

Myōju



Sōtō Zen Buddhism in Australia

JIKI052
Winter, Volume 13 Issue 1, September 2013

The Tathāgata

Teisho talk given by Ekai Osho on day four of the August 2011 Bendōhō Retreat, held at Adekate Lodge, Creswick, Victoria.

The nature of mind is very reflective if you don't do anything, if you are not thinking. If you are simply breathing, simply paying attention to the breath—that's the reflective state. What's reflecting corresponds to what's happening out there. Thinking is when it starts to perform mechanically, in the same patterns. Thinking turns the reflective organic mind into a clock. That moment, in truth, it looks like it is working. It is death actually. But if you stop, the world emerges. We call it reflecting, or coming and going. Pure! That is the appearance of the *Tathāgata*. Thus come, thus gone. Nature is like that. Essence of Buddha. Thus come, thus gone. It has nothing to do with value judgment. Come and go; come and go. Until we think! Then it becomes lifeless, a lifeless thing. It complicates. But if you don't do that, life as it is, it comes, it goes. It's not within the realm of 'you like, you don't like.' It's not within the realm of 'you have to accept or not accept.'

Baba wawa arises from there. It's a pure word. It doesn't have any shape. But it is reality, fundamental reality. It identifies the meaning of *Prajñā*. *Prajñā* cannot discriminate. It's just pure experience. Until you pinpoint, 'yes, there is a Kiyoko-san there,' then a certain shape appears and a description with that. Before that, it's all in one. Until you pinpoint some particular relational, relative thing— 'This is my world'—it doesn't become a clear world. It is just unfolding reality.

Everything is changing. Activity is changing. *Oryoki* comes and goes. Emotion comes—high and low. You can relate to the essence of mind in that kind of way.

Calligraphy: <http://www.cutsinger.net/images/25-Tathagata.html>



Without that, nothing. Without this space, this room, what is happening? Nothing. Everything that is happening changes, moment after moment. Everything but this space, which is the essence of mind. Space is not an empty void. Space is activity. Clouds come and go. Space does not become shattered and broken. Universal activity. Buddha's activity. *Tathāgata*. Thus come, thus gone. Confusion comes when we try to compare and put onto a scale instead of seeing nature itself for what it is. We compare and generalise.

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In this Issue: Comings and Goings, The Abbot's Serious Project, What I Think of Zen, Tozan's Questions, Reflections from a Past President, Voices from Sesshin, Poems, Soto Kitchen...

Editorial

The theme for this Spring edition is 'Seeing things as they are', with Ekai Osho's striking Teisho talk, 'The Tathagatā', painting a beautiful picture about Buddha's activity. This is so aptly and eloquently complemented by Azhar Abidi's 'What I think of Zen' and Roderick Marsh's 'Tōzan's Question'.

From Ekai Osho's comings and goings and the 30 June Bansan to mark the end of our 2013 Practice Period, the continuation of IBS courses, One Day Workshops and Half Day Sesshin, to the Membership restructure and, finally, the AGM with its newly elected Management Committee – all of this and more is reflected in this Myoju.

The exciting development in recent months appears under the Abbot's News: 'The Abbot's Serious Project' with which the groundwork for Jikishoan's vision to have its own home temple has been laid.

In our quest to see things as they are, we learn how to walk the Buddha Way in our lives. In *Genjō Kōan*, Dogen Zenji says:

Whether we are caught up in the dust of the world or have removed ourselves from it, we are involved with many doings, yet we only realize what our eyes can see through practicing meditation and studying the Way... But it is not only as if It were just on all sides. You must realize that It is what is beneath your very feet and within every drop of water.

(—*Shobogenzo*, Shasta Abbey Press)

A member recently told me that she reads every Myoju from beginning to end – and then always comes back to it to re-read and absorb. This spring issue contains the comings and goings, the self-expressions by members and students. Please enjoy.

Christine Maingard

On behalf of Ekai Korematsu, Editor and Jikishoan Publication Committee

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Editor: Ekai Korematsu

Editorial Committee:

Hannah Forsyth, Christine Maingard, Mark Summers

Editorial Assistance: Azhar Abidi, Julie Martindale

Myoju Coordinator: Christine Maingard

Production: Johann Montet

Production Assistance: Katherine Yeo, James Watt

Transcription Coordinator: Azhar Abidi

Website Manager: Nobuzaku Kobayashi

IBS Teaching Schedule: Hannah Forsyth

Jikishoan Calendar of Events: Mark Summers

Contributors: Ekai Korematsu Osho, Azhar Abidi, Lee-Anne Armitage, Annie Bolitho, Peter Brammer, Craig Burgess, David Camfield, Iris Dillow, Michael Ewing, Hannah Forsyth, Steven Giffin, Pam Kadow, Christine Maingard, Roderick Marsh, Luke Menzel, Mark Summers, Karen Threlfall, Katherine Yeo.

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 Summer Solstice, 21 December 2013. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is Sunday, 20 October 2013 and the theme is '**Awakening to the Reality Within**'.

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

Comings and goings

At the end of May, Ekai Osho made another trip to Japan, this time at the invitation of Tsugen Narasaki Roshi, the brother of his late Teacher, Ikko Narasaki Roshi. It was to commemorate the 650th anniversary of Daichi Zenji and the 50-year memorial for Murakami Sodo Roshi who had re-built Shogoji Temple from its ruined site in the 1930's. The temple was turned into a fully equipped international Zen monastery by Ikko Narasaki Roshi in 1989. Over 170 people, including 80 monks from various parts of Japan, attended this special occasion.



Photo: Ekai Osho

Tsugen Narasaki Roshi, Shogoji Temple, May 2013

While Ekai Osho was away, Jikishoan held a Special General Meeting to amend our constitution. Ekai Osho was disappointed that he could not be in two places at once so that he could take part in this meeting. He considers these amendments to our membership structure as representing a significant change in Jikishoan's view of the practice and itself, and as an important step towards revitalising the sense of energy and commitment to the practice. Before he left for Japan, he had worked with the Jikishoan Management Committee to produce these changes and was very pleased when he returned, to find that the meeting had been well attended and the proposed changes approved.

On his return from Japan, Ekai Osho immediately commenced a round of meetings with students and members. It is a part of the practice for Main Course C students to have three such practice interviews per year to assess their study and attendance in retrospect and to plan ahead. Ekai Osho also met with other Integrated Buddhist Studies students, a number of committee members and Jikishoan members leading up to the Annual General Meeting. In the first semester of 2013, Ekai Osho held 54 interviews, 47 of those being with IBS students.

