepower with a 1300-cc engine. Why can't we do the same thing?" This and other examples from the time are evidence of the high marks the H1300 received for its outstanding engineering.'

This new Honda was the first car I owned, a year before I left for Denmark in late 1969. The Honda 1300 (a test model) was arranged for me by one of my old school mates, a Honda engineer for marketing. I drove this 'untamed horse' intensely every day after work over 100 km for three months, as it was a part of the purchase agreement. I was young and foolish at this turning point of my life. This was my way of saying farewell to my old dream to be an engineer and to leave Japan for a new start. I got sick of driving after all.

'Soichiro Honda was justifiably proud and confident. Takeo Fujisawa, the vice-president in charge of management, also was optimistic about the H1300. Prior to the press release, Honda had invited the owners of approximately 4,800 Honda specialty stores to an extended general meeting to be held at the Suzuka Circuit over two months in September and October. The owners were also given a visit the Suzuka Plant and see the new H1300. The event was a reflection of the strong enthusiasm Soichiro and Fujisawa had for their new model.'

Mr. Honda persistently believed the world auto

market would respond to the Honda H1300's excellent engineering and powerful performance. This first export model, however, was to turn out to an utter failure commercially and its production had to be halted within three years. A lack of understanding for the purpose of a car and the means and needs of their customers, was the cause for this failure. Mr. Honda and his partner learned about their limitations through pain, and an important lesson at a heavy financial loss. But the Honda Motor Company was then able to move up to another level of technological innovation and excellence. Today, Honda would not exist or would be very different if it were not for this failure, experience and learning.

'Honda's previous models, in fact, had been developed based on the ideas of Mr. Honda, a man of consummate skill and genius. However, under the new project two teams would be formed, each consisting of around ten members. These teams were to work independently, and each was to come up with its own ideas. One team was led by Kizawa and included veteran engineers in their late 30s, while the other was comprised of younger engineers in their late 20s and early 30s.

*There is no denying that the H1300 had an excellent engine that outperformed its competitors in many respects. Even though it offered 'superb quality in one specific area', it was decidedly out of balance in its overall presentation. Kizawa remembered. **"We wanted to create a more ordinary car that could provide good quality in all aspects".'***

The car developed from this concept was later named the 'Civic,' meaning 'a car created for citizens and cities.' The Civic hit the market after only two years of development, which was at the time an industry record. Honda released its two-door model in July 1972 and the three-door GL in September. This is the year I started my first Zazen at Berkley Zendo in California.

1976: Honda Accord (the flagship model of Honda) was produced. At this time I was ordained a monk at Haiku Zendo in California. The vision for this new model was **'The Car that continues to evolve by Maintaining Harmony with Times, People and Society'.**

The basic strategy and concepts are:

'Think of ways we can work effectively so that 100 ordinary persons can produce achievements on the level of one genius, Soichiro Honda.'

'A compact car that is easy to use and has a stylish, sporty look.' It reflected the image of an ideal car; one that the development staff would want for themselves.'

'Comfortable cruising at 130 kilometres per hour.'

1980: I returned to Japan from the US for my Zen training and monastic education.

1980-81: Jokoji Training, 1981-82: Eiheiji training, 1982: Zuioji Training

'In the early 1980's Honda had moved to localize production in the US, in keeping with the philosophy of 'building products in the markets where they are sold', Subsequently, Honda America Manufacturing (HAM) turned out the first locally made second-generation Accord in November 1982. In fact, this was the first car Honda produced in the US.'

1986: I received Dharma transmission from Ikko Narasaki Roshi.

From this point the Honda dominated F1 Racing and won the titles as both driver and constructor of the F1 Grand Prix for consecutive 6 years.

1988: In January 2012, I bought the **1988 Honda Accord** that was involved in the car accident on the 2nd of May 2012.

1999: Jikishoan Zen Buddhist Community Inc., was founded with 12 practice members.

'Honda issued the first HR-V this year. HR-V officially stands for Hi-rider Revolutionary Vehicle. Known as one of the earliest low emissions vehicles and unique character, the HR -V is now considered one of the first original crossover SUVs. The production for this model lasted until 2006.'

2006: Jikishoan Zendo moved to Hannah's House in Footscray. The Korematsu family purchased a house in Heidelberg and moved across from Moonee Ponds. Alison Hutchison was instrumental in supporting this purchase and organized to raise Dana contributions from members and friends of Jikishoan.

'Honda established the Honda Aircraft Company in the US to seek both type and production certification of the Honda Jet.'

I am no longer the person who rides the Jaja Uma (the untamed horse) and my deep interest lies not only around a Honda car, but in everything else we humans create with a dream, passion, and genuine dedication. I believe everyone has inspiring and beautiful stories to tell. Human dramas of successes and failures will be always part of those stories, events, and products.

The car I purchased is not a brand new model. Yet, I feel it is the right car. The **1999 Honda HR-V** suits me and will satisfy the purposes and needs of my family. Already, several members have had a test drive. I got the impression that they thought it is an 'ok' car and had passed their test. Anyone is welcome to go for a test drive.

May you be happy and safe fulfilling your: Dream, Vision and Life.

In deep gassho,

Ekai Korematsu

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.

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Committee News

A Message from the President



Venerable Traleg Kyabgon Rinpoche IX



At Sunday Sanzen-kai July 29, 2012 Jikishoan Zen Buddhist Community held a Commemorative service in memory of Traleg Rinpoche who passed away on July 24, 2012. This was a sad occasion for the members and friends of Jikishoan. Traleg Rinpoche had been a friend of both Ekai-Osho and the Jikishoan community. Some of those present at the service were past students of Traleg Rinpoche's and many of us had attended the 10th Anniversary of Jikishoan in 2009, when he gave a dharma talk on the parallels between Tibetan and Zen Buddhism. Rinpoche had been very generous to Jikishoan with his time and support both for our teacher Ekai-Osho and the community. Traleg Rinpoche had invited Ekai-Osho to participate in the Buddhist Summer School, to give a series of dharma talks at E-Vam Institute in Carlton in July each year and more recently to give a dharma talk at the Yeshe Nyima in Sydney. The commemorative service was also kindly attended by Lena Vizzone and Peter Turnbull from the E-Vam Institute.

On behalf of Ekai Korematsu Osho, the Committee of Management and the Community of Jikishoan, we wish to offer our condolences to the community of Kagyu E-Vam for the loss of their beloved Teacher.

Members Day Ceremony



Photo: Deniz Yenner-Korematsu

The first Members Day Ceremony for 2012 was held on Sunday June 24.

The community welcomed new members: John Wardell, Peter Donelly, Joe Wong and Phil Frasca.

Members Day was also an opportunity for an 'Exiting Ceremony' and both Hannah Forsyth and Jinesh Wilmot stepped down from Committee; Jim Holden from Ino Ryo; and Peter Schreiner resigned as a Member.

In the Spirit of their Dana

The generosity in response to our Teacher's recent car crash has been wonderful. The offers of assistance, as well as dana, is testament to the teachings that we receive from Ekai-osho and the depth and spirit of our community.

Towards the end of Sunday Sanzen-kai, I presented your dana to our Teacher, and those present witnessed his gratitude and humility at receiving your 'generosity'.

A total donation of over \$10,000 was raised, and our Teacher now drives a safe and reliable car in comfort, to his many regular Jikishoan commitments. Thank you for your support of our Teacher and Abbott.

Fourteenth Annual General Meeting

As I write this newsletter, the committee is busy preparing for the 14th AGM. This includes submission of reports from the Officebearers, for the AGM Report along with the Ordinary Members, Ryo Coordinators and IBS Faculty and students for the Sangha Report.

It is hoped that this important annual event continues to be well attended by the membership. This is the opportunity for the community to not just listen to the activities of the committee of management over the last 12 months, but to question and understand what it is that committee attempts to do on behalf of the whole of the community of Jikishoan. Also, importantly, for Financial members to vote for not only the nominations for an incoming committee but also to vote in support of our current Teacher and Abbott, Ekai Korematsu-Osho.

