

Soto Zen Buddhism in Melbourne

Winter, Volume 6, Issue 4, June 2007

Visit to Jikishoan by Taiten Kaneda Roshi

In April, the Jikishoan community was privileged to have a visit to Melbourne by Taiten Kaneda Roshi, friend and teacher of Ekai-san and renowned Zen master, from Tsudaiji Temple in Japan.

This was his first visit to Australia, and coincided with the celebrations for the 8th anniversary of the founding of Jikishoan, on 22nd of April 1999

His hectic itinerary included:

Sunday April 22,

- 7:30am: Arrive at Tullamarine
- Welcome Tea/Meeting at Hannah's in Footscray
- Meet Helen Burbery and Koho ryo at B&B Design, more tea and cakes.
- Welcome Lunch at Soul Mama (20 people) • Japanese Bath House, Collingwood
- Sunday Sanzenkai at Shiatsu College, Collingwood, including 8th Year Anniversary, followed by Dinner with members at 8pm
- First evening as guest of Hannah at Footscray

Monday April 23

- Breakfast at Zendo with Hannah and Jisha ryo
- Lunch at Buoyancy Foundation, Richmond with Deb and Jinesh,



"Kaneda Roshi at the Welcome Lunch with Ryo members"

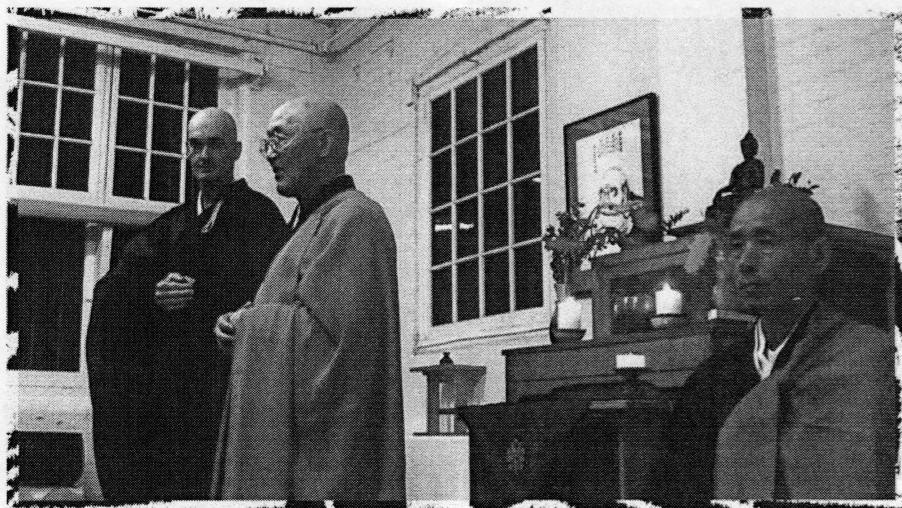
- Meditation session with Ekai
 - Dinner in Dromana with Paul, Georgia and Shundo
 - Second evening with Shundo and family
- Tuesday April 24

- Zazen & Service at Shundo's
- Breakfast at Shundo's
- Visit to Hot Springs at Mornington Peninsula hosted by Shundo

- Lunch at the Peninsula with Shundo /Ekai
- Sightseeing & Shopping in Melbourne City with Shundo and Jisha Ryo
- Night Viewing of Melbourne with Ekai and Shundo
- Dinner at Murasaki Restaurant with Ekai, Deniz, Jinesh, Haydn and Jisha ryo
- Third evening as guest of Hannah at Footscray

Wednesday April 25,
ANZAC DAY HOLIDAY

- Breakfast at Zendo with Hannah and Jisha ryo
- Zazen & Service at Footscray with Ekai
- Chosan, with Jikishoan Members
- Lunch at Heidelberg West home of Ekai & Deniz
- Calligraphy & Painting with Jinesh and Shundo, at Jinesh's Home
- Dinner in Armadale with Kiyoko, Jisha and Tenzo Ryos, at Kiyoko's home
- Fourth evening as guest of Hannah at Footscray again.



