

# Myōju

明珠

## Soto Zen Buddhism in Australia

Volume 1, Issue 4, Winter 2001

Jikishoan Zen Buddhist Community Inc. Magazine (A0037927K)



### Deepening

*Perceiving the Ox*

*I hear the song of the nightingale.*

*The sun is warm, the wind is mild, willows are green*

*along the shore,*

*here no bull can hide!*

*What artist can draw that massive head,*

*those majestic horns?*

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牛

### Deepening Practice

An interview with Ekai Korematsu

### Riding the Ox

A dharma Talk

### Deepening Zen Practice

By Alison Hutchison

### The Golden Gate

By Anthony Woodward

### Retreat Experiences

By Biggi Spiro and Fern

Great is the matter of birth and death,

quickly passing, gone, gone.

Awake, each one, awake.

Don't waste this life!

## Editorial

*To study the Buddha-way is to study the self.*

*To study the self is to forget the self.*

**Dogen Zenji**

Welcome to the winter edition of Myoju, the magazine of the Jikishoan Zen Buddhist Community in Melbourne, Australia. Following on from the last edition which focused upon 'beginning', the theme of this the fourth edition is 'deepening'.

This edition considers what deepening practice is, and what it actually involves. Reflecting upon Ekai's talks and our interview together, the common thread that emerges is that deepening practice involves returning: returning to silence, returning to the self. So what happens when you actually engage in this process?

Anthony's article on p.4 describes how, within one year, he went from reading Suzuki's 'Crooked Cucumber' in Ballarat, to practising at the centre Suzuki set up in San Francisco.

Biggi and Fern's poems on p.6 express their experience of the Easter Retreat. They are an indication of what happens when you engage in 7 days of intense practice.

In Alison's article on p.14 she reflects upon her last few years of practice, which she describes as 'like peeling layers off an onion'.

I remember when I first began sitting that a very strong image flashed into my mind. It was an image of 'me' or my 'personality'. The image was of an impossibly tangled ball of string. My feeling at the time was that it would be ridiculous to attempt to untangle it bit by bit. Best to leave it as it is and accept it. Of late the process of returning to the self for me has meant the arising and remembering of some very powerful old memories, experiences and feelings. What will come of this? I don't know. Is there something inside the ball of string? I'm not sure.

In the interview on p.10, Ekai likens this process to driving a car. He advises that we not become caught up in the scenery as we take this journey, that we let these thoughts and emotions come and go. Dogen writes that:

*Driving ourselves to practice and experience the myriad dharmas is delusion. When the myriad dharmas actively practice and experience ourselves, that is the state of realisation.<sup>2</sup>*

I guess I'll just have to continue returning, and find out for myself if there is a 'returner', or just an ongoing process of returning and arising.

Thank you to all who have contributed ideas, articles and artwork to this edition of Myoju. Without the generosity of spirit of the members of the Jikishoan community this publication could not exist. Thank you to Leesa for her long distance proofreading and suggestions, to Anthony, for many of the illustrations used in this issue, and to Karen for her creative design and skillful layout. And as always, thank you to Ekai for sharing this practice.

Gary Youston



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## Publications Group

|                     |  |
|---------------------|--|
| Ekai Korematsu Osho | <i>Inspiration</i>                             |
| Gary Youston        | <i>Editor</i>                                  |
| Anthony Woodward    | <i>Brush Illustrations &amp; Ballarat Link</i> |
| Karen Threlfall     | <i>Design, Layout and Production</i>           |
| Leesa Davis         | <i>Proofing</i>                                |
| Biggi Spiro         | <i>Book Review</i>                             |

Diacritical marks on Japanese words and names, such as Dogen Zenji, are not included in this issue, due to their not being able to be accessed through the software package and typefaces used for production.

Brush illustrations in this addition are by Anthony Woodward

1. Traditional Gata found on the Hann, in Soto zen communities.
2. Dogen Zenji as translated by Nishijima, G., et. al., Master Dogen's Shobogenzo: Book 1, Windbell Publications, Japan, 1994, p.33.



**JIKI**  
direct

**SHO**  
realisation

**AN**  
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## Jikishoan Zen Buddhist Community

Jikishoan is a growing community of Zen practitioners under the guidance of Ekai Korematsu Osho. All Jikishoan programs are conducted in the spirit of Bendoho, the original way of practice as prescribed by Dogen Zenji in the 13th Century. Jikishoan activities in Melbourne are centred around a small Zendo in Essendon and a weekly Sunday Sanzen-kai in Collingwood. A group also meets weekly in Ballarat. Workshops and retreats are held in Hawthorn, Mt. Eliza and at Dean, near Ballarat.

Ekai Korematsu Osho has practiced and taught Zen Buddhism in Japan, the USA and India for over 25 years. He trained with a number of teachers, including Ikko Narasaki Roshi, deputy Abbot of Eihei-ji Temple in Japan, his Dharma transmission teacher. Ekai founded Friends of the Lotus - the International Zazen Network in 1996. In February 1998 he moved to Melbourne and now lives there with his wife Deniz and young sons Sunao and Shoan. Ekai is the spiritual leader at Jikishoan and is also Zen practice instructor for Antioch University's study program in India and Japan.

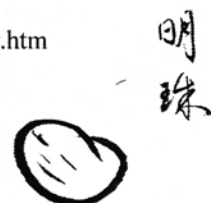
## Community Positions

|                  |   |
|------------------|---|
| Ekai Korematsu   | <i>President (Docho)</i>                  |
| Jinesh Wilmot    | <i>Vice-President (Ino)</i>               |
| Hannah Forsyth   | <i>Head Cook (Tenzo)</i>                  |
| Rod Hanton       | <i>Ballarat Zendo Coordinator (Kansu)</i> |
| Julie Martendale | <i>Treasurer (Fusu)</i>                   |
| Alison Hutchison | <i>Memberships (Rokuji)</i>               |
| Leesa Davis      | <i>Archives (Chizo)</i>                   |
| Biggi Spiro      | <i>Guest Manager (Shika)</i>              |
| Karen Threlfall  | <i>Koho (Publicity)</i>                   |

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 Jikishoan is not required to be registered for GST.  
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# The Golden Gate

*Almost two years ago now I started sitting with the Ballarat Zendo. This came about after Seizan Srecko Radman put his time and effort into setting up the group after moving to Ballarat.*

I had been interested in Buddhism for some years before hand but actually joining a Buddhist group for me was hard. I had my own ideas about Buddhism and was afraid of being let down about what a Buddhist group would actually be like. Eventually I was able to drop some of the concerns I had about it and freed up some time to start participating every Thursday night.

I can still remember my first few sittings, it was like mental torture! My mind would go absolutely crazy and panic about how much longer I would have to sit for. Twenty minutes seemed like an eternity. But also after the sitting I could feel some effects of a quietened mind, so I had a feeling something was happening and continued going. Then as I went on, not only did my mind feel tortured but I started to get more in tune with my body, and every part seemed to start screaming at me. Sore knees, numb legs, stiff back, aching shoulders... the list went on. It seemed that once I got used of one pain it would shift to another area, begging for attention. I still continued. And before long it had been six months, one year and now coming up to two. Still a very short amount of time.

