



## A Whole Organic Practice

*Chosan talk given by Ekai Osho Korematsu during the August 2011 Bendoho Retreat, held at Adekate Lodge, Creswick, Victoria.*

So far, the retreat has progressed for three days, with a nice beginning and nice closure. I think that's important. I always say, it's not the quantity that's important, but the quality of the beginning and the closing. If there is no closure, there is no meaning in what we do. Nor does it become a good experience or education. If we don't have good closure in whatever we do, there might be entertainment value but it lacks educational value or significance in life. You may or may not have a great time, but if you have nice closure—even when there is a difficult experience—it gives meaning to life.

When our finishing is good, everything is good. This is important. Anything you touch, you look after 'til the end. That is our practice. We touch something, connect with it, and make sure that we look after that to the end. Often we forget about it. It's the kind of first person 'me, me, me,' with which we are often most concerned. Having a sense of the third person self supports our practice. Other people and other things are part of your practice. Actually, that is very important when our practice is aiming at the community level of practice. It should not be 'me, me, me' self-centred practice but a whole, organic practice. That includes everything we touch and even places. It's not just a matter of personal psychology: 'I felt good. I had a great time, a wonderful time, I'm feeling peaceful, and I can leave.' What did you leave behind? A mess?! Good for you! That's not practice!

So if our finishing is good, all is good. Usually we are wrapped up with 'me, me, me', the first person self, the ego-self. In this practice the meaning of self, the

Photo: John Sharp (<http://johnsharp.jalburn.net/Insects%20in%20Australian%20Gardens/>)



identity of self, is much larger. So this cup is me. If it's you, look after it. You *are* me! I am not doing a favour *for you*—I am looking after myself. We don't think like that, do we? I am doing something—a favour—for you. I'm doing good for this cup, or something like that. Often, there is a separation there between you and me. But that kind of sense of self is ego-self. That kind of barrier needs to be lifted.

*(Continued on page 19)*

**In This Issue:** Dharma Talk – Whole Organic Practice; Azuma Roshi's Teaching, Generosity and Kindness; Steve Jobs and Zen; A Tribute to the late Helen Burbery-Gireth; Zen History, Zen Practice, My 25 Days in California ...

## Editorial

### No Other Moment

We begin the 49<sup>th</sup> edition of Myoju with the sincere expression and heartfelt gratitude for the generosity and kindness of Azuma Roshi, Abbott of Daijoji Monastery in Kanazawa in Japan. It is due to his compassionate support that many students from the Jikishoan Zen Buddhist community have had the great fortune and honour to experience Sanzen practice at Daijoji Monastery—as Osho-sama so beautifully expresses on page 3 in his article 'Azuma Roshi's Teaching, Generosity and Kindness'.

The theme of this 2012 Spring edition of Myoju is 'First Teacher, First Encounter—True Love'. In this light, we see several articles chronicling the first encounter with one's first teacher. On page 4, Ekai Osho remembers his first teacher, Kobun Chino Roshi, in an article that was also included in a recently published book called, *Remembering Kobun*. On page 7, Jim Holden provides an excerpt of a teaching by Kobun Chino Roshi. This is followed by the translation of an article by Isshin Taylor from a talk by Akiba Gengo Roshi of Kojin-an Zendo in Oakland California, entitled, 'Steve Jobs and Zen' which provides an insight into one of Kobun Roshi's more well-known students.

On page 14, we provide tribute for and remember the generosity of Jikishoan member, the late Helen Burbury-Gireth, and read of her first teacher, Sasaki Roshi. After hearing his name spoken, Helen was stimulated to awaken after three weeks of coma in a hospital bed.

On page 12, Mark Summers reports on the community's fourteenth Annual General Meeting, held on 9 September 2012, and ninth committee orientation workshop, held on 16 September 2012. On page 13, experiences on recent retreats spill over into poetic expression provided by James Watt and Vaughan Behncke.

On page 16, Shona Innes writes of her practice visit to the San Francisco Zen Centre, where Jikishoan's Abbott Ekai Osho met his first teacher Kobun Chino Roshi, and assisted with setting up Kohin-an Oakland Zen Centre, conducting weekly regular zazen-kai there for three years. Shona speaks of the richness of experience she enjoyed and expresses gratitude to all those in both California and in the Jikishoan Community in Australia who supported her practice time overseas.

On page 18, Harry Laing provides a light-hearted and funny interpretation of some of the terms and definitions used on retreat, and we enjoy once more the beautiful poetry of Christine Maingard. On page 22, the Soto Kitchen provides two more delicious recipes to try. The regular inclusions—Education News, Calendar of Events and Teaching Schedule—convey how the core activities of the community have unfolded and of those coming up, to be enjoyed in the new year.

As the year of the Dragon draws to a close, and the rising Phoenix imparts a sense of new beginnings to so many who have successfully navigated a year of transformation and learning, we reflect, once more, upon the still waters of Zen Master Dogen's wisdom in that:

'Each moment of zazen is equally wholeness of practice, equally wholeness of realization. This is not only practice while sitting, it is like a hammer striking emptiness: before and after, its exquisite peal permeates everywhere. How can it be limited to this moment?'

— Zen Master Dogen

Written on the day of the Solar Eclipse, Wednesday 14 November, 2012

**Karen Tokuren Threlfall**—on behalf of the Jikishoan Editorial Board

Quotes by Zen Master Dogen sourced from: [http://www.goodreads.com/author/quotes/23358.D\\_gen](http://www.goodreads.com/author/quotes/23358.D_gen)

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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 around the Autumn Equinox, 20 March 2013. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is Sunday 20 January 2013 and the theme for the next edition is 'My vision in life for training, practice and cultivation'.

If you would like to contribute or advertise in the next issue of Myoju, email: [publications@jikishoan.org.au](mailto:publications@jikishoan.org.au) For article contributions, please use the template and the advice in the style guide that will be sent by return email.

### 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

## Azuma Roshi's Teaching, Generosity and Kindness

### Re: March 2012 Myoju article and lack of editorial consideration

In late September, I made a short visit to Japan. I have been making this annual trip since 2002. The purpose is to reconnect and meet face-to-face with important people in my life and role as a monk. It is usually a week long, busy and fast. I call this my 'temple business trip'. I have to keep moving from temple to temple and place to place, following a tight schedule of appointments. I feel this yearly trip has enhanced my activities in Australia immensely and has contributed to Jikishoan's development and growth.



Photo: <http://www.kanazawa-tourism.com>

This year I first visited Ryushin Azuma Roshi, Abbot of Daijōji Monastery in Kanazawa. It was my fourth visit to Daijōji. My intention was to formally express my regret and make a sincere apology as Jikishoan's Abbot for publishing an inappropriate article in Myoju, Jikishoan's quarterly magazine. I also wanted to convey how grateful I am to him for the privileged connection we have with him and for his support. Over the past years, he has kindly accepted Jikishoan members with open arms for sanzen practice at Daijōji and welcomed their visits. The students that have visited from Jikishoan have been Hojun Haydn Halse, Hannah Shudo Forsyth, Steven Kotoku Nguyen, Vaughan Daisen Behncke, and Shundo Denovan.

The article 'I am still here' by Hojun Haydn Halse, was published in the Myoju March 2012 issue.

Hojun, a long-time Jikishoan member, wrote it in response to an e-mail request for the Myoju publication. This article is potentially harmful and offensive if it were translated into Japanese and

circulated to Buddhist temples and their communities in Japan. Hojun was ordained a novice monk by Azuma Roshi on 26 July 2009 at Daijōji. When he wrote it he was still at the final stage of his novice training as Shuso. From my point of view, it was unfortunate that Hojun had internet and e-mail access, and that he wrote this draft-article and simply sent it to Myoju publication as requested. Consequently, without sufficient editing, proofing and consideration of content by the Myoju Editorial Board, his article was published as it was. This should not have happened and for this I am responsible. The article should not have been published without confirmation by Azuma Roshi. The nature of monastic training is extreme and intense and is probably beyond the lay person's imagination. There are times when a novice trainee could lose any sense of clarity. They could experience every possible realm (the ten realms of existence in Buddhism) in their own minds—hell to heaven and the four realms. I sense when Hojun wrote this article, he was experiencing the suffering of hell or lower realms in his mind and obviously he was not settled.

水清ければ魚住まず。

*A fish does not live in pure water.*

蓮は泥水に美しい華を咲かせ、高原陸地に育たず。

*A lotus blooms beautifully in muddy water; it does not grow in the high land (the meadow).*

I remember my master, Ikko Narasaki Roshi, often using these sayings to encourage his novice monks to look within and continue their practice to accomplish their monastic training and education.



Photo: <http://www.kanazawa-tourism.com>

In 1991, I had the good fortune to meet Azuma Roshi when I was practising at Shogoji as head monk. When he arrived, I picked him up at Kumamoto airport. Previously, I had read some of his books and I was impressed by his scholarly works on early

development of Soto Zen and Zen Master Keizan – 誓願に生きる ‘To Live in the Vow’ is one of his books that inspired me particularly. Driving back to Shogoji was memorable because I had an opportunity to talk with him and ask him many questions. I was pleasantly surprised when I was told he already knew something about me from an old friend of his whom I also knew well. Meeting Azuma Roshi and reading his books broadened the scope of my practice and Soto study – integrating Dogen Zenji with Keizan Zenji.

Azuma Roshi spent several busy days doing research at Shogoji. His task was to select and archive the centuries-old handwritten copies of Soto texts and documents stored at Shogoji by copying them into microfilm. He was to find rare copies among them for Shogoji’s special publication project. This was commissioned by Ikko Narasaki Roshi and Shogoji’s board of directors.

Kanazawa is a few hours from Osaka by express train. From the station to Daijōji it takes another half hour by taxi. I spent this time on the train recalling fond memories of various contacts and meetings with Azuma Roshi. I was in my formal priest robe and *kimono*, wearing my *rakusu* over it. I had the *kasaya* ready to put on for formal greeting, prostrations, and repentance in front of Azuma Roshi. Usually, I wear *naga samu-e* (*samu-e* top with pleated skirt) for my informal temple visits and traveling in Japan. But, this time was different.

My taxi arrived at the side entrance of Daijōji’s kitchen at 10am. Azuma Roshi’s attendant greeted me and politely asked me to enter through the main temple gate. He told me it was Roshi’s instruction. Then I knew, Azuma Roshi was not treating my visit casually and wanted me to follow the etiquette of the training monastery. I appreciated his integrity very much and walked down to *sanmon* (the main gate). There I made one deep bow and re-entered Daijōji, slowly walking through the temple gate to *hatto* (the main hall). I had a formal meeting with Azuma Roshi in the reception room for 30–40 minutes. Azuma Roshi had all the relevant documents and Hojun’s training records ready at hand.

This meeting was like a *dokusan*. And during this face-to-face contact and discussion, the critical publication issue was resolved with him. It became clear to me that what Jikishoan and I needed to do, is to print an apology in the December issue of Myōju for the editorial error in including Hojun’s article with insufficient care in editing.

