

# Myōju

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## Soto Zen Buddhism in Australia

Volume 3 Issue 3 March 2004

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### A present called freedom

A dharma-talk given by Ekai-osho at Sunday Sanzenkai 25 January 2004  
Transcribed and edited by Bev Cowan

*Q: How to find a balance between living a life of anything goes and life with a bit of discipline, but not pretending to be in a monastery?*

You have some experience in a monastery, yes, and so you can make some comparison. For the monastic practice, in a monastery, it's all part of daily life, it's routine, it goes on and on and on. Of course, sometimes there is a special occasion ceremony, a monthly activity, or annual activities, but basically it's, you know, the same routine. Nothing exciting. (laughs). The only time monks get excited is at tea time or evening meal time—not so much oryoki type meal—when some treat or some sweet comes in!

But outside of the monastery, sometimes it is very difficult to find a routine, establish a routine. It helps if you have a job, or school, or something that becomes a focal point. You need to have some order or some kind of regularity in order to take care of that. You cannot stay up too late, although you want to have a party with friends or something, because you have to be awake, at school or at work, and so you take care of that. But it would be very different, very difficult if you didn't have a job or you didn't go to school and you had a lot of time. If you have a lot of time and lot of money maybe it's all right (laughs)—you

can just spend the money. If you have a lot of time but not much money (laughs)—you have trouble.

So it is very difficult to find stable ground without some kind of established routine. To have some excitement or exciting time is something else—a special occasion, travelling, a long vacation for one or two weeks, a shorter trip, or weekend. The rest of the time all you do is the simple things. The problem is if you cannot find meaning in that, cannot find joy in that simple thing you do. There is, strictly speaking, no Buddhism outside of it. Time to get up, get up. Time to eat, eat. Time to drink tea, drink tea. Time to go out, work or do something, then finish, go back. All routine.

Yes, it is difficult—if we don't make a conscious effort, very difficult to establish routines. It's the foundation of your life. Having great parties is not the foundation of your life. Travelling abroad and going to places you want to go is not the foundation of your life, trying to seek happiness in totally the wrong place. Find happiness or joy in a routine. If you can do that, if you are already doing it, probably you don't need to come here! Maybe because of that you are coming here;



*continued on page 3*

the real aspect is all things  
 all things are this aspect  
 this  
 character this  
 body this  
 mind this  
 world this wind  
 and this rain  
 this sequence of daily going living sitting lying down  
 this series of melancholy  
 joy  
 action and inaction  
 this stick and wand  
 this Buddha's smile  
 this transmission and reception of the doctrine  
 this  
 study and  
 practice  
 this evergreen pine  
 and ever  
 un  
 break  
 able  
 bamboo.

*Dogen zenji, translated by H. Nakamura*

Thankyou to all the dedicated people, whose time and commitment to the activities and running of Jikishoan, ensure that the programs and Buddhist teachings continue to be available to everyone.

Many people testify to the greater well being, peace and happiness that meditation practice brings to their lives, and they then pass this happiness onto others in their relationships and activities of daily life. This contributes to making the whole world a happier and more peaceful place, just like the one drop that falls into the ocean ... sending out ripples in every direction.

We warmly welcome any little drops out there, who would like to help spread some wonderful ripples into the wider community through giving their skills, time and commitment to help within the Jikishoan community.

The ocean is waiting for you ...

### March issue of Myoju support team

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

Ekai Korematsu-osho – Inspiration and art direction  
 Karen Threlfall, Rudy Darmawan – Co-ordinators  
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 Bob Brown – Web update  
 Bev Cowan – Transcription and typing  
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 Veronica Pradel-Spendier – Mail-out production  
 Kinko's – Printing

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

## Dogen

*continued from back page*

Although not opposed to using *koan* (riddles) or *upaya* (contingencies) to deepen his students' understanding, Dogen emphasised *shikantaza* or 'just sitting' as the backbone of Zen practice.

After ten years at Kosho Horinji, years spent in the midst of the Kyoto nobility, Dogen is said to have desired a quieter setting, which he found in Echizen province (now Fukui Prefecture). In 1242 a new monastery was built, first called Daibutsuji, and later renamed *Eiheiji* (Temple of Eternal Peace). It is now the headquarters of Soto Zen in Japan. Apart from some brief excursions, Dogen largely remained at Eiheiji until 1253, when, terminally ill, he moved to Kyoto for medical care. He passed away in the house of a lay disciple in August of that year.

