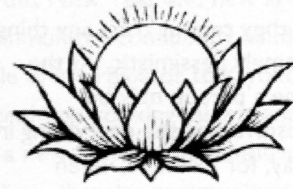


Myōju

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JIK1031

Soto Zen Buddhism in Melbourne

Autumn, Volume 7, Issue 3, March 2008

REACTIVE RESPONSE

- The cause and effect we set up in our lives

Dharma talk given by Ekai Korematsu Osho to the Melbourne Sangha at Sunday Sanzenkai on 25 February 2007.
Transcribed and edited by David Benn.

Sometimes your reaction to given stimuli may be positive and sometimes it is not. At that moment when we react there is often a state of confusion. However if we don't fall into an immediate reaction and sit with that confusion a little bit, then usually a sense of clarity arises.

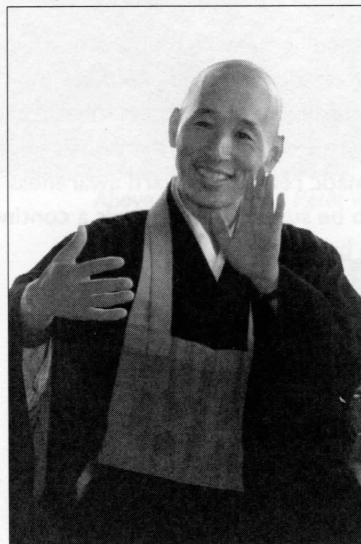
Action can then be taken from that point of clarity and in this way we can avoid undue reaction. Reaction is an automatic response; it is out of your control. When it happens after the fact you are often left thinking about it, whether you should or shouldn't have reacted that way. This is a waste of time because it automatically happened. Often our conditioning doesn't completely accept what happens and we try to understand our reaction. Just understanding is all right, when you come to the realization that you're conditioning is a trigger for certain reactions and that this automatic response is without an awareness of what you are doing. You cannot have a true sense of awareness if you have to go directly through the intellect - there is no need to analyze the situation, just practice.

Usually if you are in a hurry or under pressure you cannot pay attention to your own breath and the consequence is that you may react automatically without awareness.

Avoiding this automatic response

requires certain training that helps you slow down, in a sense to free yourself from an instant response that is devoid of awareness. The training is quite simple and effective, based upon your breathing. When you slow down and pay attention to your own breath your mind is then set with the breath and in this way you have successfully brought yourself out of that automatic response which locks you in to a set pattern.

Awareness of the breath will bring you out of that pattern and a sense of clarity emerges. This same process can be utilized during your everyday interaction with the world. For example during conversation you can actually listen to what it is you are really saying and what it is you are actually hearing. Without this training we are often subject to an automatic reactive response based upon our conditioning.



During meditation practice you don't have as much of a problem, it is often the other way around you bring yourself back to an awareness of the body a place of balance finally settling on the breath. This is a naturally healthy breath so there isn't much to do and with this awareness your automatic response is diminished.

Of course during meditation you may experience a reaction response - suddenly a thought arises and you are thinking about it, but by this very nature you are doing it yourself you are aware. It is like being in a theatre production where you are both the actor and the audience. This process can lead to awareness of yourself and this awareness acts as a kind of cushion, softening your reaction. With the aid of this cushioning clarity arises and you may say wait a minute giving pause to a possible automatic reaction.

So, naturally as we go outside into the world if we are not careful about following this training we can fall back in to the pattern of automatic response. By our very nature every person establishes a pattern of day to day life. We need to establish a practice that assists us to return to from these patterns to a place of stillness.

In the Buddhist tradition there are six levels of life. These levels oscillate from one extreme to another. On one level there is of extreme suffering. At this level people are looking for suffering, they cause suffering and exhibit negative

Continued from page 1...

thinking, and they cannot trust any thing and are extremely pessimistic. At the other extreme a person may be extremely positive and see everything in a heavenly way, for example, when sitting in meditation they may experience pain – their reaction is 'ahh, this is good for me'.

Often we find that people express a predilection to these patterns which is exhibited through their personality.

The question is how we free ourselves from these predilections.

