



Vision For Snakes

Dharma talk given by Ekai Osho during Sanzenkai on 18th December 2012.

In the Chinese calendar, 2012 was the Year of the Dragon and I feel that the dragon has done a lot of work and produced a lot of fruit. Maybe it did a lot of damage as well. The dragon sometimes has too much energy which can be difficult to harness, and often the dragon can be unpredictable. When there is a lot of energy, we need to harness it so that we can use it. The dragon is always a great thing in the Chinese and Japanese traditions, and is welcomed because people learn to harness and appreciate the energy it brings.



Source: unhealedwound.com

Does anyone know what this coming year is? It is the Year of the Snake. And what is the symbolism of the snake in the Chinese calendar? The snake is gentler than the dragon – that is for sure. It is wriggly, isn't it? It is very hard for the snake to keep its spine straight. You very rarely see a straight snake.

The snake is usually characterised by knowledge – not in the sense of indiscriminate knowledge – but clever knowledge in a discriminating way. The snake makes slow progress and has a slow approach. It is a strategic approach. It is also a transformational

approach. Slowly, slowly, it transforms itself and grows. Like shedding its skin when a new skin comes – it is a transformation. These are the characteristics of the snake.

Often these characteristics belong to hard-working people. They belong to people who plan and get things done. One stage comes and goes and then they drop that and shed their skin and make another plan. It is a strategic approach and a very clever approach.

So, this year is looking good and Jikishoan is emphasising Zen education, and that is very good. We can learn a lot from the snake. It is not as difficult to deal with as the dragon which can be unpredictable and very difficult to contain. The snake is quite predictable unless you are scared, and then it can bite you. When you have not developed strength in your practice, it can also be unpredictable in terms of energy. You have to learn to harness it. So, the unique characteristic of the snake is transformation, which we can associate with education. The downside can be that if you are not on that path, the knowledge can be a poison.

In the West, the snake is often depicted as a serpent in the Judeo Christian tradition. It is associated with temptation about knowledge; the knowledge that you

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In This Issue: My Anja Experience at the Buddhist Summer School; My Vision for Training, Practice and Cultivation; Why Cook? Enquiry into the Virtue of Tenzo Practice; General Guide to the Bodh Gaya Program; On Falling in Love with Master Keizan...

Editorial

The theme for this 50th edition is 'My vision in life for training, practice and cultivation'. In this light, Ekai Osho's inspiring Dharma talk about 'Vision for Snakes' uses the characteristics and nature of a snake as a metaphor for cultivating one's own life and the transformational power of practice.

It was in Spring 2000 that the first Myoju appeared with its vision to be a Soto Zen Buddhist magazine with quality articles. Now, almost 13 years later, the Jikishoan community has grown and, in every step we take, we move forward in living and unveiling Jikishoan's grand vision for Zen Education (IBS):

'To offer transformative Buddhist learning, training, and cultivation for everyone.'

Without vision, we would not know where we are going. When the spiritual vision is focused and present, we can have subtle awareness to see through our delusions and harness the energy that was lying dormant. All the articles of this Myoju echo and reflect the theme for this issue and contributors' personal visions. The Editorial Committee was delighted to see such breadth and depth of written expression about practice and cultivation. We hope you will enjoy reading the various articles and reflections and learn something from every single one.

In *Shobogenzo*, Dogen-zenji talks about the 古鏡 *Kokyo* 'Ancient Mirror' – as meaning timeless pure reflection – and that when:

*'we examine through our training and practice that flaws appear even in the Ancient Mirror, and that even those things from which flaws are produced are also the Ancient Mirror; this is our learning through our practice what the Ancient Mirror is.'*¹

And this is the serpent's teaching:

*'And what do I call the Ancient Mirror?
The head of the Dragon, the Tail of the Snake!'*

On the 3rd of February, over thirty committed members and IBS students entered the second formal practice period with Shona Teishin Innes as Shuso, the head student for this period of twenty weeks. We anticipate some contributions will come from among them – the dragons and snakes.

As the dragon has made way for year of the snake, its beginning is marking a momentous occasion – the 50th edition of Myoju. I would like to extend a warm welcome to you all.

Christine Maingard

On behalf of Ekai Korematsu
and the Jikishoan Editorial Committee

¹ Eihei Dogen, *Shobogenzo: the Treasure House of the Eye of the True Teaching, Kokyo (On the Ancient Mirror)*, Shasta Abbey Press, Chapter 19, p 222

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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 Winter Equinox, 21st June 2013. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is Sunday 21st April 2013 and the theme for the next edition is 'You are as you are'.

If you would like to contribute or advertise in the next issue of Myoju, email: 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

My *Anja* Experience at the Buddhist Summer School 2013

Ekai Osho has been teaching at the January Buddhist Summer School for some years now. This year's topic was Dogen's Zenji's *Hachidainingaku**. Ekai Osho was to give four one and a half hour teachings to cover this topic.

I was to accompany Ekai Osho in the role of *anja* (personal attendant), that is, being assistant to the teacher. In Zen monasteries, *anja* roles are held by monks in training – so I felt very honoured. As I was driving Ekai Osho to the location, I was wondering if I understood what was expected of me over these two days, and, a little anxious, I asked him about it. Then, more or less in the same breath, I answered the question myself and said, 'I assume I will shadow you, be there when you need something, making sure that things are being taken care of'.

Typical of me, answering my own question, rather than waiting for an answer by those of whom I asked, I briefly thought but then let it go, as my attention was on the road.

On day two, during the break between Khenpo Orgyen Rinpoche's sessions on the Four Principles of Mindfulness in Meditation, I wandered up the grassy hill to Dogen's Café (a rather beautiful name for the delightful café located up the slope at the edge of the bush at the E-Vam Buddhist Institute Mitripa Centre, a little distance out of Healesville). I sat down with my coffee at the table where Ekai Osho was enjoying the view.



View from Dogen's Café

Being on 'official' duty, I was in my Buddhist gown. As soon as I sat down, I noticed that I actually was blocking my teacher's view. Rather than mindfully moving to the side, I did nothing about it.

Soon after, another teacher in the Buddhist Summer School program sat down next to us. After a while I thought, 'interesting dialogue', and without much contemplation, I joined in. Soon the other person and I were in deep conversation. I was totally oblivious to what I'd done.

I do have a tendency to start talking and not knowing

when enough is enough: starting off with one topic and ending up somewhere else totally unrelated, making connections with other things. Sometimes I realise afterwards that it must be heavy-going for those who have the patience to listen.

And here I was, at Dogen's Café, with my teacher, and I couldn't help myself. My behaviour might have been the cause of him leaving early. He said that he had to see someone else before the next session started.

Fast forward to the afternoon: Ekai Osho's third session began. His attentive audience was full with anticipation about what he was going to say about Buddha's and Dogen's teachings to his monks and perhaps go over the previous sessions' topics about having few desires, being content, seeking tranquility and quietness, diligence in devotion to progress.

The second four realizations were still to be covered: seeking understanding and not to neglect mindfulness, because when we do '*Thieves of passionate defilement will not be able to enter*'; doing meditation; having wise discernment; and not playing around with theories and opinions.

But my teacher did not start with any of this. Instead, full with laughter, he commenced with talking about talking. With opening one's mouth and letting words flow out mindlessly, with useless and thoughtless 'blablabla'. He then carried on with an example of when the *anja* sometimes shadows the teacher but that other times, the teacher actually ends up shadowing the *anja*. More reference to 'blablabla'. His hand-movements imitated the waves words would make when they flow out of one's mouth. And then again, for the third time, reference to useless talk, more laughter, more hand-movements and more 'blablabla'.

Yes, he actually said 'blablabla' three times in reference to useless talk. I was mortified.

I felt as if I was sinking and disappearing into my meditation stool. Of course I knew that he was referring to my earlier talking at Dogen's Café. I felt deflated and as my teacher moved on to the real topic of his teachings, I felt even more deflated. It was all there in the teachings.

After I had dropped Ekai Osho off back in Melbourne that evening, I was in a state of emotional restlessness. Thoughts went through my mind – one after the other. All related to the 'blablabla'. From feeling hurt to feeling that I had let my teacher down to having let myself down; from waves of disappointment at myself to waves of feeling a little disgruntled with my teacher.

Even though I did not dwell on these thoughts too much, they kept appearing for a long time. The next morning as I awoke, they were there already, waiting to attack me again. I kept trying to just let them be, to simply observe them. Waves of sadness surfaced. These too, I observed and watched disappear.

A few days later, and I have come to realise that I have to focus my practice on the way of disciplined silence where information flows between presence and voice. Simply talking may close this opportunity to listen to the silence between the words and may disconnect myself and others in a way so neither I nor they can speak from a place of silence.

The entire episode was not just about my talking and my inability to let my mind sink into my heart. It was much more. There was no grace in what I was doing. It was my neglecting *mindfulness*, my *non-devotion to progress*, my *lack of discernment*, my wanting to be heard and *playing around with theories and opinions* that had led me to not being mindful of the presence of my teacher.

At that Dogen Café, I had missed seeing what was real. I had followed my desire to speak and lost myself to form and words rather than being truly engaged in the present moment in my role.

My vision in life for training, practice and cultivation is large. But I also must take care to pay attention to 'No dependence on words or letters!' Concentrate on things at hand. This will bring me closer to reality. Transcending thoughts and speech. Sitting still and realising how little I really know. This must be the beginning of progress and wisdom.

When in the presence of my beloved teacher, I need to practise forgetting myself. Utterly and entirely. I cannot just say that I honour my teacher, I need to endeavour to honour my teacher's presence. Especially, when and where it is my role to do so.

It wasn't all about the 'blablabla', of course. I was also obstructing true knowing and seeing from appearing.

