

Myōju

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Soto Zen Buddhism in Australia

Volume 3 Issue 4 June 2004

A publication of Jikishoan Zen Buddhist Community Inc. (A0037927K)



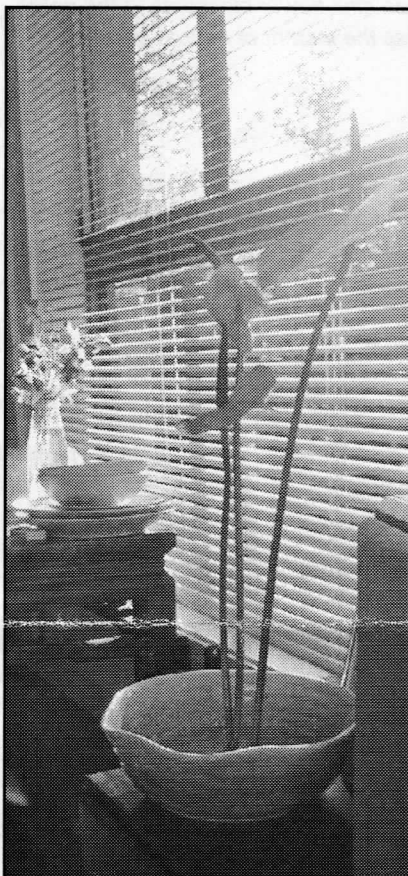
Emotional balance while on retreat

Excerpt from a Dharma-talk given by Ekai-osho at chosan on 25 August 2002, the second day of a retreat. Transcribed and edited by Johanna Verberne.

During the settling period, I notice that each retreat has its own nature. On this retreat there is a feeling, from the beginning, that the retreat has been entered. The practice space is quite still and the energy is good. On previous retreats it has sometimes taken quite a while to get the right energy. By 'energy' I mean stillness, a sense of crisp stillness. This stillness has been here from the beginning of this retreat and that's very interesting. I think it's because many people have done a retreat previously so the strength of the stillness each person has developed is contributing to this retreat, creating that kind of atmosphere.

This atmosphere is a wonderful thing but, at the same time, it may create some difficulty for those who are here for the first time. They may unnecessarily receive support [laughs]. We don't intentionally try to make it very strict, but the atmosphere may generate a level of pressure. So the first and second days of the retreat are probably a difficult period for some people.

In such an environment, everything opens up. When stillness appears in your life, it's like opening up a box of thunder. This means that all the feelings—sadness, anger, and so forth—are

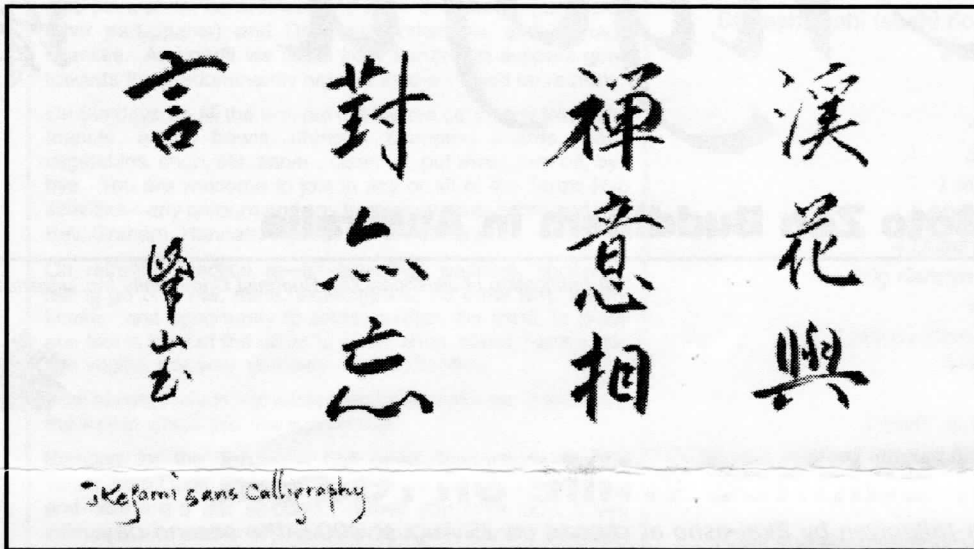


*When stillness
appears in your life,
it's like opening up
a box of thunder*

open, they come and go. This can be compounded when we have insufficient energy in our body and what is arising emotionally can become very negative, creating negative thoughts and confusions. It's easy, then, to get caught up by it. It's very difficult. I would simply say that, in that situation, people become grumpy [laughs]. There are things that you can usually take but, because of the situation, you become grumpy. Everything we deal with becomes a source of anger, irritation or impatience—oryoki, the porridge [laughs], everything.

