

Myōju

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Soto Zen Buddhism in Australia

Volume 2, Issue 1, Spring 2002

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



Auspicious Beginning of Spring

Homage to the Buddha, Dharma, Sangha treasures!

How auspicious!

The beginning of spring! How auspicious!

The one house of the ancestral teachers and lineage!

How auspicious!

The Buddha-dharma prevailing widely!

How auspicious! How auspicious!

The monastery gate prospers!

How auspicious!

When many disciples
assemble to meet
themselves and to
encounter the moment,
the world comes and
honours our way.

How auspicious!

How auspicious!

How auspicious!

The beginning of spring!

How auspicious!

How auspicious!

The founding of this monastery!

Eihei! How auspicious!

Dogen-zenji

*From Enlightenment Unfolds: The Essential Teachings
of Zen Master Dogen, edited by Kazuaki Tanahashi*

Perfection of Practice

*From a Dharma talk given by Ekai Korematsu-
osho at Sunday Sanzenkai 14 May
2000. Transcribed and edited
by Johanna Verberne*



Thank you very much for coming to sit in this group, in this format. Each person's presence is a support to one another—each person. This is the nature of Zen practice, this format: without thinking about it, being here and practising, making an effort to settle down and, together with everybody else, naturally supporting and supported; and that is the beautiful part of Zen practice.

It's so beautiful because you don't know whether you are supporting or not, or whether you're supported or not [laughs]. You're still making an effort. That is the perfect practice. If you have the slightest idea 'I am supporting somebody being here', then



From the Editor

Welcome to the spring edition of Myoju—and, indeed, a warm welcome to spring!

In this issue, Ekai Korematsu-osho speaks on perfecting the practice of dana—much more than just a donation to the teacher or monk—and of practice that leaves no trace. He also shows us the beauty of the *shassu* posture.

Also in this issue Julie Martindale, Jikishoan's Treasurer, presents Jikishoan's financial report for the 2001–2002 fiscal year, Gary Youston reviews Zen Light and Janice Brown gives us the recipe for those delicious biscuits she treated us to at the April retreat.

Please enjoy this spring issue of Myoju.

Gassho,

Johanna Chisan Verberne

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it's not so beautiful [laughs]. But if you don't have any idea that you're supporting or being supported, but you're just here to work on yourself, sincerely, whole-heartedly; that is what I mean by beautiful, perfect.

Paramita is the traditional term for perfection. If you don't have the slightest idea of it but you're doing it, in the midst of it, then your activity is perfected. There are six foci of this perfection of practice, six paramitas. The first one is 'giving', called *dana* practice. Ordinarily, when you hear of *dana*, you get ideas that *dana* means donation to the monk or teacher [laughs]. That is a very limited idea. To practise *dana* means perfection of giving practice. If you don't have the slightest idea whether you give or receive, which is which, but you do it—that is perfection of practice. That's the first door into the other levels.

It's not in the realm of conventional give and take: I give, I get something—a cultivated idea about how much I give or how much I receive. Rather it's in the other sense: that you are practising giving; and it then naturally goes into the realm of spiritual practice and is a perfection of practice. It's the kind of practice that's carried out in all activities. Thinking, think something without trace. Complete thinking process. Say something: complete, no trace; and do something: complete no trace, no trace, no trace. Practice with no trace.

Perfection. That is naturally the entrance to Zen practice. Of course, [laughs] from the beginning we are learning the practice of perfection. We are learning to sit, *né*, just sit. In sitting in *zazen*, learning to give ourselves, totally, in this practice, in this moment, here and now. Wherever we are, to give, totally. No need to wait for the outcome [laughs]. That's it! [Laughs.] If you are waiting for something after you give—'I sat twenty minutes, I should be getting somewhere,'—that kind of practice is far away from perfection of practice.

When giving practice is perfected, the five other aspects of practice become automatically perfected. Like the second one, 'patience' paramita. Patience. It is automatically perfected [laughs]. If you have the slightest idea of patience [laughs], 'I'm

Myoju means 'bright pearl'



doing it, I'm having a hard time, I'm trying to make an effort, I'm trying to be patient—that is not yet the paramita level, the perfection of patience level. Not having the slightest idea, just doing as much as you can for the time being [is the perfection of the patience level].

