

Myōju



March 2026, Issue 103

Soto Zen Buddhism in Australia



R80 Zen Retreat, November 2025

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MYOJU QUARTERLY

Editorial — *Myoju* 103

Communication in Zen: Isshin Denshin

Communication is usually understood as the exchange of information—words spoken, messages sent, meanings clarified. When communication fails, we assume something was not explained well enough, or not heard clearly.

Zen begins elsewhere.

Zen speaks of *ishin denshin*—mind-to-mind transmission. This does not reject language or point to a secret teaching beyond words. It points to the ground from which words arise. Before speaking and listening, before agreement or disagreement, there is already presence.

In zazen, nothing is explained, yet communication is complete. Posture communicates. Breath communicates. Stillness communicates. Communication is not added to practice; it is the functioning of practice itself.

Dogen Zenji wrote extensively yet warned against mistaking explanation for realisation. Words without embodied practice become hollow; practice without articulation becomes vague. Isshin denshin is the alignment of body, mind, and expression.

In sangha life, a bow communicates. Silence communicates. Showing up communicates. In a noisy world, Zen offers communication grounded in presence—mind meeting mind.

Ekai Korematsu

Upcoming Edition: *Myoju* 104

The 104th edition of *Myoju* is set to be released around the June 2026 solstice. We warmly invite contributions that reflect and deepen our shared practice and training. Submissions may include articles, book reviews, poetry, artwork, and photography. The deadline for submissions is **22 April 2026**, and the theme for this special edition is: ‘**Communication in daily life**’.

We look forward to your creative and thoughtful contributions.

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Welcome to Jikishoan

Jikishoan is a Zen Buddhist community based in Melbourne, Australia. Ekai Korematsu Osho established Jikishoan in Melbourne in 1999 and introduced an active learning program called Zen and Integrated Buddhist Studies (IBS) in 2010.

Tokozan Jikishoan was officially inaugurated in 2018 as the first Soto Zen temple in Australia. Our main teacher, Ekai Korematsu Osho, has been teaching Soto Zen Buddhism for forty years in Japan, USA, India, Australia and New Zealand. The name Jikishoan reflects the spirit of our community. *Jiki* means straightforward or direct, *sho* means proof or realisation, and *an* means a hut.

Our practice itself is the proof—there is no realisation separate from the direct experience in the here and now. At Jikishoan, we offer a wide range of training and practice throughout the year. You are invited to attend our courses, workshops, retreats, weekly meditation, and daily practice activities.

Our community follows Soto Zen Buddhism, which was founded by Eihei Dōgen Zenji and Keizan Jokin Zenji in the 13th century.

Please refer to the teaching schedule on the last page of this magazine or visit our website at Jikishoan.org.au for more information.



Myoju

About the meaning of Myoju — 'Bright Pearl'



Master Gensha Shibi once expressed the Truth by saying, 'The whole universe in the ten directions is one bright pearl.' One day, a monk approached Master Gensha and inquired, 'I have heard your words about the universe being a single bright pearl. How should we interpret this?' The Master responded, 'The whole universe in the ten directions is indeed one bright pearl. What purpose does understanding serve?'

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?' Hearing this, the Master remarked, 'I perceive that you are struggling to enter a demon's cave in a black mountain. Even speculation and worry are inseparable from the bright pearl. Every action and thought arises from the bright pearl alone. Therefore, advancing or retreating within a demon's dark mountain cave is none other than the manifestation of the one bright pearl itself.'

This passage is excerpted from Zen Master Dōgen's *Shobogenzo*, specifically from the chapter titled 'Ikka-no-Myoju' or 'One Bright Pearl'.

Isshin Denshin: Heart to Heart, Mind to Mind

Ekai Korematsu Osho



‘When we are fully present something important, something fundamental and essential is communicated...’

I have been thinking about using Communication as the overall theme for our practice in 2026. It means different things to different people, but I am speaking from the Zen tradition. The traditional term is *Isshin Denshin*. The literal meaning is transmitting mind to mind or communicating from heart to heart, that depth of understanding. It’s very strongly associated with Zen and the Soto traditions.

Shikantaza is the method we use to achieve isshin denshin. Through shikantaza we communicate, heart to heart, mind to mind—communication at that deeper level. This form of communication takes place in silence. Sitting in silence, together with everyone, it touches you and you feel as one. After that, everything is all right. This is the foundation of our practice.

It is often said, the deepest dharma or truth is transmitted beyond the word. There is a particular expression in Zen, *Kyoge Betsu-den*, ‘Teaching which is transmitted outside words and letters’. In everyday language you could say, silent understanding. Communication where no

explanation is needed. It’s the opposite of what we usually think and do. We always have a need to explain things, but the more we explain, the more we are removed from the tradition.