The answer lies in our response or reaction to stimulus. When an automatic reaction or response takes place we can get caught up in all of the emotional pressures – all that philosophy and multitude of ideas doesn't work. The more great ideas you have the more this leads to the creation of problems further on. These problems may be as a result of your lack of understanding as to why you reacted in such a way. You may become disappointed in yourself. The question was asked regarding the usefulness of our feelings of regret after a certain reaction – this is often a natural response, however I don't know whether it is useful or not. What is useful is that when you learn to slow down to the point of settling into your breath you can take the time to experience as sense of clarity. This clarity enabled you to move through the response without the need to withdraw like a tortoise into its shell.

A lack of awareness toward reality facing you is a basic kind of problem enabling automatic reactions which often lead to suffering.

In a world of often negative reactions you may find meaning in reflection. The meaning of reflection in this sense is related to the acknowledgement of your humanness. This humanness requires the need to try to maintain a level of awareness based upon the clarity attained from your training. Unless you live in a monastic environment where the day to day routine continually

focuses on this attention to breath, you will often have to use automatic patterns. These patterns may be associated with certain life skills necessary to maintain a work and social situations. Otherwise things don't move forward. These patterns in themselves may not be harmful; it is your reactions that need to be harmonized.

If an individual can learn to harmonize the body, breath and mind a certain awareness develops. As we experience this and if we don't forget the basic importance of this state of harmony in our day to day life we are less likely to submit to automatic responses.

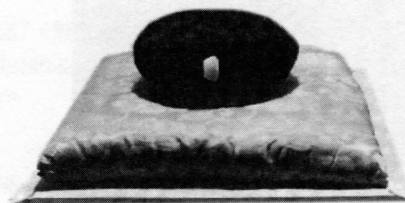
With this ability to continually come back to the harmony of body and breath awareness emerges

This is the theory and practically it can be done more easily in a practice environment, however in day to day life it is quite difficult. Being human you cannot help but continually reflect upon yourself. Acknowledgement of the need to act out of this harmonious state has great consequences. Continual practice opens a locked awareness and a kind of purity emerges.

Our weekly practice at Sanzenkai is a time to come back to that point of freedom. There is a benefit to our practice as we slowly overcome the effect of certain negative patterns developed during our life. In a sense our development or progress is very subtle. Although we may not judge it to be very significant at the time, when you come to Sanzenkai and engage in the activities, there seems to be something a little different in that experience.

After attending Sanzenkai or a retreat you often feel settled into the practice - this doesn't mean you have necessarily advanced or changed. Shifting from the primary domain of automatic reaction toward awareness needs to be sustainable; it needs a continual practice base.

Thank you very much.



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:

- Jeremy Maher

Ekai Korematsu Osho and the Jikishoan Committee

The New Tenzo Ryo

Along with the move from Collingwood to Brunswick, the Tenzo Ryo is also undergoing some major changes in 2008. My beloved partner Candace, from the Ino Ryo, and I have moved to Ballarat and we are expecting a baby in June. As yet we are unsure which ryo the baby will belong to.

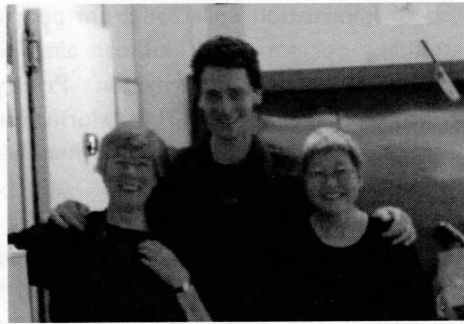
This means that for the most part, I will relinquish my role as coordinator of the ryo. In reality my coordinator duties within the ryo have always been shared with Kiyoko Taylor, my honorary mother. This reference is due to our close connection and care that we have for each other. She represents consistency, diligence and attention to detail and I bring energy and strength, much like a mother and son.

Before retreats, she has looked after me by cooking lovely meals when we have planned menus and orders. Beyond our planning, she ensures that all details are taken care of, making my role as coordinator at retreats much easier. For my part I try to take care of her during retreats so that she does not become too exhausted. Often it takes all my skills of persuasion as well as some cunning measures to convince her to relax and take a break or sleep in.

Ever since I started as coordinator Kiyoko has been at my side sharing the workload of running the ryo. I first tasted her culinary offerings at a One Day Workshop when I started practicing with the community about four years ago. Kiyoko appeared quiet and very sincere. Since that day I have greatly admired the constancy of her effort.