"Sankenkai at Collingwood, with TWO Teachers"



"A record attendance at 8th Anniversary Sanzenkai, 22nd April 2007"

Thursday April 26

- Departure from Footscray with Ekai and Jisha Ryo
- Airport Check-in at Melbourne Airport
- Breakfast at Melbourne Airport with Ekai and Jisha Ryo
- 8:30am: Farwell at Melbourne Airport
- 9:40 QANTAS Flight Departs

On his first day, straight off the flight and into the activities, he showed no sign of tiredness, explaining that his calmness is such that he needs little sleep and does not feel tired! He certainly seemed to enjoy the activities and meeting the community.

During his visits, his hosts were Hannah and the Jisha ryo, while Mark (Shundo) acted as Anja, Kaneda Roshi's translator and assistant I understand, a major responsibility and commendably carried out.

A highlight of his visit, and the community's year was the 8th Anniversary of the Founding of Jikishoan. This was celebrated at Sanzenkai on 22nd April, eight years to the day since the incorporation. There were 58 people at Sanzenkai that day, a record. The Ino Ryo and other members put in a sterling effort, moving the partitions back and laying more zabutons as more people arrived. The entry area looked like a shoe-shop!

As part of the Sanzenkai, each Ryo made

incense offerings, followed by offerings from members, friends and newcomers who were present. Kaneda Roshi also presented a beautiful green Rakusu to Kiyoko Taylor, in honour of her outstanding service to the Tenzo ryo, the community and Buddhism over many years. This presentation included 4 or 5 prostrations, a worthy effort in itself!

Kaneda Roshi is well known as a master Calligrapher, especially for his paintings of Bodhidharma, also known as Daruma in Japan. He brought three of these paintings with him which he presented to Ekai and Jikishoan. These have been mounted and can be seen in the Zendo. These images were also made into beautiful greeting cards by Helen and her people at B&B Design. Sets of three cards were presented at Sanzenkai and single cards have since been posted to members not present on the day. The Sangha also presented Kaneda Roshi with a gift.

(Bodhidharma was a deeply learned South Indian Buddhist monk who arrived at the Chinese Court in 520 C.E. After his famous interview with Emperor Wu, he meditated for nine years in silence and then departed. Bodhidharma was the first Chinese Ch'an (Zen) Patriarch, the father of Zen Buddhism, although it was left to Masters of the eighth century, to consolidate his teaching and technique into a school of Buddhism.)

Kaneda Roshi then joined in the sutra-chanting and answered some questions and talked with us, ably translated by Shundo. He later said that we did some things a bit differently to what he was used to, but I understood that he thought that was OK!



"Kaneda Roshi at Informal Lunch with Ekai and Hannah"

The visit is recognition of the effort of Ekai and the community in establishing this strong outpost of Soto Zen. All those who had the privilege of meeting Kaneda Roshi will remember it always. In the words of Peter, our President:

"Good morning, Ekai Osho.

It seems appropriate to thank you, as Kan'in, on behalf of all the Jikishoan Members. The visit of Kanada Roshi to our community was a milestone for Soto Zen in Australia. Kanada Roshi's visit was a conformation of your many years of activity with Jikishoan. Thank you for all the effort you made to ensure his visit was a pleasant one and a success for all involved. There has been much happiness within the sangha to see you receiving some peer acknowledgement.

The role of a missionary is a fairly lonely one, I guess. You have created a strong sense of family both for Denize and the boys, also many of us who just did not seem to fit anywhere. Now we feel that we too have a true family. This recognition of mutual arising that we are, is living proof of the wisdom embodied in Soto Zen Buddhism. This great wisdom is being nurtured here in Melbourne: Soto Zen practice is alive and well. The ease with which you are able to adapt zen to meet local conditions is perhaps a key to Jikishoan's appeal.

