



Monastic Practice in Lay Life

Talk given by Ekai Osho Korematsu during Sunday Sanzenkai, 20 January 2013

For me, the year is busy throughout, with Jikishoan activities, practice and family commitments. I wanted it that way and I need it to be that way to maintain my monastic practice. I no longer live in a temple. I live with a wife and two children – it is different. My training was twelve years of monastic practice in Japan. I practised in three monasteries. The longest I stayed in a monastery was for seven-and-a-half years, the last one I stayed in was for two years. So if I don't provide myself with that structure because I am married and have children, and if I resume the general kind of lay life, then I lose monastic practice. I become a fish out of water. I die (Ekai Osho laughs).

It is interesting because when I moved from Japan to Melbourne, I was prepared to die. I knew nothing about Melbourne. I rented a garage for Jikishoan so I could survive, incubate in that space. That was my promise to my teacher too, that wherever I went, I would have a practice space, a zendo. So whether I am married or not, I had to have a zendo. To tell you the truth, I was fortunate that there was enough interest in Zen practice in Melbourne, so when I started, many people responded and I quickly established myself in the new environment. I didn't feel that the continuity of my monastic practice was broken when I came here and that is very good.

I'll tell you what the difference in monastic practice is. Everything we do is reduced to the essential. There is very little distraction, so in other words, we are just living life as a human being with nature. When it's time to get up, we get up. We would get up every

morning two hours before sunrise. When it's time to stop sitting, we stop sitting. We do the morning service and eat. After eating, we do morning chores. After chores, we have a tea break, chosan; then work, then noon service; then meal, then rest, then back to work; then afternoon tea and afternoon service; then supper and evening sitting. It is very routine.



Photo: Azhar Abidi

For me, what characterises training in the monastery is not adding to the essential activities. It is eliminating what is not essential. What is left becomes clear – the clear eye and the clear vision. What I am talking about actually has a lot to do with our formal practice of Zazen. That's the form. It allows us to let go of the extra stuff, things like: 'I am working on this meditation practice'; 'When I finish

(Continued on page 13)

In this Issue: Monastic Practice in Lay Life, Sewing the Teacher's Okesa, Traleg Rinpoche and I, The best laid Schemes of Mice and Men, A Wonderful Command, A Matter of Faith, Book Review...

Editorial

This Myoju's theme is 'Zen in Everyday Life'. It raises some interesting questions about our definition of Zen practice and our ideas of integrating it into everyday life.

John Wardell's review of *Zen at Work*, a book by Les Kaye, says that work is our practice. We can go further and say that our whole life is practice and intellectually, that is very true, but Ekai Osho points out in his Dharma talk, 'Monastic Practice in Lay Life', that if we are not careful, then our practice can just become a label for our own desires and wishful thinking.

To integrate Zen into everyday life without our own ideas about it, we need guidance. The best possible guidance is to participate in the activities of the Jikishoan Zen Buddhist Community. The community offers many formal opportunities of practice outside the zendo. By becoming a member of the Committee of Management or by committing to work in one of the various ryos, students can practise everyday activities in a supportive environment, with the counsel of Ekai Osho and the mentoring of senior students.

Through this kind of training and through the practice-experience, Ekai Osho says, we begin to eliminate what is not essential, and what is left starts to become clear. What is left is seeing things as they are. This process can be confronting and that comes through in several contributions here. Lee-Anne talks about the experience of just having to deal with a word – faith – and re-aligning her understanding and ideas associated with it. Vaughan Behncke gives a humbling account of how difficult he found things when his plans for last year came undone.

We also have a wonderful feature based on Kal Kingi's talk from last September, where he talks about his role at the Kagyu E-Vam Buddhist Institute and how he managed things after Traleg Rinpoche passed away.

Thanks to all contributors to this issue of Myoju, and a special thank-you to the members of the publications group who work behind the scenes to produce it. We hope you enjoy reading our first edition of Myoju for 2014.

Azhar Abidi

On behalf of Ekai Korematsu – Editor,
and the Jikishoan Publication Committee

Myoju Subscription is available to non-members for only A\$30 per year, mailed quarterly as hardcopy. Please contact the Myoju Publications team at publications @ jikishoan.org.au, or visit our website for more information and to download the subscription form.

Myoju Publication—Autumn 2014

Editor: Ekai Korematsu

Editorial Committee:

Hannah Forsyth, Christine Maingard, Katherine Yeo

Myoju Coordinator: Azhar Abidi

Production: Johann Montet

Production Assistance: James Watt

Transcription Coordinator: Azhar Abidi

Website Manager: Nobuzaku Kobayashi

IBS Teaching Schedule:

Hannah Forsyth / Shona Innes

Jikishoan Calendar of Events: Katherine Yeo

Contributors: Ekai Korematsu Osho, Azhar Abidi, Hannah Forsyth, George Duckett, Marc Rabinov, James Watt, Kal Kingi, Vaughan Behncke, Shona Innes, Christine Maingard, John Walsh, Lee-Anne Armitage, John Wardell, Robin Laurie, Karen Threlfall.

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

Printed by Documents on Call, 2B Parker Street, Footscray, VIC 3011

Next Issue

The next issue of Myoju will be posted around the Winter Equinox, 22 June 2014. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is Sunday, 20 April 2014 and the theme is '**Reorienting oneself to practice**'.

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

Abbot's News

A Significant Year

2014 is a significant year for Jikishoan's growth as we celebrate our 15th anniversary. Since Ekai Osho arrived in Melbourne with his wife, Deniz, and small baby, Sunao, we have seen Sunao grow into a young man and Jikishoan grow from a small group in a garage to a busy community approaching adulthood.

At this turning point when we look back and consider our next moves, we notice some significant stirrings.

The Integrated Buddhist Studies is becoming the core of our training activities, and our third Practice Period with Julie Myoe Martindale as Shuso draws on the experience of study, training and commitment we have amassed over the last few years.

Jikishoan is increasing its capacity to join hands with the wider world through contact with other Buddhist organisations. Ekai Osho's connection with our roots in Japan remains the link with our tradition while his relationship with other Buddhist organisations is increasing. In this early part of the year, he is a guest speaker at not only the Melbourne Buddhist Summer School at Maitripa Centre in Healesville, and the Tibetan Buddhist Society in Yuroke, but also at Nyima Tashi at their Buddhist Summer School in Auckland, New Zealand. Interestingly – the topic he has chosen for these talks is 'The Roots of Zen'.