From her initial contributions, Kiyoko has grown from a hard working team member to a strong leader who ensures that all of our activities are meticulously planned. Together we have built upon the exceptional standards and procedures set

out by our predecessors, which includes the structure and care set out by our teacher?



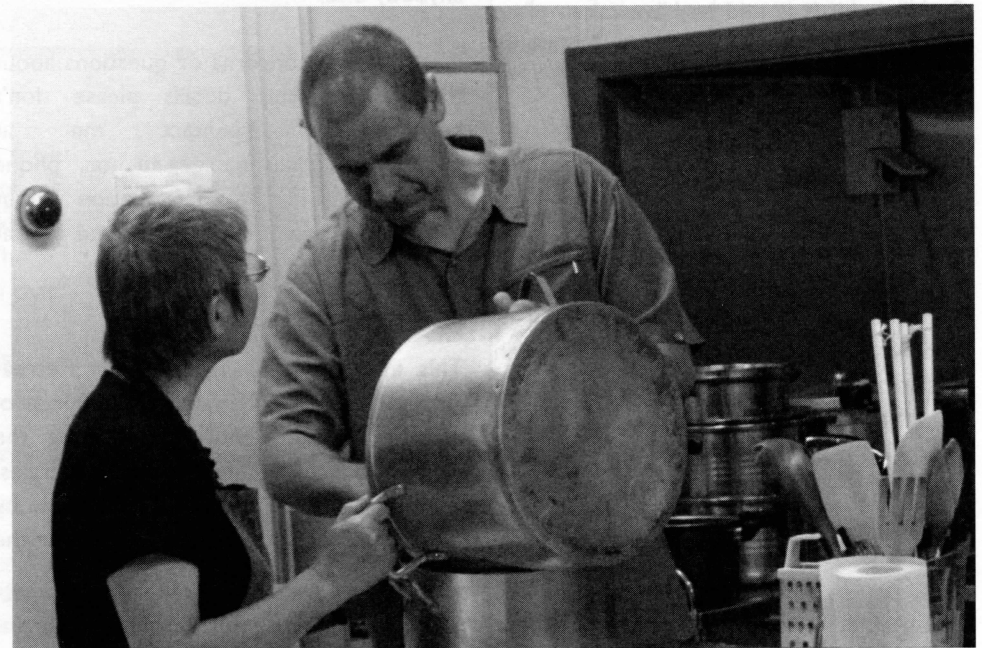
Kiyoko, right, with Tenzo colleagues.

Importantly, the Tenzo Ryo is not about individuals, but a continuum of collective effort. Nevertheless, Kiyoko's contribution is one that has greatly supported three different coordinators and I was the lucky one that had Kiyoko's partnership at retreats. For her effort, I am extremely grateful for her unselfish involvement in our team.

In this New Year and new age in our community I confidently hand over the role of coordinator to Kiyoko. With her wondrous cooking talents and the support of a new, vibrant, and enthusiastic team, I believe that the community will enjoy ongoing treats from the kitchen, wherever it is, be it at retreats, one day workshops, or Sunday Sanzenkai. To everyone within the kitchen team, I wish you all a wonderful experience in your active practice and thank-you very much for you efforts.

As for Candace and I, we have now joined the Ballarat Community and feel very welcome by the familiar faces. These include some migrants from Melbourne, such as Richard Myddleton. We now look forward to practicing in the other branch of our community.

– Peter Schreiner



Above - Kiyoko and Peter working together – November 2007 Retreat.



Left - The finished product.

Sangha News

April 8th – Hana Matsuri
(Buddha's birthday festival)

Christmas, celebrating the birth of Jesus, is the most joyous day for the Christian. Likewise, Hana Matsuri (Flower Festival), celebrating the birth of Gautama Buddha, is the happiest day for the Japanese Buddhist. On this day, the Kambutsu Service is held at the temple to celebrate the Buddha's birth, with a flower-covered shrine set up in the assembly hall.



Children blessing the statuette of new born Shakyamuni with a sweet tea water in a celebration of his birth

In Japan, the first celebration of the Buddha's birth is said to have taken place in 660 at the Ganko-ji temple near Nara by order of Empress Suiko.

