

Myōju

Soto Zen Buddhism in Australia



June 2022 Issue 88

HARMONY: UNITY & DIVERSITY

COMMENTARY ON THE ROOT CASE – ZAZENSHIN
Ekai Korematsu Osho

SHUSO TALK FROM SUNDAY SANZENKAI
Marisha Rothman

WHAT A WONDERFUL AUSPICIOUS DAY!
Mark Dawson



MYOJU IS A PRODUCTION OF JIKISHOAN ZEN BUDDHIST COMMUNITY

Editorial

Welcome to the June issue of Myoju magazine. The theme for this second quarter is Harmony: Unity and Diversity.

It has been a busy three months for the Jikishoan community. In March, the Annual Sangha Picnic was held at Darebin Parklands in Heidelberg. The Picnic is always a great opportunity for Jikishoan members and students, family and friends to get together.

Retreat 69, the first 5-week retreat for the year began in mid-March and continued into April. Students took part in both 'live' and online practice events. Each Sunday afternoon Ekai Osho gave his *Teisho* on *Sandōkai – Harmony of Difference and Unity* by Master Sekito Kisen.

The 23rd Annual Foundation Day celebration was held on the morning of 1 May at the Australian Shitsu College and was followed in the afternoon by Jiho Marisha Rothman's *Hossen-shiki* (Head Student ceremony). The Dharma talk featured in this issue is a part of Ekai Osho's commentary on the main case, *Shobogenzo-Zazenshin* given at the *Honsoku Gyocha* (formal tea) a week prior to the Shuso ceremony. The featured student article is taken from a talk given by the Shuso to the community at Sunday Sanzenkai—the final in a series of three talks on Shuso practice and training.

Following Foundation Day and the Hossen-shiki, students and friends who attended the events have written their impressions of the day. It was a wonderful celebration for Marisha, her family, friends and the Sangha, and a fine ending to the retreat 69 practice period.

Preparations are now underway for Retreat 70, a 5-week online retreat beginning on 17 July. In the fifth week we will return to residential retreat practice with a 7-day retreat (12-19 August) to be held at the Casa Pallotti Retreat Centre in Wesburn, near Warburton in Victoria. For further details see the Teaching Schedule p20.

Thank you to Ekai Osho and all those who have contributed to this issue of Myoju magazine.

Margaret Kōkyu Lynch — Coordinator

On behalf of Ekai Korematsu Osho — Editor

Myoju

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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 Spring Solstice, September 2022. Contributions that support our practice are most welcome, including articles, reviews of books or online materials, interviews, personal reflections, artwork and photography.

The content deadline is 24 July 2022, and the theme is **Harmony: Study & Practice**

Welcome to Jikishoan

Jikishoan is a Zen Buddhist Community based in Melbourne, Australia. Throughout the year Jikishoan runs an active learning program under the guidance of Ekai Korematsu Osho, Abbot of Tokozan Jikishoan Temple in Melbourne, and Director of the Zen and Integrated Buddhist Studies program.

Ekai Osho has taught Soto Zen Buddhism in Japan, USA, India, Australia and New Zealand for 40 years. He established Jikishoan in Melbourne in 1999. Tokozan Home Temple was inaugurated in 2018 and is the first Soto Zen temple in Australia.

The name of the community, Jikishoan, encapsulates its spirit: 'Jiki' means straightforward or direct; 'sho' means proof or realisation and 'an' means hut. The practice is the proof—there is no proof or realisation separate from that. It is direct, here and now.

Jikishoan offers a range of Zen practice activities based on *Bendoho*—the original way of practice introduced by the 13th century Japanese Zen Master, Eihei Dogen. Information about courses, workshops, retreats and weekly meditation can be found in the teaching schedule on the last page of this magazine and on the website at 3ikishoan.org.au. Any enquiries are warmly welcomed.

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Bright Pearl

A note on the title of this magazine



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.'

Excerpted from Zen Master Dogen's *Shobogenzo*, 'Ikka-no-Myoju' (*One Bright Pearl*)

Dharma Talk

Commentary on the Root Case - *Zazenshin*

Ekai Korematsu Osho



This evening I want to introduce you to the events taking place on Foundation Day. The *Shuso Ceremony* or *Hossen-shiki* is a featured event. During the *Hossen-shiki* those of you who are participating this evening will have an opportunity to offer or throw a question to the *Shuso*, based on the main case. This brings credibility to the ceremony—you're not throwing general questions to the *Shuso*. It's often called *Dharma Combat*; *Hossen* means *Dharma* and *sen* means *combat*.

