

Myōju



Sōtō Zen Buddhism in Australia

JIKI058

Autumn Edition, Volume 14(3) 2015



Illustration: Bird in Tree by Jeremy Maher

Giving Rise to the Enlightened Mind

Talk given by Ekai Osho Korematsu at Sunday Sanzenkai, 1 September 2013

Today is the first of September and it is our first practice session this year in the season of spring. Spring seems to arrive exactly on time. The first of September is supposed to be the start of spring. Sometimes nature is cooperative with our calendar and sometimes it is not. You never know. But this time it came nicely! And the familiar image of spring is warm and comfortable. Sleeping can be warm and comfortable too. To the point that in practice, I lose myself sleeping, and have to make an effort to wake up! This 'waking up' is the practice actually. We say to ourselves, 'come back!' This 'coming back' is the practice. Our practice should not be 'frozen'. Don't think this is our practice, to be frozen! Oftentimes people misunderstand our practice and engage in the frozen practice and find it very difficult. Our practice is not frozen, it is alive, it involves waking up and coming back. It involves effort.

In practice we move away from being frozen, because life is not static, truth is not static, nothing is fixed. To try to fix life in a certain form is absurd. Yet in the midst of this life we want to find our own place in this universe. That is where the practice comes in. In the midst of everything changing, everything rolling around, you want to find a place. Practice can bring us back to the centre of the whole thing. In the midst of emotions and thinking and all those things coming, practice can bring everything back to that centre place. In the midst of stressing out, you meet

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In this Issue: Harry Laing sits with a friend; Annie Bolitho on Enku, the monk who carved 100,000 Buddhas; Karen Threlfall considers the common ant and Tony Crivelli shares his experience of India.

Editorial

Welcome to the Autumn edition of Myoju with the theme 'Dana, the practice of giving'.

In this edition, we have a Dharma talk by Ekai Osho, where he talks about giving rise to the enlightened mind. The editing by Robin Laurie and Nicole Tait is particularly fine for preserving Ekai Osho's voice and manner. Nicole has transcribed numerous dharma talks for Myoju and her return is most welcome.

We have two feature articles that reflect what *Dana* might mean. Harry Laing talks about spending time with a man who suffers from MS and Annie Bolitho writes about Enku's vow to carve 100,000 Buddha images in his lifetime. In Open Basket, we have a travelogue by Tony Crivelli about his visit to India and Karen Threlfall's feeling for ants.

In other news, Vincent Vuu is taking over the production as Johann Montet takes a long deserved break. Vincent has a wonderful eye for beauty. His photographs have appeared in previous editions. We look forward to his contribution and hope that he enjoys himself in the role.

Azhar Abidi

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

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

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Next Issue

The next issue of Myoju will be posted around the Winter Solstice in June 2015. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is Sunday, 19 April 2015 and the theme is 'The practice of compassion.'

If you would like to contribute or advertise in the next issue of Myoju, email publications @ jikishoan.org.au. For article contributions, please use the template and the advice in the style guide that will be sent by return email.

Bright Pearl (Ikka-no-Myoju)



From Dogen Zenji's Shobogenzo

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.'

(Continued from page 1)

yourself, and bring yourself back. In the midst of the busy mind, the mind that plays the game of like and dislike—our practice is to bring ourselves back. As soon as we have a thought such as ‘I don’t like it like that,’ we bring ourselves back! This is our practice.

In the midst of reality, everyone experiences reality unfolding. Even the fantasy mind is reality unfolding that way, a particular reality called fantasy. You don’t need to be obsessed about it. Many people become obsessed about having a certain kind of intellectual world. Oftentimes it is a thinking world or an obsessively emotional, feeling world. Oftentimes in this mind you are trapped or bounced back and forth. Often life is that way, but we do not find our practice in it. In our practice, we can bring everything back to the really simple.

Practice doesn’t just occur. It doesn’t occur if you don’t make an effort or if you don’t know how to do it. You should not think as soon as you sit down to meditate it is automatic. What is automatic is to go in fantasy mode, that’s how you are conditioned. Like watching the same movie again because you like it, or avoiding a particular moment because you hate it. But that’s the place, the busy mind, where practice happens. Very good practice. The mind of the one who practises is the mind of the way seeking one and that mind is mind of the *bodhicitta*, enlightened mind. Because it is enlightened mind, you can practise. This is of course the same as unenlightened mind, ordinary mind, discriminative mind. So don’t separate the daily mind, the pick and choose mind from the enlightened mind. Don’t misunderstand. The pick and choose mind is itself the enlightened mind!