The Building Project Team, led by Ekai Osho, is looking at ways in which Jikishoan could have its own home. A physical presence for our community is becoming important to us. Ekai Osho has always regarded the community itself – all of you who participate – as our monastery. As we approach our celebration of fifteen years, it seems appropriate to also see a physical embodiment of an actual home reflecting that.

So we look forward to welcoming you all to our Foundation Day and Hossenshiki (Shuso Ceremony) – the ceremonial and the partying – on May 18th.

Shudo Hannah

Sewing the Teacher's Okesa

*Dai sai gedap-puku
muso fu-ku den e.
Hi bu nyorai kyo
ko do shoshu jo.*

*How great the robe of liberation,
a formless field of merit.*

*Wrapping ourselves in the Tathagata's teaching,
we free all living beings.*

As we chant this Robe Chant each Sunday at Sanzenkai and each morning on our retreat, as we wear the rakusu we have made and had presented to

us by Osho-sama, as our rakusus start to fade and look a bit worn, we start to realise that the Robe – the making, receiving, and wearing of it – is an embodiment of the Buddha's teachings. It's part of us and not part of us, it is changing, it is priceless and worthless, and our lives are not the same without it.



Photo: George Duckett

Skeining silk thread

Last winter, Georgina Ekyo Duckett and I felt the time was ready for us to make a Sangha Okesa for Osho-sama and we approached him with our plans. It seemed fitting to make a fifteen panel robe for Jikishoan's fifteenth anniversary which we will celebrate this year. We wanted to make a uniquely Australian robe for this very traditional Japanese Zen practice, and we wanted to include as many people from the community as possible. In a preliminary meeting with him, Osho stressed that we should regard the project first of all as our Zen practice, and that the building of community in working together was the most important part of it. If the end result was a beautiful robe – that was a bonus. So we set off for Cleggs in the city and bought five metres of raw silk.



Photo: Vincent Vuu

The Sangha at work

We wanted this robe to be made in the traditional Buddhist way, using the pattern and stitching in the style of Eko Hashimoto Roshi, but also to reflect the Australian surroundings that Jikishoan lives in. George undertook to dye the silk using Eucalyptus leaves. She spent many days gathering the leaves, boiling up strange smelling mixes, and dodging complaints from the family – before she ended up with a beautiful rusty earthy colour for the robe, the lining and the thread.

We cut out the 66 pieces very carefully and precisely, started regular sewing sessions on Saturday afternoons at the Footscray Zendo and invited the community to join us. These will continue through the first part of the year. First – we sit zazen for 20 minutes, then chant the Robe chant, everyone offers incense and we do three prostrations before sewing. We finish each session with three more prostrations after clearing up.

We have held practices at Footscray Zendo and also a session in Castlemaine – and we will be taking the okesa to the Autumn retreat at Adekate so that those from out-of-town can also add a few stitches.

Many thanks to all of you who have donated, stitched and photographed. We hope this Sangha robe for the Abbot will still be in use long after we have departed.

Shudo Hannah Forsyth

Jikishoan Building Project

Our vision is to own a place of our own, very similar to the Footscray zendo. This will give us a physical presence to reinforce our practice and working towards this dream will bring us closer together. Our preliminary investigations have shown the project is feasible and we expect the house to cost between \$400,000 and \$500,000.

It must be close to public transport and easily accessible to our Abbott. We expect that Jikishoan will be exempt from the normal stamp duties.

Our bank is very supportive and has agreed to lend up to 60 percent of the purchase price. If the price is about \$500,000 then we could borrow \$300,000, which would cost about \$18,000 per annum in interest payments.

We have a business plan which has been approved by the bank. We anticipate an income of about \$32,000 derived from rent, lessons, workshops and zazen, which is well above the interest on the loan.

We are likely to need a deposit of between \$150,000 and \$200,000. Jikishoan currently has about \$100,000 that could be put towards this. We need to raise another \$50,000 to \$100,000. We hope to do this through donations and fundraising activities. Spread across our membership, this is about \$1,000 each. While some can contribute only a little, others may be in a position to contribute much more.

In addition, we could organise a trust structure that would allow members to own a portion of the house.

Finally we may have the option to buy a cheaper house that needs renovations. If so, we would need the help of members with the time and skills needed to fix the house.

In summary, the building committee and the bank believe this is an achievable project.

We are at a stage where we are ready to involve the broader membership. Over the next three months we are researching the best locations and narrowing down the price range. In May, we are having an open meeting to explore the next steps with all members.

Marc Rabinov

Traleg Rinpoche and I

Kal Kingi from the Kagyu E-Vam Buddhist Institute reflects on events after Traleg Kyabgon Rinpoche IX passed away and the importance of lineage in keeping the sangha together

Ekai Osho requested that I talk about the transition at our centre when Traleg Kyabgon Rinpoche IX passed away, and how things have been going since then, and I think he said 'Because that's all of us', so I'll talk about those two areas, and Hannah said that people might be interested in hearing about how I came to study with Rinpoche.



Traleg Rinpoche and Kal

I started studying with Traleg Rinpoche in 2000 and in 2006 I put up my hand to go and be the caretaker for Rinpoche's New York centre. Rinpoche also has Nyima Tashi Kagyu Buddhist Centre, named after the first Traleg Tulku, in New Zealand, and Yeshe Nyima Centre, named after the 6th emanation, in Sydney. Rinpoche constantly travelled between those four centres. The most recently established is the Sydney centre which Felicity Lodro, Traleg Khandro, Rinpoche's wife, now looks after. My visa didn't work out so I ended up staying at the centre in Melbourne for quite a while and in 2007, Rinpoche asked me to become his Personal Assistant.

One of my main jobs was to get the centre into shape. Rinpoche's centre in Melbourne, out of all his centres, has a very big sangha, so there are a lot of people to manage from all different types of backgrounds, old and young. Rinpoche tried to lead by example for a long time, and at around the time he decided not to do that anymore, [Kal laughs] he started telling people what to do. Things became a lot more structured and it was my job to get things shipshape. Prior to that it was run more like a community-run organisation with not a lot of structure to it and that can lead to cliques.

Rinpoche wanted to concentrate on bringing youth into the centre, specifically for the longevity of the centre. A lot of Dharma centres in the West have an ageing sangha and when the teacher passes away, the sangha passes away soon after and that's it! So

we really had a big push for younger people. And it's very difficult to get younger people interested in the Dharma. Religion is not very cool [audience laughter] and Buddhism seems to be a fringe religion, which was another issue. Rinpoche had really wanted to present Buddhism as a mainstream religion – a religion for everyone and not something that's only for people on the fringe of society, or for people who want to lead an alternative lifestyle, but something that is really open for everyone. So we brought on a team of young people and trained them up in a way which is a bit Tibetan traditional and a bit Western traditional. I studied up on butlers and traditional western service because Rinpoche wanted an integrated approach. He didn't particularly want to transplant Tibetan Buddhism straight as it is, in Melbourne. He wanted something that people, when they took on a staffing role at E-Vam Institute, could take to their jobs or to their relationships, and really integrate what they learnt through their role at the centre with their lifestyles.

