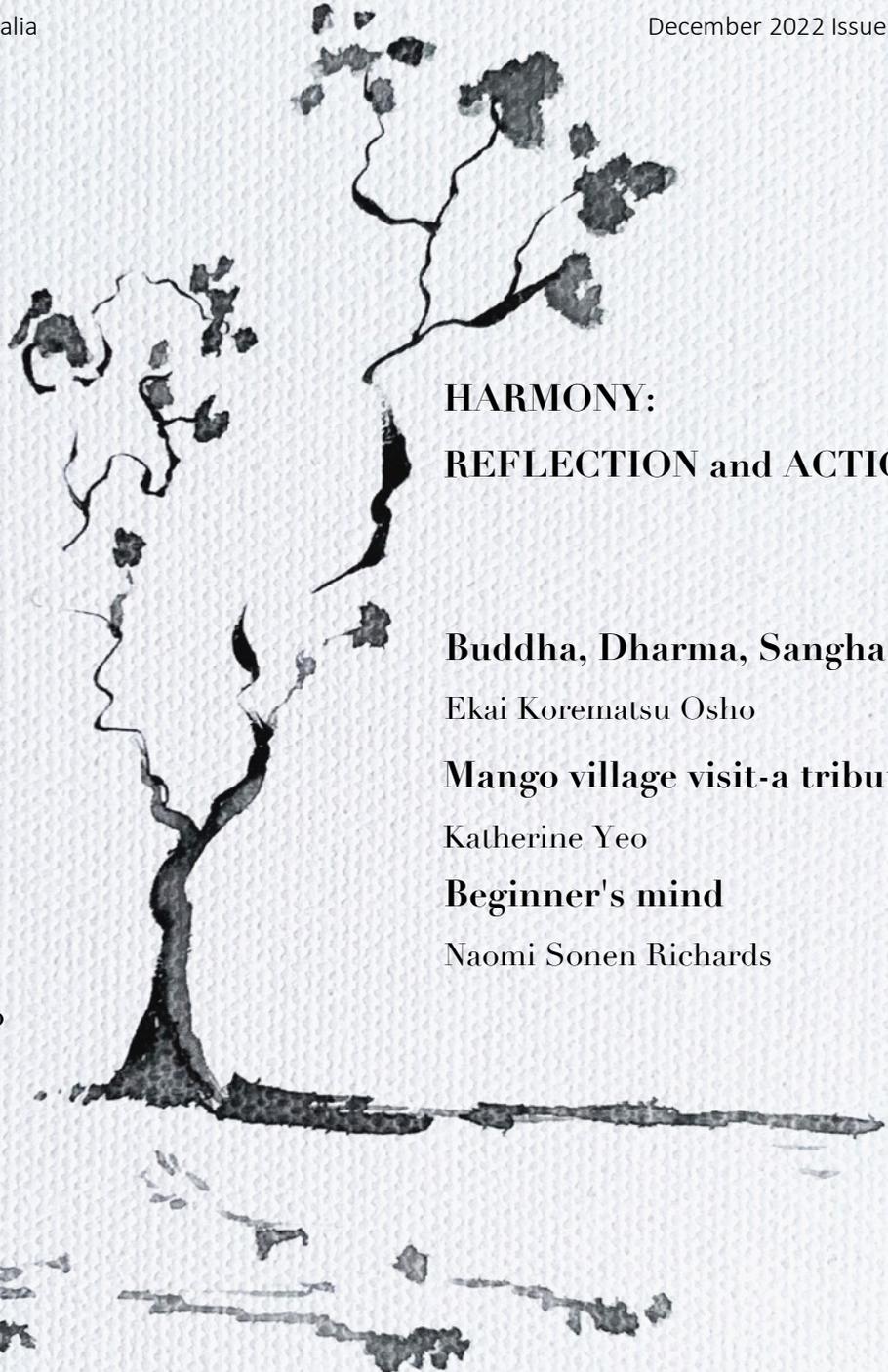


Myōju

Soto Zen Buddhism in Australia



December 2022 Issue 90



HARMONY: REFLECTION and ACTION

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MYOJU IS A PUBLICATION OF JIKISHOAN ZEN BUDDHIST COMMUNITY

Editorial

Welcome to the December 2022 issue of Myoju magazine, the final in our series on the theme of Harmony, with sub-theme of 'Reflection and Action'.

The Dharma talk given by Ekai Osho at the 10th Anniversary of the Canberra Soto Zen Group discusses the topic of the Three Treasures: Buddha, Dharma, Sangha. Part two of this talk will be published in the March 2023 issue.

The feature article is a student talk given by Naomi Richards on her training as A2 class coordinator. In this issue we have five reflective poems from Helena Demovsek-Zorko prior to her going to Japan for her training at Toshoji

Katherine Yeo contributed an article and photos from her last visit to Bodhgaya, India in October 2022 from her IBS overseas study.

This Sangha News reflects that life and death is a matter of Life: there are news about birth and death in our community. In fact, Ekai Osho's teaching on Life and Death (Shoji) is a topic in Retreat 71.

From this issue, I was appointed as Myoju Coordinator by Ekai Osho- Editor, replacing Margaret Kokyo Lynch. Due to changes in her personal circumstances, Margaret is no longer able to perform her role of Coordinator. We thank her for her exceptional dedication to the production of Myoju over the years. I acknowledge the contribution of the members of the production team for this issue.