After this meeting, I had one extra hour before the pre-arranged taxi came. So I received permission to sit in zazen in *gaitan* (outer hall of the *sodo*, the monks’ hall) to wait for it. After I had been sitting for half an hour or so, the Abbot’s attendant brought me lunch on a tray and placed it next to where I sat. With a soft voice, he simply said, ‘Please eat’, and left. A hot *udon* noodle soup, a side dish with vegetables and pickles was my lunch. It touched my heart deeply when I picked up the chopsticks and put the noodles into my mouth.

*Jikishoan’s vision is to offer transformative Buddhist learning, experience and cultivation for everyone.*

I sincerely apologise to those who are connected with the article, including Hojun-san himself, for publishing something so inappropriate. Together with the members of the Editorial Board I will strive to promote our vision and never to repeat the same error again.



http://www.zenfirenze.it/rev\_azuma\_ryushin\_azuma\_roshi\_en.asp

Rev. Ryushin Azuma Roshi of Daijōji Semmon Sodo Docho

Nine prostrations  
to Ryushin Azuma Roshi  
of Daijōji Semmon Sodo Docho,

**Ekai Korematsu**, Humbly  
(on behalf of the Editorial Board)

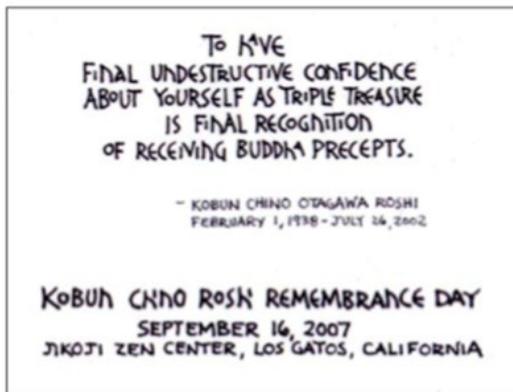
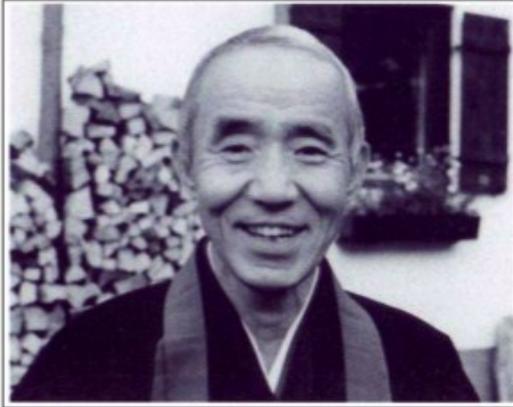
## Remembrance of my first teacher Kobun Chino Roshi

I am writing my humble comments in response to Angie’s letter in the Kobun-sama website, with a strong sense of dedication to my first teacher.

I was ordained a novice monk by Kobun Chino Roshi, at the Haiku Zendo in Los Altos in 1976. Right after the ordination, he said, ‘Now you can call me Roshi.’ I was calling him Sensei before that. However, I started to call him Roshi, with a feeling of respect and deep appreciation for his kindness.

I think Angie relates to this, as she addressed him as ‘My teacher, Kobun Chino Otagawa Roshi’ at the beginning of her letter. Later in the letter, she calls him Kobun, when expressing intimacy with him. This, I feel, shows her sincere respect and devotion to him as her teacher and places herself as his legitimate student. Calling him Kobun also expresses her affection for him as a person, friend and beloved

teacher. It is like a unity of two: a father and his daughter (two) and the teacher and the student (two as one).



Being born and raised in Japan, I could not call my teacher by his first name. This is contrary to what most of his American students were doing at that time. In Japan, children and even adults do not call their parents by their first name. Calling them by their title together with the first name would be out of the question, unless it is a very formal occasion.

In the Rinzai tradition, Roshi is the rigid official title given to a limited number of accomplished teachers. Its usage is broad and often honorific and not used within the Soto Tradition in the same way. In the Soto Tradition, Roshi is the title used for teachers performing certain official roles in the various ryos and offices of established Zen institutions. For example, Docho Roshi, in the Docho-ryo (Abbot's quarter); Jisha Roshi, in the Jisha-ryo (Abbot's Attendant); Shika Roshi in the Shika-ryo (Guest Manager); Tenzo Roshi in the Tenzo-ryo (Kitchen) and so forth, are often titles used in the official Soto training monasteries in Japan.

'Is Kobun a Roshi?', some of his students at the Haiku Zendo would innocently ask me, when they first heard me addressing him as Roshi. Others simply didn't pay any attention to this. In San Francisco, many students, particularly the ones who were ordained by Suzuki Roshi and his successor Richard Baker Roshi, would also ask me 'Did Chino-sensei become a Roshi?'

At that time, virtually everybody was calling my teacher 'Kobun', with the exception of Richard Baker who, during my first *dokusan* with him, addressed

*(Continued on page 6)*

## 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 its 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](http://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

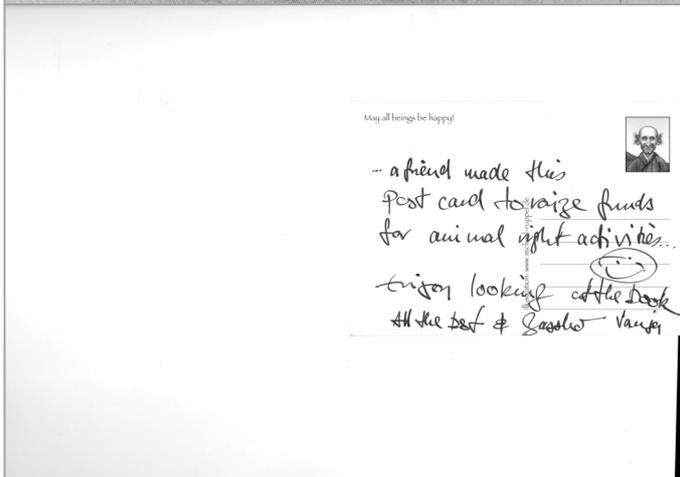
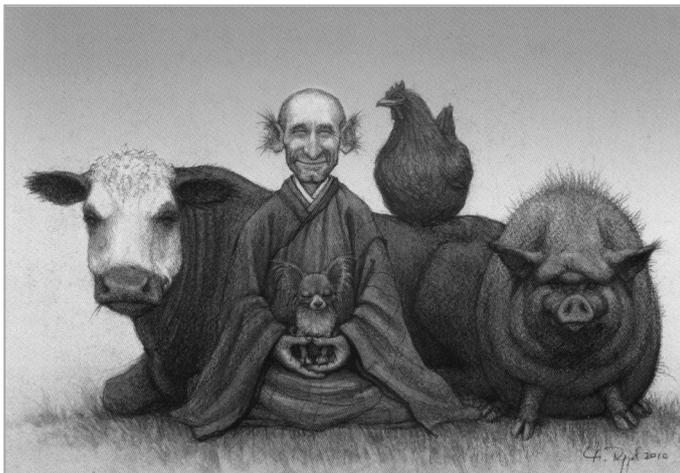


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Kobun as Roshi. My first teacher was known as either Kobun or Sensei at the San Francisco Zen Center and in the Japanese American community.

Eventually, I found myself calling my ordination teacher Chino Roshi in private and Kobun around others, so as to avoid confusion among his students, though it was contrary to my feelings at the time. 'Roshi or not Roshi?' became my personal koan for many years. I think this koan of mine was resolved through receiving 12 years of formal monastic training and education at the temples and Soto Zen Monasteries in Japan.



The post card featured above is from Vanja Palmers who is the dharma heir of Kobun Roshi.

Thanks to Kobun Roshi's guidance and arrangement, Keibun Otagawa Roshi, who was his elder brother and Abbot of Jokoji (Hojo-sama), took me in as his apprentice monk. I resided for one year at Jokoji and was able to practice and study intimately with him. This was in preparation for my one year of formal training at Eiheiji, and after that, another year at Zuioji with Ikko Naraski Roshi, who became my dharma transmission teacher in 1986. Further to this, I also received monastic training in the ryos, or community-levels of study, as Director (Kanji) at Shogoji (an international training monastery) for seven and half years and then spent two years at Eiheji again with Naraski Roshi.

I've now been in Melbourne, Australia since 1998 and established the Jikishoan Zen Buddhist Community.

Having met, practiced and studied with three Zen teachers of three totally distinct styles – informal, semi-formal and formal – I feel my primary work with the Jikishoan Sangha members is to translate the basic monastic forms and essence, so that it can be adapted into the lay-life and cultural environment. I do my best to accomplish this with my limited experience and understanding.

Whenever a new student innocently asks me, 'What should I call you?', I remember my first teacher, Kobun Chino Roshi with deep gratitude and kindness. I usually answer, 'Please call me Ekai', and I smile.

This classic issue of priest practice or lay practice seems to persist among current students of Kobun Roshi's tradition in the West, even today. May I suggest for American Zen students to consider that there is still an unknown world beyond the horizon and the limits of our eyes, culture, east, west, institution or non-institution, like or dislike. I would say that if Kobun Roshi had not had the opportunity to receive formal education and monastic training before coming to the United States, what he would have left would be very different to how it is today. Although he had skill and experience in zazen, he still wouldn't have been able to help me find the way to the community level of practice.

Angie was a devout student of Kobun Roshi and Managing Secretary (or Kannin) of Bodhi, the umbrella organization for Chino Roshi's communities and his wide-spread activities. She prepared the official supporting documentation for me to apply for an extension of my permanent resident status in the United States before I set forth for my first three years of Japanese training. Now she is a Zen teacher – the most wonderful thing for me to find out!

I send prayers, and wish the best for all Kobun Chino Roshi's students and for Angie's aspiration, so that his teaching, practice and the tradition will be preserved and transmitted. This is something I had hoped to do after returning to the United States from my training in Japan 30 years ago. Furthermore, may the communities of his students grow and mature beyond where we all started with Kobun Roshi. As time goes on and the practice and understanding of his students deepen, I think this will be my (our) true dedication to our beloved teacher.

With deep gassho,

**Ekai Korematsu**

An old student of Kobun Chino Otagawa Roshi

The article 'Remembrance of my first teacher Kobun Chino Roshi' has been included in a book recently published about Kobun Chino Otagawa Roshi called 'Remembering Kobun'.

Vanja has kindly sent two copies of 'Remembering Kobun' to Ekai Osho, one of which has been donated to the Jikishoan Zendo Library (IBS). If any members or students are interested in reading this book please contact Hannah Forsyth.

## Why We Practice

From a book by Carolyn Atkinson called:  
*A Light in the Mind: Living Your Life Just As It Is.*

We sit to make life meaningful.

The significance of our life is not experienced in striving to create some perfect thing.

We must simply start with accepting ourselves.

Sitting brings us back to actually who and where we are.