Things turning into anger is a bad sign and we need to be careful. Feelings of sadness and sorrow are not that bad; actually they are a very positive sign in the Buddhist tradition [laughs]. Deep feelings of sorrow or sadness arising is a positive sign, as it indicates you are meeting with that part of reality and beginning to appreciate Buddha's personal truth with your own experience. Anger, however, is not so positive. Anger is up here [points to head], not here [points to heart]. Anger indicates there is reasoning behind it, it's all this level [points to head], but the heart level is the emotional source.

continued on page 3



A fundraising raffle, that will be held in the coming months features this beautiful calligraphy by Melbourne based calligraphy master, Ikegami-san, as one of the prizes. Details of the raffle will be included in the next issue of Myoju.

Calligraphy translation

*Zen mind arises by beautiful flower blossoms in the gorge,
No words to express the instant of mutual encounter.*

Enlightenment comes from practice

Thus Enlightenment is limitless;

Practice comes from Enlightenment

Thus practice has no beginning.

Dogen -zenji

June 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
- Karen Threlfall – Co-ordinator and layout production
- Rudy Darmawan – Design and production
- Johanna Verberne – Proof-reading
- Committee Members – Proof-reading
- Bob Brown – Web update
- Peter Watts – Mail-out co-ordination
- Veronica Pradel-Spendier – Mail-out production
- Kinko's – Printing

NEW MEMBERS FOR 2003

Welcome to the following new Members of Jikishoan in 2003 and 2004:

- Anita Coverdale-Collis
- David Luke
- Emma Edmonds
- Erika Gaudlitz
- Gareth Jones
- Gilbert van Hoeydonck
- Ingo Bojak
- Jane Farnan
- Kiyoko Taylor
- Peter Blackman
- Peter Coleman
- Samiro Douglas
- Toni Morton
- Vaughan Behncke



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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.

We say that, in the Dharma world, the world of the universe or reality, nothing is hidden; but, in our conventional world, everything is hidden. The only things that appear are what you want to see or don't want to see. In the world of the Dharma, in Shikan-taza, though, nothing is hidden, paths open up. This world is wonderful but it sometimes requires tremendous courage or patience to face everything that arises.

The first and second days of a retreat provide a rich experience of this. When we form the meditation mudra and practice, we enter into the Dharma world. The Dharma world consists of both hell and the Buddha world. It's very rich, so, entering in, naturally you're experiencing that richness, the richness of reality. It's not somewhere else, it's entering into your own world. According to cause and effect, each person receives the richness in a way to which they can relate. Some people who have done many retreats are more experienced and can receive that richness as a treasure, or as something very familiar, as something not outside themselves but as their own being.

Another person who hasn't had much experience on this kind of retreat may not receive that richness straight away. It's a struggle as to whether you should take this or not. Actually there's no choice as to whether you take it or not, it's just the way it is, but you get into a struggle picking and choosing. That causes a lot of trouble for people trying to find the way out and busily thinking about things to avoid or choose. People who are experienced and have done a few retreats have been through this process and therefore are a little clearer about delusion and realisation. The Genjo-koan says 'when all dharmas are seen as Buddha-Dharma, then there is delusion and realisation', there are, all those things.

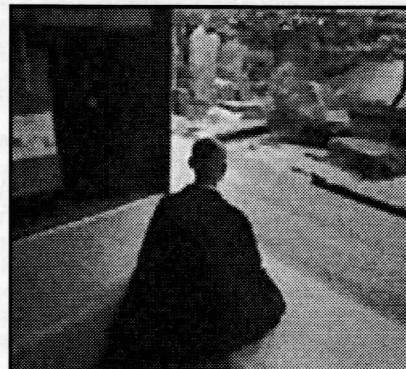
When we start something new, often we don't know what to do. That is very natural. So going through the beginning stage of a retreat is very important. Everything that happens—emotionally, physically—is meant to happen. Perhaps people who are here for the first time don't realise that [laughs], so please understand that everything is meant to happen. Connect personally and be open about the experience and try not to push too much. A retreat, it's not a kind of discipline, it's slight effort, simple effort, precise effort, again and again. We get caught up in doing totally

unnecessary things and that needs to be avoided. It's not what we think, it's the merit of participation, staying here in this format, allowing each person to go through this process that's important. Both foggy times and clear times have their own life and, appreciating that, going through that, while not anything special in itself, allows us to find this experience very special.