The person designated to the role of *Shuso* is Marisha Jiho Rothman. She was appointed as a candidate for the *Head Student* role two years ago. She has worked steadily, step-by-step. It is very admirable. It is a celebration.

Marisha Jiho has chosen *Shobogenzo-Zazenshin* as her root or *koan* case. It is good, it speaks to the heart of our practice. This is a very important case for Zen students of the *Soto* line. It really throws a question to you. Are you

hitting the particular acupuncture point and curing the root cause of spiritual sickness? That is the point.

I want to introduce the main case and give my commentary:

After Great Master Yakusan had finished a period of meditation a certain monk asked him, "As you were sitting there all still and awesome like a mountain what was it that you were thinking about?" The Master answered, "What I was thinking about was based on not deliberately thinking about any particular thing."

The monk then asked, "How can what anyone is thinking about be based on not deliberately thinking about something?"

The Master replied, "It is a matter of what I am thinking about not being the point."

Having heard about this state described by Great Master Yakusan we need to investigate through our training what sitting as still as a mountain means and directly transmit this. For this is how the thorough explanation of sitting as still as a mountain is passed on through the words and ways of Buddhas. Even though it is said that the ways in which Buddhas think about things while being all still and awesome like a mountain differs, Yakusan's way of putting it is certainly one way among them. It is his thinking about not being based on deliberately thinking about any particular thing. It includes thinking about as his skin and flesh, bones and marrow and it includes not thinking about as his skin and flesh, bones, and marrow.

The koan is the exchange between Zen Master Yakusan and the monk. Yakusan Igen Daioshō is the first disciple of Hui Neng, the Sixth Patriarch. This case is introduced by Zen Master Dogen in *Shobogenzo Zazenshin*. The platform is zazen.

The monk asks a simple question, *"As you were sitting there all still and awesome as a mountain, what was it that you were thinking about?"*

Can you relate to this? In your practice are you *sitting still and awesome as a mountain*? This is the basis. What is happening to your awareness or your thinking mind—the cognitive process? That is the monk's question.

In our Zen meditation we sit with the back straight, bringing everything back to one particular point again and again. When you get used to it, that is what happens, sitting awesome like a mountain. That kind of energy or presence is there. People are often curious, "What is your state of mind, what is happening in your head?" That was the monk's question—it's probably your concern. Can you put yourself in the monk's position?

And what of Master Yakusan's answer?

"What I was thinking about was based on not deliberately thinking about any particular thing."

The mind is not closed but he is not thinking about any particular phenomenon, any particular activity of the mind in this sitting. This needs to be examined in your practice. If you are thinking, "Oh, this meditation is so good, there is very little distraction, just calm and feeling good" then this is a particular thing you are focusing on. It's not like that. *"Not deliberately thinking about any particular thing"* means to allow everything to come and everything to go,

as the activity of the mind. You, as a person, are not engaging with it. The environment changes all the time, but you are not thinking about that particular moment. We think about particular things according to our own habits or tendencies. That is not the case here.

The monk then asks an important question, *"How can what anyone is thinking about be based on not deliberately thinking about something?"*

What does it mean to not think about any particular thing, any particular phenomenon? In zazen it is mental phenomena but in day-to-day life it can be physical phenomena—things we cognise, things we can see or hear. To not deliberately think about something means cognising at the level of awareness or reflection. Just be aware. It's not about deliberately thinking about something. If you are not deliberately thinking, then reflection can come in. It can arise spontaneously from any direction—co-arising and co-disappearing as it is.

The Master replied, *"It is a matter of what I am thinking about, not being the point"*.

This is an important statement. It brings us back to the very core of our practice. Seated meditation is the authentic way of practice for resolving the root cause of spiritual sickness, the three poisons. Addressing the root cause of this sickness is the goal of Buddhism. Not many people can practise in this way, they are too busy, too caught up with what is not the root cause. We can talk about the three poisons or just one poison. If there was only one poison, what would that be? Our self-attachment or ego—our ignorance of the nature of the true Self. Because of this ignorance we substantiate the ego. There are many ways to speak of the three poisons: greed, hate, and delusion or ignorance. A gentler way is like or dislike. In the extreme form you start to create all kinds of delusion based on this dislike.

At the Hossen-shiki you can offer a question. You should throw your question forcefully. *Zen Mondo (dialogue between a teacher and student)* is also like this. Very short and clear questions. Please participate and bring this quality. The Shuso has worked hard, and her answers should come from the place where she is embodying this work.