This form of communication is the very essence of Dharma transmission. There is a well-known koan in the Zen tradition, *Nenge Mishō* (拈華微笑). The Buddha had taken the Dharma seat to give a teaching. He was holding an *udumbara* flower (a very auspicious flower). Many of his students were present, looking up at him and waiting for his teaching, for his word, but he didn’t speak. He sat, holding up the flower and smiling. Everyone was puzzled. Only one student, Mahakashyapa, simply smiled. The Buddha then confirmed, ‘I have the mind of Nirvana, the correct Dharma, the Truth, and now I have transmitted this to Mahakashyapa’. The Buddha and Mahakashyapa were able to meet beyond verbal communication.

Isshin denshin is a technical term but you need to understand, it’s not a kind of telepathy. It simply means when we are fully present something important, something fundamental and essential is communicated, without having to depend on words.

It happens in zazen, and it happens during a personal meeting between the teacher and a student (dokusan). If you meet one another with no agenda, no words in your head, isshin denshin is communicated. The words can come later. The teacher speaks directly with clarity and without complication, transmitting heart to heart. The receiving is very important. Hear and listen. If you can listen, then you can communicate. In this way the teacher's word is your own word. When two people communicate it means the two of you are meeting, contacting each other with sincerity—it needs to be sincere. When two sincere people come together their communication is straight-forward, simple and without confusion.

Often, using the word, communication becomes indirect and more complicated because each person has a different word, a different opinion or idea. This gets in the way. It's the opposite of Zen communication. Communicate before you speak, set that foundation, then, once common ground is established you can speak. Often you speak and you cannot stop speaking, following the patterns created in the past. You need to stop. How to stop? You have no choice. Do zazen as instructed: straighten your posture, follow your breath, be still, and return to silence.

Breaking our pattern is very hard. We are always resuming our patterns. We may think we are doing the work, doing something different but we are just caught in a conditioned response. If you realise this, it is good, it's enlightenment. If you can return, that is realisation. It's often said, 'A Zen master's life is a series of mistakes.' You can understand this in either a shallow way, or you can see it as continuous realisation, correcting again and again, embodying clarity.

In zendo practice much of what we learn comes through isshin denshin. There is no need to worry about increasing your knowledge, or that you don't understand intellectually, it's coming through a different channel. You receive it by observing the posture of the experienced ones, the senior students, from the very quiet zendo and the environment. And from the leader, from the teacher's presence more than the teacher's instruction. "

Transcribed Sanzen-kai Talk (07.12.2025)
Edited by Margaret Lynch



B1 Sanzen-kai Chosan, Entering 01.02.2026

Angulimāla: Buddha's Disciple

Isshin Taylor



'A person who was once self-indulgent, and later becomes non-self-indulgent, shines upon this world like the moon freed from clouds. If a person covers past evil deeds with present wholesome deeds, they illuminate the world like the moon released from the clouds.'

'The moon shining in a clear sky is beautiful; yet the moon emerging from clouds appears even more radiant.'

This image is a metaphor for a person who once committed grave violence, later encountered the Buddha, and devoted their life to wholesome conduct.

This verse refers to Aṅgulimāla. Aṅgulimāla was a notoriously cruel bandit in the kingdom of Kosala. He murdered many people, cut off their fingers, and strung them into a necklace. Anguli means 'finger' and māla means 'garland'. Yet this same Aṅgulimāla became a disciple of the Buddha in a most extraordinary way. He later declared:

Formerly, I lived as a bandit known as Aṅgulimāla. Swept away by a great flood, I have crossed into the Buddha's world.' The decisive moment is described in the suttas as follows.

At that time, the Buddha was staying at Jetavana Monastery near Sāvattihī. One morning, the Buddha went alone into Sāvattihī on alms round. After collecting alms, he deliberately took an unfamiliar path, walking through marketplaces, fields, and grazing lands. Farmers called out to him: 'Venerable sir, do not go that way. Beyond this point lives a terrifying bandit. He kills people and cuts off their fingers. Please, do not go further.' The Buddha, as though he had not heard them, continued walking calmly.

From here, the sutta shifts to Aṅgulimāla's perspective. Seeing a lone śramaṇa walking peacefully toward him, Aṅgulimāla was astonished. His reputation was so widespread that no one travelled alone anymore; those who passed by came in armed groups. Yet here was a solitary monk, walking slowly and unafraid.

Having had no victims for some time, Aṅgulimāla took up his sword and shield and began to chase him. Strangely, no matter how fast he ran, he could not catch up. The sutta records his amazement:

‘I have overtaken running horses. I have caught speeding chariots. Why can I not catch this wandering monk?’ At last, Aṅgulimāla stopped and shouted: ‘Stop, ascetic! Stop!’ The Buddha replied calmly and with dignity: ‘I have stopped, Aṅgulimāla. You should stop as well.’ Aṅgulimāla was confused. ‘You are still walking, yet you say you have stopped. I am standing still, yet you tell me to stop. What do you mean?’ The Buddha answered: ‘Aṅgulimāla, I have stopped harming all living beings. You have not stopped harming living beings. That is why I say that I have stopped, and you have not.’

