

Myōju

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Soto Zen Buddhism in Australia

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Emotional discipline through physical practice

From a Dharma-talk given by Ekai-osho at chosan on the first day of the August 2002 retreat. Transcribed and edited by Johanna Verberne.

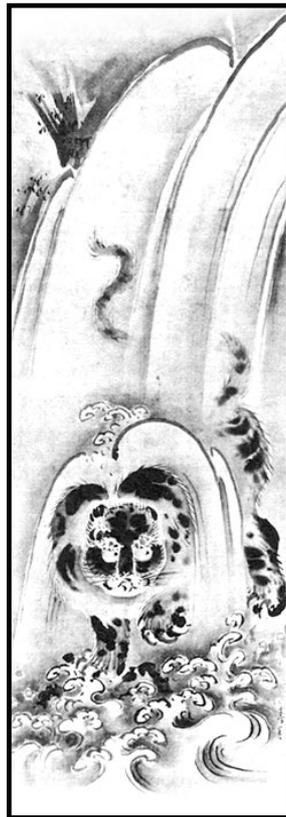
One of the most difficult things on retreat is feeling that you've had enough sleep. This is especially so on the first, second and third days because the pattern of the day has changed. On retreat you are probably going to bed and getting up much earlier than usual—probably very few of you go to bed shortly after nine o'clock at night and get up at four o'clock in the morning. Although you are getting seven hours sleep, this can still seem insufficient because, when the pattern changes, it causes difficulties for your body and takes time for your mind clock to adjust. Meanwhile, on the first and second days you may not feel so good, with what I call 'retreat jet lag'. You are on the boat but your mind is somewhere on land.

This period is natural. This period is a good time to work more closely on your breath and pay attention to the physical but, other than that, not to think too much about it. When we don't feel good for various reasons, such as lack of sleep, we can become cranky and produce a lot of negative thoughts. In order not to produce negative thoughts, it's very simple: don't think about it.

Paying attention to your own body is a way of providing a discipline to your emotions. Paradoxically, you cannot get emotional discipline by thinking about it. If you work on the breath and allow the thoughts to come and go, that itself is working on the emotions.

Emotional discipline is tough work but incredibly valuable. When we can't manage our own feelings, we have problems and can start to think negatively. When we are feeling good, generally our thoughts are positive and, if the thoughts are positive, usually we're able to produce a positive kind of energy or reaction to anything that comes in. When we're feeling bad, however, and not able to manage our feelings, we often enter a negative cycle where everything we do starts to sink into a negative spiral and nothing is good. Similarly, when we have excessive positive feelings and we don't know how to manage them, we sometimes overdo things. So, whether positive or negative, it's good to be able to manage your feelings.

You have a very important opportunity in these first few days of a retreat to work on the emotional side through physical practice. If all people learnt this early on, we wouldn't have so many of the problems we have, but for some reason there isn't a strong emphasis on emotional discipline.



The tiger in the waterfall is a zen image of maintaining a serene sense of power in spite of being pounded by the torrent of worldly sensations

From the editor

Welcome to the autumn 2003 edition of Myoju.

There are periods when it seems that more people than usual are undergoing some sort of turmoil, and the last six months appear to be one of those times. Sadly, this theme of heightened discord has been mirrored on a macro level in the world, with current tensions centring on Iraq, North Korea and, as always, Israel and Palestine. This issue's teaching piece, in which Ekai Korematsu-osho points to the physical practice of Zen as a means of developing emotional discipline, is therefore timely—and, of course, perennial. As Ekai says, it's tough work but immensely rewarding—and can ultimately lead to fewer problems in the world.

Disagreement with Australian involvement in a war on Iraq recently drew large numbers of people to protest rallies across the country and I know many readers of Myoju will have participated and that many more are praying for peace. While the effects of such rallies are not always immediately seen, if nothing else, participation fosters a sense of community spirit on a much larger scale than most of us are used to, particularly since

similar anti-war rallies are also being held around the world.