It is testament to Dogen's far-reaching insight, not only into the heart of Zen but also the hearts of ordinary men and women, that in spite of not seeking to establish any tradition, Soto Zen is now the largest of the three main Zen sects in Japan. It has also established the largest Zen monastery complex outside Asia, the San Francisco Zen Centre founded in the 1960s by the late Suzuki Shunryu-roshi.

Author's note: There are several medieval biographies of Dogen, however the version referred to here is the *Kenzeiki* as quoted by Thomas Cleary in the introduction to his excellent *Shobogenzo: Zen essays by Dogen*, University of Hawaii Press, 1986.

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Farewell Paul

Paul Clark was a recent participant of Jikishoan's one day workshop and November 2003 five day retreat. Paul ended his own life on 1 December 2003. As his friend of some 25 years I offer my deepest sympathy to his family, friends and those who shared the workshop and retreat with him.

*Uninterested in polite chat,  
 death shreds lofty principals,  
 stomps on requests,  
 is death to explanations.  
 Getting on with the job,  
 no apology,  
 none required.  
 Death happens,  
 meanwhile I gawk and grieve.*

Peter Watts

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continued from page 1

it can be two ways; I hope that you come here for the latter reason (laughs). Then you have established the practice already in the lay context. We come here because it's the routine of everyday life. We don't come here because it is just a special thing, to get charged up so we can go the rest of the week. It's a daily thing, daily life.

When practice starts to become established in the daily context, then everything you do is Zen. Everything is unfolding—of Buddha-dharma or truth. These are characteristics of the Soto school and Dogen-zenji's teaching. One of the Shobogenzo classical works called *Kajo* (Ka-family, jo-something continuous) talks about routine, family routine and daily life. Just as drinking tea and eating rice is Buddhism, Buddha-dharma, Buddha's way, enlightened person's way. There is no enlightenment outside of this. You think it is somewhere else, but often we have a mistaken view!

So discipline, learning about the way, yes, it's kind of difficult in a lay context, until you become familiar with some kind of routine, then that routine activity in daily life actually gives you freedom. But most of the time most people think it's boring! Actually it is giving you freedom, you know. You have a breath—inhalation and exhalation—you may call it routine (laughs). That is giving your life, you know, freedom. Fortunately, our body and mind are doing it automatically. You don't need to worry about it. But sometimes the quality of breath changes. We become troubled, and the breath becomes shallow. So taking care of that daily life is very important. It requires some kind of rhythm, structure. In order to have some structure in daily life, yes, you need some practice, some discipline, yes. Then you'll find there's no need to waste so much time on whether to do or not do. You're not carried away by a lot of things, temptations, some special things. And from the other way round, you can really enjoy that, for you have the foundation.

Once a routine is established, it naturally brings a quality of stillness, tranquillity in a way. Just appreciate that. The routine in the morning, able to wake up and able to wash, and able to eat and prepare and go to work—but some people find it difficult to just appreciate that and want some excitement. It's interesting—appreciation of routine—a simple thing becomes very vivid. When on retreat—five days, seven days, a kind of mini monastic schedule—we just follow the schedule. Some people say schedule is the teacher. The

teacher encourages the student to just follow the schedule, just concentrate on each activity. Some kind of structure is very important.

Are you finding difficulty? At the beginning of monastic training, fitting into the routine is a kind of difficulty, but once you have adjusted to it things turn around, giving freedom, a peaceful way, going on and on and on. But in the lay context it is very difficult to establish those routines if there aren't any key activities connected with making a living or something, or, if young, studies. Sitting zazen is not enough, sitting meditation is not enough. Hopefully, by meditating you begin to realise this is not enough. We must stand up and do something!

So, developing some kind of routine structure is important. We become good at it the more we practice. Past experience of some kind of structure brings a kind of future. Stability of some kind develops, and composure and being able to relate, slowly, slowly with any difficulty that comes. Of course we cannot predict when an accident or something unexpected will happen. Worrying about it is not so good, a waste of time. In order to schedule for the future you need to consider many elements, many factors, so that with more experience it becomes clearer. We experience that something went well, or something didn't go well—within that schedule it is contained. When something happens you can be well prepared for the worst possibility, or the best. Buddhism in day-to-day life is not just ideas, but just taking care of everydayness, everyday life.

