



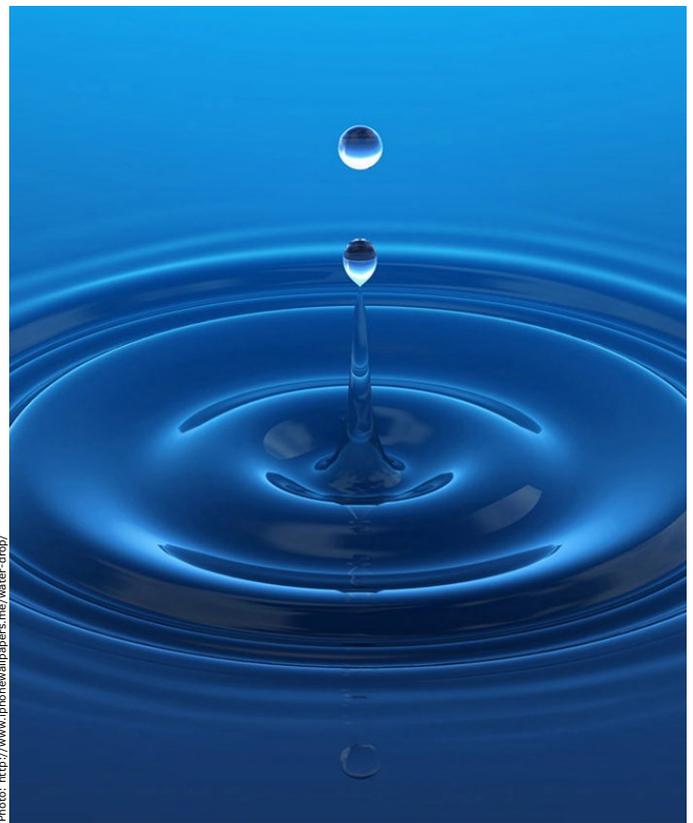
Zazen and Awakening

Teisho talk given by Ekai Osho on April 2, 2013 during the Autumn Bendoho Retreat, held at Adekate Lodge, Creswick, Victoria

As far as Zen Master Dogen is concerned, *Bendōwa* from *Shobogenzo* is an important piece of work. He wrote it before he actively engaged in teaching and training monks. *Bendōwa* means engaged wholehearted practice and it's a declaration of his teaching and his Dharma that he wanted to bring to Japan. The difficulty when he says Dharma is seated meditation or Zazen is that everyone thinks they know it. That's a big problem. We need to present it differently. So it's good to return to his teaching in light of our experience and practice, so that we get clear about it. One of the difficulties is that it may be presented as a big scope or picture of the practice or Dharma but as time goes by, it shrinks to meditation called zazen with a small z. If you identify to a particular situation or time, then it becomes a small z. When that starts to happen then it has lost the meaning. If you don't discriminate then it becomes capital Z. Once in a while you might find someone being very conscious about it and using different forms with a capital Z. Doing the kitchen work is Zazen. Oryoki is Zazen. Just let go of the limited ideas that we commonly use.

If you are not careful about it, you just fall into the ordinary way of thinking that Zazen is one of the forms of meditation done in India and China in one of the meditation traditions, just like there are six *paramitas* and one of them is Zazen. When that happens, the scope of the Dharma shrinks but if we read the original text, then what Dogen Zenji intended becomes clearer and its connection with wholehearted practice, Bendoho, cannot be separated. Zazen and Bendoho are inseparable

terms. Thinking in the West is too defined: Zazen is sitting meditation and one of the forms. If you follow that kind of path, then it's very difficult.



Zazen is the door to open the Way. It's not the way to step-by-step meditation so you can improve your level of concentration. It's just simply the Way, Paah! That kind of understanding is very unusual and very hard. Unless it's explained, we won't become clear why all the Buddhas and Bodhisattvas without
(Continued on page 13)

In this Issue: Zazen and Awakening, Right Effort, The Wisdom of Doing the Dishes, India Trip Reflection, My India Report, Jukai Ceremony, Poems, Book Review, Soto Kitchen...

Editorial

Welcome to the summer edition of Myoju.

This time our theme is 'Awakening to the Reality Within' and this being a Zen magazine, it is of course something of a riddle. What is 'awakening', what is 'reality', what does 'within' mean? It is all too easy to get lost. In Osho-sama's Teisho talk, 'Zazen and Awakening', he cuts right through by suggesting that we are already awake. "Awakening exists within your experience every morning. The moment of awakening is every morning." So simple!

There is a parallel to this in Dogen's *Fukanzazengi* (Universal Recommendations for Zazen). Dogen begins his commentary on the Way by saying that it "is never apart from one right where one is – what is the use of going off here and there to practice?"

So, if we are already awake, what are we awakening to? In 'Wisdom of Doing the Dishes', an article of great sensitivity, Karen Threlfall suggests what that might be. And finally, Hannah Forsyth's Shoki talk, 'Right Effort' is a reminder that the Zen practitioner's work is never done. Whenever we have gaining ideas and whenever we want to get something special, we need Right Effort to accept where we are at and what we have got.

These are just some of the wonderful contributions from Jikishoan members and friends that you will find in this edition. I hope you enjoy them.

Azhar Abidi

On behalf of Ekai Korematsu, Editor
and Jikishoan Publication Committee

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The views expressed in Myoju are not necessarily those of the Jikishoan Zen Buddhist Community or its Abbot, Ekai Korematsu Osho.

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Next Issue

The next issue of Myoju will be posted around the Autumn Equinox, 20 March 2014. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is Sunday, 26 January 2014 and the theme is '**Zen Practice in Everyday Life**'.

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

Reflection on the Great Matter

The Great Matter of Life and Death

This day has passed.

Our lives, too, are closing.

Like fish with little water,

Joy will not last.

Let us work with pure effort,

Work as we would were our heads on fire.

Be mindful of impermanence

Be careful of idleness.

This verse, 白大衆, a statement to the practising community, is written on the back of the *han*. Each night during retreat as the final roll-down on the *han* signals the end of the day's activities, it is a reminder of the ephemeral nature of our lives.

It is a reminder to all of us, young and old, that our time here is not infinite – and we could ask ourselves what legacy we wish to leave to the world.

For those of us who have managed to accumulate a little money, perhaps we could consider including in our wills a bequest to the Jikishoan Building Fund or the Abbot's Support Fund. Led by Osho-sama, we are starting the process of Jikishoan acquiring a property so that the work of providing Buddhist practice and education can continue long after we have gone.

