

Myōju



Sōtō Zen Buddhism in Australia

JIKI045
Spring, Volume 11 Issue 1, September 2011

Zen is already there.

This is the first half of a talk given by Ekai Osho on 18th September 2009 at Corroboree Park Community Centre, Ainslie, Canberra.

About meditation: in particular, Zen.

Meditation is a word. It has many, many sides or faces, according to each person's influences, received culturally, through education and through other sources of information. Generally, the tendency I'd say in the West regarding meditation is, in most cases, to believe that it is psychological. Psychological! A state of mind, peace of mind and it ends up as a very individual thing, with each person looking for something - looking for something different from another.

People have an individual emphasis on things psychologically, that means the parameters are quite individualist by nature. Often for this reason, you know, there is "special meditation", just tailored for you, because each person likes to have their own individual remedies [Ekai Osho laughs]. Do you know what I mean?

We are multi-faceted and therefore take the view that because everyone is different, something can be offered to one individual but not to someone else; because they're different!

It is like a prescription isn't it? And most of the time if you think carefully, meditation is kind of playing that kind of role. It is a phenomenon in the West actually, a focus on individual things, and it's about the remedy - don't you think so? If you ask yourself why do you come to meditate "because I need it!" [Ekai Osho says laughing]. I need the tranquility! Peace of mind! I need concentration, I need to prove myself - and this is the tendency in the West, meditation is incorporated [into our lives] in that way.

One modern phenomenon to consider that supports this view is the field of medical science, with the belief that meditation is supposed to be good for people, that it helps to restore your wellbeing - therapy wise. The need for meditation is like the need for some kind of, you might say, well... instead of a drug.

In that way, it works that often times, this kind of approach to things shows the problems that modern life, especially in the West, faces. There can be lots of problems with an approach like this. Life seems to

become more advanced and sophisticated and convenient, getting faster and faster, busier and more stressful so you need a remedy for it [Ekai Osho says laughing]. Meditation is used as another drug. Stress means you're not able to manage; when you're not able to manage the stress itself and that stress causes emotional difficulty - depression is the result.



Image: www.japan365.org

Depression is pointing to something. Statistics tell us that in these modern times, so many people are considered to be in depression. One characteristic of modern society is that it produces a lot of people who are depressed.

How to manage this? Usually medical science develops a remedy, an anti-depressant, to achieve some kind of level of stabilisation or some people think that in this case meditation might help. But if we approach Zen meditation from this level, although you may practice the Zen form of the meditation, you never get close to a cure because your approach is from the start, a problem. Yes, temporarily facing and overcoming the problem, but there is no idea of continuity after that problem is overcome.

In This Issue

Japan Appeal Update, Sense Of Our Mission, AGM, Canberra News, In Memoriam, Member's Day, Zen Wedding, Book Reviews, Sōtō Kitchen...

It is a temporary solution, isn't it?

A characteristic of modern times is that the problem, psychologically or whatever it is... it's just temporary! Everything is temporary! So we are looking for something, you know, a remedy for a temporary problem, temporary...

Reality is that attention should be given to something which is not simply temporary, but something that is continuous in real life. However, the more and more life gets faster, it becomes stressful and we pay attention only to the temporary... with more activities, more ups and downs.

Image: Google Earth satellite, contributed by Shona Innes



The emphasis in Zen meditation is not much about temporary problems - it might feel that way, but it is more fundamental than that! It's more like bringing attention back to before everything started

It's like before you started to think. Problems arise because we learn about various things and then following this, we start to think.

We get caught up with the temporary things, and then we're searching for that place, purity you might say, harmony, for respect and tranquility. These four characteristics are the foundation of Zen; what the essence of Zen is.

Before you start something you already have this essence. However, when you start something you may find yourself very quickly moving at a fast pace, in the fast lane of the highway and to think [Ekai Osho laughs], before this you had peace! The moment we become faster and busier and busier, we forget and we become disconnected.

We are missing or we overlook the point where life arises from or returns to.

So, one characteristic of Zen is harmony. Everything as it is, each and everyone one as they are. It's unique and pure before you start to think. So it is quite simple, learn not think too much about things! When you think, you make your life busy, you know? This is when worry comes.

Since I came to live in Australia 12 years ago, an expression I've frequently heard people say is "no worries" [Ekai Osho says laughing]. That's wonderful! I say: "don't think too much!" [laughter]. That is, no

worries!

Worrying means thinking too much! In a kind of society where you have to go fast, be quick to achieve something, you create a lot of thinking.

So an important question needs to be asked, and I believe that Zen can contribute in a very fundamental way to nurturing something that is very basic and essential.