And as I said, joy comes to our practice when you sit and meditate... Santa will come! Santa will come down through the chimney with a big present. Hopefully. That is pretty much the beginning of everyone's practice, 'Don't know what I'm doing. Maybe something will happen.' That kind of trust and faith actually makes you sit. It's a good beginning. When you sit long enough—three years, six years—you still sit quietly, meditating, waiting for Santa, you sometimes need to look, to say hello. And after sometime you begin to realise slowly, 'Wow, Santa is sitting next to me!' He has been waiting patiently for you to wake up and notice. He's got a big present (laughs). A present called freedom.

So practice and joy is day-to-day life. Joy is do dishes, finish dishes, and go to work. Every activity. (*Sound of taku.*) Time to stop. Thank you very much.



Myōju means 'bright pearl'

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## BALLARAT ZENDO REPORT

Lorraine Collishaw, Kansu

Early this year, one night after Sanzenkai, the question was put to sangha members: *What does practice mean for you?*

The following are their responses:

- *My practice allows my world to stop spinning and for me to regain a deep sense of connectedness to all things.*

- *Practice brings me peace, which I love to pass on, like a gift.*

- Erika comments: *I love best to hear the Heart Sutra vibrate through the room and our voices moving up and down, creating a beautiful unison.*

- Wendy writes: *Swish, swish, whoosh, whoosh... Now the water gently laps at my feet; then... dumped by huge waves.*

- *I work with troubled young people and their families. Sitting and trying to live by the path helps me to maintain my 'centre', via letting go the painful stories and being in my own space whilst being in the room with the person.*

- *I don't know why sitting is necessary, it just is!*

-Millicent says: *Increasingly for me, practice is being a member of the sangha. I haven't been able to do this much until recently. For me, an important aspect of being in a small group is taking care of each other—visiting if we're sick or bereaved, rejoicing in new babies, being happy about marriages, etc. Just looking after each other!*

- Patrick comments: *I'm like a hamster on the wheel. Jikishoan Zen practice gives me an opportunity to step off and rest, reclining like a grinning cartoon character!*

-Lorraine says: *For me, practice is a place to come back to, that I know is always there.*



And... perhaps the wisest of all, Linton Easter, Millicent's cat (given that it is said cats always find the best spot in the house), who clearly knows that when sitting on the zafu,

everything is just *purrfect!*

As you can see we have a great richness in the Ballarat sangha. You're welcome to join us any Thursday, 7.30 pm, upstairs at 44 Armstrong Street North Ballarat.

We also wish to take this opportunity to thank the people who have so generously donated books and tapes to our library, in particular Andrew and the Melbourne Zendo people. It has expanded very quickly thanks to everyone's generosity.

Gassho!

## TENZO-RYO UPDATE

Hannah Forsyth, Tenzo

As the year gets underway, the Tenzo-ryo is becoming more busy. More people are staying behind for supper after Sanzenkai and we enjoy the informality and camaraderie around the long table in the kitchen. Welcome to all of you, the old-timers, the newcomers and the out-of-towners.

Many thanks to those who've cooked for us so far this year: Kiyoko Taylor, Jennifer Timms, Bev Cowan, Toni Morton and Graham Cameron.

Jikishoan held a One Day Workshop in January this year at which I provided lunch and met a new group of interested participants. A number of those attending asked for the soup recipe, so I've supplied it for Autumn Kitchen.

Gassho.

## MYOJU ANNIVERSARY COLLECTION

To commemorate the five year anniversary of Jikishoan Zen Buddhist Community, a bound volume containing all the editions of Jikishoan's quarterly newsletter *Myoju*, will be available for sale over the next three months.

For more information or to place an order, please contact Karen on 0418 342 674 or email [little\\_wren@ozemail.com.au](mailto:little_wren@ozemail.com.au)

## STILL LOOKING FOR A FUSU!

Julie Martindale, Fusu

The end of the financial year is coming up fast and we're still hoping to find a new Fusu to take over after the AGM in August. Any committed financial members who feel they could take this on please let us know so training can begin. The job requires a time commitment of on average 12 hours per month (more than that at the end of financial year), plus attending a monthly committee meeting and presenting a monthly financial statement. There is also time involved in coordinating other ryo members who are dealing with money, for example for fundraising events. We use MYOB for the accounts, which is not hard to learn.

At present the Fusu is responsible for all aspects of the finances (paying bills, receiving money, data entry, statistics), but, if you're really well organised and coordinated, some areas could be done by other volunteers to lighten the load. A 'List of Tasks' showing what's involved in detail is available.