These quiet words struck Aṅgulimāla like a thunderbolt. In that moment, his life changed. He threw his sword and shield into a deep ravine, prostrated himself at the Buddha’s feet, and asked to be accepted as a bhikṣu. The Buddha simply said: ‘Come, bhikṣu.’

With these words, Aṅgulimāla became a disciple of the Buddha. He followed the Buddha back to Jetavana Monastery. Those who saw them were astonished: the man who had terrified the countryside only days before now walked humbly behind the Buddha like a gentle lamb.

News spread quickly through Sāvattihī. People went to King Pasenadi and demanded action, saying that Aṅgulimāla had committed countless crimes and could not be allowed to live freely. Fulfilling his duty to protect the kingdom, King Pasenadi set out with five hundred soldiers and went to Jetavana Monastery. Seeing the king’s serious and dignified manner, the Buddha asked gently, with a touch of humour:

‘Great King, are you marching against Magadha or Vesālī?’ The king replied: ‘Venerable sir, there is a cruel bandit named Aṅgulimāla in my realm. I have come to arrest him.’ The Buddha then asked: ‘Great King, if a man were to shave his head and beard, wear the robe of a mendicant, refrain from killing, stealing, and lying, and live according to the precepts—what would you do with him?’ The king answered honestly: ‘If that were so, I would honour him, make offerings to him, and protect him. But I cannot imagine Aṅgulimāla becoming such a person.’

At that moment, the Buddha raised his hand and pointed to a nearby monk. ‘Great King, this bhikṣu is Aṅgulimāla.’ The king turned pale with shock. The Buddha reassured him: ‘Do not be afraid. The Aṅgulimāla you feared no longer exists. This bhikṣu practices non-killing.’ Regaining his composure, the king said: ‘Venerable sir, from now on I will provide you with robes and food.’ Aṅgulimāla replied: ‘Thank you, Great King. I have a robe and a bowl. I am content.’

Yet Aṅgulimāla still had to endure the painful fruits of his past actions. When he went on alms round in Sāvattihī, people cursed him, threw stones and mud, and injured him. His robe was torn; his head bled. Seeing him return wounded, the Buddha said: ‘Bhikṣu, endure this patiently. You are experiencing the results of past actions that might otherwise have ripened over many lifetimes. Bear them with mindfulness and endurance.’

Encouraged by his teacher, Aṅgulimāla reflected deeply and uttered these words: ‘A person once lost in self-indulgence, who later restrains themselves, shines upon the world like the moon freed from clouds.’ This is the power of the Buddha’s path: not the denial of past wrongdoing, but the transformation of a life through awakening.

— Adapted from Masutani. *Buddha’s Disciples*

Less to Say, More to Hear

Brett Taiun Hope



I work with words for a living. Every day, I try to find the right way of saying something—the right tone, the right sequence of ideas—to help people understand what is happening and why it matters. I believe in clarity. I believe in explanation. I believe that language, used well, can reduce confusion and help people move forward together. I am also well aware that sometimes I talk too much. And yet, through Zen practice, I've been slowly learning that words are not always where understanding comes from.

In the closing weeks of 2025, Ekai Osho introduced this theme of communication to us through the concept of *Isshin Denshin*, often translated as 'mind-to-mind' or 'heart-to-heart' transmission. As I often do, I tried to understand what this meant in words—defining it, analysing it, and processing it in a literal sense.

Ekai Osho recounted the Flower Sermon: a wordless sermon in which the Buddha simply held up a flower. No one understood except Mahākāśyapa. With a smile, the true Dharma was transmitted.

No words. No questions. Just silence. I notice this when Ekai Osho gives a Dharma talk. Sometimes what he says resonates with me immediately and clearly, but not in a way I could summarise or put into my own words. Other times, I am lost—the words don't seem to mean anything to me at all. And yet, something still shifts. Understanding that goes beyond explanation.

There is no sense to question, analyse, or extract meaning in that moment. In fact, the more I try to do so, the more I seem to miss what is actually happening.

Zazen has been central to this shift. Learning to sit quietly—alone or with others—without trying to achieve anything has shown me how unfamiliar silence can be, especially without modern distractions like a mobile phone. The mind quickly wants to wander, interpret, explain, or improve the experience. But when I simply sit and allow whatever arises to come and go, a different kind of space opens up.

This is not a blank or empty space. Thoughts still appear. Discomfort still shows up. Sometimes there is boredom, restlessness, or calm. All of this comes and goes like waves hitting the shore. But there is less urgency to do something about it—less need to resolve or fix anything. Through practice, I have come to learn that this space does not need to be managed. I can simply sit.

This same quality appears when listening deeply—to Ekai Osho, to others, and to myself. When I am not preparing a response, when I listen without judgement, there is room for something more subtle to emerge.

As someone whose instinct is to ask questions, clarify, and understand, this is a lesson I am still learning. Words are important; they still matter. But they are not the whole picture. Sometimes the most meaningful communication happens when nothing is said at all.