*Clouds have all scattered
from the tall peak
where I wait for moonrise –
what kindness in the first
of these early winter showers!*

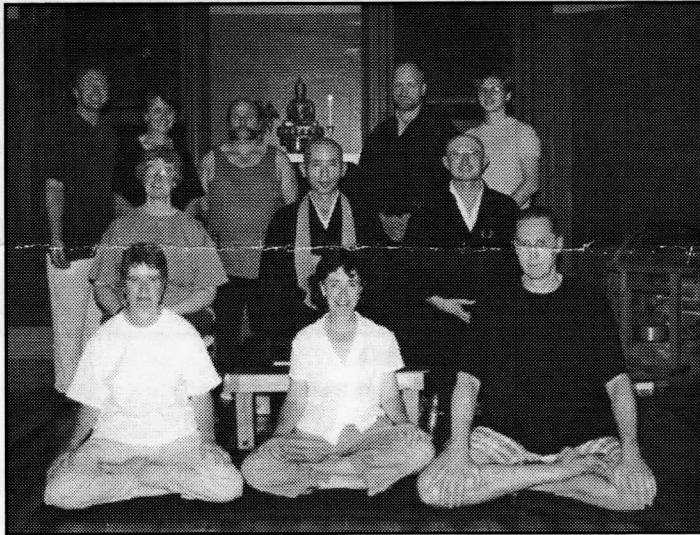
Poet-priest Saigyō



Myōju means 'bright pearl'

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Jikishoan Ballarat's five year anniversary



The Ballarat Zen Group,
including some of its founding members,
and Zen master Ekai Korematsu-oshō.

Following the establishment of Jikishoan in Melbourne in 1998, one of its founding members, Strecko Radman (Seizan) moved with his partner to Ballarat. In 1999, with the help of Millicent Easter, a local Zen Buddhist practitioner, he set about establishing the Ballarat Zendo as part of his journey to become an ordained Zen monk. In July 1999, Ekai-oshō conducted an information session in Ballarat to which the general public was invited and out of that the Ballarat Sangha was born. Seizan found a venue above a local spiritual healing shop and practice sessions began on 19 August 1999. The zendo equipment was donated by Seizan and the Melbourne zendo.

Over the next five years the Ballarat Sangha members developed a strong supportive core with four of the original members still regulars. Sanzenkai has been held weekly on Thursday nights and Ekai-oshō has travelled to Ballarat once a month to provide his valuable teaching, support and encouragement to the Sangha

members. Our Sangha is well represented each year at the November retreat. We are greatly indebted to Seizan for his tireless energy, support and expertise in the early years and it was with great sadness and regret that we farewelled him in May 2003. Rod Hanton and Lorraine Collishaw have co-ordinated the group since early 2001 and have endeavoured to pass on all that they have learned to new members.

In this, our fifth birthday year, it is now time to hand over the leadership baton to new blood, as we move on to the next five years. Some of our members are in the process of taking over this role. The Sangha is grateful to Sandy Wilson for her hospitality at 44 Armstrong St North Ballarat. It has been our 'home' for five years and has been a friendly incubator in which to grow. We dream of one day having a permanent venue where the zendo can remain 'built'. It would be a dream-come-true if, on our tenth birthday, we can write that this has happened!

Five years with Jikishoan

Lorraine Collishaw

In August, 1999 my G.P. said to me, 'I'm going to go to a Zen meditation thing on Thursday night'. 'What Zen meditation thing?' I said. That's where it all started for me. I decided to go along and see what it was all about. Five years later I am still with Jikishoan and have turned up at the Zendo on most of those Thursday nights, and attended a number of retreats. I realise, on reflection, that at some stage over those five years, I must have moved beyond thinking, 'What is this all about and what am I doing here?' to 'Just getting on with it.' It never fails to somewhat mystify me, though, as to what the extra ingredient is that has kept me with this practice!

In the early days of the Ballarat Sangha, we were heartily encouraged by Strecko Radman (Seizan) and, long before I felt able or willing, he dragged me into a leadership role. I resisted and floundered and, for a long time, I felt like a kindergarten child thrust into a VCE class. I remember learning to 'do bells' when I still had absolutely no idea about anything that was going on. I would sit there in a continual state of anxiety anticipating the next dong-dong, while the pain in my knees was killing me. However, with the support of Seizan in those early days, the continued friendship of my fellow co-ordinator Rod, the ever-present guidance and wisdom of our teacher, Ekai-oshō, and, of course, the support of the other regular Sangha members, I have learned much along the way. Our fifth birthday seems a timely occasion on which to hand over the co-ordinator's reigns to the next person, and it is with anticipation that I approach the next five years with Jikishoan as we move out of the pre-school stage.

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First encounters

Millicent Easter

I first met Ekai at the Easter retreat, 1999. I think Seizan, then Strecko, was also at that retreat. Certainly, he was in a special training relationship with Ekai, and I gathered from him that establishing a Ballarat group that was part of the whole body of Jikishoan was an important aspect of his preparation for monk's ordination.

I knew Strecko from our membership of the Melbourne Zen Group. The MZG also had a 'branch' in Ballarat, from about 1993 to 1997, of which I was a founding member. Strecko wasn't resident in Ballarat back then, so had no part in that group. However, from my experience of having a local group, I was keen to support Strecko in his desire to establish the Jikishoan group. I also knew from my experience, that there was a widespread interest in Buddhism among the local community. However, from the very beginning, the Jikishoan group 'belonged' to Strecko. It was his energy that got it going, and gathered and made the material things a group needs for its practice.