On this day, the statue of the infant Buddha is placed in a flower-decorated shrine symbolizing the beautiful Lumbini garden where the Buddha was born. People gather around the shrine and pour sweet tea on the statue of the infant Buddha as a substitute for the nectar which is said to have been sprinkled by celestial beings at the time of his birth. The service is therefore also called the Kambutsu (Anointing the Buddha) Service.

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.

A NOTE ABOUT PRIVACY

The Jikishoan Committee has recently held some discussions about privacy issues and our responsibilities regarding storage and use of information collected from people attending our activities. Jikishoan aims to comply with the Information Privacy Principles contained in The Information Privacy Act 2000 and the Health Records Act 2001.

Information collected by the Rokuji (Membership Secretary) is contained in a database. The information collected enables us to carry out our everyday activities. It is used primarily for the purposes of recording member registration and subscriptions paid, communication with members by phone, email and post, and gathering statistical data.

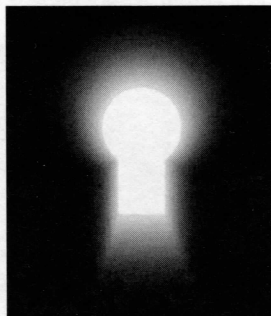
The information can only be accessed by members of the Jikishoan Committee and contact / personal details are not divulged to other people without consent. We do not make our contact list available to anybody else.

If anyone has concerns or questions about their membership details please don't hesitate to contact me at membership@jikishoan.org.au or phone 9499 2141. Further information about privacy can be found at www.privacy.vic.gov.au

HEALTH INFORMATION

This information is captured on Retreat Application forms only for the purpose of member's health and safety during the Retreat concerned, for example allergies. This information is only accessed by Retreat leaders and is destroyed after the retreat.

Gasho,
Julie Martindale



NOTE - EMAIL ADDRESSES

Occasionally emails sent to 'all members' are undeliverable because email addresses have changed or have not been written clearly enough (e.g. It's easy for a 3 to look like an 8). If you have changed your email address recently or you're not receiving any emails when you thought you would, there is about one per month on average, and would still like to receive information this way, please verify your details with me. Thank-you.

Gasho,
Julie Martindale

NOTE - CAMERAS

Now that everyone has a camera or camera-phone, we request that at retreats and similar events, that use of cameras should be limited and with permission of the subject, respecting Retreat attendee's privacy. Cameras, phones and watches should not be taken into the Zazen areas. Phones should be off in quiet areas and usage limited.

COURSES

Next Orientation & Deepening B Courses begin on Saturday 5th April and next Deepening Course A begins Wednesday 9th April.

Further courses in May and June. Details in the Calendar, Courses Flyer and on the website.

ANNUAL PICNIC – Sunday 4th April.

Place to be confirmed but probably the same as last year – in Alphington.

HELP!

We have a large number of Dharma talks on tape and iPod which need to be transcribed to text. A chance to practice!

You have the choice of editing to a finished article, or just transcribing for someone else to decipher and edit. See your work in print!

Please give Richard a call, 0409 486 353 or email.

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 Schreiner, *Tenzo Article*

Andrew Holborn, *Poems*.

David Benn, *Transcriptions and editing*.

Georgia Nicholls, *Editing*.

Mikkel Doomernik and B&B Design Australia, *Graphic design*

Kinkos, *Printing*

Julie Martindale, *Mail-out coordination*

Richard Henderson, *Myoju and Website reporter and coordinator*

Janine Bush, *Website coordinator*

Due to lateness of this issue's content preparation, the Editor has copied previous material to create this issue. Apologies to B&B and readers.

Next Issue

The next issue of *Myoju* will be posted at the Winter Solstice, 21st June 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 17th May 2008**. If you would like to contribute or advertise in the Winter 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



PUPPIES, BONES AND BALLS

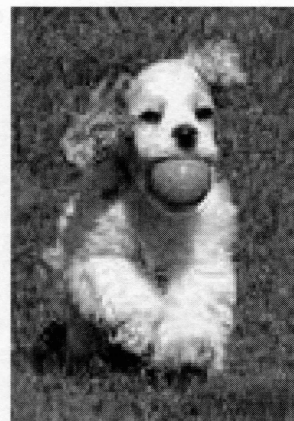
Like playful puppies
we scamper,
chasing our tails, odd balls
~ great bones!