So when you come to write your will, please give a little time to consider how you might help to keep alive our vision of creating a better world for all. If you are interested in discussing this, please contact our Fusu, Naomi Sonen.

With gassho from Shudo Hannah

Right Effort

And what is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

Dhammacakkappavattana Sutta: Setting the Wheel of Dhamma in Motion, translated from the Pali by Thanissaro Bhikkhu

This article is a Shoki talk given by Shudo Hannah at Sanzenkai on 17 February 2013, about Right Effort, with a reading of the chapter 'Right Effort' from *Zen Mind, Beginner's Mind* by Shunryu Suzuki.

I'd like to thank Osho-sama for the opportunity to introduce this topic of Right Effort from *Zen Mind, Beginner's Mind*. Right Effort – I feel that we've made a tremendous effort just to be here today and I think that is right effort. And I am terribly tempted to say: Well done, everybody has made the right effort, let's just do zazen – but we can't do that. We have to talk! (Laughter)

Right Effort is a very large topic. The first question is, really, why do we need to make the right effort? In fact, why do we need to practise at all? It's a big question, and I wonder if any of you have anything to contribute? Why do we practise? Why do we make an effort?

Student: So we can end our suffering and live an enlightened life.

Hannah: That's part of the traditional teaching; it's not quite what Shunryu Suzuki says for lay people. Has anyone got any feeling of what Right Effort means to them personally?

Student: I practise in the large part to counterbalance my egoistic self. So Right Effort is for me the effort to counterbalance that.

Student: For me, sometimes it is the effort to find a space where I don't think, to go beyond thinking, so I can rest in that space.

Student: To make the Right Effort is to get rid off that something extra. In my experience, I have missed that, and have kept on adding achievement after achievement. That's why I'd like to get back to Right Effort.

Student: We practise to get to know ourselves and we try to practise in the spirit of non-attainment, not trying to know ourselves or trying anything but practising in the pure spirit of non-attainment to actually know ourselves.

Student: For me, it is remembering, making an effort to practise to remember my original nature which is something to do with the mind awakening to what is.

Hannah: Thank you. They are all lovely suggestions and they are all more or less getting to the point. Right Effort is one of the six paramitas that we practise in the Zen Mahayana tradition. It's the fourth one.

Why do we need effort? I saw this Peanuts cartoon once: Charlie is given this trumpet and he announces to his friends that he is going to be a world-famous trumpet player. Lucy sneers at him and says that he'll have to practise and he looks aghast and says, 'I have to what?'

In anything worthwhile, we have to practise: music, sports, in our relationships, and in Zen. We need to practise repetition, otherwise our good intentions to become a world-famous trumpet player, a great Zen practitioner or enlightened remain just that. Just an idea! It's just a dream unless we sit down and make a little plan to practise.

We can practise as individuals with our own individual zazen, or kinhin, or the way we relate to other people, and our practice deepens with time. It becomes a wee bit more comfortable, sometimes it becomes less comfortable but it just grows; but we also need to practise as a community to deepen our community practice, which is where the effort in joining this practice period comes. If we don't have a plan or some intention, we would never get here. On a day like this, we would think, 'Oh! It is just too hot! I haven't got my Buddha nature right. I won't go today. I will just sit at home and practise.' But if we have made a plan and a commitment to join this practice period then we come anyway because it's our plan. That's what the practice period is all about.

I also want to mention what Right Effort is for us as lay practitioners. Traditionally, the *ango* period is three months. It is an intense period of study. To do that, we have to have a mature community, like in a monastery; we have to have a Docho, a teacher, we have to have practitioners who all want to take part, and we have to have a Shuso, a head student. Osho-sama has tried to adapt that monastic practice for us, for men and women living in Australia in the twenty-first century; but it hasn't happened overnight. It's a continuation of what we have been doing for the last ten years here at Jikishoan and for Shona who is the Shuso for this period.

I'd just like to tell you something about the sort of effort that is required for a monk or a nun. Dogen Zenji talks about meeting a Tenzo in China who had walked thirty miles to meet the ship that he was on so that he could buy shiitake mushrooms. Dogen asked him to stay for a bit and have a cup of tea but he said that he had to get back to the monastery with the mushrooms. That was the sort of effort a Tenzo made in the thirteenth century. You probably read of somebody who cut off his arm so that Bodhidharma would accept him as a student and you probably read about a nun who burned her face, so she was no longer beautiful, so that she could be accepted as a student. We are not required to make that sort of sacrifice.

Student: I think it's interesting that we have to make an effort to do less, to get rid of that something extra, whereas we frequently think that we have to

make an effort to gain more or to achieve more.

Hannah: A lot of this is about non-gaining, about not wanting a result, about not trying to get something extra-special, about accepting where we are and what we have got.

Student: Shunryu Suzuki says that when there is difficulty and we are aware of the difficulty then there can be no fear as a result of that, but if we are not aware of the difficulty, we can become fearful or confused or we can face extra problems that are not there. It feels like we are often aware of the difficulty but we are not always aware that there is nothing to fear of that difficulty.

Osho-sama: If there is difficulty and you aren't aware of it then that is true difficulty. That is the point.

Hannah: I like the way Suzuki Roshi brings up the subject of fear. Half the time we don't even realise that we are frightened. When I first met Ekai Osho, I didn't understand very much of what he said. I found it very puzzling, but then I went to the funeral service of a teacher of mine and Osho-sama was directing the funeral and he was so clear and simple and unafraid; I thought to myself, 'I don't understand what he's talking about, but I really like his presence and I really like the non-fearfulness.' That's something that struck me. Fear is such a big part of our lives, and this practice, just the simplicity of this practice and its repetitive nature helps us deal with that.

Are there any questions about the practice period and what it might mean? Or why we are doing it?

Student: Why *are* we doing it?

Hannah: This is our second practice period and it is Osho-sama's adaptation of the monastic *ango* period, when the monks don't go out, they don't do a lot of samu, they just do zazen and kinhin and they do that very intensely as a way of focusing their practice. This is our evolution of that, and having experienced the last one, I did find that to be the case.

In this practice period, we meet like this, the sessions are a bit longer and then we have a big ceremony on Foundation Day when the Shuso has to answer questions about a koan. I think in Japan often it's all rehearsed. They have to memorise a lot but here we are doing it more as it was originally conceived to test the Shuso's understanding, so we ask questions about the koan and listen to her answers. It's quite a lot of fun for everybody except the Shuso! It really puts her on the spot. I did it last time and it really does put you on the spot, but it makes you examine your practice and you just have to live with this koan, and I felt that it really deepened my practice. It was more like being on a retreat. If you have ever been on a retreat, the seven days of living together and seeing each other all the time and practising together can be very challenging, and confronting, because you see all your own imperfections – but at the end of it you really feel as if we are all joining arms together. That's how it feels to me.