Strong community spirit on a smaller scale was a theme of the recent move of the Essendon Zendo to Moonee Ponds, as Jinesh Wilmot writes in his report on the dedication of the new and beautiful Moonee Ponds Zendo. In his article Jikishoan Present and Future, Peter Watts expands on the theme of community and speaks about ways forward for Jikishoan as a group and, in her update, Lorraine Collishaw shows that community spirit is thriving at the Ballarat Zendo.

Also in this issue, Mark Denovan speaks with Oscar Roos about Japan, Zen and food, Peter Watts reports on the film night fundraiser and other things Shissui, and the Autumn Kitchen brings you the recipe for Bev Cowan's delicious and warming sweet potato and coconut soup.

Thank you to all contributors and to the Myoju team—we hope you enjoy this issue. Wishing you now, more than ever, peace. In the words of my favourite banner from the Melbourne rally—war is sooo twentieth century.

Gassho,

Johanna Chisan Verberne

One of the methods we use to assist with emotional discipline is the sitting posture. Some people ask why the left foot has to be on top of the right as a standard at the beginning. This was ascertained from the intuition and experience of many generations over thousands of years. Modern science has validated this approach by its findings in relation to the brain. The left side of the brain takes care of rational thinking and intellect while the right side takes care of images and direct feelings. Those functions are correlated with the body but in reverse—the left side of the body is related to images and the more direct emotions, while the right side is related to the thinking, rational side. So, having more stimulation, more work, on the left side places more emphasis on the feeling side, the image side. That's why the posture is supposed to be effective and help beginners to settle. Another question often asked is why Buddhas and Bodhisattvas sit with the right foot uppermost. They are the accomplished ones, so they can sit the other way around.

We need to learn not to work too much on the intellectual understanding of good and bad but to be ourselves with the kind of feeling we already have, exactly where we are now, without picking and choosing, without altering anything. That is very important, accepting as we are each moment.

.....
Emotional discipline is tough work
but incredibly valuable
.....

This morning at breakfast I said not to put soy sauce on the vegetables before you have tasted the first mouthful. There is an important teaching in this: we need to learn to accept things as they are, without placing any kind of personal preference or idea, any change, on them. That's the openness we need to have in order to meet with one another. It's the same when you meet friends or new people: just be open. When your friend comes to you looking gloomy, you don't want to say 'You are too gloomy, you should be happier, only then can you say hello to me.' That's not very nice, not very open. What gives us that openness is learning to let go of our own preconceived ideas about things, about good and bad—'Things should be this way, they shouldn't be that way,'—but just connecting with things as they are. We can do this by working on the deeper levels than just the thinking levels; using our physical practice to work on the emotional levels gives us this great opportunity.



Fudo-Myoo who is the Buddhist deity of 'immovable mind', he carries a rope to bind the enemies of Buddhism and a sword to cut off delusions. His intense expression is a manifestation of unceasing effort.

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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.

Jikishoan present and future

Peter Watts, Vice President

Jikishoan is in the process of creating an identity and a place for its members within the broader community. It is the broadly held view that Jikishoan would be better placed to conduct activities with its own permanent facilities, that is, an inner-city Zen centre and rural retreat accommodation.

A primary concern of Jikishoan is the care of its members and friends. Eventual ownership of purpose-built facilities is part of our long-term vision. A vision of this nature requires a substantial amount of money and endless requests for funds from members is unsustainable. It is our intention therefore to make continued use of the Australian Shiatsu College premises and the St. James Street Zendo for the next several years. Having said that, if anyone can donate a building or offer us one with a long-term lease at a peppercorn rental we are very, very interested.

As membership increases and the interest in further involvement deepens, our needs can be met as they arrive. This process is an emergent one that is best supported by communication, planning and preparation. I am informing members at this time largely because I now can, as much of this material has been in flux and only recently began to take shape.

Our capital as a group is you, the members—your energy, interests and natural motivation. Meeting these energies with appropriate projects now, will enhance our prospects of receiving future funding. The onus is on us to develop relationships with corporate donors and make applications to philanthropic funding bodies. Acquiring deductible gift-recipient status would be very helpful as will an ability to evidence the history of our activities that are provided free of charge to the public.

