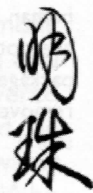


# Myōju



JIKI032

Soto Zen Buddhism in Melbourne

Winter, Volume 7, Issue 4, June 2008

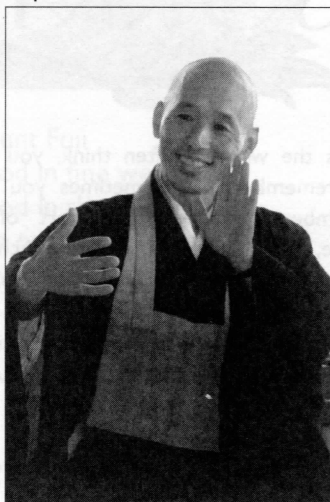
## PRACTICE IN BUSY TIMES

Dharma talk given by Ekai Korematsu Osho to the Melbourne Sangha at Sunday Sanzenkai on 2<sup>nd</sup> December, 2006.  
Transcribed by Nicole Thomas and edited by Richard Henderson.

Welcome back to Sunday Sanzenkai, following last week's five day retreat. It's good to come back to our Sunday Sanzenkai routine again and to find the time to sit and do simple things, to quiet our body and mind, particularly in December, which leads up to the holidays and Christmas. Our minds become so busy and think of many things, partying, presents, holidays, all sorts of things. December is very busy month - no different in Australia than to Japan. Even respected teachers and monks run around! Usually a distinguished teacher walks slowly, as an example, but this month our life gets quite busy, so you can't do that. The busier it gets, the more it's good to learn to come back to ourselves and to quiet, simple sitting - the ultimate place, compared to the activity outside. All business and activity is geared to something productive, to doing something, but the zazen that we do is, in a sense, opposite. We drop all that business and activity, and come to the point of the stillness, directing our attention to that point.

Be still. If you are physically still, then you come to the still point. Our busy mind eventually falls quiet, sooner or later. That's why our practice is very peaceful. At the beginning you might feel discomfort because of the physical requirement to sit still. You need to direct your mind and attention to that point, which is not ordinarily the way it is used to doing. So at the beginning, it may feel very difficult or restricting, but

when you get accustomed, it's a peaceful way actually. Because you don't need to run around or anything, just step back, settle, right where you are. Quiet. And you start discover, when your body and mind become quieter, that things seem to be harmonized, quieter. Even if there is a movement or a sound, it doesn't disturb you so much - harmony is achieved. If there is such a thing as enlightenment, it must be there, this place where you can return and settle, not somewhere else. Tradition says that our practice is the practice of enlightenment. Enlightenment is not something special, that a special person can obtain, it is common ground, everybody's ground. So once you learn to practice without exception, you are practicing enlightenment. Enlightenment is not some kind of excitement - 'I've got it!' 'Look at me!' It is very peaceful, very subtle - so subtle that only the enlightened person can enjoy the fruits of it. You can't even explain it



to other people - don't spend time uselessly trying to explain, just carry on your day to day life, in an ordinary way, nothing to show off.

Traditionally in Japan, in a training monastery especially, this beginning of the December is a special time because according to our tradition, December 8th is the day the Buddha realized the great enlightenment, under the Bodhi tree.

In order to commemorate the occasion, training monasteries do sesshin, which is intensive retreat practice, concentrating on three simple forms of practice - sitting, walking and bowing.

Of course other activities are included: eating, and daily chores and sleeping. So can you feel that energy? A couple days ago, a hundred thousand people started retreats like that.

And not only Japan, because the Zen tradition has spread to the west, to many zen-centres in the United States, Europe, South America. They have the same basic forms of zen practice, zazen, kinhin, bowing and chanting. So, at a time like this, it's a very good zen tradition to remember that Buddha was enlightened in December. Its essential practice, joyful and peaceful. But if you don't do it, then you have no clue - no joy.