So Rinpoche started telling people what to do and with the staff that came on board, the general instruction was, 'Follow what you're told to do,' [Kal and audience laugh] and, 'Don't take any initiative,' as a starting point. The instruction would come directly from Traleg Rinpoche and he would always say, 'Do what I say and then if things go wrong, you can blame me!' [audience laughs], 'but if you go do something else, then you'll get the blame.' 'Then it's your fault.' So he was ready to take the blame for whatever happened.

And so the culture of the centre really changed. Cliques dissolved and it became a more welcoming place for people to walk into. There was not a huge division between people who had been at the centre a long time and people who had not. A lot of the staff members were brand new to Buddhism and quite young, but they were in charge of organising things, so you couldn't walk into the centre and feel overwhelmed by 'the wisdom of the elders' – you would walk into the centre and you couldn't quite tell who'd been there for a long time, who knew this, who'd done a certain amount of practice, or what! You just had people fulfilling roles and the retreats would run as retreats and it was simple. The personal aspect got taken out of it. Also with the young people, Rinpoche instructed us not to socialise, as a starting point, so that we could come into the Dharma with a real focus on the Dharma, practice and study. When relationships formed, they would form after forming a relationship with the Dharma and with your teacher. All these things that were put in place really did set up a healthy Dharma culture. With that type of system in place, it was nearly impossible for anyone to throw their weight around, and things began to run very smoothly. So one of my main jobs was to change the culture of the centre and make things a lot easier for new young people to come into it.

Rinpoche had had poor health for a long time. He caught everything that was going around and eventually he passed away on 24 July 2012 of a heart attack. It was very sudden. We never saw it coming.

(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



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

So it hit us pretty hard. Felicity, Rinpoche's wife, who was living in Sydney, came down and Ani Jangchub, who runs the New Zealand centre, came over from New Zealand. And at that point Rinpoche had sent two younger people over to the New York centre to help run that centre, so they held the ranks over there. We were at a loss as far as what happens traditionally when a teacher passes away – what you're meant to do as far as prayers or what to do at the hospital or anything at all is concerned.

We did whatever we thought we should do and we knew that within Tibetan Buddhism, for someone of Rinpoche's calibre, it is expected that they might go into samadhi at that time. One of the main instructions is to not touch the body, not to disturb their samadhi. So we did our prayers and insisted that no one did anything with Rinpoche's body. We stayed in the hospital for the night and in the morning, I got through to some friends of ours who had dealt with their lama, Thinley Norbu Rinpoche, who was Rinpoche's guru, when he had passed away a couple of years before. They told me about the traditional things to do with the lama's body and what sort of prayers should be said, but I had to know exactly what we should do within our lineage because it differs a little bit between lineages. Eventually I got through to Khenpo Karthar Rinpoche, who was based in New York, and found out what we had to do.

Traditionally you would embalm and enshrine the teacher's body. But first of all you wait until they're not there anymore and there are certain procedures you do to check whether they're there or not, the main one being to check whether there is any warmth. You check for warmth mainly around the heart region. Rinpoche was warm for a week. Then we enshrined Rinpoche. I'd spoken to a number of lamas within the lineage for advice and we had invited the other tulkus from Rinpoche's monastery to come over and help with the proceedings. Two tulkus of Thrangu Monastery, Zuri Rinpoche and Lodro Nyima Rinpoche, and representatives of Thrangu Rinpoche arrived later in the month and we organised the traditional proceedings, which led up to the cremation at Maitripa Centre. Amazingly, it was the first traditional Tibetan Buddhist cremation that had happened in Australia and there were no obstacles. We built a sort of stupa and the cremation took place in that stupa at Maitripa Centre. Then the lamas went back to their respective monasteries.

Rinpoche had talked to me at length about the future of the E-Vam Institute and Maitripa Centre but I wasn't totally sure on what to do really and there was no one else who had been over those details with Rinpoche. I actually sat down with Ekai Osho not long after that, because there'd been such a strong relationship between the two centres. I wanted to let Ekai Osho know what my plans were with the centres and what my role was. I told Ekai Osho that I would be going to visit His Holiness 17th Karmapa, the head of our lineage, in India, and Thrangu Rinpoche, one of the other high tulkus from Rinpoche's monastery, who is now based in Nepal.

Ekai Osho was so happy to hear that and he spoke about the importance of lineage and that broader connection. I didn't realise until tonight what a strong

connection your sangha has with the monasteries in Japan. It is so important to have that. And that has really held our sangha together since Rinpoche's passing. To have that strong connection to lineage and to know that there is a broader sangha has been very important. Those connections can really keep you on the straight and narrow, keep your practice good. And so I went to visit His Holiness 17th Karmapa. We met in Delhi and I basically went through the same story with His Holiness Karmapa, Thrangu Rinpoche and Khenpo Karthar Rinpoche, who are two other high Rinpoches within the lineage, and I went over what I've just said to you, because His Holiness wouldn't have known me from scratch.

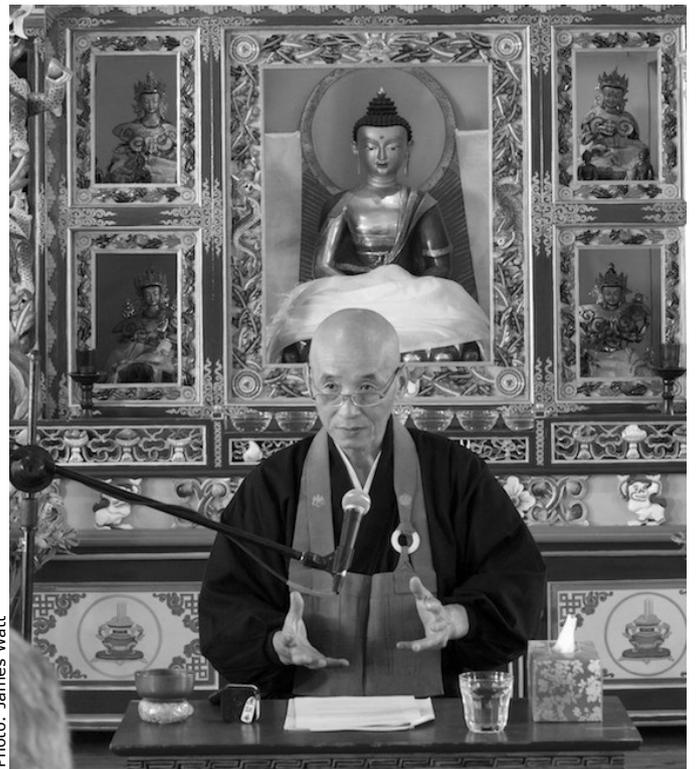


Photo: James Watt

Ekai Osho teaching at Maitripa Centre

I said, 'I became Traleg Rinpoche's Personal Assistant this year and these are the changes we made, these are the sort of programs that happen at the centre, this is the type of centre it is and I've been the main person dealing with these things. Is your Holiness happy – does this all sound okay?' And he said, 'Sounds okay,' luckily. [Kal and audience laugh.]