The Practice Period for 2013 finished with Bansan at Sanzenkai on 30 June. Plans are already underway for our third Practice Period to be held in 2014, with Julie Myoe Martindale stepping forward to be Shuso.

During July, Ekai Osho presented a series of Friday night classes at the Kagyu E-Vam Institute on the topic of Zen Master Dogen's *Bendowa (A Discourse on Doing One's Utmost in Practicing the Way of the Buddhas)* from *Shobogenzo*, with references to *Zen Mind, Beginners Mind* by Shunryu Suzuki. A total of 56 people attended over the four nights.

Osho Sama is now teaching the third term of the A classes, and the second semester of the B program, based around Sanzenkai practice, which commenced on 14 July.

In the first weekend in August, Ekai Osho travelled to Sydney to present classes at the Yeshe Nyima Centre at the invitation of Felicity Lodro who is continuing the work of the late Traleg Rinpoche there.

This was followed by working with committee and IBS Coordinators to plan for Jikishoan's Bendoho Retreat 43, at the end of August and the Annual General Meeting, held on 8 September.

May I have Your Attention: 'The Abbot's Serious Project'

As Jikishoan is heading into the fifteenth year since its foundation in 1999, I must inform you (members, students and friends) about **the new building project** and its team, which I initiated in order to materialise Jikishoan's vision and a long cherished dream to have a home temple.

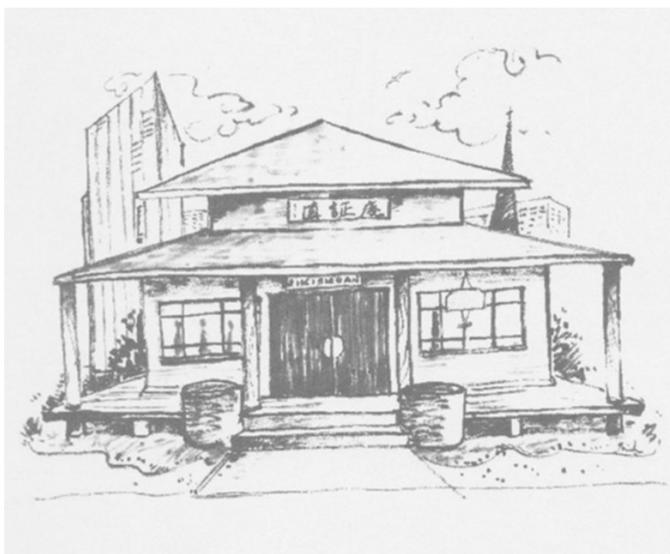


Image: Drawn by Jinesh Wilmot for Jikishoan's 8th Anniversary Celebration

Responding to my protocol, the first project meeting was held at the home of Christine Maingard in Kensington on 20 June 2013. Since then a total of four meetings have been held and attended by Marc Rabinov, Hannah Forsyth, Shona Innes, Naomi Richards, Christine Maingard, Katherine Yeo, Julie Martindale, Vaughan Behncke and myself.

We have carried out a feasibility study in terms of our financial situation and have held preliminary talks with the bank in order to find out what we should take into consideration realistically as we progress with this project.

Jikishoan Zen Buddhist Community is immensely indebted to Hannah Shudo Forsyth for her great kindness and generosity. Since 2005, Jikishoan's core activities (both teaching and administrative) have been operated from the Jikishoan Zendo at her home in Footscray.

The prime purpose of these meetings at this stage is: To build a team of committed members who are interested in participating and contributing to Jikishoan's vision and development – owning our own Zendo in particular.

I assure you that we move forward with this project with the three key ingredients of accountability, transparency and openness. If you are interested in receiving the minutes from the four meetings held so far, please feel free to contact:
christine @ mindfulstrategies.com.au.

If you like to simply be kept informed about this initiative and its progress, please talk to any of the above-mentioned people who are part of the building project team.

Ekai Korematsu

Membership News

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

Lee-Anne Armitage
Roderick Marsh

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

The 2013/14 Management Committee



L-R Back Row: James Watt, Michael Ewing, Liam D'hondt, Hannah Forsyth, Shona Innes, Ekai Osho
Front Row: Naomi Richards, Katherine Yeo, Ann Alexander, Christine Maingard

What I think of Zen

Zen is the study of reality. To understand Zen is to understand reality. Reality is pure action.

At a basic level, this reality is just seeing, just hearing, just doing – it is pure action. We perceive it into forms – a child crying, a woman singing, a man bowing – still pure action and ordinarily, we further distinguish it into subject and objects, 'you', 'me,' thinking, feeling, one thing acting upon another – all these events are still action. Moment after moment, there is only action after action.

Tony walks. Shona speaks. In relative terms, a 'man' is 'walking', a 'woman' is 'speaking'. However, when mind and body are dropped off, there is only action. This is absolute reality. Every person manifests this reality and actualises it in form, through doing, seeing and hearing. As a consequence, sensations, perceptions and mental formations arise. They have no reality in themselves. They are delusions.

Big mind is pure action. Just doing. True self is the same thing. We all have a fully functioning true self. It is not covered or obscured. It is fully functioning because it is manifesting itself in action. Further, there is no such thing as an enlightened being. The whole universe is enlightened. Everyone is enlightened but enlightenment is not a 'thing' that is 'imparted' upon another 'thing'. It is not a state of being or a state of existence. Another way of saying this is that everyone is a Buddha. This does not mean that everyone is perfect. It just means that we are what we are. We just do what we do. There is no 'should' be this way. There is only the way it is, moment after moment. This, this, this.

Small mind is discriminatory action. Picking and choosing. Big mind and small mind are two sides of the same thing, which is action. Through the physical body we actualise that action. Hands and feet for doing, eyes for seeing, ears for hearing – but one must be precise about words. We need eyes for seeing but just because we have eyes does not mean that we can see. Seeing is beyond eyes. Same with ears. Just because we have ears does not mean that we can hear. Hearing transcends that. The body is just a vessel for actualising life. Moment after moment, we just act. We eat, we bow, we love. We worry, we cry, and sometimes we kill. This doesn't mean that everything is all right. If we hurt someone, it is not all right, but it is what it is. Before we know it, it's done. We love, we hurt – in an instant, it's done. That is how it is. This, this, this, already gone. It couldn't be any other way. There is no duality in our life but we don't know it. We look for a meaning outside of life. We think that there is a 'seer' seeing 'things', there is a 'hearer' hearing, a 'sufferer' suffering. When mind and body are dropped, there is no 'seer', 'hearer' or 'sufferer', there is only seeing, only hearing, only suffering.

