

Myōju

Soto Zen Buddhism in Australia



March 2023 Issue 91

Giving and Receiving

Buddha, Dharma, Sangha (Part 2)

Buddhist Contribution: Dana

Ekai Korematsu Osho

The Articles:

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Dean Glass

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Ethan Pollard-Di Marco

MYOJU IS A PUBLICATION OF JIKISHOAN ZEN BUDDHIST COMMUNITY

Editorial

Welcome to the March 2023 edition of Myoju magazine, which explores the main 2023 theme of Contribution, with a specific sub-theme of 'Giving and Receiving'.

In this issue, we continue to explore the topic of the Three Treasures: Buddha, Dharma, and Sangha, with Part Two of the Dharma talk by Ekai Osho, delivered at the 10th anniversary of the Canberra Soto Zen Group.

Our feature article is focused on Contribution in Buddhism and, we are pleased to present the Gathas that were collected during Retreat 71, along with artwork by Ethan Pollard-Di Marco.

Our Sangha News section highlights the ongoing contributions of Jikishoan's members, who are actively engaged in giving and receiving to support the Sangha and the wider community.

I am privileged to serve as the Myoju Coordinator, and the Myoju team worked together diligently on this issue. I am further committed to work on the upcoming issues.

I acknowledge all our contributors for their valuable contributions, which make it possible to sustain Myoju publication.

Tony Goshin Crivelli — Coordinator

On behalf of Ekai Korematsu Osho — Editor

Myoju

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Next Issue

The next issue of Myoju will be posted around the solstice in June 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 deadline for content submission is April 22nd, 2023.

The theme for the upcoming issue will be **Contribution: Material and Non-Material**

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 Gensha, '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 (Part 2)

Ekai Korematsu Osho

I think it's a very good thing that Tony suggested the topic 'The Three Treasures'. Treasure is described from three aspects. Don't think that three separate Treasures exist. The sequence is important. Start from very close to yourself, your subjective self, the self itself. When self itself meets other self, then fullness comes in, a great awakening. A Sri Lankan monk, the director of the Maha Bodhi Society in Bodhgaya, defined the Three Treasures as 'Buddha is the person who realises the truth of the nature of reality'. That comes from self itself, not from the ego. The ego is a habitual thing, something fabricated as personality. Buddha is the person who is awakened or realises the truth of reality. That's the Buddha truth—the technical term is Buddha Dharma.

Another aspect: from the self itself (subject) to another self (object). The definition of Dharma is the truth or the nature of the truth: one is awakened. It's a shift from the self-itself viewpoint to another-self viewpoint. The two are not separate. The Sangha is this other self. It's not a second-person self—'you and me'—it's a collective. Generally, religious traditions like Christianity fall into that category of you and me. Consummated, it's a very spiritual thing, love is the very heart of it. But Sangha goes beyond that. The third-person self comes in, the nature aspect comes in, like trees. Everything around rises to the absolute level, absolutely equal to the Buddha. Your meditation cushion is the Buddha. Bowing, when you enter the meditation room, 'Hello, Buddha!'—that's the kind of mindset. It goes beyond ordinary thinking. It needs to be cultivated to be inclusive, otherwise we are confined. Sangha can be one person or a group of people who study the practice: the Dharma, the nature of the truth. If you're studying the truth, things are as they are. The Sangha part becomes full in the present.

And the format is three aspects, three in one, one in three: Three Treasures. The Sanskrit recitation formulas are:

Buddham saranam gacchami (I take refuge in the Buddha)

Dharmam saranam gacchami (I take refuge in the Dharma)

Sangham saranam gacchami (I take refuge in the Sangha)

Truth can be revealed as the Buddha; truth can be revealed as the Dharma; truth can be revealed as the Sangha.

With these refuges you return to a safe place. It's like returning to the mother's bosom. 'Refuge' is a term you can use interchangeably with 'faith'. Faith is a more religious term: 'I put faith in the Buddha; I put faith in the Dharma; I put faith in the Sangha'. It's unconditional—

there's no reason, no rationalising. If you rationalise, it becomes conditional. This formula is about the truth: truth can be revealed as the Buddha; truth can be revealed as the Dharma; truth can be revealed as the Sangha. Each has a nuance to it. Instead of truth, you can say, 'true reality', or 'the nature of reality'. Dharma is the same thing; Sangha is the same thing. You cannot separate from second-person self.

'Second person' means something you connect with; you cannot be separate. Isn't that wonderful? A person like that doesn't waste too much time on Earth 'What happens if I die?' That kind of question comes from separation from reality, the root cause [of suffering]. To cure suffering, you must work with the root cause.

The contributing cause is something that triggers things. Just because your relationship is breaking up and you're in a mess, that's not the root cause, it's a contributing cause. But because you're not clear about the truth, you suffer unnecessarily: spiritual sickness. Being born a human has that aspect already. That's why the remedy is there, the formula, to cultivate intimacy with the nature of reality. Three aspects: I take refuge in the Buddha; I take refuge in the Dharma; I take refuge in the Sangha. But it doesn't stop there.

In studying Buddhist concepts, there's a term, '**the four indestructible objects of faith**', related to the cultivation of this awakening. The first object is the original one, the formula of the three refuges that Buddha created. Next, the precepts come in. The five precepts are rules that support the cultivation of faith. They prepare the mind ground so it's able to move forward to reality or the truth. When the five precepts were incorporated into the Three Treasures (Buddha's truth), Buddhism became universal in the sense of encompassing the human condition, a condition characterised by suffering and ignorance. They created a condition to move from ignorance to the truth—Buddha truth.

What are **the five precepts**? Oftentimes, lay communities practise the precepts and I think it's very important to study them. The first one is to refrain from killing, to practise refraining from killing. The second is to refrain from stealing. Third is to refrain from lying. Fourth is to refrain from improper sexual conduct. Fifth is to refrain from consuming intoxicants. You don't need to get too caught up with the literal words; it's the meaning that's important. Being successful or not successful is not the point. Cultivation is the point. Habit is so strong that oftentimes you violate them. That doesn't stop your effort.

