

Myōju



Sōtō Zen Buddhism in Australia

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My Path / My Teachers

Recollections of my Early Training in Japan

An interview with Ekai Korematsu Osho recorded by Paul Harris on 5 February 2010.

In 1980 I entered Eiheiji, one of the two head Soto temples in Japan, and went through Tangaryo – an intense kind of probation or screening period for new monks. After that I was formally accepted into the training community and given a designated sitting place in the Sodo (monks hall). This happened to be in front of the teacher's seat.



On my first day at Eiheiji I had no idea who the teacher was. It was all very new to me then. There was so much to take in, to observe and learn. One morning during zazen the teacher recited a poem by Daichi Zenji. It was a poem that really moved my heart.

I later found out that the teacher was leaving Eiheiji. This was his exit ceremony, and the poem was his farewell speech.

After breakfast all the monks and teachers recited the Heart Sutra and saw him off at the temple gate. As he was leaving I learnt his name – he was Ikko Narasaki, Godo Roshi. He left wearing travelling monk's clothes, with a monk's hat, leggings and sandals. New monks like myself enter temples dressed like this, but I did not expect to see a teacher like Narasaki Roshi do it. This is the traditional way, and it impressed me.

In the year that I studied at Eiheiji, I heard a lot about Narasaki Roshi. All the monks and teachers spoke very highly of him. I also learnt that Zuijōji, the training monastery Kobun Chino Roshi had recommended to

me, was Nagasaki Roshi's temple and that the training there was based on Zen Master Dogen's original way of practice, called Bendōhō.

My practice began in the United States with lay people, but what I discovered in Japan was that this basic, lay practice is only part of it. American students think it's all about zazen – that this is all there is to Zen practice. But when you study in Japan you learn there is a lot more to it. Of course zazen is what we do every day when we wake up, we sit and meditate. And again before we go to bed.

The actual monastic training happens between those sittings, with work and specialised ryo practice. Everything we do is a form of zazen.

While I was in Japan I also spent a lot of time at smaller temples, parish temples you might call them, like Keibun Ottagawa Roshi's temple Jokoji. Their practice is not the same as monastic temples because they are more oriented towards the lay community, with the priests attending to the needs of the community and conducting memorial services such as funerals.



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Because my practice started in the United States it was always my intention to contribute something in return to those communities. I wanted to develop an appreciation for what might be good for them, what was relevant to the people in the very young communities there, and to learn how to go on and build new communities.

When Zen Master Dogen brought the practice to Japan he had to start somewhere. He had to find a way to transmit it to the people of that time, in an integrated way that made sense. So I decided I needed to focus my study on Bendoho, because I thought it was not enough to just package up and present what I'd learnt solely through my monastic training.

I wanted to find a way to convey this practice so that it could be understood and applied by people in a very different culture.

The emphasis on the study of Zen Master Dogen's Bendoho at Zuioji was very helpful. Ikko Narasaki Roshi was appointed Abbot of Zuioji after his master passed away after the Second World War. It was by his master's will that he succeed him, so he had no choice but to accept. He was 28 years old at that time and needed someone qualified to run the training. For this role he requested Eko Hashimoto Roshi, who was much older, to come there as Seido. But Hashimoto Roshi wouldn't do that until the monastery had a proper zendo, built according to Zen Master Dogen's specifications. So Narasaki Roshi had to raise the funds and have it built. That took many years and tremendous effort, but when it was done Hashimoto Roshi went to Zuioji. Of course this all happened well before I met Narasaki Roshi in 1980.



In a training monastery the Godo is in charge of the monastic education, while the Seido is a teaching advisor to the Abbot (Docho). The position of Seido is important especially if the Abbot is young or does not have the depth of teaching experience that you would expect of a more senior Abbot. In fact in an official training monastery (Senmomm Sodo) there should be at least three qualified teachers, including one fully-fledged teacher called the Shoshike, and the other is called the Junshike. So you have one fully qualified teacher with two others assisting. Often they take roles/positions such as Docho, Seido, Godo, Tanto and so forth. If the Abbot is not a qualified teacher they

need to invite someone who is, and Hashimoto Roshi was the one that Narasaki Roshi chose for Zuioji because of his knowledge and dedicated to Bendoho and the monk's community practice.

Mrs. Suzuki told me many years later that Narasaki Roshi was deeply inspired by Hashimoto Roshi when he heard him deliver a Teisho on Shobogenzo as a Genzo-e teacher at Eiheiji. After hearing his Teisho Narasaki Roshi began studying with Hashimoto Roshi at his temple near Eiheiji. Shunryu Suzuki Roshi was similarly inspired on his first encounter with Hashimoto Roshi, according to Mrs. Suzuki.