Several projects have begun to emerge:

- A capital endowment fund, allowing individuals and organisations to tithe, make bequests or donate money and receive a tax deduction for this donation.
- Broadening our childcare activities including the Kinder-ryo and child-minding in a Buddhist environment.
- Growing food in a community plot that could be supplied to the Tenzo-ryo, distributed to groups in need or used in a monthly soup kitchen run by members.

- Initiating a group to raise funds and co-ordinate a scholarship program that Jikishoan can match in dollar-for-dollar value with teaching and retreat programs.

- Developing a group to help educate and attend members of the community preparing for death.

Various members of Jikishoan have voiced interest in these projects. More than good ideas, they represent current interests from motivated members. To initiate these

projects, small groups can meet and structure plans for action. We are gradually moving towards applying for philanthropic funding and all of these projects will assist in meeting some important criteria for donors.

Another primary focus of Jikishoan is to help people make contact with the Dharma. It is therefore important to broaden and strengthen our ability to let people know of our presence and activities. The Jikishoan Committee is currently reviewing advertising possibilities and requesting anyone who has contacts within the media, print, radio or television who can help to please contact a committee member.

Like many Buddhist groups, although we do not own a property where our activities can take place, we are building a vision, a place and sense of belonging within the community.



Mirror

Myoju means 'bright pearl'



INO-RYO UPDATE

Jinesh Wilmot, Ino

Zendo dedication ceremony

Twenty people, including three children, participated in the dedication of the new zendo in St James Street, Moonee Ponds on 15 February 2003.

The day commenced at 10am with zazen and kinhin and was followed by the opening ceremony, which included incense offerings by those present and chanting of the Heart Sutra, Shosaimyo Kichijo Dharani and Sankiraimon. Ekai-osho gave a short talk, followed by an opening address on behalf of Jikishoan Zen Buddhist Community by Vice President Peter Watts. Deb Homburg of Buoyancy and Di Cousens of the Saky Centre were guest speakers.

The new zendo is larger than the Essendon Zendo, seating about seventeen people, with much more room for kinhin (walking meditation) which use to be shoulder-to-shoulder!

The zendo sits in a corner of the garden behind Ekai-osho's family home, surrounded by trees, bushes, birds and flowers. Looking out past the altar through shoji screens, you can see a beautiful Japanese stone lantern courtesy of Mark Denovan.

In the other corner of the garden there is a cubby house, complete with sand-pit for the kids.

When Ekai-osho injured himself on Christmas Day and was not able to continue renovations on the zendo, many members and friends of Jikishoan donated their time, skills and tools so that the zendo would be ready for the start of the Orientation and Deepening Practice courses on 11 January.

This, together with the dismantling and moving of the old zendo fostered a strong community spirit amongst the members of the Jikishoan community involved in the project.

Sunday Sanzen-kai 2003

Sanzen-kai recommenced for the new year on 12 January.

The members of the Ino-ryo are Alesh Cech, Wayne Diamond, Biggi Spiro, Karen Threfall, Gary Youston and Jinesh Wilmot.

Wayne is nearing completion of this training as Jikido. Alesh has begun his training as Jikido and is responsible for the inkin bell signalling kinhin as well as timing the mediation periods.

TENZO-RYO UPDATE

Hannah Forsyth, Tenzo

*Dense fog goes away
eucalyptus scent returns*

Mitsu Suzuki
Green Gulch
Autumn 1975

With the fierce heat and the bushfires behind us (hopefully) we can start thinking about food a little more warming—chestnuts will soon be around and pumpkins, sweet corn and root vegetables are starting to attract us. At a recent One-day Workshop at Glanmore, Bev made the Sweet Potato and Coconut Soup recipe that is the Autumn Kitchen for this issue and found it was extremely well received.

The Tenzo-ryo is starting 2003 with a slightly different group of people: Bev Cowan, Peter Watts, Mark Denovan and myself continue in the ryo. We have a newer member, Patrick Callahan, and we have lost one of our regular members—Margaret Lynch has moved to Sydney for a while and we wish her a happy and healthy year there. Marg has nourished us all with the lovely food and her energetic support of the community.

We are starting to plan for the Easter retreat which will be upon us before you can say *oryoki* and we are continuing our suppers for Sunday Sanzen-kai. We would like to thank those of you who help us with the washing up and also for the donations of lemon, fruit and even *cakes* that appear from time to time. All donations—food, money, time and energy—are gratefully received.