Cultivation comes slowly, slowly. Then you are able to see the Treasure...ah!

Treasure is the truth in three aspects: Buddha, Dharma, Sangha. It's formulated in three words to bring out the meaning and to go into the nature of reality. When we consider the ordinary way we do things, it's all about convention and personal preferences. That's where the five precepts come in, to nurture, creating merit, to

become comfortable with yourself. You cannot always be nice, but you can be comfortable with that, you can manage it. 'It's not me...I never tell a lie'—that's the biggest lie! [laughs]

Congratulations! Keep continuing this practice. I've been doing this meditation for almost fifty years. Quite embarrassing, but I cannot help it! [laughs]



*The Three Treasures of Buddha, Dharma and Sangha represented by three wheels.
Source: British Museum*

Buddhist Contribution: Dana

Ekai Korematsu Osho

Welcome everyone! This is actually our third session at this place. The first one was a New Year's Eve activity, and the second was the beginning of the Sunday Sanzen-kai this year. We are getting used to this place, orienting ourselves and kind of breaking it in. This place is also getting to know us and how we behave in this place. We need to remember that it works both ways. While we usually think from our first-person self or individual self, it is mutual for things to be fulfilled, so there is no separation. Looking after this space means looking after yourself, and looking after yourself in the true sense means looking after your space. Right? We need to have proper orientation of this kind of thinking and practice; otherwise, we go into the first-person mode where it's all about oneself.

We come here for the practice. The Buddhist practice has a deeper meaning — it's enlightening, enlightened practice, that's the whole point. If we are not oriented and don't have anything to relate to, we just operate on our own. You may make a tremendous effort in the name of doing your best and making contributions, but you won't know what you are contributing to. As far as practice is concerned, coming physically to this place, this Sunday morning, is a contribution to the practice. However, the meaning of the practice needs to be dug deeper. It's not just a motto or a kind of slogan. It's a human tendency, and true contribution or right contribution as a practice is different. Your own individual practice, your kind of practice, yes. And if your practice is very narrow, limited, it is a limited contribution, no matter how big, how much time you spend. But in our practice, contribution is unlimited and all-inclusive. It's not even about how much you contribute, how much you give your time.

There are two aspects to the contribution. The essential aspect is cultivation of your own attitude towards it, and the substantial aspect of it means it needs to be concrete. The essential aspect is about the emotional feeling and inspiration, but it's not enough on its own. You must also do something substantial. Coming here physically is a substantial contribution and practice, and if you're doing really Buddhist practice, Buddha's Way, then that's great. But if you're only doing your kind of practice, then you need to dig deeper and investigate.

This year's theme is Contribution. I'd like everyone to ponder deeply about what it means to you as a person, as a practice, and as a Buddhist practice. It goes deeper and

deeper, and all that Buddhist study becomes meaningful. Ultimately our direction and charted course is aimed at perfection of the practice. Human beings never become perfect, but we give continuous effort towards perfection. So, practice is endless, and the quality of the enlightenment is endless, intertwined. That's what we say, practice-enlightenment.

At the beginning of the year, it's beneficial to focus on practice. Each person can contribute one word, sentence, or phrase that comes to mind when they hear the word "Contribution."

Student: I used to be very ego-oriented, but I am trying to listen to my body now.

Ekai Osho: So the body comes to your mind. That's good.

Student: Take the backward step.

Ekai Osho: Backward step, that's wonderful.

(Students contribute their thoughts): Dedication. Service. Time. Clarity. Balance. Confusion.

Ekai Osho: Those are all good contributions. The essence of contribution is different for each person in this moment. Your relationship with contribution reveals something. What is the essence of it? What is the substance? Without meaning, it's just a word. When you give it meaning, and that meaning is the essence, you have clarity. The essence could be what gives you energy, and energy doesn't have a shape. What is the substance of contribution, the shape?

Coming here to practice requires energy, and that energy takes a shape. It's not just about thinking about contributing. Emotional energy made you come here, and then you fulfilled your contribution. It's not about taking a long or short time or winning or losing.

If we make the substance concrete, it gives power that has an effect, and your practice has ground. By coming here and doing various things, you start to act, and energy starts to take shape. That is a power that benefits both yourself and the community. In other words, it is perfection - the paramita of Dana.

Peter came up with something concrete: Dana paramita. Your strength of practice must manifest in concrete ways. When you use the term "Thank you for your contribution," what kind of contribution are you referring to?

This kind of inquiry is a Zen inquiry. It turns a simple word we take for granted into a koan. So the koan for this year is "Contribution." A koan sets a barrier to overcome dualistic thinking and ego. The essence of contribution is energy.

If you come here because you like it, it's not an impressive contribution. People love to do things they like, and they want to contribute. Even if it's hard work, like wrestling or boxing, and they like it, it's not impressive. Even if they win the prize, it's nothing from the standpoint of the Buddhist practice.

So I'm not too excited about someone coming every time and doing their own practice because they like it. It's not about quantity; it's about quality, which is the strength of practice. Dana is the first thing to cultivate perfection in your practice. Whether you offer one dollar or one hundred dollars, it's the same. The substance is significant. People might feel that their contribution is insignificant,

like offering five dollars, but the energy that comes with it is essential.

The essence of that energy is no attachment - no attachment, no gaining idea, no greed. Non-greed is the first entry into the Buddhist practice, a straightforward practice that anyone can do.

Today's Tenzo is Shona, and she is making a substantial contribution. If she feels like she is doing it only because she likes it and gets disappointed if everyone doesn't appreciate it, that is something else.

So the theme of this year is Contribution - a koan for us all. For the first three months, the theme is "Giving and Receiving." If you can write an article about it, that would be excellent. It's not about the quantity; you can write just a few lines, and that is enough.

Thank you very much. I think we can close.

Repetition: Attend online, and repeat

Caleb Taizen Mortensen

Every Wednesday: 6:45pm, I log my computer into the MCA, A3 classroom zoom account...At 9:10pm I'll log out.