When our tail keeps jumping
one step ahead,
we're driven to distraction.
And when the bone turns
out to be not so good
as we'd fancied
we whimper, full of self-pity.

Throughout the game
there are moments
when I catch your eye
or remember my own
and sense the light
shining strong.

It shines still
though we are not;
'til we cease to measure
the rise and fall,
viewing life as the pup wanting all;
when we cease the frantic
chase for the hidden ball
when we dwell in the eye
of our hearts' being
being the ball.

Andrew Holborn
Easter Sunday 1980
(edited 2008)



**Chosan Talk by Ekai Korematsu
Osho**

**- from first day of Jikishoan Bendoho
Retreat at Mount Eliza, Saturday
August 21st 2004**

I'm talking about older traditions. The form of Zen was transmitted from China to Japan in the 13th Century. The method we use tries to relate to that period. So, traditionally in the sense, not necessarily in the modern sense of Zen kind of monastic training in Japan, which has many influences from later on and has lost the very kind of natural flow. Often it's like a kind of militaristic - everyone does the same thing - disciplining... but the older form is quite natural, working organically. Each person is a life, an organic life. You can not make yourself like plastic or artificial. There is a form, but it has to work with a kind of flow. Same with a group.

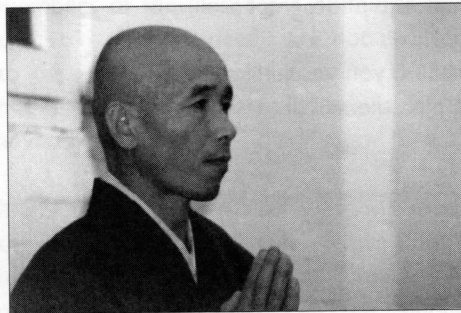
You just need to follow the routine...

So, if you understand this background of Zen then the idea of a retreat becomes a little bit easier. There is a schedule of course. You just need to follow the schedule, yes. Schedule - that is routine. Routine. Everyday routine in the monastic tradition. And the difficulty you have is you're not living in a traditional monastery context, the simple life. Eat, meditate, sleep, do some work, repeating, natural rhythm, no. Some bits are there, the day to day life has lots of other elements uncertain. Maybe the only time that's clear is sleeping time. But with sleeping times, people are different in everyday sleep, sleeping at a different time if you (laughs) don't have any routines. The only time is when you are employed or a student. That sets some routines. If you work full time, five days a week, at certain times, there is a similarity. But the rest of the things you do may not have a routine.

So the characteristic of the ordinary lay life is almost no routines. But life in a kind of monastic retreat is about routine. Really natural rhythm. As natural almost as like, sun rise, sun set, you know. Winter comes, spring comes.... like that. So it's a natural healthy way, but because our life style is not like that it seems like a lot of adjustment (laughs). Off balance. The period of the first day, second day, third day is usually that process.

We talk about healthy lifestyles (laughs), which mean different things for different people. Some people just focus on diet or something (laughs); some people focus on exercise. Different things. But rarely people focus on routine. Everyday routine. So we are not here to do anything extraordinary or special. But we want to learn some kind of healthy rhythm of life.

The many activities that anchor and hold everything together are the zendo activities. Amongst the zendo activities, meditation activities: walking meditation, sitting meditation and bowing meditation are basically the three forms we do in the zendo. Amongst those three, sitting meditation called zazen is the activity to anchor. Anchor point. Because of that anchor point, we can have a nice rhythm around it. If you lose that anchor point, you lose that rhythm. Rhythm of life. Life in Zen. Or something likes that.



In ordinary day to day lay life we don't have that anchor point and often what happens is if there is not an anchor point it's like flying a kite (laughs) without the point of holding. The kite has a life when it flies, higher and lower. But it comes together when you have that point. Often our lives are not like that. They don't have one's own anchor point. And in life, yes, generally speaking your family or your place to work, something that's stable, something that makes coming back again and again, brings that anchor point. But if you don't have it...

Ceremony is a kind of celebration.
Everything comes together.

Before you go to bed, after dinner, you brush your teeth. That's ceremony. If you do mindfully. You know exactly where the toothbrush and toothpaste are. And you do it mindfully. But we don't see it that way. It's a routine. A celebration of life. And you do it mindfully.

