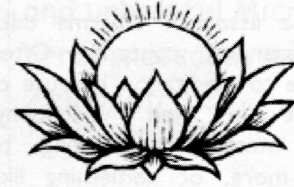


Myōju



JIK130

Soto Zen Buddhism in Melbourne

Summer, Volume 7, Issue 2, December 2007

What is Dharma?

Jikishoan Sunday Sanzenkai Dharma talk given by Ekai Korematsu Osho on 13th of May 2007 in response to a question from the floor. Transcribed and edited by David Benn.

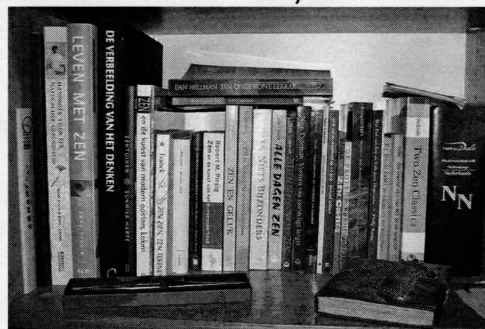
Ah! This is a very deep question. Dharma, translated into English, is called Buddhism. This is a very simple and straight forward answer. Dharma is originally a Sanskrit term, meaning, 'a spiritual way related to everything in this world', but somehow the Buddhists adopted this term and it became a strong theme in Buddhism. Within the Buddhist context, the term Dharma became specific, became, in a sense, associated with the fundamental question of how to perceive reality. Dharma is not about believing in something, it is about how you see reality unfold. This is to do with realization through direct experience rather than through intellectual study. Actually, intellectual study freezes the Dharma. Intellectualization is a concept that is frozen, that is already formatted. Reality, however, is always changing. The study of Dharma is not frozen – it is about change.

To study Dharma is to see things as they really are.

You cannot really get to the bottom of it through language, or through a Buddhist dictionary or text. That kind of study is like beating a corpse with a whip to get it to move. The Zen tradition of Buddhism takes a very clear stance, one which is quite different in approach from many other schools of Buddhism that place importance on studying Dharma by learning concepts and ideas associated with Buddhist philosophy. How you study Dharma is very important. The direct way is to inquire into your own being - it is not about studying objects.

In this way a dharma talk is not like a prepared Buddhist idea that a teacher has researched in a library and comes to deliver. A Dharma talk is something very intimate, associated directly with the teacher's and the student's own being. A deep experience of your own self begets an intimacy, not only as to your own true nature, but also as to the true nature of everyone's reality. That is a wonderful thing. It is not only concerned with your own personal stuff, and as your personal stuff peels away, true reality, or Dharma, is revealed.

The term Dharma is interesting; it also has a plurality. There are many Dharmas associated with specific objects. The entire reality of the Dharma contains a lot of specific things appearing and disappearing at the same time. Human beings are usually caught up in these particularly specific things, or Dharmas. A Dharma talk is not particularly concerned with specifics; even when some particular subject may be raised, it is always within the context of our entire reality.



Specific talks relate to prescribed topics that are associated with physical and or mental objects i.e. particular emotions. They have a form based around ideas and physical objects that complete things around you. These are specific Dharmas.

Dharmas are everything: you are dharma; this recording device is dharma; I am dharma; ideas are dharma. The tendency of humans is to get caught up with these specific Dharmas.

Zazen, or sitting meditation, is like that. You come here and start with very specific things - it is not like a vague Dharma reality. You have to condition yourself to engage into a specific practice of aligning the spine, breath and eyes. Once this is achieved, you transcend this specific space and experience the entire world which come into your field of vision. You have transcended specifics; your eyes are open – just open. Specifics drop away and the entire world comes in without you being caught up with specific detail.

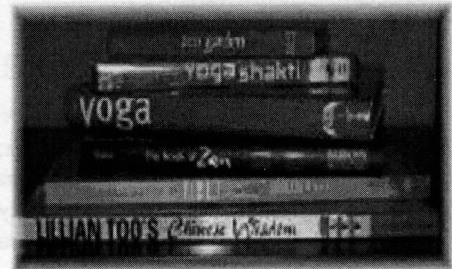
This intimacy is realized through the breath. Just breathing through the nose doesn't mean you are concentrating on the breath – that is visualization. People get caught up with following the breath, with holding the specific breath of the Dharma - that is the tendency of humans.

You don't have to do anything you just sit and simply breathe. That's good news. The human tendency is to be attached to something. Even when you come to a point of just breathing, some thought comes, a very specific mental object – that is Dharma too.

Practicing dharma is to bring oneself back to reality. While meditating, the human tendency is to start conceptualizing and analyzing as you observe. This doesn't do too much damage; however, when you do this, you are totally off, like you are fabricating your own identity.

Continued from page 1..

Many people associate Dharma talks with understanding concepts. Often people come to meditation because of an interest in Zen philosophy, expressing interest in wanting to understand more, or something like that. If this is the case, you have come to the wrong place. **The wonderful thing is, that when it comes to Zen, you don't need to know anything intellectual, actually, but you need to know how to practice.** Practicing Dharma through books is totally misguided.