Shudo Hannah Forsyth

Transcribed and edited by **Azhar Abidi**

The Wisdom of Doing the Dishes

The theme of this issue of Myoju is 'Awakening to the Reality Within'. It seems also on a personal level, the theme for this year has been awakening to Reality – finally!

This year I have had the great privilege to attend the 'A' classes, which are part of the Jikishoan Zen and Integrated Buddhist Studies program, held on Saturday mornings and afternoons and on Wednesday evenings at the Footscray Zendo. Osho-sama has spoken in these classes about how the teachings of the Buddha, that we learn about, are the platform from which everything else springs forth. When I started attending the 'A' classes at the start of the year, I had faith in what Osho-sama was saying, but couldn't understand how the Buddha's teachings were a platform for everything else. However, after attending for almost a year now, I am beginning to have a small measure of insight as to the wisdom of these words and also to the depth of my delusions, and realising that what I thought were spiritual experiences were simply creations of my mind. Learning about Buddhism from the Zen perspective, brings to mind the sutra:

'The unsurpassed, profound and wondrous Dharma is rarely met with, even in a hundred, thousand, million kalpas.

*Now we can see and hear it, accept and maintain it. May we unfold the meaning of the Tathagata's truth.'*⁴

I have learnt about the Four Noble Truths in that:

*'Life is suffering,
that ignorance is the cause of suffering,
that suffering can be eliminated,
that the eightfold path is the way to
eliminate suffering.'*²

And the Seals of the Law, which are:

*'All things are impermanent,
nothing has a persisting self,
all existence is suffering,
nirvana is tranquillity.'*³

I have also been struck by how so many of us are taught in Western society to so greatly misuse our mind, resulting in so much of the unnecessary suffering that we see everywhere in the news and in our own and other people's experiences.

Earlier this year, Osho-sama, in one of his Sunday Sanzenkai Dharma talks, spoke about wisdom. That it is a kind of wisdom to still do the dishes no matter how you are feeling; if you don't feel like it, or the kids or husband or wife should have done them, you still do them. To not be pulled around by the emotional ups and downs and thoughts but to do what you have to do to care for your own and others' lives.

My understanding of the simple but profound wisdom of 'just do the dishes' in a Zen student's case, is that if I allow my body to act upon the feeling of 'I can't

(Continued on page 6)

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



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be bothered this time' or 'I shouldn't have to do them', then my mind has created a thought or feeling that actually doesn't even exist, and because I believe it to be some kind of truth, my body has followed it with non-action. I get up the next day, there is a mess in the sink, now I not only have to cook breakfast and get ready for work, but wash these extra dishes or they will start to smell. This is one consequence of believing and acting upon a thought or feeling, which has no substance, which has most likely arisen from the conditioning of my upbringing and which doesn't have its foundation of understanding from the platform of the law as expounded by the Tathagata Buddha out of his great compassion, and given for the one very great reason to relieve the suffering of sentient beings.



Setting the wheel of the dharma in motion.
Japanese Peace Temple – Pokhara, Nepal

This is a very gentle way of putting things, but if we replace the same story with acting upon feelings or thoughts of self-pity, anger, lying, or revenge, the outcome would most likely result in the kind of suffering we have all experienced in some degree, at one time or another.

So I have this thought or feeling about the dishes; but I still do them as much as is practical. The bench is now clean, ready for the next person or meal, the dishes are clean and taken care of and my thoughts about it all have passed. I look at the clean bench and feel good.

In the Winter 2013 Issue of Myoju, Osho-sama, in his Dharma talk about 'The Tathagata' says that, 'we talk about, "on this retreat, a lot of things happened" when nothing has happened. A lot of stuff comes out!'⁴ This comes into my mind when I feel I am starting to react to something – a lot is starting to happen but really nothing is happening.

I feel that the routine and practice of retreat is an incredible opportunity in that it provides everyone who attends the chance to experience exactly what Osho-sama is teaching us, but which can be so difficult to apply in everyday working and family life

with so many ingrained habits and reactions. It is the chance to experience the wisdom of following a routine that cares for one's and others' lives and letting the habitual reactions and conditioning that create so much of our suffering come and go. 'I am on retreat, I'm pretty grumpy because I got up at 4am and the person sitting next to me wiggled a lot on their cushion but I'll still do the dishes because I'm here to practise; and the practice is following the schedule and routine of the retreat format'.

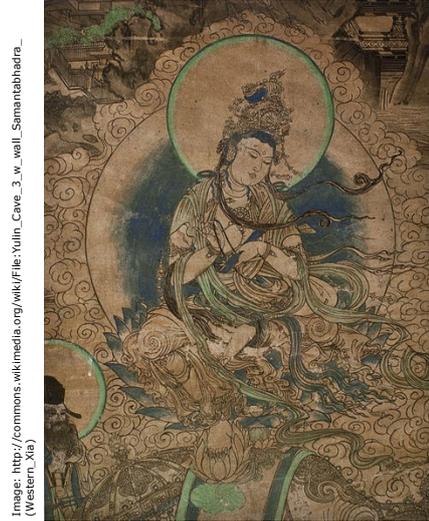


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In the Sutra book for the 2013 Practice Period, within the 'Vow of Samantabhadra', there is a line that says, 'exerting limitless practice, let my understanding be the inconceivable magic of Reality'. It doesn't talk about the magic of my daydreams, emotional reactions or thoughts, but the, 'inconceivable magic of reality'. Osho-sama also often says, what I understand to be, that the thoughts, daydreams and emotions are all part of being human but not to be bothered by them. To experience the passing of some internal clouds rather than getting caught up in them, because there is a wisdom in doing the dishes and I am healthy enough to do so regardless of how I am feeling, to me, is a kind of magic. The thoughts and patterns which have no substance and that cause my suffering came but they also passed while I focussed my attention on doing something concrete, real and beneficial for myself and others.

How wonderful and incredibly fortunate we are to have the opportunity to learn about, experience and integrate into our lives in any degree, the wisdom that the Buddha, the ancestors and Bodhisattvas have protected, preserved and passed down out of their infinite compassion to alleviate the suffering of all beings. My eternal and unending gratitude to Ekai Osho for his compassion, kindness, humour and wisdom and to the community of Jikishoan, for every person's presence and contribution that has allowed the teachings and practice to be made available in Melbourne, Australia.

Karen Tokuren Threlfall

¹ Jikishoan Zen Buddhist Community, *Sutra Book, Practice Period Sanzen-kai 2013*, p. 11.