Nearly every week for the past 5 years (minus term breaks of course) I find myself returning to the A3 class. In my practice I always return to this class and so I'm always in a state of repetition.

Sometimes I give this no thought and am happy to attend class, at other times when I'm self-involved, it becomes a chore! This is the rub, when repetition becomes a dirty word and has negative connotations. But when I am just me, there is repetition that happens without my ever noticing.

It's pertinent that in Week 2 of each term the discussion is centred on Repetition from *Zen Mind, Beginner's Mind* by Shunryu Suzuki. In this chapter, Shunryu Suzuki broaches the subject of repetition with regards to our Buddhist practices and likens Buddha's own practice to the action of repeatedly baking bread, watching it rise in the oven and coming to know the entire process intimately.

"Buddha was not interested in the elements comprising human beings....He was more concerned about how he existed in this moment. That was his point. Bread is made from flour. How flour becomes bread was for Buddha the most important thing."

And later, "In order to find out how dough became perfect bread, he made it over and over again, until he became quite successful. That was his practice".

Repetition is everywhere around us and although its nature is neutral and not malevolent, I have heard Ekai Osho speak of the dangers of being 'automatic' in one's actions. In class we have a chance to learn how to be less automatic and mindlessly repeating oneself. A3 classes do

also have repetition, a format that is repeated. In the first half of class, we practice the three forms and their mudras: bowing, seated meditation and walking meditation, then a tea ceremony. In the second half we read, we talk and then we chant. We repeat this format over and over again, week by week, term by term, year by year.

Returning to class every week, I feel like this is the Buddha's oven that Suzuki talks about. We put ourselves (the dough) into it and watch. I watch my bread-self rise and I watch for the other students as well. As Class coordinator in training, I make sure that the other students have all their ingredients too and that they don't move their work outside of the kitchen. Every week I make the effort to attend class. Repeatedly I cook myself alongside the other students, kneading our bodies into the forms and then putting ourselves into the zazen oven.

"At least we should be interested in making bread which looks and tastes good."

The tea ceremony we have is also a lot like making bread. When making tea, all the same ingredients are there. Making tea for buddha, presenting the tea to buddha and in the end hoping that buddha finds the tea to look and taste good. Of all the actions and moments that make up A3 class, my favourite is the tea ceremony. For whatever reason, within these moments of "offering tea" I have a good feeling. It both 'looks and tastes good'. I can lose myself in that moment, I don't have to teach myself how to accept tea, just enjoy.

On this path that is no path I find myself sometimes lost amongst the repetition, but not surprisingly it's the same repetition that helps me find my way back. There is repetition in returning. Returning and returning to the A3 class.

Review of Ekai Kawaguchi, *Three Years in Tibet*

Helen O'Shea

In 1897, Zen monk, Ekai Kawaguchi (1866–1945) leaves Japan, resolved to enter Tibet to study and collect copies of Buddhist sutras in the original Sanskrit and their Tibetan translations. In preparation, he journeys to Calcutta, where he learns Sanskrit, and Darjeeling, where he learns the Tibetan language, and makes a pilgrimage to Bodhgaya.



At this time, Tibet's borders are closed to foreigners, for this is the era of the 'Great Game' between Russia, which is expanding its empire through Central Asia, and England, which is protecting its colonial interests in India. The recent incursions of a British spy and an English missionary have heightened the

Tibetan government's fears for their nation and their religion. Consequently, they have strengthened their policy of foreign exclusion.

It is this seemingly impenetrable Tibet that Kawaguchi resolves to enter, against all warnings that his mission will result in failure or death. Evidently a master networker and a courageous and charismatic figure, he has faith in the Buddha and in the righteousness of his mission. Somehow, he manages not only to persuade others to support his plan, but he receives assistance, hospitality, funds and friendship at every step of his journey.

Since Tibet's borders are so fiercely guarded, Kawaguchi sneaks across a mountain pass from Nepal and into Tibet, the first Japanese to enter either country. On his perilous trek across vast distances of the Himalayas and the Tibetan high plains, largely on foot, he endures gruelling conditions, crossing icy rivers, sleeping out in the snow, threatened by snow-leopards, wild yaks and robbers, tormented by hailstorms, snowstorms, sandstorms, thirst, snow-blindness, altitude sickness and exhaustion, at times having nothing to eat but snow. Without the assistance and hospitality of Tibetan nomads, he could not have survived. In return, he gives sermons and reads Buddhist scripture, and treats their illnesses through his knowledge of Western and Chinese medicine.

Kawaguchi is an observant traveller, describing the dwellings, dress and customs of the people he encounters, their way of life and religious practices. He writes about wedding ceremonies and celebrations among the nomadic people whose hospitality he accepts and describes their diet of yak butter tea, cheese, rice, wheat dumplings, 'baked flour' and, at most meals, meat. He is distressed by the slaughtering, butchering and eating of animals and maintains his strict vegetarian diet. He is disgusted by Tibetans' uncleanness, for they wash neither clothing, nor dishes, nor themselves, for fear of washing away luck.



Along the way towards Lhasa, Kawaguchi also visits pilgrimage sites, monasteries, and holy men, stopping to discuss their beliefs and study their sacred texts, in the process acquiring the tricky grammar of classical Tibetan.

Four years after leaving Japan, and more than two years since his departure from Darjeeling, after a journey of 2490 miles, 1250 of those on foot, Kawaguchi finally arrives at the Sera teaching monastery in Lhasa, where he enrolls as a student. At first, he passes for a Tibetan, due to his language proficiency and the lack of a wash and a shave. When this deceit is discovered, he declares himself Chinese.

In Lhasa, Kawaguchi practises medicine, and makes good money from it, for he is able to set bones and use acupuncture, skills unknown in Tibet. Renowned for his success as a healer, he is called to an audience with the Dalai Lama. His celebrity, however, leaves him little time to study the vast collection of Buddhist texts he has acquired, and so he accepts the mentorship of a former government minister, from whom he also learns much about Tibetan politics.