So on behalf of everyone at Jikishoan, heartfelt thanks. Humble regards from us all,

Peter Watts, Kan'in." (Report compiled by Richard Henderson, Koho)



Painting of Bodhidharma by
Taiten Kaneda Roshi"

Emperor Bu of Ryo asked
Great Master Bodhidharma,
"What is the highest meaning of the holy reality?"

Bodhidharma replied,
"Vast and void, no holiness".

The emperor said,
"Who are you in front of me?"

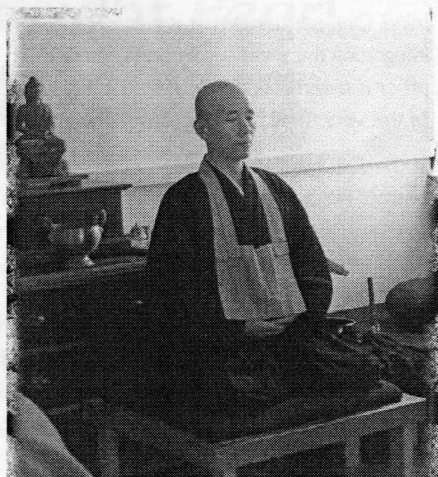
Bodhidharma said,
"I don't know."

The emperor did not match him.

Finally, Bodhidharma crossed the Yangtse River and came to the Shorin Temple. There he sat for nine years, facing the wall.

Welcome to Jikishoan Zen Buddhist Community

Jikishoan is a growing community of people based in Melbourne and Ballarat, Australia, learning and practising Zen meditation under the guidance of Ekai Korematsu



Osho. Ekai Osho has practised and taught Zen Buddhism in Japan, the USA and India for over 25 years and has been developing the Jikishoan Zen Buddhist Community in Australia for the past seven years.

Jikishoan runs a range of programs throughout the year, which are conducted in the spirit of Bendocho – the original way of practice as 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 and attend any of the activities.



Membership

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

Nobukazu Kobayashi
Kim Ooi
Richard Myddleton
Steven Nguyen
Gordon Vallier

Ekai Korematsu Osho and the
Jikishoan Committee

Sunday Sanzenkai Dharma talk by Ekai Korematsu Osho 12th March 2006.

Transcribed and edited by David Benn.

This talk was given in response to a question from the floor asking for clarification as to arousal of the Bodhisattva spirit, as outlined in Zen master Dogen's book *Instruction for the Cook* (Tenzo).

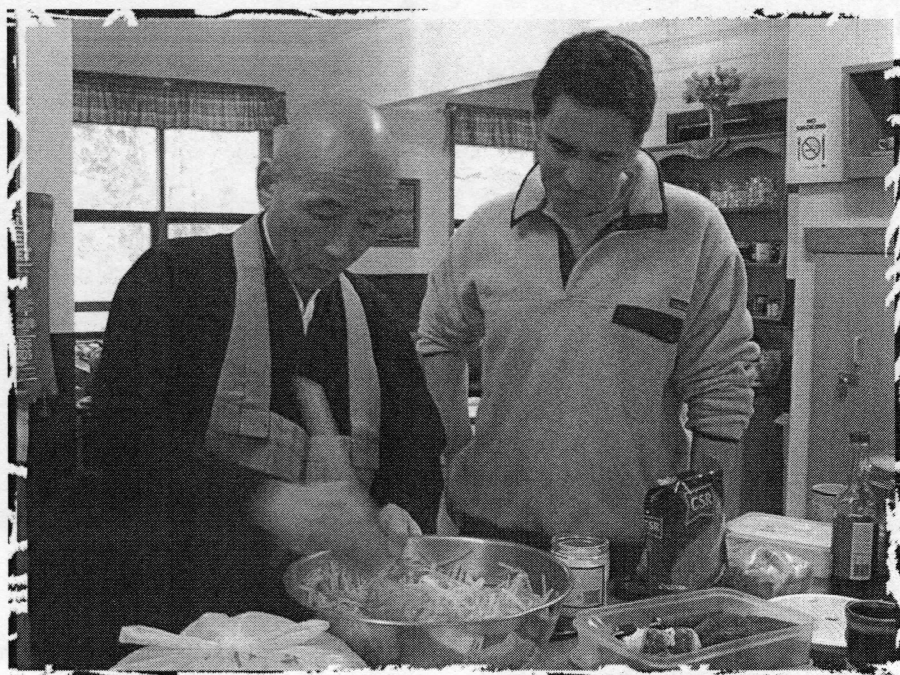
"In the Soto Zen tradition Tenzo practice embodies the spirit and development of the Bodhisattva mind.