In ordinary circumstances, a person rarely experiences pure action because the experience is layered with mental activity. Zazen and sesshins are important because they quieten mental activity. Once the mind slows down, a person becomes ripe for awakening to reality as it is. Awakening is a dropping

away of everything else. To be awakened is to understand reality not just intellectually but intuitively, through one's whole body and mind. It's like realising that we had been looking at the world upside down all this time.



Photo: Azhar Abidi

An awakening may be triggered by an ordinary event – like a bird-song or a bell ringing or even the sight of a monk bowing etc, and in most instances, these awakenings instantly lead to experiences of wonder and bliss. One is amazed at the extraordinary beauty of the universe. It is like seeing things for the first time, or like being born again. However, these are just mental formations that arise from experiencing pure action. One should not get confused. Not to eventually realise that these are mental formations and to actually believe in them is delusion. One can spend years living in this sort of delusion. There may be a series of awakenings and with each awakening, a person's acceptance grows. As every cell and every bone in the body awakens, the person begins to realise that things are just the way they are. They too are just the way they are, neither good nor bad. They stop beating themselves up for not being whatever they want to be. Their desires lessen. They may still desire but they can start to see it for what it is – just desire. They still suffer. They still have problems but they deal with them better. They know that everything is Ok even when it's not Ok. Life is just unfolding in the only possible way it can unfold. They realise that even delusion is Ok. It is an inevitable and unavoidable part of life. Everything is delusion but without delusion, there is no life. They realise that suffering is Ok. They suffer because life is suffering and they are life. It is not a personal, egoistical kind of suffering. It is spontaneous. They become suffering. They also become joy.

Awakening gradually leads to clarity and that clarity leads to greater refinement in all things in life. Even picking up a chopstick because a more refined act. Actions, gestures and speech become more refined. One does things better. The refinement arises spontaneously, without any conscious deliberation. There is greater and greater compassion, because the more one understands why things are just the way they are, the more one understands life itself. It leads to wonder and awe. An awakened person bows to everything, from the meanest and meekest to the greatest. There is no problem. Even a problem is not a problem. It is just what it is.

Azhar Abidi

Welcome to Jikishoan Zen Buddhist Community

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

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

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

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

How to Contact Us



Melbourne

Post: PO Box 475, Yarraville 3013, Victoria, Australia
Phone/Fax: +61-3-8307-0600
Email: contact@jikishoan.org.au
Website: www.jikishoan.org.au

Tōzan's Question

*No eyes, no ears, no nose, no tongue,
no body, no mind; no sight, no sound,
no smell, no taste, no touch.*



The Record of Tōzan Ryōkai¹ recounts how, as a boy, he questioned his tutor about these words in the Heart Sutra. Pointing to his own eyes, ears, nose, tongue, he asked his tutor, 'Why does the sutra say they don't exist?' It was a fair point and his tutor responded, 'I am not capable of being your teacher.'² Tōzan's question remains a good one. One we should work with. We chant these words regularly, but how many of us wrestle with them daily in our own practice?

We could respond to Tōzan's question with the superior attitude parents often take when their children go through that delightful (and irritating) stage of endless 'why?' questions. We could say something like:

Tōzan, little one, it's really very easy. The sutra says this because of the Buddha's teachings on *śūnyatā* and *pratīyasamutpāda*. You'll understand it better when you are older and you have studied Nagarjuna's *Mulamadhyamakakarika*. You see, everything changes and everything is interdependent. There is nothing that does not change; there is no independent origination; nothing has a permanent essence. So, everything is empty—even form itself. When you grow up, you'll learn to ignore the itching in your nose and resist the pleasure you get from picking it, particularly in public. You'll gain an understanding that the pleasure of ice cream is mere illusion and the waffle cone is empty before your tongue's first lick smears delicious chocolate around your mouth. The Heart Sutra negates your body and its sensations as well as the Buddha's teachings on the five *skandhas* and the twelve links of causation to remind us not to cling to anything, not even the teachings, that might limit our experience of the world as it is.

Tōzan might respond by picking his nose and eating what he finds. If Dōgen were sitting at a nearby table, sipping a macchiato, he might laugh, lean over to Tōzan and whisper in his ear: 'Tell your dad: "Form is form. Emptiness is emptiness."³ And see what he says.' We could answer further, parading our understanding of the *Shōbōgenzō* in front of the little Tōzan, but getting no closer to responding to his original question. Imagine Dōgen's wry, avuncular smile as we tie ourselves in knots; each explanation distancing us further from the world as it is.

Perhaps that last sentence could be better phrased. Dōgen suggests illusion and enlightenment are not separate—just like you cannot separate the froth from the body of a good cappuccino. We cannot distance ourselves from things as they are because

we are always already woven within them—we are just usually far too caught up in other things to notice this. 'There has never been anything hidden,' Dōgen says in *Zazen Shin*.⁴ If nothing is hidden, there is nothing to be uncovered. To see things as they are, look right here, right now, even if it is with a finger up one nostril.

We could study the sutras and teachings of past masters closely, take their texts and word by word, stone by stone, build ourselves a castle of discursive reason, invite our friends and family to the opening night, cut a ribbon on the new edifice and congratulate ourselves on the strength of our understanding—only to find we had built the walls around us and entombed ourselves within. Or, we could take the teachings and use them as missiles to smash the self-evident truths that separate us from the world and dance delightedly on the shards.

But this division is itself too clear, too stark. Taken singly, followed steadfastly, wall or missile building misses the force of Tōzan's original question. Pedantic adherence to words and forms binds us to the solemn practice of trying to polish roof tiles into mirrors. Yet, if we are too thorough in smashing conventional forms of practice, how shall we meet and sustain our own? We need eyes, ears, nose, tongue, body and mind, not emptiness, to practise with. 'All mirrors', Dōgen says, 'come from polishing tiles.'⁵ This is not because tough-willed practitioners polish hard and long enough, but because the mirror is always already here. Practice—seeing things as they are—occurs when you find your place where you are already; when you have become the sight, sound, smells, taste and touch of your practice. Right here. Right now.

Seeing things as they are is then not a matter of piercing a veil that covers the world, or escaping from a Platonic cave where shadows of the real are projected upon a wall, but rather a ceaseless practice of the body-mind becoming truly intimate with what it already is, with what is already here. Later in life, Tōzan added some sage advice to his original question: 'Earnestly avoid seeking without / Lest it recede far from you.'⁶

Roderick Marsh

¹Tōzan Ryōkai is the Japanese name for Tung-Shan Liang-chieh (Dongshan Liangjie; 洞山良价) the founder of the Caodong (Sōtō) School of Zen.