The precepts work in two ways: individual levels are what's most important to you; the unfolding of the precepts on an individual basis. But they're related to the community's, what's collectively important. There is etiquette, rules, in the format of the zendo. They're not the ordinary kind of rules—society's—they're rules for practice; so we observe them. They naturally support each other.

Basically,
 what we are
 doing is
 sitting with
 good posture
 and good
 breath. Good
 attention of

.....
*To practise dana means perfection of giving practice.
 If you don't have the slightest idea whether you
 give or receive, which is which,
 but you do it—that is perfection of practice.*

the mind to the practice. When you stand up and walk, and when the activity changes, there is a greeting gesture, a bow, integrated. This is the way of practice. So, naturally everyone is clear about it and making an effort as it comes, giving ourself totally around these three essential practices, naturally we support each other. Everyone is completing a giving practice, a dana practice in this form. The effect is great.

So, in the Mahayana tradition, giving, dana, has to come first, before anything else. The

effect is great. If it's the other way around—take and give—when take comes first, that affects the consequence, the effects become reversed. I need something, you know, [laughs] before I can do something for you. It's not in the realm of spirituality, if take comes first. If giving comes first, then we enter into the realm of spirituality. The purest or ultimate form is just to give, and because you're totally giving yourself, body and mind, in the activity or thinking, whatever you do, there's no trace of it. You have no idea about what you're doing. That's the beautiful part of it. No-one is giving [laughs]. You're not quite sure whether you're giving or receiving. This is the highest realm of spirituality. It's abandonment, inexhaustible.

Once we come to that spirituality, it's inexhaustible and tremendous work is done. For instance, Mother Theresa. She did tremendous work. One person. But she had no idea that she was doing something favourable for the poor. Not the slightest idea. It's the other way around—she received a lot. That kind of realm is not experienced if we're in the level of take and give ... or even give and take.

It doesn't
 make sense
 [laughs] trying
 to help people,
 dying people,
 the poorest of
 poor, day after
 day. You'll
 become burnt

out or exhausted. But when you hit the spiritual realm it becomes the key to energy. You receive more of it, absolutely, it is a kind of feeder, a kind of nuclear reaction starts to occur [laughs]. Perfection of practice is like that. It's the ultimate.



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RECENT ACTIVITIES



SHOJI-RYO

Johanna Verberne

Special General Meeting

A Special General Meeting of Jikishoan Zen Buddhist Community was held on 23 June to consider a special resolution to change Jikishoan's membership categories to open up the membership of Jikishoan and reflect the organisation's maturation. The resolution to remove the distinction between Associate Members and Practice Members by introducing one category of Member, and to formally acknowledge supporters of Jikishoan under the category of Friend, was accepted by the unanimous vote of Practice and Associate Members.

Annual General Meeting

Jikishoan's Annual General Meeting was held on 4 August and attended by twenty-five members and non-members. The meeting received the annual reports of the President, Treasurer and Secretary. The term of office of current committee members expires at each Annual General Meeting and the following committee for the coming financial year was appointed:

Committee Member	Office	Ryo Office
<i>Ekai Korematsu-oshō</i>	<i>President</i>	<i>Docho/Kannin</i>
<i>Peter Watts</i>	<i>Vice-president</i>	<i>Shissui</i> <i>(Building and Property)</i>
<i>Julie Martindale</i>	<i>Treasurer</i>	<i>Fusu</i>
<i>Johanna Verberne</i>	<i>Secretary</i>	<i>Shoji</i>
<i>Lorraine Collishaw</i>	<i>ordinary member</i>	<i>Kansu (Assistant</i> <i>Director, Ballarat)</i>
<i>Hannah Forsyth</i>	<i>ordinary member</i>	<i>Tenzo (Kitchen</i> <i>Practice)</i>
<i>Biggi Spiro</i>	<i>ordinary member</i>	<i>Shika (Guest</i> <i>Manager)</i>
<i>Karen Threlfall</i>	<i>ordinary member</i>	<i>Koho (Publicity)</i>
<i>Jinesh Wilmot</i>	<i>ordinary member</i>	<i>Ino (Zendo Activities)</i>

New members

Jikishoan welcomes the following new members:

Robyn Andrew
Jim Holden
Mark Summers

Membership Secretary

John Bolton will be taking on the role of Membership Secretary and Alison Hutchison is completing a spring clean of the membership database preparatory to undertaking a handover with John.