The job isn't hard, but does require some consistency. Usually a person will stay on the committee for three years, which gives an opportunity to learn from each other in the spirit of practice, as well as help steer the Jikishoan boat. If you think might be able to help, please contact Julie at Sunday Sanzenkai or phone 9499 2141.

## New Year Zazenkaï 2004

Annie Bolitho

One hundred and eight fragmented bells rang out from the zendo at Moonee Ponds on New Year. The sound fell into a warm, radio and TV-laden night.

Hannah, Mark, Jennifer, Charles, Helen, Winnie, Alesha, Bev, Karen and Annie came together for sitting and listening.

After new year bows, we investigated the bottle that Ekai had placed on the altar for us. 'Wisdom Water. Please drink after zazen', the label read. Annie's attempt to bless the gathering with sprinkled wisdom water revealed that it was choya, a powerful plum wine. It was promptly and appreciatively transferred to ceramic cups.

A great picnic feast in the yard followed.

Thank you for the hospitality Ekai and Denise.

## SATURDAY MORNING ZAZEN IN MCCRAE

Venue: Shoboan, 33 Bowen Street, McCrae  
Time: 9.30-10.45 am

Two 20-minute zazen periods and one 10-minute kinhin.  
Formal tea and sutra chanting  
All welcome

For more details, please contact Mark on +61 3 5986 3102

## CALLING ALL GRAPHIC DESIGNERS!

Whether you are a keen amateur, or run your own graphic design firm, the koho ryo needs the help of any interested people with art/design skills and access to the desktop publishing application Quark to assist in the layout and design of *Myoju*. It's not hard and it's a great way to improve or revise your Quark skills with a worthwhile and creative task that supports the Jikishoan community. Contact Karen Threlfall on 0418 342 674 or Ben Sheppard on 0422 146 367.

Moonee Ponds zendo urgently needs another  
**vacuum cleaner.**

Little Red Hotshot beyond repair!  
Contact Bev Cowan on 9742 3191

## CHANTS CD

Is having a CD of Jikishoan chants available for sale a good idea? Can you help with a recording system (DAT or other)? All suggestions to Bev - 9742 3191

# Autumn Kitchen

Autumn is the time when we consume the last of summer's abundance. It's also the time we start putting on our winter coats! So that's why in this issue we have not one but five yummy recipes from Jikishoan members. What better way to celebrate the shortening of the days than with hearty dishes like these?

## Roast pumpkin soup

Ingredients for 10:

- 3 litres vegetable stock
- 1 medium (Japanese) pumpkin
- 2 medium onions
- oil, salt, pepper
- grated nutmeg
- 2 cloves garlic
- parsley

Cut the pumpkin in half and scrape out all the seeds. (Add them to the other ingredients used to make the vegetable stock—carrot, celery, bay leaf, parsley and so forth) Bake the pumpkin halves face down on an oiled baking dish in a preheated hot oven of 400° F for about an hour until the flesh is soft and the skin browned and wrinkled. Remove, let cool a while and then peel off the skin.

In a large pot add the chopped onion to the olive oil, put the lid on and 'sweat' the onion over a low heat for a while—maybe ten minutes. Add the chopped garlic and saute another minute or so, then add the cooked pumpkin with any scrapings and juices from the baking dish, and the soup stock. Add some salt, pepper and nutmeg to taste and simmer for about twenty to thirty minutes, adding more stock if it is too thick.

If you want a smooth soup, let it cool, then whizz in a blender. My preference is for a soup with a more interesting texture so I use a fork, a wire whisk or a potato masher to break up the pumpkin some but not so that it's super smooth. Check the seasonings and add chopped parsley.

## Minted cabbage salad

This salad is basically one from Greg Malouf's wonderful *Arabesque* cook book.

In a large bowl mix together:

500g cabbage (Savoy or hard), core removed and very finely shredded. (Cut a wedge, lay it flat on a board, hold firmly with one hand and shave the cabbage away from yourself.)

Lots of rocket, washed and cut up a bit (watercress, Greg's suggestion, is often hard to find). One cup of mint leaves, washed and cut up.

Dressing:

Crush one clove of garlic with sea salt in a mortar and pestle, then whisk in extra virgin olive oil, juice of 1 lemon, 2 tsp dried mint, and pepper to taste. Add to greens and toss lightly.