*Getting started
Washing my hands, preparing to handle food,
I cleanse my mind of some old thinking,
and offer to lend a hand,
freshly doing each task.*

Ed Brown



SHISSUI-RYO UPDATE

Peter Watts, Shissui

To everyone involved in working at the St. James Street zendo, many, many thanks. Ekai-osho has been ceaseless in his efforts to create a meditation environment that is both functional and beautiful. Thanks also to Jinesh who co-ordinated this work while Ekai-osho recovered from his injury.

Those who attended the film night fundraiser agree it was a roaring success. We enjoyed a great movie, Samsara, and raised about \$700. This money has contributed to the fit-out of the new zendo.

Having enjoyed our shade blinds this summer, the Australian Shiatsu College has cheerfully requested that I make a full set. This will keep students and teachers cooler as well as balance the visual appearance and light quality throughout.

The Shissui-ryo is responsible for property projects, maintenance and equipment purchase and includes raising money to support these activities. If you can assist with applying for philanthropic funding and liaison activity with corporate donors, please contact Peter Watts on 5470 5923.

BALLARAT ZENDO UPDATE

Lorraine Collishaw, Kansu

At the Ballarat Zendo, 2002 saw the year close on a satisfying note; there was a sense of closeness and relaxation amongst the group as we gathered for our end-of-year meal out.

Average Sanzen-kai attendance for the year was ten and, as well as sitting, walking and drinking tea, during the year we celebrated our third birthday and held memorial services for terrorist victims and for Sandy's father. We were well represented at retreats, have increased our membership and have trained some new people in bell-ringing, tea-serving and chanting. We have also paid our way and bought some luxurious zabutons.

We have a core group of around sixteen who pull together each Thursday night, forming a supportive and peaceful environment.

2003 has begun well with good attendances throughout January, given the holiday season. We dedicated one Sanzen-kai to world peace with special chanting and incense offerings.

At the end of January we were excited to welcome Seizan back to our zendo and look forward to his involvement in the year ahead. It's also good to hear that Heather and Anthony have actually taken up residence on this side of the work and are now here to stay!

Many of our members took the taking precepts in February and it is reassuring to feel the solidarity that this brings.

We are eternally grateful to Ekai-sensei for his monthly visits to us, bringing his valued teaching and compassion.

So through droughts, bushfires and wars, we continue to strive to achieve loving-kindness for ourselves and others. Sometimes, 'just sitting' is all there is to do.

All are welcome to join us on Thursday nights at 7.30. On behalf of everyone at the Ballarat Zendo, have a peaceful year everyone!

April Seven Day Bendoho Retreat

A seven day retreat will be held at Greyfriars, Mt Eliza from Thursday 17 – Thursday 24 April.

For more information please contact Alison Hutchison on (03) 5426 1383 or Gary Youston on (03) 5977 9648

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Autumn Kitchen

Sweet potato and coconut soup Bev Cowan

3 tablespoons olive oil
3 onions, finely chopped
6 teaspoons grated ginger
3 kilograms sweet potatoes (golden variety), washed, peeled and cubed
1.2 litres coconut milk
2.5 litres vegetable stock
6 teaspoons cardamom pods, lightly crushed
3 tablespoons lemon juice
fresh coriander, washed well, stalks finely chopped and leaves separately chopped

Saute the onion over a low heat for 5–10 minutes until soft. Add the coriander stalks, ginger and cardamom pods and saute for 2–3 minutes. Add the sweet potato and saute for a few minutes. Add the stock, cover the pan and bring slowly to the boil. Simmer for about 15 minutes or until the sweet potato is soft. Remove the cardamom which has risen to the top and cool the soup. Process the soup in a blender, pass it through a coarse sieve or mash it. Return the soup to a clean pan, stir in the coconut milk and reheat. Adjust seasoning to taste with salt, pepper and lemon juice. Garnish with the coriander leaves. Makes 4 litres, serves 17.