Before the group, I didn't really have a good understanding of what meditation was. I had done some guided meditation and for me it was like taking a hot bath or something like that, all about relaxation and bliss. But by going every Thursday I managed to develop my own daily sitting practice at home and I found out it wasn't all about hot baths and long walks in the park...

Also, it did become something really integral to my day or week, and if I missed my daily sitting I could really notice it. I would laugh at myself (and still do!) for grasping onto my good sittings and then consequently having a bad one from the same tension of grasping. I would think things like, 'This is a good sitting I'm not thinking at all... oops, I think I just thought, did I? Hmm, just be quiet, hmm, nice and quite, hmm... How am I going to get that thing I need to do today...' and then even, 'Wow! I just had a brief period where I wasn't thinking, or was I?' — and then go on to think about it!

There were a few books on Zen being passed around at our Thursday night sittings, care of Srecko, for people to take home and read. People seemed to like the one called 'Zen Mind, Beginners Mind', a series of Dharma talks given by the Soto priest Shunryu Suzuki. I think some one had even read a passage out of the book one week. So I knew what it was, but it happened that someone else was borrowing it that week and another person had just returned 'Crooked cucumber', Suzuki's biography. So I thought I'd give it a try. I started to read it and finished it in a few days (Which was miraculous, as I didn't get that much time to read) But reading that book changed a lot for me. I realised that Westerners could do Zen. Buddhism was not just



an Eastern thing that Westerners could never hope to understand. I saw that what was happening was not some Western fad with Buddhism, but actually the natural transmission of Buddhism from one country to the next. Nobody owned it. Wow!

After reading 'Crooked Cucumber' I went out and brought myself a copy of 'Zen Mind Beginners Mind', which I guess is the reverse order that people usually read those books. I've read that book an uncountable amount of times since then, but I remember the first couple of times feeling so frustrated by it. Just when I thought I understood what he was saying in one page, I'd turn to the next and he would totally dismiss it. I was befuddled. But I could sense that there was something to what he was saying, he knew his subject well, and it wasn't just babble to daze and confuse.

That year I met my partner Heather whilst she was travelling on a working visa from Canada. Before she left to go back home, I made a plan to take a trip to Canada to see her again. She took a plane home in August to attend a friends wedding in the same month, so I saved like mad for a few months, spending a lot of time searching for cheap phone rates to Canada, and typing e-mails. I was very eager to leave as soon as possible, but I had also been waiting since the beginning of the year for the retreat in November and I also wanted to participate in the Jukai ceremony happening in December.

The months went by and November came, I had my first experience with Oryoki and the intimacy of retreat. Every one came out alive in the end. I became reassured that I didn't have a mere passing infatuation with Zen practice — in fact now I can not even separate myself from the practice like that. And then to be lucky enough to attend the Jukai ceremony two weeks later was very important for me, confirmation of my teacher, and of me as a student.

Two days after this I was on a plane to Canada, my first time overseas... I had taken a short trip to Darwin earlier on in the year and tried to keep up my daily sitting by using pillows or cushions, in the end this was very difficult. So this time travelling I made sure to bring my zafu along for the ride (With half the stuffing taken out so it could fit in the bag!)

I was hopeful that I would find a sitting group where I was going, a city called Winnipeg, with a relatively small population of around 650,000. I even half joked with myself that while I was in North America I could just pop down to the San Francisco Zen centre that Shunryu Suzuki had set up himself. Search after search for a sitting group in Winnipeg turned up nothing, so it was just the zafu and I back at home for our daily thirty minute sitting. I did discover though that the Winnipeg public library had a huge range of Zen books that were constantly being checked out. So there were a good lot of people who were interested obviously. I came across two very good books called 'Returning to Silence' and 'You Have To Say Something'. These were similar to 'Zen Mind Beginners Mind', as they comprised talks given by Dainin Katagiri, who set up the Minnesota Zen Centre.

Heather also brought a copy of 'Zen Mind Beginners Mind' and became interested in zazen. I taught her what I could and we started sitting together at home. I began to hatch a plan to actually go to the San Francisco Zen Centre, and looked into the programs they had for out of towners like me. It still didn't really seem like something I could do, just pop down there and stay for a couple of weeks. But as the time came

closer it became more real, even normal that I was going. I worked hard on capping my expectations of what it

would be like. Looking back I can't remember exactly what I was thinking, but it was just like before I started sitting with the Ballarat group. It's hard not to have high expectations, especially about this place that I'd read so much about. Heather decided that it would be something valuable for her to do too, and she was interested to see what formal practice was all about. So she decided to come with me also.

We arrived in San Francisco safe and well, albeit late on a mild Sunday night. We had arranged to stay there for two weeks and be involved in what was called the

'Guest Student Program'. In the first few days we were constantly reminded that the schedule would be our teacher and how important it was to follow it. You get the feeling that they don't want it to become a cheap guesthouse for tourists, as San Francisco is a very expensive place to live. But I knew what I was there for, and even though I wanted to explore San Francisco, I was there for the centre.

There were many paintings hung up around the building. Even a large oil painting on canvas of Shunryu himself sitting Zazen in his Koromo and Rakusu. My favourites were the many Bodhi Dharma ink drawings around the place with his bulbous eyes, serious scowl, and wild black hair. The altar sat right in the middle of the Zendo with four polished wood Tan (sitting platforms) one from each wall. The Zendo was big enough to seat 50 to 60 people and it was mostly full. The Buddha hall was where the morning service was carried out, so each morning after Zazen we would file upstairs and go there. They did a different combination of sutras each day combined with nine prostrations! After this we would line up for temple cleaning duties, quick jobs that could be carried out in 15 minutes before breakfast. The breakfast, work meeting, and the morning work period would start continue until lunch and start again after lunch until 3:00pm. Then we were off for the afternoon. Free to have a nap, read a book, or take a walk to the park. Until the afternoon sitting at 5:35pm that is. After that we would sit down for delicious dinner (my compliments to the Tenzo!) and so our schedule was done for the day.

The main thing that struck me about it is that it's a normal building with normal people in it; I don't now what else I expected. But the thing that makes it special is that all those people are there making that same commitment, and practicing together. It's not a perfect faultless community, just like everything else is not perfect and faultless. The hardest thing that I found was that I was a stranger in their community, we were just passing through for them. In two weeks we would be gone, and more people would come and stay there. This is not to say people are not friendly but you really do have to feel connected to the community. After I got past my initial frustrations and saw how I projected it onto other people, I started to get comfortable and wish that I had a plan to stay longer. We had made friends with residents, just started to get to know the teachers, and found out about other

opportunities and services they provide. No longer was it an impersonal visit to a building, but a n

introduction to human beings, and that's something that you can't be prepared for.