Practising Zen hasn't silenced me. It has loosened my grip on words, talking, and questioning. It has taught me to trust that understanding does not always need to be immediate or verbal—to sit with what I don't yet understand, to listen without judgement, and without rushing to fill the space with words. In that sitting, whether comfortable or not, something is already happening.

The Gaya Ghat

Michael Colton



In 2019, 2024 and 2025 I participated in the Jikishoan Integrated Buddhist Studies overseas program, which is based in Bodhgaya. In my most recent trip I was with Ekai Korematsu Osho, Katherine Yeo and Tim Crocker-Buque.

My first visit to the ghat at the Shri Vishnupad Temple in Gaya, Bihar, was in 2019. We were on a journey there to buy fabric for making robes and as a side trip spent some time at the Vishnupad Temple ghat. The word 'ghat' in Sanskrit usually refers to stone steps leading down to a river. These may be used for mundane purposes such as washing clothes and bathing or otherwise can be used for Hindu funeral and cremation rituals, in which case they are known as a Shmashana ghat.

The Shri Vishnupad Temple is impressive as it rises over one hundred feet and is carved from black, flowing granite. Below, near the ghat, trees and branches were being chopped in preparation for the pyres. Beyond the ghat, down toward the Phulgu river, there extended a broad plane of sand where the pyres could be seen in various stages of the funeral process. At one nearby a man played on kettle drums as family members circumambulated. In others the smoke was rising. People chanted. At first, I felt conspicuously out of place—this foreigner intruding at a very personal and significant moment in their lives; but it was with relief I discovered that people seemed so occupied that our presence passed almost unnoticed. At another nearby pyre, in the middle I spotted a bright orange

cloth; peering more closely I could see two bare feet. Later, while looking around, I felt something in the sand under my foot. I stepped back. It was a human shoulder blade.

My next visit was six years later in 2025. As we approached the ghat from the city, walking past the Temple, I didn't recognise it. Where before there had been sand flats there was now a lake with water levels reaching up the ghat steps. Space for pyres was limited to the covered platform at the top. In this small area the traditional cremation ritual was now a luxury affordable only by the wealthy, with most people being forced to settle for the nearby gas ovens with their towering stacks.

My attention was taken up with the busyness of the scene, the fire, attendants, a family carrying in one of their members before I realised that at my feet were four bodies. The one closest was covered in an orange cotton print from under the edge of which flowed wavy, black hair. Without thinking I bowed deeply. Four bodies, persons like me who had lived, suffered, and loved.

Being at Gaya Ghat made me reflect on how I was such a 'developed world' person, someone raised in a culture where the reality of the death process was masked and managed by an industry designed to shield us and to present the deceased body in as artificial and animated a way as possible. On one hand I can see how I have been a willing participant in this as I have preferred not to face or accept the reality of

impermanence and death. But on the other hand, I also recognise that by not accepting this I have only helped create the conditions for my becoming trapped by my aversion to and fear of it.

In writing this I am reminded of a story from Shakyamuni's life called The Four Sights (Catu Nimitta). As a young prince Siddhartha was sheltered from as many aspects of suffering, of sickness, old age and death as possible; however, this fabricated and arranged world collapsed when, at the age of twenty-nine, while riding outside the palace with his servant Channa,

he encountered for the first time a sick person, an aged man, a corpse, and a meditating ascetic. Prince Siddhartha's worldview was shattered; yet it is from the ashes of this personal devastation that his quest for enlightenment arose.

My experience at the Vishnupad Ghat, coming from my own 'developed world' bubble, was that though I still struggle with my own aversion to it, in visiting the Gaya Ghat I have also been gifted with this rare but challenging opportunity to re-see and realise the unadorned truths of life and death.

India Study Photos



Retreat 80 Ryo Photos

November 2025



Tanga Ryo (Temporary Group)



Ino Ryo (Zendo Group)



Tenzo Ryo (Kitchen Group)



Shu Ryo (General Group)

Ring in the New Year with Beginner's Mind

Megan Tsen

After a challenging year, I felt a strong need for peace and reflection on New Year's Eve. I found myself reading Jikishoan's email invitation to the year-end events several times, hesitating:

Will I know anyone?
What should I expect?
What if I don't know what I'm doing?

I reminded myself of beginner's mind—a mind open to everything, willing to embrace whatever comes its way; a mind that is not already an expert. With that, I decided to attend from *kokon zazen* onward.

I arrived half-expecting to see familiar faces from my Saturday A1 class, only to be greeted by a sea of unfamiliar—but warm and welcoming—faces. We were ushered into the *zendo*. I was told the sitting would be fifty minutes of *zazen*, not the usual twenty-minute sessions I was used to. Just thirty minutes more—how hard could that be?

It turned out to be quite a struggle, but I made it through. Afterwards, Katherine calmly said to me, 'Long or short is just a concept the mind imposes. Whether it's twenty minutes or fifty minutes, we just sit.' That stayed with me.