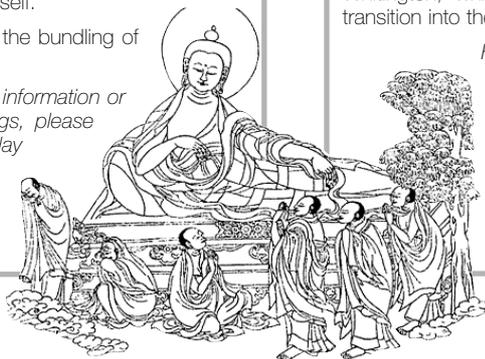
Sunday Sanzen-kai Jiroku

The Jiroku (front desk) is now shared amongst five people – thank you to those participating in the roster.

Help Wanted

- More people are needed to participate in the Jiroku roster. Initially you will be rostered on with another Jiroku until you are confident in flying solo.
- A person is needed to co-ordinate Ekai-oshō's lifts to Ballarat on the first Thursday of each month. The co-ordinator need not necessarily provide lifts him or herself.
- A person is needed to co-ordinate the bundling of incense for sale.

To volunteer your services, for further information or for copies of minutes of any meetings, please speak to Johanna Verberne at Sunday Sanzen-kai or contact her on 0412 109 393 (AH).



INO-RYO

Jinesh Wilmot

Jukai Ceremony

On 18 August, Haydn Halse received the Buddhist Precepts (Jukai) from Ekai-oshō. In the same ceremony, Julie Martindale renewed her Jukai vows and Andrew Cawthorn received a rakusu, which he had sewn, from Ekai-oshō.

Bendoho Retreat

A five-day Bendoho retreat was held at Greyfriars, Mount Eliza, from 23 August with some twenty-five people participating. Ekai-oshō's teishos (talks) during the retreat were on the Genjokoan by Dogen-zenji.

Ino-ryo Membership and Activities

There are presently six members of the Ino-ryo. Wayne Diamond's training as Jikido has been postponed as he has been training in the role of Ka'an, assistant to the Shika, within the Shika-ryo. There are now five members of the Ino-ryo capable of leading the sutra service at Sunday Sanzen-kai.

On behalf of the Ino-ryo I would like to thank all the people who assist us with setting up and dismantling the Zendo on Sundays.

SHIKA-RYO

Biggi Spiro

Guest Speaker

On 21 July Jikishoan hosted Dierdre Collings from Kagyu E-vam Buddhist Institute as guest speaker. Dierdre has been a student of Traleg Rinpoche's for fifteen years and spoke to us about the Vajrayana tradition and in particular about the Kagyu line of Tibetan Buddhism.

Ryo Practice

The Shika-ryo is growing. Martin Pradel has joined and commenced the initial three-month trial period. Wayne Diamond has completed his training period as Ka'an. Biggi and Wayne will now be able to take turns in introducing newcomers to the practice at Sunday Sanzen-kai.

Orientation, Deepening Practice and One-Day Workshop

The Orientation and Deepening Practice courses are running well; the One-Day Workshop in particular has become very popular. Thank you to everybody who has helped with organising and assisting in the courses. New courses will start in November after Ekai-oshō's return from overseas.

BALLARAT ZENDO

Rod Hanton

Third birthday celebrations were enjoyed by some twenty members of the Ballarat Zendo, in the company of Ekai-oshō and Hannah, on 1 August. As we enter our fourth year, we continue to come together every Thursday night for Sanzen-kai and Ballarat's lovely crisp highland winter weather is complemented by the warmth of the group. All are welcome to join us in Zen practice on Thursday nights.

Contact Lorraine (5333 2063) or Rod (5331 1567) for further information.

ZEN MEDITATION IN RYE

Janice Brown

A regular monthly Zazen-kai is held at the Oki Studio in Rye from 7.30 to 8.30pm every second Wednesday of the month. Our very small sanga has now doubled in size to twelve members, mainly due to the *Introduction to Meditation* sessions run by Cherie Whittington, which aim to help new members make an easy transition into the monthly Zazen-kai.