²William F. Powell (trans.), *The Record of Tung-Shan*, University of Hawaii Press, 1986, p. 23.

³Eihei Dōgen, 'Manifestation of Great Prajñā' (Makahannya-haramitsu), in Kazuaki Tanahashi (ed.), *Treasury of the True Dharma Eye: Master Dōgen's Shōbōgenzō*, Shambala, 2012, e-text at 226.0.

⁴Eihei Dōgen, 'Zazen Shin', in Rev. Hubert Nearman, O.B.C. (trans.), *Shōbōgenzō: The Treasure House of the Eye of the True Teaching*, Shasta Abbey Press, p.348.

⁵Eihei Dōgen, 'The Point of Zazen' (Zazen Shin), in Kazuaki Tanahashi (ed.), e-text at 790.8.

⁶Powell, *Record of Tung-Shan*, p.27.

Committee News

Reflections from a past President

Having been a member of the Committee of Management for 10 years, I decided that I would not stand for re-election at this year's AGM. During this time and particularly in the last two years as President, I have struggled, failed, succeeded, and I hope, deepened my practice in the process. The following 'reflection' includes some of my experiences, including, perhaps, the most important lessons learnt along the way.

Looking Back

Two years ago my name was put forward for the position of President. I had served two terms as Vice President and six terms as Secretary. I was reluctant to accept the nomination, believing that the role required skills that I didn't believe I had. However, I accepted, on the grounds that I had the support of the Abbott and the Committee, and a personal willingness to serve the community.

I undertook the role with the following ambitions:

1. To serve the community through a transparent and democratic committee.
2. To attend as many meetings of the Committee of Management as possible.
3. To meet personally with Ekai Osho at least once a quarter.

Projects that I believed were worth bringing to both the committee and the community:

- **Harassment Policy:** The need for a Harassment Policy had been identified and the process begun, prior to my appointment as President. I, along with other committee members, felt that it was important to continue this work through to a completion that would result in both policy and procedure.
- **Temple/Permanent Home:** After talking to other committee members, I felt the time was right for the community to formally discuss and plan a 'feasibility study' into a Temple/permanent home for the community.
- **Succession plan for the Abbott:** After attending the funeral of Geshe Thubten Loden, together with Ekai Osho in August 2011, I started thinking and then speaking with Ekai Osho about 'succession planning' – a process that would take up to a decade to complete. Then, with the passing of Traleg Kyabgon Rinpoche, a great supporter and close friend of Jikishoan, this subject was firmly placed in our collective consciousness.

Successes

Abbott's car fundraiser: After hearing of our Teacher's car accident in May 2012, the committee moved quickly to establish a 'fundraiser' to purchase a 'newer', safer and more comfortable car for our Teacher. Not only did the community raise over \$10,000 in a very short space of time but more importantly, we practised the second Paramita, dana.

Harassment Policy: Not only was the harassment policy's development an obligation of incorporation, it has also focussed our thinking, from a legal perspective, about how we interact with others as a community. We now have a document that is accessible to the reader, and instructive as a guide to the forms that harassment might take, as well as setting out a protocol for mediation.

Membership restructure: This year, at the April Committee meeting, the topic of discussion at one point was the declining 'financial' membership and its possible causes. Ekai Osho suggested that the previous restructure of the membership categories, in 2002, was a mistake by the committee as it did not properly reflect or allow for a member's level of practice or participation in Jikishoan activities. Ekai Osho believed that this change had led to a weakening in the understanding of and commitment to 'practice'. After much discussion that was continued through to the May meeting, the committee voted to return to the original membership categories, i.e. Honorary Member, Ordained Member, Practice Member and Associate Member. It was agreed that this was to take effect in the forthcoming membership renewals mail-out during June.

In order to achieve this, an extraordinary effort was required by Committee to explain the change to the community, to call and hold a Special General Meeting to amend the 'Rules', and to change the renewal forms and associated paperwork as well as update the website. The feedback received so far from the community has been very positive, with some members taking up the option to become Associate members and many more of us realising that the category of Practice Member is much more than just paying annual subscription fees. It's a commitment to a level of practice that also includes paying membership renewals promptly.

Failings

Missed committee meetings: In October 2009, for the first time in Jikishoan's history, a scheduled committee meeting was not held. At that time Ekai Osho was away in India. We did not have a quorum and as secretary I cancelled the meeting. What I should have done was re-schedule the meeting for as soon as possible after the cancelled one. This situation should have immediately served as a lesson in the importance of a sound knowledge and application of the 'Rules'.

Harassment Policy: Even though the harassment policy was finally approved, it took almost two years

to bring to committee for approval; and after its approval, it still required further work to finalise. The long process of agreeing on, and shaping and formulating the policy, went in unintended directions and at times, I felt, left committee exhausted and unable to act purposefully on that matter.

Financial Membership decline: The decline in 'financial' membership in the last two to three years has been significant. For the last 12 months, both Members and (the now phased-out category of) Friends have had a non-financial ratio of almost 50%. Ekai Osho introduced the term 'ghost' when talking about members who had been un-financial for longer than 12 months, of which there were many. The financial ramifications for such a high proportion of un-financial members could be crippling. If this was left to continue, it could potentially lead to a weakening of the community's strength. For this situation, the committee must accept much of the responsibility.

Lessons (learnt, I hope!)

Upon reflection, there are many lessons I hope I have learned, but I think that the most important one was this: **Volunteering versus Practice.**

Not long after becoming President, I remember Ekai Osho explaining at a committee meeting about the difference between 'volunteering' and 'practice'. Through either arrogance – but I hope mostly ignorance – I suggested that delineating between these two words was more about semantics than a meaningful or useful difference.

However, over the next two committee meetings I came to understand the lesson that Ekai Osho was offering and how important it is not only to realise the difference between these two words, but to practise it. As I now understand, the difference is this:

As a volunteer we might feel that we are doing a good thing in becoming a member of a ryo. Not only are we practising zazen, but we're doing this other 'thing' or work – in the kitchen or on committee or elsewhere in the sangha. The problem is that when we see this extra work that we're doing as separate from our 'practice', it becomes a chore that often requires being constantly 'thanked' for and/or encouraged, perhaps even resulting in added stress and occasionally, work-overload.