Strecko and I decided the appropriate first step would be a public talk by Ekai to local people who were interested in coming. The MZG teacher had given a similar talk at the birth of that group in Ballarat. I negotiated with Aquinas University for a meeting room. They had also supplied the (free) venue for the MZG group. Zen often seems to be 'at home' on a campus. Strecko made flyers, and I used good old word-of-mouth to let people know. From memory, there would have been about 20 to 30 people there. I don't know if any of them later sat with the group, but they got the word out around town.

At exactly the same time as that meeting I was diagnosed with breast cancer and started treatment, which went from July to October, so I was 'not around' much in those early days. Probably the only other thing I did was finding Adekate as a venue for the local retreat, which the group has used since then. I was pretty crook when I did that hunting around, I remember! There are lots of funny stories about the earliest days of the group's meetings, with everyone having to learn everything all at once!

Coming home

Rod Hanton

In mid 1999 a friend told me that a Zen group was going to start up in Ballarat. I had been looking for ways to deepen my spiritual practice and this news was very exciting.

Whilst studying at LaTrobe in the mid 90s I had the good fortune to be taught by George Wills, a senior lecturer and Zen practitioner. One of the subjects taught was 'Zen and Existentialism' and, as part of its curriculum, we attended a weekend retreat— my first retreat. It was awesome.

So under the incredible enthusiasm and infectious zeal of Seizan Radman, I became one of the founding members of the Ballarat Zendo. We were taught to do things in the 'correct' way and to be very respectful and appreciative of Ekai-Osho—a real, live Zen monk in Australia. We were taught, and later came to understand, just what a privilege it was to be able to sit and learn with Ekai-oshō.

Of the original group only four remain and, most sadly, even Seizan no longer sits with us. However the group, having been pruned, continues to push out buds of wonderful, fresh growth in its new members. It is an exciting time to be part of the Ballarat Zendo, and it has been a wonderful five-year journey.

To sit in Zazen feels like 'coming Home'.

A Zen group in Ballarat

Anthony Woodward

When I heard that a Zen group was starting in Ballarat I was very reluctant at first. I had been interested in Buddhism and had studied it for a number of years, and considered myself, if anything, a Buddhist. I read lots of books over and over, pondering their various meanings, trying to gain insights into some of the harder-to-grasp concepts. I had read about Zen also, about these strange monks that think deeply on quirky little riddles, and had rigorous and difficult training amongst other unconventional practices. None of these practices came to mind when I heard about the group. What were their intentions, what would I be getting myself into? I mean, after all, it was a Buddhist group and I had been waiting for and wanting this to come about for years but now, it was here, I had my doubts. My life was very hectic at the time too, and things were unstable at home; I felt deeply unsatisfied with my lifestyle.

Things started to slow down a little, a book I had been illustrating was finished and I got my licence after months of driving lessons. The group had been going for a month or so, so I thought 'what the heck', I'll give it a go. It didn't seem to take long to get into the swing of things and, in a few months, I had even developed a sitting practice at home. It seemed as if I was wiping grease from my glasses that had accumulated over the years; what did I want to do with my life? Who are these so-called friends that I had? It was like I was finding my feet, becoming the chief of my own village, as they say. So you could say it shook things up! The relationship I was in came to an end and the 'friends' that were attached with it faded away.

And here I am five years later, with nothing gained but a whole lot of things experienced. If there's anything I have learnt through my practice, it is that Zen practice can be integrated into every aspect of your life (except for at your day job were you might very well get scolded for not 'looking busy'). Simply climbing a flight of stairs is a good opportunity to check your spine and monitor your breath.

In those early days I was very earnest in my practice but, as time went on, it became apparent that there is no race, no hurry to get anywhere; just remembering to wash the dishes after I've finished eating is enough to keep me occupied!

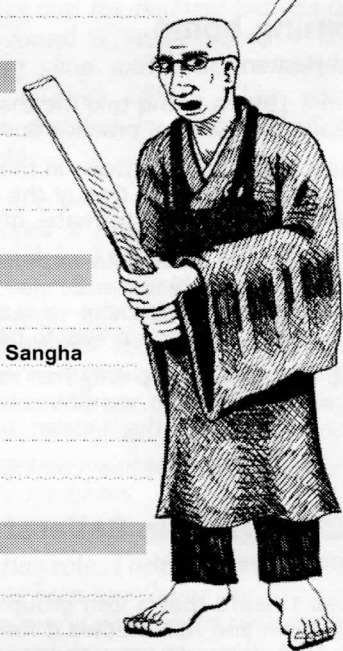


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Significant events in the Jikishoan Ballarat community