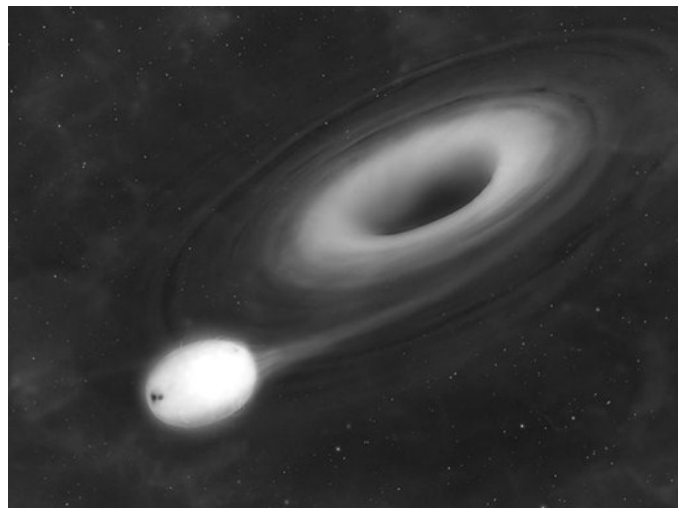
Through Zen meditation or Zen practice we regain something, something which we had forgotten because of the fast pace, because we have been so busy.

The tendency of modern society to advance from here to here, here to there, can mean that ultimately you don't know where you are actually going! No one knows and that is why you go faster still! [Ekai Osho says laughing]. That's strange, don't you think so?

You start to feel like you're not going fast enough and feel that something is wrong! Like you've been left out! That is a sickness. As for a solution, you don't know where to look - and that is a hollow thing. So you go to a professional and there is a diagnosis of depression. Depression; now look what has happened!

From the standpoint of Zen - depression is depression, that's all. You know, there is no other side to it! Just a kind of natural thing, like when it's raining. Due to certain conditions some people become depressed and in some ways, that is natural really.

Image: Mark A. Garlick, University of Warwick



But, we tend to look at being depressed as being no good. You want to look at the other side! Very rarely are we able to directly experience life in a holistic way. Appreciating that the rain is just a squall and that life actually comes as a result of this water. It's such a simple thing, everyone knows that sometimes it's a good day and other days your back hurts. Often times we forget this is the case, we get depressed and think "this is no good... NO GOOD!" We just want the good times forever!

I was wondering if these things have something to do with culture too, religious culture or something like

that. The ultimate goal as far as I understand in some traditions is going to Heaven! It is not to go to Hell, right?! [*Ekai Osho says laughing*].

It is almost like a cultural condition to think like this and this may be creating a lot of problems. You have to work hard and then you have to repeat this hard work, progressing in happiness, so you can achieve the ultimate goal. Really you just need to settle down - what about this lifetime? But you think, what about the next life [*Ekai Osho laughs*], you want to be assured of going to heaven! There will be no problems there, no suffering; where anybody, any being, lives happily forever. The idea that you don't need to work hard there, all the food will be there for you on the table. You know that picture of Heaven?

We learn all kinds of sophisticated concepts, ideas and philosophies but beneath these there is something fundamental.

Zen is already there.

Zen is emphasizing, bringing everything back to prior to when things start going in certain directions.

Like returning to where we are.

You hear the reminder "*here and now, here and now*". It's an easy thing to say, but sometimes and very often, it's a difficult thing to do! It means STOP! Stop doing something automatically and bring everything back to where you are. This morning before anything starts - no thinking. Yes, non thinking; if your mind is not busy, you become present. Naturally, a sense of harmony comes back within you; relief and natural harmony come back. It means you have a quality of respect, yes, you have time for yourself and others because you have stopped the busy activities of one, two, three, four; A to B; faster and faster and faster. Just stop and you will have time and the fundamental quality of respect will be there.

Then, when you see something out there you can respond and not link yourself with it, or to anything around you in particular, because you have stopped associating yourself with any busy activity or relationship. This is when purity emerges and you are very authentic.

Normally we link things, associate something with something else. "If I do this I'll get something!" [*Ekai Osho says laughing*], "*I'll make somebody happy*", or something like that, always with an association! That's not authentic, there is no purity. There is no innocence. If you stop all activity and just be here, then you become authentic! Something comes up and you're able to respond.

If you stop, learn to stop, tranquility emerges.

So, the emphasis of Zen is bringing yourself back to before you started something.

The tendency of human beings in the modern world have is that because you start something, you have to be productive and go further and further; often if you're not careful about it, you are also doing

(Continued on page 11)

Myoju — Winter 2011

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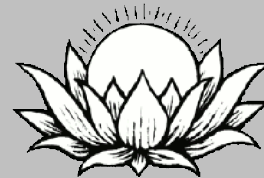
The views expressed in Myoju are not necessarily those of the Jikishoan Zen Buddhist Community or its Abbot, Ekai Korematsu Osho.