MEMBERSHIP OF JIKISHOAN ZEN BUDDHIST COMMUNITY

Jikishoan Zen Buddhist Community offers different levels of membership for those interested in pursuing their practice of Zen Buddhism with Ekai Korematsu and supporting Jikishoan's activities. Jikishoan has a comprehensive program of study, practice and other community activities which provide an opportunity for Zen practice to become an integral part of daily life.

Membership categories

Jikishoan has three membership categories (Member, Ordained Member and Honourary Member) and one affiliation category (Friend).

Member

The Member category is for the core membership of Jikishoan and is for people who support the Jikishoan Aims and Objectives as set out in Jikishoan's Rules of Incorporation (see below) and who have indicated an interest in furthering their practice of Zen Buddhism by participating in Jikishoan's program of activities.

In addition to being able to participate in devotional ceremonies, zazen practice sessions and other Jikishoan activities open to the general public, members may also attend activities reserved for members only, such as Member Practice at Moonee Ponds on Thursday evenings and Practice Study meetings at Moonee Ponds, usually on the third Tuesday evening of each month. Members have full voting rights within Jikishoan and may nominate to become a member of the Jikishoan Committee. They may also nominate to become part of a ryo group and participate in the organisational life of Jikishoan as part of their practice.

Members receive fee reductions for retreats, workshops and courses and have access to the Jikishoan library. Members also receive regular mail-outs, including Myoju (the quarterly

Jikishoan magazine), teaching program schedules and flyers.

Ordained member

The Ordained Member category is reserved for members of Jikishoan who have taken the sixteen Bodhisattva Precepts, Kesaya and Oryoki given by Jikishoan's main teacher or abbot to the novice monk or lay teacher trainee.

Honourary member.

This category is reserved for Jikishoan's main teacher or abbot.

Friend

The Friend category is for people with a general interest in Zen Buddhism who wish to receive regular mail-outs or who would like to support Jikishoan or Ekai Korematsu-osho without necessarily being committed to the practice of Zen Buddhism in their own daily life. This category is also for people who may have an interest in practicing Zen Buddhism but who live interstate or in rural Victorian or for other reasons may not be able to participate in Jikishoan's activities on a regular basis.

Friends may participate fully in devotional ceremonies, zazen practice sessions and other Jikishoan activities open to the general public. Friends receive the same regular mail-outs sent to members, including Myoju (the quarterly Jikishoan magazine), teaching program schedules and flyers. Friends are not members of Jikishoan and do not have voting rights.

Membership applications

Applicants for membership need to:

- Complete both the Orientation and Deepening Practice courses or participate in twelve Sanzen-kais at either Ballarat or Collingwood. Special consideration may be recommended by the teacher Ekai Korematsu-osho.
- Have a personal interview with, and be recommended by, a member of the Jikishoan Committee (see below). The personal interview is an opportunity to discuss the Jikishoan's aims and objectives and not the level of practice or commitment of the applicant.
- Complete a Membership application and forward it to the Membership Secretary.

Applications will be considered by the Jikishoan Committee at the next meeting (usually the first Tuesday of each month). Applicants will be advised of the outcome and, if approved, invited to pay the relevant annual subscription. On receipt of the annual subscription their names will be entered into the membership register. The names of new members will also be published in the next issue of the Jikishoan magazine, Myoju.

Friend applications

Applicants to become friends of Jikishoan need to complete a Friend application and forward it to the Membership Secretary.

Subscription amounts

Category	Annual subscription	Half-yearly payment option
Honourary		
Member	nil	n/a
Ordained Member	\$150	n/a
Member	\$100	\$50 by 1 August and \$50 by 31 January
Member (concession)	\$80	\$40 by 1 August and \$40 by 31 January
Friend	\$20	n/a

Members may elect to pay the concession rate if they are unemployed, full-time students, pensioners or for other reasons which make payment of the full rate difficult. Jikishoan does not require evidence of eligibility for the concession rate; members may voluntarily nominate themselves to this rate based upon their personal circumstances. New friends subscribing between 1 January and 30 June pay \$10. Both members and friends are invited to renew their membership at 1 July each year.