Fervently committed to his vows of chastity, vegetarianism and temperance, Kawaguchi is dismayed to find that Tibetans practise polyandry (women may take several husbands), eat meat at every meal and enjoy alcoholic drinks. He is appalled by Tibetan monks' disregard for their vows, particularly that of celibacy, and is disappointed that many are addicted to alcohol and

tobacco—not only those of the older ‘Red Cap’ sect, which remains infused with superstitions, mythology and Tantric practices, but also those who practise the more modern ‘Yellow Cap’ form of Buddhism, which supposedly favours asceticism. Few priests, he finds, have much understanding of Buddhist teachings. Kawaguchi is most scathing of the Lamas, who he suggests enter the government-subsidised monasteries solely to avoid the punitive tax system and gain wealth and reputation. On the other hand, he finds Tibetans to be a religious people who believe in the love and protection of the Buddha, and in the law of cause and effect.

With some dismay, Kawaguchi describes public punishments, including excruciating tortures, mutilations, flogging, and execution by drowning. He finds Tibetan funeral rites gruesome, too, especially the dismembering of the deceased’s body.

After several close shaves, his true identity is revealed and Kawaguchi leaves Lhasa, taking with him his large collection of books of Buddhist texts and scholarship. In the face of seemingly endless administrative hurdles at the five military posts defending the border, Kawaguchi’s success as a healer and rumoured appointment as physician to the Dalai Lama smooth his way, along with the ruse that he urgently needs to acquire medicine in India to treat His Holiness. At last, he crosses the mountains into India ahead of his pursuers.

Recovering in Darjeeling, he receives news that his tutor at Sera and his friends in Lhasa have been imprisoned and tortured. Kawaguchi is grief-stricken, realising that his subterfuge has caused deceit, his friends’ suffering and likely death. He travels to Nepal where he convinces the

prime minister to forward to the Dalai Lama a petition in which he declares that the only reason he came to Tibet was to glorify Buddhism and thus to save the people of the world from spiritual suffering. It is a further two years before Kawaguchi, who has returned to Japan, learns that his friends have been freed.

At 723 pages, *Three Years in Tibet* is perhaps best read in small doses. The most compelling sections concern his initial journey through Tibet, and his retreat into India. The text is interspersed with illustrations and with *ūta* narrative poems. This 1909 English translation is available as a free e-book, courtesy of Project Gutenberg.



Buddhist Study in India — 2022

Katherine Yeo

For twenty-five years, Ekai Osho has been traveling to Bodh Gaya, site of Buddha’s awakening, to teach Zen practice in the Carleton University Buddhist Studies in India Program.

While in the MC-C curriculum of the Integrated Buddhist Studies; study and practice in Bodh Gaya is available to Jikishoan and IBS members. Forty-three members have already accompanied Ekai Osho for their study and practice. Several of these students have returned two times or more.

For three weeks the program weaves together diverse resources enabling spiritual, cultural and historical Buddhist study and practice.

Students observe the Five precepts: to refrain from taking life, from taking what is not given, from sexual misconduct, from false speech and from fermented drink that causes heedlessness. Students attend all morning and evening meditation sessions, weekday Chosan with Ekai Osho and the twenty-four-hour silent retreat. They are invited to take up a personal project.

Jikishoan members are housed in the Burmese Vihar where the Carleton Program is based, having breakfast and

lunch together with the American students. We have access to the extensive Buddhist Library to research our study project and to attend the Philosophy, Anthropology and History lectures.

We also joined the American students on outings to the Mahakala Cave, where some claim Buddha conducted six years of ascetic practice. We also visited the local Hindu monastery.

Health matters are looked after by Carleton Program’s resident Wellness Coordinator coming to the Burmese Vihar three times a week.

There is a trip to Vulture Peak, where Buddha first taught the “Heart Sutra”, and the archaeological site of Buddhism’s first university - Nalanda University.

Here is some brief information for any member considering engagement in this special opportunity this year:

Date: depart 30 September 2023, returning on 21 October

Contact Katherine Yeo, Coordinator OSI



Photo to mark the last zen meditation session at the Japanese Temple 19 Oct 2022

Tea Does Its Thing – Reflection

Dean Glass

For much of this year in Sunday evening Sanzen-kai, I was acting as the chaju or chaju-in-training – the person in charge of preparing and making the tea. This in itself came naturally – I am a big tea drinker since I don't drink coffee (I know I should be expelled from Melbourne). During the training for chaju, I learned the different methods and forms that were required to carry out a proper tea ceremony – from which cups to use when, to the various preparations and procedures required, to the various ways to bow and hit the taku, and finally how to make the tea. But in the end, does the chaju actually make the tea? If you think about it, there is a certain magic that comes from adding tea (leaves) to a pot, filling it with hot water, waiting and pouring the tea into cups. After two minutes, the tea is ready, going from a clear to yellow liquid just like that. There is nothing the chaju has to do; the tea just works its own magic.

When I was a kid growing up in the American Midwest during the summer, my mum would often make tea outside by taking a large jug, (~6L with a spout at the bottom for easy pouring) filling it with water and putting in a half dozen tea bags. For a while, nothing seems to happen, the water is clear. However, over time the tea leaves slowly diffuse from the bag into the water out in the sun until the whole solution turns a bright brown. We do not cause the tea leaves to do it, they just do it. This practice of shikantaza is likened to this - we don't feel like the tea is being made, but after a while, we notice the changes in colour and taste.

A lot of people I have met in various spiritual circles and modalities try to make tea by boiling the water and dunking the tea bag up and down violently to drive the tea out of the bag and into the water.



They are actively trying to force the tea out instead of sitting back and letting the tea do its thing. That is what people can find more appealing about some of these types of meditation/spiritual practices: they feel like they are causing the tea to do its thing and seeing immediate results whereas the tea is actually doing its thing regardless of our meddling.