I would like to thank all the contributors to this, my very first issue. It is only with your support that Myoju and my work can continue.

Gassho

Tony Goshin Crivelli — Coordinator

On behalf of Ekai Korematsu Osho — Editor

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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 91 will be posted on the 21st of March 2023. Contributions that support our practice are most welcome, including articles, reviews of books or online materials, interviews, personal reflections, poetry, artwork, and photography.

The content deadline is 22nd of January 2023, and the theme is **Contribution: Giving/Receiving.**

Welcome to Jikishoan

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

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

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

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

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Bright Pearl

A note on the title of this magazine



Master Gensa Shibi said as an expression of the truth, 'The whole universe in the ten directions is one bright pearl.' One day a monk asked Master Gensa, 'I have heard your words that the whole universe in the ten directions is one bright pearl. How should we understand this?' The Master answered, 'The whole universe in the ten directions is one bright pearl. What use is understanding?'

Later the Master asked the monk, 'How do you understand this?' The monk replied, 'The whole universe in the ten directions is one bright pearl. What use is understanding?' The Master said, 'I see that you are struggling to get inside a demon's cave in a black mountain ... even surmising and worry is not different from the bright pearl. No action nor any thought has ever been caused by anything other than the bright pearl. Therefore, forward and backward steps in a demon's black-mountain cave are just the one bright pearl itself.'

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

Buddha, Dharma, Sangha

Ekai Korematsu Osho

Dharma talk given at the Canberra Soto Zen Group 10th anniversary- 18 September 2022.

Silver Wattle Quaker Centre, Lake George, three factors are fundamental to make something successful and continuous. There has to be opportunity (time), there has to be people, there has to be the space. So, it cannot be individual practice – it's community practice that brings success in the midst of change, isn't it? Whether things are agreeable or disagreeable, that is life as we live it. You cannot have a life just going your own way. If you're involved in a personal practice – "my practice" – that could fall into that category... nothing successful. That's why the creation of sangha is so important. It requires timing and people, and it requires someone facilitating. And then this practice blossoms and comes alive.

And if you continue this practice in the same way Buddha formulated it, based on the truth that he realised, oftentimes it's called 'enlightenment' or 'awakening'. The technical term is "Dharma". For a human being, we need to have some formula to apply for whatever direction we are moving in, toward the cultivation of the person. For Buddha, the concern was absolute equality – without discrimination, everyone is equally achieving this goal towards the truth.

Historically, in Bodhigaya, India, under the Bodhi Tree, the Buddha arrived at realisation. This realisation is called the Maha Bodhi. Maha means "so big" – everything is embraced. It goes beyond our intellect. Human intellect comes with discrimination. It goes beyond that. Maha means everything is included. For that reason, it is diverse and innumerable, boundless and without limit.

Maha means "many" and "one". Does that make sense to you? [laughs] It does not make sense if you try to figure it out by discriminating or defining things. You go into many-ness and 'one' doesn't come. Often, we say "We are Mahayana, we're not Hinayana".

That means to split into two. There's no oneness to it. Everyone is moving towards or cultivating the truth that the Buddha realised. For example, if you say "I like meditation, I like peace of mind", but I think if you go into that trap, you will make yourself into a useless person - you cannot stand in a busy street. You have to run away

to put yourself in a closed box where no sound comes in, no distraction. That kind of attitude is called

Hinayanistic (small vehicle). Mahayana doesn't discriminate – all inclusive – seeing the truth in that way.

If you go on to the unconditional, it becomes identical to faith. Faith is a prerequisite, no matter what was said. For example, you may say "I can accept your partner, she is very nice and very truthful, but if she/he tells a lie, I don't like it, I don't accept it." It's very conditional, that's not faith. But you need to cultivate that very conditional, discriminating thing to become unconditional. The very nature of things, the original nature of things, is absolutely equal. If you come to that point, that truth or realisation, becomes identical to wisdom (Prajna), it becomes identical with compassion, no matter what. Even if you make a mistake, you can say, I have faith in you and because of that you can then stand up and grow. You learn a lesson. So, there is no high and low in that way. Everyone as they are, are buddha. That's what Buddha-nature is in Mahayana Buddhism. It's the vehicle – the way we live - absolutely equal.

For the cultivation of humanity, they need some tools, a formula to bring out the quality. Meditation - zazen - is one formula that Buddha employed [laughs]... sit with the back straight, make sure your back is in place, make sure you are forming the mudra, precise mudra, and your mindset is all inclusive. Beautiful, all inclusive. The other side is no-separation, non-dual, that means the eyes are open. When the eyes are open, there's no barrier between the subject and object. It's always one... unless you are spaced out or thinking about it - "If I practise more, I'll have a better life"

Buddha's formula comes with basically three aspects. You cannot have just one aspect, in order to point to the self. That pointing is beyond discriminating thinking. That's the cause for direct experience. if you're working based on your habitual thinking – something you know about – you need to drop it. So, the instructions given in meditation: when you sit, just simply put your back straight – a

balanced healthy position – and form the mudra and the overall balance is achieved, the mindset and frame/structure of the body. The eyes are open – that means overcoming dualistic thinking. That's Buddha's practice. And each person practising in that way puts

themselves exactly in the way that Buddha opened himself to Reality. You have no choice actually! When rain comes, rain comes. As it is. When Buddha comes, Buddha comes, Buddha goes. When the devil comes, the devil comes, the devil goes. Nothing stays. Come and go, come and go. There is no judgement over it. No clinging. No self-attachment to it. Something which is formulated through the form of the physical practice, or through verbal expression, a sutra or teaching, is called '**Dharma**'. It's a very simple truth, but without being taught by someone, there is no cultivation. We are always under the influence of habit. That habit is very difficult to overcome. You can only overcome it with a group or other self, coming together, meeting you. That's the difference. [A second part of this talk will be published in the next issue].