## Roasted red capsicum

- 3 large red capsicums
- 2 tbsp olive oil
- 1 tbsp wine vinegar
- 1 tbsp balsamic vinegar
- salt and pepper to taste

Brush whole capsicum with olive oil. Bake in oven (180-190°C) for 45-50 minutes, turning once or twice. When cool, peel the skin and remove seeds. Keep the juice in the oven dish if in metal. If not using metal oven dish, pour juice into small pan. Tear the capsicum into small pieces and set aside. Put the oven dish or small pan on stove and add wine and balsamic vinegar, salt and pepper and start to boil, scraping sediment off the oven dish. When boiled, pour over capsicum. A whole globe of garlic can also be baked together with the capsicum.

When cooked, peel and mix with capsicum.

## Vegetarian vichyssoise (Cold potato and leek soup)

- 1 leek (white part)
- 1 stick of celery
- 1 large potato
- 30g butter
- 500ml vegetable stock
- salt and pepper
- soy milk

Slice the leek, celery and potato finely and sweat vegetables in butter until just soft, without allowing them to colour. Blend in the stock, bring to boil, season and simmer for 12-15 minutes until soft. Rub through a sieve or work in electric blender until pureed. Season to taste. Let cool. Serve with two portions of soup and one portion of soy milk and mix. This soup can also be served hot.

## Baked kumara with sesame soy dressing

- 1kg (2 large) peeled kumara
- 2 tbsp olive oil
- 200g (1 large) onion, sliced
- 2 cloves garlic, crushed
- 1 tbsp fresh thyme, chopped
- 2 green shallots, sliced
- 2 tbsp sesame seeds, roasted
- 3 tsp sesame oil
- 2 tsp soy sauce
- 2 tbsp lemon juice

Cut kumara into 2cm pieces. Combine kumara, oil, onion, garlic and thyme in baking dish and mix well. Bake in oven (180-190°C) about 30 minutes or until kumara is tender, stirring halfway through cooking.

Allow to cool. Combine kumara mixture, shallots, seeds and dressing in bowl. Mix well.

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## Lay ordination ceremony

On 12 December 2003 at the Collingwood Zendo, Hannah Forsyth received the *zaike tokudo* precepts from Ekai-osho.



### EVERYDAY ENLIGHTENMENT

*Struggles and breakthroughs, observations and reflections: the inner experience of practice*

#### The Buddha's own practice

'Well this is certainly imperfect practice,' I thought between waves of nausea. A vow to do zazen every morning had met its first major obstacle—a hangover! But in spite of the churning guts and splitting head, I kept sitting. All of a sudden a thought sprang fully-formed into my head: 'This is the Buddha's own practice.'

Had I read it somewhere? Most probably. But, nevertheless, this phrase gave me the anchor I needed. It rolled through me like a mantra and I felt grounded and supported at the same time. And, later, I still felt something special about that moment. On an improvised zafu on my sister's lounge room floor I had touched some level of depth in my practice in spite of, or maybe *because* of, its imperfection.

Ben Sheppard

*Do you have a experience to share?  
Please, send it in!*



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# Nights at the 'direct realisation hut'

Report on Tuesday and Thursday night practice at the new Moonee Ponds zendo  
by Hannah Forsyth

I love this poem by Takeno Jo-o which was apparently much appreciated by his pupil, the great Tea master, Sen no Rikyu:

*As I look about,  
Neither flowers nor autumn  
tinted leaves  
Near the grass-thatched hut  
That stands alone by the  
shore.  
The autumn dusk.*

Our hut is not grass-thatched and stands not by the shore but in the garden at the back of the Korematsu family home in St James St, Essendon. The zendo is the most comfortable and intimate setting for our practice at dusk on Tuesday and Thursday evenings. For those of you who find it difficult to attend Sanzenkai on Sundays, and also for those who want to add to their practice these extra evenings are wonderful—a chance to catch your breath during the week. The members of Ino- and Shika-ryo have worked with Ekai-osho to provide this extra zazen practice for anyone who wishes to attend.

Every Thursday night, starting at 7 o'clock, we have zazen with two forty-minute periods broken up by kinhin and concluding with a serving of green tea and chanting of the Heart Sutra.

On Tuesdays, except for the first Tuesday of each month which is reserved for a committee meeting, Ekai-osho and members of the Ino-ryo have created an evening which is similar to Sanzenkai. It also has a 7pm starting time, and finishes at about 9pm. It includes one twenty minute and one forty minute zazen period with kinhin, sharing of green tea and a short service with prostations and chanting, with some of the texts being English translations. If you haven't visited yet, the zendo is in the back garden of the Korematsu family's home and is accessible from the rear laneway entrance if you park in Grandison Street, or from the front gate of 11 St James Street. So please, tip-toe past the family and come and join us.