Hashimoto Roshi's temple was Hokyoji, which was founded by Jakuin, a Chinese monk who followed Zen Master Dogen. Hashimoto Roshi would only be at Zuioji during the training period. Also during this time Senryu Kamatani was Godo at Zuioji. Katagiri Roshi had also studied with Hashimoto Roshi at Hokyoji, so there was also that connection between the Japanese teachers in the United States and the type of training that monks received at Zuioji. It was a monastic community oriented training, which means that as far as its practice is concerned the model is Bendoho, based on the rules in Zen Master Dogen's "Eihe Shingi". The Shingi was translated into English and published by the State University of New York Press with a foreword by Ikko Narasaki Roshi as "Dogen's Pure Standards for the Zen Community".

In the Buddhist tradition these types of monastic rules are referred to as the Vinaya, in the Theravada. The Zen expression of these is the Shingi, which defines the administrative roles and daily practice standards of the monastic community. In Zen the origins for these standards goes back to the Tang Dynasty and the writings of Master Hyakujo (also known as Pai-chang Huai-hai). These are the standards that Dogen Zenji applied during his time. They are not just focused on zazen but on community practice in its entirety.

It was during my time at Zuioji that I learnt what Bendoho and Shingi meant in terms of their practical, everyday expression.

While he was Abbot of Zuioji, Ikko Narasaki Roshi also served as Godo at Eiheiji, from 1977 until I went there in 1980. On the 2nd of October 1981 I entered Zuioji, where I again went through three months of basic training. Eiheiji would have 160-200 monks and a total population including teachers and administrative staff of around 250, while Zuioji only had a total of 40 teachers and students while I was there.

After the three-month initial training period I was appointed as the Shuso, or head monk, for the following three months. I had a timeline in my head and thought I would spend three years in Japan — the first year with Keibun Ottagawa Roshi, the second at Eiheiji and the third at Zuioji. At morning Chosan shortly after I started my training at Zuioji, Narasaki Roshi asked me how long I intended staying. When I said I'd only be there a year I think he was not impressed at all, and in fact the whole community was surprised. Although it was not the right thing to say, my intention at that time was to return to the United States and help my teacher there, Kobun Chino Roshi.

So it was interesting that even though I'd stated my intention in the way I did, that Narasaki Roshi should appoint me as Shuso.

Becoming Shuso is a crucial point in a monk's training. It marks the end of the novice training and the start of the community level practice in the training career of a Soto monk. In that sense it's a professional milestone. It means you have to take responsibility for the other training monks.

"Shuso" literally means "head seat", and during the three month training period the Shuso will sit next to the Abbot facing in, while all other monks face the wall during zazen. The Shuso assists with scheduling the training and is assisted by the Shoki (secretary) and Benji (attendant). This is of course under the direction of the Abbot and other teachers. The Shuso ryo also has other privileged everyday tasks like toilet cleaning and the wakeup bell.

Once every five days the Shuso is allowed to relax and someone else can do these tasks. Just as these training periods would run for three months, the two training periods run every year at Tassajara also go for three months.

My three-month period as Shuso at Zuioji started in early May 1981 and ended in early August. A couple of weeks after that, I returned to Keibun Ottagawa Roshi at Jokoji and spent some time there assisting him. I was registered as a disciple of Keibun Hojo, so this was my home temple.

Usually, when you are Shuso, you stay on at the training monastery as an attendant to the Abbot. That is customarily what is expected of the Shuso. You stay on for one or two years so that the teacher can determine when the training has been established. Dharma transmission occurs when the teacher can see the student is ready and willing to take responsibility. Zuse is the ceremony marking this point, and this is held at the two head monasteries, Eiheiji and Sojiji.

In my case, at this time, I couldn't stay on at Zuioji. I had to spend some time at Jokoji and then return to the United States, to where I lived in Berkeley. After I was back in the States I tried to establish my own practice there. Of course, my study in Japan was not yet finished. I had committed to return every year for at least three months to continue my training.

In Zen Master Dogen's time, in the 13TH Century, monastic life was run according to the sunrise and sunset, how long it took for a stick of incense to burn, and the sound of the drum and the bells as time signals. I wanted to have some personal experience of what that kind of life was like. I later discovered a monastery called Zuigakuin, which was founded by Renpo Niwa-zenji for the study and practice of Shingi and Bendoho. His disciple, Taigyō Moriyama Roshi, was Docho there. Moriyama Roshi had been sent by his Master to be the Abbot at Sokoji temple in San Francisco after Suzuki Roshi. Then in the 1970's he returned to Japan.