Mark *Myoshin* Summers.

Membership News

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

Liam D'Hondt.

Ekai Korematsu Osho and the Jikishoan Zen Buddhist Community Committee

An Update

Main Course A

Co-ordinator: Shona Teishin Innes

The Third term of the IBS program, began with 6 new and 15 continuing students. Of these, 11 are full year (KA), 3 are term students and 1 non-credit student.

At time of writing, half of third term has passed; half a term of study from a Zen perspective, and integrated practice. It is also a time of review. The text studied was Zen Mind, Beginners' Mind and the topics covered were the four 'rights'; Right Practice; Right Attitude; Right Effort and Right Understanding. Study in these five weeks was solely devoted to learning the forms of practice—bowing, sitting, walking.

Study in the next five weeks will be devoted to the essentials of Buddha's teachings, for example; 'The Threefold Learning'; 'The Three Treasures'; 'The Seals of Buddhism' etc. The text will be Basic Buddhist Concepts.

Fourth term of Main Course A will begin on October 6. Ekai Osho invites all current and past IBS students to attend the fourth term, or part of, and students may also participate to make up classes that were missed this year or in past years. Rather than class fees, a dana offering is given for this type of attendance.

All Main Course A terms are conducted for ten weeks. Hence the last class of term 4 will be December 12 and all students are invited to attend a formal exit ceremony (Bansan) on December 16.

Main Course B1 (Sunday sanzen-kai)

Co-ordinator: Naomi Sonen Richards

Over three Sundays, students whose primary course is Main Course B1 have attended several modified sanzen-kai services. Main Course B is a community-based practice and is considered the 'tree trunk' of the IBS.

The first of these was a Bansan (entering) ceremony on July 8 marking the start of the second semester of Main Course B. Students from across the three IBS courses participated in the entering ceremony.

On the following Sunday, 15 July, a Dharma talk was given by the Rev. Hojun Sensei, who spoke about his three years of monk's training at Daijōji, Japan and his work since returning to Melbourne. The recording of Rev. Hojun Sensei's talk is available for downloading and may be requested from the co-ordinator of Main Course B1.

Another modified sanzen-kai service was conducted on Sunday 22 July, when a Precepts ceremony was held. The two IBS students who took refuge in the Three Treasures were Ann Alexander (KA2) and Liam d'Hondt (KB1). 'The Three Treasures' is a topic of study in Main Course A, week 7 of each term, which will be August 18 of the current term.

On 29 July a special sanzen-kai was conducted in honour of Traleg Kyabgon Rinpoche, Spiritual Director of Kagyu Evan Buddhist Institute (KEBI), who passed away in the early hours of Tuesday, July 24. The

memorial service was witnessed by two honoured guests from KEBI, Lena Vizzone and Peter Turnbull.

It is expected that Main Course B1 will continue until the close of the year, which will be marked by a Bansan (exiting) ceremony on December 16.

Main Course B2 (Thursday sanzen-kai)

Co-ordinator: Mark Myoshin Summers

Main Course B2, is the primary course for three students; Mark Summers, Peter Donnelly and David Camfield, who also took part in the inaugural memorial service for Ikko Narasaki Roshi, on 19 July. Narasaki Roshi, who passed away on 20 July 1996, is the founder of Jikishoan and the transmission teacher of Ekai Osho.

It is expected that Main Course B2 will continue till the last sanzen-kai on Thursday 13 December. All Main Course B2 students are invited to participate in the Bansan ceremony on 16 December, together with the students of all the other courses.

Main Course C

Co-ordinator: Hannah Shudo Forsyth

The curriculum of Main Course C includes attendance at the lectures that Ekai Osho is invited to present every year at KEBI. On 13 July, Ekai Osho presented the first of a series of three of the Winter Lectures and taught 'On the Great Practice' (*Daishugyo*), fascicle 73 of the Shobogenzo. The Winter Lectures ran for two sessions. The third session was cancelled due to the passing away of Traleg Kyabgon Rinpoche.

To date Main Course C has 2 three-year and 9 one-year students. There is no provision for term or semester students.

Ekai Korematsu Osho

For the teaching programme of Ekai Osho, Director and Faculty Member of IBS, please refer to the 'Teaching Calender' at the back of this newsletter.

Comment

Within all IBS courses there is a combination of enrolled full time, term or semester students; primary course and secondary course students; casual and informal students. Currently the A2 class hosts one student who is enrolled in the B1 primary course, one student from the B2 primary course, two term students, three full-year Main Course A students and one Main Course C student. As the IBS program has been running now for two and a half years, it allows for those who are participating in one course to be involved in others.

Please contact the coordinators for any enquiries regarding the IBS courses and program.

IBS Administration

THE PASSING OF TRALEG KYABGON RINPOCHE



On July 24 Traleg Kyabgon Rinpoche IX passed into parinirvana. He was President and Spiritual Director of Kagyu E-Vam Buddhist Institute in Melbourne and E-Vam Institute in New York.

Traleg Rinpoche was born in 1955 in Nangchen, Eastern Tibet. He was enthroned as the Supreme Abbott of Thrangu Monastery at age two by His Holiness Gyalwa Karmapa. Rinpoche had to flee his native land at the age of four and escaped with his party to Bhutan and from there to Rumtek, the headquarters of His Holiness the XVI Gyalwa Karmapa in Sikkim.

In 1980, at twenty-five years of age, Traleg Rinpoche arrived in Australia and established Kagyu E-Vam Buddhist Institute two years later. Rinpoche inaugurated the annual Buddhist Summer School in 1984 and the bi-annual Buddhism and Psychotherapy Conference.

I joined Kagyu E-Vam Institute in 1983 when it was common to have just a few people meditate together. Under Rinpoche's leadership, KEBI grew in both the depth of practice of its students and the breadth of its inter-action with the community at large.

From my first encounter with him, Rinpoche struck me with his breadth of learning and open-mindedness. He was also warm-hearted and had a strong sense of humour. Though he had deep knowledge and incisive clarity, Rinpoche was always humble in offering his opinion. Rinpoche was non-sectarian in his views, seeking to give his students exposure to a broad range of teachings across all Buddhist traditions, as well as to modern psychological and philosophical viewpoints. At the same time, Rinpoche emphasised the importance of not diluting the distinct richness and depth of each religious tradition. Traleg Rinpoche taught that the most fundamental practice of compassion is developed through our daily interactions with those close to us.

It is clear that great mutual respect and warmth developed in recent years between Traleg Rinpoche and Ekai Osho. Rinpoche invited Ekai Osho as a guest speaker regularly, both at the annual Buddhist Summer School and as part of the winter program at KEBI. Ekai Osho invited Rinpoche as the guest speaker at Jikishoan's Tenth Anniversary.

Many students at Jikishoan have attended Rinpoche's talks and we are appreciative of his wisdom and gentleness, as well as his generosity towards Jikishoan.



Traleg Kyabgon Rinpoche

Shining light
of kindness
and insight.

Seed of Buddha's mind
transplanted here
our hearts to bind.

Shining light
of kindness
set upon our shore;
may your light glow strong
for all, once more.

Andrew Chigen Holborn

'On the Great Practice (Daishugyo)' from Shobogenzo by Zen Master Dogen.

On Saturday 4 August I attended two sessions of a weekend course presented by Ekai Osho at the Yeshe Nyima Centre in Sydney. The title of the course was 'On the Great Practice' (Daishugyo)' from Shobogenzo by Zen Master Dogen. About a dozen people with a variety of backgrounds and Buddhist practices turned up at the Centre to participate.

Ekai Osho commenced with a reflection on the lives of three great teachers who have passed away in recent times, including the Spiritual Director of Kagyu E-Vam, **Traleq Kyabgon Rinpoche IX**.