We express words of gratitude to a teacher for showing us the one-pointed way. We usually do it when we feel good. But this time, I didn't feel so good. Maybe my gratitude is even greater, as it reminded me to pay more attention in my practice to that which lies beyond language and to try my best in doing it with unbroken effort.

Ah, the practice of Zen can be tough! But truth is beyond words and I am unshaken in this belief. And this may lead to seeing that the vision in my dream is equal to the vision in my waking life.

*Wind tumbling down
From mountain top
Blowing away useless words*

In deep Gassho
Christine Jonen Maingard

Note: 'Hachidaininaku' means 'On the Eight Realizations of a Great One', (Chapter 96, in Shobogenzo – The Treasure House of the Eye of True Teaching). 'Hachidaininaku' is the last of Dogen's teachings, prepared before his death, and it largely consists of passages from the 'Scripture of the Buddha's Last Teachings'. The term 'realization' in the title of the chapter refers to both an intellectual understanding and the act of putting the Teachings into practice.

My Vision for Training, Practice and Cultivation

My vision is to know myself. This might sound lofty but it is actually quite simple. I want to know the cause of my emotions. I want to know what fears and desires propel me. I want to know why I see the world the way I do. I want to know these things because I want to understand why I suffer.



Azhar with his 4-year old daughter, Tara

Zen practice has shown me that I know very little about myself. When I sit on the cushion, I become aware of the pain in my knees and my back and after a while, I become aware of the thoughts roaring through my mind but in everyday life, it is very difficult to be aware of my own thoughts in real time.

I notice that what actually happens with me is that I see something and I judge it. Someone says something and I respond. Sometimes, words just burst out of my mouth of their own accord. It is only afterwards that I am able to actually reflect on what happened. Then I am often horrified or appalled at what I said or did, because then I see that I had been cruel or I had caused hurt. This happens because my thinking is dualistic. I see myself as acted upon and so, I react. I do not see my own limitations. I am deluded about them and so I do not see the limitations of other people either.

Zen practice has helped me see that things are just the way they are. They cannot be any other way. People are just the way they are. They cannot be any other way. I am the way I am – the last week, I could not be any other way; the last year, I could not be any other way. For all the times that I regretted doing or saying something, could I have done things differently? The truth is no. I did my best at all times.

This moment, right now, I am just what I am. For whatever reason, I just do what I do. Moment after moment, it is like that. If I am arrogant, then I am just that. If I am compassionate, then that's just that. There are no two ways about it. There is no 'should be this' way. There is only the way it is. I know that everything is like that. My wife, my father, my mother, my children, and my colleagues at work - they just do what they do. In fact, my whole life is

like that. I might not like it but actually it unfolds in the only way that it can possibly unfold.

I would be lying if I said that I can accept things as they are. I cannot. In fact, I am able to accept very little and I am even less able to accept myself. To accept myself, I have to know myself and I am continually surprised at how little I know.

I used to believe that just because I had eyes and ears, I could see and hear things. I used to believe that just because I had a mouth and tongue, I could use words; just because I had a mind, I could actually think. I realise now that this had all been a delusion. I was actually blind, deaf and mute. I only saw what I wanted to see. I only heard what I wanted to hear. I only spoke for myself, using words to my advantage.

Just to see the extent of this delusion was a revelation. Knowing how completely out of touch I was with my emotions was another. There were parts of me that I did not even know existed. Then I realised that these were the parts that I did not like. There was self-loathing, ambition, fear, self-pity – things that I saw in others because I had turned away from them in myself. I wept, not from sorrow but from clarity. It was also a kind of repentance.

At this stage of my practice, I am beginning to see how suffering arises – when certain conditions arise, my fears and desires arise and in a split second, even before I know it, they turn into emotions, thoughts and actions. It is as if I am a puppet pulling my own strings. I am not even conscious that it is all my doing and that is why I suffer. What this means for me is that moment after moment I am actually totally responsible for what I do. The way I react and respond to life is my own choice. I usually cannot exercise the choice because I am not mindful enough to see the chain of causation but the choice is still mine.

Talking about these things is easy. Basking in the after-glow of realisations is also easy. Integrating realisations into everyday life is hard. And that is my practice. It has not transformed me or changed my life but it has taught me to sit – not just literally on the cushion – but metaphorically, with things in life. I still get angry, impatient and judgemental but most of the time I am okay with that because I know that right now, I am only capable of that. I also know that everyone else is like that too. Moment after moment, we are all doing our best.

I hope to cultivate my practice so I may hold this knowledge at all times.

Azhar Abidi

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. 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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Why Cook? An Enquiry into the Virtue of Tenzo Practice

The role of *Tenzo* at the last two retreats has been quite some effort. I've tried very much to approach my work in tenzo with the 'non-gaining' attitude Shunryu Suzuki Roshi points towards in his statement, 'Our effort in our practice should be directed from achievement to non-achievement.'¹ Sometimes perhaps I practise with non-gaining mind, but inevitably the question arises: 'Why am I doing this?'

My immediate answer is, 'because it is good practice'. When I first started attending Jikishoan activities, I heard the phrase 'good practice' quite often. Somebody's boss was being unreasonable and this was 'good practice', someone had family issues which was 'good practice', someone else had been stuck in bed sick for a week and this was 'good practice'. If you complain about the traffic on the way to sanzenkai, doubtless someone will tell you this is 'good practice' too. I thought, 'I hope I never have to do 'good practice'!

So to answer why I invest so much time and effort in cooking for the community, if I'm going to say it's 'good practice', I need to somehow talk about what practice is. Ekai Osho-sama once posed this very question to us as a koan: 'What is practice?' Here I'll present some thoughts in relation to kitchen practice.



2010 Retreat

Dogen-zenji wrote *Tenzo Kyokun* in 1237 and placed it at the front of his work 'Regulations for Eihei-ji Monastery'². Roughly translated, *Tenzo Kyokun* is 'Instructions for the head cook'. In the text, Dogen-zenji gives very precise instructions for the head chef. Mostly they are practical – what he needs to do throughout the day to fulfil his duties – but there are also many qualities and stories referred to that help in understanding what practice is.

Dogen-zenji quotes a saying that 'The Way-Seeking mind of a tenzo is actualised by rolling up your sleeves'.³ I interpret that to mean Zen must be able to be expressed in action. I wonder if one could even say Zen itself *is* action. If sitting meditation alone, without any work, is the conclusion of Zen, then it can have no relevance to living since, at some time,

all of us have to do some work in order to sustain our lives. If you cannot practise in activity, then you cannot practise with all living beings and embody the concept of 'when you sit, everyone sits'.⁴



Photo: Steven Nguyen

When I step into the kitchen here, or at retreat, I have a very clear intention. I don't know details, but I know what resources there are and I have some concept of how I want the meal to turn out. From the moment I arrive, it is very clear what to do. There are of course some decisions to make, but because time is limited, one can't deliberate much. When the decision appears, it needs to be resolved straight away.

One of the characteristics of Zen which Osho-sama has talked about is 'action without hesitation'. One of the characteristics of stressful living is uncertainty. I often find the longer a decision is considered, the more stressful the decision-making process is. The sooner one can move from intellectual consideration into positive action, the less chance there is for doubt and fear to take hold. If left to fester, doubt and fear can become paralyzing. There is a constant stream of decisions, but when one engages in the moment and acts decisively, there is less room for worry.

In other words, thinking is necessary, but it will function best when kept purely practical. How practical is stressful thinking? Kosho Uchiyama Roshi wrote an extensive commentary on Dogen-zenji's *Tenzo Kyokun*. It is published under the title *How to Cook Your Life*. In it he writes: 'there is ... [a] tendency to think that reasoning and using one's head have had no place in Zen ... Far from it, making living calculations with your eyes open and continually being aware of the ramifications of your actions using your intellect and yet seeing beyond just intellectual calculations is the ground of Dogen-zenji's teaching.'

When one can swiftly make decisions with conviction, then one can flow from one task to the next. When there is clarity, one completes one task and engages in the next without hesitation. In preparing a meal, the work flows one task to the next – from arrival at the venue, until leaving. Although there are decisions to be made, it is almost like there are no decisions because the form is clear.

The tenzo has to be aware of what is happening for all components of a meal. Last retreat at *samu* time, there were fourteen in the kitchen. To remain calm,

one needs to develop the ability to flow between delegating tasks to giving instruction to fielding questions on many different aspects.

A wise tenzo ryo member said to me, 'the menu and recipe is like the form to tenzo practice'. It gives the framework for activity. Following the form is the basis of zendo practice, so too for tenzo practice. The most direct way to express what tenzo practice is could be to say it is 'eloquence in cooking'. When you cook, you just cook, as required, for whatever the meal is. When is time to plan, you plan.



Nov 2012 Retreat

There is a certain context of preparing food for the sangha. The kitchen and the number of serves are quite different to what I normally cook. Because of the novelty and way that I have been introduced to tenzo work, I find I engage with it differently to cooking at home. I notice that I engage more completely in the task at hand.

'Put your whole attention into the work, seeing just what the situation calls for [without prejudice]', writes Dogen-zenji. 'Do not be absent-minded in your activities, nor so absorbed in one aspect as a matter that you fail to see its other aspects. Do not overlook one drop in the ocean of virtue.'⁵

Uchiyama Roshi writes, 'When we throw all our life energy into whatever we might encounter, no demon can help but retreat'⁶. Wholehearted effort is a characteristic of Zen and one can only practise that when one is fully engaged in the moment.

There seems to be an overwhelming amount of work in preparing for retreat. But really, there is only ever one task – the task you are doing now. Much is said about 'in the moment'. I once thought it must be something very special. My experience has been that the activity itself is fairly mundane. When you are 'in the moment' washing the rice, you are just washing rice. Upon refection, what is remarkable is an absence of mind chatter. It's kind of like the relief one feels when an air-conditioner goes silent. It is what is 'removed' that improves the quality.