Most of us acquire a lot of mental rubbish, and we are particularly indoctrinated through the education system. Acquiring the skills necessary to jettison this rubbish is very useful. Of course, if you don't have too much rubbish, then it is easier to empty the bin. Therefore Zen doesn't encourage too much book learning. Often the more ideas you contemplate, the more trouble you have emptying the bin.

In the Zen tradition, Dharma talks facilitate the teacher's role of helping to remove rubbish from your head. Actually practicing in the direct way, you don't need a teacher helping you with how to meditate.

Your constant engaging with emptying rubbish has no beginning, no end. When you become skillful you are not bothered by rubbish. It doesn't stick, it comes and goes - it is a way of living life.

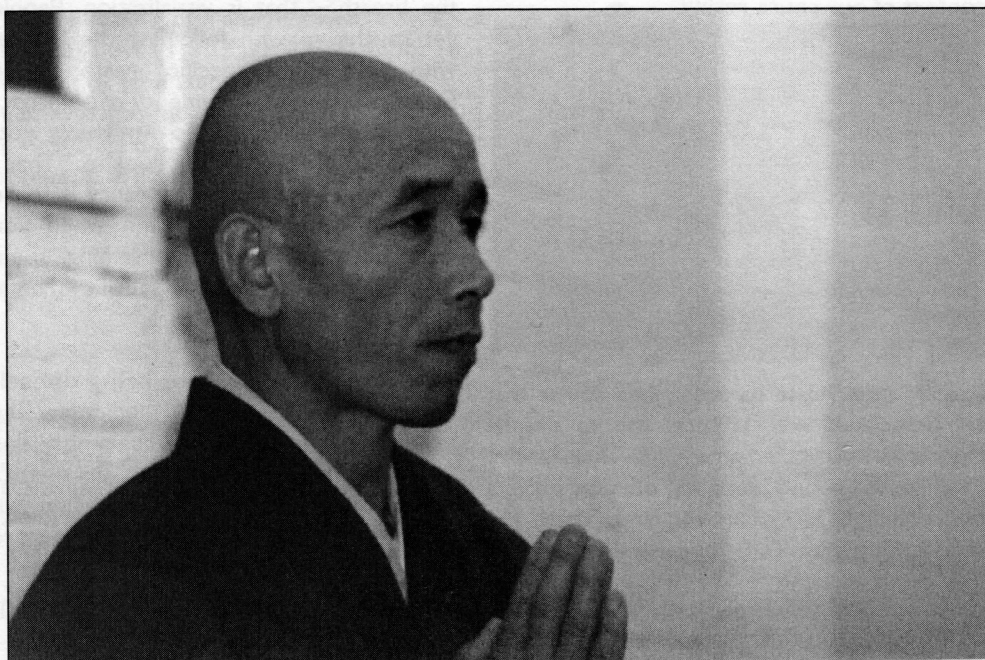
You don't need to be afraid of rubbish; without it, there is no life. Some people are very good at collecting rubbish, especially those with excellent memories. They record it and reproduce it, just like a tape recorder; they are professional rubbish collectors. Until you know how to deal with this mental rubbish, you get caught up in it and there is no freedom.

You need to watch out when talking about Dharma and Buddhism. A lot of people are rubbish collectors and are impressed with Buddhist philosophy as the ultimate realization. That is pitiful. In a sense it represents a decline in Buddhism. I think that that was the meaning of Bodhidharma's legendary trek from India to China. The whole point was to remove the acquired rubbish associated with an evolving philosophical tradition within Indian Buddhism. There had been enough beating of the corpse, only to find it didn't work.

Thank you very much.



袈裟・衣袖の整え方



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 Bendoho – 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 members of Jikishoan:

- Simon Zhu
- Janine Bush
- Christine Maingard
- Tony Shields

Ekai Korematsu Osho and the Jikishoan Committee

Our Summer 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* and the Koho Ryo.

Ekai Korematsu Osho, *Dharma talk and inspiration*
Peter Watts, *Retreat Article*.
Vaughan Behncke, *Poem*.
David Benn, *Transcriptions and editing*.
Georgia Nicholls, *Editing*.
Kinkos, *Printing*
Julie Martindale, *Mail-out coordination*
Richard Henderson, *Myoju and Website reporter and coordinator*
Janine Bush, *Website coordinator – welcome addition to Team*

Due to inaction by the Editor and waiting for Retreat Articles, and consequent lateness of this issue's content delivery, B&B Design Australia, due to Christmas rush, were unable to undertake their usual Graphic Design work. So, the Editor has copied previous issues and stuck this together. Apologies to B&B and readers.

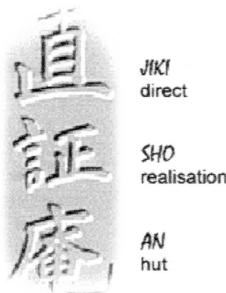
Next Issue

The next issue of *Myoju* will be posted at the Autumn Equinox, 20th March 2008. Contributions that will support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is **Sunday 3rd February 2008**. If you would like to contribute or advertise in the Autumn 2008 edition of *Myoju*, please email publications@jikishoan.org.au

Jiki-sho-an

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)



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



Replace the impersonal and unhelpful Microsoft error messages with Haiku Zen poetry.....