In Zen Mind, Beginner's Mind, Suzuki-roshi talks in the section "Right Attitude" about making bread. I liken this to making tea. We have to know what the ingredients are and what they do, but in the end, we must leave the bread to do its thing in the oven, just like we must leave the tea leaves to do their thing in the water.

Gyoten Reflection

Adriana McMahon

(I wrote this immediately following Gyoten Zazen)

4.13 am: room opens for Gyoten Zazen. Candlelight at the altar and sound of rain. Altar gates open also. Incense smoke ascends; entering.

4.26 am: Tokozan & IBS logo appear in a new box on the screen. Unseen happening unfolds.

4.30 am: bell Sound: 1 -2 -3. A candle lit at Tokozan, makes visible the shadow of a Buddha. Sliver of light cracks darkness. In daylight, a Red-Hat Monk bows in Mongolia. Sudden sense of Joy. Rain falls. Suspension in gentle sound.

4.45 am: a new arrival visible in a name. Somewhere, someone is partaking in Gyoten Zazen also. Soon after, one more, then another. Practice with others happening.

5.30 am: I leave Gyoten Zazen space; enter another. Or is it? Contingency brings a change in the Monday routine. I leave home a bit later than usual.

6.30 am: sound of a car engine instantly drowned by a voice. I hear: 'Ji ho san shi I shi fu shi son bu sa mo ko sa...'. Gyoten chants on the loop from the previous day. Driving on the winding road away from home, swaying roses and

rain-soaked trees merge in morning light. Swaying becomes sound. The voice so familiar by now is yet again another. The writing on the Bluetooth screen reads: Chants – Dawn Zazen – Ekai Osho – July 2019. The label was then, the sound is unfolding now: 14 November 2022 – sounds heard and never heard before.

Gong, gong, gong ... 'good morning, everyone' – Yes, to everyone good morning. The world awakens. Wonder as on a winter morning at an unremembered age of an unremembered subject. All else other.

6.51 am: Om Korokoro Sendari Matogi Sowaka, Om Korokoro ... now on another road. The landscape changes: trees and flowers, colours, shapes, and light multiply manyfold. All merge. Something remains: wonder.

Then thinking starts: is there a 'same' road? Is there a same 'I'? Is there a road? Is there an I? Both the road, and I are another. A verse suddenly pops into mind, interrupting my musings. It is not an original saying but at this moment in time, it just is: "A certificate tells me that I was born. I disclaim this certificate - I am not a poet, but a poem. A poem that is being written, even if it looks like a subject."

Reflections From Buddhist Concepts

John Bolton

It is only very recently that The Four Noble Truths and the Eight-Fold Path have been truly interesting to me. I had always been attracted by the Emptiness, the physical rigour, the enlivening shock of the stories, and the epiphanies that graced the way. The rational and logical, the work of gradual transformation was not for me.

I'm getting old. When I was in Aberdeen Art Gallery last year, I saw a beautiful print and watched a video of the artist, Frances Walker, creating it. Everything in the process was slow and exacting. One sequence showed her burnishing a very small section of the copper plate with a cotton bud. I'm not sure why she was doing it, but she polished so delicately and gently, each circular massage she made achieved something negligible. I was magnetized by her attention to this tiny area, moved by her tenderness; a baby would have been soothed to have been treated in this way. When I looked back to the print, to the area that corresponded to the section she had been working on, it was nothing dramatic, just a small part of a sand dune in a dynamic landscape. She applied black ink in the same unhurried way with a spatula and then spent endless minutes rubbing the ink off the proud metal with innumerable wads of cotton waste, polishing until those surfaces were pristine. Then she brought back the cotton buds, inspected each etched line on the plate, gently dipping the buds into tiny puddles of ink in the deepest recesses that would have smudged the paper.

There is a time in every artistic endeavour to leave the creative impulse behind and focus on technique and have

the stamina to do the craft, the hard work of repetition (that's what the French call rehearsal), and rewriting, cutting and refining.

The first Zen story I heard in 1975 remains close to my heart.

"Since my house burnt down, I have a much better view of the moon."

