

Myōju

Soto Zen Buddhism in Australia



September 2022 Issue 89

HARMONY: PRACTICE and STUDY



THE MIND FIELD

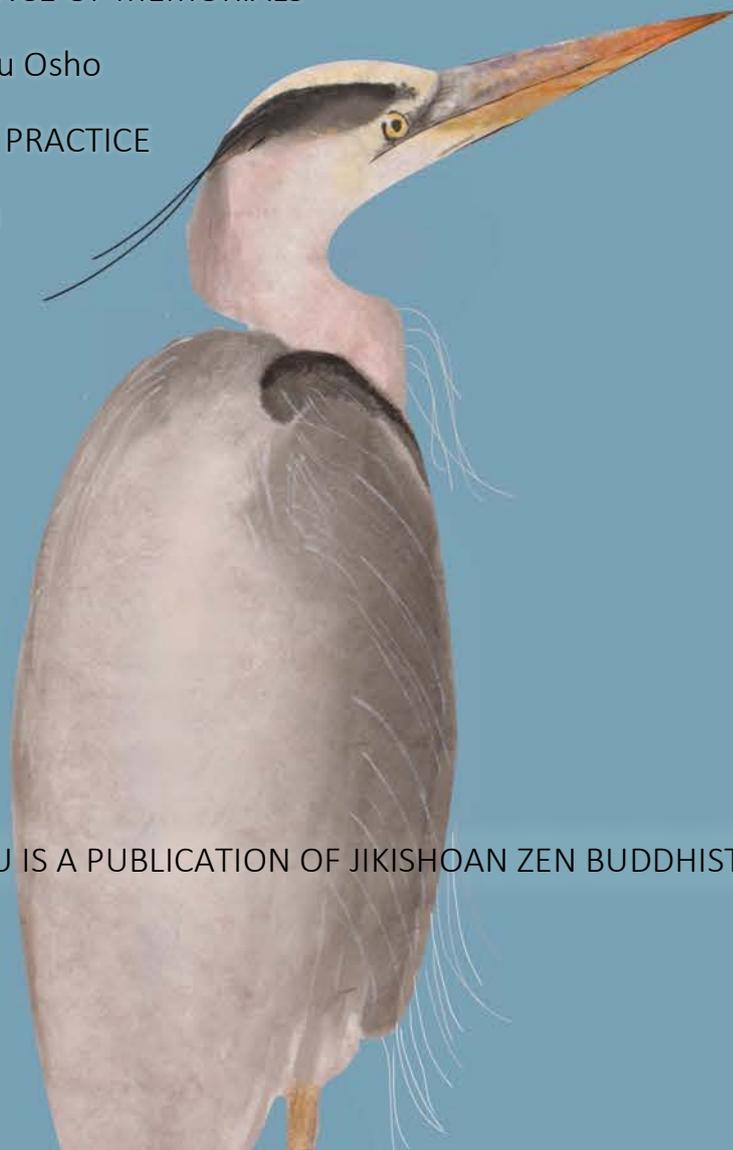
Ekai Korematsu Osho

THE IMPORTANCE OF MEMORIALS

Ekai Korematsu Osho

TRAINING and PRACTICE

Tosen Daigaku



MYOJU IS A PUBLICATION OF JIKISHOAN ZEN BUDDHIST COMMUNITY

Editorial

Welcome to the September edition of Myoju magazine. The theme for practice in this third quarter has been Harmony: Practice and Study, reflected in much of the content of this issue.

At the time of writing the Jikishoan sangha has just concluded a five-week hybrid retreat period, our 70th retreat to date, combining online and face to face practice, training and study. In the final week of retreat we gathered together for intense, intimate practice centred each day around four periods of zazen, from early morning to late evening, *Teisho* study and community practice.

At our March-April retreat Ekai Osho taught on Master Sekito Kisen's *Sandōkai – The Harmony of Difference and Equality*. The themes of lineage, transmission and actualisation in practice continued during the latest retreat period, with Ekai Osho teaching on *Hōkyō Zanmai – Jewel Mirror Samadhi* by Zen Master Tōzan Ryokai. Both are important texts in the Soto Zen lineage. In this issue's Dharma Talk, 'Mind Field' Ekai Osho draws on Hōkyō Zanmai and Master Dōgen's *Genjokoan* to speak about the practice of *Nyoze* – suchness or *just this*.

During July the sangha joined Ekai Osho in remembering and paying tribute to the many great and important teachers and Dharma friends who have helped guide him in his monastic career, reminding us that, "we become human beings through the guidance and education of great teachers". In 'The Importance of Memorials', Ekai Osho teaches us that remembrance is a practice of purification.

We also mourn the recent passing in July of Tsugen Narasaki Roshi, brother of Ekai Osho's transmission teacher Ikko Narasaki Roshi, and the Abbot of Zuioji Monastery and Founder of Tokozan, our home temple in West Heidelberg.

On September 11 the Jikishoan community held its Annual General Meeting at the Australian Shiatsu College and online. The next Committee of Management has been nominated, bringing into effect a fresh start to the year.