A file that big?
It might be very useful.
But now it is gone.
David J. Liszewski

Serious error.
All shortcuts have disappeared.
Screen, mind, both are blank....
Ian Hughes

The Tao that is seen
Is not the true Tao - until
You bring fresh toner.

Three things are certain:
Death, taxes and lost data.
Guess which has occurred.
David Dixon

A crash reduces
Your expensive computer
To a simple stone.
James Lopez

Stay the patient course.
Of little worth is your ire.
The network is down.
David Ansel

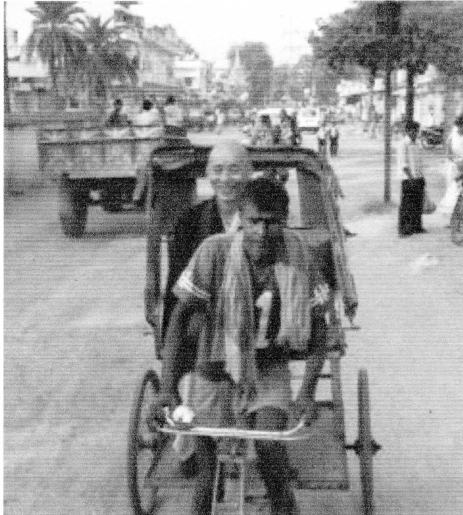
No keyboard present
Hit F1 to continue
Zengineering?
Jim Griffith

The web-site you seek
Cannot be located,
but Countless more exist.
Joy Rothke

<http://www.rudyh.org/computer-zen-fun-haiku-jokes.htm>

Travels with Ekai Osho.

In October this year, Tom Vincent and I accompanied Ekai Osho to Bodh Gaya, in India, for his annual teaching assignment with the Study Abroad Program of Antioch University. Founded in 1852, Antioch is a progressive and innovative liberal arts University, with six campuses across the USA. Thirty-two University students attend the Buddhist Studies program held in Bodh Gaya each year.



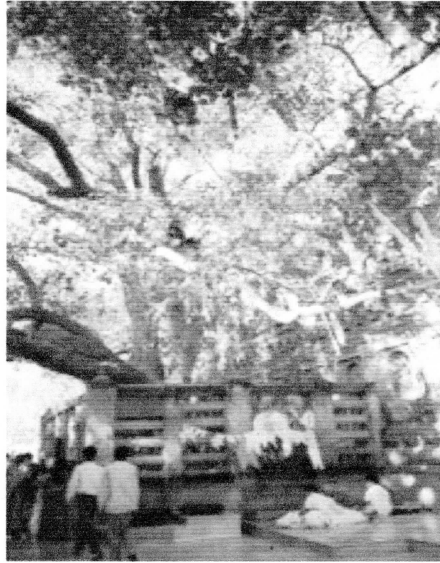
The inspiration for us to go to India with Ekai Osho had emerged earlier in the year at the Easter retreat. Ekai was delighted to accept our offer, circumstances allowed for our participation, and in early October, the three of us departed from Melbourne airport and flew to Kolcutta (Calcutta), then travelled by train to Gaya and by jeep to Bodh Gaya. For Ekai this was his eleventh journey to Bodh Gaya and for Tom and myself our first time in India.

Nothing, imagined or described, could really have prepared me for this journey to India, especially accompanying Ekai Osho to the Mahabodhi temple and Bodh Gaya, the most sacred place for Buddhist pilgrims of all nationalities and sects.

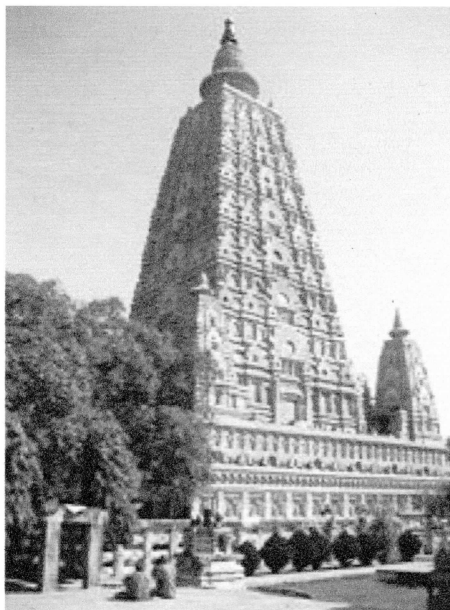
In Ekai Osho's caring presence we ventured into a world where beauty and desperate poverty are woven together in a spiritual culture occupying a place and time rich with ancient history and modern wonder, where spiritual life is very matter of fact, and material life of the kind we take for granted is the stuff of dreams.

Bodh Gaya is in the southern part of Bihar, a very poor state in the north east of India. It was near this rural village, alongside the Lilanjar river, that Siddhartha Gautama sat beneath a peepal (figus) tree around 500 B.C., attained enlightenment to become

Buddha Gautama. The Bodhi tree, now in its 6th generation, grows alongside the 52-meter high Mahabodhi Temple.