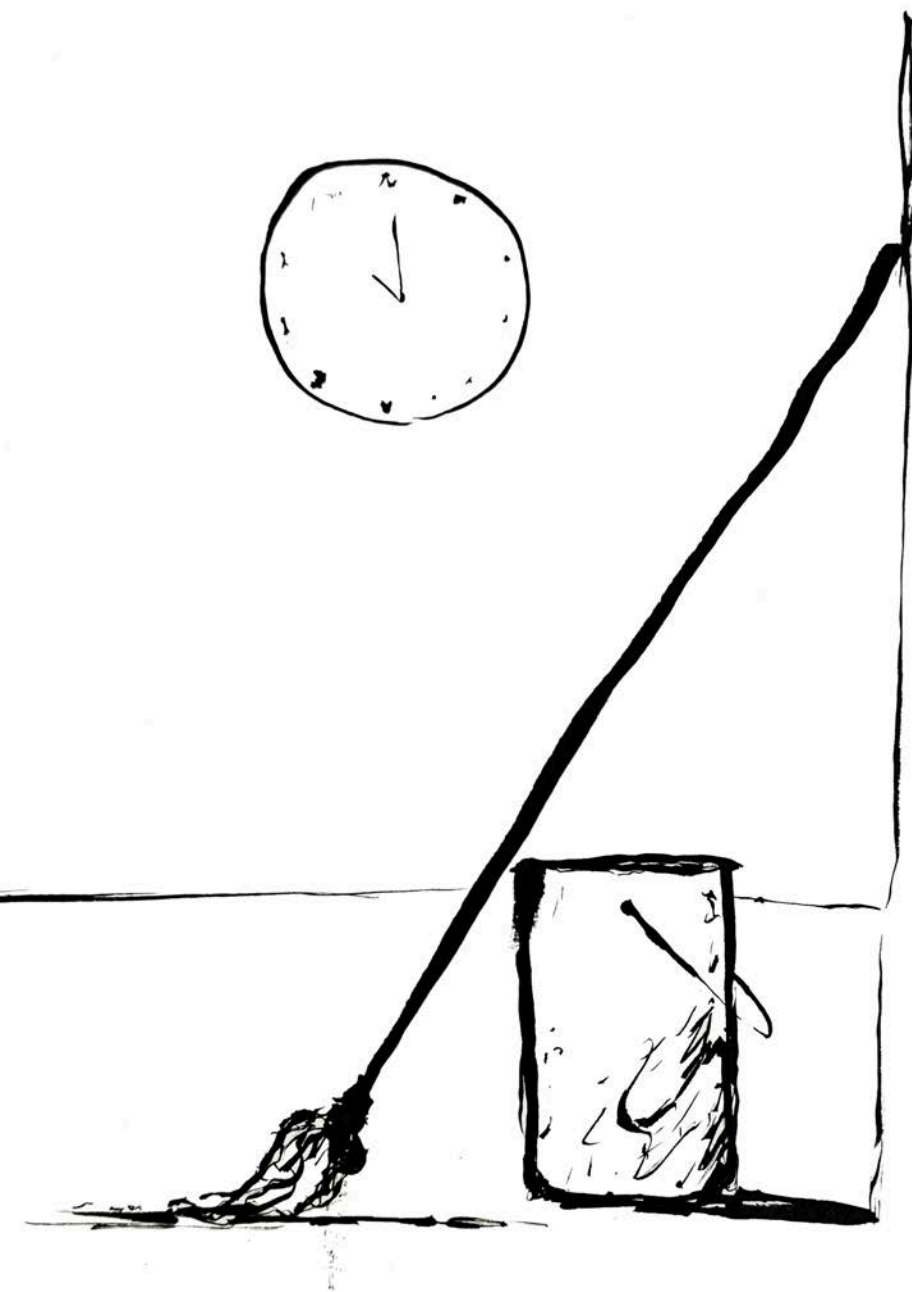
It's clear and beautiful: a world in a sentence. What a delight, to finally have one's house burn down and see the complete circle, circling in the vast empty sky.

If 31 Haslam Street, Williamstown, Vic. 3016 burnt down I would be severely tested. The Delaunay print given to Lindy in Paris, that small, dark painting I bought in Wellington, Faridah's patchwork painting like mended clothes. Every picture in the house has an intimate story. My diaries, my father's war diaries, my books, the photos of my work and cards given to me by students. The photos; our children through the years, the cooking pots that have cooked countless casseroles and spaghettis over forty years, melted beyond mending. The deck Eddie made, the new room Locks built, Toby's table and chair, signs of the parties, the huge Christmas meals. My certificates on the wall. My clothes.

Could I stand in the smoking wreckage and gaze up at the moon?

End of the Year Cleaning

Andrew Freadman



An invitation arrived “End of Year Day “Sajo.” The events schedule (sajo) referred to Hoji Zazen and temple clean up (samu). A note that followed asked attendees to bring vacuums, buckets, mops and rags.

This all suggested attendees were invited to note the passing, perhaps, of the old zendo and get to work cleaning the new zendo. As so it was.

First we sat and the zendo was opened then followed Hoji Zazen, Kinhin & Tea followed by samu.

Roles were assigned: “vacuumers” reached for their vacuums; “moppers” reached for their mops; “cleaners” reached for their rags and short brushes and others reached for their brooms. The mats at the zendo were folded and stored and that floor space cleared for cleaning. What was cleaned? - “everything”: room dividers, floors, windows, carpet, kitchen, entrance and bathrooms. The time taken, the care taken and the overall thoroughness seemed fitting of Samu.

The day was hot and the workers were hot – so it was a pleasure at the end of Samu to sit down for some fine refreshments. And so ended Hoji Zazen and Samu for December 2022.

Sounds of New Year's Eve

Ethan Pollard-Di Marco

New Years Eve at St Pius Primary School was an interesting space to spend the night. The Catholic School hall reminded me of after school care; engaging in different activities as darkness set in. We had three periods of sitting planned, a clean-up in the afternoon, some dinner and ringing the bell 108 times together.

I noticed the distinct smell of goza mats. After zazen Osho-sama spoke about the plans for the day. Splitting us up into work groups. I was on Zendo duty; which included cleaning the shoji screens. While cleaning dusty screens out in the hot sun, I remember thinking "Wow this feels very spiritual."

Then we had some dinner; the noodles Isshin-san made were delicious. It was refreshing working with the Sangha; doing a big clean and eating together.

After Samu we sat zazen. The air was warm. As it got late fatigue kicked in from cleaning, sitting and eating - the night grew hot and mellow. The periods of zazen became difficult.

Osho-sama divvied out the 108 strikes of the bell and said each strike represents one of the 108 defilements. 108 "Bye byes!".

Closer to midnight we all filed in for the last period of zazen. The bell and hammer looked ancient. Dull green metal and the hammer was gnarled wood. One by one we got up to strike the bell. Clang... Clang... Clang...

By the end of the day we all had to pull together to clean up. My energy was depleted. Seeing everyone else just get on with it inspired me. We gave the site back better than it was received. I am thankful to all for providing the space, and for the opportunity to contribute. Thank you.



Instruction on hitting the bell

Gathas

Retreat #71

Kokon Zazen

Eyelids drooping in the darkness
I alight from my cushion
Standing, in shashu,
body sways like bamboo in the wind.

Lee-Anne Armitage

11 December 2022

On Losing a Gallbladder

White van waiting late at night.
Blood samples, scans and ultrasound.
Awareness stops, then returns.
Gone, gone, gone beyond.

Irwin Rothman

10 December 2022



Retreat Ponderings

Sun shines on a white page.
Human beings laugh.
Am I ready for Dokusan?
Nam Myoho Renge Kyo pops up from
nowhere.