This can be very painful.

Self-acceptance is the hardest thing to do.

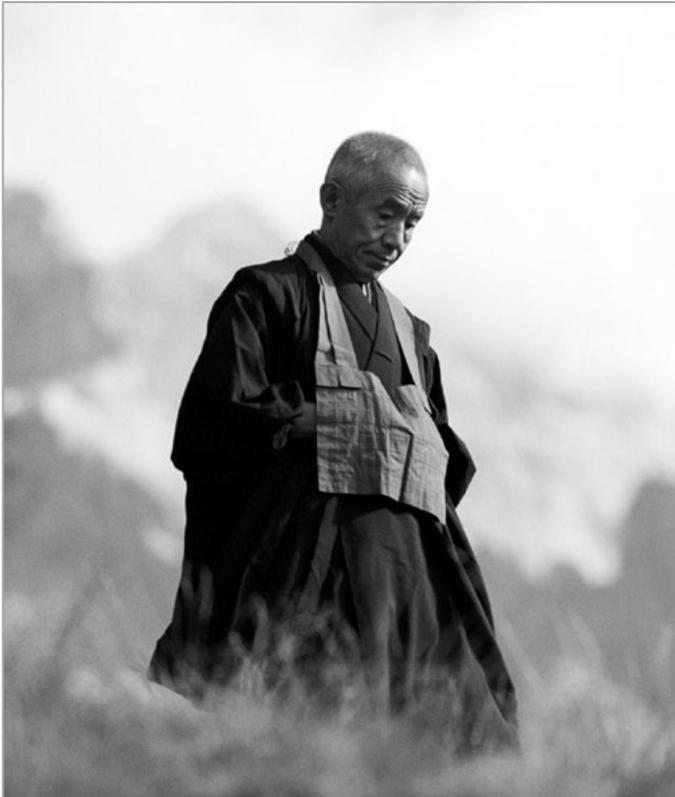
If we can't accept ourselves, we are living in ignorance, this darkest night.

We may still be awake, but we don't know where we are. We cannot see.

The mind has no light.

Practice is this candle in our very darkest room.

**Kobun Chino Otagawa Roshi** (1938-2002)



Kobun Chino Roshi was Ekai Korematsu Osho's first teacher. This is the final teaching he gave to his American students before travelling to Switzerland where he passed away on 26 July 2002, when he drowned trying to save his daughter Maya, who also drowned.—**Jim Holden**

## Steve Jobs and Zen

*Recorded at Soto Zen International General Assembly, by Akiba Gengo Roshi, Former Chief of the North American International Missionary.*

*On 16 February 2012, Soto Zen International General Assembly for 2011 was held at Sakura Room, 3<sup>rd</sup> floor of the Danshinto Building. Akiba Roshi gave a talk titled 'Steve Jobs and Zen', of which the whole speech is published here. Akiba Roshi retired in 2011 after 13 years as Chief Missionary of North American International. He is now a North American International Missionary, based at Kojin-an Zendo (started by him) in Oakland, California. He is also active in the Tempeizan Zendo project.*

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I am Akiba Gengo, Soto Zen Missionary for North America. I am grateful to be given this opportunity.



When I was asked to give a talk at this Soto Zen International Assembly, the request was made that I speak about the current state of North American Soto Zen, partly because Chino Kobun Roshi was Steve Job's teacher. When we talk about Soto Zen in North America, we usually start by mentioning Suzuki Roshi, Maezumi Roshi and Katagiri Roshi as having been key people. Chino Roshi was also active over the same period, and he also contributed to the development of Soto Zen in North America. I myself, as his junior colleague, thought that this talk would be a good opportunity to mention his achievements as well, so I accepted the offer.

It is now 24 years since I arrived in America. In July 1987, I was appointed as a Soto Zen Missionary for North America and assigned to a Zen group in Oakland, California.

How I received this appointment was in fact due to my connection with Chino Roshi. In late February 1981, I was invited by one of Chino Roshi's disciples to come to America. I stayed in San Francisco for eight days, where I participated in my first sesshin in America, organised by the San Francisco Zen Center. I also took the opportunity to visit Haiku Zendo in Los Altos, where I met Chino Roshi for the first time. Chino Roshi was then 43 years old, and it was the 14<sup>th</sup> year since he had started as a Soto Zen Missionary. His independent work was in full swing.

While I was there, we had two sittings in the zendo, converted from a garage. There were about 30 neat-looking American men and women, around 30 to 40 years old. As a result of attending the sesshin in America, I was later appointed as a Soto Zen Missionary for North America and went to live in America. I am presently Chief of the North American International Mission.

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In 1981, Mr Steve Jobs was 26 years old and had already become a billionaire entrepreneur by establishing the Apple Company with Mr Steve Wozniak, a genius engineer. I don't know if he was in Haiku Zendo when I first sat there, as I was a mere unsui at the time.

Now I would like to mention Chino Roshi's background. He was born in Niigata in 1938. After graduating from Komazawa University, he proceeded to Kyoto University and obtained a Master's Degree of Philosophy. After that, he practiced at Eihei-ji for two years. He was invited to America by Shunryu Suzuki (who started the San Francisco Zen Center). Chino Roshi arrived in America in 1967 as a Soto Zen Missionary for North America. He gave a range of teachings about the daily activities of monastery life to the early American Soto Zen practitioners at San Francisco Zen Center and Tassajara. He also visited Haiku Zendo and Santa Cruz Zendo, following Suzuki Roshi's instruction.

Two years later, Chino Roshi returned to Japan. The members of the Haiku Zendo then wrote a letter to Chino Roshi's teacher, asking him to send Chino Roshi back to Haiku Zendo. In February 1970, Chino Roshi arrived at the zendo in Los Altos. In 1980, he opened Jiko-ji in the Santa Cruz Mountains, and in 1984, Hoko-ji in the Rocky Mountains in northern New Mexico. He was able to teach many members and Zen practitioners.

Chino Roshi also helped Chogyam Rinpoche establish Naropa Buddhist University as a Research Institute for Tibetan Buddhism, himself giving instruction in Zen Buddhism and calligraphy at Naropa. He had students and followers in Europe as well. In 2002, while he was visiting one student in the mountains of Switzerland, he passed away.

One month after Chino Roshi passed away, his funeral was held in the quietude of Jiko-ji in the Santa Cruz Mountains. The ceremony was performed near the fountain where Chino Roshi must himself have often taken a walk. I had the honour of leading the funeral service, because at that time I was the Chief of the North American Division. Chino Roshi was the first missionary I met in America, and I had never dreamed of leading his funeral. I was deeply touched by the unusual connection I had with Chino Roshi. Several years later, I was told that Mrs Steve Jobs had also attended the funeral.

Now I would like to take a look at how Soto Zen Buddhism developed in North America. Interest in Zen originated 90 years ago, and then boomed in the 1960s. This period in America was called 'the confusing sixties'. The madness of the Vietnam War (originating from the Cold War) alienated many young people. Having rejected both the prosperity gained through exploitation of much of the rest of the world and the hypocritical and substance-less values used to justify it, the younger generation was struggling to create a revolutionary life-style and a new spiritual culture. A group called the Beat Generation was born, as was the Hippie movement.

Around that time, Alan Watts was giving lectures on

Zen Buddhism at the American Academy of Asian Studies in San Francisco, and knowledge of Zen started to spread amongst the youth of the Beat generation. The liberal, anti-authority, solitary, noble, radical and independent attitudes of the Zen Buddhist monks who appear in Zen koans, as well as their lively life-style and simple, clear words, must have stimulated the Beat and Hippie youth, particularly in the field of creativity. A big Zen boom occurred amongst this so-called Beat Generation.

Gary Snyder, an American Poet, read the fascicle of 'The Mountain and River Sutra' from the Shobogenzo and came to respect Dogen Zenji as an ecologist and philosopher who had deep insight into the activities of nature.

In 1956, Hakuyu Maezumi Roshi was assigned to Zenshuji in Los Angeles, and in 1959, Shunryu Suzuki Roshi was assigned to Soko-ji in San Francisco. Sanzen activities began. In 1960, Yamada Reirin Roshi was assigned as the fifth Chief Missionary at Zenshuji. Right after his arrival, Reirin Yamada Roshi established the 'Zen Bukkyo Koryu Kenkyujo' (Zen Buddhism Uplifting Institute) practising 'shikantaza' (just sitting) and 'shusho ichinyo' (Practice and Enlightenment are one thing), and sought to develop the Soto Zen mission based on these practice aspirations. He also requested more young missionaries be sent from Japan. Among them was Katagiri Dainin Roshi.

The first generation of Japanese immigrants to North America became uncomfortable with non-Japanese people joining the zazen gatherings at these Japanese temples. The decision to include them, however, was based on the fact that it was important to connect with ordinary American people in propagating Soto Zen, particularly when deciding the location of temples. It was also important to maintain the Japanese temples for Japanese immigrants to use in the future.

At that time, there were almost no translations of the works of Dogen Zenji and Keizan Zenji. To introduce their teachings, the Soto Zen missionaries had to make a great effort. They had to demonstrate the teachings of Soto Zen Buddhism through their own actual practice. They opened their daily zazen practice to everybody, and started to establish the way of strict practice, including lectures, teisho (lecture on a special theme), samu (work practice), study and sesshin. Monks were ordained, one after another.

Over the 70s, the Zen centers became stronger and more active. Students of the Soto Zen missionaries built new Zen centers. Thousands of practitioners joined in the American Soto Zen activities, editing analects, translating sutras and poems, and sewing kesa, rakusu, samue and kimono. They also learned various manners and techniques for hitting drums, bells and various other instruments.

Today in North America, there are about 400 monks and more than 250 Soto Zen centers and American Soto Zen is now being formed. Soto Zen has rich and deep insight into the cosmos, into the world and into human beings. The Soto Zen view is that each self is

one with everything existing in the cosmos, and also has unlimited compassion towards everything. This essence of Soto Zen is now providing spiritual food for Americans.

Now I come back to Mr Steve Jobs. He was born on the 24<sup>th</sup> of February, 1955. As his parents were still young students, he was placed for adoption on his grandparent's advice.

In high school, young Steve Jobs was interested in the counter-culture influence that ran like a current through the 60s. About that time, he became acquainted with Steve Wozniak, an electronic wiz kid, who was 5 years older than Steve and who attended the same school. It was Steve Wozniak who invented Apple One. The two Steves had completely opposite characters - one lively and extroverted and the other quiet and introverted.

In 1972, when he was 17 years old, Steve Jobs enrolled at Reed College in Oregon. The culture at Reed College was liberal and hippy. In Reed College, he read various books about the spiritual world and enlightenment; such as 'Be Here Now' by Baba Ram Das, 'Zen Mind, Beginners Mind' by Shunryu Suzuki and 'Cosmic Consciousness' by Richard Maurice Bucke. Another book, 'Diet for a Small Planet' by Frances Moor Lappé, influenced freshman Steve Jobs greatly. Concurrent with his search for inner wisdom, various currents of sub-culture symbols were mingling together, such as vegetarianism and Zen, zazen and spirituality, and LSD and Rock'n'Roll. Steve Jobs said that he hated attending the uninteresting classes his parents had paid for with their lifetime savings. After spending 18 months at Reed College, he returned to his home in Los Altos. He was 18 years old.