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Splitting carrots: splitting rocks

Transcribed and edited by Alesh Cech



Oscar Roos spoke to Mark Denovan prior to Sunday Sanzenkai in October 2002 on the eve of Mark's departure to Shoboji temple in Japan where Mark was to be ordained. Here is an edited extract of their conversation:

Oscar: Mark, when did you first get interested in Zen?

Mark: Probably about twenty-five years ago, on my first trip to Japan. It was through practising kendo, because there was that sort of connection with Zen and my interest in Japan and living in Japan. I lived there for ten years all up.

Oscar: You've done retreats in Japan?

Mark: No, no, I haven't done retreats in Japan. I have spent time in temples, in Shoboji temple in Iwate prefecture.

Oscar: What do you actually do at the temple? Is it similar to our retreats?

Mark: No, I wouldn't say it's similar, but the schedule is basically structured in the same sort of way. It's rising early in the morning, getting up at four, getting ready, getting to the zendo, and sitting for a fifty minute period. After that, we do a morning service (choka fugin) with chanting. That could last up to two hours sometimes, because of the monks being novices and they get it wrong, so the Roshi makes them repeat.

Oscar: Thank God they don't do that with us. The chanting would go for twelve hours.

Mark: And then, after that, we sort of go on to breakfast. The last trip I was there, we did oryoki for breakfast and lunch. After that, we work out in the garden, or clean the temple. Then there is a midday service. In the afternoon we have a break, and then usually after the break there is a teisho.

Late afternoon, we again do another chanting, then have the evening meal, and then do zazen at night. After that, we retire.

Oscar: It sounds pretty similar to what we do here on retreats. What would you say is different about it?

Mark: Well, the periods of zazen. There is more zazen at a retreat than there is normally in a temple. But they have sesshin, and during [those periods] they do basically what we do here.

Oscar: I understand Mark, that you are also a gardener by trade?

Mark: Yes, I studied landscaping in Japan for five years.

Oscar: And how do you find the connection?

Mark: If you look at Zen garden's philosophy three hundred years ago, you find that a lot of priests who designed and built gardens thought not of what the garden should look like now, but allowed for changes in time. The garden is a living thing, and over the years it will change and develop, and this is probably another reason I became more interested in Zen.



.....
In my work, I don't have any music or anything,
I just do my work, that's it.
So I don't have that type of thing that distracts ...
.....

Oscar: What is for you the connection between gardening on the one hand and Zen practice on the other?

Mark: In Japanese, I like to use the word *kihon*, 'the basics'. There are basics to practising Zen, in how to practise zazen, and there are basics in building a garden. The Japanese seem to stick with these. [With Japanese gardening] it is not so much about the design, but the way the garden is put together, the energy and spirit you put into creating a garden. Once you are working in it, that's sort of your heart.

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Oscar: My experience of a lot tradespeople is that when they come around to your house to fix up something, they have the radio blaring and they seem to me to be very distracted with their work. Is that your experience as working as a gardener?

Mark: Exactly. In my work, I don't have any music or anything, I just do my work, that's it. So I don't have that type of thing that distracts, you know. You are working in harmony with your materials, so you know when you are building a garden, you have to sort of have a conversation with your materials.

Oscar: In Shunryu Suzuki's biography 'Crooked Cucumber', when Tassahara was being built there were a lot of rocks that had to be moved and people would be confronted with these huge rocks and they would be perplexed about how to break them up because they were so big. And Suzuki would look at them and he would say, 'oh strike the rock there,' and someone would tap that particular spot and the rock would just split in half. So he had this sort of knowledge about rocks...

Mark: Yes, Japanese do have that. You know, he probably had an interest in gardening from way back, and he had seen people working in that field. There is no special power that he had. It was just knowledge. The same with bamboo, there is a special way to split bamboo.

Oscar: In terms of your work as a Tenzo in the kitchen, in terms of things like chopping up vegetables, do you get a similar feeling?

Mark: No. [Laughter].

Oscar: [So] there's no correct way to cut a carrot in half?

Mark: It's the only way I can do it, the way I feel comfortable with it. If it was bamboo, I'd be okay.