'Living out the true self means to put away ... ideas of upper or lower, success or failure, and to learn to see that everything

we encounter is our life and our true self ...

When we no longer see ourselves simply as cogs in the wheel of society, and awaken to the true Self in a total sense, the meaning of our daily lives is bound to change. There is no need to compare ourselves with those around us, nor to put ourselves into awkward and painful situations. Rather, it is vital for us to take the utmost care of that world in which we live out our total Self. This is the fundamental spirit running through the Tenzo Kyokun.'⁷

Jeremy Woolhouse

This article is one half of an edited version of the student talk presented on 21st October 2012. Anyone wishing to read the full version – please download from:

http://jeremywoolhouse.com.au/Zen/Why_cook.pdf.

¹Shunryu Suzuki, *Zen Mind, Beginner's Mind*, Weatherhill, New York 1995, Right Effort, p 59

²Kosho Uchiyama Roshi, *How to Cook Your Life*, Shambala Publications, 2005, Boston– Translator's introduction, Thomas Wright, Page xii)

³ibid. p 5

⁴Suzuki, *loc. cit.*, p 106

⁵Kosho Uchiyama Roshi, *How to Cook Your Life*, Shambhala Publications, 2005, p 4

⁶ibid, p 48

⁷ibid, p 45

Membership News

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

James Watt

Toshiro Hirano

Iris Dillow

Ekai Korematsu Osho and the Jikishoan Zen Buddhist Community Committee

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

Committee News

From the Treasurer

It is often observed that Jikishoan's greatest resource is its members. Without a physical home we create a 'virtual temple' with our committed members and students of the Integrated Buddhist Studies (IBS) Program. While people are essential for our sangha to grow and flourish, so are our financial resources. As we care for our practice in our daily activities and in our commitment to IBS study and ryo practice, so do we need to care for our practice with our financial contributions to Jikishoan. There are two major areas I'd like to talk about with regard to financial contributions in this edition of Myoju: one is membership renewal and the other is the practice of Dana.

Membership

As we approach the middle of the year, it is timely to consider membership renewal. On 1 July 2013, current membership expires. In 2013, the Committee of Management is aiming to send out renewal notices well in advance of this date, so that members intending to maintain their membership can pay on time and their membership remains current.

Last year the Committee of Management undertook what became known as the 'ghost project' in which a couple of committee members made their best effort to contact people whose membership had lapsed. This project has come to completion without us having made contact with all lapsed members. So if you are in this group, you can expect some further correspondence this year to clarify your intention with regard to your membership.

Our practice is based on a belief in impermanence. As everything changes, we are not expecting membership to remain fixed as the years go on, but we would like members to be clear about their intention to continue or cease membership. In Zen practice we place a lot of importance on beginning and ending. For those who wish to cease membership, it is good practice to inform us and ideally to attend and formally exit from the sangha. If you face financial difficulty in maintaining membership, please contact us and we can discuss alternative arrangements.

When you pay your membership fees it is very important that you sign and return the renewal form. This is important for two major reasons. The first is that this system is the most reliable way to check that we have your current contact details. Over the course of a year many contact details change: postal addresses, emails, and mobile telephone numbers. Although some of you inform us straight away, it is always good to confirm that those changes have been received and processed. Your signed renewal form verifies that we have your current contact details. The other important reason for signing your renewal form is that this indicates your willingness to comply with Jikishoan's harassment policy. The good health of the

sangha relies on our care and consideration of one another and our regular confirmation of this commitment is important in maintaining these good relations.

Dana

In the September 2012 edition of Myoju, I wrote about the Abbot's Support Fund. I am pleased to report that an increasing number of members of the sangha are contributing to this fund. Retreats have provided the opportunity for participants to ask about the fund and its purpose and many people are beginning to not only make personal offerings of Dana to Ekai-Osho but also donate to the Abbot's Support Fund. The Abbot's Support Fund pays for various expenses that arise for Ekai-Osho in his role as teacher and Abbot of our community. These include support of students outside the scholarship policy, running costs of his vehicle, Dana for the overseas teachers in the IBS Program who regularly host Jikishoan students, production of teaching materials, and other travel costs. Late last year we investigated the possibility of this account being applicable for Donor Gift Recipient status but at this stage we cannot find a category whereby the Australian Taxation Office could grant us this status.



Source: ibanepal.wordpress.com

Retreats are one place in which we are invited to offer Dana to our teacher. The practice of Dana is often emphasised at retreats because the fees we charge for retreats do not include an allocation for the teacher and Osho-sama relies exclusively on Dana for his leadership and teaching of the retreat. It is emphasised that people should give as they are able.

The practice of Dana is encouraged in other settings also. At both Sunday and Thursday Sanzen-kai, attendees are invited to engage in the practice of Dana. For many Jikishoan members and IBS students, there is the opportunity to attend Jikishoan activities not for a set cost but on the basis of offering Dana. Once again, the principle of giving is to engage with this as a practice of cultivating generosity and give according to our means. For a long time, the sign attached to the Dana box on Sunday has made recommendations about the amount given as Dana. In the near future this sign will change to encourage the practice of Dana as it is intended, for each of us to consider our personal circumstances and to give as we can in the spirit of generosity and support for our teacher.

Naomi Sonen Richards

Publication Report: This 50th issue of Myoju sets a new benchmark

Myoju is a critical component of Jikishoan for our wide range of activities. One of Jikishoan's three major aims is:

To promote, encourage, develop and assist the study and practice of Zen Buddhism in Australia with special emphasis on the teachings and methods of Dogen Zenji and Keizan Zenji.

Since 2000, the Myoju has served as a vehicle for Jikishoan to connect with its members and its wider, globally dispersed audience, and with people who are interested in the study of Buddhism here in Australia.

The function and scope of the Myoju publication were discussed at the January Jikishoan Committee Meeting and it was agreed that the Myoju Editorial Board be renamed *Editorial Committee* (a sub-committee). As such, it clearly becomes an integral part of a vital function of the Jikishoan Committee.

Background

On Sunday, 16th December 2012, the Inaugural Publications Meeting was held, chaired by Ekai Osho. The purpose of this meeting was to review the 2012 Myoju production, and to look ahead to consider our intentions for 2013, including roles and a shared vision for future Myoju publications and documentation across all areas of Jikishoan.

The meeting was well attended and included those who had been involved in elements of Myoju production throughout 2012 as well as some members who had expressed an interest in taking on a role related to publications in 2013.

Ekai Osho expressed appreciation to a number of people who had contributed tirelessly in recent years: Karen Threlfall and Renata Salajic (Myoju coordination), Johann Montet (Myoju production) and Nicole Thomas (Transcription Manager).

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

One of the lessons learnt in 2012 was related to the importance of paying attention to the content that is published in Myoju and which contributions should be rejected by the editing team as there may perhaps be inappropriate content.

'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.' – A quotation from the previous issue of Myoju.

The Publications Meeting was also a perfect opportunity for Ekai Osho to express his commitment to editorial matters.

Editorial Committee

The challenges to-date for the Editorial Board were

partly related to the fact that the scope and accountabilities had not been clearly defined and that, as a result, the Editorial Board's members lacked clarity in terms of purpose, intent and understanding. As a consequence, the quality of the Myoju was not always what it could have been.

In moving forward, it will also be important to articulate clearly defined processes to reduce and eliminate unnecessary work and duplication of effort. One of the first processes that have been completed, are the revised Article Writing Guidelines and the Article Template.

Article Writing Guidelines and Article Template

The Article Writing Guidelines have been revised and include general information about how to use the template as well as a basic Style Guide that should be considered and followed by anyone who writes a contribution.

A new simplified Article Template has been designed. All Myoju contributors are asked to use this template when submitting their contribution. It is also recommended that the contribution is proof-read and edited (if necessary) by at least one, but preferably by two people prior to submitting to the Myoju Coordinator.

Using this new template and guidelines, and following the new processes has already reduced the workload and eliminated some duplicated efforts during the production of this Autumn Myoju edition.

Work yet-to-do

Ekai Osho stresses that in moving forward, training and education have become increasingly important in all areas of Jikishoan. And, as a medium, the Myoju publication is playing a key role supporting the IBS program and communication.

Scope and accountabilities must be redefined for Myoju personnel within Jikishoan's purpose and grand vision for Zen Education (the IBS). This means intent and purpose of our Myoju publication will integrate the IBS program at both the personnel and the community level.

Since its inception in Spring 2000, the Myoju has emerged like a butterfly from its long spell as a caterpillar in the cocoon. It has changed and transformed into what it is today. Producing good documentation is a team effort.

The Jikishoan Publications team (as listed on page 2 in this Myoju) is committed to providing high-quality publications and documentation across all areas of our community and invites feedback from its members.

Christine Jonen Maingard
Ordinary Committee Member

*Note: For anyone interested in the minutes of the Inaugural Publications Meeting or for any other enquires related to the Myoju, please contact Christine Maingard –
Christine @ mindfulstrategies.com.au.*

Integrated Buddhist Studies

A General Guide to the IBS Bodh Gaya Program

Every October, for the last sixteen years, Ekai Osho has been travelling to Bodh Gaya in northeast India to teach in the Buddhist Studies Program of the Antioch University's Antioch Education Abroad. Since 2010, seventeen Jikishoan members have travelled to Bodh Gaya with Ekai Osho, some several times.

Overseas practice and study is a component in the curriculum of Main Course C of the Integrated Buddhist Studies (IBS). In 2012, the Main Course C participants in the Jikishoan-Bodh Gaya program were Julie Martindale, Kanzan Cawthorn, Joe Wong and Sally Richmond. For students in Main Course A and B programs, practicing overseas is an independent project, with the approval of Ekai Osho. Main Course A participants in 2012 was Katherine Yeo and Main Course B participant was Dave Hicks.