Photo: Don Brown

We then launched into reading a commentary on Chapter 73, 'On the Great Practice' from Zen Master Dogen's Shobogenzo, (Shobogenzo, The Treasure House of the Eye of the True Teaching by Eihei Dogen). This chapter relates the story of Hyakujō Ekai, a Dharma heir of Baso. Whenever the Master gave a public Dharma talk an old man always followed the monks into the Dharma Hall. After listening to the Dharma talk he would leave the hall. One day he stayed behind and the Master asked him who he was.

The old man answered that he was a non-human being and proceeded to explain that during the eon of Kashō Buddha he was an Abbot of Mount Hyakujō. One day a trainee asked him 'Is even the one who does the Great Practice still subject to cause and effect?' He replied that such a one is no longer subject to cause and effect. As a consequence of his mistake he was reduced to being reborn as a wild fox for five hundred lives.

The old man begged the Master to say something that would rid himself of his wild fox's attitude of mind. He then repeated the question asked by his trainee in his previous life as an Abbot, 'Is even someone who does the Great Practice subject to cause and effect?' The Master replied 'Such a one is not blind to causality'. On hearing this, the old man had a great awakening.

A participant in the course who was fluent in

Japanese questioned the translation of the Master's reply and Ekai Osho advised that we should not get hung up on words. To achieve understanding we should approach the issue in another way. Ekai Osho also advised that we should cultivate ourselves with authentic practice as opposed to following false 'wild fox' teachings.

In the afternoon session, Ekai Osho asked everyone to introduce themselves and say a little bit about their experiences with Buddhism. He then gave some valuable insights into each person's practice. The session concluded with a second reading of Master Dogen's commentary.

I was unable to attend the second day of the course so I missed out on further benefits of Ekai Osho's teachings and the input of other participants. As always the topic chosen by Ekai Osho was of interest to experienced students of Buddhism and novices. I would like to thank Ekai Osho and Julie for travelling to Sydney to talk to us and also express my appreciation to the organisers from the Yeshe Nyima Centre for hosting the course.

Don Brown

A Poem from Austria

Standing still in the silence of
rainbow-painted pastures
Showered by summer rain of butterflies
Flowers floating in the gentle breeze
Their fragrant songs drifting through the air
Past and future all dissolving
Shadows of surprise unraveling
into moment after moment.
No-seeing, no-hearing,
It is as though my eyes and ears
Can see and hear for the first time.
Dazzling light, melted into darkness
Revealing everything, showing nothing.
I have come and gone and returned again ...
Having stopped my wandering
I realise at this moment that I am free
Without knowing an inside nor an outside,
yet perhaps knowing all.

Christine Jonen Maingard



Abbot's Support Fund

The first three Objectives of Jikishoan's Aims and Objectives are:

To install and support a resident teacher certified in the Soto Zen Buddhist tradition who is qualified to be the abbot or head priest for the community and who may officiate various duties and services such as lay and monastic ordinations, weddings, funerals and blessings.

To establish a teaching program, practice program and a program of community activities for Jikishoan's members, and when necessary, to establish a training program, practice program and support system for assistant teachers.

To invite teachers from the same or other traditions to participate in Jikishoan's teaching program, practice program and other community activities in order to promote greater awareness and understanding of Buddhism.

It is in pursuit of these objectives that a new Jikishoan bank account was recently opened, the Abbot's Support Fund.

Similar to the creation of the Relief Account in 2011, the Abbot's Support Fund was born out of adversity. When Ekai Osho had a car accident in early May, a few of us began to ask again, 'How are we supporting our teacher?' 'Is there more that we can do to support him?' 'How will Jikishoan support future teachers?'

As many of you are aware, these questions prompted two immediate actions: a special meeting by the Jikishoan Committee of Management where it was decided that up to \$12,000 of Jikishoan's savings would be offered to the teacher for the purchase of a new car and an invitation to the community to give dana towards a new car for the teacher.

With regard to the first action, Ekai Osho respectfully declined the offer of funds from the Management Committee.

With regard to the second, the community response of giving dana was rapid and generous. By Member's Day, 24 June, over \$10,000 had been given in dana by the community. Mark Summers presented this dana on behalf of the community to Ekai Osho on Member's Day and reminded us of the central role of giving and generosity in our Buddhist practice.

Shortly afterwards, at a Finance Committee Meeting, Ekai Osho proposed that we start a new, dedicated bank account, the Abbot's Support Fund, whose purpose will be to provide financial support to the various activities of the Abbot. Ekai Osho made the initial donation to this account of \$3,000. His regular 30% donation of the dana collected at Sunday Sanzen-kai will now also be deposited into this account.

Although Jikishoan remains a long way off from fully supporting a teacher, the opening of this account is a step in this direction. The account will be used exclusively for expenses incurred by the Abbot in his teaching and ceremonial roles. The source of funding for this account is to come exclusively from donations. The community will be invited each year at the time of membership renewal to make contributions to the fund but of course, donations are welcomed at any time. As the funding source for this account will be exclusively from donation, it is intended to apply to the Australian Taxation Office for donor gift recipient status for this account.

The creation of the Abbot's Support Fund gives us further impetus to plan and work towards the goal of fully installing and supporting a resident teacher. The fact that this fund is based on donation is intended to include all members and supporters of Jikishoan in fulfilling this objective. As a community we have responded quickly and generously to situations of adversity. Our next step is to integrate this practice of giving into our regular activities in order to create a sustainable future for Jikishoan.

To make donations to the Abbot's Support Fund:

- **Cheques** can be written to 'Abbot's Support Fund' and posted to The Treasurer, PO Box 475, Yarraville, Vic, 3013.
- **Cash** donations can be made at Sanzen-kai or classes.
- To make **Direct Deposits** into the account please contact Naomi Richards at: n_e_richards@hotmail.com.

Naomi Sonen Richards
Fusu (Treasurer)



Illustration: Jinesh Wilmot

Cherry Blossom Season in Japan

In April this year Mark and I travelled to Japan for a two-week holiday. This was the first visit to Japan for both of us.

We were fortunate to have visited in the two weeks when Cherry Blossom season was at its peak. We saw many beautiful gardens, all in full bloom and some magnificent Bonsai hundreds of years old. We were lucky with the weather as we had some brilliant spring days, two wet days and some in between, pretty much like Melbourne's weather, but not all in the one day.



I was not only taken by the beauty of the gardens in Japan, but also by the friendliness of the people, that helped us find our way around. We went for a walk through the back streets in Nara and come across some people having afternoon drink at this little café/bottle shop. One local tried to get Mark to drink the local Saki, but with no avail. I came across a group of wonderful ladies in traditional costumes. I asked to have a photo taken with them and after the photo they all got their cameras out and took photos of Mark and I, I felt like a star with the paparazzi.

We spent an emotional day at Hiroshima Peace Park. It was a cold, still day, the place felt heavy with atmosphere, mainly sadness. The peace park, which includes an extensive museum, was a beautiful park to reflect on lives lost, personal sacrifice and tragedy and the destruction of war.

One of my favorite places was Mijama, where we saw the famous Tori gate both at high tide and low tide. We almost made it up Mount Misen! We got three quarters of the way up, the view was magical, but we were so puffed out we decided to retreat down the mountain. The temple at Mijama was impressive as were all the deer roaming free.

The next day we visited Nara Park, where it was a very cold icy morning. We visited the Big Buddha Temple, Todaki, which was amazing, then spent the morning wandering around Nara Park. The forest has 800 hundred-year-old trees. The mist in the morning gave the forest a spooky atmosphere.