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Next Issue

The next issue of Myoju will be posted at the Summer Solstice, 22nd December 2011. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs. The content deadline is Sunday 6 November 2011. If you would like to contribute or advertise in the next issue of Myoju email: publications @ jikishoan.org.au

Bright Pearl (Ikka-no-Myoju)



From Dogen Zenji's Shobogenzo, Book 1, Chapter 4

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

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

Japan Disaster Relief Appeal Update



In March 2011 the Jikishoan community, led by the Committee of Management, made an immediate and generous response to the victims of the Japanese earthquake and tsunami. As reported in the last issue of Myoju, as a result of the "A Warm Meal to a Victim" campaign, AU\$10,000 was donated to Taiten Kaneta Roshi, Todo Roshi of Tsudaiji in Miyagi Prefecture on 19 April 2011. This donation was made with consent from from the International Department of Sotoshu Shumucho.

The fund raising effort continued into its second phase from 18 April to 18 June and on the 20 June 2011, \$5334.70 was transferred to the account designated by Sotoshu Shumucho for their global fundraising effort. Also during this phase, a further \$1,150.00 was raised for Kaneta Roshi.

Since the Sotoshu Shumucho donation, a further \$1,115.15 has been donated and will be delivered to Sotoshu by Ekai Osho in person when he visits Japan in late September 2011.

Overall to date, more than \$17,500 has been raised by Jikishoan members, friends, organisations and members of the public. You can read more about the fund raising activities in the Treasurer's section of the 2010-11 Annual Report - please contact us for a copy if you've not received one.

As part of our fund raising activities, the Jikishoan Zen Buddhist Community Relief Account was established. This account will be used for similar fundraising efforts in the future and the Committee intends to apply for tax deductible status for this account.

The Japan Disaster Relief Appeal fund raising effort fulfilled our primary aim as a community, with everyone's involvement helping to achieve our aim of enhancing the *'welfare and peace of all'* and our objective *'to provide financial or non-financial support, where appropriate and necessary, to other organizations from the same or other traditions in order to achieve the aims of Jikishoan to promote greater awareness and understanding of Buddhism.'*

Thank you to everyone who has donated and given their time for the welfare and peace of others.

Gassho

The following is an excerpt from the Inaugural Jikishoan Zen Buddhist Community, Sangha Report, 2010-11.

The sense of our mission

As you would know by reading our rules of incorporation, Jikishoan's first aim is *"To promote the teaching, practice and realisation of Shakyamuni Buddha in Australia for the welfare and peace of all"*. Of our Triple Aims, this one is the most foundational, as it sets a framework for all of the activities conducted by the Management Committee, the Ryos (Sub-Committees) and individual members - including myself as Abbot and Resident Teacher.

I believe work toward this aim was greatly advanced by the formal introduction of a new Buddhist education program in 2010, known as Main Course A, Zen and Integrated Buddhist Studies (IBS).

This was further developed in 2011, when the inaugural Practice Period commenced with Hannah Shudo Forsyth as Head Student. The six month period was coupled with the new Main Course B IBS program. In doing so, Jikishoan Zen Buddhist Community effectively actualized our second aim which is *"To encourage the teaching, methods and practice of all the Buddhas, ancestors and patriarchs associated with the Zen Schools of the Mahayana tradition."*

As Jikishoan enters its thirteenth year and what I consider to be its juvenile or 'teenage' phase, I envisage our third aim *"To promote, encourage, develop and assist the study and practice of Zen Buddhism in Australia with special emphasis on teachings and methods of Eihei Dogen-zenji, the founder of the Soto Zen School in Japan,"* will be supported by incorporating Main Course C of the IBS program in 2011-12.

As our sense of Sangha (community) grows stronger through practice and study, connection with Jikishoan's lineage and the Soto Zen Buddhism grow naturally. Ultimately, our mission is to seek the Dharma and actualize the Bodhisattva's way together with all beings.

I hope to see all of our Sangha activities as a whole carried out and reviewed annually by all Jikishoan members, continuing to prevail in the spirit and true meaning of the Triple Aims.

Ekai Korematsu

Honorary Member

Disciple of Daigen Ikko Daiosho
(Founder of Jikishoan)

20 July 2011



Committee News

Jikishoan Zen Buddhist Community Annual General Meeting

On 11 September 2011, Jikishoan held its 13th Annual General Meeting (AGM) as an incorporated association.

Copies of the 2010-11 Annual Report compiled by the Office Bearers were distributed to all members prior to the event, as well as nomination forms for committee positions.

Please refer to the report for information regarding Jikishoan's management activities and financial standing for 2010-11. Electronic or hard copies of the Office Bearer AGM Report are available from Mark Summers by phone on 0411 552 072, or email membership @ jikishoan.org.au.