Photo: Dave Hicks



L-R: Ekai Osho, Sally Richmond, Kanzan Cawthorn, Katherine Yeo, Dave Hicks, Joe Wong, Julie Martindale, Prof Robert Pryor

*How is practice and study overseas organised?
How is it managed while in Bodh Gaya?*

Organising and managing is done by Ekai Osho, and under his guidance, by a co-ordinator. In 2012, Ekai Osho appointed Katherine Yeo as co-ordinator of the Jikishoan-Bodh Gaya program. The co-ordinator is a point of reference, a contact for others – for Jikishoan participants, the American students and also the locals – for instance, the Manager of the Buddhist Studies Program knew whom to send the bill to for lodging and food, and so forth. Also, the Teacher's Assistant would inform the co-ordinator of the arrangements for participation in activities to which we had been invited, such as the 24-hour retreat.

Between the moment of approval by Ekai Osho and departure from Melbourne, participants were kept informed and communicated with. All necessary information is contained in the *Jikishoan-Bodh Gaya*

Information which was sent to prospective participants. Updated yearly, it contains all essential information needed in preparation to travel – date of departure, date of return, booking of air ticket, visa, vaccinations, personal items, and so forth. The *Jikishoan-Bodh Gaya Information* also contains a tentative guide to the schedule and living conditions while in Bodh Gaya, daily and weekly zazen schedules, compulsory attendances, information about safe drinking water, shared bathrooms, toilets, and more.

Photo: Julie Martindale



Bodh Gaya Street Scene

On arrival in Bodh Gaya, it usually takes a few days for Jikishoan participants to become settled into the program. Each day is organised according to the daily timetable of the Buddhist Studies Program and the description below gives a general idea.

At 5.30am there is zazen in the Buddha Hall, wearing our practice robes, followed by silent breakfast. On most days, immediately after breakfast, there would be a quick Jikishoan briefing, led by the co-ordinator, an important point of contact before everyone goes their own way. It is also a chance to check up on everyone's health. During briefings, matters of protocol were mentioned, such as behaviour in- and out-of-classrooms, relations with the American students, BSP Faculty and staff, the Abbot of the Burmese Monastery where we stayed and relations with a wide range of locals.

Photo: Julie Martindale



Hindu Pilgrims at Gaya

The briefing was also a time to organise ourselves. Various administrative tasks required attention: for

someone to collect all monies, to maintain a record of official expenditure, to draw up a roster for assisting in the setting up of the zendo in the morning and evening, sharing information, booking the bus and arranging for a guide for the Jikishoan one-day pilgrimage to Vulture Peak and Nalanda University.

Between briefing and *chosan* at 12.15pm, Jikishoan participants manage their own open time. It is a time to either attend history, philosophy or anthropology classes, go to town, wash laundry, or to do other things. However, on two mornings of each week we were required to attend the meditation seminar given by Prof Robert Pryor, who is Director of the Buddhist Studies Program and also a Faculty member of the Integrated Buddhist Studies since 2010.

There is also daily contact with Ekai Osho. Chosan was a time to talk about our experience of India and to read a chapter from *Zen Mind Beginner's Mind*. Nearly every day we were joined by Ekai Osho's long-time Indian student, Tagurji.

Lunch in the dining hall was an opportunity to meet and interact with the American students and Faculty staff. The afternoon was free time.

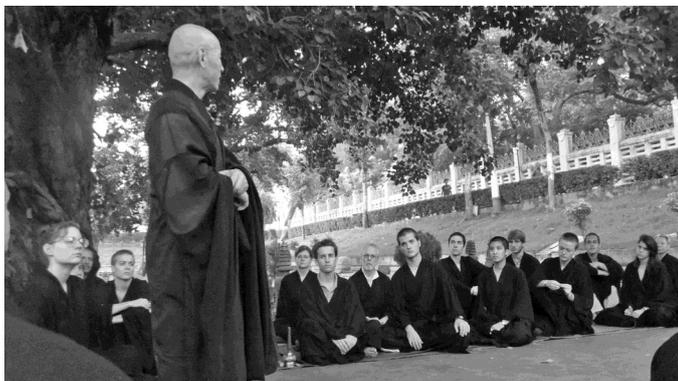


Photo: Julie Martindale

Ekai Osho with students at Maha Bodhi temple

Around 4pm we made our own way to the Japanese Temple for evening zazen. Usually by the second week, participants were well settled. Each one would find their way to the Japanese temple from various locations around Bodh Gaya.

We arranged our own evening meals, following the advice on safe eating places in Bodh Gaya – a list that was on the notice board. By the end of the second week, participants were familiar with the safe eating places and able to nominate where we could go for supper.

Organisation and management of the Jikishoan-Bodh Gaya program is an activity only witnessed and experienced by the participants. It is done to provide the conditions that enable participants to do their best, to practice and study widely so that each person cultivates their own unique experience.

Katherine Shuzan Yeo

My discovery through the IBS Bodh Gaya Program 2013

The reason for my trip was born out of a curiosity of our teacher's yearly commitment to teaching Zen practice to American college students attending the three-month overseas program of Buddhist studies in India, run by Antioch University. Members from Jikishoan have been attending with our teacher since 2005.

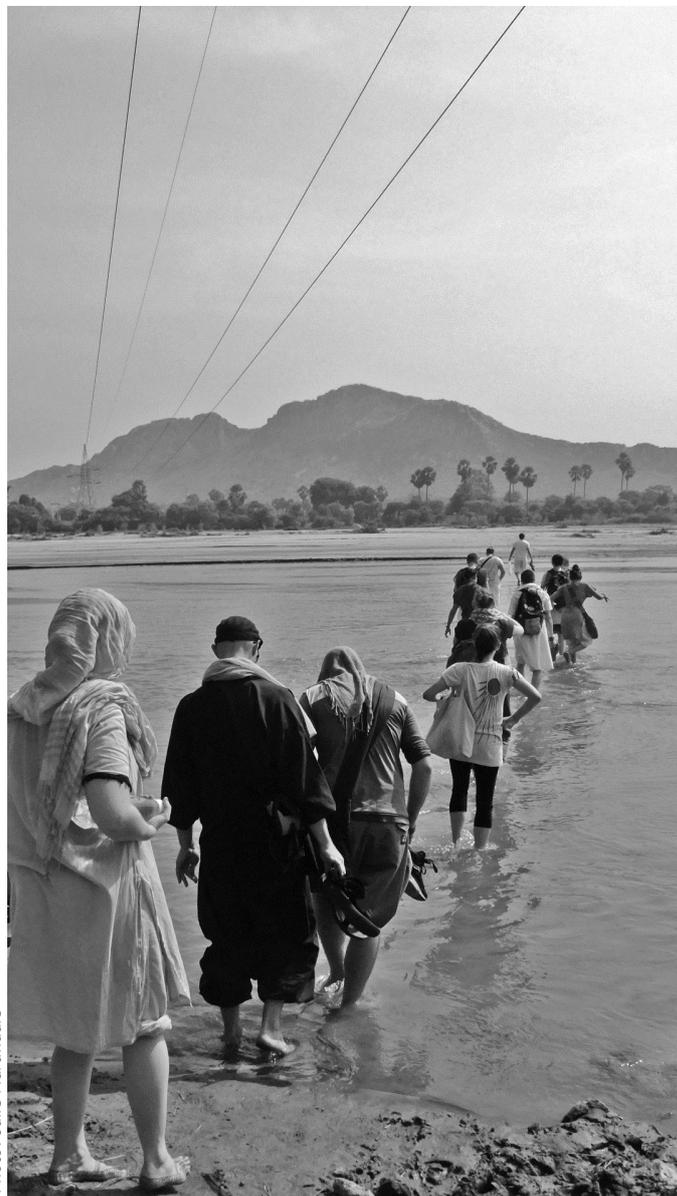


Photo: Julie Martindale

Day trip to the cave of Buddha's ascetic practice

This is the first time that our trip has been undertaken formally with us attending as IBS students. Our main commitment was to attend the two daily meditation sessions, *chosan*, the three lectures by Robert Pryor and the 24-hour retreat. It may appear to be a light program but I feel most of us felt pretty busy nonetheless. We were allowed to attend the students' philosophy, history and anthropology classes. A hiking excursion was undertaken with the students to the caves where the Buddha is said to have conducted his ascetic practice.

Our own group activities were as follows: a day spent travelling to Gaya with Osho-sama's friend, Suresh,

to shop for cloth. We visited a wood and stone carver's workshop and a small school in a village of Untouchables. The poverty of the people was conspicuous. A day was spent visiting Vulture Peak and Nalanda. We also stopped at the Ghats in Gaya where we witnessed Hindu Pinda Daan rituals, and several funeral pyres. On another day, Ekai Osho took us on a visit to another friend, Thaku-Ji's son Siddhartha, who runs a charity for the poor and underprivileged which has expanded to include a women's co-operative and health clinic. We were also invited to lunch at Naresh's (oldest brother of Suresh) house. Ekai Osho has clearly formed many strong and lasting friendships from previous visits to India, as evidenced by the generous invitations and hospitality extended to our group.

What I learned - in no particular order - is: something about myself, a lot about India and its people, and something about the different traditions of Buddhism. Landing in Kolkata late at night was a gentle introduction to India. The much clichéd description of India is true: the poverty, dirt, smells, spitting on the streets, wandering cows and dogs, rubbish and dung on the road, masses of people and chaotic traffic with endless beeping horns. But this only revealed itself in our initial experiences during the first few days in Bodh Gaya. Our reaction to all this depends on where we come from. We either take it in our stride and embrace the colourfulness and joy of the place, or we recoil and feel insecure during our stay.