Thank you very much.

An edited transcript of Ekai Osho's commentary given at the Honsoku Gyōcha (formal tea) 22 April 2022.

Shuso talk from Sunday Sanzenkai

Marisha Rothman

We have just finished the second week of a five-week practice period. For each practice period a *Shuso* or head student is appointed. I am the *Shuso* for this practice period. My role is to lead the retreat and be present at as many activities as I can. Some of the actions I perform are prostrations—bowing as you saw today, offering incense on behalf of the community and participating in discussions. I thought I would use an analogy to give you an idea of the *Shuso* role and how that connects with the Community.

Recently I watched the Winter Olympics held in China. As I listened to the commentators speaking about the athletes, I could relate their comments to my training:

“The athletes must have the Olympic spirit.”

In Shunryu Suzuki’s book, *Zen Mind, Beginner’s Mind* we are encouraged to cultivate the Zen spirit.

“They must be disciplined and hard working.”

As practitioners we are encouraged to have some discipline and put some effort into our practice.

“They make sacrifices to get to where they are.”

We make sacrifices in this practice period. We are told to limit some of our activities, so we don’t have too much going on.

“Great determination is required to be an Olympic athlete.”

We also need to be determined to stick to the schedule, especially in the final week of retreat when there are a lot of activities, four or five sessions each day.

“The Olympians need to be willing to be trained.”

So does the *Shuso*. I can’t just do my own thing. And so do meditators. We have an orientation program for people who are new to the practice so they can be trained in the Soto Zen tradition of *zazen*.

“They have a support team and a mentor.”

I have a mentor, Shuzan Katherine, and a support team, the *Shuso Ryo*. We get together once a week to practise and chant.

“Most of the athletes have other jobs and therefore need to integrate their practice into everyday life.”

We all aspire to integrate our practice into our everyday life. Just like eating or brushing your teeth, it becomes a regular practice.

“The athletes represent their countries.”

The *Shuso* represents the Jikishoan Community during practice period.

The *Shuso* strives to do her personal best and encourages the community to reach their personal best. With repeated practice we refine our *zazen* again and again. Even though it seems like the same old thing, each time it is different; fresh and refined. With repeated training and experience you can gain the confidence to practise *Zazen*.

To be the head student you really need to take a leap, be brave and determined. As I watched the athletes, I could see the determination on their faces, they were very present, in the moment. In each activity I do, whether serving tea or making an offering, I practise to be here, in the now, and not elsewhere. When you are sitting, you’re not making a shopping list or worrying about something someone said that really aggravated you, you are sitting and trying to be present with what is happening in your mind. When difficulties arise you quickly adjust and align yourself back to sitting.

As *Shuso* I have a personal practice for this retreat, to memorise a case or koan. My case is *Shobogenzo Zazenshin—Master Wanshi’s Kindly Advice for Seated Meditation*. I’m becoming familiar with this case and learning to absorb it by reading and memorising. I will present the case at the *Hossen-shiki*, the formal ceremony to be held on Foundation Day.

Q: Has studying your case impacted or changed your practice?

I think I'm a lot more refined in my bowing and sitting, I'm a lot more settled. I have a lot of energy and I like to do a lot of things and be involved in everything. I've been training in this role for about a year. Each time we have planned a residential retreat, due to COVID restrictions it has been postponed and replaced with an online retreat. But I'm really pleased that this is the case because it has given me a chance to really reflect on what I'm doing and why I'm doing it. It has been a challenge. I'm not as young as I used to be. If I was twenty that would be wonderful, I would have more energy, but it does build up your strength. I feel a lot more confident in my zazen practice. I came from the Tibetan tradition which is very different. Even though the emphasis is on sitting and there are a lot of similarities, still I had no idea about the Zen tradition.

I am learning what it means *'to sit as still as a mountain'*. It is incredible. As Ekai Osho often says, "When you forget about your concepts and ideas"—just stop all that and open to what is going on. It changes you—it is very subtle. There are no stars or fireworks and great insights, it's not like that, it's very quiet. Slowly, slowly you think you know

what you are doing. I say think because it's never really what you think it will be. We all have our own ideas about what is going on and what we hope will happen, but I think I'm slowly beginning to realise I need to drop all that. I don't need to worry about it. Don't be concerned with great realisation, just sit and see what happens and be happy about it.