During the last retreat, we had a teisho, a formal lecture, and the text was the  
(Continued on page 2)

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heart sutra. We use Japanese pronunciation but it is a Chinese text and there are many different translations of that, different English translations.

In the west, often it's very intellectually or academically orientated. You seek for the authority of the heart sutra, to see what this or that scholar has to say. If you are a very spiritual or religious person, you may not be interested in what the scholar says, but what the original teacher said, what Bodhidharma or the Dalai Lama or Dogen said. And that kind of presentation is very narrow; we need to let go of our own construct.

Our mind tries to find the right one, the best or most exact or absolute translation, but if you get caught up with the translations, you miss the whole point - it doesn't work like that. If you find something good enough, some translation you can relate to, at the time, then that's okay, it is good enough. And each one of us is different, at a different stage, with different abilities or intellects, so there is no such a thing as the best translation.

The theme of that teisho, in a sense, was don't worry about the Heart Sutra! Why you are worrying about it? And another thing: get over it! If you have that, very clear about those two things, I don't think you need to worry about the heart sutra so much! We have a handy tool, but if you don't learn how to use it, it's useless. The tool uses you; your brain uses you.

**You think you are the owner of your mind! But it is the other way around; you are subject of your mind.**

Your ideas, your past - all these run over you. Not only run over you, but others too! And you can miss the whole point of the reality around you, this time, this place and the people around you.

Regaining your purity is similar. Regaining sanity is like that. In a way,

human beings are quite complex, and if we are not careful about it, a little insane. It's packaged with us, and you cannot really remove that part either. It's, in a way, a sad story!

But the good news is, that you can realize and you can be clear about it, and settle with it, become comfortable with it, as much as you can be open about it, especially to yourself. But being open about it doesn't mean that you have to tell everybody what's happening in your head. Don't worry about what they say - 'you're a hypocrite' or something like that, because you don't tell what is happening in your mind. People can't take it, if you tell them everything that is going on in your head.

But learn about the self, fully without omitting any part. We really need to do this, if we live in a very ordinary life, as human beings. So we sometimes need to acknowledge that impure part, in order to purify that. So the meaning of repentance, in our vow, becomes clear, and becomes very important. We chant that verse of repentance three times, once in Japanese, twice in English. It's very important to acknowledge that part, as much as acknowledging something you know you did. Sometimes you may feel 'Why do I have to recite the repentance verse? I haven't done anything in the past week! The week before, yes, I know I caused a problem and hurt somebody. But this past week, I tried so hard. And I don't recall anything that caused a problem or mistake. This repentance chant just doesn't make sense at all'.



That's the way we often think, you think you remember. But sometimes you don't remember properly, that's part of our nature, and only repentance can reach that. It's a package, a spiritual solution. So, why do we need to repent something we don't remember? So we can get over with it! Or don't worry about it, which is a kind of practice we need to do moment after moment, but it's not so easy, if you don't pay attention to the fundamental nature of

the repentance. Very important. Purify yourself.

And the people who meditate or do zazen everyday, whenever they have time, they don't have to actually do that repentance recitation, because that component is already within the practice. You cannot hide anything, if you try to hide, you come back to it! You want to forget, but it comes back! So naturally you're revealing yourself, suddenly 'Oh, you remind me of such a mistake, that's why he looked very strangely.' It just pops up.

Probably, it could be a very striking experience, for people who are not used to meditating, in our way. They may have heard 'In Soto zen, Soto meditation makes you peaceful and calm, a calm person.' But really, all the crap that comes! 'Meditation is a peaceful thing but actually my meditation is full of crap!'...Don't be discouraged! Meditation is working!

*Question from the floor: This year I didn't come to Sanzenkai much because I was very busy, so could you tell me about the essence of practice in the everyday, not limited to sitting?*

Everyday practice is not really different from what we do here. When you in the midst of your life, busy, one thing after another, we just practice and there is no point worrying about it, being distracted. Just come back to the practice. But of course, it is not so simple because day to day life means dealing with relationships, it's always changing so much, and the essence of practice can be often lost in the busyness of things.