Zuigakuin was established not as a training monastery, but for the study of Master Dogen's Bendoho and Shingi in the original way. I was very

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The calendar accompanying this Myoju is printed on gold paper, representing the Autumn leaves.

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

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Next Issue

The next issue of Myoju will be posted at the Winter Solstice, on 21st June 2010. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs. The content deadline is Friday 28th May. If you would like to contribute or advertise in the Winter 2010 edition 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 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*

fortunate to establish a connection with Moriyama Roshi and Shuyu Togari Roshi (Zuigakuin's Abbot), and they invited me to come every year for three months as a trainee teacher. So I had this commitment too, from late April to August at Zuigakuin, as well as Zuijōji with Narasaki Roshi, and to my home temple, Jokoji.

I realised on my return to the United States that there wasn't any way to support my practice there.

I'd applied for a partial scholarship but it was declined. The community around Kobun Chino Roshi was small and barely able to support him. Fortunately Mrs. Suzuki asked me to teach zazen to some Japanese people and help establish a zendo in Oakland for their meditation practice. As I was not yet a registered teacher and had not received transmission we invited Rev. Gengo Akiba, who was a guest teacher at the SFZC and who I also knew from Eihei-ji, to officiate at the zendo inauguration naming as Kojin-an.

Kojin-an was a very small sitting place in a converted attic, but there was a tearoom next to it that we could also use when we needed more space. In fact the practice training I ran there was for the owners (Yoshisan, Kazu-san and Hiro-san) of the largest and most popular Japanese restaurant in Oakland. It was initially for them that we established this tearoom and zendo. I lead the sittings there two or three times a week. At this time I also taught zazen and an introduction to Zen practice in the Performing Arts Centre next to the University of California Berkeley campus.

I was also invited to speak to Asian Studies students at Stanford University on the topic of monastic training in Japan, and at the Hartford Street Zen Centre. The Hartford Street zendo, in the Castro district of San Francisco, was formally founded by Rev. Issan Dorsey in 1989 but actually began in the early 1980's with help from Richard Baker Roshi. In fact I gave my first dharma talk there, and it was partly through it's publication that I was introduced to Helen Palmer who is well known for her work in the study of (enneagram) personality types and intuition. For three years I taught meditation to her students.

At this time the Soto Zen Mission at Sokoji was building a new temple and the Abbot, Shozen Hosokawa, had to go to Japan a few times every year. While he was away, sometimes for a few months, he needed someone to look after Sokoji. I was close by in Oakland so I'd go across and do that in his absence. In those days there wasn't a regular zazen programme, so in consultation with Rev. Shozen Hosokawa, I started regular Wednesday night classes at Sokoji.

Looking back on my life, I think I was very fortunate. These connections and opportunities all allowed me to establish myself professionally as a young monk, and to support myself and my training in Japan until I went to Shogoji with Ikko Narasaki Roshi in 1987.

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 Bendōhō – 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.



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Foundation Day

2 May 2010



All members, friends and supporters are invited to share in our Foundation Day celebrations on Sunday 2nd May 2010. The day will include Zen Meditation and Dharma teaching as well as community activities and a presentation from the committee.

9:00am	Registration
9:15am	Orientation to practice
10:00am	Practice period
11:15am	Dharma talk by guest speaker, Venerable Chi Kuang Sunim
12:00pm	Pot Luck Lunch
1:00pm	Children's Blessing and performances
2:00pm	Presentation by JZBC Committee

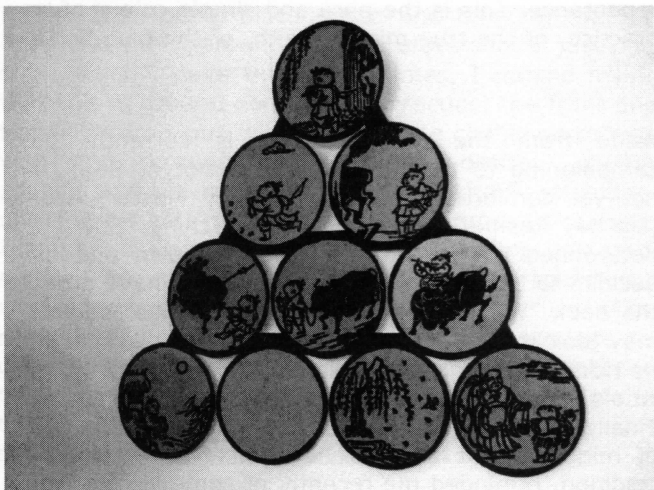
The venue is the Australian Shiatsu College, 103 Evans Street, Brunswick. In the afternoon the Chiko Ryo will be running a stall, selling raffle tickets and holding a silent auction. This will be a smaller version of the silent auction that was held at the Tenth Anniversary Celebrations in 2009. Two beautiful artworks donated by Buoyancy will be auctioned. The profits from the raffle and silent auction will go to the Jikishoan Building Fund.