Later, Karen asked if I would like to take part in the bell striking, reassuring me that I would be guided through the process. 'Beginner's mind' echoed again, and I said yes.

True to her word, I was fully guided. An inexplicable calm settled in, accompanied by the rhythmic ticking of a clock, the resonance of the bell, the gentle clatter of pebbles being shifted from one side to the other, the stillness of the night, and distant fireworks marking the turning of the year.

We ended the evening with champagne and cheese, gently ushered back into the modern world beyond the gates of Tokozan. I silently thanked my beginner's mind—for allowing me to experience a New Year's Eve like no other, with Jikishoan.



New Year's Celebrations at Tokozan Temple

A Gentle Turning of the Year

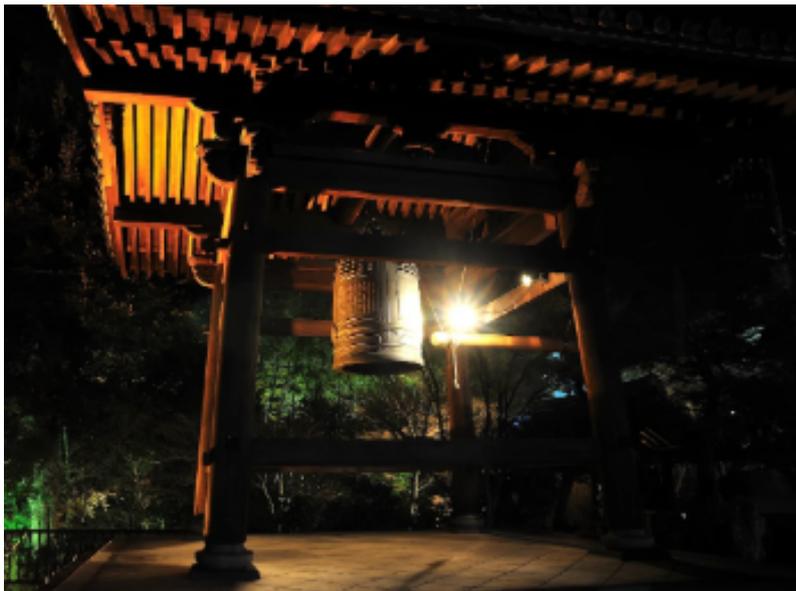
Andrea Ingram

Joining our community on New Year's Eve for the first time this past year was a joyful way to bring my year of practice to a close. With little prior knowledge or expectation, I came to the gathering at the Jikishoan zendo in Heidelberg West.

The shared practice of cleaning the space, preparing food, and sharing meals and conversation felt like a warm consolidation of the many moments of communion experienced through our Zen practice over the year.

These simple activities quietly expressed a sense of belonging and mutual care.

As we sat together in the minutes leading up to midnight, and as I heard and participated in the ringing of the bells, I enjoyed quiet moments of gratitude for our Sangha.



Retreat 80 Gathas Selection

Impermanence at retreat 80

People come, people go
No point holding on to it
The joy of kinhin!
People come, people go

Tony Goshin
29.11.2025

No Time to Think

Out of Nothingness, a fly torpe-
does into my ear.
No time to think about like
or dislike,
I whack the fly.
All things are impermanent.

Gianfranco Spinoso
28.11.2025

Umpanic Attack

Clarify the instruction
Then immediately stuff it up
Gong Gong Gong
Wrong Wrong Wrong

Gary Jikinen Youston
28.11.2025

Transformation Hall

Phil steps in
Samantabhadra arrives
No football or cricket in the hall
Everything has its place and time

Teishin Innes
27.11.2025

Returning to Silence

The room is still.
Quietness pervades.
A look. A squint of an eye. A wry smile.
A thousand words said without being spoken.

Brett Taiun Hope
28.11.2025

Poison

An arrow pierced my heart
Injustice filled my throat
I caught the man who bent the bow
And put myself in jail

John Dōshin Bolton
29.11.2025



Teishin's Zuse Haitō: Entering the Ancestral Seat

Ekai Korematsu

In March 2026, my disciple Teishin Shona Innes will undertake Zuse Haitō (瑞世拝登), a central ceremonial milestone in the priestly formation of the Sōtō Zen School. This rite will be performed at the school's two head monasteries, Sōjiji and Eiheiji, following her completion of Dharma Transmission (Denbō) in September 2025.

Zuse Haitō represents a priest's formal appearance before the Buddha, the ancestral lineage, and the institutional body of the Sōtō tradition. Undertaken only after Denbō and appropriate registration with the Sōtō administrative headquarters, it is a once-in-a-lifetime ceremony marking the point at which a transmitted priest is publicly recognised within the wider school.

The term *Zuse* carries the sense of an 'auspicious appearance before the world'. In traditional understanding, the participant symbolically assumes the role of abbot for one night at each head monastery. Through this act, the priest expresses gratitude to the founding ancestors, Dōgen Zenji and Keizan Zenji, and formally enters the ancestral seat of the lineage.