The three jewels

Beginner's mind

Naomi Sonen Richards

Tonight, I'm going to talk about my role as coordinator in training for Main Course A2 class. Term four of Main Course A (MCA) started a few weeks ago, and as part of my training I was facilitating week one when we introduce the forms of the practice.

The first thing I demonstrated was entering, and this took me back to my very first encounter with Jikishoan. A couple of weeks ago, in preparation for this talk, I decided to go through my box of diaries and found that the first one-day workshop I attended with Jikishoan was in July 2004. At some point in the workshop, we were introduced to bowing and entering, and it was a great surprise and quite confronting to me that, after it was demonstrated, I was expected to remember the steps, how it was done, stand up and do this in front of everybody. This however had a very, very powerful effect on me because for the first time, I felt that I had been in a group situation where everybody was treated as an equal. No one was picked to demonstrate because they were good, no one was picked because they needed to improve, we just all had to do it. It is still a very rare experience outside of practice to be in a situation of absolute equality.

In 2005 I became a member of Jikishoan. In March 2009 I took precepts, and in September of 2009 I joined the Committee of Management of Jikishoan. In my second year on the committee, I became the treasurer and remained the treasurer for the next eight years. Throughout this time, I was enrolled in the Integrated Buddhist Studies program (IBS) predominantly as a Main Course B student.

After I stepped down from the role as Treasurer, I had a strong feeling to return to A class. I always felt that the ability to read and discuss those texts was missing for me. We describe them as basic, fundamental teachings, but I thought there was a lot more for me to develop in terms of working with them.

I also loved the simplicity of the course and the refreshing approach of the people who were coming in who were completely new to the practice. So, in 2020 I enrolled again as a term student in Main Course A. In 2021 I enrolled as a full year student and in term four, Katherine suggested that I might like to start training as the class coordinator for A2 class.

The quote that I included in the email I sent out this week about this talk is from the beginning of Zen Mind,

Beginner's Mind: 'It is wisdom that is seeking for wisdom.' I know that a lot of you have read the quotes and reflected on it. I was wondering what that means to you?

Student: I feel that it is something fundamental within us that is positive and quite encouraging.

Student: I'm challenged by this sentence a lot. How does one know when they have received wisdom or have wisdom?

Student: What it reminds me of is that phrase 'there are things that you know that you don't know'. That's where wisdom seeking wisdom connects for me. You know that you don't know. So, then you've got some kind of direction.

Student: It's the moving through life and it's the seeking, that's the wisdom. That's how I hear it.

Naomi: When I was reflecting on my beginning in this practice and where I am now in my ongoing engagement, it was something like an innate wisdom, a Buddha nature, that is on that way-seeking journey.

So, coming back to A class was very much about coming back to wisdom, resuming, coming back to the start of my experience of practice. There are many beginnings in our practice in the Main Course program. The Course A curriculum has remained the same since its inauguration in 2010. We read the same chapters from 'Zen Mind, Beginner's Mind' and 'Basic Buddhist Concepts' each term. So, we are repeatedly returning to the beginning.

I have another question for myself and for you about what it is to come back to the beginning. The first text we read is 'Zen Mind, Beginner's Mind' and the first chapter we read is the prologue in which Suzuki Roshi talks about the importance of maintaining our beginner's mind. Zen practice does involve a lot of repetition. Our zazen practice itself is very simple, it doesn't change and our instructions for how to engage with Zazen practice also remain the same. How do you find that? Is that something that's enjoyable, something that's irritating or something else? Is there anything that people reflect on in terms of coming back to the beginning?

Student: I think that each time you return to the beginning, you're a new person. So, the form is the same, the practice is the same but each time you are different.

The final thing I was going to talk about in terms of training as a class coordinator was the task of starting to facilitate

A class. It was scary for me. It was one of my very big hesitations being able to say something intelligible about what we were reading, what we were doing. Probably not so much the concrete practice, I felt more comfortable speaking about that, but the concepts are always a challenge. However, that has been a really rich area of learning. To develop the capacity to listen is amazing, just to try to listen, really follow what people are saying. People come from divergent backgrounds with very different starting places, so we don't always agree, or we just have very different viewpoints, but that continued engagement in the process has been a wonderful thing and it makes coming back to the beginning, fresh and engaging. So, I encourage you all, any IBS student, to come and visit Main Course A class at any time, and for those of you who may not have done the course, I would strongly recommend it. In my opinion it's a really satisfying and wonderful thing to do.



Naomi Sonen Richards

Thursday Sanzen-kai: Quang Minh Temple

Teishin Shona Innes

It is now almost two years since we first began to practice on a Thursday evening at Quang Minh Temple, Braybrook. That time has gone very quickly. The Abbot, Ven. Thich Phuoc Tan has generously made space for us, for which we are very grateful.