As you're sitting so much is happening and you can easily get annoyed. In the beginning it's like that but as you practise you tend not to worry about anything. You can sit with the sound of the lawnmower, with kids screaming, you can sit with anything. It's interesting how you become attuned and slowly change so that no matter what happens you can adjust and go with the flow. Just as a mountain sits. It doesn't stand up and run away, it sits strong and solid. And no matter if it rains or snows, if people dig into it or climb it or fall off it, it just sits strong and powerful and centred. I'm slowly beginning to realise that whatever I do, be it washing dishes or driving, I feel quite calm and settled and this quality continues to develop and broaden and widen.

An edited transcript of Marisha Rothman's third student talk for Sunday Sanzenkai – 27 May 2022



Marisha Rothman seated following dharma combat ceremony

Hossenshiki

Voice projected loudly
Staff banged forcefully
A bead of sweat rolls down my back
Dharma combat continues!

Jiho Marisha Rothman
2 May 2022

What a Wonderful Auspicious Day!

Being new to the Zen style of meditation and before entering the main practice hall, I was ushered by a friendly Jikishoan student to a separate room and elegantly guided through the zazen formal sitting style. Appreciative of this care, I was then put to the test, bowing as I entered the formal zendo. Actions like preparing one's seat, bowing to one's cushion and then bowing to the room, were surprisingly refreshing—both inner and outer worlds felt equally respected.

After meditation, Ekai Korematsu Osho gave a profound and relatable teaching, exploring themes of community, work, treating all activities like practice, and culminating with the importance of relating with sincerity and warm-heartedness. This left a deep impression on me, and along with a sense of humour, it was inspiring to see how these themes were embodied in how the Jikishoan community interacted.

After a friendly potluck lunch we entered the Zendo again for Marisha's *Hossen-shiki*. Difficult questions were posed by senior students. Marisha replied with profound answers, inspiring the listener to open to their own quest for understanding. After answering a question she then banged a ceremonial stick pronouncing, (a very essential point) "May your life go well!"

What a wonderful auspicious day! I was so happy to help commemorate such a positive occasion. So inspiring! On behalf of E-Vam Institute and as a friend, congratulations Jikishoan and congratulations Marisha!



Mark Dawson
E-Vam Institute

The View from the Bottom of the Mountain

Ethan Pollard-Di Marco

Hossen-shiki, which means Dharma Combat or Dharma inquiry, is traditionally a ceremony performed as part of the Shuso or Head Student position. After a period of intensive training, a case or *koan* is chosen and studied by the Shuso. The case chosen by the Shuso, Marisha for Hossen-shiki was *“On Master Wanshi’s Kindly Advice for Doing Seated Meditation”*.

The Hossen-shiki is a back-and-forth of questions thrown to the Shuso and answers are then thrown back. This invites spontaneity and a kind of direct communication that is unique to experience. Shouting is utilised to deliver energy to the questions and answers.

The day itself was vibrant and full of energy with a lot of laughter and celebration inside the zendo. Our usual venue for Sunday Sanzen-kai, the Australian Shiatsu College in Brunswick, had flags on the walls, a gift table for the Shuso Marisha and many friendly faces. You could feel the anticipation for the ceremony in the air.

After morning zazen and lunch, the signal was given for the beginning of the Hossen-shiki.

The Shuso recited the koan to a silent zendo and then asked the Abbot, with head bowed, for the wooden staff, and by extension, the temporary authority to teach. “Abbot, I am missing something, I am missing a staff”. The staff’s magical properties were then listed in reverence, some of which are: being a three-foot long poisonous snake, or at times becoming a jewelled sword and taking life freely.

Finally, the Shuso exclaimed, *“Benji!”* (Shuso attendant) Start off and see if you can confound me!”

Here are the questions and answers that followed:

Q: “What do we need to investigate in our training, and transmit directly?”

A: “Did you not hear me?”

Q: “What is the difference between seated meditation and sitting meditation?”

A: “Sitting is what you are doing now. Seated? Are you centred? Or are you an octopus wobbling around?”

Q: “What is the point in this writing coming from him [Zen Master Dogen]?”

A: “To advise us in the Way.”

Q: “So how can anyone pointlessly thinking, not be empty writing?”

A: “Just wake up!”

Q: “What does it mean to be naturally humble?”

A: “Be kind. Be yourself. Put your ego in a box.”

Q: “When knowing is naturally humble, what happens to the one who sits?”

A: “The magic of reality opens up.”

Q: “Sitting like a mountain, becoming like a mountain. What if the mountain is clouded?”