Adriana McMahon

2 December 2022



Fading

Another flower passes
Fading gently
Pink petals crawl inward
Wrinkled and dull

Ethan Pollard-Di Marco

4 December 2022

Transformation of Tadpoles

After heavy rain, many tadpoles
Despite a tail, some already have head of a frog
"Ash cannot become firewood again"
No need to wonder where this will end.

Shona Innes

2 December 2022

40th Buddhist Summer School 2023

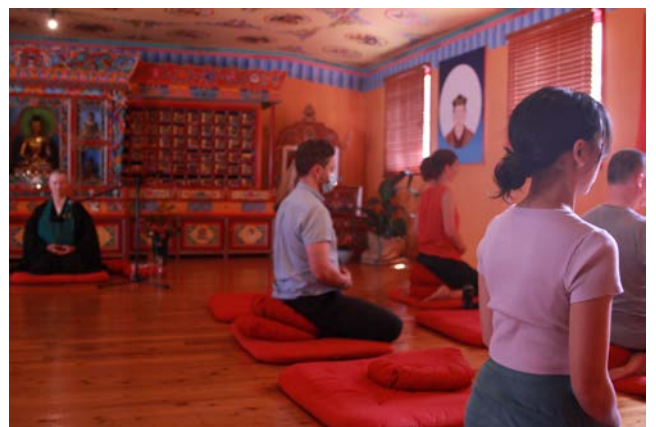
Photography by Matthew Dawson



Ekai Osho and Katherine Yeo at Maitripa, Lecture Hall 2



Ekai Osho teaching "Shoji" by Zen Master Dogen



Teishin Shona leading "Introduction to Zen Meditation"

Zen Retreat in Canberra

The Canberra Soto Zen Group held a 3-day Retreat on 18 December 2022, its first short retreat since one that was held in January 2018, attended by Ekai Osho and twelve participants. It was held at the same venue, Silver Wattle Quaker Retreat Centre, that was used in September for a one-day extended Zazenkai.

The accommodation was considered 'luxurious' and the food, cooked on the premises by the Centre's chef, 'delightful'. For a number of the 12 participants, it was the first experience of a residential retreat. Jim Holden took on the role of Ino and led the sajo during the three days. From people's comments after the 'exit ceremony', the short retreat provided a taste for Zen practice with a community in the Bendoho tradition. Given that experience, more short retreats are planned during 2023.

Tony Goshin Crivelli



Front row- Trish Holden, Tony Crivelli, Jane Goodall, George Quinn, Simon Connor Back row- Evelyne Podgornov, Peter Holland, Catherine Green, Nicola Bowery, Jim Holden, Harry Laing.

Picnic in Melbourne



2023 Annual Sangha Picnic at Darebin Parklands

Ekai Osho's Contribution

Each year, Ekai Osho selects a theme for the Community to provide focus for training and practice. For 2023, the theme is 'Contribution', with a sub-theme for the first three months of the year, 'Contribution: Giving and Receiving'.

Ekai Osho began the year by participating in a public forum on "What is Buddhism?" at the Kagyu E-Van Buddhist Institute's 40th Buddhist Summer School. During his teaching activities, he explored the text "Shoji" by Zen Master Dogen and also guided the set-up of Sunday Sanzen-kai at a new venue. Ekai Osho conducted the Chosan (entry) on 29 January to mark the official start of the Jikishoan practice year.

In February, Osho Sama conducted the annual IBS Assessment and also led the revived One Day Workshop, integrating Sunday morning Sanzen-kai with the curriculum of Main Course A. He hosted the Annual Sangha Picnic on the last Sunday of February.

He also officiated a memorial service and gave Buddhist blessings at a Hindu-Buddhist wedding ceremony, as well as a Soto-Shu funeral for a deceased whose family are Danka members of Sojiji, Soto head temple in Yokohama, Japan.

In March to April, Ekai Osho leads Jikishoan's 72nd Zen retreat for 5 weeks, focusing on the text "Kuyo-Shobutsu" to explore how offering to the Buddhas can create a Buddha.

As Ekai Osho emphasized, "What is not Buddhism?" is just as important as "What is Buddhism?" Authentic Buddhism is rooted in the Seals of the Law, which authenticate the Buddha's truth. With the theme of 'Contribution', Ekai Osho demonstrates how to give and receive, exemplifying the essence of Buddhist practice.

Katherine Yeo
Attendant



Soto Zen Funeral conducted at Monash Religious Centre

Committee News



Shona Innes—Jikishoan President

Sunday Sanzen-kai in Heidelberg West – On the 15th January 2023 we had our first Sanzen-kai at St.Pius X Primary School hall in Heidelberg West. Sanzen-kai is now held in the morning from 10am – 12 noon followed by a light lunch. Both Sunday and Thursday Sanzen-kai continue in “hybrid” mode (face-to-face and online). We welcome members and students to join this practice, ensuring that it continues as a vehicle for connecting with the wider community.

Foundation Day will be held on the 23rd April at the St.Pius X Primary School hall. Please be in touch with President, Shona Innes or Vice-President, Marisha Rothman if you have any questions.

Fundraising. For the third year running, in April we will be holding the Online Auction. We will also run a “Silent Auction” on Foundation Day. Funds raised will go to the Building Fund.

Jikishoan Members’ Workshop #30 will be held on the 14th May, 1:00pm – 2:30pm. The workshop will be held online and in-person. It is an opportunity to understand how Jikishoan function and organization, offering a different perspective on practice- Please get in touch with Brett Hope, Acting President if you have any questions or would like to attend.

The Committee looks forward to seeing you soon at Sanzen-kai, Foundation Day or the Members’ Workshop.

With Gassho,

Shona Innes
President
24th Committee of Management.

Soto Kitchen

Japanese Potato Salad

by Lee-Anne Shogetsu Armitage



Serves 4-6

Ingredients

800 grams of potato, peeled and diced
1 x 5cm piece dried kombu
1/2 small brown onion, finely chopped
1 small carrot, peeled, quartered lengthways, then thinly sliced
80 g frozen peas
125 g Mayonnaise (I used vegan but use your favourite)
2 tablespoons of rice wine vinegar
1 teaspoon hot English mustard (or your mustard of choice)
1 small Lebanese cucumber, thinly sliced
Shredded nori to serve (or fresh Shiso leaves).