For any enquiries please ring Cherie on 5985 7276.

DISCUSSION GROUP

Collective Thoughts on the Four Noble Truths

Martin Pradel

A four week Jikishoan reading and discussion group was trialed in July and August 2002. The

focus of the group was to choose a Buddhist text that instigated discussion and reflection, and confirmed our individual and sangha zazen practice.

The trial was to assess the level of interest and develop a format for an ongoing study group. The group decided to study a text on the four noble truths, *What the Buddha Taught* by a Sri Lankan scholar, Walpola Rahula. The author's ability to discuss intricate aspects of the four noble truths in simple language allowed for many interesting and profound discussions.

Some of the stimulating themes that arose in our discussion included the aspects of suffering; experience of individual and social suffering; suffering and attachment during zazen; the craving and thirst which produces re-existence; and the nature and existence of nirvana and the pathway leading to complete freedom and equanimity.

One pertinent question was how to maintain an attitude of groundlessness (detachment) towards the four noble truths. Overall, the eight members who participated in the trial thoroughly enjoyed the opportunity to discuss the Buddha's teachings and share practice experience of the pathway.

Members also valued the reading and discussion group for providing greater appreciation for the Buddhist teachings and Jikishoan community activities. The format involved zazen, chanting, discussion and evaluation, laying a platform for another reading and discussion group in the coming months.

Contact Martin Pradel on 9417 1043 or mpradel@hotmail.com for more information.

Kinder-ryo Up and Running (or Toddling!)

Nuala Cassidy

After a three month trial of Kinder-ryo at Sunday Sanzen-kai and favourable feedback, the Kinder-ryo is now a regular ongoing event and will be available at Collingwood Sanzen-kai on the first Sunday of every month.

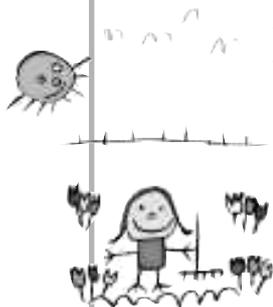
Anyone with children is welcome to bring them to along to be looked after in an informal setting. The aim of the Kinder-ryo is to include children in the Zen community while giving parents a chance to sit.

If you would like to bring your children along, please note:

- Volunteers will mind the children while parents sit.
- Arrive about 5.15pm to give the kids a chance to settle and be introduced to the carers.

- Please bring some toys, and a drink for your child, as well as some fruit, bread, crackers or similar for the kids to share and a flower from your garden for your child to offer at the altar.

If anyone (parent or not) would like to help mind the children, that would be fantastic. Please contact Meenakshi (9817 1112) or Nuala (9529 5335) for more information or talk to us one Sunday.



Spring Kitchen

Chocolate Chip Cookies

Janice Brown

Hannah, Jikishoan's Tenzo, suggested that I submit this recipe for the chocolate chip cookies

I made for chosan for the April retreat at Greyfriars. Of course I am happy to share it, but with the warning that they do come into the 'indulgence' category more than health food! Hopefully the inclusion of nuts makes them vaguely justifiable.

- 200 grams good cooking chocolate, roughly chopped*
- 1/2 cup butter*
- 1/4 cup brown sugar*
- 1/2 cup white sugar*
- 1 egg, well-beaten*
- 1 cup plain flour*
- 1/2 teaspoon salt*
- 1/2 teaspoon bicarbonate of soda*
- 1/2 cup hazelnuts, chopped*
- 1 teaspoon vanilla essence*

Preheat the oven to 190°C. Cream the butter and add the sugars gradually, while beating, until light and fluffy. Add the egg and mix well. Sift the flour once, then again with the salt and bicarbonate of soda. Thoroughly combine the flour with the butter and sugar mixture. Add the chocolate, nuts and vanilla. Drop from a teaspoon onto a greased baking sheet. Bake for ten to fifteen minutes, depending on your oven, until golden brown. Cool on baking trays and store in airtight container. *Enjoy!*

Five-day Bendohe Retreat

22 to 27 November 2002
Adekate Centre, Dean (near Ballarat)

For further information, please contact
Jinesh on 9480 4849
or Gary on 5977 9648

Guest Speaker

From the Melbourne Zen Group
Sunday Sanzen-kai
5.30–7.30pm 17 November 2002

Tibetan Buddhist Society Buddhist Spring Festival

9am–5pm
Saturday and Sunday
9 and 10 November 2002
1425 Michelham Road, Yuroke

- Buddhist lectures, including *Mind is Buddha* by Ekai-osho 11.30am Sunday
- Stalls, including Jikishoan stall
- Food
- Rose garden

Contact Julie on 9499 2141 for further information or to offer assistance.