This shrine has undergone many changes since it was a simple fenced off area around the Bodhi tree. The Maha Bodhi temple has come and gone, been looted by Muslims in the 12th century and restored by the Burmese Kings in the 14th Century. The version we currently enjoy underwent a major restoration in 1880 by British engineer Alexander Cunningham. The temple, tree and surrounds are a listed World Heritage site. As a rural village, Bodh Gaya continues developing in response to the growing number of pilgrims able to make the journey to the Maha Bodi temple located at it's sacred heart.



The Study Abroad Program is conducted at the Burmese Vihar, which houses staff and students in pleasant monastic style accommodation. Robert Prior has been the

India for the past twenty-five years. He director of the Study Abroad Program in heads a staff of about ten. The Buddhist Studies Program developed by Robert and his colleges consists of much more than just information-based study.

Students are inspired to engage with, and provided with the means to fully immerse themselves in the wisdom of Buddhism and the living spiritual energy of India. It is no wonder that this course always has more applicants than places available.

The students study two languages, Tibetan and Hindi, both written and spoken. Buddhist history, philosophy and anthropology are accompanied by personal tutorials. Field trips happen on most weekends. Highly experienced teachers lead the students in practical experience of Vipassana, Zen and Tibetan meditation.

Over the three week teaching period, Ekai Osho taught Zen meditation, led early morning and evening zazen and conducted a short retreat. My time was spent in zazen each day and each evening, with regular meals and time for study and reflection.

All I have ever heard about India proved to be true. This country screams ugliness at you and then seduces you, again and again, with moments of exquisite perfection and beauty. The pulsing, non-stop noise and business of daily life in India, day and night, invite you to enter, participate and abandon all fear and inhibition. Life in India also reveals an ancient layered past that is perfectly capable of embodying all the meanings you can assign to it.



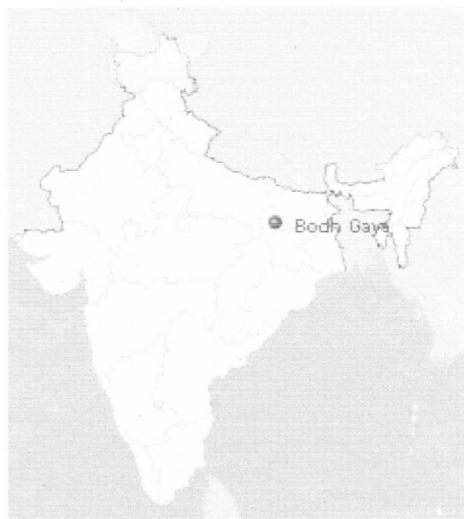
I could go on and on, as one deeply smitten tends to. However, I shall simply tell you that our journey in India was time well spent. It was a time to experience many pleasant and not so pleasant thoughts, emotions and physical conditions. It was a time to reach out beyond fear, and to experience the

company of the other folk visiting and living in this sacred place. It was an opportunity to test our practice and discover blind spots and strengths.

It was a personal time for me of sadness, inspiration, loss, epiphany, cleansing, joy, fear, friendship, discovery and action. It was an opportunity to let go of my self as centre of events and enter into the divinity of life that India evokes and constantly calls into being.

I have reviewed the photos I took and discovered that they reveal about 2% of the actual experience. It is a hopelessly difficult task to convey this experience in words. It was an extraordinary three-week retreat in an incredible place with our amazingly humble, gifted and deeply respected teacher, Ekai Korematsu Osho.

Peter Watts.
President, Jikishoan.



Bodhi Gaya in India.



袈裟・衣袖の整え方

Miso Soup - Mushroom and Barley

Ingredients (serves 4-5):

Barley, rinsed well & drained	½ cup
Canola or corn oil	1 - 2 tablespoons
Onions, medium, chopped	1
Sea salt, plus more to taste	½ - 1 teaspoon
White mushrooms, cut into 6 or 7 mm	300g
Garlic, minced	1 clove
Tamari, plus more to taste	1 & ½ tablespoons
White miso, plus more to taste	3-4 tablespoons

Method:

1. Place 2 cups water and the barley in a medium saucepan. Bring to a boil, reduce the heat to low, cover, and simmer until most of the water has been absorbed and the barley is tender, about 40 minutes. Set aside.
2. Heat the oil in a large pot over medium-high heat. Add garlic, onion and salt and sauté, until the onions begin to soften, for about 2 minutes. Add mushrooms and sauté until the mushrooms have exuded their juices, for about 10 minutes. 3. Add 4 cups of cold water to the pot and bring to a boil. Reduce the heat to low, add the barley (making sure to scrape all the cooking liquid from the saucepan) and tamari, and simmer for 10 minutes.
3. Ladle the soup into a small bowl, put miso in and mix well. Put the miso mixture back into the soup and season to taste with additional salt, tamari or miso, if desired. Serve.

Note:

Don't boil the soup once the miso has been added. Boiling miso not only alters its taste but also diminishes its nutritional benefits. Leftover soup should be reheated over moderate heat, taking care not to let it boil.