A year before I had picked up a copy of 'Crooked Cucumber' and then I was there in the Zendo practicing. I never would of thought it. I later wrote in my diary,

*Buddha's meeting Buddha's,  
gently swaying vines in the wind.  
How sublime life really is.*

— Dokai Anthony Woodward

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*... I can still remember my first few sittings, it was like mental torture!  
My mind would go absolutely crazy and panic about how much longer  
I would have to sit for. Twenty minutes seemed like an eternity ...*

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## Retreat

- day 1: the ocean  
beautiful — as always  
everything so familiar
- day 2: comfortable, too comfortable  
and so much energy  
i listen to the clock tick through the night
- day 3: rock the boat, don't tip the boat over  
the weather —  
not as calm as it seemed
- day 4: tired, tired, tired  
we have been here forever  
we will be here forever
- day 5: morning —  
lying in tranquillity  
— so crisp
- day 6: bowls, unfolding and contracting  
in endless space  
a tiny lizard bathing in the afternoon sun
- day 7: the ocean  
— vast  
in moments of stillness

*biggi goen spiro*



## Easter Retreat Pre-dawn Sitting

*(or why getting up at 4am and sitting  
in a dark room with your sangha is so good!)*

All in darkness  
All black  
except the soft candlelight  
casting shadows  
Like in a cave  
I feel my Sangha, all around me  
Like animals we sit together  
supporting each other and ourselves.  
We listen. We feel. We smell.  
Up at 4  
we fully experience the awakening  
Of day as it starts to  
uncoil itself from night.  
Day and night.  
Inhaling and exhaling,  
expanding and contracting  
Mindfully paying attention  
to all that is within us  
and all surrounding us.  
Following the same rhythm  
Existing all as one.

*Fern*

**Zen Practice 19/12/99**

Rain gently falls on the zendo roof

We are five

But ten thousand or one

There is no difference

Every thought is contained in one thought

Every meaning in just one word

Purity contains both purity and impurity

And the rain continues to fall

How many drops in an ocean?

**Paul Atlee**



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# Riding the Ox

Commentary on the ten oxherding pictures given by Ekai Osho during a chosan on the April 2001 Bendoho Retreat. April 16, 2001.

In the ten stages there is a kind of process that you go through. It's not ten stages as in stage one, stage two and so on and then you finish and stay there at the end — no. It goes back and forth, out and returning. Some people may go one, two, three and return, some people may go one, two — back and forth but if you maintain consistency in the practice then all the stages naturally evolve — like a circle moving both ways.

At the beginning you are very innocent, you look around for a way to practice. 'There must be a way'. You feel that but you don't know what way, you don't know how to do it. You come to sit in the retreat, trying, trying hard. You don't know where you are going. You have intention, motivation but you don't know what it is you are doing yet you are still doing it. And you have no idea whether you are doing it right or not! You don't know, you can't feel where the ox is. Often you are sitting on the ox but you still don't know where it is, you are looking somewhere else! Trying to find the ox that way! Sitting on the ox and the ox is facing the other direction! Sitting, sitting, sitting. And through that process, very innocent, very innocent and straightforward you are just looking, trying your best.

Then in the so-called second stage you chance upon the footprints! Just by looking, looking and not knowing you may glimpse the footprints of the ox. The ox may be moving somewhere else and almost by accident, by chance, you notice the footprints of the ox and you get excited and you start to follow. Somehow the practice routine or the way to practice becomes a little bit familiar and you are able to pursue it, to follow it. It's like oryoki practice, in the beginning you don't know what is going on but the second time you know something and when you start to do something like that suddenly, 'oh this makes sense' and you are encouraged: 'This is it! This must be it'. That is like finally you are sitting on the ox or the ox is right next to you and suddenly by accident the ox just moves its tail and you notice the tail — that's it! 'Oryoki is a good practice!' You have no doubt about it and then you are hooked! And you really start to do it. Sometimes you grab the tail, sometimes you grab the nose, not quite the whole picture, you cannot see the whole picture of the ox but you are touching bits of it and taking them to be real. Often you are mistaking the tail for the whole ox! This can go as far as it works but you can't hold on to the tail forever! Like in sitting — 'Yes! This state of mind, my body feels good! I have to deepen this! Next sitting I have to cultivate this more' — just holding on to the tail!

It can go something like that and finally you come to drop that, you can't keep repeating that, actually



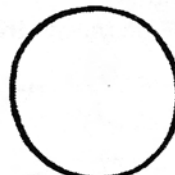
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得人忘牛



忘人忘牛



騎牛



you can't recreate anything. Before you drop it there is a lot of struggle. But after dropping it there's a kind of relief and maybe the ox's nose appears, the horn appears, tough and rough you know — 'This must be it because I'm working on the pain!' then suddenly the pain disappears — 'This must be it! This is it. This experience is it!' In order to have this experience you have to make a tremendous effort to hold on to the horn! And you repeat this process as much as you need to! So that is the process — wholeheartedly you do it.

And in the midst of it, when something doesn't work you realise that this is not the way, and with this understanding the teachings begin to come in 'Yes, it says that this doesn't work from the beginning!' At the beginning the ox can be a metaphor for your true mind or it can be a metaphor for all aspects of your small minds, because at the beginning you don't know which is which!

When you are totally innocent the ox is your true face or your true nature you just don't realise that you are sitting on it.

The ox is always innocent, relaxed, you are the one who is always working so hard. You are the one trying to pull the nose or push it or grab it! But by going through this process intimacy with this ox finally comes, intimacy with this ox unfolds. Then you are so intimate you can touch the ox, you can ride on the ox, you can just hold the ox, you don't need to pull and push.

Everything starts to work. Energy begins to flow, it's no longer a fight, a struggle. Not only your self energy but energy connected with the universe, with everything. When you are intimate with the ox the energy of give and take starts to flow, you are no longer holding on to one side, no longer just taking or giving and the ox is no longer separate from you. You are just going along and intimacy develops. Such are the ways. There is no longer an ox nor your self. There is not even the slightest idea about yourself or the ox or any kind of stages. And from there you see



the realities as it comes. There everything is still. And when there is intimacy, total intimacy with the ox you are completely free from deliberate effort, completely free from anxiety, you have a good night's sleep! So to be able to sleep a good night's sleep is such a high state of attainment! Yes! Not to be able to sleep at night is working at a very low state of spirituality! To be able to sleep as soon as you go to bed is to have no worries! It's comparable to the sixth or seventh levels of the oxherding pictures! And with good sleep you can really live in real life. Next morning you just get up, do things, it's a very high state! So when it's time to go to sleep accomplished practitioners sleep! And when the bell rings then they get up! Not 'Shall I wake up — just ten minutes more! If I don't get up what will other people think!' Not at all!

So in the oxherding pictures the process is not linear. The ten stages are not to give some kind of idea of going higher and higher, achieving the highest and then you are finished. It's not like at all. It's always moving back and forth, going and returning and there is completeness within a single stage. Each stage is complete within itself. So we shouldn't think that the first stage is better than the second stage, the second stage is better than the third stage and so on. We shouldn't think in linear ways, that's totally mistaken. Comparing like that is totally mistaken. Within every stage there is completeness, there is a complete season. We don't say that spring is better than winter, or more advanced than summer, or that autumn is much better, much more advanced. No we can't say that because they are complete in themselves, as they are. If you start to think of progression like that then you miss the whole point of the practice. There's a season we harvest things there's a season we plant things — that's all. But often our human mind tries to set kind of ranks or levels. That's how our minds work. But by looking very innocently, by trying wholeheartedly, by doing your best you are riding on the ox but you don't know it and that's wonderful, that's beautiful! The turning point is complete intimacy with the ox, and intimacy with the ox sounds like it means intimacy with your own true nature. It sounds good, but actually intimacy with our own small minds is completely the same thing! When we are intimate with all aspects of the small mind then we can finally say 'I am intimate with my true nature' or something like that. When there is this intimacy you are not so easily upset and thrown around. Then you can be at peace and you can get a good night's sleep.