As voted by the financial members present, the Committee Members for the 2011-12 term are:

Office Bearers

President	Mark Summers
Vice-President	Peter Watts
Secretary	Andrew Holborn
Treasurer	Naomi Richards

Ordinary Members

Hannah Forsyth
Katherine Yeo
Sally Richmond
Annie Bolitho
Renata Salajic

Honorary Member

Ekai Korematsu

This year, for the first time, a separate 'Sangha' Annual Report was produced, detailing the 2010-11 activities of the Ordinary Committee Members, as well as the Zen and Integrated Buddhist Studies program, including all functioning Ryos and contributions from Canberra and Ballarat.

Electronic or hard copies of the Inaugural Sangha Report are available by contacting publications @ jikishoan.org.au or by phoning Renata Salajic on 0458 823 338.

Thank you for everyone who was able to attend the AGM and to all members for their continued support of Jikishoan's Committee of Management.



Jikishoan Zen Buddhist Community Committee

2010-11 Outgoing—Vaughan Behncke, Jinesh Wilmot, Kiyoko Taylor and Richard Myddleton (absent)
2011-12 New Committee—absent are Hannah Forsyth, Andrew Holborn and Annie Bolitho

New Policy Development

Now in its 13th year of operation, Jikishoan is continuing to flourish as an Incorporated Association. Traditionally lead and directed by the operational Ryo groups who ensure day-to-day activities and practice functions take place, the focus has shifted in recent years to placing an emphasis on the role of the Committee of Management.

The Committee has taken many steps over the years toward becoming more professional, accountable and transparent in its actions; working for the Membership in the fulfilment of the community's Aims and Objectives. These actions involve the establishment of guidelines and policies to ensure the integrity of the community and the wellbeing of its members. As part of this work, Committee has this year focused on the development of a harassment policy.

Modelled on the policies of other similar organisations and associations, the new policy aims to ensure a harmonious and equitable environment for all members and friends. Commencing with a sexual harassment section and followed by victimisation and bullying policies, the Jikishoan harassment policy will be easy to understand and applicable to everyone.

Further information on the implementation and dissemination of this information to members and the public will follow in a subsequent issue of Myoju.

We thank all members and friends for ensuring a community that supports the safety and wellbeing of all.

Jikishoan Zen Buddhist Community Committee

Canberra Bun-in News

Early Spring in Canberra is magnificent this year. After ten years of drought, consistent and above average rain in late Summer, Autumn and Winter regenerated the parched soil. The blossoms and the silver and golden wattles are flowering with amazing abundance after a long hibernation.

At this time of renewal, it seems apt that Jikishoan Canberra's Annual General Meeting is held at the beginning of Spring. A number of recently joined Members nominated for Committee positions this year; heralding a renewal for Canberra.

It has been a busy three months since the last news from Canberra. There have been two One Day Workshops, one on 30 July, (21 participants) conducted by Shona Innes and the other on 10 September (14 participants) conducted by Ekai Osho.

In addition, on 9 September Ekai Osho gave a public lecture at Corroboree Park Hall in Ainslie.

On the evening of Ekai Osho's workshop we held a community dinner, with members and friends, at a local restaurant with our Teacher as the guest of honour.

At Jikishoan Canberra's 3rd Annual General Meeting on the morning of 11 September the Committee of Management for 2011-12 was elected.

The new Committee is:

Office Bearers

President Anthony Crivelli
Vice-President Ferro Fabbri
Treasurer Krystian Seibert
Secretary Vaughan Behncke

Ordinary Members

Don Brown
Bret Cooper
Takako Mizogami
George Quinn
Martha Sear



Jikishoan Canberra Branch Committee 2011-12
Absent are Ferro Fabbri and Martha Sear

Vaughan Daisen Behncke (secretary) recently advised Ekai Osho and the Canberra Committee that he will be retiring and moving to Merimbula on the far south coast of New South Wales, to among other things chop wood, grow vegetables and carry water. Over the next six months he has committed to undertaking a transition and handover to the JZBCC Committee and during this period he will travel to Canberra to attend Sanzen-kai twice a month. Vaughan was instrumental in establishing the Canberra branch of Jikishoan. He will remain an ordained member of Jikishoan and a member of Jikishoan Canberra.

Ferro Fabbri

President (2010-11) – Jikishoan Canberra



Images: www.zen-deshimaru.com

Membership Update

We are pleased to welcome the following new members of Jikishoan:

Canberra
Krystian Seibert
Amanda Miyamoto

Melbourne
Nicky Coles

Ekai Korematsu Osho, the JZBC Committee and members

Welcome to Jikishoan Zen Buddhist Community

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

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

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

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

How to Contact Us



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In memoriam

A funeral service for the Most Venerable Geshe Acharya Thubten Loden, Founder and Spiritual Leader of the Tibetan Buddhist Society, will be held at the Society's traditional Tibetan temple at 11 am on Thursday 8 September.