That gave me a lot of confidence, and it helped the sangha feel some confidence in me too. It was such an important thing to do on the broader scale of things and for the lineage – to know that Traleg Rinpoche's centres hadn't just gone off the deep end. It's not uncommon for centres to suddenly implode with politics and disagreements but none of that happened with us. That was quite amazing.

I also asked His Holiness if there were any signs indicating when and where the 10th Traleg tulku will be born. His Holiness had not received any signs, however, I have since made two formal requests for His Holiness to locate the tulku, which is traditional for the Karmapa to do. His Holiness said that usually the monastery would make the requests, however, since Traleg Rinpoche had been based in the West,

our centre should also make requests.

My main aim for the first year was to ensure that the sangha stayed together and to be open ears. Previously when Rinpoche was around, I was a bit of a – what do you call it – well I've been told I was called 'the punisher' for a while [audience laughter], because Rinpoche would send me for the bad jobs, to tell people when things weren't good or when someone was playing up, so when Rinpoche was around, people were used to me bringing bad news. I was not the good news guy [Kal and audience laugh]. I didn't go in to congratulate someone. It was the opposite. Since Rinpoche's passing, my main thing was to be open with the sangha.

After visiting His Holiness, I felt confident in regards to making sure that Rinpoche's activities and his centres continued on well into the future and that all his plans were still carried out. You also need the confidence of the sangha, obviously, and for there to be no confusion. So I spent a lot of time with people throughout the first year hearing what they had to say. I wanted to hear everything. I had my ear to the ground and heard any problems and a lot of them were ironed out through a simple conversation. That's the way it's gone over the first year.

I've arranged through Thrangu Rinpoche in Nepal to bring over a Khenpo to continue the young people's studies. He will be teaching us three nights a week, so it's quite intensive and we've got another seven years of study ahead of us for the younger people. We have Drupen Rinchen-la, who is the Retreat Master from Rinpoche's monastery in Tibet, who is here to finish off the older sangha member's long retreat and to start off a course of ten years of practice with the younger people, and he is also here to answer any queries on practice. We had a very successful summer school and our in-house retreat also went well, so everything has been really good.

When a year went by, we had our anniversary of Rinpoche's passing at the centre. It was very sad and I gave a speech, which was the only other speech I've done like this. I was crying like a baby through the whole thing [Kal laughs], but it was a real relief because I was very worried at the start. But the way that Rinpoche prepared us all, culturally as a sangha, the way we relate to each other as a sangha, really saved us a lot of trouble. That strong connection with the lineage gave everyone a lot of faith in Rinpoche's activities continuing, and faith in each other, and a real confidence also with their own practice – so they can continue on with their teacher's instructions.

Everyone we've had from the lineage visiting us has been very supportive of Rinpoche's activities, his style of teaching and for the practices that students had started – to be able to complete them and to continue on into the future. We've had so much support. When I visited Nepal, all the lamas from all the monasteries were so supportive and I bumped into a Westerner who told me that Thrangu Rinpoche had put word out to all the lamas of the centres saying that they should all support Traleg Rinpoche's students and centres at this time. It was very nice to hear and it really had a huge effect. And having the lamas here from the various monasteries was fantastic. So I just wanted

to share with you how it has worked out and the sort of problems that can come up and the sort of culture that I worked to develop at E-Vam Institute which helped us move forth with confidence into the future after Rinpoche's passing. Now we are just waiting for the rebirth of the next Traleg tulku, who, when he is of age, will return to manage the centre.

Student: In the change process you describe, you draw quite a strong distinction between the old and young sangha members. Do the young sangha members identify as the young ones?

Kal: I think so [Kal laughs]. They're not that young though [Kal and audience laugh]. We have some under 35 but there's probably one 22-year-old and everyone else is in their thirties. I think he thinks the rest are all old [audience laugh]. I've just kicked myself out of it because I've just hit forty and I figure I can't call myself young anymore [audience laugh].



Memorial Stupa of Traleg Kyabgon Rinpoche IX at Matripa Centre

Student: Have other people joined as a result of them being that young?

Kal: They have. With the younger people and with the shedra class, which is the serious study and practice class that Rinpoche established – Rinpoche was always quite adamant – he said, 'I don't care about numbers. I just want a couple of committed people!' So yes, he wasn't too worried about having a lot of young people, but for the longevity of the centre, to concentrate on the young people who have a life of practice ahead of them, so they can gain the most benefit out of it and so they can study and become teachers themselves.

There's not a huge group of young people there but they are a very committed group of about twenty, who have taken up long retreat practices and a commitment of eight years of study. They do identify themselves as the younger sangha but they know the point of it. There's nothing more to it than that. And Rinpoche was always quite adamant about newer younger sangha members really just listening to the teacher and not the elder sangha members. He always said, 'I want their minds fresh, not mixed with any other ideas of Dharma, just fresh and then that's it!'

You can really see that. When we did start the under

35 program, the people were (and I think it's partly a generational thing with Gen-Y Buddhists) very open-minded and fresh in their approach with not a lot of baggage. I'm a Gen Xer and there's still baggage there [Kal and audience laugh].

This is an edited version of a talk given by Kal Kingi at Sunday Sanzenkai, 22 September 2013, transcribed by James Watt and edited by Kal Kingi.

The best laid Schemes of Mice and Men

The last year of my practice unfolded in unexpected ways and many of the plans I had carefully prepared went astray.

The origin of the saying 'the best laid schemes of mice and men' is from Robert Burns' poem *To a Mouse* (1786). It tells of how he, while ploughing a field, upturned a mouse's nest. His resulting poem is an apology to the mouse:

'But Mousie you are not alone
The best laid schemes of mice and men
Often go astray
And leave us nought but grief and pain
For promised joy.'