We start to practice because we have some sense that this practice is good, that it is important. It can be for totally different reasons but we start to practice for the good, we start to practice for a good purpose. It can be that you feel you need some discipline or something like that. That's the direction that you may be looking for but the vehicle you choose, the vehicle you ride, the ox may not be going in the same direction! So maybe, after struggling with the ox you realise that your direction is to just to relax a bit and not to hold on so tight or something like that. But it is through that process that you find out. Of course we always look for something very — humans are very modest actually — we always look for something very small. We don't seem to want the larger thing, then we feel very humble 'I just want to get discipline!' Always looking for something very small, caught up with some problems, small problems and then making them so big!

*Transcribed and edited by Leesa Davis.*

*Images — traditional ox-herding series*

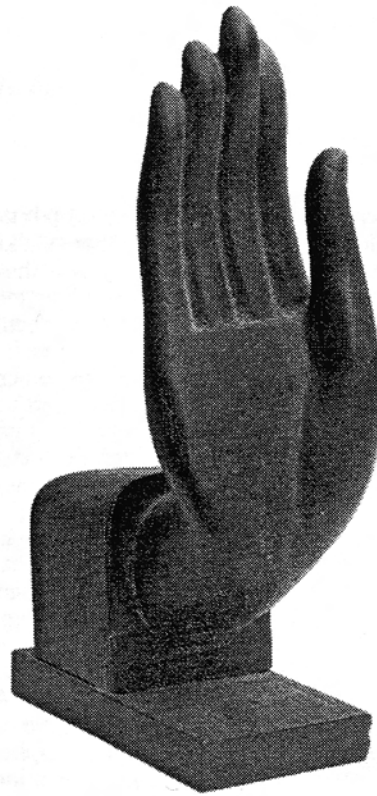
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# Deepening Practice:

## The process of discovery

*Interview by Gary Youston with Ekai Korematsu,  
Tuesday May 29th, 2001.*

*Gary: What is meant by the phrase  
'deepening practice'?*



Ekai: Deepening practice is the practice of those who study sitting practice and want to continue sitting practice — zazen. Deepening is associated with personal intentions. At that level it is focussed on individual interest. At the beginning with orientation instruction you try out, you become interested. There may be something that you can continue and through that continuing process you are discovering, you are seeing something. The individual self is unfolding.

So it's a process that follows your introduction into the practice. Deepening practice continues as long as you practice — going deeper and deeper. Deepening practice is a very essential practice, it's not somebody else's deepening but your own inner self. Also deepening is your own inner self associated with your own body, it's a whole body process. You are discovering inner self through the activity of the body in the practice.

*Gary: If beginner's mind is fundamental, then why is there a differentiation between beginning and deepening practice?*

Ekai: There is beginning and there is an ongoing process. Of course, beginning is part of the process. Beginner has two meanings. One is to be a total beginner where you don't know anything. The other, when you say 'beginner's mind', is slightly different. Of course 'beginner's mind' includes people who have just started, but when you say 'keep a beginner's mind' it's not only limited to new practitioners. It also relates to those who have practiced a long time. In that sense, for people maintaining a beginner's mind there is no distinction between experienced and beginner. But for people who sit for the first time, trying out, pure beginners, not experienced, the same quality has to be there in the process.

The more experienced we become we lose this beginner's quality. Suzuki Roshi said that beginner's have a lot of possibilities. But possibilities are just possibilities, they have to be actualised in the practice. If you don't practice and you are just a beginner then



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this is a totally different meaning. But if you practice with clarity and focus then even at the beginning deepening practice emphasises clarity, getting clearer, more clear. At the beginning you receive instruction and you do that. But there is so much information that you can't conceive what all the instructions mean...(laughter)

Gary: *You have no context...*

Ekai: You have no context and no experience. You start with something very simple, although there are a lot of things there. But you don't know there are a lot of things there. Through the practice you start to discover. From the beginning you have received everything. Actually, practice never leaves the beginner's point. So it's very important to start with guidance and direction from a teacher. If you start with someone who is not clear about the practice then the practice doesn't deepen. You may be a beginner with potential, but this is always potential or possibility, (laughter) it doesn't actualise by itself.

So it's important that the one who introduces the practice to the beginner has experience and clear practice. The person must be doing the practice and at the same time be able to identify and express the practice. Only the experienced person can teach the beginner's mind!! (laughter) Then how to teach? You have to have experience first then you have to be able to identify that experience in a language that new people can relate to.

Gary: *You likened deepening practice to digging a hole. Focussing always on the same spot — digging, digging, digging. I was thinking do you just keep digging down?*

Ekai: Yes.

Gary: *Come out the other side.*

Ekai: (laughter) Yes, yes, yes. It's totally the other side. It's not day to day activities. But the problem is we start thinking 'How deep my practice is' or 'How deep I have dug'. Then you fall back into the place that you started.

Gary: *As time goes on and your practice changes — you are ringing a bell or serving tea, and you start thinking 'I must be special, because I'm the one serving the tea', or 'I'm the one ringing the bell'. How do you avoid the ego stepping in and saying 'You're really getting somewhere now?'*

Ekai: You just do it. (laughter)

Gary: (laughter) *But you 'just do it' and then afterwards you think 'I just did that...'*

Ekai: In other words don't worry about it. The mind does it's own work. The mind isn't closed. The normal

function of the mind is working. At the beginning it bothers us because we have some knowledge: 'I shouldn't be thinking this way' or 'This is selfish practice' or something. Actually you are not. The thoughts are just coming, arising. There is no validity in them. You are just making up your own story. But if you believe in it (laughter), then that's a problem! (laughter) So this is the process of self-discovery. It's often not very fancy or very exciting. (laughter) So, these thoughts, these stories, this created reality is delusions. Once this is realised and they don't affect your practice in a negative way then they are an asset.

At the beginning we are all caught up in our own thinking — what we make out of the practice. That is a problem. But through this practice, this process, you become less affected. It is part of the scenery. Sometimes there is good scenery and sometimes there is bad. When you drive a car the important thing is to maintain your driving position, to get the steering right, and make sure at traffic lights and all those things. You don't need to get upset by the scenery you see. (laughter) So through this process we are discovering delusions and we are discovering pure consciousness.

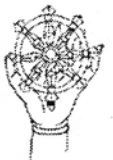
Delusions are things that our minds create out of reality as it is. Pure consciousness or the original nature of the mind is to see things as they are. But we have a discriminative consciousness that creates thoughts. At the beginning we can't sort them out. They get mixed up. Sometimes there are lots of creative thoughts and emotions. We get obsessed by them. It's very difficult. But through that process, the problem of being caught up by your own thinking becomes less. It doesn't mean that your mind becomes blank — no thoughts, no anger, no feeling of good and bad. Thoughts and emotions come and go.

Often people misunderstand — and think the more you practice Zen meditation the more your mind should become like a clear empty sky. It's the other way around. Practice is full of the activity of the mind — clouds appear and disappear, the sun shines, all those things. But you don't grab them and when you do grab them, it is intentional, it is a productive activity, arising from this silence or common ground. So far as deepening is concerned, again, it emphasises returning to silence, prior to activities, returning to the source. We need to do that again and again.