Date	Event
1999	
22 July	Public Talk by Ekai-osho at Aquinas College, Ballarat
19 August	First sanzenkai held at Ballarat Zendo with ten people
December	Eight people completed the eight week orientation program
2000	
30 April	Strecko Radman (Seizan) and Millicent Easther received Jukai
September	First birthday celebration dinner with 12 people
November	Six members attended first retreat at Adekate
December	Six members received Jukai
2001	
March	Lorraine Collishaw and Rod Hanton take over Co-ordinators role as Seizan moves to Daylesford to live
August	Second birthday
13 September	Memorial sanzenkai held in honour of victims of terrorist attack in USA
November	Alec Tennant, our respected member, died. Ballarat Sangha members assisted Seizan at his funeral
29 November	Memorial sanzenkai held for Alec Tennant
2002	
February	Seizan moves back to Ballarat from Daylesford
April	Seizan's ordination ceremony
April	Seizan went to a Japanese monastery
August	Third birthday celebration at Chinese restaurant
2003	
January	Seizan returned from Japan
May	Seizan resigned his Jikishoan membership and left our Sangha
29 May	We farewell Seizan at a local restaurant
August	Sangha held its first business meeting
August	Fourth birthday
October	Wendy Dumaresq set up the library
2004	
February	Second business meeting
August	Fifth birthday

IF YOU THINK KIN HIN IS JUST ABOUT STRETCHING YOUR LEGS, THEN YOU'VE MISSED THE BOAT COMPLETELY!



JIKISHOAN ZEN BUDDHIST COMMUNITY INC. A0037927K

NOTICE OF SIXTH ANNUAL GENERAL MEETING

Members and Friends of Jikishoan are warmly invited to attend the sixth Annual General Meeting of Jikishoan Zen Buddhist Community Inc. which will be held at 7pm on Sunday, 8 August 2004 at the Australian Shiatsu College, 36 Cambridge Street, Collingwood, immediately after Sunday sanzenkai Service.

Notice is hereby given that, in accordance with the provisions of the Associations Incorporation Act 1981 regarding the alteration of the Rules of an Incorporated Association, the following Special Resolution will be put to the Annual General Meeting:

That Clause 5 of the Rules of Jikishoan Zen Buddhist Community Inc. be amended to include a new Objective within Clause 5 as follows:

'Clause 5 (ix): To provide financial or non-financial support, where appropriate and necessary, to other organisations from the same or other traditions in order to achieve the aims of Jikishoan to promote

greater awareness and understanding of Buddhism.'

Full details will be provided in agenda papers which will be sent to 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 teacher's report and Peter Watts (President) 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, Treasurer) and up to five other members. Please contact Mark Summers on 5428 4859 if you are interested or would like to know more about the organisational arrangements for the Jikishoan Zen Buddhist Community.

Mark Summers Secretary

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OVERVIEW OF COMMITTEE POSITIONS

KANNIN – PRESIDENT

Peter Watts

The role of President (Kannin) involves ensuring working relationships between the resident teacher (Ekai Korematsu-oshō), the office bearers, the ryo coordinators and the committee are effective and within the aims and objectives of Jikishoan.

The President's main activities are keeping an overview of new projects, chairing monthly committee meetings and maintaining on going administrative support for Ekai-oshō's scheduled teaching programme.

FUKU-KANNIN – VICE PRESIDENT

Hannah Forsyth

The Vice-President's primary role is supporting the President and the committee. In the Presidents absence this includes chairing the committee meetings and being the link in the communication loop when the president cannot attend the Sanzenkai evenings. (Currently the Jisha, [teacher's assistant] is fulfilling this role.)

JISHA – TEACHER'S ASSISTANT

Hannah Forsyth

The Jisha assists the teacher by providing support at courses, workshops and retreats.

FUSU – TREASURER

Julie Martindale

The Fusu-ryo currently has 2 members – Julie Martindale (Fusu) and Haydn Halse. The Fusu (Treasurer) is responsible for all aspects of the finances (paying bills, receiving money, data entry, legal/tax issues, book-keeping, banking, statistics, monthly reporting to the committee, budgeting, asset register, end of year balance sheet and preparation for audit.) Fusu work also involves liaison with other ryos about cash needs and money handling procedures.

SHOJI – SECRETARY

Mark Summers

The primary role of the secretary is to minute the committee meetings, distribute the minutes and general correspondence, co-ordinate the front desk role at Sunday Sanzenkai, co-ordinate the teaching schedule and calendar of events, provide retreat administration and ensure that the membership register is maintained.

KANSU – ASSISTANT DIRECTOR BALLARAT

Lorraine Collishaw

The role of the Kansu is to oversee the welfare of the activities, zendo maintenance and general running of the Ballarat zendo. Included in this is reporting to the Melbourne based committee once a month and contributing to the community newsletter.