The Tenzo is more than just a cook; this position requires not only exemplary culinary skills but most importantly a certain kind of mind set. Traditionally the role of Tenzo was often given to great Zen teachers accomplished in the "great way seeking" mind. The Tenzo kitchen practice includes planning, preparation and cleaning up for the next meal, it has no beginning and no end – the practice continues as in the Zen tradition. The dedication to this work requires a Bodhisattva mind, expressed as a heartfelt sense of joy manifesting within a shared community experience.

To develop a Bodhisattva mind we need to start from somewhere and naturally move through stages. Zen master Dogen talks about three aspects of the Bodhisattva spirit - Vast mind, Joyful mind and Parental mind, the sequence is important.

The small mind is concerned with the self and rewards for effort. In the Zen tradition various practices manifest as a natural progression beyond small mind and lead to the development of a Vast or Big mind. The Big mind is an inclusive mind which lays the foundation for further cultivation of the Bodhisattva spirit. Joyful mind manifests when a further cultivation of the big, all embracing and inclusive mind occurs. Joyful mind is a sharing mind, a sign of growth which develops through practice. Big mind is also a magnanimous mind concerned with the welfare of others, as if you looking after your own children, this caring aspect of big mind is called Parental mind.

Joyful mind naturally occurs as you start to develop the big mind, you share everything – you feel the other persons suffering immediately and you want to do something about it, if some body is happy you also feel the joy immediately. Often we don't have that kind of mind we are rooted in small mind. Lets say you may think you have a good life, however when you see others doing



something you want but cannot afford, for example house renovations, you find it difficult to share in their joy and you experience envy. But with a joyful mind there is no separating other people's happiness, it is immediately your happiness.

The step by step development of the Big mind eventuates in the state of Parental mind. Parental mind is when the meaning of your work is to provide for the welfare of others and it becomes an endless joy.

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Through Zen practice this sense of direction naturally evolves. However it is important to see this progression as a cyclic and interconnected process rather than from a purely linear perspective. These minds are

not separate, they are integrated within one, everything starts and ends from the place of Big mind, if we lose this place everything becomes separate. As you cultivate these three aspects of the Bodhisattva mind you start dropping the separation between yourself and others.

Dogen explains the work practice of the Tenzo kitchen as representing this developmental process of the mind. It's not about your personal accomplishment but rather more concerned with directly connecting with others to provide sustenance for the community. This sustenance is not just food, but rather an enriching experience permeated with a heartfelt joy shared with the whole community.

There are two sides to this development of mind. One is internal, that is cultivating and integrating the mind within one's self. The other is external and requires an integration of this very mind into everything else you do.

In the Zen tradition the Zendo practice offers both of these dimensions. Zendo practice is a basic yet comprehensive practice. It is through the practice of bowing, walking and sitting meditation that we learn to settle and clarify our own mind. On the other hand integration with others naturally develops as we establish various Zendo activities.

Walking and sitting meditation as well as bowing are primary activities. These activities are both the beginning point and the ending point of our practice, in between and afterwards there are activities such as the kitchen, organizing the Zendo, counter work, welcoming new people and introducing practice etc. these are activities of the Big mind, the Bodhisattva mind.