Practice, on the other hand, is simply... what we do! When we view the effort that we put into our ryo activity as an extension of our practice, it becomes the same thing. Zazen and kinhin in the zendo is not different than writing committee reports at night while everyone else is sleeping, or cutting up vegetables in the kitchen while the community sits in the zendo. We do it because it's our practice.

In the end I am uncertain whether to ask the community for forgiveness for my poor effort or simply thank Ekai Osho and committee for their understanding and patience.

I think I shall do both!

Mark Summers

Four categories, one membership

*Though four categories, we are one membership
Each category has its role and responsibilities
Together making membership in Jikishoan
wide, rich, open*

The *Jikishoan Zen Buddhist Community Incorporated Rules* (p.4) state that there are four categories of members. They are:

- i) Practice Member
- ii) Associate Member
- iii) Ordained Member
- iv) Honorary Member

Practice membership and Associate membership were re-introduced at a Special General Meeting on 15 May 2013. These two categories make a clear statement of the meaning of 'membership' in Jikishoan – fiercely guided by the 'Aims and Objectives' of the Jikishoan 'Rules'.

With the return to the categories of Practice and Associate membership, the Jikishoan community intends to re-vitalise its membership.

These two membership categories were first introduced in 1999, when Jikishoan was incorporated as a not-for-profit organisation. The energy, commitment and strong purpose of these early members are now our legacy. We acknowledge them.

All Practice Members 'indicate an intention to further their practice of Zen Buddhism by participating in Jikishoan's program of activities on a regular basis'. One such program is the Integrated Buddhist Studies, and also regular Ryo/workgroup practice and training. Practice Members have full voting rights and are able to nominate for Management Committee.

Members can choose to become an Associate Member only after they have been Practice Members. Associate Members are able to participate fully in Jikishoan's activities, but are unable to vote or nominate for Management Committee.

All new applicants for Jikishoan membership apply to become Practice Members.

From 1 July 2013, all membership is annual, except for Honorary Member (life). As the membership year is annual (July 1 – June 30), renewal completion will be expected by June 30 of each year.

The statistics of current financial members for 2013 – 2014, are:

Table of Financial Membership 2013 - 2014	
Practice Member (annual)	63
Associate Member (annual)	8
Ordained Member (annual)	6
Honorary Member (life)	1
Total:	78

Katherine Shuzan Yeo
Membership Secretary

Sangha welcomes a new baby

Jikishoan member Luke Menzel and his partner Helvi Apted recently celebrated the birth of a baby boy, Ambrose Menzel.



Photo: Luke Menzel

Ambrose was born on Friday, 5th July, at the Mercy Hospital for Women. Mother and baby are both well, and big sister Elanor is very excited to have a little brother.

Reflections on my time with Jikishoan

By a Thursday Sanzenkai B2 student

I began turning up to Thursday Sanzenkai in the middle of 2009. I can remember my first few practice sessions, where 40 minutes of zazen felt like an eternity; my legs were uncomfortable and I stared at a dimly-lit wall while my mind overflowed with thoughts. However, quite quickly Thursday nights became a welcome reprieve from my busy life and mind. The weekly readings from *'Zen Mind Beginners Mind'* by Shunryu Suzuki spoke of a way of life that appealed to me, with teachings that were very direct and real. Driving home from Sanzenkai, I usually felt a little more centred and a little less caught up in the intensity of my mind.

On retreat at Adekate, I learnt the secrets of how to assemble an *oryoki* set; and I helped prepare meals in Tenzo ryo, where I learnt some new recipes from Kiyoko and Jeremy. The bell ringing outside the dorms at 4am was the last thing I wanted to hear, but early morning in the zendo was a special time to sit. The sound of the *umpan* before breakfast, daily *teisho*, and the stillness of afternoon *kinhin* are all special memories for me. During retreat, I was often nervous about meetings with Ekai Osho, feeling a bit vulnerable and exposed, but his advice was very straightforward and useful.

Shunryu Suzuki wrote that practising Zen is like being outside in the mist – you don't get damp quickly but

gradually become soaked through. This has been my experience over the past few years. However, the process has largely been the reverse of what I expected. Whereas I first expected that Zen practice would bring about some improvements in my life outside of practice, more often it has been the case that I found myself wanting to make changes in my life so that I would be able to practise better. Ekai Osho spoke of essential versus non-essential during the last practice period, and this makes sense to me. The challenge for me continues to be that of letting go of my attachment to the non-essential, and to make practice essential.

I would like to thank Ekai Osho for providing a rare opportunity to practise Soto Zen in an authentic way – it has been a privilege. I would also like to thank Hannah Forsyth, whose warmth and openness has always been a great encouragement to me, and who provides an extraordinary generosity by opening her home up for Zen practice every week. Thank you also to Mark Summers, Oscar, Christine, Karen, Naomi, Shona, Katherine, Phil and all others I have sat with. The examples I have seen in Ekai Osho and the senior students at Jikishoan convince me that sincere Zen practice is of immeasurable merit.

For the next three year, I am moving to Wollongong in New South Wales, with my wife Kath and baby Jordan. I will be continuing my practice with Sydney Zen centre and aim to be back in Melbourne again when my contract finishes. I wish you all the best, and hope that we can keep in touch.

Gassho,

David Camfield

Already here

Chogyam Trungpa Rinpoche likened the Zen path to a Heath Robinson invention (which is a bit like a Wallace and Gromit machine).

I'm beginning to see what he meant. Having entered, there is no 'time off', no one (else) to become, no postponing of taking responsibility to a comfortable distance. And the only way 'out' is 'through'!

Although I had attended Ekai Osho's courses at KEBI for many years, it was a 'Big Step' to attend Main Course A. When we did the introductions of new people, Ekai Osho's glance skipped over me. There was a pause; then he said, 'Oh, very familiar'. It was as though I was already here, a pleasant illusion. Now, of course, it's too late to run away.

Seriously though, I am extremely grateful to be welcomed into a sangha of such sincere practitioners, a formless field of merit.

Iris Dillow

VOICES OF SESSHIN

Running a half marathon

On Sunday, 21 July 2013, while a group of us attended a sesshin at the Footscray zendo, a friend of mine was running a half marathon. Why did I feel I'd done the same after having spent the best part of six hours sitting on a black cushion? Perhaps the physical component is similar to yoga, which, my teacher once said, appears to others as if you're just remaining still for a protracted period, involving little or no effort.

This was my third sesshin, the second with Jikishoan, and after the initial *'What was I thinking, committing to a 6am start?'*, I was really glad I had. Driving over, the morning was cold and clear, the road quiet and everything felt peaceful.