Having returned to live in Melbourne early in 2013, I enrolled in the IBS C Course and planned to attend the three retreats held this year and also to attend Sunday Sanzenkai at least twice a month. In doing this, I was hoping to gain training and experience in the role of Jisha.

After almost five years in Canberra, I was excited to be back in Melbourne for a number of reasons: to be with my partner Kasia, to be closer to and re-engaged with Jikishoan and our Teacher Ekai Osho and to be in artistically rich and multi-culturally diverse Melbourne.

So it was with joy that I participated in most of the Practice Period that commenced in February last year and I attended the seven-day Bendoho Retreat in March. The last Sanzenkai of the Practice Period I attended was on 9 June. Little did I know at that time that I would not, because of events that were to unfold, be able to attend practice activities at Jikishoan again for almost three months.

From 15 June until 12 July I travelled to Poland with Kasia to visit and meet her family in Warsaw. It was a wonderful trip in many ways and significant for her because she had not seen them for six years. For me, it was a new and sometimes challenging encounter.

While returning to Australia, in transit at Frankfurt Airport, Kasia fell backwards and heavily on an escalator and injured her back. Even though she was in pain and shock from the fall, we decided to fly onto our next transit stop, Tokyo, because if we had not taken our scheduled flight, we would have been stranded in Frankfurt for two days waiting for the next available flight.

In Narita Airport, we went to the Medical Clinic and

after examination, the doctor advised that she was only suffering from bruising and on this basis we flew onto Melbourne.

Kasia's pain and discomfort continued to escalate. On the morning after our return, we went to The Alfred Emergency where she was x-rayed and found to be suffering from a spinal fracture with a high risk of spinal cord compromise. She was immediately placed in a spinal brace, which she had to constantly wear for, what turned out to be, the next four months.

This is when, what I thought were the best laid plans, came unstuck. Because Kasia was unable to do most of the daily self-care tasks that we all take for granted, and was unable to work, I became her full time carer.

It was an emotionally and physically testing period for both Kasia and I in different ways. We came face to face with our own vulnerabilities and learnt about and sometimes struggled to embrace selflessly, aspects of each other that only surface and become apparent in difficult situations, such as the one we found ourselves in.

Our Buddhist practice and faith gave us the strength to survive and learn from this period. Kasia is a member of Soka Gakkai and practises Nichiren Buddhism and I joined her in this practice. The core of this practice is the chanting of 'Nam-myoho-renge-kyo' (the title of the Lotus Sutra and teaching expounded by Shakyamuni Buddha). Twice a day, every day we chanted the Daimoku (the invocation of 'Nam-myoho-renge-kyo') before the Gohonzan – the object of devotion of Nichiren Buddhism.

When I could find time in the busy carer schedule, I practised Zazen. Both of these practices supported me and were points of grounding and structure I could return to every day and find strength in while I could neither attend community practice activities with Jikishoan nor the August Retreat. When Kasia had the spinal brace removed and was on the road to recovery I was able to return to Sunday Sanzenkai on 8 September and attend the November Retreat for seven days.

On reflection, this period, I believe, helped me in ways that I don't as yet fully understand, to deepen and embody my practice. It has purged and changed me in some way. I have had to let go of my own, often selfish, needs and desires and focus as best I could on the needs of the other person. I have had to face my fragility in the face of uncertainty that was engendered by constantly changing plans, schedules and routines. I have had to let go of the plans that I wanted to cling to often rigidly – and I came face to face with my, often, lack of faith when faced with adversity – and the fact that 'the best laid plans of mice and men' often go astray.

In his *Letter to Horen*, Nichiren wrote, 'If you try to practice the teachings of the (Lotus) sutra without faith, it would be like trying to enter a jewelled mountain without hands (to pick up the treasures)'.

'If you want to travel the Way of the Buddhas and Zen Masters, then expect nothing, seek nothing and grasp nothing'. – Dogen Zenji

Vaughan Daisen Behncke

Integrated Buddhist Studies

Semester 1, 2014

Main Course enrolments in the fifth year of IBS

At the time of writing, we are still in the process of receiving applications and registrations for IBS courses for the first half of 2014. Currently there are 15 Main Course A students, 13 Main Course B students and 15 Main Course C students, making a total of 43 students. Of these 43, there are seven brand new students and the rest are continuing students, a large proportion of whom have registered for the full year.

Practice Period 3 – BP3

Jikishoan's third Practice Period will be led by head student Julie Myoe Martindale. Julie formally entered the role of Shuso at Sunday Sanzen-kai on 19 January. At Bansan on 2 February, the head student's ryo, the Shuso Ryo formally entered the Practice Period along with members from all other Sanzen-kai ryos – Tenzo ryo, Ino ryo, Jiroku ryo and Shika ryo. There are 32 people who have submitted attendance plans so far and Julie is updating the Enkyo/ Attendance chart as each person submits his or her plan.

Innovations in 2014

1. Practice and training – Over the last year or more, Ekai Osho has been talking about the concepts of Practice and Training and differentiating them. The fundamental difference is based on percentage attendance. In line with this, we are currently engaged in actively making this clear through the ryo practice structure at Sunday Sanzen-kai.

Students whose attendance is planned to be above 70 percent fall into the training category and a plan of ryo activity is mapped out for them. A mentor works with them during their ryo training project with the goal of independent activity and a short written report on their experience.

Students whose attendance is between 40 – 70 percent fall into the 'practice' category. Likewise, the Course coordinators and ryo leaders assist them to engage actively in ryo practice but they are not expected to formally enter a practice role.

Participants whose attendance is below 40 percent are in the self-care level of practice and are nurtured and encouraged to make the most of their time at Sanzen-kai including staying for supper and conversation.

2. Administration and Organisation – During Practice period in a monastery, the Shuso ryo takes on all tasks associated with the practice period organisation. During the first Jikishoan Practice Period in 2011, Ekai Osho did the bulk

of the administration and organisation himself. It has been the intention that the Shuso ryo learn how to run the Practice period so we are continuing to go in that direction with Ekai Osho now overseeing our activity and the Shuso ryo taking on more organisational responsibility in line with the role.



Shuso Ryo (left to right):
Christine Jonen, Julie Myoe, Teishin Shona, Shudo Hannah

Main Roles during 2014 Practice Period

Seido – Toshoji Docho

Docho – Yoko Ekai Osho

Shuso – Julie Myoe

Shoki – Teishin Shona

Shoki – Shudo Hannah

Benji – Christine Jonen

Jiso – Ann Meikyo

Tenzo – James Hogen

Jikido – Teishin Shona

Shika – Shudo Hannah

Jiroku – Naomi Sonen Richards

Jisha – Vaughan Daisen

Thank you to all participants of the Practice Period and to all students of the IBS Program.