² Kogan Mizuno, *Basic Buddhist Concepts*, 'The Four Noble Truths', p. 106.

³ Kogan Mizuno, *Basic Buddhist Concepts*, 'The Seals of the Law', p. 44–50

⁴ Jikishoan Zen Buddhist Community, *Myoju, Winter, Volume 13 Issue 1, September 2013*, 'The Tathagata', p 13.

Committee News

Review of the Jikishoan Rules of Incorporation

As the incoming Vice-President, I am looking forward to serving the Jikishoan community over the next year as part of my personal practice. One important way in which I will be contributing is in the form of a special IBS project to review and update the formal rules governing the operation of Jikishoan as an incorporated association. I am undertaking this project at the request of our teacher, Ekai Osho and with the support of the Jikishoan Management Committee.

Jikishoan is one of more than 38,000 incorporated associations in Victoria. These are clubs or community groups, operating not-for-profit, whose members have decided to give their organisation a formal legal structure. When a club or community group incorporates, it becomes a 'legal person' – that is, a legal entity that stays the same even if its members change. It can enter into contracts in its own name, for example, to borrow money or buy equipment. This protects the individual members of the association from legal liabilities¹.

In April 1999, Jikishoan registered with Consumer Affairs Victoria as the Jikishoan Zen Buddhist Community Incorporated. As an incorporated organisation in Victoria, Jikishoan is bound by the Victorian legislation governing all incorporated associations. In 2012, Victoria introduced new legislation for incorporated associations, the *Associations Incorporated Reform Act 2012*. The new legislation establishes new requirements for incorporated associations and Jikishoan, like all incorporated associations, is required to review and amend its rules so they comply with all the requirements of the new legislation.

My project involves providing advice to the Management Committee on the changes to Jikishoan's rules that are necessary to comply with the new legislation, and on the process for making the changes. Once the Management Committee has agreed on a set of proposed amendments to our rules, these will be presented for members to consider, and hopefully approve, at a General Meeting.

To begin the project, on Tuesday 1st October, I attended training delivered by PilchConnect (a community law service) on the requirements of the new legislation and what community organisations like Jikishoan need to do. Quite a few changes to our rules are necessary as the legislation has new items that must be addressed in addition to changes to some old items. Key changes relate to the role of the Secretary, requirements for maintaining and providing access to a register of members and having a discipline procedure that satisfies the requirements of natural justice.

I provided a report on the training to the October

Management Committee Meeting. The next step is to review our rules against the requirements of the new Act and identify options for making the necessary changes. The outcomes of that review will be presented in a report to the Management Committee early next year.

I will keep members informed of progress on the project with an article in the next edition of Myoju.

Ann Alexander

Vice-President

Jikishoan Management Committee

¹*This explanation of what it means to be an incorporated association is taken from the Consumer Affairs Victoria website:*

<http://www.consumer.vic.gov.au>

Membership News

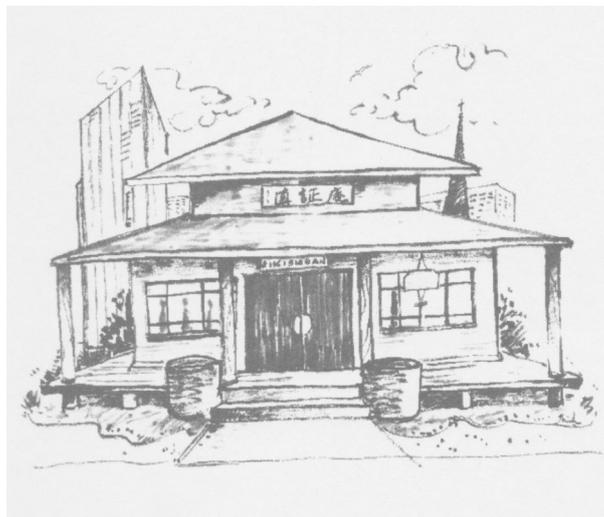
We are pleased to welcome the following new members to Jikishoan Zen Buddhist Community:

Azhar Abidi

Rodney Martin

*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

India Trip Reflection

The Indian Roads and Traffic

The first thing I noticed when I arrived in India was the chaos of the roads and traffic. Because of living in Australia, where almost everyone obeys the road and traffic rules, I really didn't know what to expect until I was in the car that took us from the airport to the hotel. What I saw really glued my eyes to the roads. Firstly, you would hear cars honking their horns constantly. It seemed in India you would have to honk your car horn constantly to make up for all the dangers of the road. In the three weeks I was in India, I realised that not all the horns were a loud beep. Some had a funny custom tune, others had strange rhythms and then there were these ones that were so loud that you would flinch every time you heard them behind you. I found this very interesting, and if I could, I would have recorded them and tried to make some sort of Indian street dub-step.



Photo: Sunao Korematsu

The roads in Bodhgaya (the town we spent the three weeks at) had no footpaths and were very unkempt and unclean. The people that had been to India before were saying that it was much cleaner than the previous time they had visited, but it was hard to believe. It wasn't as bad everywhere, so don't think that it was a rundown sort of place with garbage everywhere and animal droppings covering the streets. Sometimes I saw people cleaning the streets, picking up things and putting them into their rubbish bags. After a while I got used to the way things worked and they became more natural and a familiar sight.

The traffic was another thing. On the car ride to our hotel on the first day I saw a lot of strange and unfamiliar things. Cars repeatedly beeping each other, people sitting on the back of trucks and some guy crossing diagonally on a very busy road. Half the time I thought we were going to crash into another car or hit someone crossing the road, but none of that happened. When you walk into town in Bodhgaya, you have to walk there on the road. At first it was a bit distressing but I gradually got used to walking 10 cm away from a passing car, rickshaw

or motorbike. Someone said they saw five people on one motorbike.

Food and Drink

My experience of food in India was mostly a good one. Early every morning at the Burmese Vihar, which was the monastery we were staying, we would do an hour of meditation. After that we would have breakfast prepared by the Indian women and organised by one of the Americans called Heidi. Breakfast was different every morning. Sometimes we would have a sort of porridge, other times we would have toast, but I can't name them all. On the side of the meal they would usually serve boiled eggs, pomegranate and papaya. To drink, there was coffee, chai and tea. All of this food was really nice and a good start to the morning. At 11am they would serve morning tea at the Vihar. It was basically different types of teas or chai, with biscuits. Lunch was at 1pm and we were given a variety of different Indian foods. The main meal was usually served with rice and yoghurt, but sometimes we would get another type of meal like roast potato or a type of Indian pasta, with cheese that we had brought from Australia. Afternoon tea was at 4pm and that was the same as morning tea.