The room we practice in and surrounding environment are very conducive to a settled practice. Thursday night Sanzen-kai has always had an emphasis on lineage, and it seems to me that this connection with lineage deepens subtly each week – the quality of the chanting certainly attests to that.

Aside from the warm welcome we have received at Quang Minh from Venerable and his sangha, the surrounding environment is something that participants remark on and are affected by. It is a pleasure to be in a large open space full of trees, flowers and the sounds of drumming and chanting in the distance.

Karen Threlfall is the Thursday Sanzen-kai Coordinator. Ekai Osho has shown us “continuous practice”. Brett Hope, Peter Brammer, Phil Frasca, Tan Nguyen and Helena D. Zorko have demonstrated their commitment. Their Sanzen-kai practice has been joyful, and I am pleased with it.



*Left: Meditation at Quang Minh Temple
Right: Quang Minh Temple grounds*

Constancy in A class

Brett Taiun Hope

“Buddhism teaches impermanence in order to change suffering to joy, misery to happiness, and the ordinary mortal to a sage, and to show that all things and all people can alter. In this way it offers the hope and courage that is needed to face destiny without despair.”
Kogen Mizuno, *Basic Buddhist Concepts*, p.45

The past few years have reinforced the first seal of Buddhism, that all things are impermanent. Change has been a constant. In Main Course A, this change has been felt through the locations for where students have gathered to practice and study. In 2020, following the outbreak of coronavirus, we saw a pivot to a virtual zendo, with classes delivered online. Re-emerging into 2021, we were blessed to return to Tokozan Home Temple, where hybrid form allowed students to gather in the zendo or join online. However, we had to return to virtual zendo again. Then, because of circumstances at Tokozan Home Temple at the end of 2021, Main Course A was again looking for a space to practice.

The commencement of studies for Term 1 in Main Course A saw A1 and A2 classes find a temporary home at E-Vam Institute in Parkville (with A3 class continuing online). E-Vam Institute and Jikishoan Zen Buddhist Community have long had a close relationship, and we have been fortunate to be able to continue our hybrid delivery of Main Course A in the gomba at E-Vam Institute.

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

the new space provides a chance to bring a change of perspective and energy. Each space that we practice in is slightly different. Under the guidance of Ekai Osho, Main Course A Coordinator Katherine Yeo and class coordinators in training came together to understand how to set up the space as a zendo that suits our practice.

New spaces mean new ways of setting up computers, microphones and speakers so we can continue to deliver in a hybrid format. Our online participants continue to be well accommodated.

It has been a wonderful experience to bring back in-person training for in-class roles – Jikido, Jiso and Chaju.

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

I thank Ekai Osho for his ongoing guidance, teaching and vision. I also pay deep respects to E-Vam Institute for their generosity for the use of their space.



Brett Taiun Hope

Mango Village Visit- a tribute

Katherine Yeo

On 10th October, Ekai Osho presented A\$1,300 (67,600 IND Rupees) to the Mango Village School, which was started by Suresh Prasad as a private school. These funds had been donated by Jikishoan members at the memorial for Suresh in Melbourne in July 2021.

I visited Mango Village on October 12th, to gather information on the current Mango Village School. So that I could report to members and students who have a connection with Suresh Prasad through the India Study Program and who made a contribution in his memory.

Mango Village (*Aamwa*) is 3 kms from the Mahabodhi Temple; or around 5 minutes by car. The Village is so-called for the numerous mango trees that used to grow in the area until 20 households increased to 60 and a neglect to re-plant.

I observed that beyond the precincts of the Mahabodhi Temple, the effect of poverty is prevalent and visible.

Students of Jikishoan's India study Program would visit Mango Village each October. Led by Suresh, long-time patron of Ekai Osho, we used to visit the Village School and spend time with the children. This school is now run by the Indian government

In 2019 Suresh pointed out to Ekai Osho a structure being built in Mango Village that has become the "Sewing and Computer Classes" school, with toilet facilities and a water pump.

The "Sewing and Computer Classes" schools are a joint initiative of Suresh and the "Nippon International Cooperation for Community Development". Together, "NICCO- India Community Development Association was formed" - to raise funds, provide expertise and operational and leadership training in the fields of women's empowerment, organic farming, ecological sanitation, and toilet blocks.

"I want to learn to sew. When my husband does not have a job, I can earn. I could not finish school"

32-year-old student

Though called "Sewing and Computer Classes", only one sewing class is being run currently. It began in April this year, with seventeen students ranging from 15 to 32 years of age. Class is conducted on weekdays, from 11am to 1pm. There is currently one teacher and four sewing machines. The Principal, Deepak Kumar, is investigating ways to market the clothes sewn.

It costs A\$916.38 (50,000INR) per month to sustain Mango Village School-Sewing and Computer Classes. This pays the salaries of the Principal and the Teacher, provides fabric and lunch. Currently, funds are being raised by individuals, like Binay Kumar, as NICCO's initial three-year commitment has expired.

I would like to inform donors that the funds donated at Suresh's memorial have contributed to support Suresh's vision for the Village children.



Left: Commemorating Suresh all photographs by Katherine Yeo
Right: A dress in progress photograph.



Mango Village



Principal, Deepak Kumar, (standing, back left) and students



Mango Village School for pre-schoolers

Shop 61: reflection and action

John Hickey

'...a pivotal moment brings it forth...'