At 6pm, following the activities of the day, the Annual Members Dinner will take place at a venue to be announced. If you would like to attend please RSVP to Jeremy Maher at mahjer@hotmail.com or by phoning 0404-880837.

Naomi Richards

Fundraising Raffle

Enclosed with this edition of Myoju is a book of raffle tickets, our main fundraising event for the year. There are some beautiful prizes on offer, including: a depiction of the ten bulls series, a framed Chinese ink landscape in the Ch'an (Zen) style, stamped with the artist's seal and a \$100 voucher to spend at Ebisu design in Elwood (Ebisu carry a selection of Japanese lifestyle products from antique furniture to vintage fabrics and traditional home wares).



It's an exciting time for Jikishoan, with the launching of our new extended education program and plans for our own temple starting to solidify. Of course, to see these ideas come to fruition we need to fundraise, so please have a go at selling a few raffle tickets, every ticket helps. The odds of winning something are good!

The raffle will be drawn after the member's ceremony on June 27th. Monies raised and tickets must be returned to Footscray by the 26th or the Brunswick zendo at the latest directly before the ceremony. Winners will be able to pick their prize on a first drawn, first pick basis. More tickets are available from Emma (info@specialday.com.au), at the sanzenkai reception, or at Foundation Day. A special thanks to all those members/friends who offered prizes and to Ebisu Design and Buoyancy Foundation.

Emma Edmonds and Luke Menzel

Canberra's First Birthday

The weekend of 13 and 14 February was a joyful and busy one for Jikishoan in Canberra. On Saturday night the community welcomed forty people to Corroboree Park, Ainslie to a lecture by Ekai Osho on "Zen and human emotions". For many attendees it was the first time they had encountered Jikishoan and Zen Buddhism, and there was excellent feedback on Ekai's insightful presentation.

On Sunday morning Ekai Osho led a ceremony to recognise Jikishoan Canberra's first anniversary. Three members of the Canberra community also took precepts: Takako Mizogami, Nora Carne and Martha Sear.



After the ceremony, the community held a first anniversary picnic. As it is now traditional that Jikishoan picnics summon drought-breaking downpours, the picnic was moved from Corroboree Park indoors to the community hall. We are grateful to everyone who participated in the weekend, and to Ekai Osho and Shundo Denovan for their generous contributions.

Martha Sear

The Beast Within

A letter from Daijoji

Earlier this year we started Jisha Roshi's round of tests. These are short but difficult quizzes on Buddhist practice and philosophy that gradually increase in difficulty as you progress through them. The tests are also written in Sino-Japanese, an old school Japanese that relies totally on Chinese characters without the far easier native syllabary to compliment them. Questions or tasks include writing out major sutra titles, the mountain names of the two Daihonzans, full titles and names of the two founders, the three names of Daijoji, the four practices of a bodhisattva and the five chapter headings of Shushogi. That's just the first test.

In the second test we had to write out the 4 bodhisattva vows (not to be confused with the previously mentioned four practices of a bodhisattva, the five lines of Gokan no Ge, or the 5 remembrances chanted at meal times) and the teachings of the 7 Buddhas. Passing the tests requires perfection. If even a single character is missing a stroke you must re-sit the test. Surprisingly out of the ten of us I was one of only two who passed this test on the first run.

In learning to write these tests out I was often at times struck by how difficult it is to make a direct translation of the characters used into English, and as a follow on from this point, how often one translation can differ greatly from another and might not actually fully convey the meaning of the original texts. It's no wonder then that so much time in teishos is devoted to explaining the characters used in sutras. I'm referring also to Docho Roshi's teishos in Japanese here at Daijoji. One line in particular struck me with a great deal of personal significance. The second line of the 4 Bodhisattva Vows is usually translated as "Delusions are inexhaustible, I vow to end them." Now I'm not saying that this is incorrect at all. In my kanji dictionary the line can also be translated as "Carnal lusts can not be exhausted, used up or befriended, I vow to cut them off." The reason why this struck me so is because this is part of my struggle at the moment and the line as I translate it speaks more concretely about the issue and what to do about it.