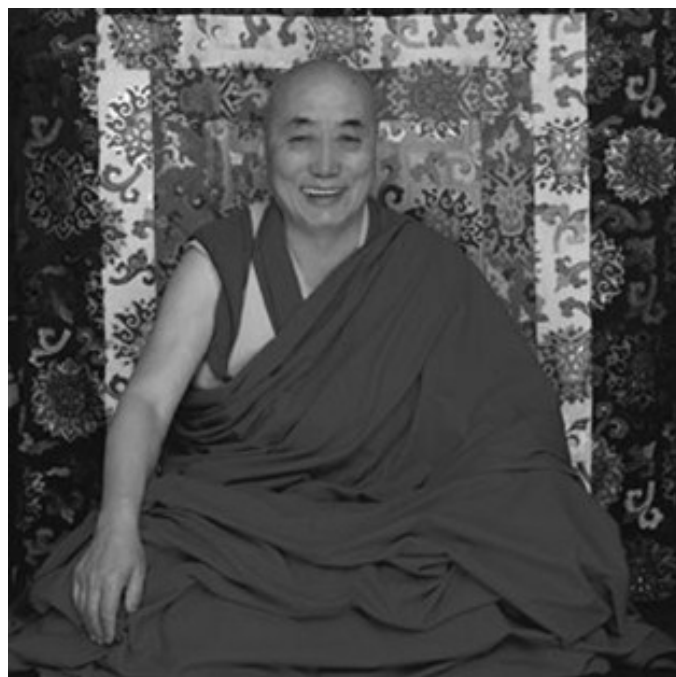
Jikishoan expressed our best wishes in a condolence letter to the Tibetan Buddhist Society in Yuroke, Victoria, from Ekai Osho and Mark Summers on behalf of the Committee of Management. Ekai Osho and Mark also attended the funeral.

The letter expressed that *"our compassionate thoughts are with you all as you mourn the passing and remember the great work of a pure monk and renowned Buddhist teacher, scholar and author whose kindness, wisdom and generosity have changed the lives of thousands."*

The work Venerable Geshe Loden did not only for his immediate community, but also those in the local area, in wider Australia and throughout the world will be remembered with great admiration and appreciation. He had a broad scope in his direct teaching and contributed to Buddhist teachings through his nine books.

We look forward to continuing our relationship with The Tibetan Buddhist Society, which was established over 12 years ago, and supporting the continuance of Venerable Geshe Loden's inspired teachings.

Ekai Osho will be giving a Dharma talk at the Tibetan Spring Festival on Sunday 6th November at 11.30am. For further information contact the Tibetan Buddhist Society, 1452 Mickleham Road, Yuroke, Victoria. Phone +61 3 9333 1770 or check the website tibetanbuddhistsociety.org/



Sangha News

Bansan and Member's Day

On 26 June 2011, two special occasions were celebrated during the Sanzen-kai period at the Australian Shiatsu College. The first being Bansan, or the closing of the Inaugural Practice Period, whereby all Ryos and participants were acknowledged for their involvement and dedication to the practice. This involved Ekai Osho inviting each Ryo to undertake an exit ceremony, including the offering of incense, circumambulation of the zendo and prostration.

Secondly, new members of Jikishoan Zen Buddhist Community were welcomed to the Sangha and were lead in an entry ceremony by Naomi Richards on behalf of membership Secretary, Mark Summers. The new members that took part in the occasion were Anthony Wright and Isabelle Henry.

Pot Luck supper was enjoyed afterwards where as well as members and friends, the Sangha met and welcomed a number of guests who had attended Sanzen-kai for the first time, taken care of by the Kaan (guest instructor) for the evening, Andrew Holborn.



Photo: Brian Osborne

A Zen Wedding

At an Easter Retreat in 2007, we discovered a strong connection and fondness for each other in our roles as Ino and Tenzo. Although a silent retreat, our hearts spoke to each other. A year later at the following Easter Retreat, we were expecting a child and on Easter Sunday a marriage proposal was made...and accepted.

Since then, our lovely daughter has blossomed and will turn three this July. Also, following our long engagement, we were married by Ekai Osho, assisted by Jinesh Wilmot and Lorraine Collishaw.

Our beautiful wedding ceremony was held at a lavender farm on a mild autumn evening on April 2nd. With the altar in front of a shady tree, and the sun setting behind us, Ekai asked us to sit in a short meditation to commence the ceremony. Our nerves were calmed as we sat in stillness.



As we exchanged vows, our teacher's presence brought clarity to each moment, drawing awareness to each other and our surroundings. These included the beauty of autumn leaves descending around us, the shadow of Buddha cast from the altar onto the nearby tree, and loving glances between us.



In the background, children scampered across lawns with fathers following close behind as well as the odd relative arriving late. At the end of the ceremony, the many children spread flowers around us for a final blessing. We are thankful to be together and to have celebrated our love in the presence of our wonderful teacher, our sangha, our family, and our friends.