We just finished a one week meditation retreat, Zen retreat, and we used for the teaching a text called Giving Rise to the Enlightened Mind. *Bodhicitta*. Actually it is not anything very special. *Bodhicitta*! It sounds like it is very sophisticated, that it takes a long time to understand. But it is not like that at all. It is simply to understand that your mind needs some work! Simply just that! Don’t you think so? That’s why you are here I hope. The ordinary mind needs some work. Oftentimes *bodhicitta* is translated or interpreted as mind of compassion, compassionate mind, in contrast to the nature of our ordinary discriminating mind. And the discriminative element is characteristic of suffering. Because we pick and choose, automatically dissatisfaction, suffering, occurs. It is not always the case that you make right choice! You may make the right choice, you choose, but reality has to be the way you want it to be. We can go on picking and choosing forever. This mind really needs help, compassion!

That is a realisation itself, that we need to do something different from the ordinary way our mind, all those things work! That’s where practice comes in. When our mind

works this discriminatory way, then bring in practice! Not rejecting! Rejection is going the other side, but going to the real point, the centre point, the middle way. The centre point is the enlightened point, everyone has that. But having that doesn’t mean you can progress in the sense ‘This is me progressing’. You don’t need to let go of something you hate, you don’t need to force yourself to like it. Rather, practice is about coming to a place where there is no liking and there is no hating. There is no wrong and there is no right. Not, ‘I don’t like it’ and because you want something you like, you go the other side. Many people misunderstand meditation practice. Meditation practice is not something where you can avoid something you don’t like and get everything you like! (Mimics breathy voice)—‘That’s why I like meditation, the doing it. Yes, Zen, I am doing it too. I am doing this kind of meditation. Wonderful! I am getting a lot out of it!’ (Laughs).

So enlightened mind, *bodhicitta*, doesn’t arise from working hard to get some things, working hard to avoid some things, but with this training, cultivation, it arises. It doesn’t arise spontaneously, no, it has to be cultivated. It takes, you might say, a good guide to start with this instruction. In the text it says it takes a master. You can make a good connection with a master. Whatever the master knows, you are guided by that in cultivation. *Bodhicitta* is not something that spontaneously happens, even like a habit, it’s not like that. It’s a cultivation. Without cultivation it is the same dualistic mind, discriminative mind.

Teaching compassion is very difficult. Religion only understands charity—‘I have no problem, you have the problem’, ‘I have pity for you,’ and sympathy—‘I have sympathy for you.’ So compassion is very difficult. Being highly educated means the mind knows how to process, to reason. You yourself have no issue: you just categorise things: this is wrong, this is right. There are often times like that. We’ve decided the conclusions! Some of the things we do are similar to that, and these are not very good acts.

Anything comes into your life you don’t like, you experience it as pain, as suffering, characterised by the absence of the pleasure. That is hell. If you are living this way, you are definitely living in hell. Your relationship with your girlfriend broken up, you are in hell! Because you have a wonderful relationship? No worries! Heaven and hell are complementary, they fit together. Where it is most engaging and most favourable to give rise to the enlightened mind, *bodhicitta*, is the middle world. That’s where the greatest opportunity is for the human situation to give rise to enlightened mind, compassionate mind, which produces the wisdom. So we are lucky to be human. I think it’s a pity if you waste your time, if you are not able to study and practise giving rise to an enlightened mind.

Edited by: Robin Laurie and Nicole Tait. Transcribed by Robin Laurie. See accompanying text: Hotsu Bodai Shin: Giving Rise to the Enlightened Mind by Zen Master Dogen.

Abbot's News

THE TREE BEGINS TO BLOSSOM

*Thus for each and everything,
According to the roots, the leaves spread forth.*

Trunk and branches share the essence.

Zen Master Sekito Kisen, Sandokai

For the last few months of 2014, Ekai Osho spent much time planning the Integrated Buddhist Studies program 2015, and worked with students and coordinators to launch it. The new Main Course Outline portrays the Root (Course A), the Stem (B) and the Flower (C) as sharing the same essence of our practice of Zazen.