The one meal we didn't have at the Vihar was dinner. I usually went with the Jikishoan group and we would decide on a restaurant we would go to have dinner at. On the first night we went to Gautam's which was a restaurant across the road from the Vihar. I started with a familiar food, fried rice, which was very well made and I enjoyed it a lot. On the second night we went to Kahlians, I don't know how to spell it. I ordered Okonomiyaki to see how they made it. It seemed to take a long time to make but it was worth the wait. It was more crispy and thin than the soft and thick ones you would order in Japan. During the three weeks we went to many different restaurants in Bodhgaya. One of my favourites was a place called Mohammad's, where I always ordered a fresh tasting Mint Lemonade. In the second half of the trip I ordered a lot of sweetcorn soup for dinner. I tasted the soup from many restaurants but I must admit that Mohammad's made the best.

Indian food can be very nice and interesting compared to the food we normally eat, but I did lose my appetite during the last week after getting sick, so I could barely eat anything Indian from then on, but it was still extremely tasty while it lasted.

The People

The people I met and spoke with in India were generally really nice and friendly. Most of them spoke good English and you could communicate with them pretty easily. Sometimes you would be walking down the road and some random guy/s would come up to you and ask you where you are from and if you knew Ricky Ponting. Sunao (my older brother) and I found this really funny.

Buying things in India was different than the way you would buy things in Australia. One of the reasons is

that there are no price tags on the items at a common store you would go to on the street. This means that you could easily get ripped off because the people know you are a foreigner and something that seems cheap to you is actually even cheaper, so they take advantage of this. Luckily Sunao was there with me and he knows how to barter, so I didn't get ripped off once. When I got used to it I learned how to do it by myself. Even though they might try to rip you off and get five times more money than they usually would, I found most of the people were pretty honest. Sunao once gave a guy way too much money for a drink but the guy called him back and told him he had paid too much. I was really surprised.



Photo: Sunao Korematsu

One of the bad things is that whenever you walk down a street or side alley, there will always be these people who just watch you as you go past, and that was a bit weird and hard to ignore. Overall the people in India were very nice and interesting to speak with, and bartering was really fun. But I remember one time some dodgy guy tried to sell me an average camera for 12,000 rupees which is like \$200 dollars.

In India I was also able to speak with the American students, who had signed up for the India program through Antioch University. They were all friendly, cheerful people and they had lots of things to say about their experience of India so far and their interest in religious studies, philosophy, neuroscience etc. They explained what subjects they were studying and a short description of how they got interested in them. It was good to see what they thought of Zen meditation and what it was like in the East compared to the West.

In conclusion, my experience of India really helped me see what it was like to live in a totally different country and environment. I am incredibly thankful for being able to participate in this trip and I think I have learned a lot about myself, and India. I found out that my body reacts differently to different things, and I really appreciate what it is like – including having my head shaved - and what I have back in Australia. It was truly an amazing trip.

Shoan Korematsu

My India Report

Hello members of the Jikishoan community, I am Sunao Korematsu, a student of Northcote High School. I am 15 and live in Heidelberg West. I also happen to be the son of Ekai Korematsu, your teacher (haha). In this short article, I will share with you my enlightening overseas experience in India, which lasted for three awesome weeks. I had the privilege to travel with five other excellent people from the Jikishoan community, and my brother Shoan, who is 13. I should also mention that I travelled to India two years ago with my dad.

The first and exciting part of the trip is obviously the flight, because you can watch heaps of movies and eat nice food. We departed Melbourne airport on Saturday 28 September. Our first flight was to Singapore which took about seven and a half hours, and from there a four hour flight to Kolkata. I remember telling Shoan nasty stories of extreme heat and awkward toilet situations from my first trip, just to boost his confidence. When I walked out of Kolkata airport with everyone, I expected a crazy blast of heat, and to my surprise it was raining. One of the things I appreciated was the relatively cool weather we had during our entire time in Bodhgaya. I could recall from my first trip sweating constantly, and often not being able to sleep too well at night. After a few hours' sleep in the hotel came breakfast and then the six-hour train trip to Gaya. From Gaya we took a bus to Bodhgaya.



Photo: Michael Ewing

In Bodhgaya we stay in the Burmese temple, along with American students studying Buddhism. Getting to know the Americans and doing meditation alongside them is a privilege. Breakfasts at the Burmese Vihar are always filling, consisting of porridge, regular toast, fruit and sometimes something different. Throughout the day there is so much spare time which is great. You can explore Bodhgaya and really take your time with things because there is no real rush. I would sometimes spend time with Shoan playing cards, or maybe reading. Or we'd go out to the centre market and do some shopping, or visit the hundred or more temples in the town. Everything feels so amazing. The spirituality and connection most Indians have to Bodhgaya as a holy place is something I appreciate. A huge aspect to being in India is the meditation. We all

do an hour of meditation in the Vihar at 5.30am, and then an hour in the afternoon at the Japanese temple. I sort of acclimatised to this after the first few days. While there, we also did heaps of cool excursions to places like Gaya, Vulture Peak and an awesome cave where Buddha did ascetic practice for six years. There's so much to talk about but I won't go into details.



Photo: Sunao Korematsu

Something else which is kind of funny is how most of the Americans students assume that because Shoan and I are sons of their Japanese Sensei Monk, we are supposed to be 'gung-ho' Zen people who meditate every day. It's a bit weird having to explain to them that Shoan and I hardly ever meditate, and I don't actually understand what the purpose of Zen is: about keeping a beginner's mind and something else along the lines of 'emptiness is form and not form at the same time'. Anyway, something else interesting is that later into the trip we discovered that two of the Americans called Ian and Dylan played our card game called 'magic the gathering'. From that point on we would cram as much playing time into our schedule as possible. The last few nights we would stay up to 10 or 11pm, just playing. It was so awesome! There are a lot of other interesting things that happened in India. Some people had minor health problems including myself with a bad stomach in the second week. Dinner every night is always nice with many available restaurants to eat at. Mohammad's has a really nice nutella pancake which I had a couple of times, and all the other amazing Asian cuisines are good, and if you're sick of India in general after two weeks into the trip, you can always resort to the Be Happy Café (Wi-Fi and western food). I feel like I haven't covered a fraction of what the experience was like, but you can get the general idea.