Teishin Shona

IBS Student Admin Secretary,
Main Course B Course Coordinator

Committee News

From the Secretary



Having been a member of Jikishoan since 2007, I joined the Management Committee in September 2012 as an Ordinary Member. Last year, Ekai Osho asked me to consider standing for Secretary and I was elected at the September 2013 General Meeting.

During my professional life I have sat on many committees in various roles. So perhaps I have brought with me some useful skills and know-how that are valuable when serving on the Jikishoan Committee. However, what surprised me at first was the stark contrast from the experience I had gained in serving on committees in the corporate world where much is driven by the 'bottom line' and the pursuit of the individual. Here at Jikishoan, committee meetings are 'gentle'; there is a cohesiveness and mutual support where everyone acts with respect, openness and integrity, and where all discussions and decisions made are based on the beneficial outcome for the community.

Jikishoan's rules state that 'The affairs of Jikishoan shall be managed by the Committee of Management', with the Committee consisting of four office holders (President, Vice-president, Treasurer and Secretary), five ordinary members and Honorary Members (Ekai Osho) of Jikishoan.

The Management Committee as a whole has important legal responsibilities to Jikishoan but individual management committee members also have specific responsibilities. Some of these roles require a substantial amount of work, so other members may be assisting in various roles.

The Secretary is legally responsible for maintaining the non-financial records of Jikishoan as detailed in *The Associations Incorporations Reform Act 2012 (Vic)*. If the Secretary does not carry out these responsibilities under the Act, they may be committing an offence.

The main legal tasks of a Secretary comprise of:

- **Reporting** to Consumer Affairs Victoria (CAV) on changes to key information about Jikishoan.
- **Meetings:** Organising committee meetings, taking and keeping accurate minutes, and facilitating the efficient administrative functioning of the management committee. Before each meeting the secretary distributes documents for forthcoming meeting and checks the minutes of the last meeting for any action items.
- **Membership register and communication:** It is a legal requirement to keep and maintain a register of members. Currently, this function is the responsibility of Katherine Yeo as

Membership Secretary who also attends to membership renewals and new applications.

- **Correspondence and Record Keeping:** This includes keeping a record of official incoming and out-going correspondence and to file various documents for future reference.

Being a committee member means commitment to practice and a strong interest in Jikishoan, but also working with informed judgement, a broad perspective, openness and integrity. Being a member of Jikishoan's Committee of Management is being part of a small community within a community where we all learn together in a supportive environment.

It is an honour to serve the community in the role of Secretary. I am striving to do my best and hope that this also deepens my practice in the process. I would like to express my sincere appreciation to Ekai Osho for his encouragement, guidance and support, and to all committee members for their commitment, hard work and effort in serving on the Management Committee. Your continuing support helps shape the role of secretary and each other's roles.

Christine Jonen Maingard
Secretary

Minutes for Members

The minutes of the monthly meetings of Jikishoan's Committee of Management are available to members. If you would like to receive a copy, through electronic mail, please contact Christine Maingard at christine@mindfulstrategies.com.au.

FOUNDATION DAY 2014 SHUSO CEREMONY

Sunday, 18 May 2014 - 9am - 5pm
(Shuso ceremony from 3pm onwards)
At the Australian Shiatsu College
103 Evans Street, Brunswick

The Shuso ceremony is a major event of the Jikishoan's Foundation Day celebrations.

All welcome.

Shuso: Julie Myoe Martindale

The Shuso Ryo and the Foundation Day Committee



Shuso Ryo (left to right): Christine Jonen, Julie Myoe, Teishin Shona, Shudo Hannah

A Wonderful Command

In the Microsoft world of computing there is a wonderful (and a little scary) command known as 'fdisk'. To use this command, you need to be operating the computer from the very basic level of the black screen where there is no mouse, just typed words. When you type in 'fdisk', the response is 'Are you sure?'. It asks because the command wipes out everything on the hard drive including the operating system of the computer. Everything is gone. There is no going back.



Why is it wonderful and scary? Because it allows you to make a completely new start, from fresh. Start the whole thing again.

For a long time, I have seen connections between the software of a computer and my thinking mind.

It seems to me an 'fdisk' command for people would be quite handy. I would have been very tempted to use it on myself quite a few times. The closest I can get to 'fdisk' is sitting on my cushion and using a very slow version of the command to clear out the 'weeds' that have gathered over a long time in the operating system that is my mind.

I was meant to be meditating when all these 'wonderful' thoughts were arising and it further occurred to me that 'I' only have a problem with my operating system. The computer itself is fine, perfect in fact. In this analogy, 'I' am the computer and it is fine. I just need to keep going with 'fdisk' and eventually I'll get back to that clean fresh screen. I think in Zen terms maybe the fresh screen is 'Emptiness'. And if I want to go one step further with this thinking, when there is 'emptiness' then even the 'I' is gone (the whole operating system).

'fdisk', the Wonderful Command, is complete. No operating system left (or no attachment to it anyway). Free to start again, if that is the desire.

John Walsh

A Matter of Faith

What is faith? I find it very interesting, that after all my years on the Buddhist path, I am only just asking myself this question now...

Until I started studying with Jikishoan, I'd never really associated the word faith with Buddhist practice. Until recently, whenever I read certain sections in

Basic Buddhist Concepts by Kogen Mizuno, my mind stopped, just for a moment. I often wondered why either the author or the translators chose to use English words instead of Pali to describe Buddhist concepts. For example, the use of the word *Law* instead of *Dharma* and *Order* instead of *Sangha*. I've wondered if the translators had a good understanding of Buddhism. Did they, or the author, intentionally use non-Buddhist terminology in an attempt to more clearly relate to those from a theistic background? Personally, I find that the English language is unable to adequately express certain Buddhist ideas.

One of the places where my mind has stopped while reading *Basic Buddhist Concepts* is when Mizuno writes (p.39):

Faith in the Three Treasures – the Buddha, the Law and the Order – has been the religious characteristic of all Buddhism, Hinayana or Mahayana, through the twenty-five hundred years of its history.

Rather than *faith*, my mind expects to see the word *refuge* in relation to the Three Treasures. For me, *refuge* encapsulates strong belief, conviction, trust and reliance implied by the meaning of the word *faith*. It is the belief and trust in the Buddhas, Bodhisattvas and Sangha who have walked the path before me; the reliance on, and devotion to the path and its travellers; coming home to, and relying upon, the Three Treasures – in good times and bad.