The year 2014 saw Jikishoan, under the direction of the Abbot, conduct our 3rd Practice Period, 40 classes, six One Day Workshops, 93 Sanzenkais, and three 7-day retreats. We finished with Ekai Osho leading Osoji practice at the Jikishoan Zendo in Footscray, followed by New Years Eve Zazen.

In January, Ekai Osho taught at the Melbourne Buddhist Summer School on the Zen Teachings of Bodhidharma, and also gave an Introduction to Zen Meditation and Practice.

In 2015, Ekai Osho will again be providing Buddhist teaching through classes, sanzenkai and retreats. He looks forward to meeting everyone at Jikishoan's Annual Picnic in March, and to celebrating our Foundation Day on 26 April. He hopes to see many current and former members and students there to share the fruits of our practice.

Later in May and June, Ekai Osho will be making a four-week trip to the United States of America, visiting New York, San Francisco Zen Centre, the Zen Centre of Pittsburgh, and the Dharma Centre and Antioch College in Yellow Springs, Ohio.

As we have left 2014, we can look back and appreciate the years of cultivation that have led to the robust tree we call Jikishoan. And it is our great desire, that in 2015, we, the Community and Abbot, can continue the practice of nurturing and pruning necessary to encourage healthy growth.

Shudo Hannah Forsyth

Committee News

A NEW YEAR

At the December 2014 Committee of Management meeting, all those present accepted my nomination for the position of Vice President, which had been vacant since the AGM on 7 September 2014.

The Committee now consists of Ekai Osho, Katherine Yeo – President, Shona Innes – Vice-President, Naomi Richards – Treasurer, Christine Maingard – Secretary, with ordinary members Liam D'hondt, Julie Martindale, Robin Laurie and Hannah Forsyth.

Prior to 2015 I spent one year as an ordinary member. This has given me time to orient to the work of the Committee and to understand something of how it functions and its relationship to the community in general.

My initial motivation for accepting nomination for the role of Vice-President was to support the President, Katherine Yeo. Katherine will travel to the USA with Ekai Osho from May to June 2015 and it seemed important to step into the role of Vice-President to formally support the President in her absence.

One of the results of my change of role is that there is now a vacant position of Ordinary Member on the Committee. The Committee would like to formally invite anyone from the Jikishoan community who would be interested to have the experience of being on the Committee to enter the position of Ordinary Member. Like all other roles on the Committee the term of this role will expire at the 2015 AGM on 6 September.

Thank you to the Committee for their vote of confidence and to the Jikishoan community for the opportunity to actively support our practice and growth.

Shona Innes

Vice-President

Jikishoan Zen Buddhist Community Inc

Membership News

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

John Walsh

Ekai Korematsu Osho and the
Jikishoan Zen Buddhist Community Committee

FOUNDATION DAY

You Are Invited to This Special Sanzen-kai and Annual Community Event

In the Morning:

9:00 am	<i>Door Open and Zendo set-up</i>
9:15 am	<i>Instruction for newcomers</i>
9:25 am	<i>Zendo Open: Han 3 hits</i>
9:30 am	<i>Kinhin - Zazen - Kinhin</i>
10:30 am	<i>Tea Ceremony</i>
11:00 am	<i>Dharma Talk: Ekai Osho</i>
Mid-day	<i>Jikishoan Lineage Service</i>

In the Afternoon:

12:30 pm	<i>Pot luck Lunch</i>
1:30 pm	<i>Entertainment</i>
2:30 pm	<i>Han 3 hits (Zazen)</i>
3:00 pm	<i>16th Anniversary Service and Incense Offering Group Photo</i>
3:30 pm	<i>Samu (Clean-up)</i>
4:00 pm	<i>Exit / Door Close</i>

Sunday 26 April 2015
Venue: Australian Shiatsu College
103 Evans Street, Brunswick, VIC

General Enquiry: 03 8307 0600
Email: contact@jikishoan.org.au

www.jikishoan.org.au

Welcome to Jikishoan Zen Buddhist Community

Jikishoan is a growing community of people learning and practising Zen meditation under the guidance of Ekai Korematsu Osho. Ekai has practised and taught Zen Buddhism in Japan, the USA and India for over 30 years.