Once again, my deep thanks to everyone who has contributed to the production of Myoju magazine.

In gassho,

Margaret Kōkyu Lynch — Coordinator

Myoju Team

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Next Issue

The next issue of Myoju will be posted around the Summer Solstice, December 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 Sunday 23 October and the theme is **Harmony: Reflection and Action**

Welcome to Jikishoan

Jikishoan is a Zen Buddhist Community based in Melbourne, Australia. Throughout the year Jikishoan offers an active learning program under the guidance of Ekai Korematsu Osho, main teacher of Jikishoan, 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 Jikishoan.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

The Mind Field

Ekai Korematsu Osho

The Dharma of Thusness is intimately transmitted by buddhas and ancestors.

Hōkyō Zanmai – Master Tōzan Ryōkai

This says it all. The Dharma of Thusness, the teaching of Thusness—suchness is the same thing. In Japanese we say *Nyoze no ho*. *Nyo* means like this or just this, *ho* means Dharma or teaching. Teaching like this—just this, no more than that.

Hōkyō Zanmai is a poem composed by Tōzan Ryōkai Zenji—Gohon Daishi—the founder of Chan Buddhism (the Soto lineage) in China. The teaching was transmitted through that lineage to Zen Master Dōgen and he established Soto Zen, the Soto School in Japan. The Soto School in Japan is not the same as Chan Soto but nonetheless, there was the transmission of the teaching and practice.

Teaching is one thing but teaching alone doesn't do anything, it needs to be delivered. For the first time an authentic form of practice was established in Japan at Eiheiji monastery. It is called Monk's Hall practice—*Sodo* practice.

What is happening in the zendo or Monk's Hall? In the Sodo we practise together but it is also about each person's practice, the Self itself. It's not about the 'other' self. The Self has two elements: the Self itself—you, that is the anchor point. No matter how many people you live with, if you're not there, if you're not engaged, nothing is there. Nurturing that engagement is called *zazen*. It is the quality, the activity of the Buddha, the Awakened One.

So that is a very important point in the Soto School. We take this activity as the Buddha's action. You need to set aside your own issues, your personality. You need to drop everything. You are given instruction in how to sit in seated meditation or *zazen*, *kinhin* or walking meditation, and bowing. Those three elements produce that quality. It is the Self utilising itself, it is called self-fulfilment *samadhi*. You don't bring anything from the outside, anything

external. The resource is within your own body and mind, but it is only available when you stop deliberately thinking or doing something other than the practice of seated meditation as instructed.

Sekito Kisen Zenji is another important figure in the Soto lineage. He also wrote a poem, a *gatha*, the *Sandōkai*. *San* means approach to Zen study. *San* can also mean three, therefore three approaches. *Sanzen* is the same, the approach to Zen. *Sanzen* becomes *Sanzen-kai*.

Sandōkai means the unity of those three, difference and unity. It is the anchor point of this *nyoze no ho*, the practice or teaching of Suchness. *Nyoze!* This is it! No less than that, no more than that, just sit. That is the Self resuming itself, revealing itself. There are not two separate selves.

In *zazen* the mind-field is opening-up. But if you are thinking all kinds of things, "Oh, ten minutes more—I'm in so much pain" the mind-field is closed. But if the mind-field is completely open, that thought is part of it. There is nothing to dislike, nothing to go against that thought. The Self is revealing itself, resuming itself in that moment.

Thoughts come and go, just that—suchness. When we create some kind of fantasy, there is also space for that. Delusion is also the unfolding of the Self. But if you are obsessed with this, with no idea of this space you have no chance to clarify the Self. This is very important. Nurturing the Self through this practice, you encounter yourself in different forms within that space. The very happy self; comfortable, no thoughts, no pain, feeling good. These things appear in the realm of the mind-space. It is one aspect of the Self being revealed in that moment. But wait twenty minutes more, they go, and another comes—revealing constantly.

There is no such thing as good and bad, right and wrong. No positive, no negative, just this—non-discrimination. That is how you become clear about yourself. Each moment, every moment, the mind field is revealing *you*. It's not about other people. You need to discover that.

Dharma Talk

Zen Master Dogen's teaching is very straightforward. *Genjokoan – Actualisation of Reality* is the realisation of the truth. You are realising it constantly without stopping, without fixation. Zen Master Dogen says:

To study Buddhism is to study the self.

You cannot study the self if you don't open the mind-field—entirely. In that moment something pops up—just this. That aspect is called *Nyorai (thus come) Nyoko (thus gone)* or *tathātā* in Sanskrit, truth or reality. We exist in that moment, in that space. There is a constant flow. When something arises, something goes away. That is the Buddha's activity, *tathātā*, the Tathāgata's teaching. This meditation practice is called *Nyorai zen* or Tathāgata Zen, the Tathāgata's practice. In other words, you are doing Buddha's practice or Buddha's action.

In this we are nurtured. Because there is no good and no bad, it is pure. Simply comfortable or uncomfortable, difficulty or joy. It is constant. You are not trying to get something or competing with others, all that unnecessary work stops. If you bring a good physical condition and a ready mental state it is joyful.