Practice in day to day life comes by doing the simple activities, turning them into the practice. Because we don't pay attention to the simple things, we can miss the whole point of developing the day to day practice. A simple practice is not anything special - for example, it just means going to bed, getting a good night's sleep, not spending too much time on the internet, eating regularly and eating good, healthy food. And exercise is very important also.

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So these routine day to day things, even if not regular, are a strong practice. And if we haven't been paying attention to these fundamentals, the foundations, then there's no place to settle, to anchor yourself.

The quickest thing is, from time to time, to pay attention to the breath, or stretch or yawn. If you are too busy and you cannot even do that, then you are in bad shape! Just waking and taking a big yawn only takes one minute. If you cannot even pause to do that, there is no point discussing it!

But learning mentally, intellectually, is not enough - we need to move physically. For example, in sitting practice, we make sure that our mind and body are relaxed, before the real work of sitting. This means doing an exercise, take a deep breath like a yawn, release all extra pressure inside your head.

And settle on the breath, inhale and exhale. And knowing is not enough. By practicing, we become such a person, slowly, slowly, inch by inch. Once is good, twice is good, continue...no end. There is no secret. Thank you very much for listening. Thank you.

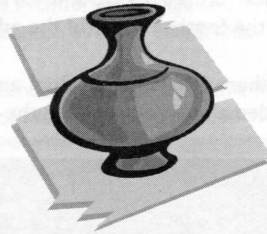
For studying Zen, one should have quiet quarters. Be moderate in food and drink. Cast aside all involvements and discontinue all affairs. Do not think of good or evil; do not deal with right or wrong. Do not intend to make yourself a Buddha, much less be attached to sitting still.

Dogen.

Zen is like looking for the spectacles that are sitting on your nose.

D. T. Suzuki  
[www.pageaday.com](http://www.pageaday.com)

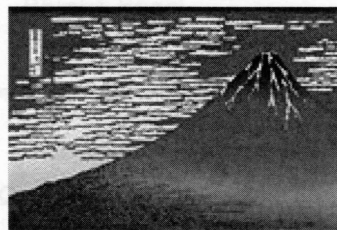
Hyakujo wished to send a monk to open a new monastery. He told his pupils that whoever answered a question most ably would be appointed. Placing a vase of water on the ground, he asked: "Who can say what this is without calling its name?"



The chief monk said: "No one can call it a wooden shoe." Isan, the cooking monk, tipped over the vase with his foot and left.

Hyakujo smiled and said: "The chief monk loses." And Isan became master of the new monastery.

Zen Mondo.  
[www.pageaday.com](http://www.pageaday.com)



Mount Fuji  
Good in fine weather  
Good in the rain:  
The original form  
Never changes.

Zen Commentary.  
[www.pageaday.com](http://www.pageaday.com)

## 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 nine 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](http://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:

- Tony Shields,
- John Mercer,
- Nicola Bowery,
- Harry Laing,
- Cherry Tennant,
- Paul Harris,
- Michael Ewing,
- En En See.

Ekai Korematsu Osho and the Jikishoan  
Committee

## Sangha News

### NOTICE OF THE TENTH ANNUAL GENERAL MEETING

Members and Friends of Jikishoan are warmly invited to attend the Tenth, Annual General Meeting of Jikishoan Zen Buddhist Community Inc. which will be held at **7.00 pm on Sunday 3rd August 2008** at the Australian Shiatsu College, 103 Evans Street, Brunswick, 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, 11th May 2008*

### Annual Sangha Picnic 2008

The annual picnic was again held on Sunday, 4th of May, at Darebin Parklands in Alphington, in beautiful autumn sunshine. This was two months later this year due to the shift of the zendo to Brunswick.