INO – ZENDO CO-ORDINATOR

Gary Youston

The role of Ino involves of the organising and managing of zendo activities. The Ino-ryo comprises of anywhere from 4 to 6 people, and our role is to create and maintain the appropriate environment for the community's activities. This involves the physical setting up and packing up the zendo on Sundays, maintaining the altar, the sound signals and leading the service. Importantly though, it also involves setting the appropriate tone for the practice. Zen can appear at times to be a very serious practice (black robes, straight spines, bowing etc), but the aim of the Ino-ryo is to maintain and manifest the joy of the practice.

There is a progression of roles and responsibilities for Ino-ryo members, and it is the responsibility of the Ino to know each of these positions and to oversee the training for each position. The Ino also organises the roster for Sunday Sanzenkai and Tuesday Night Practice.

Related to the role of Ino, is the coordination of retreats. This involves being the contact person for enquiries regarding the retreat, creating working lists of participants for use during the retreat, booking the venue, liaising with the venue manager and the day-to-day running of the retreat schedule.

TENZO – KITCHEN CO-ORDINATOR

Bev Cowan

I joined the committee at the last Annual General Meeting. I was part of the Tenzo-ryo (kitchen), Chizo-ryo (library & archive) and Jiroku-ryo (front desk). I have since taken on the head Tenzo (co-ordinating) role from Hannah and you'll find a description of what we do in the Tenzo Ryo Report overleaf.

SHIKA – GUEST MANAGER

Biggi Spiro

The shika-ryo serves as a bridge for newcomers and guests to step into the Jikishoan community. Our main concern is to make people feel welcome and comfortable, as much as that is possible when sitting on a cushion for the first time with aching knees.

The ryo provides a short orientation session for newcomers on Sunday and invites guest speakers from other groups or traditions on 3 to 4 occasions during the year.

Previously the Shika-ryo also included the organisation of the orientation and deepening courses but this has recently been taken over by Hannah Forsyth. However the Prison Project, which is now up and running, will be incorporated into the Shika-ryo.

KOHO – PUBLICITY CO-ORDINATOR

Karen Threlfall

The Koho-ryo supports the Jikishoan Zen Community by providing publications and website material in order to share information about the various activities, courses and news that Jikishoan has to offer, with members, friends and the larger community.

All promotional activities are aligned with Jikishoan's aims. The core publication is the newsletter.



Falling leaves at dawn

Wondering if it's a winter shower

I wake in my bed

and hear them,

the leaves that

couldn't withstand the storm

Saigyō (1118 – 1190),

translated by Burton Watson



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TENZO-RYO REPORT

Bev Cowan, Tenzo

What you always wanted to ask but thought you might get too involved!

The Tenzo-ryo supports the Jikishoan community by providing an informal supper after Sanzenkai on Sunday evenings. We also plan, shop, co-ordinate and cook on retreats (alongside other participants) and One-day Workshops, and manage finances. Any profit we make from Sanzenkai suppers goes towards the predominantly organic food provided on retreats.

On Sundays we fill the urn, put out the tea ceremony trays and teapots, eating bowls, utensils, chopping boards, wash vegetables, chop, stir, serve...clean up, put away, turn off, bye bye. You are welcome to join in any or all of the Tenzo Ryo activities—any amount and any frequency. Just come and see Bev, Graham, Hannah, Kiyoko, Patrick or Toni.

On retreats, practice is—is—planning, washing, chopping, letting go of... me, mine, expectations, do it my way, anger, blame; and opportunity to settle, quieten the mind, to place one foot in front of the other, to wash, chop, blend, harmonise, see vegies, this way, that way—care, attention.

'The buddha way is not some special kind of way. It is simply the way in which you live completely.'

Reading for the Tenzo-ryo has been 'Instructions for the Tenzo' from Dogen's 'Pure Standards for the Zen Community' and here are a few snippets: 'When you cook food, if you intimately and personally look after it, it will naturally be pure'; '...do not lose either the eye of oneness or the eye that discerns differences'; 'After you have collected the ingredients in a pot you must be sure to protect it from old mice falling in by mistake; also do not allow whoever idly wanders by to examine or touch it' (maybe our favourite); 'As for the attitude while preparing food, the essential point is deeply to arouse genuine mind and respectful mind without making judgments about the ingredients' fineness or coarseness.'

Ekai-oshō comes to our meetings now and again, and we've asked him to give a Sanzenkai Dharma talk on kitchen practice (okay, okay, so we need reminding that our right hand wants to know what our left hand is doing—and maybe he'll say something that will make us feel better...bigger...more!).

We may also run a half-day workshop in sound signals—it seems the Tenzo-ryo have caused the Ino-ryo some consternation with our sometimes innovative/original/authentic signals at retreats and Sanzenkai. But they always get a chuckle, which is nice, and we might just offer a complimentary supper at Sanzenkai to the first person to guess our next bird sound from the taku.