The embodiment of this natural progression of development - Bodhisattva spirit is embraced as we practice at the Zendo. The embryonic stage of Zen practice is associated with initially coming to the Zendo to sit; this practice is very individual, very basic. Then you may start to volunteer your services and work with an attitude of an inclusive mind i.e. what can I do to help? The next level of development in the Zendo is when the inclusive mind starts to manifest an attitude of a joyful mind. As you partake in the joy of sharing activities you may then decide to take on a more responsible position in a Ryo or work group representative of Parental mind. The Bodhisattva spirit is expressed in a sense that this work is not a burden, but rather a joy. The Way of Zen training is a natural progression of mind encompassing the Bodhisattva spirit.

We need to be careful that we don't discriminate against various levels of development. Each person is at different

stages of development, therefore this kind of misunderstanding is unnecessary and misses the point.

In the beginning stages of development our direction is very clear; it is toward the mind set of the Bodhisattva. We become pointed

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in that direction. At this stage you need to position yourself and where you position yourself is very important, that is the place of Zazen. Your practice becomes very effective once you sit with this way seeking mind - the Bodhisattva mind, the process becomes clearer and clearer even though you may get side tracked along the way.

As with training in the kitchen which culminates as a final product, you also find out through life's experience the truth of the nurturing mind. Cultivating the mind does

not come from some kind of abstract analysis but rather develops from a more practical approach as we apply Zen practice working with the mind in everyday life.

Within the Jikishoan Zen Buddhist community Sunday Sanzenkai practice exemplifies this practical approach toward the development of the mind. Initially you have the opportunity to just sit by yourself, to settle in the way. This settling process becomes free from the analytical mind and you have the opportunity to enter into the clarity of Big mind. This is basic level of practice.

As we engage in specialized work practices at the shared level we need a more concrete form of the practice which requires further cultivation and development of a Bodhisattva mind as previously mentioned in the Zendo practice. Without this awareness, the smooth functioning of the Sunday Zendo doesn't work.

The cultivation of a Bodhisattva mind is a natural progression through different stages. At the "embryonic" stage we start to connect with others and as we start to appreciate the concrete processes required for the smooth functioning of a community, this aspect of mind embraces a more "parental" aspect. The Parental mind's primary of concern is for the well being of others, this level of benevolence also embraces the Joyful mind and it is at this level of development the Bodhisattva spirit manifests as a Tenzo master".



Bright Pearl

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?'

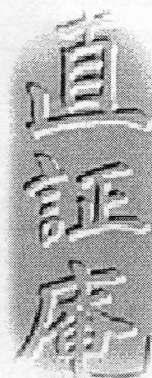
Later the Master asked the monk, 'How do you understand this?'

The monk replies, '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



JIKI
direct

SHO
realisation

AN
hut

Jikisho-an Meaning

The name of the community encapsulates its spirit: Jiki means 'straight forward or direct'; Sho means 'proof or satori'; and An means 'hut'. So Jiki Sho An translates as 'Direct, Realization, Hut'. The practice is the proof; there is no other proof that is separate from that. The proof, satori or awakening does not come after you have finished - it is direct, here and now. (2005)



Sangha News

Easter Retreat

A successful retreat was held last Easter, with a nightly average of 21 happy attendees, eating 413 meals overall. Thanks to all the Ryo people who all work hard behind the scenes to make the retreats such a smooth-running success.



casa pallotti camp

Film Night – "Spring, Summer, Fall, Winter... and Spring"

A film night was held on Saturday evening, 21st April, sponsored by Helen Burbery. The venue was the cosy and intimate Erwin Rado Theatre in Fitzroy, which we will use again. Wine and nibbles were enjoyed beforehand by approximately 20 members and friends, followed by the atmospheric and profound

Buddhist fable. A raffle, of 2 tickets to the Collingwood Bath House, provided thanks to Dave Hicks, was also held. Everyone enjoyed the evening. Another one may be held later this year.

Winter Retreat Bookings Close 12th of August!

The five-day Retreat in August 2007 will be held at Casa Pallotti, from Friday 24th – Wednesday 29th August. Only a few weeks away now – get your applications in!