He then went on a wandering journey around India. He described his purpose for this journey: 'For me it was a serious seeking journey. I was fascinated with the idea of enlightenment. I wanted to know who I was and what I should do.' During his journey in India, he suffered from dysentery and experienced asceticism, poverty and frugality, but he could find neither enlightenment nor a guru. After seven months he came back to Los Altos.

Now 19 years old, young Steve Jobs kept on searching for who he was; knowing he was adopted and not knowing his own biological parents, he was struggling to maturity as a human being who needed a spiritual teacher. Actually, this teacher was right near, being the smiling Soto Zen missionary, Chino Roshi, who was at Haiku Zendo in Los Altos.

It was in 1975 when Steve Jobs met his right teacher. He was 19 years old and Chino Roshi was 37 years old. After being introduced to Soto Zen, Steve Jobs thought of going to Eiheiiji. He decided, however, not to go, as Chino Roshi was against it, saying, 'if you cannot find it here, you will not find it there either.'

Being five years since Chino Roshi was assigned to Haiku Zendo, he was very actively teaching at the time. Apart from the activities at Haiku Zendo, he was giving lectures and teachings at San Francisco

Zen Center and supporting Tassajara. He was also giving lectures on Zen Buddhism at Stanford University and at the Santa Cruz campus of California State College, and giving teachings to Zen groups in various locations. He was fully engaged in the activities of a Soto Zen monk.



Calligraphy by Akiba Roshi  
Hon Rai Mu Ichi Motsu  
(*'In the beginning we have nothing'*)  
by Gengo Akiba, 2010

After meeting Chino Roshi, Steve Jobs became very eager to learn about Soto Zen Buddhism. He later said, 'I was deeply moved by the meeting with Chino Roshi, and when I realised that, I began spending more time with him.' His words, I think, reveal the characteristics of Chino Roshi, who did not speak very much and who enfolded you gently with his compassion. Steve Jobs also said, 'Roshi had a wife and two children. His wife was a nurse at Stanford University and worked night shift. I used to go to visit him in the evening and would be thrown out by his wife when she came back around midnight.'

Steve Jobs must have opened his mind and talked of his own suffering to Chino Roshi and asked him many questions. What is right practice in Soto Zen? What is right zazen? What is enlightenment? Eventually he understood the right characteristics of Soto Zen Buddhism: that practice itself is enlightenment, that enlightenment exists in the self, that the true self is Buddha nature, and that the posture of zazen is enlightenment itself. He finally gained peace of mind and discussed taking 'shukke' (full ordination) with Chino Roshi. Chino Roshi dissuaded him, saying, 'it is possible to maintain the spiritual world while working in the business world.'

One of Steve Jobs' friends at Reed University also used to attend Haiku Zendo. He said about Chino Roshi that 'Chino Roshi was an interesting person. His English was terrible, sounding just like a haiku poem as he uttered words trying to hint at something. Because of this, it was very hard to understand him. He was not clear at all about what he wanted to say. Still, I enjoyed listening to him.'

Soto Zen missionaries have to understand the sutras and analects, digest them and then teach them in English. It is great hardship. The audience Chino Roshi talked to were completely ignorant about Soto Zen Buddhism. I think he must have struggled privately because of this.



*Kobun Chino Otagawa happily clapping after marrying Steve and Laurene.*

Another friend of Steve Jobs spoke of his memory of Haiku Zendo: 'We all went to zazenkai. We sat on zafus and Chino Roshi sat at our head. We learned how to get rid of mind disturbance. It was a very mysterious experience. On rainy days, we were taught how to concentrate during zazen by using the sound of the rain.' Various people did zazen at Haiku Zendo and learned the teachings of Soto Zen through Chino Roshi's humour, gentleness, seriousness and sincerity.

When Chino Roshi held classes at Tassajara Zen Mountain Center, Steve Jobs attended them. Tassajara is very well situated at the bottom of a valley in the mountains, and has both a rapid stream and hot springs. Young Steve Jobs must have practiced zazen and samu with the other young practitioners. I think he would have realised that the Buddha Way exists in practical rules and in the simple, daily activities of monastery life. The intimate relationship between Chino Roshi and Steve Jobs lasted for a long time. In 1991, when Chino Roshi was 54 years old, and Steve Jobs was 36 years old, Chino Roshi married Steve Jobs and Laurene Powell at Yosemite National Park.

In 1976, Steve Jobs and Steve Wozniak set up Apple at the beginning of the new industry of personal computing. This historic achievement was due to Steve Wozniak's work, and Steve Jobs was the partner who built up the company based on Wozniak's machine. We might call Wozniak the

mother and Jobs the father of Apple. Apple started to attract public attention as a leading company.

One of the characteristics of American Zen practitioners is that they analyse Zen philosophy using their modern synthetic intellects, and adapt whatever they find is possible to their practice. In Zen, we emphasise how to practise Buddha's teachings and how to adapt them to one's own self. To live and walk the Buddha Way in our daily life is not as easy as people think. The most important issue for every individual is to live life actualising the Buddha Way, by conferring the Three Dharma Seals on body, speech and mind. Mr Steve Jobs can be seen as a person who magnificently walked the Buddha Way in the difficult new computer business world.

In closing this talk, I would like to dedicate the following episode from the Shoyoroku to the repose of the late Chino Roshi and the late Mr Steve Jobs. It is about Yakusan Zenji, who spoke about the zazen of non-thinking. Since everybody is a 'non-thinking' self, anybody who does zazen is doing nothing but the zazen of non-thinking. This episode reveals that every action in daily life is non-thinking.

The temple head monk said to Yakusan Zenji: 'Our monks have not heard your Dharma talks for some time. Would you please give a talk?'

Yakusan Zenji said, 'All right, hit the bell to gather them.'

The monks gathered, looking forward to listening to Zenji's talk. Zenji came into the hall where the monks were waiting, he then mounted the platform and just sat there for some time. Then, without having spoken any words, he stepped down from the platform and went back to his room. The head monk hurried after him, saying: 'You said you would give them a Dharma talk. Why did you not utter a word?'

Zenji replied, 'There are scholars who study and explain the sutras. There are researchers who interpret and discuss Buddhist ethics. As for Dharma explanations, I can leave it to them. I am just as I am.'

Yakusan Zenji had ears, eyes and eyebrows to listen to, and saw all the Dharma signs of every living and non-living being, and with them, through them and beyond them. He lived complete in himself, without leaving any trace of enlightenment. Now Chino Roshi and Mr Steve Jobs are doing zazen in the universe as bright pearls.

Lastly, I wish to express our sincere gratitude to those late and former missionaries who have worked for the overseas propagation of Soto Zen Buddhism with their hearts and souls. I also wish to truly thank all the people who are interested in and involved with our overseas activities, and who give us their compassionate support. I would also like to ask for your continuing support into the future.

Thank you very much for listening to me.

Translated by **Isshin Taylor**

## Rev. Gengo Akiba

### Building bridges between American Zen and Japanese Zen

In Japan, many Zen priests are the sons of priests. They grow up in the temple environment, attend a university oriented towards Buddhist studies and, after they graduate, spend the required number of years at a training monastery. Then, when their fathers retire, they assume the role of head priest at the family's temple.

Gengo Akiba's road to the priesthood was a bit unusual. Born in Tokyo in 1943, he grew up in a middle class, professional family. After graduating from Komazawa University, he started what he thought was going to be a career in advertising and public relations. Not much time passed before the future Rev. Akiba realized that he was not meant for the life of a salaryman. At that time, a distant relative who was a Soto Zen priest, Shoichi Chiba-roshi, suggested that he consider joining the priesthood, and at the relatively advanced age of 33, he entered the training program at Eihei-ji.

Life in the monastic community at Eihei-ji is not easy, and most future priests leave when they have completed the required training. In this too, Rev. Akiba was a bit unusual, staying at Eihei-ji long after he completed his required training and received dharma transmission from Chiba Roshi in 1979. Seasons and years passed and he became a senior monk, holding increasingly responsible positions at Eihei-ji, all the while immersed in the forms of monastic life—the rules, the ceremonies, the chanting. Over time, he came to understand the relationship these forms have to everyday practice and to enlightenment, an understanding he would eventually bring with him to North America.

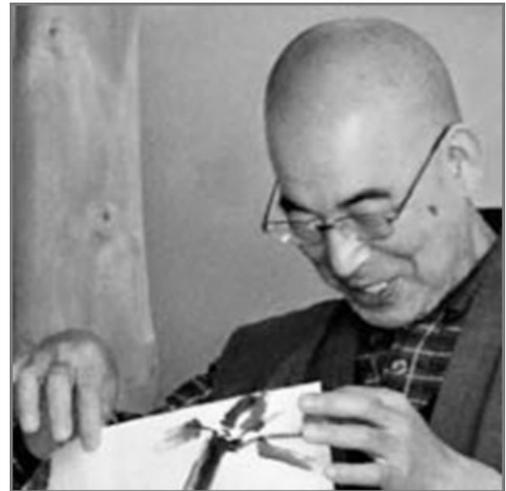
Rev. Akiba was eventually assigned to administrative posts at Eihei-ji's branches in Tokyo and other cities, and this led to his first trip to North America in 1983. Based at San Francisco Zen Center, he also visited Tassajara, Green Gulch, Hokyō-ji, and other practice places on the west coast. Also, by coincidence, he happened to be at Zen Center when the owners of Yoshi's Japanese Restaurant in Oakland asked Zen Center if any priests were available to dedicate a small zendo they had created in the attic of their home in Oakland. Rev. Akiba, along with Rev. Ekai Korematsu, conducted the opening ceremony and named the new zendo Kojin-an, or 'good people's gathering place.'

After this first visit to North America, Rev. Akiba returned to Japan in October 1984 and held the position of Ino at Eihei-ji Tokyo Betsu-in through 1987. Beginning in 1986 he was also the resident priest at Hosen-ji, in Tokyo.

In 1987, Rev. Akiba returned to North America as a Soto Zen Kaikyoshi (missionary), and based himself at Kojin-an. Once established at Kojin-an, he was responsible for the construction of Kojin-an's traditional zendo and the recognition of Kojin-an as a Soto Shu temple. In 1997, when the previous holder of the office retired, Rev. Akiba was appointed Sokan

(bishop) and General Director of Soto Zen Administrative Office for North America. In 1998 he also took on the role of head priest at Los Angeles' Zenshu-ji. Throughout his residence in North America, Rev. Akiba has been concerned to pass on his understanding of the monastic forms, which he gained during his years at Eihei-ji, to North American Zen practitioners. In 2010 Rev. Akiba retired from his positions as Sokan and head priest at Zenshu-ji, and is beginning to settle in as simply the resident priest at Kojin-an. He has also found the most time he has had in years for his calligraphy.