Despite an early-ish night on Saturday, I still found I had the usual problem of sleepiness during the second 40-minute zazen. The only (unorthodox) strategy I've found to at least partially combat this without moving my body is... go crossed-eyed momentarily!

Then, another unexpected thing helped: Somebody driving down the street, selling his fruit and vegetables! Someone else in the zendo heard, *'cabbages... cheap'*. I possibly misheard, *'red and white cherries...you won't find cheaper'*.

Thinking about this later, I realised that, had we just been sitting in Hannah's kitchen chatting and having a cup of tea, the fruiterer would have gone largely unnoticed. As it was, with his voice suddenly coming into our silence, it seemed like one of the funniest things I'd ever heard. And those either side of me obviously felt similarly as we tried to hold it together. I whispered to myself, *'Quick, think of something sad and don't laugh.'* It didn't work, yet there was something lovely about being unable to keep from smiling and (briefly) sniggering about something that would have, under everyday circumstances, gone unnoticed.

Pamela Kadow

Satisfying

This was my third half-day sesshin. The day before, my wife asked if I was excited about attending. *'Equal shares of excitement and fear'*, was my response! I was excited by the practice but fearful of anticipated pain in both body and mind.

I have sat with the IBS class. I have sat with the sangha at sanzenkai. I have sat alone at home. I have not attended a retreat. The half-day sesshin seems to be an excellent bridge between the short practice and the lengthy one. It challenges mind and body, and although it hurts more and more as time passes minute by minute, the time spent is time well spent. Satisfying!

The shared commitment for our practice in a group setting gives a vitality that is not often there when I practise alone. I draw strength from the sangha as we sit and share the experience of lengthy periods of zazen. If you have never tried, I truly recommend the half-day sesshin. It is easy to slot into a busy life and, if you look closely, it will expand your understanding of yourself and your practice.

I give my thanks to the sangha and Ekai Osho for allowing me the chance to practise in this environment.

Gassho
Steven Giffin

Feeling very clear

woke up at 5am, ride my bicycle to west footscray at 5.20am to get to sesshin at 5.50am, it's still dark

sit, kinhin, sit, kinhin, breakfast served, sit, kinhin, trying to keep awake sitting wounded, leg gets sore, go and do kinhin outside, day light comes out, sitting still in zendo with fellow students, laziness comes in, thoughts *wanting to go home, wanting to sleep*, go back to the concentration on the mudra and practice

a sound from outside into the zendo, *organic red potatos*, laughter in the zendo, go back to the mudra and the practice, we finish have lunch and be a bit social then get home

feeling very clear

Peter Esan Brammer



Photo: Mark Summers

Front L-R: Mark Summers, Phil Frasca, Hannah, Katherine, Jeremy Woolhouse
Middle L-R: Steven Giffin, Christine Maingard, Ruth Brunt
Top L-R: Vincent Vuu, Roderick Marsh, Pamela Kadow, Peter Brammer, Liam D'hondt

New beginnings

On Monday 13th July 2013, I commenced my first day of work with *Officeworks* in Yarraville, Victoria. The first day consisted of online training courses on the computer as an introduction to the business, its safety standards and expectations of team members.

From then on, I was moved onto the registers, learning how to operate the register, serve customers, and from there eased into the print and copy area, where we provide printing, binding, laminating and many other related services for customers.

During this training, I kept a log of my shifts and hours in a diary and wrote notes about different processes that I needed to remember to do well in the job. From time to time I would review the process notes and it really assisted with consolidating what I had been learning. This process seems to me, similar to the one that Osho-sama emphasises about stopping and looking back as part of a review process before moving forward, so that we can learn from our experiences and be enriched by what we have learnt. Recently, there have been other circumstances that have needed attention, and it has been difficult to return to the review process, even though it has been there as a must-do task at the back of my mind.

Upon reflection, the benefit from undertaking such a review process is made apparent and confirmed by my actual experience. Changing my thinking and habits to build a review into my routine, on a regular basis, seems essential. Osho-sama describes it as 'plan, do, review' and my experience of this process has been a shift from having some memories or faded ideas about what I thought had happened, to having a more concrete record of what actually happened – to being more aligned in a beneficial way, of living with reality as it is.

Karen Tokuren Threlfall

With Gratitude ...



Photo: Bianca Conwell

The Bansan on 30 June, which celebrated my membership with Jikishoan, was a special occasion for me. I felt very humbled to be joining such a wonderful community, full of heart-felt and committed practitioners. I felt part of a greater whole and joy arose in my heart-mind.

There are so many things about Jikishoan that I am truly grateful for. I am so very grateful for Ekai Osho and his wisdom, compassion, kindness, humour, inspiration, energy and enthusiasm. I sincerely appreciate his vision for Jikishoan and for the holistic system of Zen education and practice he has established and is continually developing. I am also very grateful for each and every one of you – for welcoming me into the community and for sharing your practice with me.

Lastly, I am grateful to the innumerable Buddhas, Bodhisattvas, teachers and great practitioners, who have inspired so many of us on the path to awakening.

Lee-Anne Armitage

Resurrection

Croaking frogs
cut me from mine.
Rooted deep
in this hard marl,
I revive.
Time to weed again.

Roderick Marsh

No Path



Craig Burgess

On the path

Middle of July, not young not old
trees bare
council mowing done
patterns roll out downhill
in shredded leaf-lawn mounds.
You say, 'What moon?'
shoulders hunched against the cold.
Look
lightly the glowing trace
holds up a great
shadowy surprise.

Annie Egyo Bolitho

sounds and sounds
of noise from around the space high above
of windows rattling
of water falling
fast fast
flowing swift
drumming
oo, everywhere is rolling wet

Photo: www.art.com

Katherine Shuzan Yeo

The Tathāgata

(Continued from page 1)

So, it's not like essence of mind is 'something like that,' or essence of mind 'doesn't change.' That's just an idea about the reality that we all commonly share. It's not my essence of mind, or yours. That's the whole thing. That's the trick of it. We are caught up with 'me' and 'mine' and lost in that. If we just remove that, then it comes back. But if 'I' comes in, 'my world,' 'my essence,' then it becomes a personal thing. It becomes fragmented, subject to discussion, agreement.