We spent the last five days in Kiyoto, where the Cherry Blossom was in full bloom, everywhere we went. We headed off on the Philosophers walk, which was a full day's walk, through the streets and following the path around the canal, through a fantastic park—Mirajama Park. We saw hundreds of people picnicking and enjoying the blossoms in the

park; found a few temples along the way and saw some Geisha's along the walk. We walked for miles and miles. It was such a fantastic day where we saw so many sights, met lots of lovely people. We had lunch at a Japanese restaurant, where I had a simple soup while Mark tackled a more involved lunch which came with instructions on how to put it together. Mark assured me that the meal was worth the effort. We walked for hours every day around Kiyoto, especially in the Kiyoto train station. We spent quite a lot of time trapped in a maze trying to find our way out or upstairs; we were getting the hang of it by day five, which was our last day there.

We had so many amazing meals, occasionally we didn't know what we were ordering because the staff did not speak English, and given we did not speak Japanese—the meal was a surprise! Fortunately, most of the restaurants had food models, and we could just point to what we wanted.

We spent five days in Tokyo, where we had a great look around, getting on and off the train most days. We were squashed in like sardines on some trips, but I always managed to get a seat, much to Marks' amazement and yes the trains were ALWAYS on time. We travelled on the bullet train three times and that was a great experience.



One amusing experience was trying to navigate all the different toilets. It was fun working out how to flush the toilet. Some toilets had a control panel that looked like it belonged on a space ship. Best of all was the heated toilet seats on a cold day—you just can't beat them!

Mark and I also had our fair share of pastries, we almost lived at Verde France café and we made it our mission to sample the full selection of pastries. We found out that some pastries had interesting ingredients in them, like bean paste.

On our last night we decided to see a Japanese cultural play at Gion. It was fascinating. It began with a traditional tea ceremony and finished with a puppet show, it was both informative and enjoyable.

If you haven't been to Japan, I would highly recommend you visit. I wasn't that interested about going to Japan, I was really a tag along with Mark, but after experiencing the warm, friendly people, culture and wonderful scenery; I am smitten with the country.

Elizabeth Summers

Zen Practice at Toshoji Japan

A student talk given by Katherine Shuzan Yeo on June 3, 2012; on her reflections on Zen training and practice at Toshoji Monastery.

Good evening, *konbanwa*. Welcome to everyone. Tonight I am giving a student talk.

In one sense, all of us are students of Ekai Osho. In another sense, I am also a student registered and enrolled in the Integrated Buddhist Studies, the IBS, and my primary course is Main Course A. My trip to the monastery in Japan is actually an independent study. In other words it is not part of the Main Course A curriculum. Independent study is in the syllabus of Main Course C; for information about that course please speak with Hannah Shudo Forsyth who is the coordinator. As a Main Course A student, my trip to the monastery was an independent study, agreed to and approved by Ekai Osho.

So tonight's talk is on my reflections on zen training and my experience at Toshoji, under the guidance of the Abbot, Seido Suzuki Roshi, whom I will refer to as Docho Roshi. Docho Roshi is the Abbot of the monastery and the temple and also one of the three teachers of the IBS Faculty; the other two being Ekai Osho and Prof. Robert Pryor, Director of the Antioch University International Buddhist Studies Program in BodhGaya, India.



Toshoji: Sanmon Gate

I am not the first student from Jikishoan to actually go to a monastery as a lay practitioner. In 2009 Hannah Forsyth went to Daijōji. Andrew Cawthorn and Tom Vincent too have practiced at Toshoji. So I am not the first. And hopefully one day they will also give a talk and share their experiences. In mentioning Daijōji at this point, I would like to welcome Hojun Sensei who has just returned from Daijōji having fully completed his training and is now a teacher.

We went as lay practitioners. There are implications with this, and as I share my reflections and tell my stories, I will draw out the differences between a lay practice and someone undertaking monastic practice.

Throughout my stay at the monastery, Japanese was the language used. Docho Roshi speaks very good English but he chose always to use the Japanese language in the monastery. Fortunately Isshin-san (recently ordained nun, Kiyoko Taylor) was able to translate for all the foreigners. When I was there, there were altogether six Australians practitioners; three monks and three laypersons. There is also a monk from Argentina who is currently the Shuso, the Head Student, and in three months time he will do his full ordination ceremony, his Hossenshiki ceremony. There was also a monk from the Congo and there were five Japanese monks training there.

On the 14th April, three of us—Andrew Cawthorn, Tom

Vincent and I—left Melbourne and flew to Osaka. We stayed a night in Osaka, because we had arrived very late and could not go to the monastery. So we stayed one night at the Osaka Youth Hostel, which was fun. Next day we took the train two hours west of Osaka. The monastery is situated between Osaka and Hiroshima. Before we actually went to the monastery, we changed into our robes; in this case we wore the samu wear and walked up the hill to the monastery. As lay practitioners, we did not have to walk up the hill, but all monks have to walk up that hill to the front gate, in their travel garments. Dogen Zenji gives very detailed instructions as to how monks are to dress when they are travelling from one temple to another. As lay practitioners we just wore our informal robes, our samu wear. At the Dragon Cave Gate, We hit the han three times—*dok, dok, dok!* And a monk came to the gate and welcomed us.

From the moment I arrived, I was fully supported by all the monks. The monk who was my guide and who closely guided Andrew, Tom and I, was Seishin-san. Seishin is a fully ordained monk who actually started her practice in Jikishoan ten years ago. At that time she was called Georgia Nicholls. And then when she took lay ordination with Ekai Osho she was called Genmyo. And now she is called Seishin, the ordination name that Docho Roshi gave her. She shared her room, her clothes, her books, her time and she instructed me throughout the day. And Seishin always remembered I had injured knees, which affected what I could do. One of the first things she did after I had arrived was to find me a suitable stool for zazen.

So, I will now give you an idea of the structure of a day. How many of you have been to a Jikishoan retreat? Can I see your hands please? Ah, quite a few of you. But there are some who have not yet been.

The wake up bell goes at 4am. At 4.20am the han is hit, ten minutes before the start of zazen. We are actually supposed to be already sitting in the zendo. Docho Roshi comes in at 4.30am and we are already there. As lay practitioners we are not allowed into the Sodo. We sit in the enclosed corridor, just outside the Sodo. And during zazen a curtain is lowered. So all the monks are in the Sodo and we are outside in the corridor. And there are two sittings of zazen in the morning.

At 6.30am we go to the Buddha Hall for chanting service. Again as a lay practitioner, I am not allowed to go into the centre part of the Buddha Hall, which is called the Ryoban—all the monks are in here. Lay practitioners sit outside the Ryoban. I can sit on either side. At no time, as a lay practitioner, am I permitted to be inside the Ryoban.

So we have chanting service and that goes on for about twenty five minutes, depending on Docho Roshi's instructions for the day; whether it is going to be Honchoka, or Ryokuchoka or Dai Ryokuchoka; either the full service or a shortened service. And then after that, the monks return to the Sodo for what we call 'secret monk's business'! What they actually do is to chant the lineage of Docho Roshi.

But lay practitioners go with Docho Roshi to the altar to Idate. This altar is next to the kitchen and we chant, very fast. Idate is the bodhisattva of food and the kitchen. And then it is oriyoki breakfast. Those of you who have been on a Jikishoan retreat would know what this is about. For those who have not, briefly, it is a formalised meal.

After oriyoki breakfast is samu and this samu is special. Throughout the day we have three samu periods. The one that is immediately after breakfast is the samu, the work practice, solely for working within the temple. This is the work practice called niten samu.

The first job that was arranged for me was to clean around the *genkan* [door] that was used by Docho Roshi, invited guests, dignitaries and family members of the temple.

Monks and lay practitioners do not use this door. I would sweep the floor, using a different broom for inside and outside. And then, with a damp cloth I would go up and down, wiping the floor and steps; every morning.

Around eight thirty there is chosan. Chosan is when we sit formally and meet the Abbot. We begin with tea and manju; the Japanese love this little sweet cake. They always have it with tea. When the manju is small you can eat really fast and finish before the Abbot finishes his, or at the same time. But when the manju comes big, I used to tuck it inside my robes and eat it later because I could never eat fast enough. We do not keep the Abbot waiting.