The name of the community encapsulates its spirit: 'Jiki' means straightforward or direct; 'sho' means proof or satori; and 'an' means hut. The practice is the proof—there is no other proof separate from that. The proof, satori or awakening does not come after you have finished—it is direct, here and now.

Jikishoan runs a range of programs throughout the year, which are conducted in the spirit of Bendoho—the original way of practice prescribed by Dogen Zenji in the 13th Century.

More information about courses, one-day workshops, retreats and weekly meditation sessions can be found in the teaching schedule or on the website at www.jikishoan.org.au. We warmly welcome anyone who would like to know more about Zen Buddhism to attend any of these activities.



How to Contact Us

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ENKU: THE GENEROSITY OF VOW

Annie Bolitho

Enku was a 17th century Japanese monk who sculpted thousands of Buddhas. I first encountered his work when the National Gallery of Australia acquired one of these works. It was only about 25cm high, and the whole figure was expressed in the minimum of carved strokes. There was an inscription on the back in dark ink. The rough immediacy of the image was so powerful that I kept going back to see it again. I found a book by Kaz Tanahashi 'Enku: Sculptor of a Hundred Thousand Buddhas' (Shambala, 1982), and learned that Enku had made a vow to carve 100,000 Buddha images in his lifetime. Using a hatchet, he carved every available piece of wood in a very spontaneous style. Enku left his pieces at temples, in small shrines and households. I'm struck by the way in which Enku's vow was intimately connected with his unique skill, woodcarving. The platform of his vow impelled him to generously make more images than anyone would ever have thought possible, and offer them to those he met, for their practice and protection. He accomplished his vow at the age of 59, after 28 years. In the words of Kogen Mizuno, 'life is an accumulation of momentary actions and happenings', which must be fulfilled 'with a provident realisation of the individual's full potential.' Enku expressed his understanding in the following poem:

The Wheel of Dharma

roars

round and round,

a treasure house

for life.

(Tanahashi, 1982, p49).



Photo of some of Enku's creations by Kaz Tanahashi

SITTING WITH JASON

Harry Laing

Every Friday afternoon I drive into Braidwood to spend an hour with Jason Hart at the local hospital. Jason is 41, has MS and has been bed-ridden for several years. Not long after he went into hospital a good five years ago Jason decided he wanted to know more about Buddhism and contacted a practitioner from the Vietnamese Temple in Canberra. Quong came to see Jason and left a pile of books for him to read. Jason can only move his left arm a small amount and is not able to read (and speaks with difficulty) so a roster of three readers was set up to assist with the task. We ploughed our way through some fairly indigestible tracts and then after a suitable interval suggested we might read *Zen Mind, Beginners Mind*. We've since read that once and Jason has expressed an interest in reading it again. Currently we are progressing through Shunryu Suzuki's *Not Always So*. Jason was also keen to try some meditation and we do 15-20 minutes zazen each session.

I am not involved in any other 'community work' and so seeing Jason every week has become something of a compass point in my life and in a subtle way informs my practice. Often I'm not particularly keen to go but because there's no question about going I go. Afterwards I always think yes, that was necessary. Over time Jason has come to value my (and my fellow readers') visits. If we were to stop doing it I think quite a hole would open up for him. It wouldn't have been so long ago this responsibility would have felt like a burden of some kind. It still can feel like that but I feel the value of going in to see him, whatever mood I'm in, however impatient I might feel.

Indeed Jason is a bit of an inspiration generally. He would be the first to admit his earlier years were a bit chaotic and included drug and alcohol dependence and deeply unsatisfactory relationships. Now he says openly that he's never been happier. It's quite a wake-up call to hear him say this as he lies there in his bed more or less utterly reliant on the nurses to do everything for him. *Never been happier*. I think about this as I say goodbye after our session and walk out of his room and the hospital into the great wide street. I have legs! I can walk where I want! I am able-bodied! Now Jason isn't saintly by any means and would be dull company if he were. He has his down days, he can bitch about the nurses, he gets anxious when he can't reach his buzzer for some reason. But there he is living a full life in his bed and that's a salutary thing to see. You might say what can he do *but* practise. Certainly he has a vast opportunity to reflect on the day's interactions, his changing moods, his former life.