Unfortunately, when you first start the practice your mind and body are not conditioned, you come up against your own physical and mental limitations. When giving instruction I often say, "Bring the Buddha into practice, bring the buddha mind into practice". Buddha mind means a big mind-field, like a big sky—space, endless space. Endless space goes beyond our own consciousness, our grasping of things, but it doesn't mean that your consciousness cannot relate. If something appears: a cloud comes and goes, wind comes, heat comes, coldness comes, rain comes and goes, as it is, just that. But we add in all kinds of ideas, "that's good, that's bad. I like it, I want to increase it".

Buddha's practice doesn't culminate without guidance, without training, without you making an effort to practise. Can you imagine how many years I have been practising? This year I think it is exactly fifty years since I started zazen.

Zazen, the core practice, has a strong link with the Sandōkai, the merging of difference and unity in one person. In *Hōkyō Zanmai—Precious Mirror Samadhi*, this self is ready. The Buddha mind is cultivated but you cannot stay there. After sitting, you have to stand up and do something, then you encounter the *self of other*. *Hōkyō Zanmai* relates to that self. Through the practice of seated

meditation you are ready, your body and mind are nurtured. You are okay as long as you are sitting but this self needs to be actualised, you have to carry on in your day-to-day life. That is where the self of others comes in. To meet the self of the other the ego self has to be dropped so you can attend to things. In the kitchen; doing preparation, doing the dishes or with the person standing in front of you. That person in front of you is the Self, the self of other, a reflection of you. The Precious Mirror Samadhi is these aspects.

Without *jijuyu zanmai*—self-enjoyment samadhi—the mind field doesn't open up. The mind-field is large enough to accommodate the self of others as it comes in—non-duality. What you are doing in the zendo is no different to what you are doing in the kitchen or in the toilet or wherever.

Dogen Zenji then says:

Butsudō-wonarau-to iuwa jiko-wo naru nari

Butsudō is the Buddha Way or Buddha Dharma—to study the Buddha Way or to learn the Buddha Way is to learn the self.

To study the self is to forget the self. To forget the self is to be verified or realised—actualised by the myriad things.

The myriad things are revealed because you are attending. In attending to the washing of dishes the nature of the dishes is revealing itself. By attending to a person, to whatever the person reveals in their nature, myriad dharmas. After you stand up everything opens up—encounters are numerous.

To be verified by all things is to let the body and mind of the self and the body and mind of others drop off.

To be realised by the myriad things, the myriad dharmas, is to drop off the self, to drop off the body and mind of the self, and the body and mind of the other-self or nothing. Dropping off the self and the self of others is tracelessness. That is how Zen Master Dogen put it.

I don't know, am I just mumbling? Are you curious about this? We can study together. Thank you.

Edited transcript of a Dharma Talk given by Ekai Osho at Sunday Sanzen-kai on 3 July 2022. Thank-you to Isshin Taylor for her assistance with translation.

Importance of Memorials

Ekai Korematsu Osho

“Remembrance helps maintain the continuity of the teachings, the Buddha's teaching, the Buddha Dharma.”

This month has been a month of reflection for me. Something remembered gives a sense of continuity. A memorial service has value and significance; someone is remembered and respected. Life goes on for the person remembering, they continue to carry some part. Remembrance helps maintain the continuity of the teachings, the Buddha's teaching, the Buddha Dharma. That is the very ground.

Buddhist culture, and Japanese Buddhism in particular, has created a structure to maintain continuity of the lineage—endlessly. In Buddhism there is a forty-nine-day memorial observation period. This is an intense period in which you put that important part, that respect, into your own system. It is generally called a mourning or observation period. If you observe this time as a part of your practice your system is purified.

So, 49 days, sometimes 100 days, one year, three years, seven years, and thirteen years—17, 27, 33, 50 years, that is the structure of the Japanese Buddhist system. But a system can only work when you incorporate it into your own system. A 49-day observation does that. If you are distracted because of emotional turmoil or the challenge of going through this time, that memory is gone. The memory might fade, you forget about it. But if you stay with it, reflect upon it, put it into your own system and then from time to time come back to reflect—that reveals something.

July is such a month for me. It all comes at once. In the *Kaisando* (Founders' Hall) you can see the four memorial tablets: A memorial plaque for Kobun Chino Roshi and another for Keibun Otogawa Roshi. Then a plaque for Daigen Ikko Daiosho, the founder of Jikishoan and my transmission teacher, and another for Shunryu Suzuki Roshi. This is my lineage.

I would like to create a memorial tablet for Kaneta Taiten Roshi who also passed away in the month of July. Kaneta Taiten Roshi supported my practice. My transmission lineage doesn't connect with his, but he really supported me. He treated me like a grandchild. Traleg Kyabgon

Rinpoche IX is also important, his memorial is on the 24th of July. I am deeply indebted to these teachers.