Salad - Avocado and Tomato

Ingredients (serves 4):

Avocado, cut in 2.5cm cubes	2-3
Tomato, medium, cut in 2.5cm pieces	2-3
Salad onion, small, sliced	1
Orange juice, freshly squeezed	1
Red wine vinegar	2-3 teaspoons
Garlic, crushed	1 medium clove
Salt	½ teaspoon
Black pepper	¼ teaspoon
Lettuce	

Method:

1. Combine avocado, tomato and salad onion. Toss gently.
2. In a small bowl, whisk together the remaining ingredients. Mix this dressing gently with the avocado and tomatoes. Chill until serving time.
3. To serve, prepare a bed of lettuce on a platter and mound the avocado-tomato mixture on top.



Oriyoki meal at the Retreat



Sangha News

The news to hand is that the Australian Shiatsu College move is going ahead as planned, and that Jikishoan will be moving too, continuing our long partnership with the ASC. **The new address is 103 Evans Street Brunswick.** The building was an old cotton mill built in 1905. It is a ground floor primarily, has a mezzanine area, wooden floors and a really good feel. The preparation work and moving, assisted by Jikishoan volunteers, should be complete by the time you read this.



Following the LAST Sanzenkai for 2007 and Collingwood, on the Sunday 16th December, our first gathering at the new location will be the **Special Opening Event Sunday 27th January, 2008.** This is an opportunity to invite members, past-members, friends and family etc. There will be a pot luck dinner, some historical photos and other happenings. (This will not be a Sanzenkai.) More information on the website and via email as it comes to hand.

The **first regular Sanzenkai** will be the following Sunday 3rd February, 2008. This is also the ASC open day, so expect a little chaos!

Peter Watts.

We have small Soto Zen group down here in Hobart - **Zen Mind Beginner's Mind**, 5pm, 1st and 3rd Sundays each month, Liverpool Street Hobart, above Gould's natural pharmacy. Please call Tom or Christine 03 62 312 714 in advance.

There is also a group that sits together in Castlemaine, on Mondays at 8pm and Wednesdays at 6:30am. Please contact Peter Watts, 5470 5923.

The **raffle** was drawn 09/09/07 and the winners were:

- 1st Prize – Mark Malmberg
- 2nd Prize – Alison Hutchison
- 3rd Prize – A.E. Brown (a Friend of Jikishoan in Lakes Entrance, Vic)

All prizes have either been given or mailed to the winners. Thank-you to everyone who entered.

Annual Picnic, Sunday, March 2nd.
Put it in your diaries.

November Retreat.

Our most recent retreat was held at Adekate with 38 participants attending. I would simply like to say what a great retreat we enjoyed. Eleven new faces were welcomed and shown the ropes by the Shika Ryo. A sense of ease was generally experienced by co-ordinators with many experienced people also participating. It is wonderful having people arrive, who with little expectation, just get on with what has to be done to assist. Tom Vincent and Harry Lang continued a long tradition of members enjoying their debut as co-ordinators at this retreat venue.



This was Jikishoan's biggest retreat so far and scheduled activities were kept very well to time, confusion was at a minimum and a mediative environment was established very quickly. The Tenzo ryo continued a happy tradition of meeting the retreat needs with good humour and very fine food. The weather conditions were a delight as was the company. Keeping the changing needs of our community in mind, Ekai Osho has suggested that all retreats for 2008 will be 7 days in length and be held at Adekate. Thank you to those who attended and for your contribution to the rewarding manner in which the retreat conducted itself.

Peter Watts, Retreat Shika.



Jikishoan has had several books donated – a special thank-you to the donor. The books were:

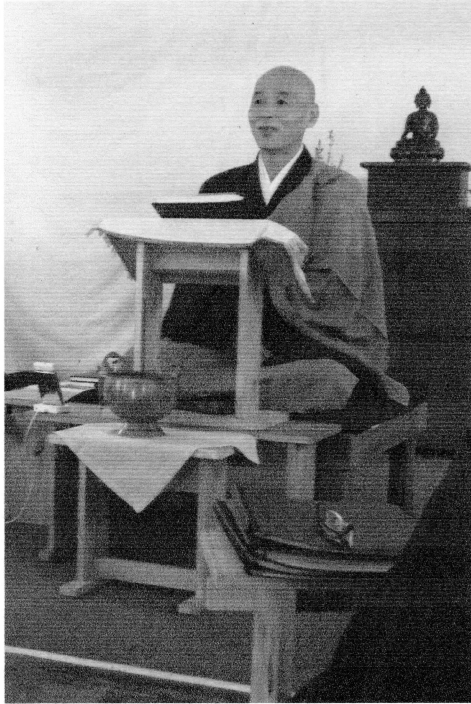
- *Zen and Japanese Culture* and
- *Essays in Zen Buddhism* by Daisetz Suzuki,
- *Kundun: A biography of the Dalai Lama* &
- *New Vegetarian Food* by Christine McFadden

Also a thank you to Johann Monteh for donating the book *Field Notes on the Compassionate Life* by Marc Ian Barasch.

As she has done over the last 2 years, Shona Innes is offering **reduced price Alexander Technique lessons** to members and friends of Jikishoan, as a fundraising activity. **ONLY** for the month of January 2008, a lesson is \$25 (half the usual fee) and all money will go to Jikishoan. Call Shona, 0421 285 338.