Gassho,
Candace and Peter Schreiner

Celebrating the End of the Year with No Dust

New Year's Eve Zazen has become a regular and enjoyable part of Jikishoan Zendo activities and this December 31st will be our thirteenth occasion.

We will be starting our celebration by cleaning the zendo at Chatham St, based on the traditional monastic practice in Japan. We usually start at 4pm, supervised by Ekai Osho, and give the zendo the most thorough cleaning you could possibly see in your life. Everything is taken out of the zendo, the walls and floors are swept and washed, the light fittings and curtains are taken out and cleaned, the Buddhas carefully dusted, the zafus and zabutons all vacuumed – and then it is all put back again. Afterwards it just gleams. You do not realize how dusty life has become until it is not there any more.

We have an informal tea for those who stay and rest for a while before the Zazen practice commences at 8:30pm. The first period is the standard 40 minutes, after which we have kinhin and tea ceremony. Thereafter we just sit, and kinhin outside is left to the individual to do when they want.

Shortly after 10 pm a bell starts to ring – every minute, 108 times. The last bell is struck as midnight arrives, whereupon we chant the Heart Sutra – slowly and quietly. After incense offering from all participants and some words from Ekai Osho, we adjourn to the garden for a party.

You are welcome to take part in this occasion, please contact Hannah for further enquiry on (03) 9687 6981.

Hannah Forsyth



Daijo -Ji Temple, Kanazawa, Japan

Photo taken by Vaughan Behncke

Reflections

**Walk around feeling like a leaf,
know you could tumble any second,
then decide what do with your time.**

Naomi Shihab Nye

In 1420, Ikkyu, a celebrated Zen master, poet and troublemaker, was meditating in a boat on Lake Biwa when he heard a crow cawing. That was the sound that woke him up, bringing him to satori, an experience of enlightenment. Ikkyu wrote:

**"For ten years my mind was cluttered with
passion and anger.**

**Even at this moment, I still possess rage and
violent emotions.**

**Yet in the instant that crow laughed, a raken
rose up out of ordinary dust.**

**In this morning's sunshine, an illumined face
sings."**

Contributed by Vaughan Behncke



*Crow on a branch, [Maruyama Ōkyo](#)
(1733–1795)*

DAY OF PRACTICE



OCTOBER 9 & DECEMBER 4 2011

ONE DAY WORKSHOP

An introduction to Zen Meditation and practice for Beginners.

Deepening practice for members, friends and IBS students.

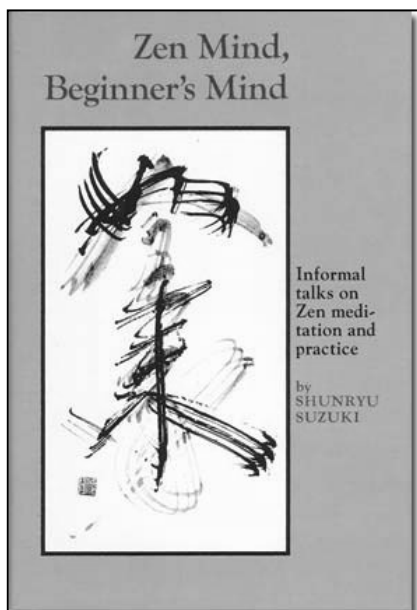
Please contact Hannah Shudo if you would like to attend on (03)9687 6981 or email: contact @ jikishoan.org.au

Books Reviews

The following two texts are studied in the Zen and Integrated Buddhist Studies Main Course A. Anyone wishing to contribute reviews of these books or other texts of interest are invited to email publications @ jikishoan.org.au

Zen Mind, Beginner's Mind Shunryu Suzuki Weatherhill, 1973

Information from shambala.com



Zen mind is one of those enigmatic phrases used by Zen teachers to throw you back upon yourself, to make you go behind the words themselves and begin wondering. "I know what my own mind is," you tell

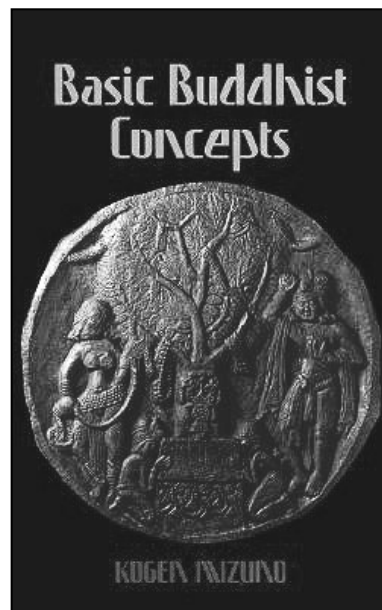
yourself, "but what is Zen mind?" And then: "But do I really know what my own mind is?" Is it what I am doing now? Is it what I am thinking now?" And if you should then try to sit physically still for a while to see if you can locate it—then you have begun the practice of Zen, then you have begun to realize the unrestricted mind.