### 'Osho-san'



Throughout his life as a Soto-shu priest, regardless of the position he might be holding, Rev. Akiba has asked to be called *osho-san* ('Mr. Monk'), which is the way one would address the priest of the local temple.

<http://www.kojin-an.org/Gengo-Akiba.php>

### Membership News

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

George Quinn  
Robin Laurie  
Don Brown  
Anthony Crivelli  
Steve Giffin  
James Watt  
Toshiro Hirano

*Ekai Korematsu Osho and the Jikishoan Zen Buddhist Community Committee*

# Committee News

## A Message from the President



### Fourteenth Annual General Meeting

On September 9, 2012, after Sunday Sanzen-kai, Jikishoan Zen Buddhist Community held its fourteenth Annual General Meeting.

Copies of both the Office bearers and Sangha reports were handed out to attending members of Jikishoan. The office bearers: Mark Summers-President, Peter Watts (absent)—Vice President, Andrew Holborn—Secretary and Naomi Richards—Treasurer presented their reports and answered questions.



*Back Row: Ekai Osho, Naomi Richards, Katherine Yeo, Mark Summers, Andrew Holborn, Annie Bolitho.  
Front Row: Ann Alexander, Christine Maingard, Liam D'Hondt, Jeremy Maher, Peter Donnelly.*

The election for the 2012/2013 committee was conducted in accordance with the Jikishoan rules, with the following members elected.

#### Office Bearers:

President: Mark Summers / Vice President: Katherine Yeo / Treasurer: Naomi Richards / Secretary: Jeremy Maher.

#### Ordinary Members:

Sally Richmond / Christine Maingard / Liam D'Hondt / Ann Alexander / Peter Donnelly

This committee has four first time members, one returning former committee member and one existing member taking on a new role. The energy and enthusiasm of these changes in the committee is already apparent.

Stepping down from the committee are: Peter Watts, Andrew Holborn and Annie Bolitho. Hannah Forsyth and Renata Salajic both stepped down from the committee throughout the year. On behalf of Ekai Osho and the committee I would like to thank these past committee members for their valuable contribution to Jikishoan through their work on the committee.

For the first time in Jikishoan's short life, the members attending the General Meeting were asked

to consider their support or otherwise, with a show of hands, for the current Abbott of Jikishoan, Ekai Korematsu Osho. Ekai Osho left the room while the members responded. I am pleased to report that the vote was unanimous in support of Ekai Osho. Congratulations, Osho-sama.



*Group photo of Jikishoan attendees at the 14<sup>th</sup> AGM*

### Committee Orientation Workshop No.9

On Sunday September 16, 2012, Ekai Osho and ten members of Jikishoan Zen Buddhist Community attended the ninth Committee Orientation Workshop held at the Jikishoan Zendo, Footscray.

The purpose of the workshop was to promote the intention of the aims and objectives of Jikishoan and to learn about the basic administrative roles, responsibilities and activities of committee and its members.

The morning session commenced with *zazen*, *kinhin*, tea service and dedication. Ekai Osho then provided a detailed briefing on the vision and constitution of Jikishoan. He discussed and affirmed the vision of Jikishoan - 'Our vision is to offer transformative Buddhist learning, experience and cultivation for everyone.' Ekai Osho reminded us that the mission statements of organisations are often neglected, but that Jikishoan's vision is a noble one that is central to the community and should always form our point of reference.

Other subjects for study and discussion included: Aims and Objectives / Rules / Harassment Policy / A brief history of Jikishoan / Membership status.

The workshop concluded with chanting the Heart Sutra and Universal Dedication after which all enjoyed an informal and cordial lunch.



**Mark Myoshin Summers**

## Education News – Term 4, 2012

**Main Course A** Term 4 2012 brings us to the end of three years of this course in the IBS Program. There have been 87 students registered into the A course over that period. A significant proportion of these students have chosen to commit themselves to a full year of study and this fact has helped to give the courses stability and has enhanced the learning process for everyone.

**Main Course B** is reaching the end of its second year of existence and is still in the process of finding its feet through the ryo structure. To this end Ekai Osho has initiated a couple of workshops this year – one for the Ino ryo and one for the Shika/Jiroku ryo. Developing strength in the ryo practice has been a focus in 2012 and will continue into 2013. While Ekai Osho was in Japan and India during September and October, students gave talks at Sunday Sanzen-kai: Michael Ewing, Shona Innes, Ann Alexander, Mark Summers and Jeremy Woolhouse.

**Main Course C** has 13 students enrolled and is proceeding well with retreat attendance, practice interview and overseas study in India and Japan for some students. Students who visited India this year were Joe Wong, Julie Martindale, Sally Richmond, Katherine Yeo, Dave Hicks and Andrew Cawthorn. Hannah Shudo is coordinator.

Administratively, Ekai Osho oversees the IBS Program, assisted by IBS Administration – Hannah Forsyth, Shona Innes and Katherine Yeo. Main Course B coordinator Naomi Richards looks after student practice in Main Course B and Mark Summers coordinates Thursday Sanzen-kai.

**Archive** – Since July 2012 Ekai Osho has been using a digital voice recorder to record some IBS classes and Special Sanzen-kai. Thankfully also he has recorded some of the talks that he has given outside of Jikishoan, namely the *Daishugyo* talks given at KEBI in Melbourne and Yeshe Niyama Centre in Sydney. Nicole Thomas is looking after this archive. Ekai Osho has already initiated the process of offering audio recordings for downloading and we hope that making these talks available to IBS students will particularly assist students who are living interstate.

**Practice Period 2013** preparations have begun with the creation of the Shuso ryo. Head student (Shuso) for 2013 will be Shona Teishin, Shoki – Hannah Shudo, Benji – Julie Myoe and Benji assistant – Naomi Sonen.

The practice period will begin in January and go through to the end of June. More details will be available before December 16, 2012 which is the official end of the IBS practice year.

If you have any questions about the IBS Program please contact:

Hannah Forsyth – (03) 9687 6981, Shona Innes – (03) 9397 2757, Katherine Yeo – (03) 9818 2687.

Thank you very much to Ekai Osho for his guidance and initiatives this year, and to all students, the IBS administration expresses its appreciation for your contributions, attendance and engagement in 2012.

We hope you have a happy and enjoyable Festive Season and we wish you a very happy New Year for 2013.

**Shona Teishin Innes**  
For IBS Administration

### Are we there yet?

Zen airways departing  
Dharma gate three,  
Non-stop to nowhere  
Are we there yet?

Take to your cushions  
Adjust your Mudras  
Turbulence expected  
Are we there yet?

Leaning forward, backward  
Legs crossed, uncrossed  
No room to move!  
Are we there yet?

Remain seated on your cushions  
You have arrived somewhere  
It looks like nowhere  
Are we there yet?

**James Watt**  
IBS KA2 Student

### Bendoho – August 2012

In Winter glimpses of Spring  
a dragon in the sky  
clouds, rain, sun  
night owls call  
mopoke, mopoke.

**Vaughan Behncke**

### A Tribute to Jikishoan Member, the late Helen Burbery-Gireth

We are indeed fortunate in the Jikishoan Community to enjoy the company of people from all walks of life, who are attracted to the practice. We can often meet people whose personality and skills contribute tremendously not only to the Sangha as a whole, but also in significant ways to others within the community. Jikishoan member, the late Helen Burbery-Gireth was exactly this type of person. It is probably best to speak of my personal experience with Helen, but there is no doubt, her precious time with us touched the lives of others in the community.



Photo provided by Deniz Yenir Korematsu

I recall my initial moments with Helen as both daunting, and always, nothing short of informal mentoring sessions in the fine art of people and communication skills. My earliest memory is of driving to meet Ekai Osho, Helen and Alison Hutchison at a coffee shop in St Kilda. I was coordinating the publications ryo for Jikishoan at the time; Helen and her husband Charles, had a graphic design company, B&B Design Australia in St Kilda road and had very kindly offered to assist with the graphic design for the community newsletter, Myoju.

I can remember sitting opposite Helen, who, larger than life, exuded confidence, gorgeous manners, courtesy and a real knack for remembering people: what they were doing, what they had done, and what they could do. Somehow I stumbled through that first

meeting, grateful that Ekai Osho and Alison had been there also, and came away wondering how to be a little more like Helen.

As time went on and subsequent meetings both social and sometimes a little more formal followed, it was clear that not only was Helen genuine in the qualities just mentioned, but had a big heart full of generosity towards others that I witnessed often, from something as small as bringing a little gift for Ekai Osho's sons at a family dinner or luncheon, to generous gifts that were given behind the scenes, to offering to help get the ball rolling for a fund-raising film night, to assisting with a handover from one Jikishoan publications coordinator to the next.

Her support with my transition and hand-over of the Koho role to Alison Hutchison, saw Osho-sama, Helen, Alison and myself meeting at B&B Design to assist Alison with understanding the production process for Myoju and suggestions to improve how things were done. Helen had once more taken time out of her busy professional schedule to do so. Generosity and inspiration are the two words that come to mind when I think of Helen and as always, I would come away noting something valuable I had learned from spending time with her.

Helen passed away on Sunday 26 August 2012 to the immeasurable sadness of her husband Charles, her family, friends and colleagues. Her funeral, one of the most beautiful I have ever attended, was held on Tuesday 4 September at Montsalvat in Eltham Victoria, where her life was remembered and celebrated. After listening to all the heartfelt stories, memories and music—I came away, inspired by something valuable I had learned about Helen. The last line in the memorial booklet that was given to everyone who attended on the day says, 'Helen was one of those rare people who, that if you waved to her, she would wave back with her heart', but I would like to offer another version of this that says, 'Helen was one of those rare people who, if you smiled at her, she would smile back in your heart'.

Thank you for everything you have given Helen, we will miss you.

**Karen Tokuren Threlfall**

### Sesshin with Sasaki Roshi

The following excerpt is from an article by Zenshin Michael Haederle. Sasaki Roshi was Helen Burbery-Gireth's first teacher. Hearing his name spoken stimulated Helen to awaken from three weeks of coma in a hospital bed ...