So it's a rhythm, a natural rhythm. Not in the realm of 'I like it' or 'I don't like it' (laughs). Just the same as like the sun rises in the morning no matter what kind of weather from the east. So that is the essence of the monastic Zen tradition and the spirit of the retreat has to be there.

So we are very off from that context. So the effect each person has, if we put our body and mind into this process, it's like a recovery process. Regaining the natural health. Connected with the universe or whatever. That sounds very good when you say that (laughs) but the first three to five days is a detoxing process, like you might overcome jet lag. That kind of process. You need to deal with those. So naturally, you know, it sounds very good, regaining your spirit and health, but actually its hard work. Sometimes you relapse (laughs) if you are very intoxicated (laughs). Don't think intoxicated only with drugs and, you know, chemicals. Intoxicated with thoughts and ideas. That's a hard one, very difficult to overcome.

That process itself is kind of regaining health. Routines, healthy routines. And the process of getting your basic health back, natural kind of health: physical health comes first, and psychological health comes, you know, naturally, and you regain spiritual health. Then you have total health. Usually to the kind of original way. That will take, if you make effort, five days to get back to that space.

So a five day retreat is the kind of minimum. We need to have at least five days. At least you get good results (laughs). So we can celebrate good Friday (laughs). And seventh day totally you spiritual. Those numbers are not numbers just put for no reason. Fifth day is like that, good Friday, resurrection, starting to feel different, spiritually. By the seventh day you should be totally at peace with everything you do. Hard work, everything. Sunday is like that. Some people work hard on Sunday, but they shouldn't be stressed out. They should do very peaceful things. Basically you should rest. Very spiritual.



So, today's the first day. Third day will be another point, hard working. And fifth day. The rest is a kind of continuation of the routine. If you stay long enough in the traditional retreat, old forms, beyond five days, seven days is just routine. It becomes like a monastery. Monastic in context. Very content and peaceful. Naturally people who stay in a seven day or five day retreat start to feel, 'I wish this can go on and on and on!' (laughs) It's just a routine. People may think you're stupid! What are you doing, getting up at four o'clock? What you do then, sit!? (laughs) And do the ritual and what you do, some bowing!?! (laughs) It's a totally different kind of plane. You regain your physical health. You regain your psychological, mental health. You regain the spiritual health. You regain you kind of rhythm with the universe. So you're very happy. You can go on and on and on this way. That is the whole point of a retreat.

a detox period.....

First three days is a detox period (laughs). So if you push too much, it's discouraging. So you just make as much effort you can make without discouraging your practice. When your body is giving you a signal, 'Yeah I need to stop and rest', you need to listen to the body. But try not to listen too much to your head. The head gives a lot of signals; 'I believe in this! Last time, I was able to sit for three days without moving' (laughs) or something like that. Don't listen to that.

But listen to the body. Be clear about the instruction. Basic: Sitting meditation. Walking meditation. Bowing meditation. Clear to that. And how your body's coping. If you can't cope with it... it's time to stand up and do walking. And if walking meditation doesn't help you, it's time to refresh a little bit. Exercise. Wash your face. Try different things. If it doesn't help, maybe you should tell the Ino that 'my body's telling me to rest a little bit' (laughs). That's good practice.

So this is the first day. I hope you have fun. I hope everyone enjoys the retreat. That's good. And enjoy your pain too. Only if you can enjoy your pain or you can manage the pain you don't get discouraged. Not to let your practice get discouraged, it's most important.

Worst practice is to compare. Comparing your practice with the next person. 'Next person, she's new to this retreat! She's sitting still without moving! I've been coming here many times!...' (laughs). 'I feel very depressed. I'm wasting time!'

Comparison: the worst kind of practice.

Comparison is the worst kind of practice. Comparing you with other people. And even comparing with your own self. Comparing with your own self. What you did today and what you did yesterday or something. Or this period, and last period. I was able to sit last period with joy and bliss and peaceful state of mind. But this time I'm having such a lot of problems (laughs). My practice is digressing. (laughs) Comparing things. Those are the worst kinds of practice.

So meet with each sitting, each activity, fresh. Do best activities. Appropriate activities. Attention, that's all.



We have a large number of Dharma talks on tape and iPod which need to be transcribed to text. A chance to practice!