Going to Bodhgaya in India is something very different from your usual overseas experience. As someone young, you get exposed to things you never knew, such as an unusual and even intimidating culture, poverty on the streets and a chaotic environment. I guess these things had more of an influence on me when I first went two years ago, and going back there this year had more of an affirmative feel. Travelling to Bodhgaya for a second time brought back a deep connection I had with the place,



Photo: Sunao Korematsu

maybe because of the freedom to walk and explore the streets, or the routine of daily life in the Vihar. Going to India is great, but it wouldn't be half the same without the Jikishoan people who provided a different aspect to the trip. The support and motivation they gave us was wonderful (special mention to Katherine). For those of you who haven't yet gone to India, I highly advise you do so. Thank you.

Sunao Korematsu

Welcome to the circus

Welcome to the circus
Of my swirling mind.
Every act seems new
And to be pursued,
Leaving me blind.

It is the same old merry-go-round
Of hopes and fears for me
I shall abandon this
Allow real bliss,
Each moment to be.

A paddock full of gorse and blackberry

A paddock full of gorse and blackberry
Sets my mind off
In anger at the owner

Wandering the paddock further
I find a multitude
Of daffodils, jonquils and bluebells.

Andrew Holborn

Day 7

Time to wait,
3.59am,
blue light brings a running man,
han and bell know nothing of duet.

Shona Innes

Jukai Ceremony, 17 November 2013

Jukai is a Buddhist ordination ceremony that marks entrance into the Buddhist community. The lay student receives certain Buddhist precepts and may be given a Dharma name. The particulars of the ceremony differ widely by country and by school of Buddhism. In Japan, the ritual is called *jukai*. Students must undergo a period of study before their Jukai ceremony, which in most Soto Zen traditions is at least two years.ⁱ

In the Soto lineage, students take refuge in The Sixteen Bodhisatva Precepts: The Three Essential Precepts – *Returning to Buddha, Dharma and Sangha*; The Three Pure Mahayana Precepts – *Embracing all precepts for Unsurpassed Awakening, embracing all good dharma for Fulfilment of all relations, embracing all beings for Harmony of ourselves and others*; and The Ten Major Precepts. These are:

No taking life, no stealing what is not given, not to misuse sexual desire, not to lie (no use of illusory words), no providing and consuming intoxicants, no blaming for past mistakes, no praising the self at the expense of others, no grudging in giving either dharma or wealth, no dwelling in anger, no abusing any forms of the Three Treasures.ⁱⁱ

Kogen Mizuno describes the precepts as *'both spiritual and physical training, a routine designed to build the foundation for the concentration of Buddhist meditation.... the precepts have the same basic goal as Right Livelihood, to create the habit of living a balanced and healthful life. ...Observing the precepts is the second of the Mahayana Buddhist Six Perfections.'*ⁱⁱⁱ

To participate in the Jukai ceremony is to tread the centuries-old path of the Dharma. Dogen Zenji says: *In India and China, whenever an Ancestor of the Buddha passed on the Transmission, without fail, the Precepts were accepted as the first act of entering the Dharma. Unless we accept the Precepts, we are not yet a disciple of the Buddhas, nor are we an offspring of our Ancestral Masters, because They have considered one's departing from error and resisting wrong to be synonymous with practicing meditation and inquiring of the Way. The words, "They have made the Precepts foremost," are already precisely what the Treasure House of the Eye of the True Teaching is.'*^{iv}

Taking the Buddhist Precepts is a significant and serious aspect of training.... In essence, they define how an enlightened being functions in the world, relates to others and this planet, and makes moral and ethical decisions in everyday life.'^v

So why am I taking precepts? I've been an IBS student with Jikishoan for nearly three years now. A friend of mine said he was going to do it so I said I would too. Simple. The power of the Sangha, of excellent friends. And even though we aren't on a path with a goal, as my experience deepens and transforms, it seems like the logical next step. As it turns out he isn't able to do the ceremony now, so I reflect yet again on the inescapability of impermanence, the best laid plans of mice and men, and women.

The things that have influenced me to embark on this journey are many and varied and not even clear to myself. Some of my friends outside Jikishoan are dismissive of belief and faith and it's true it has a chequered history. In ruthless, vengeful and fearful hands it can lead to mindless and cruel places. Often, if someone asks me why I am taking precepts, I might say I don't know. I might also add that Ekai Osho says Buddhism is about trusting ourselves, that faith in our own Buddha Nature is faith in our interconnection with everything. Wonderful and difficult!^{vi}



Jisha: Vaughan Daisen Behncke, Shika: Shudo Hannah Forsyth
Initiates: Steve Kakushin Giffin, Lee-Anne Shogetsu Armitage,
Joanne Shinmyo Benney, Robin Jikai Laurie (middle L-R)

Buddhist precepts seem to me to be an expansive invitation to reflection rather than a thunderous threat of solitary damnation for transgression. This is evident for me in the reversed positive explanations, e.g. the First Precept, 'Not to Kill', as a positive formulation about protection and nurturing of all things. Ekai Osho mentions in our IBS class we also *kill time*, wasting our lives in laziness and old habits, spending our lives in vain.

I am also encouraged to reflect on the Fifth Precept, 'Not to take Intoxicants', when it is translated in one version of *Shobogenzo* as 'Do not sell the wine of delusion'.^{vii} What a wonderful evocation of the seductions of oblivion, clouding the mind with the sway of smart gossip and easy judgement, quite apart from the odd vodka!

Most people come to religion and Buddhism because they have problems. Mine are both problems and questions. How can I live with as much courage, grace and kindness, openness and joy as I can muster as I age and change and death looms closer? Taking precepts feels like strengthening my stumbling steps along the path of The Way.

Robin Jikai Laurie

- i. Edited from http://en.wikipedia.org/wiki/Buddhist_initiation_ritual#S.C5.8Dt.C5.8D_school
- ii. Precepts from Jikishoan Jukai ceremony 17 November 2013, with additions RL
- iii. Kogen Mizuno, *Basic Buddhist Concepts*, Kosei Publishing, Tokyo, 1987, pgs 140 & 141
- iv. Eihei Dogen, *On Receiving the Precepts*, ch 83, p 931, in *Shobogenzo: The Treasure House of the Eye of the True Teaching*, translated by Reverend Master Hubert Nearman, Order of Buddhist Contemplatives, Shasta Abbey Press, Mount Shasta, California, 2007
- v. <http://zmm.mro.org/training/receiving-the-zen-precepts/>
- vi. IBS A2, 6 June 2013, Personal class notes
- vii. Eihei Dogen *ibid*

Does the Sun require the Flower?

Does the Sun require the Flower
As the Flower requires the Sun's light?
Does the Master need the Student
As the Student needs the Master's light?