Then the Abbot talks to the gathering; once it was about gifts he had received. Sometimes Docho Roshi makes announcements; once it was about a coming visit by family members of the temple, and another time it was to inform those of us who would be going to his family temple, Unsenji, to clean up the place. And once there was the announcement that after chosan everyone, except Tenso, had to do weeding in the garden around the fish pond—'everything is a weed!'

Before the end of chosan, we read a text from the Shobogenzo; first in Japanese followed by a reading in English. While we were there, the text was 'Bussho'.

Then it is samu again. If you go to a Jikishoan retreat, this samu period doesn't take place. You only have one samu period at a Jikishoan retreat; in the morning, after breakfast. But at the monastery we do samu. And I was given the samu of rice sorter. At first I thought they had made up the job for me, to give me something to do that would not affect my injured knees. Until a monk showed me in the Tenzo Kyokun, Dogen Zenji's instructions to the cook, how important it is to sort the rice. To remove the stones, to remove the husks is caring for the community. And that was my job before lunch. It was fun because I could do it in the kitchen or just outside the kitchen and I knew what was cooking!

There were variations to the type of samu work one does. When there was an urgent need to finish stuffing and sewing the bowing mats and zabutons, we were called into the sewing room and we left aside our regular job. So I learnt to stitch tassels to the corners and centers of the mats.

Just before 10.20am, we change from our work clothes to practice robes and make our way to the Buddha Hall for Nitchu service. We chant 'Sonsho Darani' three times; slow, faster and then fast. It was exciting to try and guess at the speed of the chanting; it depended on which monk led the chanting; there was a monk whose 'fast' required full concentration and fast jaw work.

Eleven am—lunch, which is informal yet maintaining silence. It is also the time for the hungry ghosts to receive our food offerings. Copies of all meal chants, in Japanese, had been prepared for us already when we arrived at Toshoji. Andrew, Tom and I had pasted them onto cardboard and we carried it to meals.

After lunch is free time for one and a half hour; to catch up with work, to rest, to read. I would read till I fell asleep; this happened to me most afternoons.

Then the taiko drum would be sounded for samu. Around 4pm there would be gyocho (afternoon tea), which was informal.

At 4.20pm, there is banka (evening service) in the Buddha Hall.

After banka, at 5pm, we had informal supper. At all meals, everyone would assist in the setting up; informed by the Tenzo we would collect from the kitchen and then lay out at the dining tables, all the crockery, utensils and dishes. After

meals everyone assisted in washing, drying and putting away all the crockery and utensils. In that small kitchen, with several monks and lay persons in there working together, responding to whatever needed to be done and to each other, that I felt very close to everyone; we worked around each other, doing whatever needed attention, without direction from anyone and yet there was no duplication, no unnecessary moves.

After supper is bath. In most Japanese temples, the men bathe first. Is that so Hojun Sensei at your monastery, Daijiji?

Hojun Sensei: Yes. The monastic men bathe before the nuns. But there was a female layperson and she bathed first, before the monks.

In Toshoji, the women bathe first and then after that the men would bathe. Towards the end of my one month there, the days got very much hotter and you could feel the pressure of the men and you knew to 'go and shower quick and get out quick!'

There was a one and a half hours break between bath and evening sitting. Again this time was for one to use appropriately.

So this is the structure of the day at Toshoji monastery and I think it is also the same in most monasteries in Japan. However there would be variations. One of the things I realized having been in this monastery is that there are many, many ceremonies. Memorials. The Japanese conduct memorials one month after the death, three months after the death, one hundred days after the death, one year, two years, three years after the death. When Foundation Day neared, the evening sittings were cancelled so that the monks could practice their roles and their movements around the Ryoban. Foundation Day was a big thing. It was called Kaisanki and it was celebrated over two days. Many dignitaries came. So a week before that, a lot of training was conducted.

Now it is not the case that every day is the same. There is Hosun day. On a date that ends with a four or a nine, so the fourth, the fourteenth, the twenty-fourth, the ninth, the nineteenth, the twenty-ninth, these are hosun days and these were regarded as rest days. The regular two sittings in the morning would be one sitting starting at 5.30am and the evening sitting would start at 8.10pm. And these were the days to do the laundry and that with permission we could leave the monastery; to visit the doctor for example. These were also the days that all monks shaved their heads. These were also the days you would have to change the cloth on your setsu; a stick that is used to wipe bowls during oryoki meals.

So hosun day was always looked forward to and it was truly a rest day.

My experience of life in the monastery is that every day, one is fully occupied. There are always things to do. One is very fully occupied morning to evening, just doing. It is attending to one's jobs as well as responding to other's needs.

Here is a funny story. The day before I left the monastery—this was at the end of one month—I decided to go out. It was a hot day and it was very quiet; the memorial was over. I went for a walk because I wanted to see the temple and the monastery from an aerial perspective; for the last time. So I climbed the hill, which is within the grounds of the temple, and I looked down at the monastery. By this time I could identify the buildings—the sodo, the hatta or Buddha Hall, where our rooms are, where the shu ryo is. The shu ryo is where the male monks keep their possessions and it is next to the sodo. And I was looking. Then I looked into the horizon. And I saw villagers and rice fields and I saw tiny cars (in the country side the cars are very small). And suddenly I realized, 'Hey, I am in Japan!' I had completely

forgotten; the thought did not exist in me. Because the days are so fully occupied, one is fully living and doing in that monastery. 'Hey, I am in Japan!'. I became very excited and ran down the hill and every monk I met I said 'I am in Japan!' One looked at me as if to say, 'So what!' The next day when I left the monastery, saying good bye to the monks, one of them asked me 'Where are you going? Are you flying straight back to Australia?' I replied, 'No, I am going to Japan!' And I took the train to Kyoto.

So I mentioned just now the differences between the lay and monastic. One of the things the lay practitioner is drawn into, is the hierarchy. As lay practitioner I sit outside the ryoban, I sit outside the sodo. Hierarchy is very strong in the monastery. To give you an example, at chosan every morning we line up along the two walls. Monks would remind each other, when needed, where each should be standing/sitting, based on age of ordination. When a monk does not respond, there is friction. My position, as a layperson, was to be last.

I was always at the end of the row, at chosan, at all meals.



View of Toshoji

But there are times when there is no layperson and there's no monastic. There are times when there is no hierarchy. Those are the times when we are sitting, doing zazen. And the times when we are all fully occupied at our jobs. We are neither lay nor monk.

[Question] What other samu did you do? You have talked about the rice sorting and cleaning the door. But there was also the afternoon period. So did you do other things?

Yes. Thank you for the question.

I had to cook! I was tenzo, sometimes. For the first two weeks of my stay, the Tenzo was away; Isshin-san was still in Melbourne. Even when Isshin-san returned to Toshoji we continued to take turns to cook. At every meal the tenzo cooks for ten, fifteen people, the number changes all the time. The first thing whoever is tenzo finds out is, 'how many people are eating supper/lunch/breakfast?'

On my second day I was asked if I could prepare the meals for the day. I could not have survived that day, there would have been no meals, without Seishin. She introduced me to the kitchen, pantry, rice cooker etc. This was the samu after chosan; the samu I had to cook lunch. And I had one and a half hours and I did not know this kitchen! Seishin would pop in, while busy with her jobs, to check if I could manage. I remember that experience as whether I was still on my feet, standing and cooking!

One of the first things I learnt about that kitchen was that there are two taps at the kitchen basin. The tap that is white gives mountain water. And the mountain water is to be used for washing vegetables, rice, drinking, boiling soup etcetera. And the other tap is town water. And town water has

chemicals in it and not to be used for cooking. I never discovered when town water could be used; once I used it for washing the dishes and was told I had to use mountain water! I was also shown how to use the rice cooker. Our Jikishoan Tenzo, Michael Ewing, might like to know about this fantastic Japanese rice cooker. The washed rice is put into the cooker, and the time when the cooked rice is needed, is keyed in, even if it is two, three hours later. The rice will be ready exactly at the time it is needed. Wonderful! Put the rice in and forget about it; after all there are other dishes to prepare!