I have no idea how I would cope in a similar situation. Maybe that's not the point. The point is that I go and see Jason every Friday. We chat informally, then I read to him and then we meditate. And that's how it is.

Open Basket: Sangha News

THE SIGNIFICANCE OF AN ANT

Karen Tokuren Threlfall

In the A Course classes held at the Footscray Zendo, we learn about Basic Buddhist Concepts as described in Kogen Mizuno's book of the same name, from chapters headed: Teachings on The Three Treasures, The Seals of Buddhism, The Pathway to Faith, The Four Noble Truths and the Threefold Learning.

The Jikishoan Zen Buddhist Community's vision is 'to offer Transformative Buddhist Learning, Experience and Cultivation for Everyone'.

After listening to Jikishoan member Azhar Abidi's recent student talk at Sunday Sanzenkai 21 October 2014, where he spoke about 'Writing as a Practice', there was the inspiration to share an experience of Jikishoan's vision manifesting in my life as a result of attending the A Course.

Recently the lemon tree in our backyard started to flower, and with the flowers there came one day, on a warm spring breeze, the heavenly lemon blossom fragrance. I decided I would like to be able to enjoy this fragrance in my room, as one does, and picked a couple of small stems with flowers to put in a vase.

As I prepared the flowers for the vase, I realised there were several small ants wandering around the stems and flowers, and proceeded to try and gently blow and brush them off... and during this process... one was harmed.

As I looked at the harmed ant with dismay, Osho Sama's words sprang to mind, in response to a comment made by a student in the A class, in regards to his feeling bad at times for no obvious reason and wondering if he had broken the precepts without realising it—and perhaps our breaking the precepts without realising it may call for constant repentance? Osho Sama in his compassionate manner, said something along the lines of, 'Yes... how many times do we walk down the street, step on and harm ants without realising it, thinking nothing of it—dismissing them as insignificant?'

In the second of the Four Noble Truths, Shakyamuni Buddha puts forth his realisation that the origin of suffering is craving. The chain of cause and effect unfolded in my mind—the arising of the desire (or craving) for scented flowers, the reaching out and picking them, the pursuit of the craving to the detriment of one little being—the resulting suffering.



Photo: Karen Threlfall

The thought arose, 'Is pursuing this craving worth it, do I really want these lemon flowers enough to willingly disregard the possible harming of these ants as insignificant?' And now that the awareness has come forth of experiencing the rising of craving and the automatic following through, the acting upon it, which resulted in harm to an ant—it was not insignificant.

Quietly chanting 'Sange mon'—the repentance verse, I gently put the lemon stalk, its blossoms and remaining ants down in a shaded area on the path near the lemon tree and walked away.

In the 'Zen and Integrated Buddhist Studies (IBS) 2015' flier, the description of the Main Course Program is that it, '... offers A, B, and C courses that are integrated to Zen education and discipline. The scope of these three programs integrate with one another like the Root, Stem and Blossom of a growing Lotus plant in muddy water'.

I am in my second year of the A Course—attending the Root class to be able to learn from a perfected Flower—and it is my sincere hope that many other people will come and be inspired to participate in the 'Zen and Integrated Buddhist Studies' offered by Jikishoan Zen Buddhist Community, so as to benefit tremendously from the Transformative Buddhist Learning, Experience and Cultivation.

With sincere and endless gratitude to Ekai Osho and the Jikishoan Zen Buddhist Community.

A VISIT TO BUDDHISM'S BIRTHPLACE

Tony Goshin Crivelli

I was told by everyone who had gone to India with Osho Sama (known as Sensei in India) that it would be an interesting and pleasurable experience. I entirely agree. By week two (of the three weeks) I said to Sensei that if I didn't have a family to go back to in Australia I would have stayed and settled into that world for a while longer.

It could be India itself, that ancient land of Krishna and Gautama Siddhartha, or Bodh Gaya, the place that symbolises the origin of Buddhism, or even the way of life there, basic and seemingly uncomplicated, that attracted me, but I appreciated the time there to the extent that, like a few others have done, I may well go back one day.