We become human beings through the guidance and education of great teachers. If you are not guided by anything you are one of the beasts. To follow the Buddha's teaching, the truth of reality, enlightenment, you need to be guided or supported, otherwise you have no clue, no appreciation. It is about educating and transforming ourselves in the noble ways. You can be educated or influenced in various ways but guided by the Buddha's teaching you have an opportunity to transform. If something is memorised and reflected upon, there is a freshness. If something is put on automatic, it becomes stale. Periods of reflection are very important. Stop everything you are involved in and bring yourself back to yourself. That is reflection.

July offers us a great opportunity. Human beings have the capacity for endless reflection - that is a wonderful thing. Otherwise, we become fixated. Fixation is just resuming your pattern, there is no freshness. A period of reflection is one way of saying this and illumination is another. Illumination is from the inside out. With this understanding your practice becomes very meaningful, it is self-illuminating practice.

Anything we do with our own heads is not relevant. Illumination comes by itself. There is no word for it, activity alone demonstrates. Various teachers use different expressions to represent this. Zen Master Dogen uses *shikantaza* - just sitting. In *Hōkyō Zanmai*, Tozen Zenji expresses it as a mirror. The mirror itself is independent. Originally there is nothing and because there is nothing it can reflect. Anything that appears, anything that disappears is reflected. Self-illumination samadhi, self-enjoyment samadhi. The mirror is independent of all things, but it reflects the arising and disappearing. The cycle of birth and death.

An edited transcript of a talk given by Ekai Osho at Retreat 70 Chosan on Sunday 24 July 2022.

My First Meeting with Ikko Narasaki Roshi

Ekai Korematsu Osho

I was at Eiheiji Monastery in October 1980. I had just gone through the probationary *Tangaryo* period and been assigned to the *shuryo*. For the first time I was able to sit in the internal part of the *sodo*, the monk's hall. Eiheiji's *sodo* can hold one hundred monks. There are sitting places circling from the front gate and the back gate and to the entrance, and there are four islands in the centre. The Abbot of Eiheiji sits to the right side of the front gate and the *Godo Roshi* sits to the left side of the back gate. Ikko Roshi was the *Godo* at that time, the head of the training faculty—the director or president of education. There were two islands in front of where he was sitting and that is where I sat in my assigned seat.

During the first *Gyoten* (dawn zazen) the *Godo Roshi* offered 'a word'. I had no idea who this person was. He presented a *gatha* by Daichi Zenji and gave a few reflective comments:

In Ji 因事

Saiwai ni shite fukuden eka no mito natte,
Kankon kachi etari ichi kanjin.
Enare ba sunawachi jushi ennaku ba saru,
Seifu no hakuun o okuru ni ichinin su.

The Causal Matter

Fortunately, my body dressed in the joy of rice fields
Has become the calm man who won the universe.
I abandon myself to any circumstance, going or
staying at its will
Just like the fresh breeze goes along with the white
clouds.

This was very powerful for me. I had just gone through the very difficult *Tangaryo* and from behind me I could hear Ikko Roshi speaking.

After breakfast there was an announcement that the *Godo Roshi* would be departing the monastery—exiting. We were to meet at the temple gate. When I went to the gate, I found out who had spoken during zazen.

It is customary for all monks and trainees when they finish a period of training to exit through the temple gate

wearing full monastic gear, in just the same way as when they enter. It's usually not that formal for faculty members or teachers. That morning Narasaki Roshi was wearing everything—with his hat and bag. This was most surprising to me. I was quite impressed.

So that was the initial point. Because of this I became quite interested in knowing who this person was. During my stay at Eiheiji I found out more about Ikko Roshi and from there, my intention grew. I wanted to move to Ikko Roshi's monastery, Zuioji and study with him. These were the conditions.

Daichi Zenji's poem is very powerful. I was fortunate enough to become the Director of Shogo-ji, Daichi Zenji's temple, where the poem was written. These memories stay with me. I am glad I had the ability to memorise that poem.

Opening dharma gates is important. If you don't memorise, there is nothing to open. If you memorise, think clearly and put it into your own system then there is the potential for opening. It opens when you let go of it. Innumerable ways. We may think a lot, but as we go on and on we are creating karma, delusion after delusion. Talking about dreams and creating all kinds of ideas, that is delusion. Let go of it.

We say, *Dharma gates are boundless I vow to enter them.* Thinking is important. Dharma gates open to reality, the phenomenal world, but what you have is really not there, it's just something you're holding onto. Let go of it and then it will open up.

So Ikko Roshi's 'word' keeps coming back to me. Its title is *The Causal Matter*. Depending on circumstances you move, or you stay. During my period of reflection that gate opened once I let go of it. Fixating on thinking and fabricating is delusion, that is important. Something as it is—just let go. As soon as you meet the teacher you say bye-bye. You have to meet that teacher; you have to meet the devil and then you say bye-bye.

A transcribed talk given by Ekai Osho during Retreat 70 Chosan, Sun 7 August.

Translation of 'In Ji - The Causal Matter' by Ekai Osho.

Training and Practice

Tosen Daigaku

I often think of this scenario; of the training and practice I have done, am doing, and will continue to do.