I think altogether I cooked six meals. It was easier when I became acquainted with the kitchen. The kitchen practice I found difficult was not to be wishful; I wished to cook this fantastic dish if I had this or that ingredient. The Tenzo had to cook with whatever ingredients were available. Sometimes I would stand in the pantry and look at what was available. Ingredients were available but I did not know how to cook my wishful tasty meal with them.

[Question] I am just wondering how you think that trip affected you?

Thank you. To answer this question I would like to mention briefly why I chose to go. I wanted to go to Japan to sit with Hojun Sensei. I knew he was graduating, knew he had graduated and was going to leave Japan and his monastery. And after Hojun Sensei left Daijōji, we had planned to go and visit Kaneda Roshi—some of you may know him, he was here in October last year—and we were going to sit with Kaneda Roshi; that was the plan. But that plan fell through because of timing, schedules and circumstances. I spoke with Ekai Osho and he said to go straight to Toshōji. By this time I was ready to go and that's why I went.

When I arrived at Toshōji I was fully aware that this was my first trip to Japan, my first trip to a monastery, I had no idea, I had no expectations. But there were two things I reminded myself when I walked through that gate: the first was that I would do everything. I would not do anything to embarrass Ekai Osho, Jikishoan, the buddhas and ancestors, my family and myself! It was a very long list! I would do everything not to embarrass this list of people. The second thing I reminded myself was that I was going there as a guest. I had been allowed to enter the monastery and as a guest I would not ask for anything: whatever they presented to me I would receive.

So at the end of one month, the impact is huge. My practice has opened up, is deepened ... and how? To put it in a practical way that I myself can understand and that you too can understand, is that I learnt a lot about myself. And here I will give you an example.

Docho Roshi teaches using his own practice. He is very subtle in his method. So what happened was—this is just one example, there are many other stories—I actually fell ill in my second week. I had a very bad cough. I didn't have a chest infection; I just had a very, very bad cough. So I got sick and the cough got worse and Docho Roshi kept asking me this question, 'How are you?' 'I am fine' was my constant reply. But when he kept asking me this same question again and again and the day he asked me three times in a row, I began to suspect he was asking me something else! And I didn't know what that question was; until I got well and his question stopped. Then I realized the question, 'How are you?' was not what I understood it to be; but 'How is your practice?' I was not taking rest as my practice. I did not see rest—the need to sleep, the need to rest, the need to just stay in the room, just being sick—as practice.

So that is one example of what I think has been the impact. I learnt about myself. After all Dogen Zenji says in the Genjōkoan, '...to study Buddhism is to study the self, to study the self is to forget the self'. If I had just rested, just been sick, I would have forgotten myself!

I see that going to Toshoji is an extension of this practice in Melbourne. It is not different. It's not the same as I have described it—what the monastics do, what the monks do, what the lay person does. But the forms are the same, the teachings are the same, the directions are the same. It's just the setting that is different, but the practice is the same. Similarly, when I go to Bodh Gaya in October with Ekai Osho and some members of Jikishoan, the setting is different but the practice is the same, it is just an extension of this.

There was one other thing that I realized when I was in Toshoji. When in Bodh Gaya in India, one constantly hears the name, 'Buddha'. While there, we meet the Theravaddans, we go to the Mahabodhi Temple and we hear 'Buddha', 'Buddha', 'Buddha'. Would you like to guess what name I hear a lot of when I was at the monastery in Japan? 'Dogen!'

[Question] I am interested whether you felt a cumulative effect on your practice in staying in a monastery long term and within a community that was constant and with daily contact. What is the benefit of this? Were you aware of it? Over here we have a one-week retreat and we see members of the community only once a week or a month.

I will try to answer your question but first of all I need to mention that some of the Japanese monks do leave: they come and they go. They are from family temples. And their fathers would actually ordain them, not Dochi Roshi. But family temples cannot train monks. So they come to Toshoji for training. There are only 42 Soto zen training monasteries in Japan; Toshoji is the youngest. These temple monks don't stay at the monastery all the time as they are required to conduct their duties at their family temples. I met them only briefly; they returned to Toshoji to assist with Foundation Day.

There are no apologies to lay practitioners; we follow the program as monks do. So, to do this, day after day for one whole month, has an impact. You get into the flow of it. Situations do change: a monk is sick; you have to go in and fill their role in the kitchen or fill their space somewhere else. The response here too is part of the flow. It is practice within that monastery context. Practice is repeated day after day. That goes on day after day.

Perhaps people who have lived and practiced in a monastery for a longer period of time could help me to answer this question. Julie, please?

[Julie Martindale] I found that the monastery became your little world and there was not a lot outside the monastery for example, no newspapers, no radio, no television, yes, no Japan. So your life was contained within the monastery. In a sense your physical life became quite constrained, but your internal life within that constraint was able to expand. And after a longer period of time, the physical demands—of getting up at four in the morning through to night, the same thing day after day after day—the physical demands on your body kind of ironed themselves out. Rather than being tired (and you know, after a week in retreat, people are quite often very exhausted), over a longer period of time, you get used to that rhythm and you become quite energized so that you are able to sustain that day after day after day. And I remember the teacher at my particular temple used to chastise people on their days off, if they wanted to go out to go shopping, he would say 'what's out there? What do you need out there? Everything is here? Just stay here'. And it was a little bit like that, you began to think 'actually I don't need to go out, I'll just stay here'.

Any other questions? The clappers announcing supper have been hit so we will end here. Thank you. *Arigatou gosaimasu*

Katherine Shuzan Yeo

Zen And The Reality Within

(Continued from page 1)

emotional culture, feeling culture, that separate objective and subjective realities. This is the difficulty. Whichever you go, it is the same thing. Often there is a misunderstanding: 'Oh, you are born into the China or Japan so you can understand Zen better.' Oh no. I don't think so. If you think the Japanese people have a better understanding of Buddhism—no. They have separations too.



Photo: @isabis_shakina

So there are two extremes, but Zen tries to challenge whichever way it goes. So I am not interested in bringing Japanese culture into this land. Nor am I interested in promoting the western culture ! No. I'm not interested in the east or the west—there is no such thing! We need to be clear. We are human beings, and one way or the other we are conditioned. There is no point talking about you know cultural advantages. There is no point. One way or the other you are conditioned.

There is a limit to everything. Understand the limits and utilise your skills fully within the present limits which everyone has. Don't think 'A teacher doesn't have any limits'. No. Teachers have limits. You have a limit. Everyone has a boundary limit. The difference would be that within that limit you utilise fully. You fulfill yourself! So that is the most important thing. It is not that boundary, a certain character, certain personality—that this is better or that is better. There is no way to compare !

Some people , because of conditioning, cope with very narrow circumstances. That is okay. That's okay. It has nothing to do with good or bad or wrong. That is how you are conditioned in a particular way. Ignorance of it is the big problem. Knowing it, utilizing that, fulfilling it—that is the way to fulfill our lives.

In Zen practice there is no small and no large actually in that sense. Because it is outside of comparison, of you and other people. It is important to remember that you don't need to compare your practice as a sitting practice, your practice with the next person

sitting: 'the person beside me is person is sitting with their back straight without moving! Yeah, I have to sit straighter or be embarrassed!' That is all crap you know. It has nothing to do with being present... it is the work of conditioning, of ego—this is what you need to overcome. Utilising attention fully brings the best quality into the given limitations. Everyone is limited. Human beings are limited.

Before we finish everything... today's reading is from Zen Mind Beginners Mind. I will ask Naomi to read.