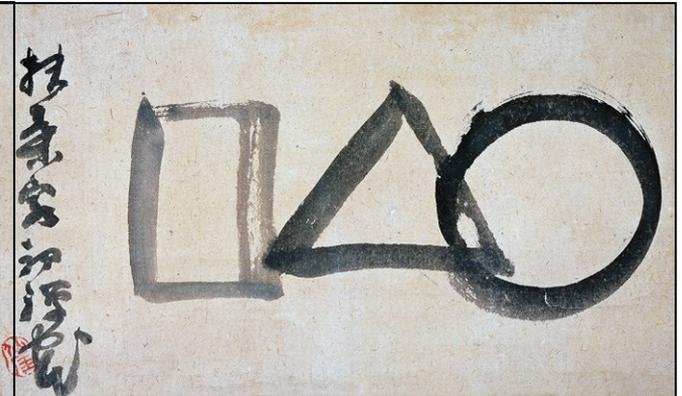
It's all in one. We all commonly share it, without exception. Not only human beings, but also trees, animals. There is no borderline. So that is 'thus come, thus gone.' Tathāgata. Thus come from the truth; thus gone back to the truth. It's always like this. It is manifesting moment after moment.

Human beings are very arrogant in the sense that we don't like being out of control. Just simply accept. Be with it. 'I have to control. I have to let go of it.' That's how we are taught. Enlightenment (*snaps fingers*), awakening, has got nothing to do with possession,

even knowledge. It is realizing the sort of state we are in; not only realizing it but becoming free. In other words, you literally become free from your own world, your own language. That is one sign. Because you are free from your language, you can freely use it—not for your own sake, for your own benefit, but for the sake of reality. It is no longer your own possession. Before that, you use language for your own convenience.

Action is important. How you act becomes a cause of everything. So, act accordingly. Acting with a gaining idea goes the other way around. Just act for the sake of action, pure action, and that will lead to the fruit of Buddhahood. Pay attention to details. Just eat when you eat, carefully. If that is to gain something, then it goes the other way, it is karma-driven. Make it a circle, so that in the field of causation you may reap the fruit of Buddhahood. From the start, you act. You practise the Buddha way. Buddha's way from the start is fulfilled. You are not doing it to fulfil something. Let eating be eating; let study be study.

Calligraphy: <http://manacalvo.wordpress.com/2012/06/20/the-circle-triangle-and-square/>



Sengai, 'The Circle, Triangle and Square'

You are not doing it for something later on. Those are gaining ideas. It is not like that in actual life. We are breathing each breath. We are not breathing for something later. Each breath, we are simply breathing. 'I am breathing now for tomorrow,' or something like that (*laughs*). 'We are eating for something later.' That kind of thinking doesn't nourish. Simply breathing, that's giving. The Buddha's actions are like that. It is complete, complete, complete. Human beings are not like that.

Causation means when you eat, there is already consequence. You receive the food in the act of

eating. Cause and effect become one. That is the way to be fulfilled. It is an attitude, practicing like that every moment, paying attention to the details.

It is not in the mode, 'I made a mistake, not a mistake.' Mistakes are a part of things and normal. You need to accept. You need to have forgiveness for yourself and for others. That is essential. One who is able to reflect has that already. One who cannot reflect clearly cannot learn forgiveness. Stuck to certain things! Grabbing, not able to let go. So, the simple thing is that we practise zazen properly. Don't hold on to something. Don't try to reject or try to search analytically. If you don't do that, if you just simply sit and breathe, then your mind and heart are like a mirror. That is the essential meaning of forgiveness. No attachment. Allow that to take place.

If you make a mistake and your attitude is that you want to forget about it, then you will repeat it again and again. Often when we repeat the same mistake, it is like that. And often people don't talk about it, but a good teacher brings that up again:

'Look at what you did two years ago!
'I want to forget about it!
'No, you cannot. I forgive. I don't punish for that, but make sure you look at it.'

People don't want to look at it. Those are important things. That is the meaning of repentance, all the karma. That is the ground that brings the purity of our practice forward. It grounds practice of the *samanthabhadra*, pure practice. The repentance verse we recite is the *samanthabhadra* verse.

It is the power of reflection actually. So on the weekend, reflect on something from the past. We cannot reflect on tomorrow. We can only reflect on something from the past. But once we start engaging in planning for tomorrow, the past is gone already. So, before that, it is important to spend the time to nurture. That is the starting point. What is happening with modern life, I think, is that there is nothing in the present. The past is there but it is not sorted out clearly. We just grab certain things and reject certain things. We go to the future by planning something new as a reaction. We create something not for the sake of this moment but for tomorrow. Past, present

and future are totally split.

A 'meditator' is something like that:

'Be in the present ...'
'Tomorrow doesn't matter. Just be here, eat, sit ...'
'Past? Forget about it, just simply breathe ...'

This is another kind of model disconnected from the past and disconnected from the future. This kind of practice is not the practice. In this kind of context, zazen is totally separating oneself and putting oneself into a silo, in a so-called 'present,' to the point that if some memory or image comes, 'it shouldn't be there.' The future comes, 'it shouldn't be there.' 'My practice is good because nothing is happening (*laughs*).'

We laugh, but examine the past and see what kind of meditation you have done. What kind of mode? Sometimes we sit, but we are totally obsessed with what happened in the past. We go through emotional tricks, sagas and all those things. And we talk about 'on this retreat, lot of things happened' when nothing has happened. 'A lot of stuff comes out (*laughs*)!'

The truth is, when we sit and meditate with our mind at rest, our mind is like a mirror. That is just a metaphor—it is three dimensional, past, present and future. Suddenly you may find yourself thinking about the menu tonight or what you might do after the retreat is over—'this weekend, I have to take my folks to ... ;' all those things. Planning starts to happen. It is part of it. Note it and bring your attention back to sitting. Then other images come in. All those things happen, but you don't need to do anything, that's the whole point. If you put 'why' into that, then you exclude every other reason. You can say sometimes those things happen, but if you put 'why' in you have already defined it.

Why am I doing this?
'How is it?'

The thing is that we do zazen—sometimes zazen is sleepy; sometimes it is spaced out; sometimes it is very productive; and, sometimes, it is totally at peace.

This is an edited excerpt of the full transcript.
Transcribed and edited by **Azhar Abidi**

Sōtō Kitchen

A soup and salad combination – hearty mushroom soup and multiple flavours combined in a tasty beetroot salad. The salad has been adapted by James Watt, from Yoshiko Takeuchi's 'Cooking with Soy', New Holland Publishers, 2013.