Another factor that made the stay satisfying was the daily/weekly schedule: a 5:30-6:30 morning Zen practice period to start the day at the Burmese Vihar (the temple where we stayed) and a 5-6 evening practice at the Japanese Temple to formally finish the day. That allowed us to operate within it and take part in daily activities. Before I report on the practice itself, I would like to say that possibly the highlight or what felt most enjoyable was the quality time we were able to spend with Osho Sama.

I would like to describe a few events that made the trip and the stay there even more interesting:

Entering India: Osho Sama, Tad and I got into line to go through Immigration at the Kolkata airport. I was wearing a stylish panama hat with neat casual clothes. One of the officials started waving towards me, indicating I should move over to the next lane 'Business Class and Diplomats'. The three of us looked at each other and after a few moments of hesitation, we moved there, receiving prompt service. Whatever the reason, our story is that my business-like appearance and the hat did the trick!

Visiting the Mahabodhi Vihar: On our first day there, Sensei took us to visit the Temple. Through back streets and narrow alleyways we arrived at the Mahabodhi Vihar and walked around it with Sensei explaining its history and main features. We stopped in front of the Bodhi Tree and prostrated three times: it felt like a privilege and a momentous occasion.

A sense of humour: From the time we arrived and were welcomed by Alex (representing Professor Robert Pryor) and for a few days as Tad and I were introduced to a number of people around town, Osho Sama explained why there were only two students with him: he had brought along some 'powerful' ones, such that each of us would equal four students! On the last day we did the morning zazen near the Bodhi Tree, surrounded by the chants of many other Buddhist devotees and a cacophony of bird

sounds. It was a marvellous and moving experience. At the end, Osho Sama talked to the students about the Buddha's Awakening and mentioned that like Buddha, we represented his two best known disciples: Shariputra (who was best able to understand and explain the Dharma) and Magadallan (who had highly developed psychic powers). Please pay due respect!

Baby shower party: Osho Sama's long-time friend, Naresh invited us at his house on the occasion of his one-year old grandchild's baby shower. Even though we didn't get to see the baby, we enjoyed great food (especially catered for) and warm hospitality. The father took photos of the baby and the mother to send back to Katherine. My first baby shower experience was in India!

Zen practice at Bodh Gaya: On the face of it, practising seated or walking meditation was the same as at home. As I mentioned, there were two formal sessions, which included the primary forms of practice. What made a difference was that during the first week of orientation, Sensei would give detailed instructions to the American students on the posture itself and its meaning. Interesting how, no matter how many times it is heard and done, one can pick up nuances or subtle points on the posture itself and a deeper understanding of Zazen. Sensei's explanations and comments during the following two weeks added more depth to the meaning of Zen practice and Buddhism. The 'theory' of Buddhism would be explained in the context of practice: the essential pointers of the Buddha, Bodhidharma, Nagarjuna and Yogācāra, Dogen Zenji and Shunryu Suzuki were used to demonstrate that.

I was allowed to attend 'classes' on Buddhist philosophy and history. I enjoyed listening to the theory and the debates the students were engaged in, stretching their mental capacity to understand 'emptiness' according to Nagarjuna. What became clear was that no amount of philosophical speculation could replace even a minute of Zazen practice. Sensei would emphasise that understanding comes from practice, not the other way round. The students struggled with this to some degree. I felt 'lucky' that I didn't have to do exams (as they had to).

I can say that another aspect of the practice which I would not have access to in Australia, and which by itself is worth the trip, was the one hour a day with Sensei. We would meet in his room to check on how we were managing ourselves in the Bodh Gaya environment and then read a section of our choice from 'Zen Mind, Beginner's Mind'. I found the commentary and the interaction on what came up from the reading very enjoyable and invaluable in deepening my understanding of Zen practice.

Some weeks after my return from India, it still feels it was an amazing opportunity to deepen the practice. I feel very grateful for that.