Zen Mind Beginners Mind: Informal Talks on Zen Meditation and Practice, by Shunryu Suzuki.

Excerpt from pages 76 to 79. Study yourself.

'When I was at Eiheiji monastery in Japan, everyone was just doing what he should do. That is all. It is the same as waking up in the morning; we have to get up. At Eiheiji monastery, when we had to sit, we sat; when we had to bow to Buddha, we bowed to Buddha. That is all. And when we were practicing, we did not feel anything special. We did not even feel that we were leading a monastic life.

But once I had left Eiheiji and been away for some time, coming back was different. I heard the various sounds of practice—the bells and the monks reciting the sutra—and I had a deep feeling. There were tears flowing out of my eyes, nose, and mouth! It is the people who are outside of the monastery who feel its atmosphere. Those who are practicing actually do not feel anything. I think this is true for everything. When we hear the sounds of a pine tree on a windy day, perhaps the wind is just blowing, and the pine tree is just standing in the wind. That is all they are doing. But the people who listen to the sound in the tree will write a poem or will feel something unusual. That is I think, the way everything is.

So to feel something about Buddhism is not the main point. Whether that feel is good or bad is out of the question. We do not mind, whatever it is. Buddhism is not good or bad. We are doing what we should do. That is Buddhism. Of course some encouragement is necessary, but that encouragement is just encouragement. It is not the true purpose of practice. It is just medicine. When we become discouraged we want some medicine. When we are in good spirits we do not need any medicine. You should not mistake medicine for food. Sometimes medicine is necessary, but it should not become our food.

Dogen-zenji said "To study Buddhism is to study ourselves. To study ourselves is to forget ourselves." When you become attached to a temporal expression of your true nature, it is necessary to talk about Buddhism or else you will think the temporal expression is it. But this particular expression of it is not it. And yet at the same time it is it! For a while this is it; for the smallest particle of time it is it. But it is not always so: the very next instant it is not so, thus this is not it. So that you will realize this

fact, it is necessary Buddhism. But the purpose of studying Buddhism is to study ourselves and to forget ourselves. When we forget ourselves, we actually are the true activity of the big existence, or reality itself. When we realize this fact, there is no problem whatsoever in this world. and we can enjoy our life without feeling any difficulties. The purpose of our practice is to be aware of this fact.'

When you engage activity, is there any of yourself there? When you are engaged in the activity and you are active?

Just imagine, you know, an activity can be anything. Activity, we can sense through the five senses, through the body. Lets say...do you like cinema, watching a movie? Yes. Do you enjoy that? When you are enjoying it, you are engaged, where are you?!!

It's the same with practice. The moment... the moment you give your attention to three points—if you are talking about sitting—the posture of your back and hands and eyes in place and breathe, you are engaged. When you engage in the practice, you are there already. Do you understand? But it's very fast. Because it is outside of our cognitive capabilities. You don't feel you forgot yourself. Actually, the cognitive processes are catching up always!

At least you can say this way, feeling is about yourself. 'I don't like this'. Or 'I don't like that'. Always that is the starting point, get intimate with yourself. Whether it is positive, negative or neutral, you need to check yourself as the starting point of your study.

Don't go into peripheral things or you will get lost. Thank you very much for coming.

Study yourself. Our self. Encourage yourself.

A Sense of Jikishoan's Dharma lineage 'The Phoenix dwells in the Dragons Nest'

I would like to congratulate everyone for producing a fine Annual Sangha Report for 2012—the 2nd issue. Particularly, I thank everyone for the articles and all levels of fine work, contribution and participation. If I may, I would appreciate dedicating this issue to my master Ikko Naraski Roshi, the honorific founder of Jikishoan Zen Buddhist Community; and wish to share his hopes and dreams with two photos from his memorable overseas activities.

When Katagiri Roshi was an interim Abbot of San Francisco Zen Center, he invited Narasaki Roshi to his Mineapolis Zen Center to lead a week long Bendo-e retreat at Hokyoji, Iowa for his students to study Dogen Zenji and his teaching, Bendoho in particular. Narasaki Roshi was deeply moved by Katagiri Roshi's passionate dedication and impressed by some 50 American students who participated including Rev. Sojun Weitsman and Rev. Tenshin Anderson. At the end, he was told of Katagiri Roshi's dream to train his American students in Japan. Roshi took it in as if it were his own dream and established Shogoji International Zen Monastery in 1988. After Katagiri

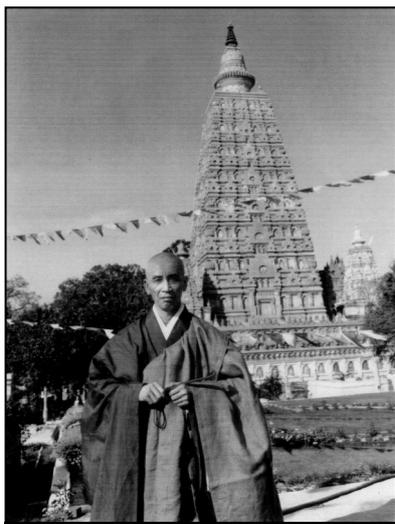
Rosh passed away, four of his American students completed official Soto training under Narasaki Roshi through Shogoji's training program. Rev. Hokan Saito (Jisha), Rev. Shoten Minegishi and myself, were privileged to accompany Narasaki Roshi as attendants for his first US visit.



From left to right: Sojun Weitsman, Ekai Korematsu, Hokan Saito, Shoten Minegishi, Michael Wenger, Tenshin Anderson standing at the rear.

This photo was taken at the courtyard of San Francisco Zen Center.

In this year of the Dragon, 2012, I see the dreams, visions and teaching of Zen Master Dogen manifesting and developing uniquely in the US, Japan, Australia and elsewhere in the world.



Roshi at Maha Bodhi Temple Bodh Gaya on his second visit in 1984

It has been seventeen years since my master passed away. I feel I am blessed to have all those dharma connections through my master in the lineage of the Soto Zen Buddhism and a very rare opportunity to practice with all of you here in Australia.

Ekai Korematsu

A Disciple of Daigen Ikko Dai-Osho

On the occasion of the seventeenth anniversary of my respected teacher, Daigen Ikko Roshi's passing away.

By Junkō Hanabusa

At the ceremony of the seventeenth* anniversary of Daigen Ikko Roshi's passing away, we had great Kogen Ichinyo Rō Dai Shushi, Abbot of Tokunji, Zuioji's head temple, as Leader and Incense Offerer, together with around 150 attendants of deep faith in Buddha Way—monks, members of the temple and personal acquaintances. The ceremony was held solemnly and funereally in perfect order. At the end of the ceremony, Miyata Gendo Roshi, Seido of this Zuio-ji and Abbot of Amida-ji in Hiroshima Pref. thanked everybody and said:

'I remember Daigen Ikko Roshi's last words, "My seventy-nine years full of disgrace".'

Today I can see many monks who were taught by Daigen Ikko Roshi, filling this large hall and yearning for Ikko Roshi's virtue. I myself have some memories of Ikko Roshi:

Once there were around fifty ex-soldiers who thought— 'I had once given my life to my country, but I survived miraculously. Now I will have to hold memorial services for my comrades-in-arms who had kept on fighting and given their lives to the country'.

The ex-soldiers formed a party and decided to visit former battlefields and hold memorial services. Ikko Roshi accompanied them for 15 days into jungles, teaching how to chant sutras to those people and offering sincere prayers to the lives lost in the war. I went with him, which were thirty odd years ago.

After completing this mission of holding memorial services for the lives sacrificed in the war, Ikko Roshi declared that he settled the matter in his own way, and said that he would devote his life from now to the training of Zen monks. I remember and was deeply touched by his words:

'Since there are now many disciples, we can hold this memorial service for which I am very grateful'.

The speech by Miyata Gendo Roshi with full emotion brought tears in my eyes.