Casa Pallotti keeps a homely feel throughout, bush walks and panoramic mountain views whilst providing modern facilities, and is approximately 1.5 hours drive East of Melbourne in the Warburton Valley of the Yarra Ranges. More information on the website or from Julie Martindale, julesmar@tpg.com.au or Andrew Cawthorn, mobile: 0431 614 688, or retreats@jikkishoan.org.au

July 15th – Obon – commemorating one's ancestors.

The Obon week in mid August is an annual Buddhist event for commemorating one's ancestors. It is believed that each year during Obon, the ancestors' spirits return

to this world in order to visit their relatives. Traditionally, lanterns are hung in front of houses to guide the ancestors' spirits, Obon dances (bon odori) are performed, graves are visited and food offerings are made at house altars and temples. At the end of Obon, floating lanterns are put into rivers, lakes and seas in order to guide the spirits back into their world.

Bon Odori, meaning simply Bon dance, is an event held in Japan during Obon. Bon Odori originates from the story of Mokuren, a disciple of Shakyamuni, who saw a vision of his deceased mother in the Realm of Hungry Ghosts where she was indulging in her own selfishness. Greatly disturbed, he went to the Buddha and asked how he could release his mother from this realm. Buddha answered, "On the 15th of July, provide a big feast for the past seven generations of dead." The disciple did this and, thus, saw his mother's release. He also began to see the true nature of her past unselfishness and the many sacrifices that she had made for him. The disciple, happy because of his mother's release and grateful for his mother's kindness, danced with joy. From this dance of joy comes Bon Odori or "Bon Dance", a time in which ancestors and their sacrifices are remembered and appreciated.



Lunch at Easter Retreat, 12/4/2007

Our Winter Issue Support Team

Jikishoan Zen Buddhist Community would like to thank and acknowledge the following people for their wonderful contribution to the production of this issue of Myoju.

Ekai Korematsu Osho, Dharma talk, photographs and inspiration

David Benn, Transcriptions and editing.

Andrew Holborn, Poem

Mikkel Doomernik and B&B Design Australia, Graphic design

Kinkos, Printing

Julie Martindale, Mail-out coordination

Richard Henderson, Myoju and Website reporter and coordinator



Kaneda Roshi presents Kiyoko with her Rakusu

Jikishoan Zen Buddhist Community inc. A0037927k Notice of the Ninth Annual General Meeting

Members and Friends of Jikishoan are warmly invited to attend the Ninth, Annual General Meeting of Jikishoan Zen Buddhist Community Inc. which will be held at 7.00 pm on Sunday 5th August 2007 at the Australian Shiatsu College, 36 Cambridge Street, Collingwood, immediately after Sunday Sanzen-kai Service.

Full details will be provided in agenda papers which will be sent to the Members of Jikishoan. Members are eligible to vote in person at the Annual General Meeting. There is no provision for proxy voting.

As part of the proceedings, Ekai-Osho will present a report about Jikishoan's activities, its growth in membership over the past year and goals for the coming year.

The term of office of existing Committee members expires at the Annual General Meeting. Members are invited to nominate for the Committee which consists of four Office Bearer positions (President, Vice-President, Secretary, and Treasurer) and up to five other Practice members. Please contact Mark Summers (03) 5428 4859 if you are interested or would like to know more about the organisational arrangements for Jikishoan.

Mark Summers, Secretary, 23rd May 2007

Next Issue

The next issue of Myoju will be posted at the Spring Equinox, 23rd September 2007. Contributions that will support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content **deadline is Sunday 8th July 2007**. If you would like to contribute or advertise in the Winter 2007 edition of Myoju, please email publications@jikishoan.org.au

FLOWER DANCING

ARISE FROM THE ZAFU
NEVER LEAVE IT BEHIND

Not knowing enlightenment
just be present
with each step of the dance

GO SOMEWHERE
WHILST GOING NOWHERE

The first step is no different
from the last step
~ neither holy, nor unholy

EMBRACE OUR PARTNERS:
BIRTH, DEATH AND LOVE

Each move is fresh and creative
every move is left behind
always dancing with the ensemble

BOW TO THE WORLD
IT COACHES US RELENTLESSLY

Dance responsively and gracefully
peacefully connecting
with blood, dirt, and noise

RETURN TO THE ZAFU
"...the flowers of emptiness unfold
themselves in vision, vision fulfils itself
in the flowers of emptiness". Eihei
Dogen from Kuge.