We can talk about this process in many different ways.

We inhale and exhale to carry on our everyday life. Taking an in breath is like deepening. You receive, everything comes in. When you

take a deep in breath it is nurturing, but you can't usually think that well. It's still, you become still. When you start to exhale then activity takes place. Breath goes out, word goes out, movement goes out, hand moves, feet move, like kinhin. If you try to do that with inhalation then you become rigid and awkward — there is no flow to it. So always returning is first. Then arising from that, going out. Going out is more concerned with relationships. It's not only concerned with self. Breath going out. So there is a receiving part.



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Interaction. But as far as deepening is concerned it's very self-oriented. That self becomes ready to breathe out. So that's how practice is integrated. Two sides to the practice. Returning the fundamental and essential part, and then arising. Two parts, two sides to the practice.

Zen meditation, zendo practice is the practice of wisdom, Manjushri's wisdom. Non-discriminating. Everything returning to one wholeness, without discrimination. Or like going back to the night, going to sleep or whatever. The other side is from that place going out. Daybreak, activity starts. Then that aspect of the practice is kind of the practice of integration. You are not only remaining in the self, but interdependently... Your own self with somebody else's self or with work, whatever. Carry on day to day life. These two aspects are two sides of the same coin.

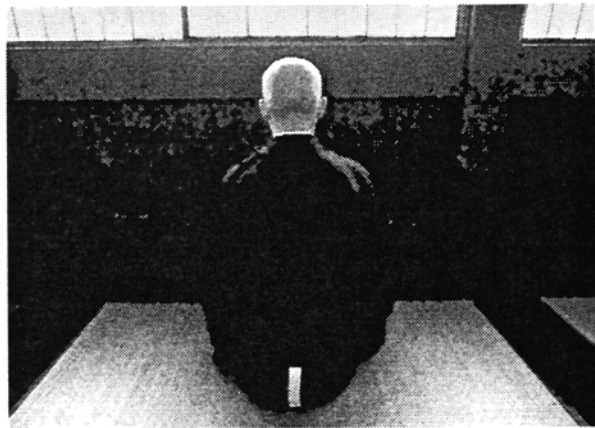
Symbolically in the tradition, Manjushri is one side, absolute side, essential wisdom. And on the other side Samantabhadra, integration practice, day to day work that you have to carry out. So if there isn't a clear returning to the essential foundation then integration doesn't become clear. If you don't have a good sleep, if you are restless, then you don't have good day activities. If you have good sleep then you have good activities, you feel good about it. So, which comes first.

First we need to learn to settle, to return, individually. That is, no matter whether your life is good with family and so on, still you have to maintain the settling aspect. Often we are supported by the community, by people and families and you feel good. But you haven't done anything for yourself. When other people are gone, you are lost. Often, we see a very happy couple, married for so many years, getting old, the husband dies and the wife misses him so much. And one or two years later the wife follows, passes away. Because they haven't cultivated individual qualities, their life was one body, not individual bodies. So you need to cultivate your own practice separately from the group.

Deepening practice refers to the key elements of Zen practice. It can be done with a group and it can be done alone. With a group you are already doing the basic fundamental practice of deepening, getting your root as deep as you can and at the same time you are working with a community or group. So it is a complete practice.

In a way, deepening practice can be compared to soil. You are cultivating the soil always. Nourishing the soil, fertile ground. It's essential. Integration practice, day to day life is what you do with the soil. You plant trees or fruit or something like that. You receive the benefit of it. You can't just plant a tree anywhere, you may be planting a tree on stone or something (laughter). And you are wondering why this tree doesn't grow and is dying. Often we are like that because we forget this fundamental aspect of nourishing ourselves. Deepening practice can be seen in that way. Yes, the deeper, the richer you are, the greater the potential.

So the beginner has many possibilities, a lot of potential. An experienced person should have (laughter) good potential too. There is a Japanese expression that means cultivating the mind-field, the field of your own mind and heart. That kind of expression applies to deepening. It's not cultivating



other person's mind (laughter). We often do that: 'I have good concentration, my life is good, but she needs to be...(laughter).

*Gary: It's easy to 'help' others, to point out...*

Ekai: It's always, as far as deepening is concerned, individual.

*Gary: So how do the precepts relate to deepening practice?*

Ekai: The essential precepts are the foundation of activities, they make activities more fulfilling or complete. So Jukai, the precept ceremony where people receive the precepts for the first time, is related to deepening. 'Returning to Buddha, Returning to Dharma, Returning to Sangha' is like deepening. You are learning to step one step forward into the unknown. But integration of the precepts comes later. Integration practice is a little different. You become comfortable with practice then naturally you are able to face, to meet the unknown. The unknown can be day to day life. You are able to carry on the practice in day to day life. What works and what doesn't work in day to day life becomes clear. Then the next set of the practice appears. So the three pure precepts embrace and sustain all the precepts. Not to eat too much, to talk gently, whatever, those things become relevant, more concrete. Embracing, sustaining all good conduct.

In other words, in day to day life you try to be as good as you can be. It's integration, it's not returning. Embracing, sustaining all beings that exist in this world. So from the sleeping state to waking up, from the unknown to the world we see, we want that to work. That set of the precepts appears. And then further integration. Then as a kind of unfolding of the deepening practice there are the 10 grave prohibitory precepts — no killing life, no telling a lie, no abusing the three treasures and so on. It becomes more clear. Don't dwell on past mistakes, no misusing sexual conduct. These things become more relevant. But it has to start from the essential precepts. Deepening practice is related to the essential precepts, stepping one step forward into the unknown territory. Before we are born we all come from that territory.

*Gary: In Alison's article she writes that "there was no sense of 'deepening practice', rather just more and more practice and very often I seemed to be starting*

again like a beginner every single time". Is 'deepening practice' just a label that we apply after the fact?

Ekai: Actually, deepening practice is something that points out the quality of the practice and also the process of the practice. As long as this process is maintained with this focus, this itself is from the beginning deepening, ever deepening. But it relates to the individual, individual interest or self-discovery or self-cultivation, and clarifying the self. That touches the foundation of Zen Buddhism. The basic foundation is clarifying one's own mind through this process or method. All aspects of one's own mind. And settling down.

So deepening, once we start, is an ongoing process. But it remains kind of an individual practice. It isn't only individual because it is essential in nature and common to everybody else. Individually everyone is working, practising independently, discovering their own self, to the ground. It's not gathering up experiences, it's the other way around. You are able to step forward to the unknown, able to jump into the unknown, able to experience. That's the nature of Zen practice. So in other words no matter how experienced you are, you are a beginner. You are facing new each time. You make a full effort and focus. That is consistent. So it's unknown, unknown...

At the beginning it's very difficult to step forward into the unknown. There is a lot of resistance because of ideas. At the beginning you receive instructions and you try as much as you can (laughter). The rest of the time your mind goes over here, tries to work out something that you know about it, build up your own understanding, but it's the other way around. Unknown.

So always the beginner's mind is consistent, but it doesn't mean that the experience, understanding or quality of each person is the same. The true beginner has an open mind. Then you can correlate with an experienced practitioner who also has an open mind. They are not afraid to go into a new experience. Some people say they are beginners but they are full of ideas (laughter), it's not an open mind. But as long as you start to focus, to practice, then the practice works on you. It develops naturally. You are able to step forward into the unknown.