Various episodes such as Akamatsu Gesshin Roshi and Three Dharma Hymns, visiting Hashimoto Roshi at Eihei-ji, his teachings at numerous precept ceremonies, his images in Samu (work) and Takuhatsu (begging around), him being angry staring at me with almost green eyes, talking to me in very gentle voice almost wrapping around the whole of myself— 'honourable Thou are..', etc. There are innumerable memories of Ikko Roshi, especially his expressions of joy and anger, when his disciple monks would come and leave, we, his aids, enjoyed watching him rather innocently.

At the time of going back home, he used to request to change a scroll in the Chosan room (Morning Tea room)— 'Do not think easily of going home'.

I wish he could scold me again!

I wish I could see him laughing with blushed face!

Disciple Junkō, Gassho

**Seventeenth anniversary is actually 16th anniversary in western counting because when the year a person dies is already counted as first one.*

Article from Icho, Zuioji's newsletter July 2012 issue—
Translated by Isshin Taylor

Sōtō Kitchen

Delicious heart-warming spring recipes provided by Michael Ewing



Spinach and Zucchini Soup

Ingredients (Serves 6)

<i>Extra-virgin olive oil</i>	<i>3 tblspoons</i>
<i>Chopped garlic cloves</i>	<i>2</i>
<i>Medium onions, roughly chopped</i>	<i>2</i>
<i>Big pinch of salt</i>	<i>1</i>
<i>Medium potatoes cut into 1/2 inch cubes</i>	<i>2 1/2 cups</i>
<i>Medium zucchini loosely chopped</i>	<i>2 1/2 cups</i>
<i>Vegetable stock</i>	<i>4 cups</i>
<i>Fresh spinach leaves, loosely packed</i>	<i>4 cups</i>
<i>Coriander leaves, loosely chopped</i>	<i>1 cup</i>
<i>Lemon</i>	<i>1</i>

Method

In a large, thick-bottomed pot over medium-high heat, add the olive oil.

When the oil is hot (but not smoking) add the garlic and onions and sauté for a few minutes along with pinch of salt—just until they soften up a bit.

Stir in the potatoes and zucchini.

Add the stock.

Bring to a simmer and cook until potatoes are soft throughout, roughly 10–15 minutes.

Stir in the spinach, and wait for it to wilt, just ten seconds or so.

Now stir in the coriander.

Puree with a hand blender until smooth. Whisk in a big squeeze of lemon juice.

Now taste, and add more salt if needed. Serve with a drizzle of olive oil or dollop of yoghurt.

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

Errata

Two ingredients were missing from the Dark Gingerbread Cake recipe in the June 2012 [Myojū](#). They were:

200g fresh dates, pitted & chopped
3/4 teaspoon bicarbonate of soda

We apologise for any inconvenience.

Molasses Crinkles

Ingredients

<i>Butter or margarine</i>	<i>3/4 cup</i>
<i>Brown sugar</i>	<i>1 cup</i>
<i>Molasses or dark treacle</i>	<i>1/4 cup</i>
<i>Salt</i>	<i>1/2 tspn</i>
<i>Egg</i>	<i>1</i>
<i>Flour</i>	<i>2 1/4 cups</i>
<i>Soda</i>	<i>2 tspns</i>
<i>Cloves</i>	<i>1/2 tspn</i>
<i>Cinnamon</i>	<i>1 tspn</i>
<i>Ginger</i>	<i>1 tspn</i>
<i>Sugar</i>	<i>For dipping</i>

Method

Cream butter and brown sugar.

Add beaten egg and molasses.

Sift dry ingredients together and mix well into first mixture.

Chill in refrigerator for one hour or more.

Shape dough into balls the size of walnuts.

Dip balls in sugar.

Place un-sugared side down on well-greased cookie sheet.

Sprinkle each with a few drops of water.

Bake 180° 12–15 min.

From Michael Ewing's grandmother



Photo: Karen Threlfall



Calendar of Events, September to December 2012

Weekly Activities

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly (Except 25/11, 23/12, 30/12)	5.30—7.30pm	Sanzenkai	Brunswick	Annie/Brian
Thursdays	Weekly	7.00—9.00pm	Sanzenkai	Footscray	Mark
October					
Tuesday	16	7.00—9.30pm	Committee Meeting #169	Footscray	Mark
November					
Tuesday	13	7.00—9.30pm	Committee Meeting #170	Footscray	Mark
Friday	23—30	6.00pm	Bendoho Retreat	Adekate	Annie/Brian
December					
Tuesday	11	7.00—9.30pm	Committee Meeting #171	Footscray	Mark
Sunday	16	7.00—9.00pm	Members Day (& last Sunday Sanzenkai for 2012)	Brunswick	Mark
January 2013					
Sunday	6	5.30—7.30pm	Sanzenkai	Brunswick	Annie/Brian

Contact Information

Addresses

Brunswick

Australian Shiatsu College
103 Evans Street,
Brunswick, VIC 3056

Footscray

Address available upon
application for a course
or program

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*)

Michael Ewing
0431 947 553

Personnel Affairs (*Ninji-Bu*)

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(03) 9495 1412

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(03) 5428 4859

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Katherine Yeo
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Ann Alexander 0419 760 780
Peter Donnelly 0411 151 665
Liam D'Hondt 0437 116 517
Sally Richmond 0413 302 463

Publications (*Shuppan*)

publications @ Jikishoan.org.au
webmaster @ Jikishoan.org.au

Website

www.jikishoan.org.au

Email

contact @ jikishoan.org.au

Post

Jikishoan Zen Buddhist Community
PO Box 475, Yarraville,
Victoria, 3013

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.



Ekai Korematsu Osho is the Main Teacher and Abbot of Jikishoan. 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.

Sanzenkai

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 meditation, 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 3 finishes September 15.

Term 4 begins October 6.

Extension Course A2 — Footscray

Ten Classes.

5—7pm Saturdays.

Term 3 finishes September 15.

Term 4 begins Saturday October 6.

Course A3 — Footscray

Ten Classes

7—9pm Wednesdays

Term 3 finishes September 19.

Term 4 begins October 10.

Course Costs A1, A2, A3.

\$495 per year(4 terms).

or \$155 per term (10 classes).

\$90 for 5 classes (casual).

Members by donation for casual classes.

Main Course B1 — Brunswick

5—8.30pm Sundays

Semester 2

Starts with Bansan (Entering Ceremony) on July 8.

Finishes with Bansan (Entering Ceremony) on December 16.

Venue: Sunday Sanzenkai, Brunswick.

Main Course B2 — Footscray

7—9pm Thursdays.

Semester 2 starts with Bansan on December 16.

Venue: given on application.

Course Cost B1 and B2

\$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, August 24—31 and November 23—30.

Easter 2013

Course Cost

\$1200 / 3 retreats 2012.

Or \$3100 / 9 Retreats 2012—2014.

All enquiries: Hannah Forsyth (03) 9687 6981.

One Day Workshops — Footscray

Introducing Zen Meditation

An intensive orientation workshop for beginners, as well as for those who have some experience.

Includes morning and afternoon teas and lunch.

Sunday: October 7.

9am—4pm.

Non-Members \$90, Members by donation.

November 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 Friday November 23, 2pm Friday November 30.

Venue: Adekate Fellowship Centre.

Bendoho Sesshin

A half-day Sesshin, includes zazen, samu, simple breakfast.

Sunday November 11, 2012.

5.30am for 6am start.

Venue: Jikishoan Zendo, Footscray.

Cost: IBS students and Jikishoan members by Dana.

Non-Members \$20.

Contact: Hannah Forsyth (03) 9687 6981.

New Years Eve

Monday 31 December.

Zazen from 8.30pm to midnight. 108 bells, chanting and informal supper.

Venue: Jikishoan Zendo, Footscray.

Contact: Hannah Forsyth (03) 9687 6981