Zen Master Tozan Ryokai: Precious Mirror Samadhi

In the late afternoon of September 19, 2022, having parked the wagon and turned the ignition off, I looked out the windscreen and saw a shop verandah bearing a real estate 'For Sale' sign.

Since 2018, almost weekly, I have walked past that quite neglected shop on my way to check Jikishoan's Post Office Box in Heidelberg West at The Mall.

Over those years, for the typical 5 minutes to collect any mail and return to my vehicle or walk a further 5 minutes westerly down Tobruk Ave back to Tokozaan, I have become gradually fond of this unique Mall precinct.

When I returned to the car, the battery had died. While waiting for road-side assistance, I did an online search of the real estate agent, and the shop sale listing was advertising the price as \$600,000.

I was already feeling buoyed -by just noticing the shop was for sale, but now there was a mission.

There is 70+ shops: many shuttered and graffitied, a few well-patronised and well-kept, but mostly they are forlorn. The Mall supports a predominant and spirited Somali community of all ages that joyfully interact nearly every time I visit. Occasionally there are groups of students from the nearby Polytechnic seeking sustenance, but generally it is far from being a bustling retail centre despite its huge parking areas, and frequent bus services. There are several sites which support various professional services and diverse community organisations. In early 2019, a

neighbouring property to the home temple Tokozaan, was offered to Jikishoan for \$800,000. We had 44% of the price in bank accounts, and without spending all our savings we would need a loan for \$0.5 million that meant monthly repayments around \$3,000. It was unaffordable. It sold a month or so later for \$730,000 – still unaffordable. In April 2022 it was sold again for nearly \$1.2 million – we had 30% of the price in savings. Would Jikishoan ever be able to realise ownership of a property as described in Ekai Osho's 10-year Master Plan from 1999? We seemed to be backsliding in the property market.

Now for a \$600,000 purchase, Jikishoan has over 67% in savings.

I rang Shona, Jikishoan's President and left a message. Then I rang Ekai Osho and after explaining what I had found, he promptly arrived in the twilight. '...He mentioned that it was a shop he had inspected around 2012 and that a strategic plan had been drafted for the Mall by the Banyule Council and the Traders Association.

Since then, there continues to be much activity around investigating whether Jikishoan can viably make an offer to purchase this site. The Jikishoan Committee and others are involved. Ekai Osho has been leading the way forward – even while in India and Japan.

We are continuing to pursue our questions about the property and are very hopeful that we can reach the goal. Please join us.



Shop 61 The Mall

Canberra Soto Zen Group 10th Anniversary

Tony Goshin Crivelli

Canberra Sangha celebration of 10th Anniversary

The Canberra Soto Zen Group (CSZG), which was formed in August 2012, celebrated its 10th anniversary with an extended Zazen-kai on Sunday 18th September at the Silver Wattle Quaker Centre, at Lake George, N.S.W.

The event started at 9 a.m. and ended at 4:30 p.m. with 14 participants, including Marisha and Irwin Rothman, who came from Melbourne to represent the Jikishoan Community. Also, there were eight people joining online for the talk by Ekai Osho. This has been transcribed and edited for this issue.

Below is an extract of the talk related to the history of the CSZG:

“It’s very special, it’s very rare, and coming this far I think Soto Zen Sangha Canberra committee found an appropriate kind of framework, platform, administrative structure and also practice-format. But I just wanted from the start to say this is a great achievement. The previous group in Canberra was the Jikishoan Zen Buddhist Community Inc. It lasted a couple of years or three and did not sustain. One of the reasons was the structure was beyond the need. It’s like wearing oversized shoes to walk somewhere – you can’t walk very well with small feet and big shoes.”

Transitioning from that period to this Canberra Soto Zen Group, it was able to make it. It wasn’t able to smoothly transition naturally, it required consistent effort. On that part, I’d like to mention that Tony did that. It’s like a biological mother delivered the baby and disappeared. The baby was crying, saying “where’s my mummy?” and then Tony came in. He pretended to be the mother and now he’s really like the mother. If the mother always thinks about the baby, it grows naturally. The baby can express the unique colour of that. And if you continue this practice in the same way Buddha formulated based on the truth that Buddha realised, oftentimes it’s called enlightenment or awakening.”

I am grateful for Ekai Osho’s ongoing support to encourage and maintain a Canberra Sangha. We are holding a short residential retreat at the same location on 9-11 December to consolidate our practice as individual practitioners and as an ongoing Sangha.

Tony Goshin Crivelli

President

Canberra Soto Zen Group



Canberra Soto Zen Group

Tsugen Roshi public funeral

Ekai Korematsu Osho

Ekai Osho attended Public Funeral of Daiji Tugen Daiosho (Tsugen Narasaki Roshi) at Zuioji Monastery, Japan on 1.11.2022.

Tsugen Roshi was the 30th Abbot of Zuioji and Honoric Founder of Tokozan Jikishoan. He was presented the posthumous title of **Zo-Seido** (Adviser to Abbot) of **Daihonzan Eiheiji** from Donin Minamizawa Zenji.