A: “There is no mountain.”

Q: “Everything arising and falling. I can see a mountain.”

A: “Open your eyes.”

Q: “What is thinking as skin, flesh, bone and marrow?”

A: “It is you! You have skin, flesh, bone and marrow! When you train you will see the marrow. For now, you cannot see it.”

Q: “What is Zazen?”

A: “You are Zazen when you sit!”

Q: “As you sit there all still and quiet, upright like a mountain, how is zazen directly transmitted?”

A: “Through the words and ways of Buddhas, Ancestor after Ancestor.”

Q: “At the top of the mountain; what is the view?”

A: “What is the view at the bottom of the mountain?”

For me it was the first time attending a Hossen-shiki. What struck me was the energy behind the questions and answers, and the interaction between the Shuso and the Abbot. The entire event seemed to hover in the middle of seriousness and light-heartedness. The questions were creative, and I was relieved to hear most of them, because I too wanted to know the answer. You could feel the relief in the air as the answers were shouted back with confidence from Marisha. Concluding Dharma Combat was a warm congratulations and applause from the Zendo.

23rd Foundation Day

1 May 2022

Hossen-shiki



23rd Foundation Day 2022

Lunch



Dinner



Nanseikan Kendo Club—20th Anniversary

Ben Sheppard



Ekai Osho (centre), Ben Sheppard (centre-left), and Shona Innes (centre-right) with Nanseikan Kendo Club – Photo: Ben Sheppard

On Saturday 30 April Ekai Osho attended the 20th Anniversary of the Nanseikan Kendo Club in Heidelberg West. For the occasion Ekai Osho was invited by Ben Sheppard, the club's head instructor (and former Jikishoan member) to give a talk about the relationship between Zen and Kendo as well as to introduce the forms of practice for Zen meditation. All together some twenty people attended, mostly members of the Nanseikan club, but there were also visitors from other Kendo and Iai-do clubs in Melbourne.

Kendo is a martial art that has very strong historical and philosophical links with Zen practice. Those who practise Kendo have a passing knowledge of zazen because every training session starts and finishes with a short period of meditation. Although it is called *mokuso* (lit. 'quiet thought') and is done in a kneeling position, *kenshi* (a *swordsperson*) uses the same mudra and the same focus on upright spine and natural breathing as in zazen. Ekai Osho was able to give more detailed information on how this is done in Zen, and how to prepare the body to sit for longer periods.

If you develop that sense of centre, you can overcome rigidity. If you don't develop that, you become very rigid—the frozen state. But if you cultivate the sense of centre, it's a natural state. Natural sitting. A self-readiness, a stance—Kamae. Kamae means readiness you know. Ready to move. Ready to return. That's the position.*

From Ekai-Osho's talk at Nanseikan

There was a morning tea held afterwards where attendees chatted informally with Ekai Osho, who had visited Nanseikan once before in 2017. Ekai Osho also reconnected with Fr Wayne Edwards, the priest of St Pius X parish, whose hall the workshop was held in, and also where Jikishoan's 20th anniversary celebrations were held.

Thanks to Shona Innes and Katherine Yeo for their help in preparations, to Fr Wayne Edwards for his warm welcome and use of the hall, and to Caz Guiney and Sholto Guiney-Sheppard for catering and serving morning tea.

**Kamae 構え is a Japanese noun meaning a basic fighting stance in martial arts—the 'en-garde' position.*

Sangha News
Annual Sangha Picnic
6 March 2022



Rev. Isshin Taylor and Brett Hope



Brian Eastal and Dean Glass



Shona Innes, Joe Wong and John Bolton



Olivia, Wyatt and Daniel



David Whittle, Toni Osborne and Dean Eddy

28th Members' Workshop The Abbot's Introduction

Ekai Korematsu Osho

This is our twenty-eighth workshop—we have a history. We meet like this twice a year, so this is our fourteenth year.

In the early days the starting point for these workshops was the training of committee members, so it was called a Committee Workshop. We wanted to have a responsible administration. These workshops have now evolved to include not only committee members but Jikishoan and IBS student members. So, we now call this event the Members' Workshop. It is important that all Jikishoan members are provided with information so we can share a common platform of practice in support of all our programs. We are evolving as a community with a broader and more holistic way of practice and training.

Jikishoan has three tiers of membership: committee membership; the hosts who are responsible for running the entire program. The next is Jikishoan membership; those who are supporting this program through their annual membership. The next level is IBS student membership; the members taking part in practice activities. It's important that everyone understands the Jikishoan framework.