Each morning at *Chosan* we formally greet each other by sharing tea. We sit together in a rectangle in the order of our temple-entering age. At times I sit looking at the water landscape in front of me, while others are looking at the white wall behind me. I am thinking about the profound nature of dharma.

As I sit, I notice I am lighting the world. I see you and the white wall. Those sitting opposite me light up the world by looking at the garden and looking at me. So, we all see. During *Chosan*, just for that time we are lighting up the now.

I cannot see behind me, that is okay. Others can see what I cannot. But I can see the wall, and you, and I am lighting up the things that you may be unable to see. All together we give light and darkness to all things.

While we are sitting our knees may hurt, we may be sleepy, we may be thinking of today, the past or the future. But this is the practice that a training monk must do, looking into small mind and becoming Big Mind. In Big Mind the wall and garden become wall and garden, and *Chosan* is just *Chosan*. *Chosan* is looking at us, and together we light *Chosan*. All together we become community, buddhas, dharma.

I am now sitting in a plane. We are all passengers; we light up the plane. We give it all our stuff: worry, love, confusion, wealth, hunger. So many things. My interest is in when I become 'plane', while the plane is plane. This may not make sense; it is all the myriad things.

Once the mountain was a mountain, then the mountain was not a mountain, then it became the mountain.



Calligraphy by Tosen Daigaku: Kō - Light

IBS student Article

Main Course A Practice at E-Vam Institute

Brett Taiun Hope

Buddhism teaches impermanence in order to change suffering to joy, misery to happiness, and the ordinary mortal to a sage, and to show that all things and all people can alter. In this way it offers the hope and courage that is needed to face destiny without despair.

Basic Buddhist Concepts, Kogen Mizuno, page 45

The past few years have reinforced the first Seal of Buddhism, that all things are impermanent. Change has been a constant. In Main Course A this change has been felt as we have changed the locations of where we gather to practise and study. In 2020, following the outbreak of coronavirus, we saw a pivot to a virtual zendo with classes delivered online. Re-emerging in 2021 we were blessed to return to Tokozan Home Temple where hybrid delivery of classes allowed students to gather in the zendo or join online. Following some further time in a virtual zendo, Main Course A was again looking for a space to practise.

In Term 1 of 2022, classes A1 and A2 found a temporary home at E-Vam Institute in North Carlton (with A3 class continuing online). E-Vam Institute and Jikishoan Zen Buddhist Community have long had a close relationship, and fortunately we can continue our hybrid delivery of Main Course A in the *gompa* at E-Vam Institute following the unfortunate events at Tokozan Home Temple at the end of 2021.

A new venue brings new opportunities to train and practise. Whilst our forms and mudras remain the same, and the schedule of our classes continues as it has for many years,

the new space provides us with a chance to bring a change of perspective and energy. Each space that we practise in is slightly different.

Under the guidance of Ekai Osho, Course Coordinator Katherine Yeo and the three class coordinators-in-training came together to understand how best to set up the gompa space to suit our zendo practice. New spaces mean new ways of setting up computers, microphones, and speakers so we can continue to deliver in a hybrid format. Our online participants continue to be well accommodated. It has been a wonderful experience to bring back in-person training for the practice roles of *jikido*, *jiso* and *chaju* in Main Course A.

We are very blessed to be provided with the gompa space by E-Vam Institute whilst Tokozan Home Temple undertakes repairs. Practice and study in a Buddhist space provides joy for all of us. It is a beautiful place for us to come together to practise in Main Course A. Importantly, this change reminds us how fortunate we are to be able to continue to learn, grow and train. This has helped me to continue to cultivate and deepen my own practice in my role as class coordinator-in-training. I continue to get such joy from being a part of the training of other students, my own study, and to be part of the Integrated Buddhist Studies Program.

I thank Ekai Osho for his ongoing guidance, teaching and vision for Main Course A and the Integrated Buddhist Studies program at Jikishoan Zen Buddhist Community. I also pay deep respect to E-Vam Institute for their generosity in allowing us the use of their space.



A1 Class at E-Vam Institute: Katherine Yeo, Edwin Wise, Ethan Pollard-Di Marco, Louise Smith, Brett Hope
Photo: Katherine Yeo

Jikishoan Events—July 2022

Memorial for Ikko Narasaki Roshi

Sunday Sanzen-kai Australian Shiatsu College, Brunswick East



Jikishoan Winter Teachings 2022



Ekai Osho—E-Vam Institute



Winter Teachings—E-Vam Institute, Carlton North

The Commemoration of the 10th Anniversary of the Parinirvana Traleg Kyabgon Rinpoche IX



*Memorial presentation
Maitripa Centre, Healesville*



*Memorial stupa of Traleg Kyabgon Rinpoche IX
Maitripa Centre, Healesville*



E-Vam Institute Buddhist Summer School Forum—Ekai Osho centre-left, Traleg Rinpoche centre-right—University of Melbourne

Traleg Kyabgon Rinpoche IX 10th Parinirvana Anniversary Commemoration

Marisha Rothman

I get very emotional when I think of my previous teacher Traleg Rinpoche. I attended E-Vam Institute's memorial online, anxious about being in large groups of people due to Covid still being present in the community.