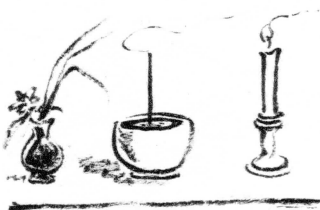
A few post retreat thoughts.

It is very tempting to explain what Zen is about to interested ears, especially when the ears are our own. A true teacher does not explain zen, but (somehow) embodies it. Traditionally a Soto Zen teacher does not say what zen is, but is likely to speak about what zen is not. The words are indicators of where zen resides rather than descriptions of zen itself. This speaking is more a performance than a talk, often using paradoxical expressions which do not make conventional sense.



For the listener moments of insight are mixed with contradiction and a feeling of not getting it. It is of course the (somehow), that we start out listening for but are guided back to; there is nothing to get. The Zen spoken of is not something somewhere else. Zen is a nothing that is here and everywhere every moment. Following these talks we focus on the world again some how refreshed. When next we meet our teacher there is a mixture of excitement and amazement that we have found our way back for more of this. The fact that we have returned is perhaps the most valuable element of the whole process.

Peter Watts.



New eyes coming, new eyes going.

From home it was a car, a plane, a bus, a train, a bus and a car to the Adekate Centre. A good process for freeing up from the usual faces and places, as miles have a way of wiping the slate clean sometimes. As much as possible, expectations had been left unformed and openness to experience was set in their place. So it was, with relatively new eyes, coming to the spring Bendoho retreat.

A community is like an organism, with internal organs and functions, and dynamic movements of physical or emotional or intellectual energies. A vital organ is one which bridges the internal organism with the external environment, the skin. To new eyes, Ekai Osho seemed the skin of the community, binding it together and lending shape and meaning to its activity, but also that which integrates internal experience into the complex weave of context.

As one new to both Chosan and Teisho, new eyes saw a richness of lessons in text and sub-text - the workings of the community as it managed its functions, and of people as they grappled with teachings. Discussion teased out much subjectivity, with Ekai Osho's teaching of the One Bright Pearl beautifully reflected in the diversity of faces and voices.

It's been observed that life in a close-knit community is like life in a hall of mirrors. As days passed this idea echoed again and again, until close to the end when echoes fade, and even the mirrors seemed almost transparent. Immersed in practice, attention to detail, being here now, returning to silence; my self and it's many movements reflected in faces, in tasks, in knees, in chewing rice porridge, the setsu, and the drone of a lone mosquito amid birdsong at dawn. Flickering mind - everywhere preferences, everywhere assertion, everywhere aversion - everywhere reflected. And yet in such a supportive place, this play of movement was stark against a quieter, more accepting ground.

After five days of Bendoho experience it was time for new eyes going. I couldn't quite hear my own weather report over the sound of a few drops of rain, but it was as it was, and words had become much less important.

Sharing an informal lunch with the community that last day, the words of twenty voices faded into a musical chattering and I sat filled with deep gratitude and affection. Moment-to-moment eyes left new friends for the transition of return.

New eyes going saw hours at the airport had lost the sting of impatience. In the days that followed something of the community moved along side me moment by moment, and there was even something of Oryoki practice in the old ritual of making coffee and toast for breakfast. I look forward to meeting myself again, compassionately reflected by the Jikishoan Community in the experience of Bendoho.

John Mercer



Early Spring Bendoho

First day buds burst
Third day in full blossom
Knowing enough
On the fifth day
Petals fall like snow
Eclipsing an orange moon.

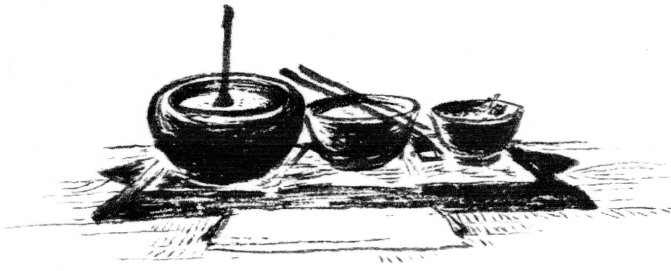
Vaughan Behncke, Sept 2007

While we were on the August retreat Vaughan wrote this poem which he read out on the last day during chosan. Ekai asked him to send us a copy so that we could put it in Myoju.



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.)



Kiyoko, and the Koho and Chiko Ryos, are working on a Jikishoan Cookbook.



Baked Sweet Potato (Kumara) with Sesame Soy Dressing

Ingredients (serves 5-6):

Kumara, large and peeled	2 large (1kg)
Olive Oil	2 table spoons
Onion, sliced	1 large (200g)
Garlic, crushed	2 cloves
Fresh thyme, chopped	1 tablespoon
Green shallots, sliced	2
Sesame seeds, roasted	2 table spoons

Sesame Soy Dressing:

Sesame oil	3 teaspoons
Soy sauce	2 teaspoons
Lemon juice	2 tablespoons

Method:

1. Cut kumara into 2cm pieces.
2. Combine kumara, oil, onion, garlic and thyme in baking dish and mix well.
3. Bake in oven (190°C or 375°F) about 30 minutes or until kumara is tender, stir halfway through cooking. Cool.
4. Combine kumara mixture, shallots, seeds and dressing in bowl.