Spending three weeks in India focussing on Buddhist practice is quite different to spending a week on retreat at Adekate. Listening to Ekai Osho teaching the fundamentals of Zen meditation to the Antioch students on a daily basis helped me refocus on the basics of meditation. On many occasions my sitting posture benefited from correction with the help of the *kyosaku*.

It was a real pleasure to talk to Robert Pryor. His humility, passion, vast understanding and grasp of the different Buddhist traditions, and his comment of how culturally conditioned we all are, was illuminating. His wise words spurred me to a deeper search of myself through Buddhist thought, philosophy and practice.



Hindu Pilgrims at Gaya

To observe the devotion of the practitioners of the different traditions engaging in their varied practices imbued a sacred air to the Mahabodhi Temple, and was inspiring. Seeing the Bodhi tree, under which the Buddha sat and gained enlightenment, and about

which so much has been written, was something that had to be seen. I learned that Bodh Gaya stands as a beacon, attracting Buddhist pilgrims but also Hindus. Our visit to Bodh Gaya coincided with *Pinda Daan*, a ritual where the pilgrims make offerings for the salvation of their ancestors. We encountered hoards of pilgrims at the bed of the Niranjana River, the Mahabodhi Temple and the different Buddhist temples. After this festivity was another, the *Durga Puja*, in celebration of the goddess Durga who represents the triumph of good over evil.

I enjoyed attending some classes of the Antioch program, mixing with students at mealtimes and getting to know them. They are not your stereotypical college students who choose to come for three months of study and enquiry in India. Their enthusiasm and thirst for knowledge was palpable, evoking nostalgia for youth and possibility. It was an inspiration to hear the incredible story of how Siddhartha started his charity work. He was affected by the poverty around him. He ran away from home to Kolkata and eventually spent a few years at Mother Theresa's home. Encouraged by her, he returned home to start his charitable work.



Photo: Julie Martindale

At the school for the Untouchables

Being in Bodh Gaya and being exposed to Buddhist studies, I was able to read how Zen developed from Mahayana thought, through Yogacara and Madhyamaka philosophies, Prajnaparamita literature, and also from local traditions in China. This is in contrast to the Theravada tradition where the emphasis is on eliminating delusion. The *chosan* sessions were very useful. Ekai Osho repeatedly guided us to look at the self from three perspectives: first, second and third person. My understanding is that unless we can shift more towards the second and third person, we will always be caught up in our delusions.

Travel takes us from the comforts of home to a place where our ideas and assumptions can be questioned. As Socrates said, 'An unexamined life is not worth living. One of the best ways to begin the examination of one's own life is to examine the lives and behaviour of others, so that one's unconscious assumptions can be thrown into sharp relief by the perspective offered by the assumptions, unconscious and conscious, of the rest of humanity.' So, if one is contemplating a trip to Bodh Gaya, then heed the words of the local poet Rabindranath Tagore who said, 'You can't cross the sea merely by standing and staring at the water'.

Joe Wong

Photo: Julie Martindale

On Falling in Love with Zen Master Keizan

'Ekai Osho', I said earnestly clasping my hands, 'thanks to you, I have fallen in love with Zen Master Keizan. I've just been reading his *Zazenyojinki*. Of everything I've read about zazen, this one speaks directly to me, an ordinary person, not to a 20-year old monk learning tough Zen. Keizan is warm and kind, with an 'easy-does-it' approach, and yet so clear in his practical instructions and so profound in his claims for zazen.'

Well, Ekai Osho listened to this rhapsody of mine warmly and kindly, saying that Keizan is the mother of Soto Zen, while Dogen is the strict father. Then he said, 'Read it a few more times, and write down your experiences of it'. So, here we are.



Zen Master Keizan (1268–1325)

With difficulty, I've refrained from reading commentaries about Keizan, so I know only that he was born 15 years after Master Dogen's death. He was the founder of the 'other' Soto training centre, Soji-ji, which, under his influence, has trained thousands of monks serving in temples in every corner of Japan. Keizan wrote *Denkoroku* (*The Transmission of Light*) and *Zazenyojinki* (*Points to Watch in Zazen*).

Zazenyojinki

I've used the translation by Prof. Masunaga Reiho, (*Soto Approach to Zen*, Chapter 8, Layman Buddhist Society Press, 1958), which is easy to download.

The text goes in a circle, with no beginning or end – a structure that is a Zen presentation in itself. To help myself, I straightened the text out, and brought the various topics together. It has to be remembered that different people would see different themes, and ideal practitioners wouldn't mess with the text at all!

Some of the Points to watch in Zazen

Where to practise zazen:

Tranquil and calm, peaceful and quiet – that's the place to practise zazen. Not too light, not too dark, not too hot, not too cold; and, most important of all,

with a thick mat and a thick cushion. 'Zazen is the comfortable way'. Wash the face and keep the zazen place clean. Wear the *kesa*. (*Hm, should I wear my rakusu practising at home?*)

All this, says Keizan, is to help calm the mind. He warns about willful effort and spiritual ambition. 'Don't waste time making effort as though saving your burning head.' *Great!*

Zazen instructions:

When practising zazen, there's no need to chant, bow, burn incense, 'perform various duties', or do tough austere practices. All the Buddha did was sit. I'm happy not to do any austere practices, but to sit and do nothing else – I guess the cup of tea I take to my *zafu* is out.

Keizan gives detailed and practical instructions about how to sit zazen and do nothing: legs, hands, eyes, spine, and so forth. The whole point is to be alert and comfortable. Settling down, do that swaying left to right Ekai Osho teaches. Blast, I get as dizzy as a wheel doing that. I didn't know it went back to the thirteenth century and beyond. (*Keizan didn't make up the swaying!*)

Keizan teaches us how to breathe. Start by breathing through the mouth and, once the breath settles, through the nose. Keizan describes the various ways my mind messes me up. 'Your mind ... becomes vague or sharp, wanders outside the room ... gives birth to corrupting thoughts or seeks to understand the doctrines of the sutras.' *Yep, yep, yep. What to do about it?* 'If your mind is disturbed, rest it on the tip of the nose.' *This works! I've tried it.* A good place for the mind, he says, the kind of default position, is to rest it in the palm of your left hand. This is a safe place for it, Keizan says.

Dealing with some difficulties during zazen:

Keizan has many kindly and practical suggestions for dealing with sleepiness. We can start by opening our eyes widely; then 'concentrate your mind on the top of your head'. 'If this doesn't make you wide awake ... rub your eyes.' If you're desperate, do *kinhin*. Wash your face. Cool your head. But going for a nap isn't an option. Birth and death are serious matters and there is no time to waste living a life that's fast asleep. 'When will I awake from the darkness?'

Another difficulty is distractions. The tip of the nose is helpful again, and, how about this: 'Sit and concentrate on the moment ... before one thought arises.' I am totally distracted by the power and beauty of this suggestion.

A way of life helpful for practice and good health:

'Doctor' Keizan has lots of advice about healthy living. Everything is toward quietening the mind, and nothing is outside his concern for laypeople. He discusses where to live, clothes, food, portion sizes (*no, he just mentions it*), and sleep. Distractive pleasures seduce us; excesses of anything mess up

our health and lead to material and spiritual attachment. He warns about kings, virgins, bars, Facebook (*kidding*), temples, rituals, sermons, and charismatic teachers. 'Shun a variety of practices and studies.' I'm OK about kings and virgins, but that last advice strikes home for me. How interesting it was a problem in thirteenth century Japan as well as now.

Some solid teaching about zazen:

It's over to Keizan now. I haven't anything to add other than my grateful heart:

'Zazen does not attach itself one-sidedly to doctrine, training or enlightenment.'

'Although Zen has doctrines... this is done without using a single word.'

'Although Zen talks about training, it is the training of no-action.'

'Nothing is done except zazen.'

'The trainee just dwells comfortably in the self-joyous meditation of the Buddhas.'

'Although we talk about enlightenment... it is beyond dualistic judgement that separates delusion and enlightenment... Isn't this the enlightenment that expresses our original face?'

His teaching about delusion is clear and helpful for me. 'To get rid of delusive thoughts we have to stop thinking about good and evil.' I've wrestled with sentences like this for years, refusing to abandon my belief that some actions are 'better' than others. I see, now, that it's the thinking itself that Keizan is warning about. 'Think of nothing, do nothing.' When thought disappears, 'there emerges the reality that gives us clear insight into all things.' This sentence finally silences the debate for me.

'In zazen, we practise virtue without the form of virtue, and meditation without the form of meditation... This is wisdom without the form of wisdom.'

'In zazen we see the total body without two-ness... We free ourselves from dualism of body and mind ... Neither the body nor mind changes, moves, acts or worries.'

Who we really are:

The opening eight paragraphs of the *Zazenyojinki* explore who the one is, who practises zazen. Who sits? 'We still do not know his name.' It cannot be imagined or described. But, says Keizan, when zazen 'rises above the dualism of delusion and enlightenment, and crosses over the division of beings and Buddha' the very form of the universe emerges. 'Zazen directly enters the ocean of the Buddha Mind and immediately manifests the Buddha Body.'

Keizan writes about body-mind in a kind of poetic ecstasy – that's what he arouses in me, anyway. He says 'Hearing and thinking about Buddhism is like standing outside the gate but zazen is truly returning home and sitting down in comfort.' *Comfort!* To 'dwell in (our) true essence ... expressing one's real self.'

Keizan's last sentence is: 'I sincerely hope that you will do all this'.

Millicent Reed

A transformative year – An informal reflection written in October 2012



Photo: Amanda Rebecchi

My first formal steps into Buddhism several years ago were to learn how to meditate—for the much talked about mental health benefits—but whilst listening to a talk one day at the Tibetan Buddhist Society, I knew instantly that Buddhism was a path I just had to walk down. Interestingly, that feeling had not come to me whilst I was travelling through Tibet earlier that year. I think I had needed a 'Western' introduction to Buddhism. Ultimately, my path has led me to Jikishoan and to *now*—this moment when I am reflecting on my year of practice.