The innocence of this first inquiry—just asking what you are—is beginner's mind. The mind of the beginner is needed throughout Zen practice. It is the open mind, the attitude that includes both doubt and possibility, the ability to see things always as fresh and new. It is needed in all aspects of life. Beginner's mind is the practice of Zen mind.

This book originated from a series of talks given by Zen Master Shunryu Suzuki to a small group in Los Altos, California. He joined their meditation periods once a week and afterwards answered their questions and tried to encourage them in their practice of Zen and help them solve the problems of life. His approach is informal, and he draws his examples from ordinary events and common sense. Zen is now and here, he is saying; it can be as meaningful for the West as for the East. But his fundamental teaching and practice are drawn from all the centuries of Zen Buddhism and especially from Dogen, one of the most important and creative of all Zen Masters.

Basic Buddhist Concepts / Kogen Mizuno Kosei Publishing Company, 1989

Information from alibris.com

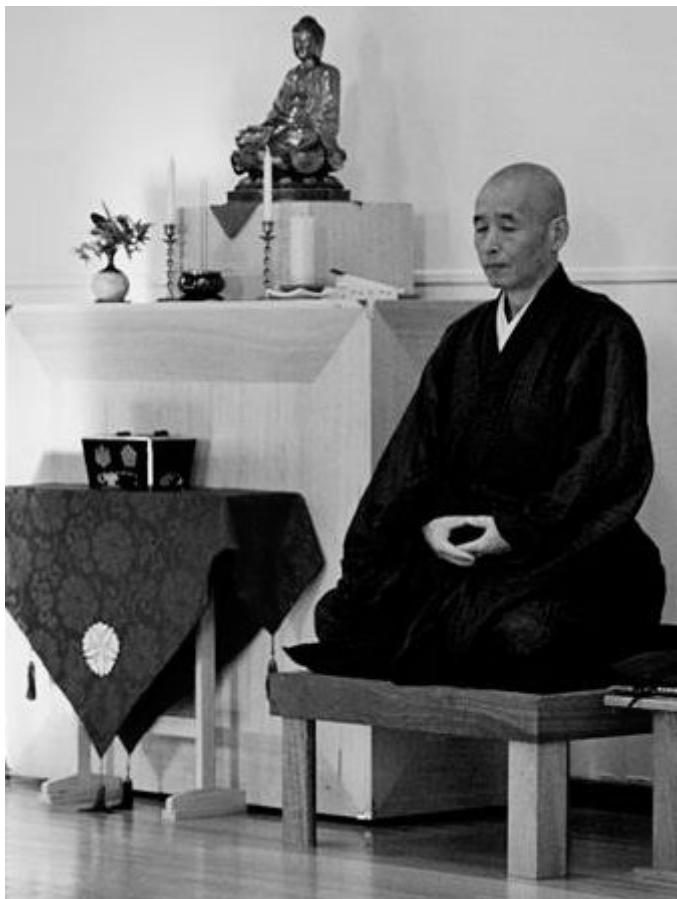


Few English language books focus on the basic teachings that join all Buddhists sects. This book provides lucid explanations of such fundamental Buddhist concepts as the Three Treasures, the seals of the law, the Four Noble Truths, the Eightfold Path, the law of causation, the Twelve-linked Chain of Dependent Origination, and the threefold learning--teachings that all Buddhists honor.

(Continued from page 3)

Zen is already there.

meditation to promote this aim. Meditation teachers can sometimes even sell these things! Yes, being told that if you do meditation your life will become better, like what you see on TV! [*Ekai Osho says laughing*]. Being told that you can develop a competitive edge if you practice meditation! There is something very wrong with this idea, but that is the way meditation might actually be promoted most of the time! It actually has nothing to do with Zen!



Zen is regaining or reclaiming something we had, something we have right now. Reclaiming it means functioning from that very place. It's like remembering we have eyeballs - you don't need to look for your eyeballs, they're always there inside your head.

Transcribed by Johann Montet, edited by Renata Salajić.