Tsugen Roshi Death Poem

*Shaka's Teaching and Turbulent Road,
99 years have lived with.*

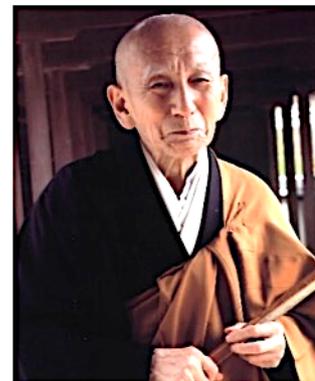
*Facing departure, just one word to say,
Now is such, safe and tranquil as I am.*

Tsugen Narasaki Roshi

translated by Ekai Osho



Altar set-up for Public Funeral Eve Services



Tsugen Roshi

Margaret Kokyu Lynch

It was with deep sadness that I had to inform Ekai Osho and the IBS Coordinators of the sudden and unexpected death of my partner Michael Leu on 13 September 2022. Michael collapsed while at home and—following extensive attempts to revive him—died at the Blue Mountains Hospital in Katoomba NSW. I want to thank everyone in the Jikishoan Community for the beautiful flowers which arrived on our doorstep and the messages and cards of condolence, love and support I've received. I am taking time away from Community practice to deal with

Michael's personal and business affairs. I hope the closing of the practice year makes way for joyous new beginnings for everyone in 2023.

In deep gassho

Margaret Kokyu Lynch

Blackheath

Blue Mountains NSW



Warmest congratulations and best wishes to Koun-san and Syreeta on the birth of Elvin born 28/10/22, Tasmania



Congratulations Peter Esan Brammer and Channtey Heng on your wedding at An Quang temple, Crainlea, Victoria on the November 6th -2022

Farewell to Country

Helena Dnovsek-Zorko

Lake Mungo

In a Melbourne gallery of Aboriginal art
I once saw a painting of an emu.
The young artist was born in Mildura,
An auspicious place
Not far from the sacred area
Where the Mungo Man and the Mungo Woman
Observe the seasons change
From the seashores to the lake,
From fertile soil to desert.
When I came to visit
I carried the emu with me.
An old man who told us stories
And sang the songs from the ancient lore,
Said that he found an emu song that day.
In turn I took the Mungo Lake with me,
Its Place,
Its Gold Moon Space,
Its Travel.

Meeting place

At the meeting place of many great tribes
Thousands of tons of cement
Stand
On the sacred place of their goddess.
Cement pillars
Pierce through her heart,
Block her gate of life.
Her body in
A frozen shock of pain.
You will hear her cries
If you listen carefully.
Will it ever stop?
Do not think, oh, it's only five more kalpas.
Do not wait for the gong.
No, no, no, that is not how it works.
Always take care of your cosmic mudra.
Keep forever the beautiful oval.
No matter what.

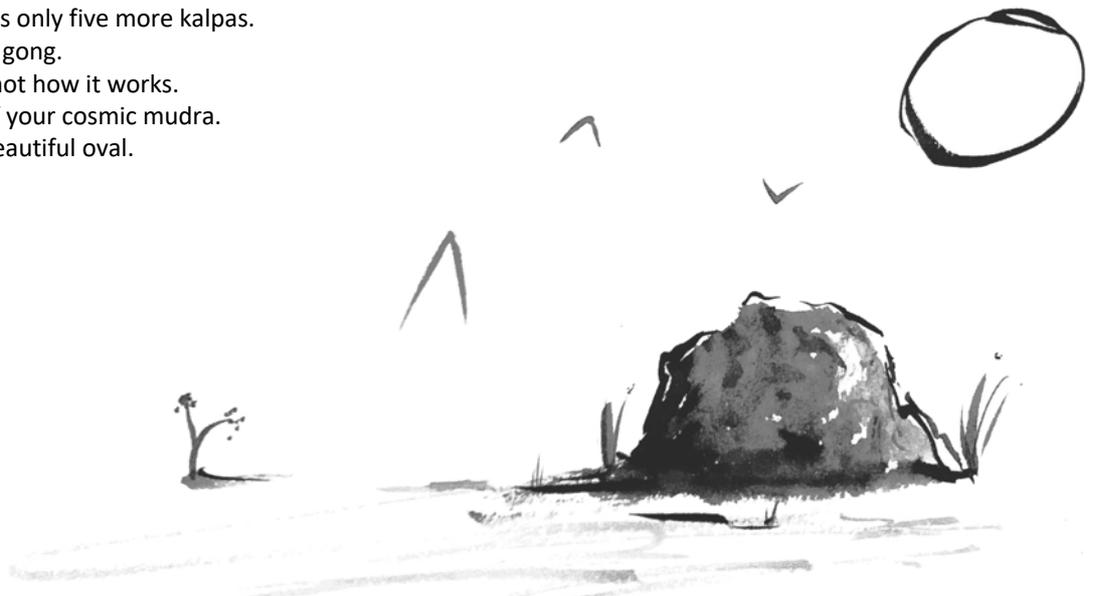
Freedom

Part One

My fear made itself a place to live
Under my left shoulder.
It twisted my shoulder blades
To make itself more comfortable
And to have easier access to my heart.
Its second favourite place is in my lower back.
Sometimes it travels around.
I will find it in the muscles of my arms and my legs,
And it likes to rest in my ankles and my wrists.
I try to be on good terms with it.
I don't want it to use me as a weapon
In its constant fights with the fears of others.