The unknown can be another expression of silence. So you can correlate deepening practice with returning to silence. Silence is the common basis from which everything arises.

At the beginning it is difficult because you are looking for silence somewhere else, not in your mind. (laughter) And you have difficulty because of that. But once you receive the instructions and you follow them with focus and clarity then you start to come close to the silence within yourself.

The process of deepening is one absolute, essential side. That is throughout our life. It's a funny way to

explain, but it's like going to get a good sleep. No matter what, you have to do that. You can become good at it. At the beginning when you are young you know sleeping is important but no-one told you (laughter), you just do it. But as more time goes and you become more experienced it becomes more important. In order to get a good sleep you have to do certain exercise in the daytime and look after relationships and everything else. It's very common — everyone has to do it. But it takes a long, long time to realise its importance. Sleeping is another side of the coin of wakefulness. It is unknown territory, you have to be able to drop everything and return...

So, one of the characteristics, not only of Zen monks, but also people who put a lot of energy into their activities, is that they are ready to sleep anytime. Drop everything. My teacher was like that. If we were taking a train some place, I would carry his luggage. As soon as he sat down (he had very busy days) he would close his eyes and start to sleep. And for 10 or 15 minutes he would sleep and then wake up, open his eyes, pick up a book and read (laughter). It's very difficult to do that, to jump into the unknown. But it's very essential. So only practice offers that kind of unknownness as the centre of the whole thing. So people start to wonder, at the beginning, spine is straight and put the hands in the correct mudra, breathe naturally, then what do I do?! (laughter) You are searching someplace else. It's not like that. You just need to be able to, each time, every time, when you start to notice that you are searching somewhere else, you need to be able to drop it and step into the unknown. And then arise from that place and carry out day to day activities. Two sides of the same coin. One side is that unknown territory which is absolute in nature. The other side of the coin is arising from that — day to day activities, conventional mind, fully working in the activities we do.

So there are two qualities in Zen practice, but when I refer to deepening I am referring to this essential quality. To be aligned in this process, to learn how to rest, how to live with good health. In other words good sleep. After good sleep I don't think people have a lot of difficulties. If you get a good sleep in a short amount of time, you have fresh mornings, then the day will be good. You don't need to meditate to get it...!!! (laughter) If you don't get a good sleep then your meditation isn't very happy, you are sleepy. So there are two aspects. Deepening is pretty much the practice of the fundamental self, clarifying the self, realising the self. Those kind of processes. This has to be continued throughout. There is no such thing as 'my

deepening practice has gone deep enough' (laughter). 'I've got enlightened so I don't need to do zazen' or 'If

you aren't enlightened then you need to work hard, sitting'. There is no such a thing. The Buddha, after great enlightenment under the Bodhi tree became the Awakened One, Realised One, but he still continued zazen all his life.

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In a way, deepening practice can be compared to soil. You are cultivating the soil always. Nourishing the soil, fertile ground. It's essential.

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Edited by Gary Youston and Leesa Davis

Images used in this article are from Powel and Harrson's 'Living Buddhism' and Louis Frederic's 'Buddhism, Flammarion Iconographic Guides'

# Deepening Zen Practice: Like Peeling Onion Skins Away!

*Looking back over the past few years, my experience of Zen practice seems to have been like peeling layers off an onion.*

Before each skin or layer falls away, there has often been a period of confusion and, like peeling a real onion, many tears. Unlike real onions however, where the core may be found and grasped, I sense that the inner core of this onion — this 'I' or 'this' — will not be found, rather there will always be another layer to fall away — for as long as this practice continues.

I am able to understand these onion skins more as time passes — as their characteristics become memories and as their immediacy is lessened. But at the time of peeling — when a layer was being worked upon — there was frequently only a sense of confusion, pain and a sense of being 'stuck'.

The first onion skin took well over a year to dislodge with tears equivalent to recycling a cloud or two. Whenever I sat on my cushion I just sobbed as wave after wave of long forgotten emotions came to the surface from the first twenty-five or so years of my life. I often wondered if I would ever stop blubbering in zazen. Would Zen practice be more than hiding wet handkerchiefs and controlling sniffles? I continued my practice because the silence was so attractive and the practice seemed intuitively the right thing to do. I sought help from others and eventually the emotions subsided. Through the silence I gained a perspective on those raw early years of my life. Delusions about my past fell away.

I have not pursued or deliberately chosen these onion skins. The experiences seem to arise spontaneously and only much later does it seem possible to label them in this way. At no stage would I consciously use zazen or kinhin to work on a layer. Quite the opposite. I would try to only to focus on the breath, spine and mind consciousness. In fact there was no sense of 'deepening practice' — rather just more and more practice and very often I seemed to be starting again like a beginner every single time.

In a later onion skin, I got the wobbles. Whenever I sat on my cushion I felt as though I was going to fall off. When walking, I wobbled. When sitting, I wobbled. I felt wobbly in every aspect of my life. It was as if everything I did had to be examined, particularly my work. It was like having a search light playing around every aspect of my existence: turning over every stone; looking in every corner; examining every action. The experience took its toll. I took time off work. I had no energy. Simple tasks were exhausting. I sought help from others. As part of my recovery, I remember sitting in the warm spring sunshine, absorbing the sun's rays as if they were breathing back life into my being. I had to re-learn the most simple of tasks. I pegged the washing on the line or washed the dishes as if learning how to do these tasks for the first time. In time, I began to take stock of my situation. I

started to make some hard decisions, including changing job and career direction. Delusions about my actions fell away.

This experience of onion skins slipping away has been a learning experience involving my whole being, not just my mind. From time to time there have been some 'Wow!' experiences — when the world is suddenly perceived or experienced in a very different way. They can happen at any time (sometimes in the most mundane situations) and can last seconds, hours or days. While these openings or moments of 'Wow!' are interesting, they have been just a part of the overall onion skin process.

Another onion skin seemed to relate to objects and my connectedness to them. While I had experienced the closeness of beautiful natural phenomena like birds singing, waves breaking on the shore, flowers and trees — in this onion skin I became overwhelmed with a sense of being other things particularly man-made objects. It all started with roads and concrete one hot summer evening in the city. I became a part of the hot tar on all the roads in every direction. At other times I became connected to traffic lights and concrete posts,

petrol bowsers and electricity pylons. Suddenly I was inside these objects! I was completely connected with them. Not even garbage heaps and toilet paper escaped my attention. Delusions about separateness from these objects fell away.

Practice over time brings a sense of onion skins falling away and a sense of deepening experience. Sometimes several skins may be working their way free at the same time. And it seems that over time the onion skins become more

subtle and more overlapping as practice continues. Though it may not always be clear at the time, each provides insight into the fundamental

questions of 'Who am I?' and 'What is this?'

The precepts provide guidance regarding practice: 'Returning to Buddha; returning to Dharma, returning to Sangha'. These instructions go to the heart of dealing with the confusion, the pain and the 'stuckness' of practice and of onion skins falling away. Each element is essential to the deepening process. The tea ceremony at Sunday Sanzen-kai seems to act as a reminder to me to refocus on the precepts once more in the coming week., to accept the 'stuckness' of wherever I am and just continue practice.

After peeling away the skin of an onion, the odour lingers as a memory — just as understanding follows practice like a shadow.