At 101 years of age, Joshu Sasaki Roshi is still teaching his unique brand of Zen. Michael Haederle offers us a rare look at this enigmatic master. 'You may hear bursts of gunfire or explosions during this sesshin,' the sign read. That gave me pause. Formal

Rinzai Zen practice with Joshu Roshi was always intense, but gunplay had never before been part of the equation. As I read on, I realized that a movie was being shot in the neighborhood. It figured. Here in LA, reality and illusion mingle effortlessly. I had come to Rinzai-ji, the home temple of Kyozan Joshu Sasaki Roshi's network of Zen centers and monasteries, to participate in a seven-day sesshin marking the forty-sixth anniversary of his arrival in the U.S. Forty students were converging from as far away as Austria to practice with the 101-year-old teacher. Although he has taught thousands, Joshu Roshi remains an enigma in the West. He has published little of his teaching, and he seldom speaks in public, apart from the teisho, the talks he delivers during his sesshins. Because he regards encounters with journalists (and everyone else, for that matter) primarily as teaching opportunities, in interviews he seldom talks about himself, preferring to keep the focus on Zen practice. None of this appears to concern him. He was firming up his teaching schedule for the rest of the year. 'I have no plan [for retirement],' he tells me. 'Of course, I have no plan, period. There is no word, 'retirement,' as far as I'm concerned.' Lately, though, he has been saying he will live to be 128. Sesshin, which in Japanese literally means, 'gathering the mind,' is a staple of Zen practice. It is a physically and mentally demanding period of intense zazen (sitting Zen meditation) coupled with regular meetings with the teacher. Joshu Roshi continues to lead eighteen or more sesshins a year, a pace that challenges even his most dedicated students. 'He has no dharma successor and he lives to teach,' says Seiju Bob Mammoser, the priest who was serving as the administrator for this sesshin. 'It's like if you have a child and you see he's suffering because he's caught on some foolish thing, and you want him to change. Roshi sees we're suffering a lot, needlessly, and he's trying to help us understand that.'

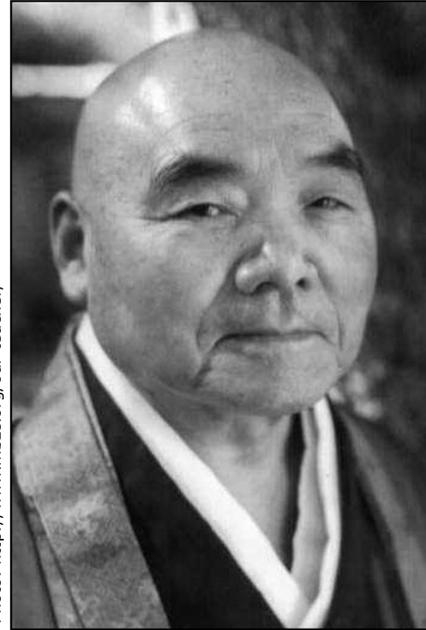
As we arrived for the Sunday-afternoon chanting session that would kick the sesshin off, I greeted old friends and introduced myself to people I hadn't met before. The setting was pure Southern California. The zendo was an eighty-year-old building modeled on a Spanish mission church, with whitewashed masonry walls and a high ceiling made of massive exposed wood beams. The surrounding streets were lined with stately hundred-foot palm trees, and a subtle floral fragrance wafted on the placid breeze.

I'd never sat a sesshin at Rinzai-ji, but I knew more or less what to expect. We would rise at 3:00 a.m. for chanting, followed by four twenty-five-minute periods of zazen as students went one by one to sanzen, a private interview with the teacher. After a formal breakfast, Roshi would deliver an hour-long teisho, followed by more zazen and sanzen. Another round of chanting, zazen, and sanzen would follow in the afternoon and again in the evening before we retired, sometime after 9:00 p.m. We would do this for seven days in a row, not speaking the entire time.

Although he is well south of five feet tall and only appears in public once a day for teisho, everyone always feels Roshi's indomitable presence during sesshin. Photos from when he first came to the States

portray a powerful bulldog of a man, and the tales of his fierceness back then are legion. He's much gentler now that he must conserve his energy, but his determination to practice with every ounce of his remaining strength inspires great devotion among his students.

Photo: <http://www.mbz.org/our-teacher/>



'I consider Roshi to be the kancho [abbot] of Zen worldwide,' says Oscar Moreno, a retired computer science professor from Puerto Rico who sat next to me for the week. He has studied with Joshu Roshi since 1975 and estimates that he has sat close to 300 sesshins with him. 'Roshi is at the top of Buddhism, and that's why he has not certified anyone as a successor,' Moreno says. 'Unless they know what he knows and realize what he has realized, he won't be satisfied.'

Everyone in the zendo wore black. Seated by a bronze gong at the altar, the chant leader's low, unearthly moan morphed into Myoho renge kyo, the first line of the Lotus Sutra. Everyone joined in, chanting phonetically in Sino-Japanese as an assistant drummed, speeding up the rhythm until we were rolling along at a kinetic clip. The Heart Sutra followed, then a series of other sutras.

Roshi hobbled into the zendo, his gait slowed by age and a bad case of sciatica. Wearing his fierce, implacable practice face, he sat in a chair while a list of those participating in the sesshin was read aloud. The members included priests, monks, nuns, and lay students ranging from a nineteen-year-old college freshman to several people in their sixties. The formalities concluded and, the evening meal approaching, Roshi shuffled out of the zendo.

Joshu Roshi was born in 1907 to a farming family near Sendai in Japan's Miyagi Prefecture. At fourteen, he became a novice under Joten Soko Miura Roshi at Zuiryo-ji in the northern island of Hokkaido. Later, he trained for twenty years at Myoshin-ji in Kyoto, receiving teaching authority in 1947. In 1953 he took over as abbot of Shoji-an, where the teacher of Zen master Hakuin Ekaku had once presided. Nine years later, when a group of Americans wrote to Myoshin-ji

asking to have a monk come teach in the States, the head priests there decided to send Joshu Roshi.

He arrived at LAX on the morning of July 21, 1962, carrying a Japanese-English dictionary and an English-Japanese dictionary. John F. Kennedy was president. Telstar, the world's first communications satellite, had just been launched, and the Beatles were an up-and-coming band 3 from Liverpool. Joshu Roshi managed to make himself at home in this new land, living for a while in a garage behind a student's house.

His timing was perfect. Young people exploring alternative spirituality soon came to sit with him. He ordained his first American monk in 1964, and four years later he and his students bought Rinzaï-ji, a 1920s-era residence in South Central Los Angeles. In 1971 he opened a monastery in an old Boy Scout camp on Mount Baldy in California's San Gabriel range, and the next year he established Bodhi Manda Zen Center in Jemez Springs, New Mexico. Since then, his priests and monks have started centers throughout North America and Europe.

Early Monday we were startled awake as someone swept into the dorm ringing a bell and flipping on the lights. Settling onto my cushion a few minutes later, I could hear a few sleepy birds chirping as Lucy, the black-and-white temple cat, nonchalantly strolled through the zendo. The assistants served hot green tea and then it was down to business. For the day's first period of zazen, the zendo's head monk used the wooden keisaku (sometimes called 'the encouragement stick') to give two stinging, energizing blows on each shoulder of any student who was slouching or falling asleep.

It was still not light out when the administrator rang the bell, summoning students to sanzen. The zendo erupted as a handful of people leapt from their seats and raced for the exit, jostling one another to be first in to see the teacher.

My turn came and I bowed into the sanzen room. Roshi was sitting in a low chair, surrounded by vases of fresh flowers, a hanging scroll, and some statues. I approached him and performed another deep bow, then I knelt.

'Hai. Koan,' Roshi said in his low, gravelly voice, a cue to tell him what koan I had been working on since the last sesshin—koans being the puzzling riddles that students of Rinzaï Zen contemplate as part of their training. I announced my koan in a loud voice, since Roshi had grown hard of hearing in recent years. He cupped his hand to his ear and I repeated it. What followed was all too familiar. He posed some questions, which I failed miserably to respond to. He said a few more things in his heavily-accented English, but one phrase came through loud and clear: 'Still thinking.'

Yup, he had that right. It often takes me a couple of days at the start of sesshin to get my head clear, and Roshi always has an uncanny ability to tell when I'm lost in the realm of conceptual thought. In Zen Buddhism we practice directly realizing the nature of reality, dropping our ordinary discursive thinking to see things freshly—as they really are. But that is surprisingly hard to do, and Zen teachers constantly look for ways to shake students up, jostling them out of conventional, conditioned mind. Joshu Roshi is

particularly good at this; many of his students tell similar stories of sanzen encounters in which he was so attuned to their state of awareness that he seemed to be reading their minds.

He picked up his little brass bell and rang me out. Chagrined, I made a thank-you bow and returned to the zendo.

Joshu Roshi does not confine himself to the classical canon of Chinese koans passed down through Japanese Zen. He often uses koans of his own devise that he feels are suitable for Americans. He might ask a student, for example, 'When you see the flower, where is God?' He changes or rewords koans frequently, which tends to keep the student off balance. Rather than strive for a momentary 4 experience of enlightenment, he wants his students to learn to consistently manifest (his word) true love—a poetic expression for unification or nonduality.

Oscar Moreno says that Joshu Roshi nurtures in his students a slow process of ripening that naturally leads them deeper and deeper. 'The maturation, the wisdom, happens slowly and I find it very deep,' Moreno says. 'All the time he leads you through a contradictory process, where you say, 'Oh, now I know what enlightenment is.' But then he shows you the other side.'

*A longtime student of Kyozan Joshu Sasaki Roshi, Zenshin Michael Haederle is a lay monk living in New Mexico. He has contributed to Time, People, Tricycle, Discovery Channel Magazine, and other publications. Sesshin with Sasaki Roshi, Zenshin Michael Haederle, Shambhala Sun, January 2009.*

## Zen History, Zen Practice My 25 Days in California

In 1973 while studying Comparative Religion at Merritt College Oakland, Ekai Osho did his first regular zazen practice at Berkeley Zendo. He then went on to attend his first sesshin at San Francisco Zen Center in December 1974 led by Baker Roshi. Later he became a student of Kobun Chino Roshi and took his first monk's ordination with Kobun Roshi at the Haiku Zendo, Los Altos in 1976. In Oakland 1983, he assisted Yoshie Akiba, Kazuo Kajimura and Hiroyuki Hori in setting up Kojin-An (Oakland Zen Center incorporated in the late 80's by Gengo Akiba Roshi). Ekai Osho conducted weekly regular zazen-kai and occasional weekend sesshin for three years to a small group of founding members.



*Green Gulch  
Farm Buddha*

Almost 40 years later in its 50<sup>th</sup> anniversary year, I visited San Francisco Zen Center. There I met a hand full of people who remembered Ekai Korematsu.

Photo: Shona Innes



August 11, 12 & 13, 2012, was the 50<sup>th</sup> Anniversary Celebration Weekend of the official incorporation of Zen Center. Over these three days various activities took place. One of which was a talk by Zentatsu Richard Baker on Saturday morning in the Buddha Hall of City Center. Later that week, encouraged by Central Abbot Myoshin Steve Stucky, Baker Roshi made the five hour trip to Tassajarra Zen Mountain Center. He gave a talk there on the evening of August 18 and he stayed one day. This was only his second visit in 30 years and it also happened to be my first day at Tassajarra.