Part Two

I hear that in the Dreaming time
When the desert winds come
Carrying dust and little desert flies on their wings,
The people of the ancient
Spread out their arms and legs,
Open their eyes and ears and noses
And let the wind and dust and flies
Flow through them.
Indeed.
What use is there
in carrying around a sack
Full of fears
When the whole body
Can let the dust
Flow through.



Abbot's News

This quarter, Ekai Osho attended 69 *gyoten zazen* and 94 other scheduled activities.

Ekai Osho returned to teach, from 1st to 22nd October, in the Carleton Global Engagement: Buddhist Studies in Bodh Gaya Program, India, after two years of the pandemic lockdown. He repeatedly reminded the American students to return to simple perspective through review; they were encouraged to “spit it out and examine it”.

Leading morning zazen in the Burmese Vihar and evening zazen at the Japanese Temple, Ekai Osho also gave personal interviews to the American students, conducted the 24-hour silent retreat and also joined in the outing to the Dungeshwari hills to visit the cave where Buddha is said to have practised seven years of asceticism.

While in Bodh Gaya, Ekai Osho also conducted the one-year memorial for Suresh Mahakaruna Prasad, at the request of his family. Suresh had been a long-time patron of Ekai Osho.

Soon after returning to Melbourne, Ekai Osho flew to Japan, to attend the public funeral for the Honorable Founder of Tokozan-Jikishoan, Daiji Tsugen Daiohso (Tsugen Narasaki Roshi).

Immediately on his return to Melbourne, Ekai Osho began Jikishoan's ninth online Retreat 71 on November 4. The text he taught was ‘*Shoji*’ from the Shobogenzo.

‘*sho*’ is giving birth to, bringing forth diversity, abundance, complexity. That is life, ‘*sho*’.

Climb to the top of a mountain, which is as high as anyone can go. At the top, one can see everything, can go beyond.

‘*ji*’ literally means death, extinction. It is going down from the mountain; bye-bye to all the views, becoming less and simpler.

When climbing the mountain, just going up and up.

When going down, it is just going down, shedding. That is why at the moment of death, there is only death, only bye-bye.”

Ekai Korematsu Osho – Retreat 71 *Teisho* #3, 20 November 2022.

Meanwhile, Ekai Osho attended to preparations to move premises of Sunday *Sanzen-kai*, as well as repairs to the fire-damaged Temple. He also guided the 24th Committee of Management in investigations to purchase a possible property for Jikishoan's home.

Ekai Osho closed Jikishoan's annual activities on December 11, officiating *Bansan* (exit ceremony) at the Australian Shiatsu College for the last time. The College has provided the venue for Sunday *Sanzen-kai* for over two decades.

Ekai Osho will close 2022 with New Year's Eve Temple cleaning (*osoji*) and zazen, ringing the 108 bells.

Katherine Yeo
Attendant



Ekai Osho, Suresh, and Binay Kumar – October 7th 2022

Committee News



Shona Innes—Jikishoan President

COMMITTEE NEWS

In this last quarter of the year, the committee is both closing business for 2022 and making preparations for 2023.

Match the Pledge#7 Building Fundraiser – closing 24th December 2022

This project is about Jikishoan finding a property to purchase - giving space for community practice and building our community as we work towards this goal. At the 30th November, we have received \$6,030. If we completely match the pledges, we will receive \$9,700. The final total will be announced in early January 2022.

Retreat

In 2022 our intention to return to residential retreat did not eventuate but we are still focused on doing this in 2023. We will let the membership know our plans for the April retreat in early 2023. Online retreat will continue to be available.

Sunday Sanzen-kai – Closing and Moving

By the time you receive this newsletter we will have held a Sanzen-kai closing ceremony at the Australian Shiatsu College, Brunswick on the 11th December and have moved all our practice materials to St.Pius X Primary school, Heidelberg West.

Sunday Sanzenkai will resume at St.Pius X on Sunday 15th January 2023, 10am- 12 noon with a shared lunch to follow.

Both Sunday and Thursday night Sanzen-kai will continue in hybrid mode (online and in-person) for the foreseeable future.

Tokozaan Jikishoan Home Temple

After a long wait, over a year since the fire at the home temple, demolition and reconstruction of the home temple will begin soon.

The end of the calendar year is a time to pause and reflect on what has past and plans for the new year.

The Committee wishes you well in bringing the year to a close and sends you all good wishes for enjoyable gatherings with family and friends over the Christmas/New Year period. Happy New Year for 2023.

With Gassho,

Shona Innes

President, 24th Committee of Management

Ekai Korematsu Osho and the 24th Committee of Management would like to welcome our newest member Ethan Pollard-Di Marco.

Soto Kitchen

Zuppa di faggioli

Joanne Benney



In 2022 for the first time, Joanne joined the Sanzen-kai kitchen team. She cooked supper for everyone 6 times during the year. On at least three occasions she made this delicious soup, too much acclaim from those she served.

This dish was a hit at Sunday Sanzen-kai!