Matthew Hassett was Master of Ceremonies, and he did a great job. It was wonderful to hear stories and reflections of people's connections with Rinpoche from various dignitaries: Felicity Traleg Khandro, Ekai Korematsu Roshi, Bhante Tejadhammo, Venerable Chi Kwang Sunim, Venerable Anna Goldstein, Sam Bercholz and Dr Peter Oldmeadow. It helped me reflect on my connection with Rinpoche and how fortunate I was to study with him.

Shona Innes attended on behalf of Ekai Korematsu Roshi.

Sue Howes introduced the release of Rinpoche's book, *Circle of the Sun*, translations of teachings by the 17th century master Tsele Natsok Rangdrol, given in talks to students from 1993 to 1996.

Photos and a video were shown, including a collage of Rinpoche's profound teachings on *Mahamudra*, compiled by Shogam Publications. Also shown was an excerpt from Rinpoche's last teaching on the relationship between relative and absolute *bodhicitta*. Seeing him talk again reminded me of his great intellect and skill at spontaneously translating Buddhist teachings from Tibetan to English. In the afternoon the community practised Traleg Rinpoche Guru Yoga.

Rinpoche's humour was infectious and his generosity and kindness in wanting us to deepen our practice was precious.

Thank you to the E-Vam Institute sangha for making this a meaningful and wonderful day. I will always be grateful to Traleg Rinpoche; may his teachings benefit many people and his centres be successful and continue well into the future.

Traleg Rinpoche was the embodiment of Precious Mirror Samadhi.

IN MEMORIUM

Tsugen Narasaki Roshi

It was with great sadness that Ekai Osho and the Jikishoan Community learned of Tsugen Narasaki Roshi's passing on 25 July 2022 at 96 years of age. Tsugen Roshi was the Abbot of Zuioji Monastery in Niihama, Eiheme; Shogo-ji Temple in Kumamoto Prefecture, Japan and the Founder and Patron of Tokozan Temple in West Heidelberg, Victoria.



Tsugen Narasaki Roshi's private funeral ceremony (Misso)

Sangha News

Canberra Soto Zen Group – Community Activities

Tony Goshin Crivelli

At least once a year, I report on the activities of the Canberra Soto Zen Group (CSZG), a Soto Zen community based in the ACT, which practises Zen Buddhism in line with Ekai Korematsu Osho's teachings. It is an independent community but affiliated with the Jikishoan Zen Buddhist Community based in Melbourne, supported and encouraged by Ekai Osho to practice in the spirit of the Soto Zen tradition.

For those who have not heard about the group, it was formed in August 2012, after the Jikishoan Zen Buddhist Community Inc. (Canberra), created in 2008, ceased to operate. We plan to celebrate its 10th year anniversary in August or early September (after retreat number 70).

For several years, I have been the main facilitator and organiser of the group, maintaining the link between the group's activities and Jikishoan, of which I am a Practice Member, as well as being enrolled in the Integrated Buddhist Studies program. My own daily practice and attendance at many residential Jikishoan retreats are the foundation for keeping the 'purity' of the practice over time. There are about 30 people who receive our invitation email, with numbers changing from time to time, as people leave or join the group over the years. Active participation at the weekly Zazen-kai is 8-10 people, with 2-4 joining online.

For the first eight years the group met at the house of one of the original members (Don Brown) who was very generous with his time and support. From 2020, and partly due to Covid-19, we have been guests of Thich Quang Ba, the Abbot of the Śākyamuni Buddhist Centre, a

Vietnamese temple and monastery, practising *Thiền* Buddhism, Vietnamese Zen Buddhism, Thich Nhat Hanh being their most well-known teacher.

The practice activities of the Canberra Sangha are centered on Sunday Zazen-kai, which is available both online and at the Śākyamuni Center. There is also a short formal session on Thursday evening at my home zendo (enough space for six participants). For weekly Zazen-kai I bring all the zafus, zabutons and various instruments to convert the inner Shrine into a zendo. We have permission to use those already in the temple, such as the *han* and the *mokugyo*.

Zazen-kai starts at 2:30 pm and finishes at 4:30pm. The *sajo* includes periods of zazen and *kinhin*, chanting, (*Takkesa Ge, Sanki Raimon, Sange Mon, Maka Hannya Haramitta Shingyo*), a tea ceremony, a reading from Zen texts (*Zen Mind, Beginner's Mind, Fukanzazengi* and Dharma talks by Ekai Osho), followed by the Lineage service.

I envisage the existence of the Canberra Soto Zen Group to last as long as my own practice will last. The group is, in fact, a personal project in my Individual Training Plan and has the blessing of Ekai Osho, who has been very supportive over the last ten years.

What keeps the group going is the appreciation that "*Zen practice is the direct expression of our true nature. Strictly speaking, for a human being, there is no other practice than this practice; there is no other way of life than this way of life.*" (*Zen Mind, Beginner's Mind* – Shunryu Suzuki).