With plenty of food and good conversation, twenty-one adults and six children, the afternoon drifted by at a leisurely pace. While the children explored the park and kicked the football some of the adults displayed their prowess at bocce.

We gathered together at 3pm and chanted the Heart Sutra and Fueko. The afternoon concluded after we posed for the photographer, packed-up and said our farewells.



Some of the happy revelers posing for the camera. Missing from the photograph are most of the children who took the opportunity to abscond, and a couple of adults who were busy tracking the missing youngsters.

Mark Summers – Picnic Coordinator

### GOOD NEWS FROM BALLARAT.

An important event will take place at the Ballarat Zendo on July 20th, when Robyn Quinn and Andrew Holborn take their precepts. This is the first time a precept ceremony has been held in Ballarat and it is very exciting for us. Ekai Osho and Shundo will travel to Ballarat on this day with the ceremony commencing at 4.30 pm and concluding with light refreshments afterwards. We would love to see anyone of you there to share this occasion with us.

2008 is shaping up to be a great year for the Ballarat Sangha with Richard Myddleton, Andrew Holborn, Candace Rowe and Peter Schriener all moving from the Melbourne Zendo to Ballarat. (Actually, Andrew attends both). Once a month on Ekai Osho's visit we have the pleasure of being joined by the Castlemaine contingent and occasionally Mark Summers makes the cross country trek.

We recently had the very pleasant problem of running out of zabutons and zafus, on Ekai's last visit. Hence we are making more! It is wonderful for some of us "oldies" to have the strong energy of the experienced Melbourne members to reinforce our practice, and to assist in the welcoming of new people who continue to come and go, with sometimes one or two deciding to stay.

Very best wishes to everyone from Ballarat where the nights are getting colder but we are still singing out for rain.

## PARKING

The Shiatsu College has requested that people attending Jikishoan activities in our shared new home at Brunswick DO NOT park in Evans Street, as it is a small residential street and extra cars mean that the locals can't find space when we are there. PLEASE park in Lygon Street or in surrounding streets to lessen our impact in Evans Street.

If we can make this small adjustment in our own habits, this benefits everyone and makes for a harmonious relationship all round.

Karen Threlfall has completed an inventory of all previous editions of Myoju. This has been a major undertaking. Thank-you Karen.

## Invitation to Zen Study in the land of Enlightenment.

Ekai Osho is taking his annual teaching trip to India for 3 weeks in October this year. He will lead Zen meditation, at the Burmese Monastery and Japanese Temple in Bodhgaya, as part of the Buddhist Studies Program of Antioch University.

Robert Prior, the director of the Antioch program has kindly invited Zen students from Jikishoan to come with Ekai. Last year, Peter Watts and Tom Vincent accompanied Ekai Osho to India. If you are interested in going this year or would like more information please contact Peter Watts 5470 5923.

## Thank-you

For many years, B & B Designs Australia Pty Ltd, courtesy of Helen Burbery, has sponsored things for Jikishoan, such graphic design and layout of Myoju and flyers, printing and supply of envelopes and sponsorship of the last Film Night.

Now, B&B is closing and the Koho ryo will be on their own, but with the Jikishoan look already established. Many thanks to Helen and Charles. I understand that they will continue to be involved with Jikishoan in many ways.

Richard Henderson

## 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 and the Koho Ryo.

Ekai Korematsu Osho, *Dharma talk and inspiration*

Kinkos, *Printing*

Nicole Thomas, *Transcribing*

Julie Martindale, *Mail-out coordination*

Richard Henderson, *Myoju and Website reporter and coordinator, editing*

Janine Bush, *Website coordinator*

The calendar accompanying this Myoju is printed on green paper, representing the green of Melbourne during the Winter season.