Extra activities which we are developing (over time) are a recipe booklet; and selling products from our wholesalers (see the noticeboard at Sanzenkai). We currently have rice, millet, barley, miso and coconut cream, and plan to expand the range available—for this we'd like your input—what food or cleaning products would you buy from Jikishoan? Let us know. Please also feel free to contribute recipes, ideas and feedback.

Let's finish with a lovely recipe in 'Soto Kitchen'. Come and enjoy the informality and camaraderie around the long table in the kitchen after Sunday Sanzenkai. Welcome to all of you, the old-timers, the newcomers and the out-of-towners.

Soto kitchen

Contributed by Kiyoko Taylor

Chirashizushi (sushi rice and vegetables mixed together)

Serves 4 people

Ingredients

400mls rice
5cm Kombu
1 tablespoon Sake
60ml Sushi vinegar*
4 Dried shiitake mushroom
10g Kanpyo (dried gourd shaving)*
small carrot
4 pieces (3cm square) Fried bean curd
100g string beans
2 eggs
2 table spoons Roasted sesame
small amount Nori (seaweed) cut into strips
small amount Pickled ginger

Soak shiitake mushrooms in 3 cups of water overnight. Wash kanpyo with salt and rinse well. Drain and set aside. Put fried bean curd in a bowl and pour over boiling water. Discard water. This is to get rid of excess oil. Take shiitake mushrooms out of water. Keep the water which makes good stock. Chop all the vegetables (kanpyo, carrot, shiitake, fried bean curd and half of string beans) into 5 – 7mm squares. Put the chopped vegetables in a pan together with the shiitake stock. Cook for around 10 – 15 minutes then add sugar and soy sauce according to taste. Cook further until the stock is almost gone. Set aside.

Boil the remaining string beans in salted water quickly to retain green colour and cut them into fine strips. Set aside. Break eggs and make into flat pancakes. Cool and shred them into fine strips. Cook rice as instructed below.* When rice is cooked, mix rice with sushi vinegar, cooling rapidly with a fan if possible. When the vinegared rice becomes lukewarm, mix it with cooked vegetables and sesame. Put sushi rice in a big bowl or on a large plate and decorate with shredded eggs (yellow), beans (green), nori (black) and pickled ginger (pink).

* Sushi vinegar

If you make your own sushi vinegar, for 2 cups of rice use,
2 & 2/3 table spoons (10% of rice) Japanese vinegar
1 & 1/2 tablespoons Sugar
1 teaspoon Salt

* Kanpyo and Sushi Vinegar

Available at Japanese grocery shops

* Cooking rice

If no rice cooker is available and cooking in a pan, be careful not to overcook the rice until soggy.

Next Issue

The next issue of Myoju will be released at the vernal equinox on 22 September 2004. The deadline for content for the next issue is 30 June 2004. If you would like to contribute or advertise in the Spring 2004 edition of Myoju, please call 9859 6329 (AH) or email little_wren@ozemail.com.au

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Teaching schedule July to September 2004

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

Orientation course

For beginners and those with some experience. Five sessions.

9–11am Saturdays

• July 17, 24, 31, August 7, 14

Moonee Ponds Zendo

non-members: \$70

members: donation

Deepening practice course

An extension of the orientation course. 10 sessions.

Course A (sessions 1 to 5)

7–9pm Wednesdays

• July 21, 28, August 4, 11, 18

Course B (sessions 6 to 10)

4–6pm Saturdays

• July 17, 24, 31, August 7, 14

Moonee Ponds Zendo

non-members: \$70 for five sessions

members: donation

One-day workshop

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

9am–5pm Sunday 25 July

Kew

non-members: \$70

members: donation

Bendoho retreat

An intensive residential Zen experience, including daily chōsan (morning tea) teaching and teishō (afternoon Dharma talk). Cost depends on the venue and the number of days you

participate and includes meals and accommodation.

Five days

6pm Friday 20 August to 2pm Wednesday

25 August

Mount Eliza

Sanzenkai

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

Collingwood

5.30–7.30pm Sundays

(except 22 August)

Newcomers: please arrive by 5.15pm

non-members: \$7

members: \$5

Participants are welcome to stay for an informal

dinner: \$5

Ballarat

7–9.30pm Thursdays

Newcomers: please arrive by 6.45pm

non-members: \$7

members: \$5

Tuesday evening practice with Ekai-oshō

Zazen and kinhin meditation, tea ceremony and extended chanting service. Everyone welcome.

7–9pm Tuesdays (except committee meeting dates—please check overleaf).