Canberra Soto Zen Group. Photo: Tony Crivelli

Muckleford Visit

Peter Watts

It was with considerable enjoyment that Belinda and I welcomed a visit from Ekai Korematsu Osho, Katherine Yeo and Tosen Daigaku on the 27 July 2022. This rather special visit was to offer thanks for towing both retreat trailers from Adekate Retreat Centre to our home in Muckleford and their subsequent storage for the last past eight months. Ekai Osho passed on Jikishoan Zen Community's sincere gratitude and Katherine presented us with a gift of beautiful flowers and vase (pictured).

For Zen residential retreats to function effectively, specialist equipment is required. For many years that equipment had remained onsite at Adekate Retreat Centre, stored in two trailers. In November 2021 the Adekate venue became unavailable and both trailers needed to be moved off-site. Belinda and I confirmed our

willingness to continue with any storage for Jikishoan Zen Community as required. Ekai Osho has offered to provide a storage rental fee to formally recognize this arrangement.

Over the course of a pleasant two hour visit we realized that fourteen years have passed since Ekai Osho and his family visited us. During these years we have become very settled and well-integrated with our bush surrounds and wildlife inhabitants. It was a pleasure to have an informal catch up and reminisce while strolling about, enjoying the winter sunshine. I can report our city visitors enjoyed their time in rural Muckleford with many shared stories and much laughter with Belinda and I ensuring our continued support.



Belinda and Peter. Photo: Katherine Yeo

GATHA COLLECTION

August Retreat 70

Which Way

Thinking too much isn't the way,
Trying not to think isn't it either.
Leading from the heart is better,
It settles my cushion time.

Bill Cornish

21 August 2022

Realisations

Subtle freesias, nodding hellebores,
Friends chanting, fresh oranges
Paradise is nowhere else.
The sun's touch brings all five alive.

Iris Dillow

21 August 2022

#56 Discovery

Finding Tozan Zenji
Little by little and all at once
Reading out loud –
To hear him.

Shona Innes

14 August 2022

Trembling

Outside and inside trembling
Squirring, painful legs
Can't stop thinking
It's only Tuesday

Ethan Pollard-Di Marco

21 August 2022

Just One More Thing

Collapsing discs, arthritic joints.
Did he still smile at 80?
Sickness, old age, death.
One more to go.

Irwin Rothman

21 August 2022

Abbot's News

Two years ago, I introduced the practice of kaizen—continuous improvement. It is a beginningless and endless advancement of Buddhahood. It is the path of the Bodhisattva.

Ekai Korematsu Osho – Retreat 70 Chosan, 27 August 2022

In this third quarter, Ekai Osho attended over 248 scheduled events.

July was a busy month. Each July Ekai Osho conducts four memorials: for his Transmission Teacher, Ikko Narasaki Roshi; for his first Ordination Teacher, Kobun Chino Otogawa Roshi; his Dharma friend Traleg Kyabgon IX Rinpoche; and long-time patron and staunch supporter of Jikishoan, Taiten Kaneta Roshi. This year, Ekai Osho added a fifth memorial for the Honorary Founder of Tokozaan Temple, Tsugen Narasaki Roshi who passed away this year on 25 July.

In the midst of memorialising Ekai Osho taught the Annual Zen Winter Lectures at E-Vam Institute. Over four Friday evenings in July he taught on “Song of the Precious Mirror Samadhi” (*Hōkyō Zanmai-ka*) by Zen Master Tōzan Ryōkai.

The function of a mirror is to reflect. It reflects accurately when the surface is not warped. So, continually purifying—not by thinking. Instruction helps us let go of fixation. Everything changes—Tathagata.

Ekai Osho – Zen Winter Lecture, 22 July 2022

Ekai Osho also taught on this text at the five-week Retreat Online 70 which began on 17 July. Daily Gyoten zazen and service was designated as the anchor of the online retreat and Sundays were chosen for other retreat activities: Chosan (zazen and morning study), Teisho (formal lecture) and Sanzen-kai in the evening.

He also conducted fifteen *Dokusan* (a private interview with a student) and closed the retreat at Chosan on 21 August, with retreat participants reciting their *Gatha* (four-line Zen poem). Throughout the retreat period Ekai Osho continued to attend all Main Course A classes and Course B Sanzen-kai on Thursday and Sunday evenings.

Ekai Osho continues to train the IBS Coordinators and Committee of Management at weekly and monthly meetings, and at the 29th Jikishoan Members' Workshop. He guided the updating of the “Members' Handbook”, a resource for both Jikishoan and student members regarding governance policy.

As an Honorary Member, Ekai Osho attended the 24th AGM on 11 September.

Katherine Yeo
Attendant

Committee News

The 24th Committee of Management was elected at the Annual General Meeting on 11 September 2022. The AGM was held both online via the Zoom platform and in person at the Australian Shiatsu College.