## Next Issue

The next issue of Myoju will be posted at the Spring Equinox, 22<sup>nd</sup> September 2008. Contributions that will support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is **1<sup>st</sup> September 2008**. If you would like to contribute or advertise in the Spring 2008 edition of Myoju, please email [publications@jikishoan.org.au](mailto: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)



JIKI  
direct

SHO  
realisation

AN  
hut

## Bright Pearl

From Dogen Zenji's Shobogenzo Book I, 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

# RETURNING TO ONE

Dharma talk given by Ekai Korematsu Osho to the Melbourne Sangha at Sunday Sanzenkai on 7<sup>th</sup> January, 2007.  
Transcribed by Nicole Thomas and edited by Richard Henderson.

Happy New Year everybody, welcome to the first Sunday Sanzenkai for the year. We will be offering incense and chanting.

What is the significance of this? Just to mark the beginning of our basic, regular practice, Sanzenkai. Also, zen communities traditionally welcome the first three days of the New Year with a special service every morning, dedicated to World Peace. They use a special sutra, a longer version of the paramita or Heart sutra. Then they do the reading of the entire canon – 600 volumes.

To do this, they open the sutras, like an accordion. So symbolically, they have read the paramita sutras. And it is dedicated to world peace and finally, the happiness and welfare of each person present, the participants, lay people, people participating.

But here, at Jikishoan, eight times I think we have had a New Year and each year we mark this significance. Traditionally, it is like that: each person offers incense, marking of some kind of significance. If you are unfamiliar with our practice, people who are here for the first time for example, you don't expect these kinds of things to happen! It is quite a special kind of occasion – congratulations!

In Japan, the first month of the year is called shogatsu or ichigatsu, meaning first month. There is an extra meaning to the first month, shogatsu. Sho is one Chinese character, which is in two parts, the top part is the character for 'one', and the bottom part 'stop' or 'staying' one.

It means that it is right...correct...staying one. Something staying one is correct. If you have two right things, you have a fight, it is not correct. One for everybody. If someone looks at it, it's one. If another person looks, it's still one. That means correct, right. If there are two it's not correct. If people are arguing, about an opinion, which is right: my opinion and your opinion? Both are not right, they are wrong. It just opinions. It's never one, never correct.

So, New Year has a lot of significance, and being able to come to that point - staying one - is cause for celebration. So we say Happy New Year – omedetto (congratulations) to everybody. If something is like that naturally, then peace pervades. If everybody is staying as one, differences dissolve. Everyone can find a common ground, peace can be established.

But unfortunately human beings try to go the other way around, try to look for some way out.

**'I don't want to be like everybody else. I want to be different.'**

And many people try to be different. But that's the other way around, not coming back to one. So, if you make effort to be different to everybody else, away from the common ground, I don't think you can establish something right, appropriate. You may have something excellent for yourself, but selfishly, not for others.

The far east - China and Japan - put a lot of emphasis on the coming back to one. It is very auspicious. And that's where we started. We need to come back to one.

The system in Japan is not about increasing your age, when you come to the birthday. It's not like that. When you have New Year, they increase the year! It's a funny thing: the first year, when you are born into this world, you are one already. And when New Year comes, you become two. So it can happen that a person is born on 31st December, and then the next day, they are two! There is not anything logical about it and the western mind cannot really understand it. It's not logical, but being born, you arrive from the one place - no place. In the west it doesn't make sense, but it makes very good sense for my generation. I am not quite sure about younger ones and when that kind of thing had to be introduced into our bureaucracy – they had problems! So in Japan, the culture doesn't

celebrate the person's birthday so much.

But they do celebrate 'returning to one'. The ultimate returning to one is your last day! Paranirvana! Great celebration. In that kind of culture, there's no fear, because it didn't start with separation. And it is returning to oneness, togetherness. No strong sense of self like that.

So anyway, because this is the occasion of New Year, we do offering and whatever the significance or feeling you have, is just right, according to your own spiritual, cultural heritage. I hope that no one feels like they are forced to offer incense, because then it doesn't work. Without even thinking, just simply offer the incense and return to your seat, which is zen practice actually. Like that, without even thinking, just do things and go back to that. Just returning to one.