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Annual Fusu (Treasurer's) Report

Julie Martindale, Fusu/Treasurer

People working together with commitment, patience, good intentions and goodwill have made it a satisfying year in the Fusu-ryo. Without this collective effort and willingness to work with individual strengths, weaknesses and idiosyncracies, nothing meaningful could be achieved. The results of this work, the nuts and bolts of our activities are summarised below.

The past financial year has been the first year when our book-keeping procedures have been formalised and standardised. Our paper trail is now easy to follow and errors can be easily found and rectified.

Individual ryos (Tenzo, Jiroku and Ballarat) are now responsible for their own day-to-day book-keeping, with monthly reporting to the Fusu. Monthly financial reports are provided to the committee by the Fusu enabling us to gauge our activities.

I am pleased to report that, following a review of finances at the end of the financial year, we have been able to raise the teaching salary paid to Ekai Korematsu-osho from \$480 to \$552 per month.

A major job this year has been to update the inventory of Jikishoan belongings and our major non-current assets stand at \$11,286. Our actual inventory is considerably more than this (\$24,000), however it consists of many items of low value which are not included in the non-current assets figure. Much of what we own has been donated by members and friends.

In line with previous years we were able to transfer the total amount of membership subscriptions to our Building Fund account which now stands at \$9,000.

Public Liability Insurance has been in the news this year with many organisations unable to arrange adequate coverage. We are very fortunate to be insured with one of the few brokers that have not

raised premiums significantly for non-profit groups such as Jikishoan. Our increase has been limited to \$50.

We have had steady growth in all areas of Jikishoan's activities this year. In particular the revenue generated by our teaching activities (Retreats, Weekend Workshops, Orientation and Deepening Practice courses) has risen substantially (29.5%). Total income has risen by 42%.

The Ballarat Group, although small, is operating well with no financial help from Melbourne.

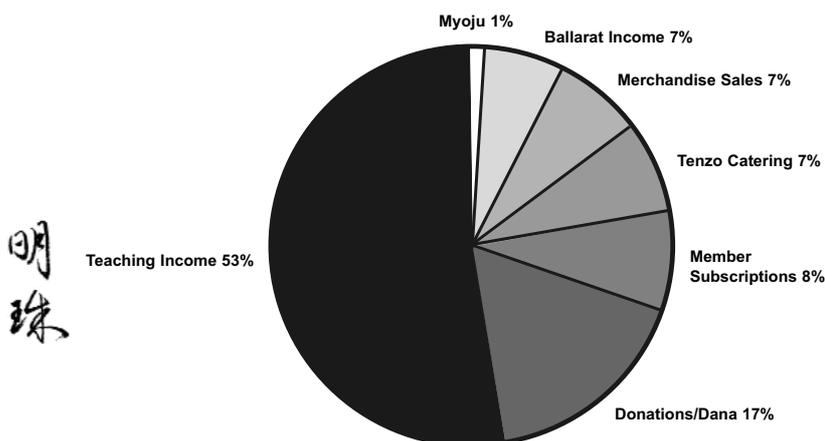
Balance Sheet and Profit and Loss figures are shown below.