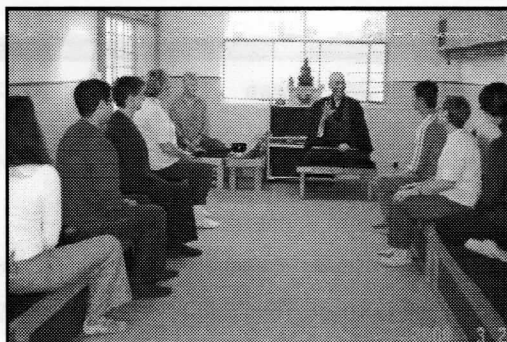
Moonee Ponds Zendo

Thursday evening practice with Ekai-oshō

Zazen and kinhin meditation, tea ceremony and extended chanting service. Everyone welcome.

7–9pm Thursdays

Moonee Ponds Zendo



Orientation and deepening classes, held at the Moonee Ponds zendo, are provided in an intimate atmosphere and invite the opportunity to learn about traditional zen practice and how to apply it in your life.

JK - Oh

Incense sticks imported from Eihei-ji Monastery in Japan to enhance one's meditation experience

Please contact Julie on 9499 2141

(please note that orders for zafu, zabuton and tans will not be able to be filled during September and October, due to Ekai-oshō's overseas teaching commitments)

IZUMI YUKO INADERA

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CALENDER OF EVENTS

JULY TO SEPTEMBER 2004

DAY	DATE	TIME	ACTIVITY	PLACE	CONTACT
Weekly activities					
Sundays	weekly	5.30-7.30pm	Sanzenkai (except 22/8)	Collingwood	Biggi/Gary
Tuesdays	weekly	7-9pm	Evening practice (except monthly committee meeting date)	Moonee Ponds	Gary
Thursdays	weekly	7-9pm	Evening practice	Moonee Ponds	Biggi
Thursdays	weekly	7-9.30pm	Sanzenkai	Ballarat	Peter/Gareth
July					
Tuesday	6	7-9.30pm	Committee meeting	Moonee Ponds	Mark
Thursday	8	7-9.30pm	Ekai-osho Dharma talk	Ballarat	Peter/Gareth
Sunday	11	5.30-7.30pm	Sanzenkai and guest speaker	Collingwood	Biggi/Gary
Saturday	24	7pm	Annual dinner	To be announced	Peter
Sunday	25	9am-5pm	One-day workshop	Kew	Hannah
August					
Tuesday	3	7-9.30pm	Committee meeting	Moonee Ponds	Mark
Thursday	5	7-9.30pm	Ekai-osho Dharma talk	Ballarat	Peter/Gareth
Sunday	8	5.30-7.30pm	Sanzenkai and Annual General Meeting	Collingwood	Mark
Sunday	15	5.30-7.30pm	Sanzenkai and Jukai (precepts) ceremony	Collingwood	Ekai-osho
Fri-Wed	20-25	6pm Fri- 2pm Wed	Five-day Bendoho retreat	Mount Eliza	Gary
September					
Sunday	5	5.30-7.30pm	Sanzenkai and member talk	Collingwood	Martin/Gary
Tuesday	7	7-9.30pm	Committee meeting	Moonee Ponds	Mark
Sunday	12	5.30-7.30pm	Sanzenkai and member talk	Collingwood	Martin/Gary
Sunday	19	5.30-7.30pm	Sanzenkai and member talk	Collingwood	Martin/Gary
Sunday	19	7.30-9.00pm	Jikishoan mailout	Collingwood	Peter
Sunday	26	5.30-7.30pm	Sanzenkai and member talk	Collingwood	Martin/Gary

ADDRESSES

Ballarat	Echoes of Y's	44 Armstrong Street North
Collingwood	Australian Shiatsu College	1st Floor, 36 Cambridge Street
Kew	The Steiner Store	87 Willsmere Rd
Moonee Ponds	Jikishoan Zendo	11 St James Street
Mount Eliza	Greyfriars	Sunnyside Road

CONTACT INFORMATION

Teacher	Ekai-osho General enquiries	9370 5847 (BH)	Kitchen (Tenzo)	Bev Cowan	9742 3191
President (Kannin)	Peter Watts Annual dinner	5470 5923	Guest manager (Shika)	Martin Pradel-Spendier Thursday practice and sanzenkai	9499 5489
Secretary (Shoji)	Mark Summers	5428 4859	Library & archive	Haydn Halse	9706 0529
Vice president (Fuku-kannin)	Hannah Forsyth Courses and one-day workshops	9687 6983	Publicity (Koho)	Karen Threlfall	9859 6329
Teacher's assistant (Jisha)			Ballarat assistant directors (Kansu)	Peter Blackman Gareth Jones	5330 2353 5332 8789
Zendo activities (Ino)	Gary Youston Tuesday practice, sanzenkai and retreats	5977 9648	Membership enquiries	Alison Hutchison	5426 1383
Treasurer (fusu)	Julie Martindale	9499 2141	Website Email	www.jikishoan.org jikishoan@internode.on.net	

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