The ceremony itself includes formal reception at the temple office, offerings and sutra recitation in the Buddha Hall, guidance from senior temple officers, and the making of official offerings. Upon completion at both Sōjiji and Eiheiji, certification is issued confirming fulfilment of Zuse Haitō.

Institutionally, Zuse establishes eligibility for full teaching registration within the Sōtō school and provides the foundation for future responsibilities, including temple leadership, ceremonial functions, and the mentoring of students and ordinands. Spiritually, it marks a transition from receiving the Dharma to bearing responsibility for its continuation.

For Jikishoan Zen Buddhist Community, Teishin's Zuse Haitō is both a personal milestone and a moment of deep significance for the continuity of our lineage and sangha. It affirms the living transmission of the Buddha Way across generations and cultures, grounded in tradition and expressed through ongoing practice in the world. As her teacher, Ekai Korematsu, I offer this acknowledgement with gratitude to the ancestors, to the Sōtō tradition, and to the sangha that continues to support and realise the Dharma together.



Zuse Haitō at Sojiji: a once-in-a-lifetime ceremony marking a priest's formal appearance before the Buddha, ancestors, and the Sōtō school. Sōjiji, one of the two head monasteries of the Sōtō Zen School, where Zuse Haitō is formally enacted.

The Auspicious Occasion of the Lord Buddha's Relics Veneration

Karen Tokuren Threlfall



Participants in thirty minutes of continuous chanting.

Left to Right: Katherine Yeo, Teishin Innes, Ekai Korematsu Osho, Phil Frasca, Brian Doyle and Karen Threlfall. Other participants in the chanting service included: Alex Valentine, Peter and Channtey Brammer

On Thursday 29 January 2026, Quang Minh Temple in Braybrook was host to the Lord Buddha's Relics Veneration ceremony and public event. Quang Minh Temple Abbot, Venerable Thích Phước Tấn kindly extended an invitation to Ekai Osho and students of Jikishoan to attend Veneration of the Buddha's Śarīra ceremony,

and offer a thirty-minute chanting service as part of the program of continuous chanting by Buddhist groups. Participants were then invited to pay homage to the Buddha's Relics by bowing and offering a Lotus flower.

Jikishoan Buddhist Community extends sincere gratitude to Venerable Tấn for the privilege of being part of the day's events.



Abbot's News

Katherine Yeo

A major highlight of the reporting period was Ekai Osho's visit to Japan in early March, where he supported and guided his Dharma heir, Teishin Shona, during her Zuisse Haitō ceremony at Sōtōshū's two head temples, Eihei-ji and Sōjiji.

Earlier in the year, Ekai Osho commenced his formal teaching engagements in Melbourne at the Buddhist Summer School in January. Due to unforeseen bushfires near the venue, the entire four-day program (10–14 January) was conducted online. This marked his twenty-seventh consecutive annual invitation to teach, extended by Traleg Kyabgon Rinpoche IX.

At the Summer School, Osho-sama drew on Dōgen Zenji's text, 'The Mind Cannot Be Grasped' (*Shōbōgenzō Shin Fukatoku*). In Session 4, he emphasised that the transmission of Dharma occurs through practice rather than knowledge. Non-grasping, he taught, is realised and transmitted through zazen itself. Fully engaging in activity is immediate transmission—a practice-awakened mind not holding onto anything.

Osho-sama also participated as a panel member in the Public Forum, which explored the question, 'What defines a good society from a Buddhist point of view?' He reflected that a Buddhist society is not a theoretical or utopian construct, but one that emerges from practice—each person attending carefully, moment by moment, to how we meet one another.

On 29 January, at the invitation of Venerable Thích Phước Tấnh, Ekai Osho participated in a grand veneration ceremony held at Quang Minh Temple to mark the arrival of a Buddha relic in Melbourne. Several Jikishoan members attended this auspicious occasion and joined in the collective chanting of the *Shari Raimon* (Śarīra Veneration Verse).

His Eminence Kalu Rinpoche granted Ekai Osho, Teishin-san, and Katherine a private viewing of the Buddha's Śarīra. The following link provides an 11.5-hour video recording of the ceremony. Jikishoan's participation can be viewed between 6:59 and 7:26:

<https://www.youtube.com/watch?v=Ab9mrwiKjGc>



Committee News



Dear Members and Friends,

Weekly Office Bearers' meetings resumed on 9 January, and the Committee recommenced its monthly meetings for the year on 20 January 2026.

Support for the Assistant Teacher Installation

A major focus of recent discussions has been Teishin-san's Zuisse ceremony in Japan, scheduled for March. The Committee has prepared an email outlining the protocol for supporting the Assistant Teacher Installation through contributions to the Special Projects and Training Fund. These funds will help cover associated costs and support the Assistant Teacher Installation Celebration to be held on Foundation Day, Sunday 10 May. Members, students, and friends have been warmly invited to contribute to the Special Projects and Training Fund and to participate in this significant occasion.