Mushroom Soup

Ingredients (serves 6)

Olive oil	2 tablespoons
Fresh mushrooms (mixed varieties), sliced	500g
Leeks, thinly sliced	2
Garlic, finely chopped	2 cloves
Potatoes, cut into small cubes	2
Vegetable stock	6 cups
Fresh thyme, chopped	1 tablespoon
Salt and pepper	To taste

Method

1. Heat olive oil in large saucepan over medium heat.
2. Add mushrooms, leeks and garlic and sauté for about 5 minutes or until leeks are tender.
3. Add potatoes, stock and thyme, cover and simmer until potatoes are tender – about 15-20 minutes.
4. Add salt and pepper to taste.
5. This is nice as a clear soup with lots of tasty chunks of mushrooms, potato and leek floating in it, but you can also use the blender or food processor if you want a smooth, creamy soup.



Photo: <http://www.sandiegofoodstuff.com/2008/08/big-momma-market-hillcrest-farmers.html>

Beetroot Salad

Ingredients (serves 4)

Raw beetroot, grated	1 (150g)
Carrot, grated	1 (100g)
Apple, grated	1 (100g)
Hard tofu, grated	150g
Lemon juice	2 tablespoons
Grapeseed oil or other natural oil	1 tablespoon
Sea salt	¼ teaspoon
Walnuts, roasted and crushed	40g
Ginger, grated	2 teaspoons
Honey	2 teaspoons or to taste
Chopped mint (or parsley) for garnish	

Method

1. Mix all the ingredients together.
2. You can add honey to taste if the apple is not sweet enough.
3. Garnish with chopped mint or parsley.

Dana for Meals at Sunday Sanzenkai

Joining us for dinner after Sunday Sanzenkai is a wonderful practice opportunity, and for newcomers it is a nice way to meet our sangha and learn more about Jikishoan. You are now invited to make donations in any amount that works for you on a given night.



Photo: <http://mobilia-gallery.com/emailnews/vessel-redefined-2011/marder%20money%20bowl.jpg>

Dana collected in the kitchen on Sunday nights goes towards the cost of that meal as well as to Tenzo Ryo operating costs more generally. You are welcome to use the previous \$5 suggestion as a reference point, but are encouraged to give according to your means.

Gassho,
Michael for Tenzo Ryo



Calendar of Events, October to December 2013

Weekly Activities

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly (except 24 Nov, 29 Dec, 5 Jan 2014)	5.30–7.30pm	Sanzenkai	Brunswick	Liam/Annie
		7.30–8.30pm	Supper		Michael/Anthony
Thursdays	Weekly (except 26 Dec, 02 Jan 2014)	7.00–9.00pm	Sanzenkai	Footscray	Hannah/Katherine
October					
Tuesday	October 15	7.00–9.30pm	Committee Meeting #182	Footscray	Ann/Hannah
November					
Sunday	November 10	6.00am–12 noon	Half-day Sesshin	Footscray	Hannah/Katherine
Tuesday	November 12	7.00–9.30pm	Committee Meeting #183	Footscray	Katherine/Ann
Friday to Friday	November 22-29	6.00pm	Bendoho Retreat #44	Adekate	Hannah/Julie
December					
Sunday	December 08	9.00am–4.00pm	One-day Workshop	Footscray	Hannah
Tuesday	December 10	7.00–9.30pm	Committee Meeting #184	Footscray	/Katherine
Sunday	December 22	7.00–9.00pm	Members Day (last 2013 Sunday Sazenkai)	Brunswick	Katherine
Tuesday	December 31	4.00–6.00pm 8.30pm–midnight	O-Soji New Years Eve Zazen	Footscray	Hannah
January 2013					
Sunday	January 12	5.30–7.30pm	Sanzenkai	Brunswick	Liam/Annie

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) 8307 0600

Sunday Sanzen-kai Zendo Coordinators

(Zendo) Liam D'hondt
0497 988 612
(Roster) Annie Bolitho
(03) 9495 1412

Retreat Administration

Hannah Forsyth - (03) 8307 0600
Julie Martindale - (03) 9499 2141

Kitchen (*Tenzo*)

Michael Ewing
0431 947 553

Committee of Management

President (*Tsusu*)

Katherine Yeo
(03) 9818 2687

Vice President (*Kanin*)

Ann Alexander
0419 760 780

Finance (*Fusu*)

Naomi Richards
(03) 9380 4774

Secretary (*Shoji*)

Christine Maingard
0430 599 430

Membership Secretary (*Rokuji*)

Katherine Yeo
(03) 9818 2687

Ordinary Committee Members

Liam D'hondt
0497 988 612

Michael Ewing
0431 947 553

Hannah Forsyth
(03) 8307 0600

Shona Innes
(03) 9391 2757

James Watt
0425 737 608

Myoju

Ekai Korematsu Osho
Christine Maingard
0430 599 430

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

5.30 – 7.30pm 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

Semester 2

July 14 to December 22

Starts with Bansan (Entering Ceremony) on July 14

Finishes with Bansan (Exiting Ceremony) on December 22

Main Course A1 – Footscray

Ten Classes

9 – 11am Saturdays

• Term 4 October 5 – December 14

Course A2 – Footscray

Ten Classes

5 – 7pm Saturdays

• Term 4 October 5 – December 14

Course A3 – Footscray

Ten Classes

7 – 9pm Wednesdays

• Term 4 October 9 – December 18

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

5 – 8.30pm Sundays

Venue: Australian Shiatsu College, Brunswick

Main Course B2 – Footscray

7 – 9pm Thursdays

Venue: Footscray Zendo

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.

Remaining for 2013: November 22 – 29

Course Cost

\$1200 / 3 retreats 2013, or

\$3100 / 9 retreats 2013 – 2015

All enquiries: Hannah Forsyth (03) 8307 0600

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: October 6, December 8, 9am – 4pm

Non-Members \$90, members by donation.

November Bendoho Retreat

A seven-day intensive residential Zen experience, including daily Chosan (morning tea), Dokusan (interview with the Teacher), Teaching and Teisho (afternoon Dharma talk). Cost depends on the number of days attended and includes meals and accommodation.

6pm Friday 22 – 2pm Friday 29 November

Venue: Adekate Fellowship Centre

Half Day Sesshin

A half-day of concentrated Zen practice based on Bendoho style as per retreats.

Includes zazen, simple breakfast, samu period and chanting.

Attendance for Members and IBS students is by donation, for others \$25.

6am – noon, Sunday, November 10

Venue: Jikiishoan Zendo, Footscray

Contact: Hannah (03) 8307 0600

New Years Eve O-Soji and Zazen

O-Soji (Zendo Samu Practice)

4 – 6pm Tuesday, December 31

Venue: Jikishoan Zendo, Footscray.

New Years Eve Zazen

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

Venue: Jikishoan Zendo, Footscray

Contact: Hannah Forsyth (03) 8307 0600