Simple Sushi (Sushi Rice Mixed with Cooked Vegetables)

Ingredient (serves 4-5):

Rice (short grain)	3 cups (200cc cup x 3)
Water	3.6 cups (720cc)
Sushi vinegar	90ml (available in Japanese grocery)
Dried shiitake mushroom	6
Carrot	1
Fried bean curd puff	6 pieces (3cm square)
Green Beans	100g
Eggs	2
Roasted Sesame	2 tablespoons
Nori (seaweed) cut into strip	1 sheet
Pickled ginger	small amount

Method:

1. Soak shiitake mushroom in 2 cups of water 3-4 hours or overnight.
2. Wash rice 3- 4 times and soak in the measured water.
3. Pour boiling water over fried bean curd puff to get rid of excess oil.

4. Take shiitake mushroom out of water. Keep water which is good stock.
5. Chop shiitake, carrot and puff into 5-7mm squares.
6. Put the chopped ingredients in a pan with shiitake stock and cook for 5 minutes. Put sugar and soy sauce according to your taste and cook further until the stock is almost gone. Set aside.
7. Blanch green beans and cut them into fine strips. Set aside.
8. Make sort of flat pancakes with eggs. Cool and cut them into fine strips.
9. Cook rice. When cooked, leave for 10 – 15 minutes for the rice to settle down.
10. Put cooked rice into a bowl and mix with sushi vinegar and cool. Then add cooked ingredients and roasted sesame.
11. Put sushi rice in a big bowl or on a large plate and decorate with shredded eggs (yellow), beans (green), pickled ginger (pink) and nori (black).

Note:

Proportion of rice and water:
Rice 1: Water 1.2
Rice for sushi should not be soggy.

More recipes on page 5.

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Ballarat
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3350

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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.



Calendar of events January to March, 2008

WEEKLY ACTIVITIES

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly	5.30-7.30pm	Sanzenkai (commencing 3 rd February) Zazen and kinhin meditation, tea ceremony, chanting service and Dharma talk. For beginners, members and friends. ** 105 Evans Street, Brunswick **	BRUNSWICK	Jinesh/Andrew
Sundays	Weekly	5.30-7.30pm	Sanzenkai (resuming Sunday 13 th January) (except 23/3) (Ekai-osho present 20/1, 17/2, 16/3)	Ballarat	Robyn
Thursdays	Weekly	7-9pm	Sanzenkai (resuming Thursday 31 st January 2008)	Footscray	Jinesh/Mark
Mondays at 8pm & Wednesdays at 6:30am			Sanzenkai,	Castlemaine	Peter
January					
Tuesday	22 nd	7-9.30pm	Committee meeting	Footscray	Mark
Sunday	27 th	5.30-7.30pm	OPENING CEREMONY & Celebration	BRUNSWICK	Peter
February					
Saturday	2 nd	9-11am 5-7pm	5 week Orientation Course begins 5 week Deepening Course A begins	Footscray	Hannah
Wed.	6 th	7-9pm	5 week Deepening Course B begins	Footscray	Hannah
Sunday	10 th	9am-5pm	One-day Workshop	Footscray	Hannah
Tuesday	12 th	7-9.30pm	Committee meeting	Footscray	Mark
Sat. / Sun.	23-24 th	10-5pm	Tibetan Festival,	Yuroke	Luke
March					
Saturday	8 th	TBA	Public Talk by Ekai Korematsu	Castlemaine	Peter
Sunday	9 th	9am-5pm	One-day Workshop with Ekai Korematsu	Castlemaine	Peter
Sunday	9 th		Closing Date for Retreat Applications		Andrew/Julie
Tuesday	11 th	7-9.30pm	Committee meeting	Footscray	Mark
Thurs. 20 th – Thurs. 27 th		From 6pm	7-day Bendoho Retreat – at Adekate	Dean	Andrew
Upcoming...					
Saturday	5 th	9-11am 5-7pm	5 week Orientation Course begins 5 week Deepening Course B begins	Footscray	Hannah
Sunday	6 th April	5.30-7.30pm	Precept Ceremony	Brunswick	Hannah

Addresses

Ballarat

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

Brunswick

Australian Shiatsu College, 103
Evans Street, Brunswick

Footscray Address available
upon application.