Community Practice Hub

We continue to focus on identifying a suitable venue to serve as a community practice hub. Committee members have inspected The Preston Northcote Angling Club in Preston. We are currently preparing a business plan to assess the feasibility of a one-month trial rental there from mid-May to mid-June. Further updates will be shared once the trial period has concluded.

Match the Pledge

I am also pleased to report that *Match the Pledge No. 10*, held last year, raised a generous **\$9,770** for our Building Fund. This annual fundraising initiative plays a vital role in supporting our vision for a dedicated community practice space. Sincere thanks to everyone who contributed.

Book Project Group

The Book Project Group, established in January last year, continues its work toward the publication of a new book based on Ekai Osho's Dharma talks published in *Myoju*. The group meets quarterly and has already gathered once this year, with another meeting scheduled for late February.

Members are reviewing the full body of published talks and have begun categorising and selecting material as a first step toward shaping the form and structure of a future publication.

Committee Positions Open

There are currently two vacancies on the Committee of Management:

- Vice President
- One Ordinary Member

If you are interested in contributing, it is not too late to nominate. Member engagement and commitment are vital to the life of our community, and we warmly encourage those who feel called to step forward. Please contact the Jikishoan Secretary, Brett Hope (0433 859 339).

Recent and Upcoming Activities

You are warmly invited to the following events:

Annual Sangha Picnic

Sunday, 1 March – Darebin Parklands

A relaxed gathering for members, teachers, students, families, and well-behaved pets to share food and enjoy time together outdoors.

27th Foundation Day Celebration

Sunday, 10 May – St Pius X, West Heidelberg

The day will include a Special Sanzen-kai, a shared lunch, entertainment, and a silent auction in support of our community space initiative. This occasion will also feature Jikishoan's Assistant Teacher Installation Ceremony for Teishin Shona Innes, recognising her as a Dharma heir to Ekai Osho and as a teacher authorised by the Sōtō Zen School.

Your participation and support are deeply appreciated by the Jikishoan community. We look forward to continuing our practice together throughout the year ahead.

Warm regards,

John Bolton, President

On behalf of the 27th Committee of Management

Soto Zen Kitchen

Communication in Cooking Practice

Reflections from Dōgen's Tenzo Kyōkun

In Zen practice, communication is often associated with words—teachings, questions, and responses. In the kitchen, however, communication arises first through attentiveness. In *Tenzo Kyōkun* (Instructions for the Cook), Zen Master Dōgen reminds us that cooking is not a secondary activity but a direct expression of the Way. Communication in cooking practice is therefore inseparable from mindfulness itself.

Dōgen instructs the tenzo to 'see with the same eye' when handling coarse ingredients and refined ones alike. This teaching points directly to how communication functions in the kitchen. Ingredients are constantly speaking—through texture, weight, colour, and their response to heat. Rice tells us when it has been washed enough. Vegetables indicate how they should be cut. Fire responds immediately when it is too strong or too weak. When the mind is distracted, these messages are missed; when attention is wholehearted, cooking becomes a dialogue rather than a task.

Communication in the Zen kitchen also occurs between people, often without words. Dōgen emphasises harmony and responsibility rather than authority. The way tools are handled, space is shared, or help is offered quietly expresses care for the whole.

In such a kitchen, movement itself becomes language. Each person listens to conditions—time, resources, and the needs of the sangha—and responds accordingly.

Dōgen also warns against carelessness, pride, and haste. Mistakes in cooking are not merely technical failures; they communicate where attention was lacking. Burnt food, poor timing, or imbalance in flavour reflect the state of mind at work. Rather than blame, *Tenzo Kyōkun* invites reflection: *Was the mind scattered? Was practice divided?* In this way, the kitchen becomes a mirror for Zen training.

Speech in the kitchen should be simple and functional. Clear instructions offered at the right moment support harmony; excessive talk creates confusion. Silence, grounded in awareness, allows communication to flow naturally.

Ultimately, a meal prepared with care communicates gratitude and respect beyond words. As Zen Master Dōgen makes clear, cooking is not separate from the Way—it is the Way expressing itself through nourishment.

Ekai Korematsu, Retreat Tenzo





Calendar of Events

April – June 2026

WEEKLY ACTIVITIES

Sunday	Weekly	9.50 am – 12 pm	Sanzen-kai	St Pius X School Hall Heidelberg West	Brett Hope
Thursday	Weekly	6.20 – 9 pm	Sanzen-kai	Quang Minh Temple Braybrook	Karen Threlfall
Weekdays		5.20 – 7.15 am	Gyoten Zazen and Service	Online and Tokozan	Tony Crivelli
Weekends		6.20 – 8.15 am	Gyoten Zazen and Service	Online and Tokozan	Tony Crivelli

APRIL

Tuesday	14 April	7 – 9.30 pm	Committee Meeting #340	Online	John Bolton
Sundays	19-26 April	7 days	Retreat 81	Rowallan Camp, Riddells Creek	Tony Crivelli