You can justify it – 'Because of this I'm doing it' – and it works. It's because of your own reasons, but the next person may be different. But if you are just doing it, you have already expressed in the practice action that you are returning to one. So in a sense, offering incense like this on this occasion, if you do it purely without any kind of extra idea caught up with it – 'I'm doing this because of zen tradition' or 'I'm learning some traditional thing from the east' – that's alright if you have the feeling. So it's...can you see? It's another form of zazen!

Everyone comes with all kinds of ideas, maybe expectations, whatever - it doesn't matter! You just sit with back straight! And breathe! You may try to describe, or interpret what you're doing. It's alright. There's no need to think 'My interpretation is better than yours', you know, or 'Yours is better'. Or 'The teacher's interpretation is better, that's why I'm coming, so that I get the right interpretation!' No, the point is not there. Just come, learn to just sit, returning to one.

(Continued on page 7)

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Simple practice. Why do we make simple practice, simple life so difficult? So complicated! Amazing, don't you think so?! And a lot of time is spent trying to make things difficult, more difficult and not manageable. That's how you get involved in lots of activities. He said try to make things very simple, simplify, direct, mature and right. Anyway, today's first session, I'd like to hear if you have any inspiration, or anything to declare, a resolution! Any brave ones? 'I decided every week I'd come to zazen, Sunday Sanzenkai once a week, or twice'! Don't worry; New Year's resolutions are destined to be broken! That's my experience.

Question: Why do we do chanting?

Why? I think we should ask everybody. 'I just do because of the practice'. That's all. Meditation is a very fundamental essential form but it's very individualistic, no matter how many people are there. When you're facing out, or walking, you're doing it alone, not interested in other people so much, but with your own individual practice. But chanting goes beyond the domain of the individual practice. Because chanting is individual practice, you can chant with a loud or small voice, but what happens when this many people are chanting, and everyone chants the way they like, some people with loud voice, high pitched, some people low – it become a mess.

So chanting brings your practice domain, not to the individual but to the collective, together, integrated. Of course you are chanting too, your voice has to come and you need to listen to your voice but that's not enough. You also to listen to other's voices, mixing, tuning in, synchronizing. You don't do that in meditation, you don't mix what other people are thinking about, or the way they are sitting. Don't worry about that. Just concentrate, just as much as you can do. You just work with yourself.

So two aspects is very important. When practice is effectively integrated, the very individual kind of aspect with other aspects, those two practices integrated, your meditation works, becomes useful. Conducive to day to day living. If you are looking for the meditation for your own sake, just for your peace of mind alone,

that kind of thing doesn't work. It is a holiday type of meditation.

Of course if you take a holiday, you have peace of mind, in the bush, very quiet! But useless! When someone comes, suddenly you think, 'I wish they didn't come, my peace of mind disturbed'.

But, you didn't have peace of mind from the beginning, that's why.

**You are deceiving yourself, because of the feeling that you had.**

Peace of mind has to come from the common ground, two integrated form of Sunday Sanzenkai. Both sides, individual and community –mixed together. So there is a clear form of the individualistic practice and a clear form of the integrated practice; the chanting is the same, the prostrations are the same, it's nice, everyone prostrating together. There is a kind of harmony and peace. If you do it with everyone standing up: 'I want to be different!' - no, it's not good like that.

So Sunday sanzenkai is based on the community level of practice, means integration of the individual and the collective. So slowly, conducive to that. But umm, yes, no matter how far we practice, you know, element [inaudible word] individual people, individual is so important. And entrance to this practice is first we learn essential forms: sitting meditation, zazen, and walking meditation and bowing. Those are the essential forms.

So the kann, the person greeting newcomers, gives you brief instruction. The prime focus is on the three essential forms and gives some idea of format of this. A most important thing for people who come into contact with the practice, we need to learn to be comfortable with individual form. So don't worry that you don't know how to do something in a correct way. And you don't have to offer and turn the right way. It doesn't matter which way to go. If someone is saying "Not this way, you have to turn that way". That really is a little too much, when I was sometimes see at it was going on. People here for the first time should just be learning how to sit!