Dean

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

Yuroke

Tibetan Buddhist Society,
1425 Mickleham Road, Yuroke

Contact Information

General enquiries

Teacher Ekai Osho
via Hannah Forsyth
9687 6981

Annual Dinner

President (*Kannin*)
Peter Watts 5470 5923

Annual picnic

Secretary (*Shoji*)
Mark Summers 5428 4859

Courses & one-day workshops

Vice President (*Fuku-Kanin*) and
Teacher's assistant (*Jisha*)
Hannah Forsyth 9687 6981

Sanzenkai & retreats

Zendo activities (*Ino*)
Andrew Cawthorn
0431 614 688

Treasurer (*Fusu*)

Haydn Halse 9706 0529

Kitchen (*Tenzo*)

Peter Schreiner
0403 235 543

Guest manager (*Shika*)

Jinesh Wilmot
9480 4849

Publicity (*Koho*)

Richard Henderson
0409 486 353
publications@jikishoan.
.org.au

Library & archive

Haydn Halse 9706 0529

Post

Jikishoan Zen Buddhist
Community
PO Box 475
YARRAVILLE VIC 3013

Membership Secretary

Julie Martindale (*Rokuji*)
9499 2141

Tibetan Festival / Japan Festival stalls /Incense/Zafus (*Chiko*)

Luke Menzel
0433 237 293

Ballarat

Assistant Director (*Kansu*)
Robyn Quinn
5342 8305

Teacher's Assistant (*Jisha*)
Lorraine Collishaw 5333 2063

Website

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

Email

contact@jikishoan.org.au

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

Orientation Courses

For beginners and those with some experience. Five sessions. Footscray.

Saturdays 9 – 11am.

• Feb. 2, 9, 16, 23, Mar. 1.

Non-members \$70,

Members by Donation.

Deepening Practice Course

An extension of the orientation course. Courses A & B cover different topics, five classes each. Footscray.

Saturdays 5- 7pm

• Course A: • Feb. 2, 9, 16, 23, Mar. 1.

Wednesdays 7-9pm

• Course B: Feb. 6, 13, 20, 27, Mar. 5.

Non-members \$70,

Members Donation.

One-day workshop

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

Sunday 9am-5pm

• February 10

Footscray. Non-members \$70,

Members by donation.

Autumn Bendoho retreat - March

A seven-day intensive residential Zen experience, including daily chosan (morning tea), zazen, teisho (teaching from Ekai Korematsu) and dokusan (interview with teacher).

Venue: Adekate Fellowship Centre, Dean, near Ballarat.

• 6pm Thursday 20th until 2pm Thursday 27th March.

*Trying is only emphasizing
the thing we know already.*

F.M.Alexander

ALEXANDER TECHNIQUE

Body Education for postural balance, freedom of movement and pain relief.

Shona Innes

Teacher of the Alexander Technique
Newport
Ph: 0421 285 338

**SPECIAL OFFER from SHONA
- JANUARY ONLY -**

**A lesson at \$25 – 50% discount –
and all proceeds go to Jikishoan!**

Teaching Schedule January to March, 2008

Sanzenkai, Brunswick Zendo

Commencing 3rd February. Zazen and kinhin meditation, tea ceremony, chanting service and Dharma talk. For beginners, members and friends.

• 5.30–7.30pm Sundays

Newcomers: please arrive by 5.15pm

Non-members \$7 Members \$5

Participants are welcome to stay for an informal supper \$5

Sanzenkai, Footscray Zendo

2 periods of zazen (20 and 40 mins), kinhin, tea, a service and a reading. The chants include the Heart Sutra in English and the Lineage chant.

Jinesh Wilmot, 9480 4849

Mark Summers 5428 4859

• 7.00-9.00pm Thursdays

By Donation.

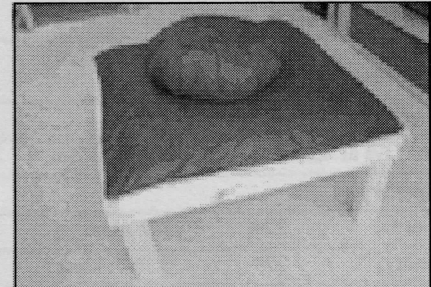
Sanzenkai, Ballarat

St Cuthbert's Hall, Ballarat West Uniting Church, cnr Sturt Street and Elliott Street...

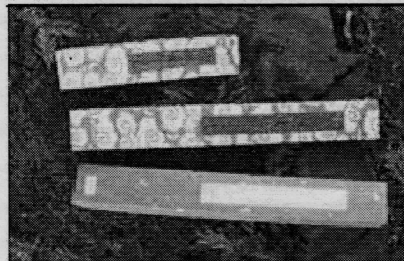
Enter via Elliott Street

• 5.30–7.30pm Sundays

Suggested donation \$7.



**Zafus and Zabutons -
Please contact
Hannah
9687 6983**



Uk - Oh

**Incense sticks from Eihei-Ji
monastery in Japan.
20 and 40 minute sizes.
Luke: 0433 237 293
Chiko (stall) Ryo.**



**Orientation and
Deepening Classes**

Held at the zendo, these courses provide an intimate atmosphere and invite the opportunity to learn about traditional zen practice and how to apply it in your life.

Please contact Hannah on
(03) 9687 6981 or email
courses@jikishoan.org.au

shiatsu

Shiatsu is a holistic body therapy which can benefit:
Neck and back pain,
Menstrual/menopausal problems,
Digestive disorders,
Anxiety and depression,
Pregnancy

Jennifer Peters
Shiatsu & Oriental Therapies
West Preston
9480 4849

**Zen
&
Calligraphy**



Classes & Workshops
Jinesh Wilmot 9480 4849