At the moment I'm self-sabotaging everything I do. Whether it is studying Buddhism, Japanese, doing zazen or working within the precepts. Every time I move forward something inside me exerts its

dominance and rips my work to shreds. I've come to call this shadow aspect of myself my beast within or my bete noir as the French would say. In part my senses are always grasping for a distraction from the work I am meant to be doing. Something better, more pleasurable. This is nothing new for me, or anyone else I would say. But in this stripped back, laid bare life that is Daijoji, all these workings of the mind become more apparent. There is no self-edit or morality imposed on the goings on inside my head. At the moment, I feel I am unable to just sit with these thoughts, or as Ekai Osho would say, "Notice the old fellow in the garden but don't invite him in for tea."

Across the road from Daijoji is a very conveniently located mental hospital. When the Beast sets upon me I sometimes amuse myself by thinking that Daijoji is just the old wing of the hospital and I am a patient within it. After all both "institutions" have as their raison d'être the goal of curing people from any and all delusions they may have, in a manner of speaking of course.

Besides my zazen the Beast can be felt in my desires to do things other than my study. I am always distracted of late, procrastinating and tired of the lack of stimulation and repetitiveness of my existence. In one aspect of my morality training (part of the trifecta of morality, zazen and wisdom trainings) I feel completely lacking in integrity as a monk. If I can not uphold my vows I can not deepen my zazen practice and therefore can not deepen in wisdom. Although it could be argued that as the Bodhisattva vows have a lack of definition as to what constitutes breaking them, perhaps my own interpretation is too severe and stringent and that I haven't broken any to begin with. However, according to the Pratimoksha Vinaya, Buddha's original 250 vows for a monk, I have.

So what do I do? Well I've got a few things I'm trying out. Sort of like a multi-angled approach. First and foremost I place myself in front of Buddha and read out Eihei Koso Hotsuganmon, confessing my transgressions and vowing to do better. This is the faith approach. With this practice I put my faith squarely in the fact that "this practice is the exact transmission of a verified Buddha. Confessing and repenting in this way, one never fails to receive profound help from all Buddhas and Ancestors. By revealing and disclosing our lack of faith and practice before the Buddha, we melt away the root of transgressions by the power of our confession and repentance. This is the pure and simple colour of true practice, of the true mind of faith, of the true body of faith."

Aside from the fact that he is currently busy campaigning to be the next vice-abbot of Sojiji, I'm not yet comfortable talking with my Master, Azuma (Docho) Roshi. This is not a good thing. Still I am determined not to let this slow me down and have decided to become a light unto myself. I have ordered the book "Why good people do bad things" so that I may look more deeply at the Beast and discover how he ticks and integrate this shadow aspect back into the whole of me. This is the (pop) psychological approach. Finally there is the physical approach. An elderly friend of mine, who is a priestess in her native Hawaiian tradition, reminded me recently of some simple truths

found both in her spirituality and Soto Zen that I had overlooked for a while. Practice makes perfect and doing so on a full time basis lessens the confusion in the mind and heart. Said another way: fake it until you make it knowing that faking it is making it. "Fake what?" I hear you say. Well I'm glad you asked.



Given the amount of guilt and baggage that comes with the Beast I'm not fully engaging with the belief that I am Buddha or Buddha-Nature if you will. This faith that you are already Buddha is paramount in shikantaza practice. So I'm going to fake full and total belief until it becomes natural. I'm going to fake trust in the greatness and goodness of my true identity, knowing that the loss of this trust places me back in the realm of illusions, confusion and distrust. To do this I'm making (once again) the mindful commitment to ending the mindful-less thoughts and feelings that come from the Beast's trauma and drama. I'm choosing to value my Buddha-nature moment to moment very simply by wearing a rubber band around my wrist. Then every time I become mindless I snap the band to bring myself back into the present moment. It's a bit like smacking the Beast on the nose with a rolled up newspaper. Never thought that I would be one for aversion therapy, but I need to remember, it's my life, my moments, and there shouldn't be any reason for living my moments less than the best and in accordance with my Buddha-Nature; for if I don't do it for me, who will?

Rather than being discouraged and thinking that I'm the worst monk around and therefore should just pack it in, which I have thought at times, I remind myself that this is ground zero for my practice, the front line. Here's where I put myself up for the challenge to work with and through my delusions, desires, shadow aspects and self-sabotage; to master the Beast instead of being his butt monkey. It's been almost a year since I arrived at Daijoji and rather than slowing down and resting on my laurels I'm picking up speed and working harder to make the most of the time remaining. The Eihei Koso Hotsuganmon reminds me once again that "before Buddhas were enlightened, they were the same as we. Enlightened people of today are exactly as those of old." Knowing this, maybe it won't be that hard to fake it after all.