Given to Hironaga Hatano

*The whole universe shatters
into a hundred pieces.*

*In the great death
there is no heaven, no earth.*

*Once body and mind have turned over
there is only this to say:*

*Past mind cannot be grasped, present mind cannot be grasped,
future mind cannot be grasped.*

Dogen-zenji

from Enlightenment unfolds: the essential teachings
of Zen Master Dogen, edited by Kazuaki Tanahashi

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The ring of the way

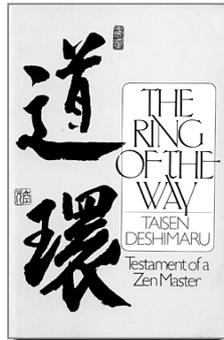
Reviewed by Ben Sheppard

'The zazen posture itself is God, Buddha. It is the great person's satori.'

I have had Taisen Deshimaru's book The Ring of The Way in my possession for a few months now and have tried several different ways to review it. At one point I wanted simply to reproduce the chapter 'The Eight Ways to Wake Up A Great Person' in its entirety because I felt I could not possibly add anything to it. But after consulting the collective wisdom of the Koho-ryo it seemed appropriate to write about my own encounter with the book.

Taisen Deshimaru-roshi was trained in the Soto tradition and spent the latter part of his life, the 1960's and 70's, based in Paris. During that time he came in contact with some of the most original minds in twentieth century culture. Once during a talk he was asked, 'Is intellectual work also considered *samu* [work]?' to which his reply was an unequivocal 'no!'. In France where intellectuals are not only highly regarded but often as well-known and popular as movie stars, this answer must have been a very bitter pill to swallow.

Yet, at the same time as showing traditional rigor in his teaching, Taisen-roshi was also an enthusiastic participant in television shows and discussions with scientists and academics. You get the feeling reading his brief biography in the book's preface that anything which helped to bring the Dharma into real contact with Western learning was part of his upaya, his skillful means.



The Ring of The Way consists of brief chapters that each illuminate some fundamental Zen concept—*Mujo* (Impermanence), *Ku* (the void) and *Hishiryo* (thinking beyond thinking), among many others. However, unlike that other great Zen teacher of the West, Sokei-An Sasaki-roshi, Taisen-roshi's explanations are never difficult to grasp. Rather they are simple, direct and inspiring. There is barely a chapter longer than three pages.

The following is one of the 'The Eight Ways To Wake Up A Great Person' (*Shoyoku, Chisoku, Gyo, Shojin, Fumonon, Shuzenjo, Joriki, Fukero*). *Chisoku* so impressed itself upon my mind that I still find it popping unbidden into my thoughts like a mantra.

Two. *Chisoku*. It is enough.

When we receive something, it is enough. No desire is generated.

Buddha said, 'My dear disciples, if you wish to avoid much suffering, you must observe the Dharma of *chisoku*—it is enough. If you understand this, you can become truly rich, peaceful, calm and free. People who understand and have woken up to this will feel at peace, will be free and joyful, even if they are sleeping on the hard ground. Those who do not understand *chisoku* and have not woken up to this will never be content, even if they sleep in great palaces. Whoever is not satisfied will always feel poor, even if he is rich.'

The Ring of the Way is published by E.P.Dutton, N.Y. 1987)

Buddha's Zen

Buddha said: *'I consider the positions of kings and rulers as that of dust motes. I observe treasures of gold and gems as so many bricks and pebbles. I look upon the finest silken robes as tattered rags. I see myriad worlds of the universe as small seeds of fruit, and the greatest lake in India as a drop of oil on my foot. I perceive the teachings of the world to be the illusion of magicians. I discern the highest conception of emancipation as a golden brocade in a dream, and view the holy path of the illuminated ones as flowers appearing in one's eyes. I see meditation as the pillar of a mountain, Nirvana as a nightmare of daytime. I look upon the judgement of right and wrong as the serpentine dance of a dragon, and the rise and fall of beliefs as but traces left by the four seasons.'*

From *Zen flesh, zen bones* compiled by Paul Reps

Next Issue

The next issue of Myoju will be released at the winter solstice on 22 June 2003. The deadline for content for the next issue is Friday 9 May 2003. If you would like to contribute to the next issue please contact Johanna Verberne on 0412 109 393 (AH). If you would like to advertise in the next issue, please contact Karen Threlfall on 9859 6329 (AH).

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