The newly elected members of the 24th Committee of Management 2022-2023 are:

Honorary Members:	Ekai Korematsu Osho Hannah Forsyth
President:	Shona Innes
Vice President:	Marisha Rothman
Treasurer:	John Hickey
Secretary:	Irwin Rothman
Ordinary Members:	Katherine Yeo Annie Bolitho John Bolton Brett Hope Caleb Mortensen
Assistant Committee Members:	Naomi Richards



*Rear: Brett Hope, John Bolton, Caleb Mortensen, Annie Bolitho, Ekai Korematsu Osho, Katherine Yeo
Front: John Hickey, Shona Innes, Naomi Richards, Marisha Rothman, Irwin Rothman*

At any meeting during the year the committee welcomes Jikishoan members to visit and observe. We also welcome your comments, feedback, and requests at any time.

Gassho,

Shona Innes

President, 24th Committee of Management

Ekai Korematsu Osho and the 24th Committee of Management would like to welcome our newest members Kate Bailey and Andrew Freadman.

Soto Kitchen

CHICKPEA AND SPINACH STEW

Brett Taiun Hope



This simple recipe served at Sunday Sanzen-kai is easy to prepare and packed with flavour.

Serves 4

Ingredients

2 tbsp olive oil
3 garlic cloves
1 medium red onion
3 tsp ground cumin
1½ tsp ground smoked paprika
½ tsp cayenne pepper
½ tsp salt
2 tsp brown sugar
Black pepper (to taste)
2 x 400g tins diced tomatoes
1 tbsp tomato paste
1 x 400g tin chickpeas
200g spinach or baby spinach leaves
Handful of toasted almond flakes
Chopped, fresh parsley
Rice to serve

Method

1. Add oil to a frying pan or saucepan, over a medium heat.
2. Add chopped onion and cook, stirring occasionally until transparent.
3. Add garlic and toss until soft and aromatic.
4. Stir the ground spices into the onion and garlic mix.
5. Fry for a minute, stirring constantly.
6. Stir tomato paste into the mixture, then add tinned tomatoes, salt and half the sugar.
7. Add chickpeas and stir to combine.
8. Reduce heat to a simmer, allowing the sauce to thicken. Stir occasionally.
9. Once the sauce has thickened, season with pepper and remaining sugar.
10. Add spinach or baby spinach to the saucepan/frying pan. Stir to combine, allowing the leaves to wilt.
11. The dish is ready to serve. Garnish with toasted almonds and chopped parsley and accompany with rice.

Calendar of Events

October December 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

OCTOBER

Tuesday	11 Oct	7 – 9.30pm	Committee Meeting #295	Online	President/VP
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NOVEMBER

Tuesday	15 Nov	7 – 9.30pm	Committee Meeting #296	Online	President/VP
Friday	18 – 25 Nov	7 days	Residential Retreat #71	Casa Pallotti Wesburn Vic	Margaret

DECEMBER

Sunday	11 Dec	5.30 – 7.30pm	B1 S2 Bansan (Members' Day) Exit Ceremony	Brunswick	Shona
Tuesday	13 Dec	7 – 9.30pm	Committee Meeting #297	Online	President/VP
Thursday	15 Dec	6.20 – 8.45pm	B2 Bansan Exit Ceremony	Quang Minh Temple & Online	Karen
Saturday	31 Dec	8.30 – 12.30am	New Year's Eve Zazen	TBA	Shona

ADDRESSES

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CONTACT

General Enquiries

0421 285 338
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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 Director:

Margaret Lynch
0415 889 605

24th Committee of Management 2022-2023

Honorary Members:
Ekai Korematsu Osho,
Hannah Forsyth

President:
Shona Innes
0421 285 338

Vice-President:
Marisha Rothman
0400 873 698

Finance:
John Hickey
0435 939 485

Secretary:
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

Brett Hope
0433 859 339

Caleb Mortensen
0412 966 167

Assistant Committee Members:

Naomi Richards

Myoju Coordinator:

Margaret Lynch
0415 889 605



Teaching Schedule – Oct–Dec 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 (Exiting Ceremony): 11 December

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 (Exiting Ceremony): 15 December

INTEGRATED BUDDHIST STUDIES

Main Course A1 – E-Vam Institute and online

Ten classes 10am – 12pm Saturdays

Term 4: 1 October – 10 December

Main Course A2 – E-Vam Institute and online

Ten classes 5 – 7 pm Saturdays

Term 4: 1 October – 10 December

Main Course A3 – Online only

Ten classes 7 – 9 pm Wednesdays

Term 4: 5 October – 14 December

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 (Exiting Ceremony): 11 December
Venue: Australian Shiatsu College and online

Main Course B2 6.30 – 9 pm Thursdays
Semester 2, 2022: 14 July – 15 December
Bansan (Exiting Ceremony): 15 December
Venue: Quang Minh Temple, Braybrook and 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

16 October - Cancelled

RETREAT 71 – ONLINE HOME LEARNING RETREAT

23 October – 27 November 2022

RESIDENTIAL RETREAT: 18 – 25 November

Casa Pallotti Retreat Centre, Wesburn, VICTORIA

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