Haydn Hojun Halse

Special Meals on Retreat

Jikishoan holds retreats three times a year, in April (Easter), August and November. Our retreats run for 7 days, providing an opportunity for people to concentrate on Zen meditation (zazen) practice. The Tenzo ryo (kitchen group) provides breakfast, lunch and supper for the duration of these retreats. Meals are vegetarian but not vegan – we use dairy products and eggs. Breakfast and lunch are based on Japanese monastery meals and taken in the zendo. While supper is an informal meal served buffet style in the dining hall. Breakfast consists of brown rice porridge, two types of cooked vegetable and Gomashio (a condiment made from roasted, ground sesame seeds mixed with salt). Lunch is white rice, soup, pickles and Gomashio.

Retreat participants with dietary restrictions (*for medical conditions only*) are asked to specify what foods they can or cannot take (e.g. gluten free, no dairy products, no salt, no sugar, etc.) on their retreat application forms. Accommodating these restrictions requires some planning on the part of the Tenzo ryo. For instance, when we have a person on a gluten free diet we buy gluten free bread and rice cakes, replace soy sauce with tamari and check with the person if the use of firming agent is acceptable.

For lactose intolerant people we have soy milk. For people who need to restrict their sugar intake we check if some fruits are acceptable. We purchase ingredients based on the information we are given, so we need to know in advance to plan for people with special dietary requirements. As much as possible we try to cook special meals together with ordinary ones to simplify things. Sometimes though we need to roster people to prepare special meals. When cooking for 35 people or more, you can imagine how chaotic our kitchen can be at times. The people who serve meals in the zendo must also be careful and mindful.

Although we would like to accept as many participants as possible at our retreats, we have limited capacity to produce special meals. In these situations people may bring their own food, fresh or frozen, but no meat or fish please! They may also ask to be in the Tenzo ryo so that they can make their own meals with us. The Tenzo ryo's work, especially on retreats, is a very integrated Zen practice and I would like to recommend anybody who is interested in cooking to experience this with us.

Kiyoko Myokan Taylor
Tenzo

Membership

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

*John Chadderton, Johann Montet and
Nicole Thomas*

Ekai Korematsu Osho and the JZBC Committee

Sōtō Kitchen

Michael Ewing from the Tenzo Ryo selected these two recipes for Kiyoko Taylor. We hope that you enjoy them!

I used the following recipes for lunch at a recent One Day Workshop. Both are from the cooking blog "101 Cookbooks" (www101cookbooks.com) by Heide Swanson, which I can highly recommend. The Roasted Tomato Soup would be very nice hot on a cold winter evening, or served cold like a gazpacho on a hot summer afternoon. The salad is particularly nice made using a stuffed pasta like ravioli or tortellini instead of the usual penne or fusilli.

Roasted Tomato Soup

Ingredients (serves 4)

Tomatoes, cored and quartered	5
Red capsicum, seeded and quartered	1 large
Yellow onions, peeled and quartered	3 medium
Extra virgin olive oil	
Garlic, peeled	5 cloves
Fine grain sea salt	
Light vegetable stock	2-3 cups
Smoked paprika	¼ tsp

Method:

Preheat the oven to 190C and position 2 racks in the middle of the oven. Rub down 2 rimmed baking sheets with a thin glaze of olive oil. Arrange the tomatoes, skin side down, on one baking sheet. Coat the capsicum and onions with olive oil and put them on the other baking sheet along with the garlic. Place the capsicum skin side down as well. Give both sheets a light showering of salt, then bake until the tomatoes start to collapse and the onions start to brown and caramelize, about 45 minutes. Turn the onions if they start getting overly dark on the bottom. Check on the garlic as well, once the cloves are golden and oozy inside, pull them from the oven.

Peel the garlic and place with all the roasted vegetables into a big, high-sided bowl, and puree with a hand blender. Alternately, use a blender or food processor and work in batches. Blend in a cup of the stock, and keep adding the rest 1/2 cup at a time until the soup is the desired consistency. Add the paprika and a bit more salt if needed - adjusting to your taste.