Photo: Azhar Abidi

The use of the word *faith* has definitely presented a stumbling block for me.

Since studying with Jikishoan, I've realised that my definition of the word *faith* is very coloured by my limited knowledge of theistic spiritual frameworks, tainted with stories of blind faith placed in external deities, where *faith* has been exercised or discussed without any reference to, or application of, discriminating wisdom. I've realised that I have associated the word *faith* with the concept of blind faith.

Rather than *faith*, I relate much more to the language of Shunryu Suzuki, when he writes in *Zen Mind, Beginners Mind* (p. 44):

The point we emphasize is strong confidence in our original nature.

I have always had strong confidence and trust in the Three Treasures, so it is not that I have had difficulties with the concept of *faith*, only the semantics.

Through contemplating the meaning of *faith*, my mind no longer stops or cringes when I read the word *faith* in *Basic Buddhist Concepts*. And it has only taken five terms of enrolment in A Class!

Lee-Anne Armitage

Bendoho Retreat

From the east, the west,
the north, the south,
swirling winds
now here
nowhere
unexpected
a gust – colliding
with a wall
of gracious trees

capitulating, swaying,
this way and that
powerful forces
at play – everywhere

no resistance
no effort
transforming that
which cannot be transformed

arising out of
fading into

nowhere
now here

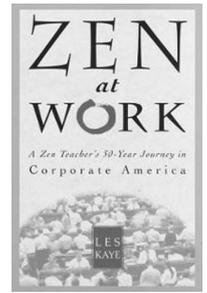
Christine Jonen Maingard



Photo: Christine Maingard

Book Review

Zen at Work: A Zen Teacher's 30 Year Journey in Corporate America



This is the second time I have read this book. I was initially lent it by a colleague when I showed some interest in Zen a few years ago. It impressed me at the time because it had a very down-to-earth approach to practice. Now that I have been practising for a while, I decided to read it once more. It impressed me again, but for different reasons. Of course, I will have to read it a third time to say that I have really read the book.

As the title suggests, *Zen at Work*¹ is an exploration of Zen practice in a work environment. But, naturally, it is much more than that. The author is Les Kaye, current Abbot of Kannon Do Zen Center in Los Altos, California. He was ordained a monk by Shunryu Suzuki Roshi and received Dharma transmission from Suzuki Roshi's son. Interestingly, he lived in the same house and worked side-by-side for many years with Kobun Chino Roshi, who was Ekai Osho's first teacher.

The book explores the author's engagement with Zen while remaining a father and corporate manager (unusual in the US at the time where most Zen adherents tended towards the hippie end of the spectrum). His descriptions of early Zen in America are interesting to read and there are many parallels with Jikishoan today. For example, what became Kannon Do Zen Center started off in a converted garage in the home of one of the members. The themes of being a committed Zen practitioner, while remaining fully engaged in the corporate world, are very relevant to most members of Jikishoan, given that many of us hold down full time jobs or help look after our families.

Given his lineage, it is no surprise that the book is peppered with excerpts from *Zen Mind Beginner's Mind*². These are interwoven into the narrative with examples from a thirty-year career at IBM. These examples serve to show how bringing our practice to work can be very useful in dealing with conflict and relationship difficulties. But of course, it is much more than that. He shows how work really *is* our practice, just as much as zazen is. He is able to demonstrate how there is no real difference between sitting in the zendo and sitting in a meeting (something I find useful to remember). The book is an accessible and engaging read and one I would recommend for any Jikishoan practitioner.

John Doko Wardell

¹Les Kaye, *Zen at Work*. (New York: Three Rivers Press, 1997)

²Shunryu Suzuki, *Zen Mind Beginner's Mind* (New York: Weatherhill, 1970)

Monastic Practice in Lay Life

(Continued from page 1)

this, I will work on that'; 'I am working on compassion because I haven't got it'; 'She is wrong'; 'She is not nice to me, she doesn't have compassion'.

It's not like that. Let go, let go. Bring everything back to before the ideas and the thinking come in. It's simple, too simple – the back straight, hands in mudra, eyes open.

Just remember that the basic form of practice is not about adding something on top of something. It is to let go of what you don't need. It is to not be the kind of person who locks into 'I need to do this...', 'I need to do that...'. We think more is better, more information, more knowledge and more ideas. That's the difficulty. We get confused. Meditation practice helps in that way fundamentally. And the spirit of meditation can be everywhere. We can integrate meditation into our lives as a form and ultimately it becomes formless.

At the beginning you have the posture and the form. When you become comfortable enough and when you have been practising for a long time, then you don't have that. The posture becomes embodied and your view about it becomes internalised.

Our practice period is the same model as monastic practice but we are not trying to be like a monastery. Make no mistake. The point is bringing the monastic kind of essence into the lay context. It's quite a challenge! It's idealistic in some ways. We cannot normally do that, but at least we can pay attention like that in the limited period of time that is our training practice.

This practice comes with individual commitment. Commitment means that it is not an abstract thing. You make a commitment to come here. You have an attendance plan and you dedicate yourselves to coming. That makes practice meaningful for everyone. Commitment brings quality into your practice. That kind of training contributes to your life. So it's not the quantity, the more the better, and it's not a competition either. You bring the best quality

and when you bring that quality to the other areas of your commitment then you have a clear plan. You don't need to worry about whether you should come today or not. 'It's very hot, should I come? Maybe next week might be better, see what happens!'

Many people are 'see what happens' kind of people. Practising that way is not progress. It doesn't transform. It doesn't matter if you have been practising for years and years, waiting to 'see what happens.' That's like waiting for something to drop into your mouth.

Often we have that kind of attitude. It doesn't work. We need to give it structure. Without clear training and understanding, we cannot bring that about in our practice. Our practice can be anything: our own ego, our desire or our problem. But if we study and train how to practise, then through training and through the practice-experience, we can transform. And that system works at a different level to intellectual knowledge actually. We are too much concerned with intellectual knowledge: 'I know the culture. He doesn't know'; 'I know about Buddhism'; 'I know all about koans. I know the answers too!' That kind of rubbish is in the head. We need to let it go.

Generally we don't think this way, we tend to think about ourselves. We think that getting an understanding of one's own self is the essence of practice. No! We get caught up with words.

I would say, create a monastery in your life. Look into your life and the people you engage with. Some things are essential. You look after relationships with people, with the work you do – you look after the second person. For people who work, their workplace is their practice place; it's their *dojo*. You don't need to become isolated from people, contact is essential and the essence of that is bowing. Eliminate unnecessary things. It means interacting without chattering, then the practice period no longer remains Jikishoan activity – it becomes broad. Everything you do should have a vision like that.