My journey as an A course student in 2012 has been one of gradually deepening faith in the Buddha, Dharma and Sangha. My Sangha was small initially, with a handful of classmates in the A2 group on Saturday evenings, along with Ekai Osho and the various co-ordinators. Throughout the year I attended the Foundation day, two one-day workshops, a seven-day retreat and a number of Sunday sanzenkai. My Sangha has widened as the year has progressed and I have valued the presence of a vibrant and diverse community with which to study the Dharma. I feel I have very much appreciated and responded to the measured approach of being given 'just enough' instruction and support at each moment. I can be sensitive to being swamped or being left alone to work it out.

After two terms as a 'term' student starting in term four of 2011, I enrolled as a 'year' (KA) student in term two of 2012. This marked a significant shift in my commitment to Jikishoan and my learning. I recall a discussion that I had during a period of a few weeks with one of the co-ordinators, about the confusing nature of the enrolment options and the difference between being a 'term' and 'full-year' student. I had merely thought it was related to payment options. Alas, I came to appreciate that for me it was actually more than this. I noticed that by being ready to enrol for a year I was more focused and invested in my participation. Moreover, adopting the 'just do it' approach has helped me to stop wasting time thinking about why I need to come to class. Saturday nights at Footscray are now just part of what I do.

Other significant milestones in the year were the retreat in August, my application to full membership in October 2012 and expressing an intention to join *tenzo ryō*. Being encouraged by my class co-ordinator to complete an attendance plan in August 2012 for the remainder of the year was also important in crystallising my allotments of time to Jikishoan activities and realising the growing importance of

these in my life. Writing down my commitment took away the need to worry about whether I was going to make it to Sunday sanzenkai, which ironically, I now attend more frequently.

Attending the August retreat was a profound and unique experience for me. The lack of stimulation, conversation, technology, chaos and socialising left me noticing *myself* in a new way. I will always be grateful and thankful to have been a retreat participant. I have come to believe that Zen Buddhism, whilst being deeply perplexing to me at times, speaks the *truth* and that *I am right where I need to be*.

My goal in term four has been to become more diligent in my reading and preparation for classes and to join *tenzo ryo*. I have started taking notes after reading passages, reviewing the previous week's notes and looking for the links between topics, and reflecting on my practice. These changes have also been reflected in how my body feels during zazen. Fidgety, achy and tense have been slowly giving way over the year to something more settled, comfortable and supported. Looking ahead, I'm expecting to work hard and learn a lot in *tenzo ryo* and to find things just as they are.

James Watt

On my Ino Ryo Studies as Jikido 2012



Photo: Isabelle Henry

Bendoho Retreat number 40 was held on the 24th–31st of August 2012 and my entry level was as a KB student in the Jikishoan IBS program. This was the second retreat that I had participated in under the guidance of Ekai Osho and the Sangha. Prior to entering the full 7-day experience, I had expressed interest in training in the Ino-ryo at sanzen-kai held in Brunswick. Currently, the Ino-ryo has the four Ino-ryo roles in place to support the practice. They are: Kokyo, Doan, Fukudo and Jikido, but at the moment there is no-one performing the role of Ino during Sunday sanzen-kai.

Ino is the supervisor of the zendo and can mean 'bestower of conduct' or the 'provider of joy to the community'; so the responsibility of the Ino covers activities beyond inside the zendo. At the retreat, my mentor was the Ino, this meant that all my training was provided by his/her extensive knowledge about time/space: when, where, what and how. Kokyo is the Ino-ryo role for leading a chant. It is part of the Ino's role, especially at formal and special occasions.

Doan is an accomplished Jikido and has the ability to multi-task between the *mokukyo* (mystical wooden fish/drum), large *kesu* (dai-kei/bell) and small *kesu* (rin/bell) in chanting services. The Doan also calls the Sangha to the zendo by hitting the wooden *han* three

times to begin and end a zazen period.

Jikido actualises the attention to the 'do' and is responsible for the space and time for the zendo/community. Space can be recognised in two types of activities: First, the 'who': Who is sitting where and is it in accordance to the roster set by the Ino? Are certain ryos sitting in their appropriate positions? Who did not attend a sitting or *oriyoki* meal? Second, by space, and here I also include the beauty of the zendo: Does the zendo have a goodness to it, are all the *zabutons* (mats) clear of food and dust and flow nicely with the room? Are all the *zafus* (cushions) placed in the centre of the *zabutons* and plumped up for the receiver? Jikido has the role of attending to the altar, making sure that incense is set, candle is lit, that fresh flowers are in place and that everything has a grace for the community and Buddha. If these critical things are in place, we begin to see the truth in all aspects of space. It is of utmost importance that we see the space set for the community and really see it as a function for them. As Shunryu Suzuki said, 'In some sense we should be idealistic; at least we should be interested in making bread that tastes and looks good.' (*Zen Mind, Beginner's Mind*, p 57).

The Jikido role encompasses another critical aspect in time-keeping. A capable Jikido can tell the entirety of the day without reference to the schedule. A retreat keeps its time by certain sound signals throughout the day, rather than someone yelling 'Lunch!' or 'Time to sit!' For instance, a zendo meditation will begin formally with two strikes of the large *kesu* (large up-side down bell) that indicate for the community to get ready for *kinhin* (walking meditation). The *inkin* (small up-side down bell) is struck once to start and three times to end in which the community would get ready for sitting meditation.

Time can imply something much more crucial in this practice and that is to understand *sajo* (time-lined activities). When one has embodied *sajo*, s/he can 'perfect discrimination – to implement timetable instead of one's own imaginings' (Ekai Osho). Dogen-zenji has a profound and beautiful manner to his writings and supports my practice as Jikido: 'Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that ash is future and the firewood past.' (*Moon in a Dewdrop*, p 70). I keep in mind that zazen abides in zazen and has its own past and future and does not become *oriyoki*. This type of thought supports my understanding to enter *sajo*.

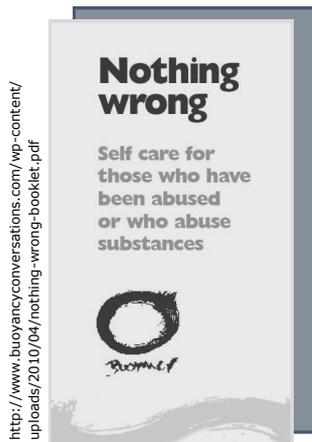
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Liam D'hondt

BOOK REVIEW

Nothing Wrong 2nd edition 2005 Published by the Buoyancy Foundation of Victoria



Nothing Wrong is a 36-page pamphlet, specifically published as a resource for those who have been abused or who have abused substances.

As mentioned in the book itself, its purpose is to increase awareness of what happens when abuse is experienced and what self-care looks like.

Although only 36 pages in all, a tremendous contribution was made towards it by the staff at Buoyancy and by many people with connections to Buoyancy including Rev. Ekai Korematsu.

The beginning pages include definitions and explanations of what form abuse can take and what self-care means, and introduce the reader to an often painful topic with clarity and compassion.

The 26 short chapters cover areas such as confronting abusers, sexual abuse on young people, women and men, facing our dragons, being kind to ourselves, self-care, opening up to a great life, nurturing spirit, becoming aware, breathing, watching the breath, using breath to develop kindness, and much more.

Within this booklet, one finds words of encouragement, and a wealth of gently written and practical advice on self-care and moving towards a richer life. A feeling of tenderness and acceptance is woven into every sentence.

Towards the end of the pamphlet, a series of helpful breathing exercises are offered to calm and unify the spirit, to spread loving-kindness and to assist with resolving negative states of mind.

All in all, this compassionately written and practical little pamphlet offers a wealth of soothing salve to the heart of one who may need it and assists with generating a feeling of forgiveness, self-love and advice on how to make sure such things don't happen again and to know how to move forward.

Nothing Wrong can be downloaded from:
<http://www.buoyancyconversations.com/wp-content/uploads/2010/04/nothing-wrong-booklet.pdf>

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Karen Tokuren Threlfall

FOUNDATION DAY 2013

With SHUSO CEREMONY

Sunday, 28 April 2013



At the Australian Shiatsu College
103 Evans Street, Brunswick

9 AM	Sanzen-kai 642
12 noon	Pot Luck Lunch
1 PM	Entertainment
2.30 PM	Zazen
3 PM	Shuso Ceremony

Shuso ceremony is a major event of the
2013 Practice Period and part of
Jikishoan's Foundation Day celebrations.

All welcome.

**The Shuso Ryo (IBS)
and the
Foundation Day Committee**



Shuso Ryo: Naomi Sonen, Shudo Hannah,
Shona Teishin, Julie Myoe

The Gift My Mother Left

My mother, Jean, died recently, quietly in her sleep, no fuss. She was 96. She'd been through a lot physically in the last four years, including lengthy stays in hospital. She was also living with advanced Alzheimer's disease.

Through all the difficulties she showed remarkable and gentle acceptance, never once grumbling about anything or feeling sorry for herself. She was, and is, an inspiration and example to me, for life and for practice. Always the mother, she would first offer me her cup of tea and cake before taking it herself.



Photo: Allison Rabinovici

'With what a perfect grace the day grows old.'
Jean – November 2012

Many years ago I lived in Japan, studying with an old Zen master. At some point he exhorted me to look after my mother. No doubt this came from losing his mother during his own birth. One of his favourite sayings was 'Throw yourself in the river and find yourself in the great ocean.' Later, after I moved back to Melbourne, I discovered mum to be a kindred spirit with my teacher. She also knew that, in her own words, 'you can't go with the flow if you're not in the river.' In a strange parallel, the teacher in Japan, now 88, also has Alzheimer's.