Ravioli Pasta Salad

Ingredients (serves 4-6)

Ricotta-stuffed ravioli	250g
This asparagus, cut on angle	1 bunch
Frozen peas, thawed o'night in refrigerator	250g
Baby spinach, washed	3-4 big handfuls
Pine nuts, toasted	½ cup
Fine grain sea salt	
Parmesan cheese, for garnish	

Method:

Prep all the ingredients ahead of time - cut asparagus, wash spinach, etc. Into an extra-large pot of well-salted boiling water add the raviolis. After a few minutes, when a couple of the raviolis begin to float, add the asparagus and peas. Because the asparagus is thin and the peas aren't frozen, you only need to cook them for about a minute - just enough to brighten up the peas and give the asparagus a touch of tenderness.

Drain everything into a large colander. Immediately transfer to a large bowl, add the spinach and pine nuts, and gently toss with a couple big splashes of olive oil and a pinch or two of salt. Serve in a big bowl or on a simple platter with a bit shaved Parmesan crumbled on top.



Calendar of Events

April to June, 2010

Weekly Activities

Day	Date	Time	Activity	Location	Contact
Sundays	Weekly	5:30-7:30pm	Sanzenkai (Except 4 th April) – Zazen and kinhin meditation, tea ceremony, chanting service and Dharma talk. For beginners, members and friends.	103 Evans St, Brunswick	Jinesh/Martin
Sundays	Weekly	5:30-7:30pm	Sanzenkai – Ekai Osho present April 18, May 9, June 22	Ballarat	Lorraine
Thursdays	Weekly	7:00-9:00pm	Sanzenkai	Footscray	Mark
April					
Tuesday	13 th	7:00-9.30pm	Committee Meeting	Footscray	Mark
May					
Tuesday	11 th	7:00-9:30pm	Committee Meeting	Footscray	Mark
Sunday	16 th		Japan Festival (www.jcv.org.au/japanfestival)	Box Hill Town Hall	
Saturday	22 nd	2:00-4:15pm	Vesak – Celebrating Buddha's Birth, Enlightenment and Passing (www.unvesak.org)	Melbourne Town Hall	
June					
Tuesday	15 th	7:00-9:30pm	Committee Meeting	Brunswick	Mark

Addresses

Ballarat

St Cuthbert's Hall, Ballarat
West Uniting Church,
Cnr Sturt Street and Elliott
Street... Enter via Elliott St

Brunswick

Australian Shiatsu College,
103 Evans Street, Brunswick

Canberra

Corroboree Park Community
Centre, Patterson Street,
Ainslie.

Footscray /Jikishoan Zendo

Address available upon
application for a course or
program.

Dean

Adekate Fellowship Centre,
Dean-Creswick Road, Dean.
Near Ballarat 130 km West of
Melbourne.

Contact Information

Teacher & General Enquiries

Ekai Korematsu Osho
via Hannah Forsyth (*Jisha*)
(03) 96876981

President (*Tsusu*) & Canberra Secretary (*Kanji*)

Vaughan Behncke
0427-319378

Vice-President (*Kannin*) Membership (*Rokuji*)

Naomi Richards
(03) 93804774

Finance (*Fusu*)

Julie Martindale
(03) 94992141

Secretary (*Shoji*) & Annual Picnic

Mark Summers
(03) 54284859

Personnel Affairs (*Ninji*)

Annie Bolitho
(03) 94951412

Welfare (*Fukushi*)

Kiyoko Taylor
(03) 95008544

Education (*Kyoka*)

Jinesh Wilmot
(03) 94804849

Publications (*Shuppan*)

Paul Harris
(03) 94192203
publications@jikishoan.org.au

Zendo Activities (*Ino*)

Martin Landolt
0407-227997

Retreats

Brian Osborne (*Ino Ryo*)
(03) 98532686

Library & Archive

Andrew Holborn
0432-904066

Merchandise

Luke Menzel (*Chiko Ryo*)
0433-237293

Ballarat

Director (*Kansu*)
Gareth Jones
(03) 53344062

Teacher's Assistant (*Jisha*)
Lorraine Collishaw
(03) 53332063

Post

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PO Box 475
Yarraville, Victoria, 3013

contact@jikishoan.org.au

Website

www.jikishoan.org.au
webmaster@jikishoan.org.au

Canberra Activities and Contact Information

Day	Date	Time	Activity	Location	Contact
Sundays	Weekly	5:30-7:30pm	Sanzenkai	Canberra	Vaughan
Saturday	22 nd May	9:00am – 5:00pm	One Day Meditation Workshop with Ekai Osho	Canberra	Vaughan
Sunday	23 rd May	5:30-7:30pm	Precepts Ceremony	Canberra	Vaughan

Secretary (*Kanji*), Vaughan Behncke 0427-319378

website: www.jikishoan.org.au (go to the Canberra page)

Teaching Schedule

Teachings are given personally by Ekai Korematsu-Osho. Brochures providing more information are available. For addresses and contact information, please see overleaf.