Zen has many layers. But Sunday sanzenkai is established to accommodate these layers. Sorry if you are confused! Thank you very much for coming. Especially new people. Thank you.



Matsuo Basho (1644 –1694) was the most famous poet of the Edo period in Japan. During his lifetime, Basho was recognized for his works in the collaborative 'haikai no renga' form; today, after centuries of commentary, he is recognized as a master of brief and clear haiku. His poetry is internationally renowned, and within Japan many of his poems are reproduced on monuments and traditional sites.

Old pond  
a frog jumps  
the sound of water

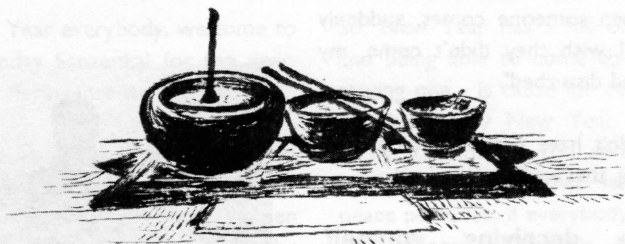
[Basho, 1686]

Now then, let's go out  
to enjoy the snow...  
until / I slip and fall!

[Basho, 1688]

## 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.



### Soup - Corn Chowder

Ingredients (8 people):

Fresh corn, cut kernels off cobs	2 cobs
Creamed corn	1 can
Onion, finely chopped	2 large
Garlic, finely chopped	1 clove
Cumin seeds	2 teaspoons
Butter	90 gram
Vegetable stock	1 litre
Potato, peeled & chopped	2 medium
Fresh parsley	3 tablespoons
Cheddar cheese, grated	125 gram

Method:

1. Heat the butter in large heavy-based pan. Add garlic and onions and cook over medium-high heat for 5 minutes or until golden. Add cumin seeds; cook 1 minute, stirring constantly.
2. Add vegetable stock, bring to boil. Add potatoes and reduce heat. Simmer uncovered, 10 minutes.
3. Add the creamed corn and fresh kernels. Bring to the boil, reduce heat and simmer for 10 minutes.
4. Stir through the cheese, salt and pepper, to taste. Heat gently until the cheese melts.
5. Add parsley and serve immediately.

### Tofu Quiche a la Kiyoko

Ingredients:

Soft tofu	300g
Cheddar cheese, grated	50g
Bulgaria Feta, crumbled	120g
Spring onion, finely chopped	1 or 2
Egg, beaten	4
Salt & pepper	
Short crust pastry	1 packet

Method:

1. Press tofu lightly on board for 30 minutes to get water out.
2. Sieve tofu into a bowl.
3. Add cheeses, spring onion and eggs and mix well. Season the mixture with salt & pepper.
4. Line pie dish with pastry.
5. Pour the mixture into the pie dish.
6. Bake in the oven (200°C) for 40 minutes.



### Chocolate Chip Biscuits

4oz butter  
2oz sugar  
pinch salt  
2 tpb condensed milk  
6oz flour  
1 tsp baking powder  
Chocolate chips

Mix together. Place spoonfuls on greased baking tray and bake at 180 deg. for 15mins.

(From Ballarat Sangha- thanks.  
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**Melbourne**  
PO Box 475  
Yarraville 3013  
Victoria Australia

Phone/Fax +61 3 9687 6981  
Email [contact@jikishoan.org.au](mailto:contact@jikishoan.org.au)  
[www.jikishoan.org.au](http://www.jikishoan.org.au)

**Ballarat**  
**Postal Address**  
416 Dawson Street  
Ballarat Victoria 3350

Phone/Fax +61 3 5332 8789(AH)  
Email [contact@jikishoan.org.au](mailto:contact@jikishoan.org.au)

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