Enso



The Zen symbol "supreme" is an enso, a circle of enlightenment. The *Shinjinmei*, written in the sixth century, refers to the Great Way of Zen as "A circle like vast space, lacking nothing, and nothing in excess," and this statement is often used as an inscription on enso paintings. The earliest reference to a written enso, the first Zen painting, occurs in the *Keitokudento-roku*, composed in the eighth century:

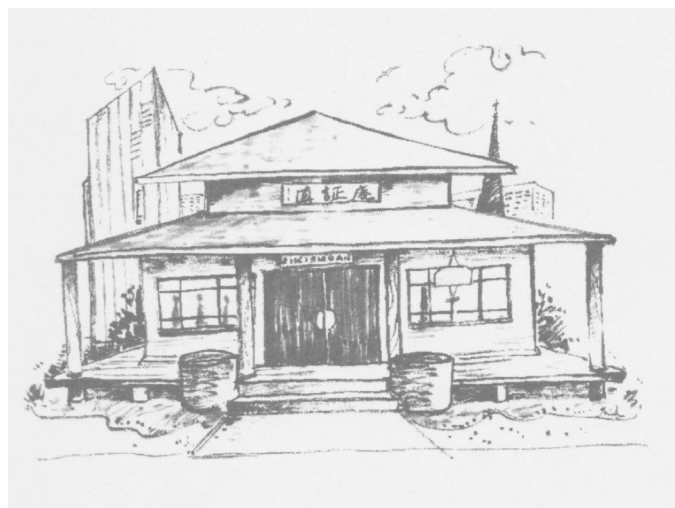
A monk asked Master Isan for a gatha expressing enlightenment. Isan refused saying, "It is right in front of your face, why should I express it in brush and ink?"

The monk then asked Kyozan, another master, for something concrete. Kyozan drew a circle on a piece of paper, and said, "Thinking about this is and then understanding it is second best; not thinking about it and understanding it is third best." (He did not say what is first best).

<http://www.openearcenter.com/enso.php>

Building Fund

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



Donations of \$2 or more are tax deductible and can be made in person or by cheque to:
Jikishoan Zen Buddhist Community Inc.
(Building Fund Account)
P.O. Box 475, Yarraville 3013 Victoria, Australia.
Please provide a stamped self addressed envelope for a receipt to be mailed to you.

Sōtō Kitchen

The recipes in this issue have been provided by IBS students. The Sangha enjoyed the torte recently during Pot Luck supper following the Precepts Ceremony – with lots of thick cream!

Apple and Parsnip Soup

Ingredients

<i>Parsnips</i>	700g
<i>Large tart apple (Eg. Granny Smith)</i>	1
<i>Butter</i>	2 tblsp
<i>Medium Onion</i>	1
<i>Vegetable stock or stock cubes / ready prepared low sodium</i>	4 cups
<i>Fresh sage leaves or 1/2 stsp dried sage / mixed herbs</i>	4
<i>Cloves</i>	3
<i>Light cream / milk</i>	1/2 cup
<i>Chopped parsley or coriander to garnish</i>	1/4 cup

Method

Cut parsnips in short lengths. Core and peel apple and cut in 1" pieces. Set aside.

Melt butter in large stockpot or Dutch oven. Add onion, parsnip and apple.

Cover and cook over medium-low heat until apple just begins to soften, about 10 - 12 minutes.

Add the stock, herbs and clove. Simmer over medium-low heat until parsnips soften. Remove from heat and let cool slightly. Remove and discard cloves and herb leaves if fresh (no disaster if you forget to do this.)

Pour into a food processor/blender and process until smooth. Return to pot and bring back to full heat. When ready to serve, stir in cream or milk and garnish with parsley or coriander to taste.

Makes 4 polite serves or two hungry ones!

John Chadderton



Image: www.on.tartartisanshare.ca

Apple, Pecan and Pine Nut Torte

Ingredients

<i>Granny Smith apples peeled, cored, quartered & finely sliced</i>	6
<i>Grated zest and juice of lemon</i>	1
<i>Large eggs</i>	3
<i>Caster sugar</i>	250g
<i>Vanilla essence</i>	10ml (2 tsp)
<i>Unsalted butter, melted</i>	100mg
<i>Milk</i>	100ml
<i>Plain flour, sifted</i>	150g
<i>Baking powder</i>	2tsp
<i>Pecans,, toasted & ground</i>	100g
<i>Sultanas, chopped</i>	120g
<i>Pine nuts, toasted</i>	100g
<i>Caster sugar (extra to dust)</i>	60g (3 tbs)
<i>Cinnamon</i>	1 tsp
<i>Nutmeg</i>	1/2 tsp
<i>Icing sugar</i>	To dust

Method:

Preheat oven to 160°C. Line the sides and base of a 26cm spring-form pan with non-stick baking paper.

In a bowl, toss sliced apple with zest and juice of lemon to prevent browning. Set aside.

Place eggs, sugar and vanilla in a clean bowl and whisk until pale. Add butter and milk to mixture, combining well. Fold in flour and baking powder.

Place a third of the pecans, sultanas, pine nuts and apple in pan. Pour a third of the cake batter over, repeat this process until all ingredients and cake batter have been used. Combine extra sugar, cinnamon and nutmeg, and sprinkle over top of cake.

Bake for 1 hour 20 minutes, or until cooked when tested with a skewer. Cool on a rack.

Serves 10

Recipe from Phillip Johnson's E'cco Bistro, Sydney



Image: www.radio86.com