To support our activities, we have various publications. For general members, friends, and the public we have *Myoju*

magazine, our quarterly publication. For members of Jikishoan as an incorporated body we have the publication in September of the Jikishoan Annual Report. This is coupled with the publishing of the mid-year Sangha Report, the two come out together. These are the important tools which document and give grounding to our practice. Besides these, there is the bi-annual publication of the Members' Handbook which is essential for all levels of membership; Committee, Jikishoan, and student members.

Important information for all levels of membership can be found in this handbook. Firstly, the constitution, followed by a full outline of the IBS teaching and training program and the Yearly Planner. This is a comprehensive resource document for all members. The information contained in this handbook will ensure that you are fully prepared to attend any meetings.

At this meeting we are incorporating online attendance which has become a big part of our student membership. These two modes are integrated, not separate. Many people are now both Jikishoan members and student members, this is very good.

The Abbot's Introduction to the 28th Members' Workshop held at Tokozan Temple 15 May 2022

GATHA COLLECTION

April Retreat 69

Untitled

During the day
hours of zazen
Now
A glittering wall of water

John Bolton

3 April 2022

After Dokusan

No Words
To say know not
Writing a Gatha
With hands empty

Helena Drnovšek-Zorko

5 April 2022

Autumn Retreat

Final chosan
sharing tea with friends
Sitting together—uncomplicated
Autumn stillness

Margaret Lynch

17 April 2022

Untitled

The buzz of human noise.
The silence of retreat.
Equal.
Standing at the hinge – so simple.

Adriana McMahon

14 April 2022

Untitled

Awakening every morning with the sun
Each day shadow-play varies on the wall
Dough in the oven
Incense smoke arises and disappears

Naomi Richards

17 April 2022

Abbot's News

When self-care is met, then we are ready for seasonal activities; colour and uniqueness can show. 'Unity-diversity', this is the sub-theme for the second quarter. You all follow the same schedule, yet each 'colour' is unique. In practising Zen, tap into the Universal Source, from there great colour arises. The soil is ready, seeds sprout—flowers, trees, vegetables, weeds—true colour. All co-exist.

Ekai Osho, Retreat 69 – HLP Chosan – 12 April 2022

In the second quarter of the year Ekai Osho attended 214 scheduled Jikishoan events.

In March and April, Osho led the five-week online Retreat 69, maintaining his regular teaching and administrative activities as well as leading the 7-day online intensive to conclude the retreat period.

Another point of focus in this quarter was Jikishoan's 23rd Foundation Day held at the Australian Shiatsu College on 1 May. Jiho Marisha Rothman's Head Student Ceremony (*Hossen-shiki*) was held as part of the celebratory events.

In preparation for the Hossen-shiki, Ekai Osho conducted the "Root Case Tea" (*Honsoku-gyocha*) on 29 April at Tokozan Temple and gave a commentary on the Shuso's case: "*On Wanshi's Kindly Advice for Doing Seated Meditation*" (*Shobogenzo-Zazen-shin*).

The Foundation Day celebrations opened with a Special *Sanzen-kai*, followed by Ekai Osho's Dharma talk and a welcome for guests from E-Vam Institute.

In the afternoon the Hossen-shiki was held for Jikishoan's sixth Shuso. Ekai Osho concluded the ceremony with a *gatha* of congratulations for the First Seat:

*Jiho shines in the Mountain of the Path
What can I say about it?
Dragon dwells in the Phoenix Nest
Congratulations Shuso – well done!*

To close the Foundation Day celebrations, Ekai Osho hosted a celebratory dinner for twenty people at Noi Restaurant in Preston.

It was indeed a busy weekend as Ekai Osho was also the guest-of-honour at the Nanseikan Kendo Club's 20th Anniversary on 30 April held in West Heidelberg. Ekai Osho gave a talk on the connection between Zen and Kendo.

On 2 May, Ekai Osho, Katherine Yeo and Retreat Coordinator, Margaret Lynch travelled to the Yarra Valley to visit the Casa Palloti and Maitripa Retreat Centres.

Continuing to train the Committee of Management and Jikishoan Members in the practice of Dogen Zenji's *Bendowa*, *Pure Standards for the Zen Community*, Ekai Osho led the first Members' Workshop for 2022 at Tokozan Temple on 15 May. This training continues for the Committee of Management at its monthly meetings.