Transcribed by Robin Laurie
Edited by Azhar Abidi

Sōtō Kitchen

Welcome to the first the Soto Kitchen for 2014. Here are two simple and healthy recipes from Jikishoan member Toshiro Hirano, to try out and enjoy.



Toshi's Miso Soup

Ingredients (serves 20)

Dashi	4 litres
Konnyaku	1
Carrot	4
Daikon	1kg
Sweet potato	1kg
Tofu, soft	2 x 330g
Usu age (thin fried tofu)	1 pack [NB: Usu age is best kept in the freezer]
Ginger	50g
White Miso	250g
Spring onion	5

Method

1. Rinse konnyaku, cut into 2 to 3 pieces and boil for 5 minutes. Cut into bite sizes.
2. Chop carrot, daikon and sweet potato into bite sizes.
3. Cut soft tofu and usu age into 1cm squares.
4. Chop spring onion finely and set aside.
5. Cook vegetables in dashi until tender but firm.
6. Add tofu and konnyaku and bring back to a simmer.
7. Add miso, usuage, and ginger. Adjust amounts used to taste.
8. Before serving, add spring onions.



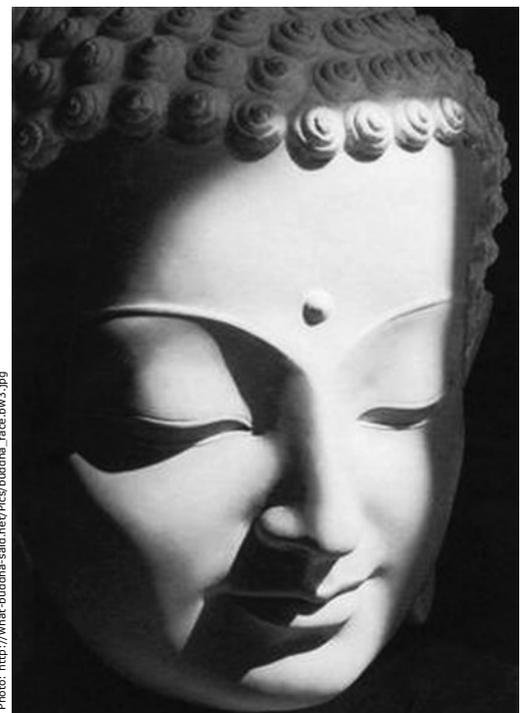
Dashi (Vegetable Stock)

Ingredients (serves 20)

Kombu	4 x 10cm square
Dried Shiitake	12
Water	4 litres
Kombu Dashi	(optional)
Kombu-cha	(optional)

Method

1. Make cuts at various places of kombu.
2. Put water in a pot and soak kombu and shiitake for 2 to 3 hours.
3. Put the pot on medium heat, skimming occasionally.
4. Before boiling, take out kombu and simmer further for 5 minutes.
5. Take out the shiitake.
6. The dashi taste can be adjusted with Kombu Dashi or Kombu-cha.





Calendar of Events, April to June 2014

Weekly Activities

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly	5.30–7.45pm	Sanzenkai	Brunswick	Liam/Annie
		7.45–8.30pm	Supper		Jeremy/Anthony
Thursdays	Weekly	7.00–9.00pm	Sanzenkai	Footscray	Hannah/Katherine
April					
Tuesday	April 15	7.00–9.30pm	Committee Meeting #188	Footscray	Katherine/Ann
Thursday	April 17 - 24	6.00pm	Retreat #45	Adekate	Hannah/Naomi
May					
Sunday	May 4	9.00–12 noon	Community Workshop #11	Footscray	Katherine/Ann
Tuesday	May 13	7.00–9.30pm	Committee Meeting #189	Footscray	Katherine/Ann
Sunday	May 18	9.00am–5pm	Foundation Day	Brunswick	Shona/Liam
June					
Tuesday	June 10	7.00–9.30pm	Committee Meeting #190	Footscray	Katherine/Ann
Sunday	June 29	5.30–7.30pm	Bansan	Brunswick	Shona/Katherine

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

Retreat Administration

Hannah Forsyth – (03) 8307 0600
Naomi Richards – 0407 839 890

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
(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

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
(Editor)
Azhar Abidi
0400 221 768



FOUNDATION DAY 2014 SHUSO CEREMONY

Sunday, 18 May 2014 – 9am – 5pm
(Shuso ceremony from 3pm onwards)
At the Australian Shiatsu College
103 Evans Street, Brunswick

The Shuso ceremony is a major event of Jikishoan's Foundation Day celebrations.

All welcome.

Shuso: Julie Myoe Martindale

The Shuso Ryo and the Foundation Day Committee

Teachings are given personally by Ekai Korematsu Osho. Brochures providing more information are available. Please check the website or contact one of our members listed in the contact information section on the reverse side of this page.

Sanzenkai

Brunswick

Zazen (sitting meditation), kinhin (walking meditation), tea ceremony, chanting service and Dharma talk (by the teacher or an experienced member).

For beginners, members and friends

5.30 – 7.45pm Sundays

Newcomers – please arrive by 5.15pm

Attendance by donation (according to one's means)

Participants are welcome to stay for an informal supper.

Footscray

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

7 – 9pm Thursdays

Attendance by donation

Integrated Buddhist Studies

Main Course A1 – Footscray

Ten Classes

9 – 11am Saturdays

• Term 2 April 26 – June 28

Course A2 – Footscray

Ten Classes

5 – 7pm Saturdays

• Term 2 April 26 – June 28

Course A3 – Footscray

Ten Classes

7 – 9pm Wednesdays

• Term 2 April 30 – July 2

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

Semester 1, 2014

February 2 – June 29

5 – 8.30pm Sundays

Venue: Australian Shiatsu College, Brunswick

Starts with Bansan (Entering Ceremony) on February 2

Finishes with Bansan (Exiting Ceremony) on June 29

Venue: Australian Shiatsu College, Brunswick

Practice Period 2014

Jikishoan's Third Practice Period runs from February 2 to June 29.

Shuso Ceremony on May 18 at Jikishoan's Foundation Day.

Main Course B2 – Footscray

7 – 9pm Thursdays

Semester 1 starts with Bansan on February 2

Finishes with Bansan on June 29

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.

Autumn: April 17 – 24, Winter: August 22 – 29,

Spring: 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: June 1, July 27, 9am – 4pm

Non-Members \$90, members by donation.

Autumn 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 17 – 2pm Thursday 24 April

Venue: Adekate Fellowship Centre