It is a fundamental point that a plant receives light to grow and bloom just as a student trains with the master to grow and bloom. But what does the teacher receive or how are student and teacher in need of one another?

The answer: The seed has deep roots and the student blossoms whilst the master receives advantage after advantage.

In response to a talk given by Ekai Osho during the introduction of the Practice Period 2013 and the related discussion around the topic of The Advantage of the New Year – Eihei Koroku.

Liam Tosen D'hondt

Sunday Morning Sesshin

Drinking hot tea on a cool day.
How refreshing!

Thanks,
To excellent friends showing the way.



Photo: Vincent Vuu

Sunday Half Day Sesshin participants - 11 Nov 2013
L-R: Vincent Vuu, Julie Martindale, Phil Frasca, Hannah Forsyth, Pamela Kadow, Christine Maingard, Liam D'hondt.

Julie Myoe Martindale

Little sparrow

it was a stormy day

the decision to go to jikishoan to sit was pondering and doubts arising

being aware of the monkey mind but the decision was made to go, riding my bicycle to the train station as getting there noticing a little sparrow on the other platform frolicking in the rain enjoying itself would be my interpretation of this, us humans love to complain about the weather – its too cold its too hot extra, while the birds and animals adjust to the weather changes

thank you little sparrow and nature for the awareness

Peter Esan Brammer

Book Review

Zen and the Art of Motorcycle Maintenance an inquiry into values

Author: Robert M. Pirsig

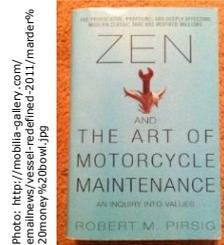


Photo: <http://media-gallery.com/email/news/vessel-redefined-2011/made%20money%20how.jpg>



Photo: Nobukazu Kobayashi

The title of this book attracted me very much because I am a Zen practitioner and these days my hobby is restoring old motorcycles.

Regardless of the title, the book is not really about Zen practice but about Pirsig's philosophy about 'Quality' as he defines it. However, he does tell us about the difference between Western and Zen (Eastern) thinking, which Ekai Osho has mentioned in his Dharma talks. Pirsig explains it with reference to the structure of a motorcycle. For instance, in Western thinking, things are divided into smaller categories, parts, to discriminate against each other. Therefore, those parts are explained by different functions. To run and ride a motorcycle, however, all parts have to be united to work together in order to achieve the purpose of transport. This concept is actually what Ekai Osho often mentions – it's about 'Oneness' and for us to have a holistic view to see the world.

The book does not directly tell us about Zen and its practice but I really enjoyed reading the ideas in it. If you are interested, please take a look. But I have to tell you once more that this is not a Zen teaching book.

Gassho

Nobukazu Shinwa Kobayashi

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.

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



Zazen and Awakening

(Continued from page 1)

exception engage in seated meditation. They are already Buddhas. They're not trying to become Buddhas, but we don't think like that. Zazen is simply the gate. When you throw yourself at it, it opens up.

Everything is an opportunity to awaken. Awakening exists within your experience every morning. The moment of awakening is every morning. It's through the senses, through hearing, through seeing, or the physical senses, through smell. Interdependent arising is the criteria of awakening. That is to say, absence of the sense of self is the criteria. As soon as self is present, it's split. So you can just awaken to the sound of bells. Just bells. Just sound. The moment of awakening is like that.

Great Master Kyōgen Chikan was a long-time student of Baso. He was taught the teaching that the 'mind is Buddha' and he was quite happy about that expression. After he retired from the monastery, he lived in a small hut and did his personal practice. Then one day while sweeping the ground in front of his hut he swept a rock, and the rock flew and hit a bamboo and made a 'thunk' sound and suddenly he achieved realisation. Before that he had the understanding of the teaching he had received from his teacher. It made him happy and content. He could trust and his practice was settled. And suddenly the paradigm shifted and he achieved awakening.

Another story is of a monk seeing peach blossom. One day in spring in China, this monk went down from the mountain temple to the village for alms and a peach blossomed suddenly and the sight penetrated his eyes and he became awakened. It's the absence of the self. It's the same with how Shakyamuni Buddha became awakened fully and realised himself when he saw the morning star shine.

One of the Zen masters in the Rinzai tradition had his great awakening when he was peeing. It splashed, steam rose and he was awakened. He was too embarrassed to say that he achieved *kensho* in the toilet (Osho-sama laughs).

There is every opportunity to awaken with the senses. It's not created out of the imagination in your

head. It's through the visual sense, hearing, touch or smell. Sound is an opportunity and colours too. Simply sound, simply light, simply the feeling.

So, why sit? It's simply the standard. It's simply the way forward. You are not doing anything except sitting. It's very straightforward. And that is the model for all the Buddhas. That is the gate. That's why it is recommended. You can trust it. It's a long tested model. The best thing human beings ever did was to sit. It works! No Buddhas achieved their Buddhahood without Zazen under the Bodhi tree. Buddha after Buddha, they all achieved their Buddhahood under the tree. But when it comes to human beings, we cannot use the method to slowly, slowly come close to it. That kind of thinking is forever postponing it. It's very straightforward: throw yourself in the midst of it. Be it. That's all you can do. If you begin to wonder how much you have become Buddha, then you're confused.

The total function of seated meditation is about experience. You are not trying to gain certain things. You are not driving your mind to get something. You simply sit. You become the whole reality. No trace of the self remains. In the West there is a tendency to turn everything into words but words are abstract. When you have an impactful experience and you turn it into words, it becomes an abstraction. It loses its meaning.

The more you use words, the more you lose the value. If you don't say anything, it's there: undistorted experience. But don't expect too much. If you think that it will help you sort out your garbage, you will be disappointed. Experience is just experience. It's a momentary thing. It doesn't change habits. People who like to drink still have that habit. The difference is that you see reality more broadly. You find yourself. You find your place in the world.

Transcribed and edited by **Azhar Abidi**

The Teisho talk included a reading from: A Discourse on Doing One's Utmost in Practicing the Way of the Buddhas (Bendōwa from Shobogenzo, Part 1 and 5).

Sōtō Kitchen

Anthony Wright served this Pilaf at Sanzenkai recently. This is flavoured with Dukkha (an Egyptian spice mix) and Harissa (a Tunisian chilli paste). You can buy these ready-made at good supermarkets or middle-eastern grocery shops, or you can make your own using the recipes Anthony has included.