*a bundle of warmth  
breathing together  
floating in a small boat  
in a leafy green sea  
the train rumbles past in the distance  
grey light as the blackbird calls  
hello old friend*



## JIKISHOAN VISIONS THE NEXT FIVE YEARS

Peter Watts, Shissui

It remains the committee's intention to provide a forum in which to create a structured vision for the coming five years. The range of enquiry will include the following areas.

- a review of accommodation requirements, fundraising objectives and out-reach programmes
- the role of the Sangha: its purpose and development
- understanding lay and monastic practice: identifying their differences.
- structured curriculum for long term participants and assistants, e.g. advanced one-day workshops
- the heart of Buddhism: moving beyond imitative practice; centreing ourselves as a lay community in Melbourne in the 21st Century.

Assistance from a professional facilitator will make this process more effective. We need **your** input over the next 3 months. If you have any suggestions or comments you would like included please offer your views in writing to a ryo co-ordinator or myself. Your thoughts will help guide our enquiry and contribute greatly to our future.

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# Who was Dogen?

A brief biography of the founder of Soto Zen in Japan  
by Ben Sheppard

Dogen-zenji (1200-53) is not only renowned as the founder of the Soto (Ch—*Ts'ao-tung*) sect of Zen in Japan but is also considered one of Japan's most important and influential philosophical thinkers.

Dogen was born into a noble Kyoto family. Up until the age of eight he received the rigorous classical education that befitted a young man destined for life at court. However, it was at that age that his mother died, an event that reputedly instilled in the boy a keen sense of life's impermanence. Although considered something of a child prodigy by Confucian scholars of the time, Dogen rejected the political life that beckoned. He prevailed on an uncle who was a high priest of Tendai Buddhism and was ordained a priest at the age of 14. At 15 he met the Zen master Eisai-zenji and studied with both Eisai and, after his death, Eisai's dharma-heir Myozen. At 21 he was given recognition as Myozen's dharma-heir, thus becoming the head of the Oryu branch of Rinzai (Ch—*Lin-chi*) Zen which Eisai had introduced from China. At the age of 24, after nine years of study with Myozen, Dogen travelled with his master to China. There they met many teachers, including Nyojo, under whom Dogen was to experience his Great Awakening.

Dogen studied with Nyojo for two years, and it is said that in that time he did not sleep but sat in zazen throughout each night. One night, in the small hours, he heard Nyojo reprimand another monk with the words 'Zen study requires the shedding of body and mind,' and at that moment



*Portrait of Dogen-zenji from 13th century  
treasure of Hokyoji, Fukui Prefecture*

had a profound realisation. This attainment was recognised by Nyojo who designated Dogen his heir.

Upon his return to Japan in 1227, Dogen wandered for a time, staying with various benefactors and at Kenninji, the temple founded in Kyoto by Eisai. It wasn't until 1234 that Dogen began to teach. He settled at Kosho Horinji on the outskirts of Kyoto and there began his magnumopus, the *Shobogenzo* (Treasury of the Eye of True Teaching).

This massive collection of essays, which runs to five volumes in some translations, was the first major Buddhist text to be written in Japanese.

It covers nearly all aspects of Zen, from philosophical analysis of the sutras to detailed instructions on the day-to-day running of a monastery. Many of his ideas were far ahead of their time, such as his accepting attitude to women. Nowadays a whole field of 'Dogen studies' has emerged in both English and Japanese and has found much to appreciate in this grand and subtle work, especially his essay on *Uji* (being-time) which has captured the imagination of contemporary philosophers for the striking way it postulates an alternative combination of the two basic building blocks of existence.

The main distinction between Dogen's approach to Zen and that of the Rinzai sect was that Dogen emphasised enlightenment not as the end result of practice but as immanent within practice: *shusho-itto*—practice and attainment are one.

*continued on page 2*

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## Next Issue

The next issue of Myoju will be released on 20 June 2004 in time for the winter solstice. The deadline for content for the next issue is **9 May 2004**. If you would like to contribute or advertise in the winter 2004 edition of Myoju, please contact Karen Threlfall on 0418 342 674 or email [little\\_wren@ozemail.com.au](mailto:little_wren@ozemail.com.au)

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