Sōtō Kitchen

In this edition of Soto Kitchen, we say ‘hello’ to 2015, and as we head from the warmer months into the beauty and colors of Autumn, thoughts of the up and coming Easter Retreat, early morning zazen, samu and orioke practice and the nourishing bounty of evening meals come to mind. We hope you will enjoy this satisfying retreat favourite teamed with a simple green salad, and wish you a healthy, happy and prosperous year ahead. — Karen Tokuren Threlfall

Bountiful Lasagna

From: The Zen Monastery Cookbook (Keep It Simple, 2003)

Ingredients (Serves 4–5)	Quantity
Lasagna sheets, uncooked	6
Fat-free ricotta or cottage	1½ cups
Low-fat mozzarella cheese, grated	170g
Fat-free Parmesan cheese, grated	
Sauce	
Onion, chopped	170g
Garlic, finely chopped	1 clove
Carrots, grated	1 cup
Mushrooms, sliced	1½ cups
Tomato sauce (canned)	1½ cans
Frozen or fresh spinach	300g
Oregano, dried & crushed	1½ tsp

Method

1. In a large skillet, sauté the onion and garlic in a little oil until soft. Add the carrots, mushrooms, tomato sauce, spinach and oregano. Heat thoroughly.
2. Preheat oven to 190°C (375°F). Spread a thin layer of sauce in a large, deep casserole dish, then layer one-half of the noodles, ricotta cheese, sauce, and grated cheese. Repeat, ending with the cheese. Sprinkle with grated Parmesan cheese.
3. Bake covered for 30 minutes and uncovered for 10 to 15 minutes, or until hot and bubbly.

Green Salad

Ingredients (Serves 4)	Quantity
Cos lettuce	1
Celery sticks	2
Red radishes	1 bunch
Green cucumbers (mini)	6
Fennel	2 bulbs
Dressing	
Olive Oil	To taste
Brown rice vinegar (and/or Ume vinegar)	To Taste
Tamari	To Taste

Method

1. Wash lettuce, dry and tear into pieces.
2. Slice celery, radish & cucumbers thinly.
3. Chop fennel finely.
4. Toss with the dressing.



Photo: Karen Tokuren Threlfall

Calendar of Events — April to June 2015

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly	5.30–7.45pm 7.45–8.30pm	Sanzenkai Supper	Brunswick	Liam/Annie Michael/Anthony
Thursdays	Weekly	7.00–9.00pm	Sanzenkai	Footscray	Hannah/Phil
APRIL					
Thursday	2–9	6 pm	Retreat #48	Adekate	Hannah / Naomi
Tuesday	14	7.00–9.30pm	Committee Meeting #201	Footscray	Katherine / Shona
Sunday	26	9.00 – 5pm	FOUNDATION DAY	Brunswick	Katherine / Shona
MAY					
Sunday	3	9.00 – 12pm	Community Orientation Workshop #14	Footscray	Katherine / Shona
Sunday	10		Mail-out membership renewal (due 30 June)		Christine/Katherine
Tuesday	12	7.00–9.30pm	Committee Meeting #202	Footscray	Katherine / Shona
JUNE					
Tuesday	9	7.00 – 9.30pm	Committee Meeting #203	Footscray	Katherine / Shona
Sunday	28	5.30 – 7.30pm	Bansan (Exit) Member's Day	Brunswick	Liam / Annie

Addresses

Brunswick

Australian Shiatsu College
103 Evans Street,
Brunswick, VIC 3056

Footscray

On application.

Post

Jikishoan Zen Buddhist Community
PO Box 475, Yarraville
Victoria, 3013

Online

www.jikishoan.org.au
contact @ jikishoan.org.au

Publications (*Shuppan*)

publications @ Jikishoan.org.au
webmaster @ Jikishoan.org.au

Contact Information

General Enquiries

Hannah Forsyth
(03) 8307 0600
contact @ jikishoan.org.au

Sunday Sanzen-kai Zendo Coordinators

Liam D'hondt, Zendo
0497 988 612

Annie Bolitho, Roster
(03) 9495 1412

Kitchen

Michael Ewing, Tenzo
0431 947 553

Anthony Wright
(Roster Coordinator)
0412 812 708

16th Committee of Management 2014-2015

President (*Tsusu*)
Katherine Yeo
(03) 9818 2687

Vice President (*Kanin*)
Shona Innes
(03) 9391 2757

Finance (*Fusu*)
Naomi Richards
0407 839 890

Secretary (*Shoji*)
Christine Maingard
0430 599 430

Membership
Katherine Yeo
(03) 9818 2687

Ordinary Committee Members

Liam D'hondt
0497 988 612

Hannah Forsyth
(03) 8307 0600

Robin Laurie
0438 351 458

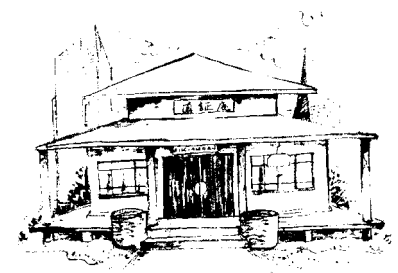
Julie Martindale
(03) 9499 2141

Myoju Coordinator

Azhar Abidi
0400 221 768

Building Fund: Jikishoan Zen Buddhist Community is raising funds to purchase a building to be used as a temple in the Melbourne metropolitan area. The facility will ideally have a Zendo, kitchen and office with room also for accommodation.