Anthony's Middle Eastern Pilaf

Ingredients (serves 4-6)

Long-grain white rice	1 cup
Water	2 cups
Olive oil	2 tablespoons
Dried currants	200 grams
Pomegranate	1
Flaked almonds	100 grams
Harissa paste (see side recipe)	
Dukkha (see side recipe)	
Salt	

Method

1. Put the rice, olive oil and water in a pot with the lid on and bring to the boil. Stir once in the beginning to loosen the grains. When the water boils, turn down to a low simmer until the rice is cooked. You will know it is ready when steam holes appear in the rice. Take the lid off and set aside.
2. While the rice is cooking, toast the almonds and the pine nuts separately. Each is ready when it is lightly browned and fragrant.
3. In a large bowl or pot of water split the pomegranate open and release all the seeds. The pomegranate skin and pith will float and the seeds will sink. Discard the floating parts and drain the seeds.
4. Fluff the rice with a fork (the olive oil added during cooking will have coated each grain, ensuring they don't stick together). Add currants, pomegranate seeds, pine nuts and flaked almonds to the rice and gently stir through. Ensure you don't break the rice too much. Gently stir through the Harissa paste (the more you add the spicier it will be), add Dukkha and salt to taste.
5. Serve.
6. For the basic version omit the pine nuts and pomegranate but use a few more flaked almonds.

Photo: <http://www.nutroaster.com.au/index.php/nuts/raw-nuts/flaked-almonds.html>



Dukkha

Ingredients

Hazelnuts	3 ¹ / ₃ tablespoons
Pistachio nuts	4 tablespoons
Sesame seeds	10 teaspoons
Ground coriander seed	5 tablespoons
Ground cumin seed	2 ¹ / ₂ tablespoons
Salt	1 teaspoon
Black pepper	1/2 teaspoon

Method

1. Toast hazelnuts, pistachios and sesame seeds and chop in a food processor (you want the bits to be small but not powdered).
2. Mix nuts together with the other ingredients and keep in an airtight container.

Harissa

(Caution very hot)

Ingredients

Dried chopped chillies soaked in the same amount of hot water. (You can also use fresh red chillies)	3 ¹ / ₃ tablespoons
Sweet paprika	1 ² / ₃ tablespoons
Crushed garlic	1 ² / ₃ tablespoons
Caraway seeds	2 teaspoons
Cumin seeds	1 teaspoon
Salt	1 teaspoon
Mint	6 leaves

Method

1. Blend all ingredients together in a food processor or mortar and pestle until it forms a thick paste.
2. Use straight away. If you want to store it, including 4-5 tablespoons of sunflower oil in the mix and storing it in the fridge will ensure that the paste keeps for a long time.

Photo: <http://www.holisticselect.com/blog/wp-content/uploads/2013/10/pomegranate-02.jpg>





Calendar of Events, January to March 2014

Weekly Activities

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly (except Mar 9)	5.30–7.30pm	Sanzenkai	Brunswick	Annie/Shona (until end of February) Annie/Liam (from March)
		7.30–8.30pm	Supper		Jeremy/Anthony
Thursdays	Weekly (resumes Jan 16)	7.00–9.00pm	Sanzenkai	Footscray	Hannah/Katherine
January					
Sunday	January 12	5.30–7.30pm	Sanzenkai resumes	Brunswick	Annie/Shona
Tuesday	January 14	7.00–9.30pm	Committee Meeting #185	Footscray	Katherine/Ann
February					
Sunday	February 2	5.30am–7.30pm	Bansan (Practice Period)	Brunswick	Annie/Shona
Sunday	February 9	9.00am–4.00pm	One-day Workshop	Footscray	Hannah/Shona
Tuesday	February 11	7.00–9.30pm	Committee Meeting #186	Footscray	Katherine/Ann
March					
Sunday	March 9	12.00–3.00pm	Annual Sangha Picnic No Sanzenkai	Darebin-Parklands	Katherine/Ann
Tuesday	March 11	7.00–9.30pm	Committee Meeting #187	Footscray	Katherine/Ann

For **April Bendocho Retreat** information, held from Thursday April 17 to Thursday April 24, contact Hannah/Julie.

For more information, please see Teaching Schedule on the reverse side of this page or check the Jikishoan website.

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 Courses and One-Day Workshops

Teacher (Ekai Korematsu Osho)
via Hannah Forsyth
(03) 8307 0600

Sunday Sanzen-kai

Zendo Coordinators

(Zendo) Shona Innes
(03) 9391 2757 (till end of Feb)
Liam D'hondt
0497 988 612 (from March)
(Roster) Annie Bolitho
(03) 9495 1412

Retreat Administration

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

Kitchen

Michael Ewing, Tenzo
Jeremy Woolhouse, Acting Tenzo
(January – June)
(03) 9819 0845
Anthony Wright, Roster Coordinator
0412 812 708

Committee of Management

President (*Tsusu*)

Katherine Yeo
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Vice President (*Kan'in*)

Ann Alexander
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Finance (*Fusu*)

Naomi Richards
(03) 9380 4774

Secretary (*Shoji*)

Christine Maingard
0430 599 430

Membership

Katherine Yeo
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Ordinary Committee Members

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Shona Innes
(03) 9391 2757

James Watt
0425 737 608

Myoju

Ekai Korematsu Osho
(Editor)
Azhar Abidi
0400 221 768

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 1

February 2 to June 29

Starts with Bansan (Entering Ceremony) on February 2

Finishes with Bansan (Exiting Ceremony) on June 29

Main Course A1 – Footscray

Ten Classes

9 – 11am Saturdays

• Term 1 February 1 – April 5

Course A2 – Footscray

Ten Classes

5 – 7pm Saturdays

• Term 1 February 1 – April 5

Course A3 – Footscray

Ten Classes

7 – 9pm Wednesdays

• Term 1 February 5 – April 9

Course Costs A1, A2, A3

\$545 per course (4 terms) or

\$170 per term (10 classes)

\$90 for 5 classes (casual)

Members by donation for casual classes

Main Course B1 – Brunswick

Brochure is available and applications to participate are invited.

5 – 8.30pm Sundays

Venue: Australian Shiatsu College, Brunswick

Main Course B2 – Footscray

7 – 9pm Thursdays

Venue: Footscray Zendo

Course Cost B1 and B2

\$240 per year (2 semesters)

\$170 per semester

Main Course C – Retreats and Overseas Study

Jikishoan holds three seven-day retreats per year.

For 2014: April 17 – 24, August 22 – 29, November 21 – 28

Course Cost

\$1365 / 3 retreats 2014, or

\$3780 / 9 retreats 2014 – 2016

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 tea and lunch.

Sundays: February 9, March 30, June 1, 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 April 17 – 2pm Thursday April 24

Venue: Adekate Fellowship Centre