For the last couple of years my mother has been at the centre of life's practice. Oftentimes she wouldn't make much sense, although her wish to communicate was clear, but when she did, she astounded me with her insights and humorous comments on life.

In her youth, my mother began writing journals and poetry, lots of it, which she kept in an old trunk in the garage. In recent times, my father and I had been reading the poems to her and she had been reading them herself. She remembered them.

My mother's poems seem to touch the heart of what it means to be human. This poem was written in 1933 when she was 17.

A SONG OF SMALL THINGS

*I will sing of the loveliest new-born flower
That opens pure eyes to the morn,
And the spider's finest gossamer thread
Lightly swung between leaf-bud and thorn.*

*I will sing of the earliest sunbeam that fires
The heart of a wee drop of dew;
And a filmy fairy-like wisp of white cloud
That floats all along in the blue.*

*I will sing of the myriad colours that gleam
In the tiniest insect's wing;
The shadow that's thrown by one grass blade at
noon,
The fragrance the soft wind can bring.*

*I may sing of the splendour of great grand things,
Yet rather I sing of the small,
With their manifold wonders, their secrets and songs,
For they are the greatest of all.*

Julie Myoe Martindale

Osoji for a Fresh Start to the New Year

The 31st of December 2012 was a perfect day for the twelve Jikishoan volunteers who enthusiastically gathered at the Footscray Zendo to thoroughly clean in preparation for the new year. This was the second year I have participated.

Everyone arrived promptly and Ekai Osho gathered us all together to allot us to our tasks. Simply and easily done, we all set to work in a flurry! The rooms were emptied, vacuum cleaners appeared and tested as to which one was the best for our job, the cleaning of all the cushions and mats. We quickly fell into a rhythm to efficiently undertake our tasks.

Fortunately there were several tall people who reached to the ceiling and walls of the Zendo to clean and wash. Light bulbs were polished, floors cleaned

and washed, toilet scrubbed, the garden tidied up, the lawn mowed, and curtains washed – some almost did not make it back on the windows in time for the evening sitting!

In one and half hours we had almost completed our work. Many of us returned in the evening to sit the New Year in.

Isabelle Henry

Seeking a Vision for my Retirement

I am not sure there is an art to retirement, but let me tell you about my experience.

After thirty-three years, many of them as a senior public servant in Victoria Police, I retired in October 2012. Friends and colleagues were amazed and asked, 'What are you going to do?' One said, 'Oh yes, you must have had enough by now.'



Photo: Peter Donnelly

Retirement planning was actually initiated for me about thirty years ago through compulsory contributions to the government superannuation fund. Fortunately, it has now provided me with a regular modest income. I am content and grateful.

So, what I am going to do in my retirement? I thought many of the people who asked me this question were apprehensive. Some suggested I would return to work within a couple of months, totally bored at home and eager for new workplace challenges. Others said I might spend much of my time travelling around Australia and the world – a free agent!

One thing is for sure: there is a major psychological side to retirement that needs to be carefully considered. I am no longer defined by my employment and position within the team. I am no longer required to appear at work at a certain time, plan projects and schedule my holidays. I have been given the loaded gift of determining how I will use my time and the status of a retired person.

I am still coming to terms with having all of this time on my hands and the lack of imposed structure. Yet, each day, I continue to find more of my natural rhythm and a new sense of time. There is contentment in the simple things – baking some bread or making a nourishing meal. Sure, I will travel, but with special purpose, not as an escape. I have no intention of returning to my previous work. A new phase of my life has opened up; one I intend to

fully explore.

Anyway, when I sit on the black cushion, there is no such thing as retirement. It's still just the same old me.

Peter Donnelly

Fire Ready

Thirty-four years ago, we chose to live in a bushland setting. In doing so, we knowingly accepted the high risk of bush and grass fires and clearly understood the personal implications of such events.

John and I had many friends in Marysville at the time of the Black Saturday fires and heard first-hand accounts of the horrors they had faced. None of our friends died in that inferno, but their survival was nothing short of a miracle. Some were burnt, most lost their homes, dozens of their friends perished, and their community vanished. If this was not bad enough, the red-tape and bureaucracy they faced in subsequent weeks was a nightmare.

We have taken note of all these stories and organised our fire plan and fire evacuation accordingly.

Each November, we launch into fire preparation as per Country Fire Authority guidelines so that by the beginning of summer, we are as prepared as it is possible to be. Fire-fighting equipment and clothing are ready, property cleaned up, emergency boxes and evacuation kit checked, new batteries placed into torches and radios, ... etc.



<http://marysvillecommunity.net/index.php/your-photos/image/87-img-8993-01a.html#fwgallerytop>

Marysville Renewal photos
from Ken Gosbell, March 2009

Living in close proximity to the bush really focuses one's attention on the impermanence of all things.

We plan to leave early on days of extreme fire danger, and whatever the outcome, we will continue to live here, and re-build if necessary. The bushland recovers quickly, the birds return and life goes on.

'Hope for the best but prepare for the worst'. That is the catchcry for most people who choose to live in a bushland setting.

Gret Dosen Antonello

Beginner's Mind is Essential for both the Host and the Guest

In the years I have been involved with Jikishoan, I have come across a number of people who feel obliged to increase their involvement with the community, or who feel guilty for not becoming more involved with the community. I offer this short item of 'Sangha News' in the hope that it may assist people who are experiencing those feelings, to let go of them.

For the last several years I have been a member of the Ino-ryo and have acted as a 'host' at sanzenkai on Thursday nights at Footscray, performing such roles as *kokyo* and *kaan*, and helping to set-up and tidy-up the zendo before and after sanzenkai. In the first half of last year my mother became gravely ill. Around April last year I informed my fellow ryo members that I wished to step down indefinitely from my host role on Thursday nights and sit in the zendo simply as a guest. I did this to care for myself. On 4 June, 2012, my mother died. I continued to sit as a guest in the zendo on Thursday nights until the end of last year. At the beginning of this year, I resumed my role as a host on Thursday sanzenkai after speaking to my fellow ryo members.

Many people think that being a host is more important than being a guest. This is a delusion. One cannot exist without the other. Please feel free to be a guest.

Oscar Roos

Sesshin at Footscray Zendo

In the spirit of Bendoho, a half-day sesshin was held at Footscray zendo on Sunday, 27 January, from 6am to midday: Returning to silence, zazen, kinhin, chanting, bowing, offering incense, tea ceremony, informal meditation practice, informal breakfast, samu work practice...

So, how was your practice? Overcast and humid, periods of rain, crystal-clear sweet bird songs and silence. I'm always impressed by friends who arrive before me so early in the morning. Amongst these friends were 'commitment', 'determination' and 'care'. Some enemies came too. Sleepiness seemed chief among them. As some of us later recalled our moments of drifting into dreamland, we pondered if *kyosaku* – the stick of compassion – would have been useful. But luckily our bodily reflexes sufficed to regain our balance and return us to concentration again and again. It was late in the morning before I met briefly with ease and clarity: friends who left all too soon. But then, what a joy to work in the garden

in quiet harmony, being surrounded by fresh moist air pungent with organic richness.



Photo: Mark Summers

And there it is in summary – a pungent rich practice and a great way to start the year. Thank you to all the friends and enemies who participated, and to Hannah, for your hospitality and cake!

John Chadderton

A New Arrival

David and Kathryn Camfield are proud to announce the arrival of Jordan Ashleigh Camfield who was born on 6th February, weighing in at a healthy 3.3kg.



Photo: David Camfield

Mother, father and baby are all doing fine.

David Camfield

Vision For Snakes

(Continued from page 1)

have in your head. The Bible says in the Book of Genesis that in the beginning was the word, God's word and in that story, the serpent tempted our cultural and spiritual ancestors with the fruit of knowledge – a poison. There was the great sin and the seven deadly sins but you are lucky you have got a god. You have to follow the commandments and the moral code and ethics and you have got to confess your sins continuously and ask for forgiveness. It is very hard. We don't have this problem in Buddhism. We only have delusion.



Photo: Josh Bartok <http://newtonzen.org>

With the serpent in the Western context, the emphasis is opposite to the emphasis in the Chinese tradition which is on transformation. Education makes transformation possible and through it, we can change ourselves and our opinions and ideas. Deepening practice is like that. Deepening practice is not enforcing the ideas that you already have, it is changing and shedding old ideas, it is about dropping them.

It is very difficult to relate to these kinds of ideas because our emphasis is on self-expression: the *me, me, me, me*. 'Just do what you like to do'. People will entertain you by telling you that you are very good.

You just avoid things that you don't like and just do the things that you are good at doing. That is a kind of conditioning.

From the standpoint of Buddhism, this approach never gets you to an understanding of Buddhism or provides you with a framework. You could end up hampering and nurturing your own and other people's egos and ignorance and supporting your own and other people's delusions. If your perspective is on *me, me, me* and just doing what you like, it can be like this.

So, this year is about making Zen education possible, if you set the course for your journey. That is the way the snake grows and matures. Shedding the skin again and again and finding something growing within. It is not putting clothes on top of your other clothes – it is the other way around. No one can do this for you. It is self-nurtured by the various conditions and by your own efforts. Don't think that conventional education and the knowledge you borrow can help you do it – they cannot. The more knowledge you have, the more difficult it is.

Zen education is different. We say *sanzen-kai*. *San* means study and an approach to study; Zen study and Zen perspective under the guidance, usually of a teacher or, if not a teacher, certain guidelines or texts. *Kai* means a group meeting or a session. So, we don't call our Sunday *sanzen-kai* *zazen-kai* – this is more general term and a broader name. That is for anyone who appreciates *zazen* practice and they can come. But it does not need to have any guidance or vision.