You have the choice of editing to a finished article, or just transcribing for someone else to decipher and edit. See your work in print!

Please give Richard a call, 0409 486 353 or email.

Dealing with Drought

Constant blue skies
cure my lust
for great brightness

Dead leaves float past
as I hear
my dogs snoring

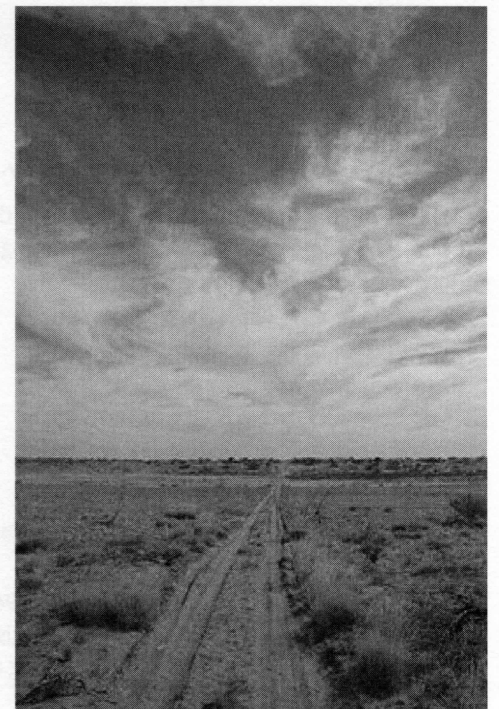
Thunder clouds loom
raising hopes
for the big break

Clouds drift away
salvation
doesn't arrive

Curtains hang limp
but my heart
beats at my breast

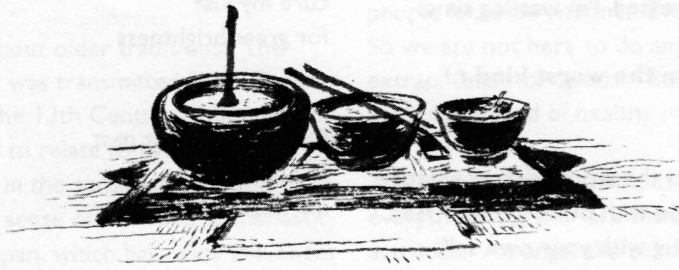
I shower then sit

Andrew Holborn
10/3/08



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.

Chickpea Curry

Ingredients (4 people):

Onions	2
Garlic	4 cloves
Oil	1 tablespoon
Chilli Powder	1 teaspoon
Salt	1 "
Turmeric	1 "
Paprika	1 "
Ground Cumin	1 tablespoon
Ground Coriander	1 "
Chickpea tin drained	400g x 2
OR	
Dried Chickpea	250g
Chopped tomato in tin	400g
Garam Masala	1 teaspoon

Method:

1. If using dried chickpeas, wash and soak them overnight and boil them until soft, about 20 – 25 minutes. Drain and set aside.
2. Chop garlic finely and slice onions finely.
3. Heat oil in a medium pan. Add garlic and onion and cook over medium heat, stirring until soft.
4. Add chilli powder, salt, turmeric, paprika, cumin and coriander. Stir over heat for 1 minute.

5. Add chickpeas and undrained tomatoes, stir until combined. Simmer covered over low heat for 20 minutes, stirring occasionally.

6. Add garam masala. Simmer covered for another 10 minutes.

N.B.

1. The drained weight of 400g chickpeas tin is 240g.
2. 250g dried chickpeas become 500g when boiled.
3. It is easy to put all the spices in one bowl and mix them together except garam masala
4. Adjust chilli powder according to your taste.



Salad - Rice & Corn

Ingredients (serves 4)

Rice (short grain)	1 cup
Corns in tin	200g
Salad onion, finely chopped	one
Pickled cucumber, chopped	2-3
French dressing	1/2 cup
Grain mustard	1 teaspoon
Parsley, finely chopped	1-2 tablespoons optional
Salt & pepper	

Method:

1. Cook rice.
2. While the rice is hot, mix them with French dressing and mustard together with salad onions. Season with salt & pepper.
3. When the rice mixture is cool, mix it with corns, pickled cucumber and parsley.

(Goes well with Chickpea Curry!)



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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.