Andrew Holborn 2/5/07



Soto Kitchen

Here are some more delicious recipes from the Tenzo Ryo selected by Kiyoko Taylor. We hope that you enjoy them! When cooking these recipes, why not use our Biodynamic brown rice. (Following retreats, if we have some left, it is available at Sanzenkai, \$4.00 per kilo.)



Bountiful Lasagna

(From The Zen Monastery Cookbook)

Ingredients (serves 4 – 5):

Lasagna sheets, uncooked	6
Fat-free ricotta or cottage cheese	1 & 1/2 cups
Low-fat mozzarella cheese, grated	170g
Fat-free Parmesan cheese, grated	170g

Sauce

Onion, chopped	1/3 cup (50g)
Garlic, finely chopped	1 clove
Carrots, grated	1 cup (100g)
Mushrooms, sliced	1 & 1/2 cups (100g)
Tin tomato sauce	1 & 1/2 x 420g
Frozen spinach (or fresh spinach 400g)	1 & 1/2 x 280g
Oregano, dried & crushed	1 & 1/2 teaspoons

Method:

1. In a large skillet, sauté the onion and garlic in a little oil until soft. Add the carrots, mushrooms, tomato sauce, spinach and oregano. Heat thoroughly.
2. Preheat oven to 190°C (375°). Spread a thin layer of sauce in a large, deep casserole dish, then layer one-half of the noodles, ricotta cheese, sauce, and grated cheese. Repeat, ending with the cheese. Sprinkle with grated Parmesan cheese.
3. Bake covered for 30 minutes and uncovered for 10 to 15 minutes, or until hot and bubbly.

Apple Crumble

Ingredients (serves 4-5):

Apples (Granny Smith)	2-3
Cinnamon powder	1/2 teaspoon
Apple juice	1/2 cup
Salt	pinch
Cornflour	1/2 tablespoon

Topping:

Rolled oats	1/2 cup
Flour	1/4 cup
Salt	1/2 teaspoon
Cinnamon	1/2 teaspoon
Brown sugar	1/4 cup
Vanilla	1/2 teaspoon

Sunflower oil to bind
Coconut or chopped walnuts optional

Method:

1. To make topping, rub all the ingredients into large crumbs. Coconuts or walnuts can be added.
2. Core and slice apples and cook gently until just soft.
3. Remove from heat and stir in diluted cornflour.
4. Place in greased baking dish.
5. Place the topping lightly on top of apples.
6. Bake in oven of 180 - 200°C for 15 - 20 minutes.
7. Serve with yoghurt or cream.

Neat Loaf

Neat Loaf has the look and taste of meat loaf without the meat or grease.

Ingredients (serves 8):

Brown rice, cooked	1 cup
Wheat germ	1 cup
Quick cooking rolled oats	1 cup
Walnuts, chopped or sunflower seeds	1 cup
Mushrooms fresh, finely chopped	1 cup
Onion, finely chopped	1
Green pepper medium, finely chopped	1/2
Carrots medium, finely chopped or shredded	1
Thyme dried	1/2 tspn
Marjoram	1/2 tspn
Sage	1/2 tspn
Soy sauce	2 tblspns
Dijon mustard or American mustard	2 tblspns
Tomato sauce	1 tblspn

Method:

1. All the vegetables should be chopped as finely as possible.
2. Combine all ingredients and mix for 2 minutes with a large spoon.
(Actually it is easier to do by hands.)
3. Pat into a greased 5 x 9" (12 x 22cm) loaf pan and bake in a 180°C (350°F) oven for 1 hour or until lightly browned.
4. Let stand for 10 minutes before serving.

Note:

- * Tofu and/or egg can be put for binding.
- * The mixture can also be formed into patties and fried for burgers.

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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.