MAY

Sunday	10 May	9 am – 4 pm	Foundation Day 27	St Pius X School Hall Heidelberg West	John Bolton/Brett Hope
Tuesday	12 May	7 – 9.30 pm	Committee Meeting #341	Online	John Bolton

JUNE

Tuesday	16 June	7 – 9.30 pm	Committee Meeting #342	Online	John Bolton
Sunday	21 June	9.50 am – 4 pm	One Day Workshop	St Pius X School Hall Heidelberg West	Brett Hope
Sunday	28 June	9.50 am – 12 pm	B1 Chosan: Exit Ceremony and Member's Day	St Pius X School Hall Heidelberg West	Brett Hope

ADDRESSES

Sunday Sanzen-kai
St.Pius X Primary School Hall
419 Waterdale Rd.
Heidelberg West VIC 3081

Thursday Sanzen-kai
Quang Ming Temple
18 Burke St, Braybrook
VIC 3019

Rowallan Camp Site
6 Kent Road,
Riddell's Creek, Vic. 3431

Mailing Address
Jikishoan Zen Buddhist
Community. Inc.
PO Box 8367, Northland Centre
Preston VIC 3072 Australia.

CONTACT

Sunday Sanzen-kai
Brett Hope:
0433 859 339

Thursday Sanzen-kai
Karen Threlfall:
0481 880 027

Gyoten Zazen
Tony Crivelli:
0408 696 645

Publications
publications@jikishoan.org.au

Website
www.jikishoan.org.au

COMMITTEE OF MANAGEMENT 2025–2026

Honorary Member **Ordinary Members**
Ekai Korematsu Osho Katherine Yeo
0422 407 870

President
John Bolton: John Hickey
0428 188 220 0435 939 485

Vice-President Helen O'Shea
vacant 0425 742 173

Treasurer Louise Smith
Shona Innes: 0408 210 432
0421 285 338

Secretary
Brett Hope:
0433 859 339

Teaching Schedule

April – June 2026

SANZEN-KAI

Sunday Sanzen-kai: Zendo in-person and online (9.50 am – 12 pm)
Zazen (sitting meditation),
kinhin (walking meditation),
incense and tea offering,
chanting service and
Dharma talk or student talk.
For beginners, members, and friends.
Newcomers, please arrive by 9.30 am.
Donation: Dana Box
Chosan (Exit Ceremony): 28 June

Thursday Sanzen-kai: Zendo in-person and online (6.20 – 9.00 pm)
Zazen (sitting meditation),
kinhin (walking meditation),
incense and tea offering,
chanting service and reading.
Bansan (Exit Ceremony): 2 July

INTEGRATED BUDDHIST STUDIES

Main Course A1: Tokoizan
Ten classes 10 am – 12 pm Saturdays
Term 2: 11 April – 20 June
Main Course A2: Tokoizan
Ten classes 4 – 6pm Saturdays
Term 2: 11 April – 20 June
Main Course A3: Online only
Ten classes 7 – 9 pm Wednesdays
Term 2: 15 April – 24 June
Cost: \$125 Annual Student registration
\$755 per year (4 terms, 40 classes)
\$235 per term (10 classes)
\$130 for 5 classes (returning students only)
Members by donation for casual attendance.

Main Course B1: 9.50 am – 12 pm Sundays
Semester 1, 2026: 18 January – 28 June
Chosan (Exit Ceremony): 28 June
Venue: St Pius X Primary School Hall and online
Main Course B2: 6.20 – 9 pm Thursdays
Semester 1 2026: 22 January – 2 July
Bansan (Exit Ceremony): 2 July
Venue: Quang Minh Temple, Braybrook and online
Cost: \$125 Annual Student registration
\$340 per year (2 semesters) or \$235 per semester.

Main Course C

Three residential retreats per year
R81: 19 – 26 April 2026
R82: 23 – 30 August 2026
R83: 22 – 29 November 2026
Enquiries: Tony Crivelli 0408 696 645
C-course@jishoan.org.au

ZEN MEDITATION WORKSHOP: ONE DAY WORKSHOP

Workshops are open to all:
15 February, 21 June, 1 November

Note: Teaching Schedule is subject to change and update. Teachings are directed by Ekai Korematsu Osho. Please check the website or contact one of the IBS coordinators listed below for further enquiry.

CONTACTS

IBS Student Secretary

Teishin Shona Innes: 0421 285 338
Secretaryibs.shoki@gmail.com

Main Course A

Katherine Yeo: 0422 407 870
A-course@jishoan.org.au

Main Course B

Brett Hope: 0433 859 339
B-course@jishoan.org.au

B2 Sanzen-kai

Karen Threlfall: 0481 880 027
threlfallkaren@gmail.com

Main Course C / General enquiry

Tony Crivelli: 0408 696 645
C-course@jishoan.org.au



Jikishoan Zen Buddhist Community Inc.