Katherine Yeo
Abbot's attendant

Committee News



Shona Innes—Jikishoan President

Weekly Office Bearers' Meeting

At the time of writing, the Office Bearers of the Committee of Management have had their 101st weekly meeting since March 2020 (the beginning of the COVID 19 pandemic). This meeting keeps the Office Bearers up to date with what is happening within Jikishoan and allows time to work together and discuss specific actions. The Office Bearers and Jikishoan are definitely receiving the benefit of meeting on a weekly basis.

Building Fund Fundraiser – Online Auction #2

Thank you very much to all donors and bidders for making this auction a success.

Appreciation also goes to the Online Auction Team – Ekai Osho, Lee-Anne Armitage, Anthony Wright, Annie Bolitho, John Hickey, Andrew Freadman and Ethan Pollard-Di Marco.

There were 47 items offered for auction by 15 Donors with 35 items sold. The total funds raised were \$1640.

AGM – 11 September 2022

The Annual General Meeting is a community activity that allows us to review the past financial year objectively as well as to acknowledge the practice and contributions made by members, students and guests.

It is an opportunity for members to ask questions and acquaint themselves with Jikishoan's state of health and to come together as a community. The meeting will be held at the Australian Shiatsu College and also online. I hope you can make a plan to join us on this evening and we look forward to sharing the occasion with you.

At the AGM all committee positions become vacant. Please consider nominating for an ordinary member position for a term of one year. As you know, we are all getting older so there is an imperative to share this practice in the interests of Jikishoan's longevity.

Committee membership can open one's eyes to a fuller picture of what Mahayana practice means. I am happy to chat with you and answer any questions you might have.

Monthly Committee Meetings

You are also invited to attend a committee meeting at any time as a guest. In this way, you can have the experience of how this group practises for the benefit of the whole community. Members at a distance from Melbourne can easily join these meetings, as they are now held online via Zoom.

Gassho,

Shona Innes

President

22nd Committee of Management

Soto Kitchen

The Harmonising Power of Rice Porridge

Ruth Brunt



If you are feeling under the weather and don't know what to eat for breakfast, or you don't have an appetite in the mornings, rice porridge is a great breakfast option.

On retreat, you may have tried the delicious brown rice breakfast porridge, known as *okayu*. Here is another version made from white rice, which is easier to digest than brown. For this reason, it is more appropriate when your appetite is very low, or when you are sick.

What makes white rice porridge so special?

- Rice porridge nourishes weak digestion.
- Moistens conditions of chronic dehydration.
- It helps to treat inflammation and when struggling to fight off an infection.
- Best of all, it can help a sensitive stomach gain back strength over time.

Method

1. Use a 1:10 ratio of rice to water. I recommend 1/2 cup of medium to long-grain white rice with five cups of cold water to feed two people.
2. Place rice and water in a pot on the stove with high heat, without the lid.
3. Add two to three slices of fresh ginger (roughly the size of a ten-cent piece).
4. Once at boiling point, turn the heat down to a medium simmer.
5. Simmer for about 45 minutes.
6. Serve and eat hot.

Porridge toppings: On retreat we season rice porridge with *gomasio* (sesame salt) and a small amount of umeboshi plum. Or you can add a dash of tamari (or soy sauce). For nausea, add more fresh ginger. A traditional Chinese recipe for colds and flu is fresh ginger, tamari and spring onion.

Calendar of Events

July September 2022

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
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WEEKLY ACTIVITIES

Sunday	Weekly	5.30 – 7.30pm	Sanzen-kai	Brunswick	Shona
Thursday	Weekly	6.20 – 8.45pm	Sanzen-kai	Braybrook	Karen

JULY

Sunday	10 July	5.30 – 8pm	Bansan – Entering Sanzen-kai B1	Brunswick & Online	Shona
Tuesday	12 July	7 – 9.30pm	Committee Meeting #292	Online	President/VP
Thursday	14 July	6.30 – 9pm	Bansan – Entering Sanzen-kai B2	Quang Minh Temple & Online	Karen/Shona

AUGUST

	17 Jul – 21 Aug		Retreat #70—Online	Online	Margaret
Tuesday	9 Aug	7 – 9.30pm	Committee Meeting #293	Online	President/VP
	12 Aug – 19 Aug	7 days	Retreat #70—Residential	Casa Pallotti, Wesburn VIC	Margaret

SEPTEMBER

Sunday	11 Sep	7pm	Annual General Meeting #24	Brunswick	Secretary—Irwin
Tuesday	13 Sep	7 – 9.30pm	Committee Meeting #294	Online	President/VP
Sunday	18 Sep	10am – 12.30pm	Jikishoan Members' Workshop #29	Tokozaan & Online	President/VP

ADDRESSES

Brunswick

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103 Evans St Brunswick VIC
3056

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VIC 3081, Australia.