Balance Sheet	2002	2001
Current Assets	\$16,790	\$9,196
Non Current Assets	\$11,286	\$1,463
Total Assets	\$28,076	\$10,659
Liabilities	nil	nil
Net Assets	\$28,076	\$10,659
Equity	\$28,076	\$10,659

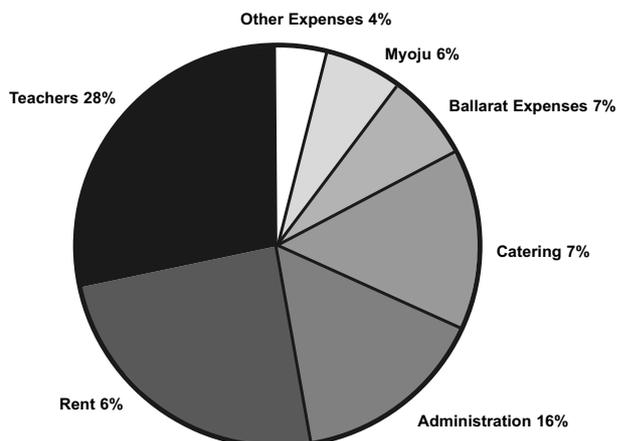
Profit and Loss	2002	2001
Income	\$41,084	\$28,932
Less Cost of sales	\$1,091	\$1,130
Gross Profit	\$39,993	\$27,802
Less Expenses	\$34,702	\$23,029
Operating Profit	\$5,290	\$4,773
Ballarat Income	\$2,851	\$2,484
Less Ballarat Expenses	\$2,319	\$1,705
Net Profit	\$5,823	\$5,552

The pie charts (below) provide a graphic view of Jikishoan's Income and Expenses, showing what percentage of the whole each activity represents.

Jikishoan Income



Jikishoan Expenses



Shashu

From a Dharma talk given by Ekai Korematsu-osho at Sunday Sanzenkai 16 June 2000.
Transcribed by Simon Giddings and edited by Alesh Cech

Question: When doing kinhin, what should be the position of your arms and hands?

Ekai-osho: Kinhin, yes, it goes like this [demonstrates positioning of arms and hands] In a natural way. It's called shashu. Actually, there is also another position, called isshu, with your hands folded like this [demonstrates]. Isshu is more deliberate, requiring greater effort. Deliberately you make your shoulders and arms firm. If you do that, you can feel concentrated. But, generally, we use shashu, like this, and it's natural. Where the thumb falls naturally is the right place. So it's best to put your hands together without any deliberate extra effort.

Where has this kind of hand position come from? We don't know exactly what the Buddha did [laughs]. He may have walked like this, with his hands moving like this [moves arms as in conventional walking]. Maybe that was the Indian way. But shashu comes from the Chinese way, the Chinese idea of yin and yang. A coming together of energy. Energy moving from the centre to the outer parts of the body, and back again. This itself is kind of symbolic of a yin and yang movement. There is left and right, but not in opposition, as a complement.

It's interesting that, when the hands are placed over the heart, we feel different from when they're placed elsewhere. It feels different here, or here [places hands over various points of the body, laughing]. The Soto School standard is like this [returns hands to shashu position]. It probably comes from how people are able to greet one another through gestures in the Chinese tradition, with a robe like this [points to robe, laughing].

These are important points. The more we become precise and clear about them, the more our practice itself develops sharpness and clarity. The more we're sloppy, the less there will be sharpness and clarity. So it's a good thing. The position is well-balanced, and very natural. And you know it allows the energy to flow, you can feel it. You can see it in the person forming shashu. And usually, when it's formed just right, it's beautiful [laughs]. With the hands turned towards you, when you place them just right, it's very beautiful, very aesthetic. It shows that your mind is already beautiful [laughs], and clear. With hands placed like this, or like this [moves hands into other positions], it's not so beautiful, and doesn't have the same level of practice and engagement to it. So, when one pays attention to the details of Zen

practice, there is always an element of beauty, real peace, and what you call aesthetics. It's all part of it, the whole thing, the hand movement, the way you walk. It's just the right place and precise. Very nice.

It's the same with everything you do [laughs], your own sitting. Everything has a natural order, its own place. Right

place, right energy. To develop these kinds of sensitivities is very important. It's not just ideas. We need to practice to develop these sensitivities. What we are doing in little forms, with hands, and movements, and arrangement of the spine, has a very long human history. It's trying to create perfect balance, to make things as natural as possible. So it's not so deliberate and artificial. It's very much natural. It's how we act to give a kind of healing energy of connectedness. The appearance of the Buddha's statues is like that. It's very, very serene, and very quiet. It's not so excited [laughs]. But there is something to it, subtlety, yes. So when we become aware of it, and start to understand the importance of this point, it's very good.