The last year has been a lot about the groundwork and preparation and I think that the dragon is a bit like a bulldozer – it bulldozes everything and does the rough work. This year will be different. The snake is more defined. So after bulldozing and making sure that everything is ready, like the rice paddies, we can transform the work that the dragon has done into ground in which something can grow and have various possibilities in a healthy way.

And a snake does help by removing the difficulties and obstacles that humans usually have, removing the sickness, using process-type techniques. Just like

a doctor who tries to cure or remedy some acute sickness, with chemicals, by poison basically. It is like that, and a good doctor knows how much to prescribe.

In the West, snakes are also a symbol of the medical profession, two snakes climbing straight up. You can identify this with the practice of *zazen*. The snake is forever wriggling. Again and again put yourself back, like the snake and learn to hold on to the core. That is strong medicine. So, like the snake, we can learn through hard work, planning and a vision towards a goal. Zen education overcomes a lot of obstacles.



Two snakes entwined represent duality. In the conventional world, we live with good and bad. They are not opposing forces; they are integrating forces, like day and night. If you don't know this, you might say 'I just want positive things – that's why I am studying positive psychology, that's why I am encouraging everybody to say good things, even when I think that they have made a mistake'. That kind of thing does not work – that type of education. The negative side is the medicine of the snake. The negative side comprises your mistakes that you review because of their potential to harm many people; by this process of reviewing, you can turn them into great medicine and wisdom.

It is only the education happening in the dualistic world that splits these things. If you don't split these two things, then you place the same value on good and bad. Sometimes you enjoy, and sometimes it is very difficult, but it is still the right thing. This is the dharma.

This transformation only happens if you plan, if you have a vision, if you have a practice to work with. The vision or the plan is like the posture in *zazen*. It is like straightening your spine. What seems to be very wriggly causes a lot of trouble – you are lost from the start. Start climbing up. Training of the mind, cultivation of the mind is what education is. It is discipline through a physical means.

My teacher, Ikko Roshi, was a very simple person and his teaching was very simple: *How to train your mind*. My mind is wriggly like a snake. Very simple. If your mind is like a snake, put the snake in a straight tube – a bamboo tube, a hollow one and accordingly, if you are well-disciplined, you can have it tailored to your own size. You might need a little bit more room for a bit of play. That is the only way to transform. Sitting meditation, *zazen*, is not only a physical discipline. Physical discipline gives a structure like a bamboo tube and then the snakey mind can work things out and learn to be with the context.

I hope that particularly the Integrated Buddhist Studies students have a certain vision and plans – what to do about your vision for your future training and practice and cultivation for the snake's sake. No one can offer that, you have to put yourself forward. Otherwise, you will be forever undisciplined and it is obvious that this causes problems.

The Year of the Snake is a great opportunity. Pass the dragons' work onto the snakes. Jikishoan has a register of 170 snakes and some snakes are ghosts. The theme for the first edition of *Myoju* this year is to do with the vision and cultivation of training and practice. Without training, there is no practice that is reliable. Practice can be reinforcing your ego and ignorance; pushing, pushing forward. Training is very important so that you can review yourself. But you have to be a dragon first with good energy. The rest is education and learning to develop a Zen perspective which is not necessarily the same as conventional education.

Transcribed by **Vaughan Behncke**

Edited by **Azhar Abidi**

Sōtō Kitchen

We have two vegan recipes – a flavourful soup from James Watt and a quinoa salad full of surprises from Jeremy Woolhouse.



Roasted Cauliflower and Chickpea soup

Ingredients (Serves 6+)

<i>Cauliflower cut into florets</i>	<i>1 medium</i>
<i>Garlic, peeled and minced (optional)</i>	<i>1 clove</i>
<i>Olive oil</i>	<i>2 tablespoons</i>
<i>Salt</i>	
<i>Olive oil</i>	<i>1 tablespoon</i>
<i>Brown onions, chopped</i>	<i>2</i>
<i>Curry powder (Madras or similar)</i>	<i>1-2 teaspoons</i>
<i>Water</i>	<i>2-3 cups, depending on how thick you like the soup</i>
<i>Vegetable stock</i>	<i>2-3 cups</i>
<i>Chickpeas (tin) drained and rinsed, or an equivalent quantity of dried, soaked and boiled</i>	<i>2x400g tins</i>
<i>Apple cider vinegar</i>	<i>1 teaspoon</i>



Photo: www.cauliflowerrecipes.co.uk

Method

Preheat oven to 200°C. Rub the garlic, salt and olive oil over the cauliflower florets. Place on a roasting pan and into the oven for approximately 30 minutes until golden and shrivelling. Remove from the oven and set aside. You can save a few very small florets to use as a garnish later if desired.

Heat the olive oil in a large saucepan and cook the chopped onions until softened. Add the curry powder and cook for a minute. Add the roasted cauliflower, chickpeas, water, and stock. Bring to the boil and simmer for ten minutes. Remove from the heat and blend to your desired consistency with an immersion stick/blender. Stir through the apple cider vinegar and adjust the consistency and add seasoning as desired.

Ladle into bowls and if desired garnish with some green herbs, ground black pepper and small cauliflower florets.

Quinoa Salad

Ingredients (Serves 12)

<i>Vegetable stock</i>	<i>4 cups</i>
<i>Red quinoa</i>	<i>250g</i>
<i>Maroccan or similar seasoning</i>	<i>1 ½ teaspoons</i>
<i>Salt</i>	<i>½ teaspoon</i>
<i>Capsicum, chopped</i>	<i>½</i>
<i>Spring onions, sliced</i>	<i>½ bunch</i>
<i>Corn kernels, fresh</i>	<i>2 cobs</i>
<i>Green apples</i>	<i>1-2, depending on size</i>
<i>Celery, sliced</i>	<i>2 stalks</i>
<i>Parsley, chopped</i>	<i>½ bunch</i>
<i>Sultanas</i>	<i>200g</i>
<i>Pumpkin seeds, dry roasted</i>	<i>100g</i>
<i>Lemon juice</i>	
<i>Olive oil</i>	
<i>Pepper</i>	

Method

Bring the quinoa and stock to a boil in saucepan. Reduce to simmer, cover and cook for 10 minutes. Turn off heat and leave in covered saucepan on burner for an additional 6 minutes. Remove the lid, fluff with a fork, and stir in salt and seasoning. Transfer to a large bowl to cool completely.

Sauté capsicum and half the spring onions in a little olive oil. Mix this into the cooled quinoa. Add all other ingredients, including fresh spring onions that had been set aside. Dress to taste with lemon juice, olive oil and pepper.

This is a very flexible recipe, experiment with other ingredients.



Photo: www.etsy.com



Calendar of Events, April to June 2013

Weekly Activities

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly	5.30–7.45pm	Sanzenkai	Brunswick	Annie/Brian
Thursdays	Weekly	7.00–9.00pm	Sanzenkai	Footscray	Mark
April					
Sunday	March 28 to April 04	6pm	Retreat	Adekate	Annie/Brian
Tuesday	April 16	7.00–9.30pm	Committee Meeting #175	Footscray	Mark
Sunday	April 28	9.00am–5.00pm	Foundation Day	Brunswick	Annie/Brian
May					
Tuesday	May 14	7.00–9.30pm	Committee Meeting #176	Footscray	Mark
Sunday	May 19	9.00–12.00pm	Community Workshop	Footscray	Mark
June					
Tuesday	June 11	7.00–9.30pm	Committee Meeting #177	Footscray	Mark
Sunday	June 30	5.30–7.30pm	Members Ceremony	Brunswick	Mark

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
webmaster @ Jikishoan.org.au

Website

www.jikishoan.org.au

Email

contact @ jikishoan.org.au

Post

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

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*)

Liam D'hondt - 0437 116 517
Annie Bolitho - (03) 9495 1412

Retreats

Hannah Forsyth - (03) 9687 6981
Brian Osborne - 0434 324 9220

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) 9818 2687

Finance (*Fusu*)

Naomi Richards
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Myoju

Ekai Korematsu Osho
Christine Maingard
0430 599 430

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



FOUNDATION DAY 2013

With SHUSO CEREMONY

Sunday, 28 April 2013 – 9AM–5PM

Shuso Ceremony starts at 3PM

At the Australian Shiatsu College
103 Evans Street, Brunswick

This ceremony is a major event of the 2013 Practice Period and part of Jikishoan's Foundation Day celebrations.

All welcome.

Shuso: Shona Teishin Innes

The Shuso Ryo and the Foundation Day Committee

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 – 7.45pm Sundays

Newcomers – please arrive by 5.15pm

Attendance by donation (according to one's means)

Participants are welcome to stay for an informal supper

Footscray

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

7 – 9pm Thursdays

Attendance by donation

Integrated Buddhist Studies

Main Course A1 – Footscray

Ten Classes

9 – 11am Saturdays

- Term 1 February 2 – April 13
- Term 2 April 27 – June 29

Extension Course A2 – Footscray

Ten Classes

5 – 7pm Saturdays

- Term 1 February 2 – April 13
- Term 2 April 27 – June 29

Course A3 – Footscray

Ten Classes

7 – 9pm Wednesdays

- Term 1 February 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

5 – 8.30pm Sundays

Shuso ceremony April 28

Semester 1

Starts with Bansan (Entering Ceremony) on Feb. 3, 2013

Finishes with Bansan (Exiting Ceremony) on June 30, 2013

Venue: Sunday Sanzenkai, Brunswick

Main Course B2 – Footscray

7 – 9pm Thursdays

Semester 1 starts with Bansan on February 3, 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, March 28 – April 4, August 23 – 30,

November 22 – 29

Course Cost

\$1200 / 3 retreats 2013, or

\$3100 / 9 retreats 2013 – 2015

All enquiries: Hannah Forsyth (03) 9687 6981

One Day Workshops – Footscray

Introducing Zen Meditation

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

Includes morning and afternoon teas and lunch.

Sundays: 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