*By Alison Hutchison, May 2001*

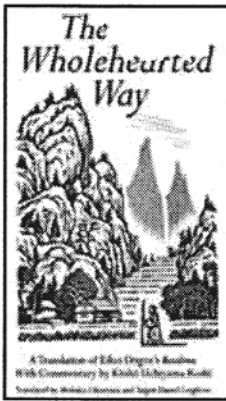


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Practice over time brings a sense of onion skins falling away and a sense of deepening experience.

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# Book Review



## The Wholehearted Way

Eihei Dogen and Kosho Uchiyama

Translated by Shohaku Okumura and Taigen Daniel  
Leighton Tuttle Publishing, Boston, 1997

The Wholehearted Way features Dogen Zenji's Bendowa combined with commentaries by Kosho Uchiyama Roshi.

In Japan at that time Buddhism flourished and numerous schools and practices existed. Eihei Dogen had not yet set up his own monastery but was living alone 'moving from place to place like a cloud or duckweed.' In this setting, wanting to leave something to sincere practitioners who were seeking the Way, he wrote Bendowa.

The text is divided into two sections. The first part explains very directly but in often beautiful descriptions the essence of the practice, *jijuyu zanmai* or *samadhi* of self-enjoyment. Although this is inherent in everyone it is not manifested without actualizing the reality of life through the practice of *zazen*. In practice, again and again, moment after moment, we let go of our thoughts, our viewpoints. 'When you let go, the dharma fills your hands; it is not within the boundary of one or many. When you try to speak, it fills your mouth; it is not limited to vertical or horizontal.'

The second half of Bendowa is composed as a series of eighteen questions and answers which were written to further clarify *jijuyu zanmai* and the practice of *zazen*. To today's reader they also clearly reflect the state of Buddhism at the time of Dogen Zenji.

This book not only offers the profound and poetic writings of Dogen Zenji but also Uchiyama Roshi's clear and practical commentaries. His insights provide us with useful explanations of frequently used and seemingly simple Buddhist terminology. The depth of Dogen Zenji's teachings becomes even more apparent through Uchiyama Roshi's lively and down-to earth style. His discourse is filled with humorous analogies and stories of everyday life. 'Once I took a piss in the ocean. At that moment I clearly understood that one plus one makes only one. The one was the ocean. Nothing was changed even after my piss was added. The ocean was not concerned about my piss at all.'

The Wholehearted Way belongs to the category of inexhaustible books in which one will always find something new to discover. That may be the vastness of the teachings contained in just a short sentence or simply Dogen Zenji's beautiful, descriptive passages. This is an excellent book for any practitioner of the Way.

By Biggi Spiro

*Great is the matter of birth and death,*

*life is fleeting, gone, gone.*

*Awake, awake, each one.*

*Don't waste this life!*

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1. Traditional Gata found on the Hann, in Soto zen communities.

**JKISHOAN**

直証庵



*Bodhi Dharma — an Indian monk who founded  
the Ch'an, or Zen, form of Buddhism.*

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**Jikishoan Zen Buddhist Community**

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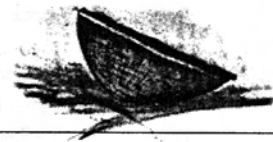
Email: [jikishoan@alphalink.com.au](mailto:jikishoan@alphalink.com.au)

Website: <http://home.vicnet.net.au/~jiki/zen/community.htm>



# The Open Basket

Soto Zen Buddhism in Australia -- Sangha News



Volume 1 Issue 4 Winter 2001

Jikishoan Zen Buddhist Community Inc. Newsletter (A0037927K)



This quarter saw the third anniversary of **Jikishoan's Foundation Day** (April 22<sup>nd</sup>). A ceremony to celebrate the occasion was held at the Australian Shiatsu College, and included incense offerings by members, followed by an inspiring dharma talk by Ekai. Now three years old, the Jikishoan Community continues to grow ... and extends a **warm welcome to our most recent Associate Members**, Jacki Lee, Wayne Diamond, Oscar Roos, Janice Brown, Mark Denovan, Matthew Hill and Lisa Jacka. **And to our new practice members** Peter Watts, Rod Hanton, Lorraine Collishaw and Karen Threlfall.

Sanzen-kai, held at 5:30pm each Sunday at the Australian Shiatsu College in Collingwood, has seen the zendo space expand to accommodate the increasing number of people attending. The zendo now radiates a packed, yet cosy warmth, where there are usually miles of smiles during the Dharma talk – and certainly a challenging reminder for the Tenzo Ryo, as they toil away in the kitchen, to provide all who are hungry after the Sunday night sit, with a delicious and wholly nutritious meal. Orientation and Deepening Practice Courses also continue to be well attended at the Essendon zendo, where people are gently introduced to the mysteries – or rather simplicities, of Zen practice.

Member Practice on Thursday nights at Essendon, has quietly continued, and is open to any members who wish to 'just sit' and share some peace and calm during the wild, working week. Participants of the monthly Practice Study Meetings, (now held at the Essendon zendo on the third Tuesday of each month), have recently been focusing the development of the Fusu Ryo (Treasury), where Julie Martindale is doing a splendid job of making sense of financial squiggles that some of us can only stare at and say 'Huh???'

The Ballarat Group continues to meet every Thursday night for Sanzen-kai. Once a month, Melbourne-based members and Ekai-Sensei journey to Ballarat, where they are made to feel more than welcome by the practitioners there. Ekai's presence and talks, help to further strengthen and encourage the group. There continues to be a stream of 'new' people joining for sitting – some return, and some don't. Rod Hanton and Lorraine Collishaw now co-ordinate the Ballarat Zendo, with Srecko taking more of a 'backseat' role since relocating to Daylesford.

Over Easter, a group of 20 or so people, attended a **seven-day sesshin** at Greyfriars Retreat Centre in Mt Eliza. Participants stayed from two to seven days. The opportunity to practice for seven unbroken days was a wonderful experience. On the last morning of the retreat each person was invited to say something about his/her experience. Whilst each person had a unique experience of 'returning to the self', the group shared a remarkably similar 'feel' or 'tone'. Needless to say, all enjoyed the retreat. The next retreat begins on Friday August 24<sup>th</sup> and concludes on Wednesday 29<sup>th</sup> of August.

On Friday May 11<sup>th</sup>, at a **fundraiser for Jikishoan**, John Bolton brought alive an American, Indian tale, in a one-man show called '**Jumping Mouse**'. Performed with brilliance and humour, the show portrayed the story of the mouse's journey, interwoven between Irish tea and John Wayne's pram – with a touch of mime – and a whole lot of blowing about a candle!!! All who attended, enjoyed a warm, funny, yet thought provoking experience as can only be had, in the hands of a fine storyteller. Our thanks to John, for so generously sharing his talents.

June saw another **One-day Zen Meditation Workshop**, which was held at Glanmore Estate in Hawthorn. The course provided an introduction, and refresher, to practice; and an opportunity for people to take one day out of busy schedules, to reset, re-align and centre themselves. The 10 or 12 people who attended, experienced an intimate and relaxed atmosphere, whilst experiencing, renewing and strengthening their practice. The next one-day workshop will be held on July 22<sup>nd</sup> in Hawthorn, and August 19<sup>th</sup> in Ballarat.