There's just something so comforting about potatoes, isn't there? You can eat them all year-round and still feel happy and satisfied. Many people think potatoes aren't that good for you, but they are highly nutritious when eaten with the skin on. They also have some wonderful health benefits from a Chinese dietary perspective. Potatoes:

- can heal inflammation
- strengthen kidney yin
- support the spleen-pancreas and the Ki (Qi)
- neutralise body acids which can help to relieve arthritis and rheumatism.

Potato juice can help to heal burns when applied externally and can help to lower blood pressure and treat stomach and duodenal ulcers when drunk.

Japanese and Korean potato salads are my favourite. I love the creamy, smooth texture and they are so delicious. The method of serving the potato salad in this recipe is so kawaii; you use an ice cream scoop to create lovely rounds.

Method

Place the diced potato in a colander and rinse under cold running water to remove excess starch. Transfer to a saucepan and cover with cold water, along with a big pinch of salt. Drop in the kombu and bring to the boil, then reduce the heat and simmer until the potato can be easily pierced with a knife.

Remove and discard the kombu, then drain the potato, leaving it to sit in the colander for a few minutes to dry out. Tip it back into the saucepan and mash until there are no large lumps then transfer to a bowl and allow to cool to room temperature.

Meanwhile, fill a small saucepan with water and bring to the boil. Add a pinch of salt, then blanch the onion, carrot and peas for 1 minute. Drain and refresh under cold running water.

Stir the mayo, vinegar and mustard through the cooled potato mash until well combined and season with salt and white pepper (or Japanese House Pepper if you are feeling adventurous!). Add the onion, carrot, peas and cucumber and mix one last time. Best served cold, served with an ice-cream scoop. Finish with a sprinkle or shredded nori or finely shredded shiso.

Calendar of Events

April - June 2023

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
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WEEKLY ACTIVITIES

Sunday	Weekly	9.50am – 12pm	Sanzen-kai	St. Pius X School Heidelberg West	Brett
Thursday	Weekly	6.20 – 9pm	Sanzen-kai	Quang Minh Temple	Karen
	5 Mar – 9 Apr		Online Retreat R72	Online	Tony

APRIL

Tuesday	11 Apr	7 – 9.30pm	Committee Meeting #302	Online	Brett/Marisha
Sunday	26/3 - 2/4	7 days	Residential Retreat 72 & Online	Casa Pallotti, Wesburn VIC	Tony
Sunday	23 Apr	10am-4pm	Foundation Day	St Pius X School & Online	Brett/Marisha

MAY

Sunday	14 May	1 – 2.30pm	Jikishoan Members' Workshop #30	St Pius X School & Online	Brett/Marisha Zoom: Katherine
Tuesday	16 May	7 - 9.30pm	Committee Meeting #303	Online	Brett/ Marisha

JUNE

Tuesday	13 June	7 – 9.30pm	Committee Meeting #304	Online	Brett/Marisha
Sunday	18 June	9 - 4pm	One Day Workshop	St Pius X School	Katherine
Sunday	25 June	9.50 am – 12 pm	Chosan: Exit B1 Sanzen-kai	St Pius X School	Brett/Marisha Zoom: Katherine
Thursday	29 June	6.20 - 9pm	Bansan: Exit B2 Sanzen-kai	Quang Minh Temple	Karen

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Sunday Sanzen-kai
Zoom Host – Katherine Yeo
MCB Coordinator: Brett
Hope/Karen Thelfall
Ph: 0433 859 339

Thursday Sanzen-kai
Coordinator:
Karen Thelfall
0481 880 027

Online Home Learning/Retreat
Director:
Tony Crivelli
0408 696 645

24th Committee of Management 2022-2023

Honorary Member:
Ekai Korematsu Osho

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 (Acting President)
0433 859 339
Caleb Mortensen
0412 966 167

Assistant Committee Member:
Naomi Richards

Myoju Coordinator:
Tony Crivelli
0408 696 645



Teaching Schedule – April - June 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 (10am – 12 noon)

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 9.30 am.

Donation – Dana Box

Chosan (Exit Ceremony): 25 June

Thursday Sanzen-kai—Zendo in-person & online (6.20 – 9.00 pm)

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

Bansan (Exit Ceremony): 29 June

INTEGRATED BUDDHIST STUDIES

Main Course A1 – E-Vam Institute and online
Ten classes 10am – 12pm Saturdays
Term 2: 22 April – 24 June

Main Course A2 – E-Vam Institute and online
Ten classes 5 – 7 pm Saturdays
Term 2: 22 April – 24 June

Main Course A3 – Online only
Ten classes 7 – 9 pm Wednesdays
Term 2: 26 April – 28 June

Cost: \$115 Annual Student membership, \$685 per year (4 terms, 40 classes), \$215 per term (10 classes) or \$120 for 5 classes (returning students only).
Members by donation for casual attendance.

Main Course B1 9.50am - 12 noon Sundays
Semester 1, 2023: 15 January – 25 June
Chosan (Entering Ceremony): 29 January
Venue: St.Pius X Primary School and online

Main Course B2 6.20 – 9 pm Thursdays
Semester 1 2023: 19 January – 29 June
Bansan (Entering Ceremony): 2 February
Venue: Quang Minh Temple, Braybrook and online
Cost is \$310 per year (2 semesters) or \$215 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
18 June

RESIDENTIAL RETREAT 72: 26 March – 2 April

Casa Pallotti Retreat Centre, Wesburn, VICTORIA

RETREAT 73 – ONLINE HOME LEARNING RETREAT
16 July – 20 August 2023

RESIDENTIAL RETREAT 73: 11 August – 18 August

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:
Brett Hope: 0433 859 339

B-course@jikishoan.org.au

Main Course A:
Katherine Yeo: 0422 407 870
A-course@jikishoan.org.au