Photo: Shona Innes

So aside from Baker Roshi, I was also very fortunate to have the opportunity to meet and hear talks by two other 'first generation' teachers after Suzuki Roshi: Zenkei Blanche Hartman and Tenshin Reb Anderson. As the days went by, I met more students and teachers from 2<sup>nd</sup> and 3<sup>rd</sup> generations, revealing a web of connections and relationships. I met, talked and worked with a student of Keido Les Kaye, heard a talk by Do-On Robert Thomas, student of Zoketsu Norman Fischer, took directions and instruction from a student of a student of Sojun Mel Weitsman and had conversations with a student of Jusan Ed Brown, to name just a few. Fortunately also, I met a couple of people who had known Kobun Chino Roshi and it was a pleasure to hear their impressions and stories.

Suzuki Roshi was impressed by the fresh energy and eagerness he found amongst his American students and I can see why. There is a vitality and directness about the people and their practice which must have

been a powerful ingredient in the process of establishing the three practice centers which make up San Francisco Zen Center: City Center, Tassajarra Zen Mountain Center and Green Gulch Farm. In each center that I visited, the passage of time and the accumulated years of practice by many many people have given a depth to the activity and sense of groundedness. This was evident through the buildings, the organizational and administrative practice and through the day-to-day dedication to the details and forms of Zen practice.



Photo: Bill Hackenberg

*Josh and Shona in the kitchen*

I spent 17 out of 25 days at Tassajarra doing 'Guest Practice' as part of the summer guest season. In the morning I practiced with the students and in the afternoon and evening I spent my time as a guest. The first half of the day involved the formal meditation in the Zendo, silent work practice then breakfast. Then from 9am - 12 noon work practice. For some of the work practice I spent my time in the kitchen amongst boxes and boxes of beautiful organically grown vegetables and fruits. On one occasion, the sight of a large bowl of giant heirloom tomatoes floating and bobbing in their wash water almost made me laugh. They looked as if they would jump out of their skins at any moment. The care and attention given to all objects, fruits, people and activities in and around the kitchen was very beautiful to see and be part of. Reading parts of the Tenzo Kyokun as part of the morning kitchen service took on a special significance in this context.

So the scale and reach of the practice at Tassajarra was impressive - Guests and students coming and going constantly, 65-70 students practicing daily, 100 or so meals produced three times per day, housekeeping and maintenance quietly and unobtrusively maintained, transport organization in and out of Tassajarra happening constantly and without fuss and a steady stream of talks, mini-retreats and workshops. All of this operating in and around the basic functional activities of sweeping, mopping, raking, cleaning, carrying, sorting, packing,

unpacking, chopping, cooking, washing, storing, filling, emptying, collecting and at the bell, chanting.

From Tassajarra I then went to stay for a week at the City Center at 300 Page Street, San Francisco. During this time I also visited Berkeley Zen Center for afternoon tea, zazen and a Way Seeking Mind talk by one of the students. Fortunately I was also able to make contact with Kotoku Ray Crivello from Oakland Zen Center and to talk with him about the past, present and future of the center and its activities.

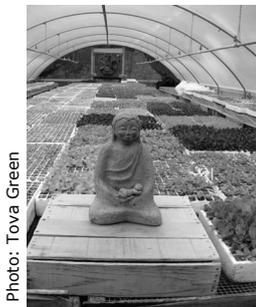


Photo: Tova Green

Green Gulch  
Farm Buddha

I am very grateful to all those people with whom I had conversations. My sincere thanks go to the teachers, senior staff, students and guests whose generosity made my time in California so enjoyable and so enriching. Special thanks to the Director of City Center, Tova Green for her help and guidance. I hope that the benefit of this experience will flow onto the Jikishoan Community in Melbourne and will help us to continue to grow and mature. Thanks also to Hannah Shudo and Katherine Shuzan for taking care of my role responsibilities during my absence and to Ekai Osho my gratitude and deep appreciation of the constancy of his effort both past and present.

### Shona Teishin Innes

Member since 2005

## Just Look what a Zen Retreat did to my Common Sense!

Some definitions of common terms used on retreat. These might be particularly useful to **PDS Group Z** ie: Permanently Deluded Students

**Teisho:** An illness which breaks out in mid-afternoon with the following symptoms – a-Teisho, a-Teisho. This disease is strictly non-communicable.

**Dokusan:** Originally an English word. Two words run together in fact, **doctor** and **sanatorium**. You go in for treatment and you come out feeling worse.

**Tenzo:** Simply means bandaid.

**Jiso:** The welfare branch. Derived from an Australian expression: 'Gee – so, ow yer garn?'

**Shuso:** A swear word. Try it. Shuso! Shuso!

**Umpan:** God of the kitchen. There were seven ancestor Um-pans, then there was the pan. Also Um-pots, Um-teatowels and Um-tongs.

**Hahn:** Strong medicine. From the name for beer. There's Hahn Lite and Hahn extra strong.

**Benji:** One who goes Benji-jumping.

**Tangaryo:** A group of Tangas (from Kangas in Australian) – on Day 4 all the Tangas turn into Shoes.

**Oryoki:** And finally **oryoki** – but first I have to define **Setsu**. This is not a Japanese word, it's two English words run together. **Septic + Zoo = Setsu**.

**Oryoki** comes from an old English song:

'You put your setsu in  
you pull your setsu out  
in out, in out, clean it all about  
you do the Oryoki and you turn around  
that's when your bowls fall on the  
ground.

Oh, ory-ory oki, oh ory-ory oki  
oh ory-ory oki  
in out, in out, bang it all about'

### Harry Laing

R 40 August 2012

Talking without voice  
Hearing without sound  
Zen Master bowing  
Student bowing  
Understanding revealed

The joy of being where I am  
is like walking without feet  
like flying without wings

I cannot stop the tears in my eyes  
Quietly, I wipe my face  
Realizing that in this single moment  
I forgot all that I thought I knew  
Yet I understood everything

Feeling special –for an instant  
Then, with a calm mind  
Dropping all illusions

\_\_\_\_\_  
Moon reflected in the ocean  
Wetness of water  
A teardrop  
An illusion

**Christine Jonen Maingard**

## A Whole Organic Practice

(Continued from page 1)

Through the practice we are able to lift it. Through the practice, the identity of the ego becomes very integrated and community level practice comes alive.

Forever, forever, we think we are doing a favour *for* somebody or you are doing something *for* me or all those things: 'You didn't do it, I did it.' 'I am expecting *you* to do it.' ....all that business.

Don't you think that's what we tend to do, outside of this community retreat? That is a hard life. Something called wisdom or compassion for life has to come from a different place to be realised.

Compassion, wisdom, prajna... whichever way it goes, there is an element of non-discrimination, non-'pick-and-choose'. If an object like a cup comes, you just look after it without discriminating between 'mine' and 'yours'.

Oryoki practice is a good place to start. You eat whatever comes as is appropriate. If you think you cannot handle a lot, you just handle a little bit. Just eat. There, within this practice, experience comes. There we allow openness to join our experience. Usually we are like 'I don't like this food. It's not something I eat.' 'No way'. We create this separation. Instead, in Oryoki practice, whatever is served, we accept and eat.



Photo provided by Steven Nguyen

In your first encounter, just adjust to the first serving and second serving; you may like it, so taste it. You may have thought you don't like it then discover it is

okay. At the second serving, you can adjust according to your experience. That kind of practice is in Oryoki. Direct experience is always good. It's not the quantity that is important. Just taste, see, and feel. That kind of practice allows the door to be open—the door for mutual experience.

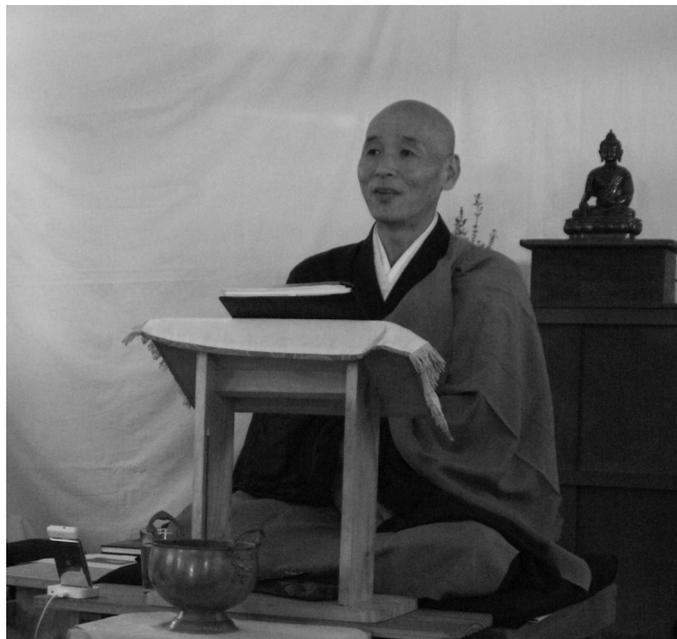


Photo: Karen Tokuren Threlfall

Mutual experience means when you bow to the cushion, before you sit down, the cushion is bowing to you. Make sure it is bowing to you! Otherwise it is a mechanical form of practice. Otherwise it is a form of practice that has no meaning. Make sure that you and the cushion are mutually bowing. [*Ekai Osho laughs*]. I am not joking! Any questions, any inspirations?

Yes, please.

*John: Why do we bow to the cushion? What is the....?*

*Ekai Osho: [laughs] Wondering!*

*John: I want to know why.*

*Ekai Osho: Anybody has answer? Jim must have answer.*

*Jim: I bow to my cushion because my cushion and I are together.*

*Ekai Osho: That's good. Don't you think so?*

*Another Student: I'll be more interested in why a cushion bows to us.*

---

[Much laughter]

*John: Jim?*

Ekai Osho: It gets complicated [laughter]. Any other ideas? Still wondering, John?

*John: Yes.*

Ekai Osho: [Laughs] As long as you are practising, that's good.

*John: I don't need to know why, right?*

Ekai Osho: Yes [laughing], that's the point, that's the point. You don't need to know why. You are happy with that, that's very good. You don't need to know why we have to rest or we have to sleep or eat. We just have to eat! Time to eat. [Laughs].

*John: That's easier to accept than bowing to the cushion.*

Ekai Osho: Yes, so all the actions we do are very esoteric, very deep. Esoteric means very deep - symbolic too. So, it's not just something we do quickly or habitually. Bowing is a greeting: 'hello'. It's a very symbolic hello. But our mind is conditioned so narrowly that the meaning of it is lost.

There are so many ways to say hello. As a practice we have bowing. And in ordinary life, each different culture has different ways. The Japanese way is bowing. This is their hello, their greeting. Maybe in usual situations, saying hello is by shaking hands. In an intimate situation, saying hello may be by hugging or kissing each other. Those may be the normal greetings. It is always mutual.

In Buddhism, bowing is an important expression of our interconnectedness. People with complicated heads say 'why?' They need an excuse. But you don't need excuses to do that.

*Student: You were talking about meaning in chanting we are doing, so why is it that we are chanting in Japanese, when it is very hard to understand the words that you are saying?*

Ekai Osho: That is exactly why chanting in Japanese helps.