The **Jikishoan website** is now up and running. The site is currently located at <http://home.vicnet.net.au/~jiki/zen/community.htm> and contains information about forthcoming events, transcripts of talks by Ekai and links to other related websites. Please feel free to visit and provide feedback on the site.

Finally, thank you to all the coordinators who work so hard to keep Jikishoan operating, and thank you to Ekai for continuing to teach and offer a living example of the practice. On behalf of the Sangha a deep bow of appreciation.

– Gary Youston

*For information on all of the forthcoming Jikishoan events please refer to the calendar over the page.*

## Notice of the Third Annual General Meeting

Members and Friends of Jikishoan are warmly invited to attend the Third Annual General Meeting of Jikishoan Zen Buddhist Community Inc. which will be held at 6.30 pm on Sunday 12 August 2001 at the Australian Shiatsu College, 36 Cambridge Street, Collingwood, immediately after Sunday Sanzen-kai Service.

As part of the proceedings, Ekai Osho will present a report about Jikishoan's activities, its growth in membership over the past year and goals for the coming year.

The term of office of existing Committee members expires at the Annual General Meeting. Practice Members are invited to nominate for the Committee, which consists of four Office Bearer positions (President, Vice-President, Secretary, Treasurer) and up to five other Practice members.

Please contact Alison Hutchison (5426 1383) if you are interested or would like to know more about the organisational arrangements for Jikishoan.  
*Alison Hutchison, Membership Secretary, 1 July 2001*

### Jikishoan Library

Jikishoan is developing a library of Dharma books at the Essendon Zendo. There is currently a small collection available for loan to members. Please contact Andrew Cawthorn on 9882 0221.  
*Book donations are always welcome!*

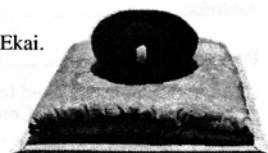
### Ballarat Zendo

The Ballarat Zendo was established through the interest and effort of Srecko Radman, a member of Jikishoan who moved to Ballarat in early 1999. A regular Sanzen-kai is held every Thursday night at 7.00pm. Anyone interested in attending should contact the Ballarat Zendo Co-ordinator Rod Hanton on (03) 5331 1567, or Lorraine Collishaw, on (03) 5341 3549.

**Uk - Oh Zen Products**

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Phone: 9370 5847



# Calendar of Events, July — November 2001

## JULY

| Day | Date | Time          | Event                             | Place    | Contact  |
|-----|------|---------------|-----------------------------------|----------|----------|
| Tue | 3    | 7 – 9.30pm    | Committee Meeting                 | Essendon | Ekai     |
| Thu | 5    | 7 – 9.30pm    | Sanzen-kai with Ekai Osho         | Ballarat | Lorraine |
| Sat | 7    | 7am – 12.10pm | Half Day Zazen-kai                | Coburg   | Jinesh   |
| Tue | 17   | 7 – 9pm       | Practice Study Meeting            | Essendon | Ekai     |
| Sat | 21   | 5 weeks       | Orientation and Deepening Courses | Essendon | Ekai     |
| Sun | 22   | 9 – 5pm       | One Day Zen Meditation Workshop   | Hawthorn | Ekai     |

*Myoju*  
winter issue mail-out  
7<sup>th</sup> July

## AUGUST

| Day | Date    | Time          | Event                     | Place       | Contact  |
|-----|---------|---------------|---------------------------|-------------|----------|
| Sat | 4       | 7am – 12.10pm | Half Day Zazen-kai        | Coburg      | Jinesh   |
| Tue | 7       | 7 – 9.30pm    | Committee Meeting         | Essendon    | Ekai     |
| Thu | 9       | 7 – 9.30pm    | Sanzen-kai with Ekai Osho | Ballarat    | Lorraine |
| Sun | 12      | 6.30 – 7.30pm | Annual General Meeting    | Collingwood | Alison   |
| Tue | 21      | 7 – 9pm       | Practice Study Meeting    | Essendon    | Ekai     |
| Fri | 24 – 29 | 5 days        | Five Day Bendoho Retreat  | Mt Eliza    | Jinesh   |

*Myoju*  
spring issue mail-out  
10<sup>th</sup> September

## SEPTEMBER

| Day | Date        | Time          | Event                                 | Place       | Contact |
|-----|-------------|---------------|---------------------------------------|-------------|---------|
| Sat | 1           | 7am – 12.10pm | Half Day Zazen-kai                    | Coburg      | Jinesh  |
| Sun | 2/9 – 28/10 | 5pm – 7pm     | Sunday Sanzen-kai, with member talks: | Collingwood | Jinesh  |
| Tue | 4           | 7 – 9.30pm    | Committee Meeting                     | Essendon    | Ekai    |
| Tue | 18          | 7 – 9pm       | Practice Study Meeting                | Essendon    | Ekai    |

## OCTOBER

| Day | Date | Time          | Event                  | Place         | Contact |
|-----|------|---------------|------------------------|---------------|---------|
| Tue | 2    | 7 – 9.30pm    | Committee Meeting      | Essendon      | Jinesh  |
| Sat | 6    | 7am – 12.10pm | Half Day Zazen-kai     | Coburg        | Jinesh  |
| Sun | 21   | To be advised | Fundraising Activity   | To be advised | Jinesh  |
| Tue | 23   | 7 – 9pm       | Practice Study Meeting | Essendon      | Jinesh  |

## NOVEMBER

| Day | Date    | Time          | Event                    | Place       | Contact   |
|-----|---------|---------------|--------------------------|-------------|-----------|
| Sun | 4       | 5.30 – 8.00pm | Public Seminar           | Collingwood | Jikishoan |
| Fri | 23 – 28 | 5 days        | Five Day Bendoho Retreat | Mt Eliza    | Jinesh    |

*Myoju*  
summer issue mail-out  
14<sup>th</sup> December

### Jikishoan Venue Addresses

|                            |  |                      |
|----------------------------|--|----------------------|
| Jikishoan Zendo            | 2/23 Raleigh Street                    | Essendon             |
| Australian Shiatsu College | 36 Cambridge Street                    | Collingwood          |
| Michael Colton's Zendo     | 44 May Street (use side/rear entrance) | Coburg               |
| Glanmore Estate            | 36 Havelock Road                       | Hawthorn East        |
| Greyfriars Property        | 22 Sunnyside Road                      | Mt Eliza             |
| Adekate Centre             | Directions and map provided            | Dean (near Ballarat) |
| Echoes of Y's              | 44 Armstrong Street North              | Ballarat             |

### Jikishoan Contact Numbers

|                           |           |                           |                |
|---------------------------|-----------|---------------------------|----------------|
| Jikishoan – Ekai          | 9370 5847 | Lorraine (Ballarat Zendo) | 5341 3549      |
| Jikishoan – Fax           | 9370 5847 | Rod (Ballarat Zendo)      | 5331 1567 (AH) |
| Jinesh                    | 9480 4849 | Julie (Treasurer)         | 9386 6520      |
| Hannah (Kitchen Practice) | 9687 6983 | Karen (Publicity)         | 9859 6329      |
| Biggi (Member Practice)   | 9499 5489 | Alison (Membership)       | 5426 1383 (AH) |
| Leesa (Archive)           | 9387 2346 |                           |                |

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