Imagine that the job were so delicate that you could seldom—almost never—remember it. Impossible work, really. Like placing pebbles exactly where they were already. The steadiness it takes ... and to what end? It's so easy to forget again.

—Kay Ryan

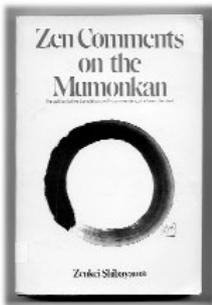


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Zen Light: Unconventional Commentaries on the Denkoroku

By Stefano Mui Barragato, Charles E. Tuttle Co., Boston, 1997.

Reviewed by Gary Youston



Zen Light is a recent addition to the Jikishoan library, and, as the title indicates, comprises a series of commentaries on Keizan's

Denkoroku. The Denkoroku is a collection of cases or koans relating the transmissions of the fifty-three ancestors, from Shakyamuni Buddha through to Dogen-zenji's first successor, Koun Ejo.

Barragato studied the Denkoroku over a period of two years, presenting his understanding of each case to his teacher. Barragato's central question in studying these cases was 'What is transmitted?'¹ His answer: 'The central theme of the Denkoroku is the transmission of the Light. In one way or another, each case opens a different door to the

Light. All doors lead to the Light.'²

Each of Zen Light's chapters opens with Keizan's account of the transmission from ancestor to ancestor, with an accompanying verse. These vary from totally baffling to tantalisingly close to understandable. This is followed by Barragato's 'thoughts' on the case, and each chapter concludes with a poem. Barragato does not aim to present 'answers' to the each of Keizan's cases, as he stresses that there is no single, set answer. One's own experience is paramount:

*The words of the Buddhas
And all the Zen masters
illumine the sky
like brilliant fireworks
and then are gone.
To use these words
is like making coffee
with the same grounds
over and over again.*³

I enjoyed reading Zen Light. I did not read it cover to cover in a few

days, but rather one or two cases at a sitting. Each case requires that you sit with it for a while, probably for quite a while! Barragato's approach to the cases was fresh and lively, informal without becoming superficial. The tone of each chapter varies as Barragato whispers, yells, sings and dances—stretching language to 'express the Absolute by means of the Relative.'⁴ Does he succeed?

*There's an eternity of names
in the warehouse
of the universe...
But nowhere do I find the name
of the name that has no name.*⁵

All notes are from Barragato, Stefano, *Zen Light: Unconventional Commentaries on the Denkoroku*, Charles E. Tuttle Co., Boston, 1997, page numbers as follows:

1. p.xi.
2. p.163.
3. pp.164-5.
4. p.161.
5. p.147.

Jikishoan Library

Andrew Cawthorn

Recently approximately 150 books were generously donated to the Jikishoan library by Matt Myers, almost doubling the size of the library. The books are mainly within the Buddhist tradition including many on Zen, Therevada, Abidharma and Tibetan Buddhism, as well as some concerning Christian-Buddhist dialogue. These new books will be available for Jikishoan members to borrow in the near future — contact Haydn Halse on 9706 0529. Among the new titles are:

- *The Still Point: Reflections on Zen and Christian Mysticism*, William Johnston
- *Religion and Nothingness*, Keiji Nishitani
- *The Way of Zen*, Alan Watts
- *The Zen Teaching of Rinzai*, Master Rinzai
- *Zen Poems of China and Japan*, Takashi Ikemoto (ed.)
- *Zibo: The Last Great Zen Master of China*, J.C. Cleary (Tr.)
- *The Zen Teaching of Huang Po*, Master Huang Po
- *The Gateless Gate*, Koun Yamada
- *Total Liberation: Zen Spirituality and the Social Dimension*, Ruben Habito
- *The Buddha Eye: And Anthology of the Kyoto School*, Fredrick Franck (ed.)

Next Issue

The next issue of Myoju will be released at the summer solstice on 22 December 2002. The deadline for content for the next issue is Friday 15 November 2002. If you would like contribute to the next issue please contact Johanna Verberne on 0412 109 393 (editorial) or Karen Threlfall on 9859 6329 (advertising).

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