*Student: Helps what?*

Ekai Osho: It helps in that you don't need to understand. There is just sound. Receive the sound and produce sound accurately without needing to understand or not understand. Those are the criteria. When you can do that then you can recite in English. You don't get stuck with meanings.

*Student: So then why are we chanting in English?*

Ekai Osho: Pardon?

*Student: Why are some chants in English then?*

Ekai Osho: Just don't complicate things. Practice is just to listen to sound. If you want to study, it will be different. It's not reading the chant. Take it like the art of the music, like singing. You don't analyse what you are singing, especially love songs. They often don't make sense, you know. You just sing Pop songs. You listen to the sound. You don't analyse it. That's the level in chanting. Just convey sound. Sound has some thrust and feeling for the emotions. Bring that to our chanting. That is basic.

But if you want to study, it will be different. You set time aside and study. But as far as chanting is concerned, the medium is sound. The medium is breath. Just receive that. When you practise long enough that sound starts to carry meaning. It starts to come in. If you can do that, if you can just listen to the sound without being caught up with 'understanding', 'not understanding', whether in English or Japanese, does not matter. But if you have that programmed mind to try to understand everything, then it is better to chant in Japanese or in Sanskrit, mantra, kind of way. That's important. So, whichever it goes is okay.

But I think in the West, people are conditioned - logically programmed - that is the difficulty. So it is better to associate with sound. When we are able to produce sound and receive the sound in a neutral way, it's better. When you are able to listen to sound then that's the time it doesn't make any difference, whether the chant is in English or Japanese. And if you have studied a text or something like that, the meaning could come naturally. It's not that you have

tried to understand it. The meaning gets conveyed through your chanting. That's a beautiful state! But during the chant, please don't think you are studying, trying to understand what you are chanting. That's something else.



It's the same with bowing. When you do bowing, do not think: 'I have to feel this way,' 'I am respecting something', 'I am always grateful' - all that analysis. You simply bow! Give your attention to that. If you can do that, that's good. Whether you feel good about it, or you feel not so good about it, still bow. That's the practice.

It's the same as when you say hello. You say hello to the people. Even if you think, 'I don't feel good about him, myself,' still, you say hello. Two people, who feel friendly, still say 'hello'. That is the practice. Practice has to cut through and overcome our discriminative thinking. If there isn't that element, then there is no practice. Otherwise, you are just compromising the practice with your own discriminating ideas.

To bring practice forward, we need to have a certain attitude. Definitely if you are operating in your pick-and-choose kind of ways, it may look like a wonderful practice - you are exerting because you love it; next moment, if you start to hate it, you just leave the practice. That's not the practice. We need to transcend discriminating ideas and feelings. Then the meaning of the practice comes to us. Simple things are hard, don't you think so, Kiyoko-san?

Kiyoko-san: I just want to mention, I was talking to John yesterday about cutting carrots. We think that

cutting carrots is very easy; but when you do that, normally we cut carrots thinking 'oh, I have to prepare this, I might have to prepare that', but then my mind isn't there. When you really cut carrots very, very wholeheartedly, there is just the action of cutting carrots. There is no myself, no carrot, no knife, no chopping board. But without me, without the carrots, without the chopping board, without the knife, we can't really do this cutting of carrots. So, it's the same quality as chanting.

Transcribed by **Azhar Abidi**  
Edited by **Andrew Chigen Holborn**

*We would like to especially acknowledge the transcription of Dharma talks by Azhar Abidi for this edition of Myoju, by Nicole Thomas for the September edition of Myoju and by Katherine Yeo for the June edition of Myoju. Thank-you for your essential work of transforming the spoken words of a recorded Dharma talk into the written word, which can then be shared via Myoju world-wide.*

## **New Years Greeting from the Jikishoan Committee**

***Ekai Osho and the Jikishoan Committee of Management would like to thank all members and friends for your continuing support. As we approach the New Year, everyone is full of wishes and hope. But we should not worry about anything, neither the old year, nor the new year. Let's just keep making an effort in our practice and may the New Year for all of you be one of contentment, health and progress in your practice.***

Illustration: <http://www.thecrabbynookgarden.com/dragonphoenix.html>



# Sōtō Kitchen

A tasty soup and salad combination from Jeremy Woolhouse



## Kumara, Carrot and Pumpkin Soup

Ingredients (Serves 4 - 6)

<i>Large carrot</i>	<i>1</i>
<i>Medium kumara (sweet potato)</i>	<i>1</i>
<i>Pumpkin</i>	<i>About as much</i>
<i>Red lentil</i>	<i>1/4 cup</i>
<i>Grated fresh ginger</i>	<i>1cm</i>
<i>Shiro miso (miso (white miso - made from rice (kome miso)))</i>	<i>1 tbl spn</i>
<i>Salt</i>	<i>1 pinch</i>

[http://d2k9njawademcf.cloudfront.net/indeximages/13699/large/Pumpkin\\_Red\\_Lentil\\_Soup.jpg?1297902334](http://d2k9njawademcf.cloudfront.net/indeximages/13699/large/Pumpkin_Red_Lentil_Soup.jpg?1297902334)



### Method

Cook vegetables in water (or stock if you prefer) with lentil, ginger and salt.

When cooked, spoon out some liquid and use it to dissolve miso.

Add the miso mix to the veggies, remove from heat and purée.

If heating after miso is added, avoid boiling the soup as it kills the culture in the miso and reduces its dietary benefits.

This is the basic recipe. Play around with additional seasonings such as caramelised onions, dark sesame oil, mirin, coriander leaves, cinnamon or other flavours you like.

## Fennel and lentil salad

Ingredients (Serves 4 - 6)

<i>Fennel head</i>	<i>1</i>
<i>French Lentils</i>	<i>200g</i>
<i>Rosemary sprig</i>	<i>1</i>
<i>Rocket</i>	<i>Couple of large handfuls</i>
<i>Lemon juice</i>	<i>1 lemon</i>
<i>Copped mixed fresh herbs (e.g. coriander, chives, oregano)</i>	
<i>Olive oil</i>	
<i>Balsamic vinegar</i>	
<i>Salt</i>	
<i>Pepper</i>	

### Method

Cook French lentils according to instructions.

Very finely slice fennel.

Mix sliced lentil with cooked lentils and rocket.

Dress with lemon juice, balsamic vinegar, olive oil, salt and pepper to taste.

Mix well.



Photo: Karen Tokuren Threlfall



# Calendar of Events, January to March 2013

## Weekly Activities

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly (Except 31/03)	5.30—7.30pm	Sanzenkai	Brunswick	Annie/Brian
Thursdays	Weekly	7.00—9.00pm	Sanzenkai	Footscray	Mark
<b>January</b>					
Sunday	6	5.30pm—7.30pm	Sanzenkai	Brunswick	Annie/Brian
Thursday	10	7.00pm—9.00pm	Sanzenkai	Footscray	Mark
Tuesday	15	7.00pm—9.30pm	Committee Meeting #172	Footscray	Mark
<b>February</b>					
Tuesday	12	7.00pm—9.30pm	Committee Meeting #173	Footscray	Mark
<b>March</b>					
Tuesday	12	7.00pm—9.30pm	Committee Meeting #174	Footscray	Mark
Sunday	10	12.00pm—3.00pm	Annual Picnic	TBA	Mark
Thursday	March 28—April 04	6.00pm	Bendoho Retreat	Adekate	Annie/Brian

## Addresses

### Brunswick

Australian Shiatsu College  
103 Evans Street,  
Brunswick, VIC 3056

### Footscray

Address available upon  
application for a course  
or program

### Publications (*Shuppan*)

publications @ [Jikishoan.org.au](http://Jikishoan.org.au)  
webmaster @ [Jikishoan.org.au](http://Jikishoan.org.au)

### Website

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

### Email

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

### Post

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

## 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) 9495 1412  
Brian Osborne  
0434 324 922

### Kitchen (*Tenzo*)

Michael Ewing  
0431 947 553

### Committee of Management:

#### President (*Tsusu*) and Acting Membership Secretary (*Rokuji*)

Mark Summers  
(03) 5428 4859

#### Vice President (*KanIn*)

Katherine Yeo  
(03) 9380 4774

#### Finance (*Fusu*)

Naomi Richards  
(03) 9380 4774

#### Secretary (*Shoji*)

Jeremy Maher  
0404 880 839

#### Ordinary Committee Members:

Sally Richmond  
0413 302 463

Christine Maingard  
0430 599 430

Ann Alexander  
0419 760 780

Peter Donnelly  
0411 151 665

Liam D'Hondt  
0437 116 517

## 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



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.

### 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 (according to one's mean)

Participants are welcome to stay for an informal supper

Participation by donation

#### Footscray

Zazen, kinhin meditation, tea ceremony, chanting service and reading

7—9pm Thursdays

Attendance by donation

5—8.30pm Sundays

Semester 1

Starts with Bansan (Entering Ceremony) on 3 February 2013; Orientation – 27 January 2013.

Finishes with Bansan (Exiting Ceremony) on 30 June 2013

Venue: Sunday Sanzenkai, Brunswick

#### Main Course B2 — Footscray

7—9pm Thursdays

Semester 1 starts with Bansan on 3 February 2013.

#### 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 2013: 28 March—4 April, August 23—30, November 15—22.

#### Course Cost

\$1200 / 3 retreats 2013

Or \$3100 / 9 Retreats 2013—2015 All enquiries: Hannah Forsyth (03) 9687 6981

### Integrated Buddhist Studies

#### Main Course A1 — Footscray

Ten Classes

9—11am Saturdays

*Term 1 Feb 2 – April 13*

*Term 2 April 27 – June 29*

#### Extension Course A2 — Footscray

Ten Classes

5—7pm Saturdays.

*Term 1 Feb 2 – April 13*

*Term 2 April 27 – June 29*

#### Course A3 — Footscray

Ten Classes

7—9pm Wednesdays

*Term 1 Feb 6 – April 17*

*Term 2 May 1 – July 3*

#### Course Costs A1, A2, A3

\$495 per course (4 terms) or

\$155 per term (10 classes)

\$90 for 5 classes (casual)

Members by donation for casual classes

#### Main Course B1 — Brunswick

##### Practice Period 2013.

Jikishoan's Second Practice Period runs from 3 February to 30 June 2013. Shuso ceremony 28 April. Brochure available and applications to participate invited.

### 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

Sundays: February 10, March 17, May 5, June 23 .

9am—4pm

Non-Members \$90, Members by donation

### April 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 March 28—2pm Thursday April 4

Venue: Adekate Fellowship Centre

### Bendoho Sesshin

A half-day Sesshin, includes zazen, samu, simple breakfast  
Sunday January 27, 2013

5.30am for 6am start

Venue: Jikishoan Zendo, Footscray

Cost: IBS students and Jikishoan members by Dana

Non-Members \$20