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contact@jikishoan.org.au

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publications@jikishoan.org.au
webmaster@jikishoan.org.au

CONTACT

General Enquiries

0421 285 338
contact@jikishoan.org.au

Sunday Sanzen-kai

Zoom Host & MCB
Coordinator: Shona Innes
0421 285 338

Thursday Sanzen-kai

Coordinator (Tr):
Karen Threlfall
0418 342 674

Online Home Learning/Retreat

Coordinator:
Margaret Lynch
0415 889 605

23rd Committee of Management 2021-2022

Honorary Members:

Ekai Korematsu Osho, Hannah Forsyth

President (Tsusu):

Shona Innes
0421 285 338

Vice-President (Kan'in):

Marisha Rothman
0400 873 698

Finance (Fusu):

John Hickey
0435 939 485

Secretary (Shoji):

Irwin Rothman
9557 7738

Membership Secretary:

Marisha Rothman
0400 873 698

Ordinary Committee

Members:

Katherine Yeo
0422 407 870
Annie Bolitho
0407 648 603

John Bolton
0428 188 220

Assistant Committee

Members:
Naomi Richards, Michael Colton

Myoju Coordinator:

Margaret Lynch
0415 889 605



JKISHOAN 直証庵
zen buddhist community

Teaching Schedule – July–Sept 2022

Teachings are directed by Ekai Korematsu Osho. Please check the website or contact one of the IBS coordinators listed at the bottom of this page.

SANZEN-KAI

Sunday Sanzen-kai: Zendo in person and online (5.30 – 8.00 pm Sundays)

Zazen (sitting meditation), kinhin (walking meditation), incense and tea offering, chanting service and Dharma talk by teachers or students.

For beginners, members and friends.

Newcomers, please arrive by 5.15 pm.

Donation – Dana Box

Bansan (Entering Ceremony): 10 July

Thursday Sanzen-kai—Zendo in-person & online (6.30 – 9.00 pm)

Zazen (sitting meditation), kinhin (walking meditation), incense and tea offering, chanting service and reading.

Bansan (Entering Ceremony): 14 July

INTEGRATED BUDDHIST STUDIES

Main Course A1 – E-Vam Institute & online

Ten classes 10am – 12pm Saturdays

Term 3: 9 July – 17 September

Main Course A2 – E-Vam Institute & online

Ten classes 5 – 7 pm Saturdays

Term 3: 9 July – 17 September

Main Course A3 – Online only

Ten classes 7 – 9 pm Wednesdays

Term 3: 13 July – 21 September

Cost: \$105 Annual Student membership, \$640 per year (4 terms, 40 classes), \$200 per term (10 classes) or \$110 for 5 classes (for returning students)

Members by donation for casual classes

Main Course B1 5:30 – 8:00 pm Sundays

Semester 2, 2022: 10 July – 11 December

Bansan (Entering Ceremony): 10 July

Venue: Australian Shiatsu College & online

Main Course B2 6.30 – 9 pm Thursdays

Semester 2, 2022: 14 July – 15 December

Bansan (Entering Ceremony): 14 July

Venue: Quang Minh Temple, Braybrook & online

Cost is \$290 per year (2 semesters) or \$200 per semester.

Main Course C

Retreat study: Three five-week retreats per year

R69, R70, R71 – Home Learning Program online

For further information see IBS Outline 2022 on

website www.jikishoan.org.au

ONE DAY WORKSHOP – Main Courses A, B and C

26 June *Cancelled*

RETREAT 70

ONLINE HOME LEARNING RETREAT

17 July – 21 August 2022

RESIDENTIAL RETREAT—12 – 19 August 2022

An online Zen retreat experience and a one-week residential practice period, including daily zazen and weekly Chosan, Dokusan (interview with the Teacher), and Teisho (Formal teaching of a Dharma text).

IBS COORDINATORS

General enquiry, Home Retreat and Main Course C:

Margaret Lynch: 0415 889 605

C-course@jikishoan.org.au

IBS Student Secretary and Main Course B:

Shona Innes: 0421 285 338

B-course@jikishoan.org.au

Main Course A:

Katherine Yeo: 0422 407 870

A-course@jikishoan.org.au