Main Course [A1-2]

For beginners and those with some experience. Ten classes 9:00 - 11:00am Saturdays

- April 17, 24; May 1, 8, 15, 22, 19; June 8, 12, 19.

Venue: Footscray Zendo

4 Terms Complete Course \$450

10 Week Certificate Term \$140.

5 Week Course (casual) \$80.

Members by donation for casual.

Extension Course [A2-2]

Ten classes for those who have completed the Main Course (above). 5:00 - 7:00pm Saturdays

- April 17, 24; May 1, 8, 15, 22, 29; June 8, 12, 19.

Or [A3-2]

Ten classes 7:00 - 9:00pm Wednesdays

- April 21, 28; May 5, 12, 19, 26; June 2, 9, 16, 25.

Venue: Footscray Zendo

4 Terms Complete Course \$450

10 Week Certificate Term \$140.

5 Week Course (casual) \$80.

Members by donation for casual.

One-Day Workshop - Introducing Zen Meditation

[A-OW-2]

An intensive orientation workshop for beginners and those with some experience. Cost includes lunch and morning and afternoon tea.

- Sunday April 25, 9:00am - 5:00pm; and
- Sunday June 6, 9:00am - 5:00pm

Venue: Footscray Zendo.

Non-members \$80

Members by donation.

Bendoho Retreat

A seven-day intensive residential Zen experience, including daily Chosan (morning tea), Teaching and Teisho (afternoon Dharma talk). Cost depends on the number of days attended and includes meals and accommodation.

Maximum places: 40. Priority given to people staying 7 days and registering before the application closing date.

6:00pm Thursday 1st April to 2:00pm Thursday 8th April 2010.

Venue: Adekate Fellowship Centre.

Sanzenkai Melbourne

Zazen and kinhin meditations, Tea ceremony, chanting service and Dharma talk. For beginners, members and friends. 5:30 - 7:30pm Sundays (except Sunday 4th April).

Newcomers: please arrive by 5.15pm. By Donation. Participants are welcome to stay for an informal supper \$5

Venue : 103 Evans St. Brunswick.

Sanzenkai Footscray Zendo

Zazen and kinhin meditation, Tea ceremony, chanting service and reading.

Thursday evenings. 7:00 - 9:00pm.

Phone Mark Summers 0411-552072 or Jinesh Wilmot 0411-289679.

Sanzenkai Ballarat

Zazen and kinhin meditation, Tea ceremony, chanting service and reading. For beginners, members and friends. 7:00 - 9:00pm Thursdays.

Sanzenkai with Ekai Osho Sunday April 18, May 9, June 22.

Suggested donation \$7.

Venue : St Cuthbert's Hall. Ballarat West Uniting Church. Cnr Sturt St and Elliot St. Please enter by side door.

Sanzenkai Canberra

Zazen and kinhin meditation, tea ceremony, chanting service and reading. 5:30-7:30pm Sundays

Newcomers please arrive by 5:15pm Suggested donation of \$8 and \$4 concession

The gold paper of this calendar represents the autumn leaves.

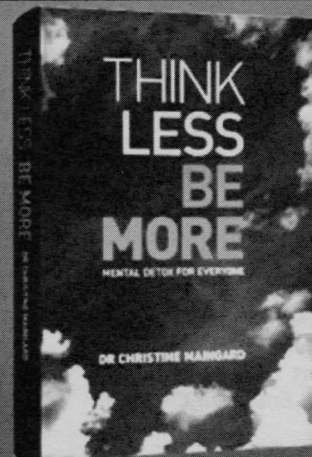
剣道

Kendo - the Way of the Sword

Nanseikan Kendo Club is a not-for-profit dojo for young people aged 7 and over —parents included!

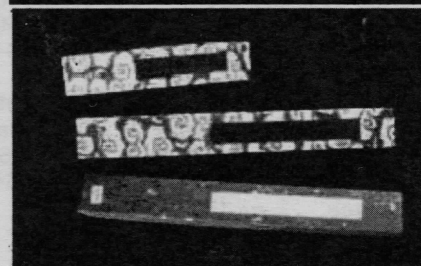
We train every Saturday morning during school term in Heidelberg West.

contact Ben Sheppard (Jikishoan member) on 0422 146 367 or nanseikan@kendovictoria.asn.au



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Advertising space now available in Myoju. Minimal rates for the box ads as shown in this edition and for line advertising. Please contact Paul on (03) 94192203 or email publications@jikishoan.org.au