Donations of \$2 or more are tax deductible and can be made in person or by cheque to:
Jikishoan Zen Buddhist Community Inc.
(Building Fund Account)
P.O. Box 475, Yarraville 3013 Victoria, Australia.





JKISHOAN 直証庵
zen buddhist community

Teaching Schedule, April–June 2015

Teachings are given personally by Ekai Korematsu Osho. Please see the website for detailed course descriptions or contact one of the IBS coordinators listed in the contact information section on the previous page.

SANZENKAI

Brunswick (5.30–7.45pm Sundays)

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

Newcomers, please arrive by 5.15pm. Attendance by donation (according to your means). Participants are welcome to stay for an informal supper.

Footscray (7–9pm Thursdays)

Zazen, kinhin meditation, tea ceremony, chanting service and reading. Attendance by donation.

INTEGRATED BUDDHIST STUDIES

Main Course A Meditation, practice and study in the Jikishoan Zendo. One class a week for ten weeks. Runs three times a week (A1, A2 and A3) with the same teacher and same content. All classes are at the Footscray Zendo.

- **A1: 9:00–11:00AM, Saturday mornings.** Term 1 runs from 31 January 2015 to 11 April 2015, Term 2 runs 25 April 2015 to 27 June 2015.
- **A2: 5:00–7:00PM, Saturday evenings.** Term 1 runs from 31 January 2015 to 11 April 2015, Term 2 runs 25 April 2015 to 27 June 2015.
- **A3: 7:00–9:00PM, Wednesday evenings.** Term 1 runs from 4 February 2015 to 15 April 2015, Term 2 runs from 29 April 2015 to 1 July 2015.

Costs are \$545 per year (4 terms, 40 classes), or \$170 per term (10 classes) or \$90 for 5 classes (casual). Members by donation for casual classes.

Main Course B Community based practice and Buddhist study in everyday life.

B1 (5–8.30pm Sundays Brunswick)

Semester 1, 2015: 1 February 2015 to 28 June 2015
Bansan on first and last sanzenkai of the semester.
Venue: Australian Shiatsu College, Brunswick

B2 (7–9pm Thursday Footscray)

Semester 1, 2015: 29 January 2015 to 25 June 2015.
Bansan on first and last sanzenkai of the semester.
Venue: Jikishoan Zendo Footscray

Costs are \$240 per year (2 semesters) or \$170 per semester.

Main Course C A seven-day intensive residential Zen experience focussing on zazen and including daily Chosan (morning tea), Dokusan (interview with the Teacher), Teaching and Teisho (afternoon Dharma talk).

Jikishoan holds three seven-day retreats per year.

Easter Retreat (#48): 2–9 April 2015.

August Retreat (#49): 21–28 August 2015.

November Retreat (#50): 20–27 November 2015.

Venue: Adekate Fellowship Centre, Dean Victoria

See online for application deadlines and further information.

Cost depends on the number of days you attend the retreat and includes meals and accommodation. \$1365 / 3 retreats 2015, or \$3780 / 9 retreats 2015 – 2017

ONE DAY WORKSHOPS

Jikishoan Zendo Footscray

One Day Workshops are an intensive orientation to zen practice for beginners as well as for those who have some experience. All workshops are held at the Footscray Zendo. Includes morning and afternoon teas and lunch.

9:00am–4:00pm Sundays. 2015 dates are 8 February 2015, 19 April 2015, 14 June 2015, 9 August 2015, 11 October 2015, and 13 December 2015.

Non-members \$90, members and IBS students by donation

General Enquiry, Booking and Enrolment
Phone 03 8307 0600 / Email: contact@jikishoan.org.au
www.jikishoan.org.au