Serves 4

Ingredients

2x400g tins Cannellini beans
1 tbsp extra virgin olive oil
1 leek, finely chopped
2 garlic cloves, crushed
1 tsp thyme leaves
2 celery stalk, diced
1 carrot, diced
1kg silver beet (Swiss chard), trimmed and roughly chopped
1 ripe tomato, diced
1 litre (4 cups) vegetable stock
2 small crusty rolls, each cut into 4 slices
2 tsp balsamic vinegar
35g (1/3 cup) finely grated parmesan

Method

1. Put one tin of beans and liquid in a blender or small food processor and blend until smooth.
2. Drain the other tin, reserving the beans.
3. Heat the oil in a large heavy-based saucepan, add the leek, garlic and thyme and cook for 2-3 minutes, or until soft and aromatic
4. Add the celery, carrot, silver beet and tomato and cook for a further 2-3 minutes, or until the silver beet has wilted.
5. Heat the stock in a separate saucepan.
6. Stir the pureed cannellini beans and stock into the vegetable mixture. Bring to the boil
7. Reduce the heat and simmer for 5-10 minutes, or until the vegetables are tender.
8. Add the drained beans and stir until heated through. Season to taste with salt and cracked black pepper.

Calendar of Events

January March 2023

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
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WEEKLY ACTIVITIES

Sunday	Weekly	pm10am-12pm	Sanzen-kai	St. Pius X, Heidelberg West	Shona
Thursday	Weekly	6.20 – 8.45pm	Sanzen-kai	Braybrook	Karen

JANUARY

Tuesday	17 Jan	7 – 9.30pm	Committee Meeting #298	Online	President/VP
Thursday	19 Jan	6.20- 8.45pm	B2 Sanzen- Kai resumes	Quang Minh Temple & Online	Karen
Sunday	15 Jan	10am-12pm	Sanzen-Kai	St Pius X Heidelberg West & Online	Shona
Sunday	29 Jan	10am-12 noon	B1 Bansan @ Sanzen-kai	St Pius X Heidelberg West & Online	Shona

FEBRUARY

Thursday	2 Feb	6.20- 8.45 pm	B2 Bansan	Quang Minh Temple & Online	Karen
Tuesday	14 Feb	7 - 9.30pm	Committee Meeting #299	Online	President/ VP
Sunday	26 Feb	12-3pm	Annual Sangha Picnic No Sanzen -Kai	Darebin Parklands	President/VP

MARCH

Tuesday	14 March	7 – 9.30pm	Committee Meeting 300	Online	President/VP
Sunday	5 March – 9 April	5 weeks No sanzen-Kai 2/4 & 9/4	Online and Residential Retreat R# 72 Intensive week 26/3 - 2/4	TBA	Tony Crivelli

ADDRESSES

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CONTACT

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Sunday Sanzen-kai

Zoom Host & MCB
Coordinator: Shona Innes
0421 285 338

Thursday Sanzen-kai

Coordinator (Tr):
Karen Threlfall
0418 342 674

Online Home Learning/Retreat

Director:
Tony Crivelli
0408 696 6455

24th Committee of Management 2022-2023

Honorary Members:

Ekai Korematsu Osho,
Hannah Forsyth

President:

Shona Innes
0421 285 338

Vice-President:

Marisha Rothman
0400 873 698

Finance:

John Hickey
0435 939 485

Secretary:

Irwin Rothman
9557 7738

Membership Secretary:

Marisha Rothman
0400 873 698

Ordinary Committee Members:

Katherine Yeo
0422 407 870

Annie Bolitho
0407 648 603

John Bolton
0428 188 220

Brett Hope
0433 859 339

Caleb Mortensen
0412 966 167

Assistant Committee Members:
Naomi Richards

Myoju Coordinator:

Tony Crivelli
0408 696 6455



Teaching Schedule – Jan – Mar 2023

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

SANZEN-KAI

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

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

For beginners, members and friends.

Newcomers, please arrive by 5.15 pm.

Donation – Dana Box

Bansan (Entering Ceremony): 29 January

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

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

Bansan (Entering Ceremony Ceremony): 2 February

INTEGRATED BUDDHIST STUDIES

Main Course A1 – E-Vam Institute and online

Ten classes 10am – 12pm Saturdays

Term 4: 28 January – 8 April

Main Course A2 – E-Vam Institute and online

Ten classes 5 – 7 pm Saturdays

Term 4: 28 January – 8 April

Main Course A3 – Online only

Ten classes 7 – 9 pm Wednesdays

Term 4: 1 Feb – 12 April

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

Members by donation for casual classes.

Main Course B1 5.30 – 8.00 pm Sundays

Semester 1, 2023: 15 January – 25 June

Bansan (Entering Ceremony): 29 December

Venue: St.Pius X Primary School and online

Main Course B2 6.30 – 9 pm Thursdays

Semester 21 2023: 19 January – 29 June

Bansan (Entering Ceremony): 2 February

Venue: Quang Minh Temple, Braybrook and online

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

Main Course C

Retreat study: Three five-week retreats per year

R72, R73, R74 – Home Learning Program online.

For further information see IBS Outline 2023 on website www.jikishoan.org.au

ONE DAY WORKSHOP – Main Courses A, B and C

19 February – TBC

RETREAT 72 – ONLINE HOME LEARNING RETREAT

5 March – 9 April 2023

RESIDENTIAL RETREAT: 26 March – 2 April

Casa Pallotti Retreat Centre, Wesburn, VICTORIA

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

IBS COORDINATORS

General enquiry, Home Retreat and Main Course C:

Tony Crivelli: 0408 696 645

C-course@jikishoan.org.au

IBS Student Secretary and Main Course B:

Shona Innes: 0421 285 338

B-course@jikishoan.org.au

Main Course A:

Katherine Yeo: 0422 407 870

A-course@jikishoan.org.au