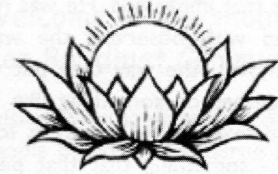
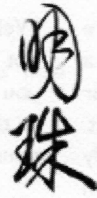


Myōju



Soto Zen Buddhism in Melbourne

Spring, Volume 8, Issue 1, September 2008

JIKI033

Reflections on our Zen community and practice

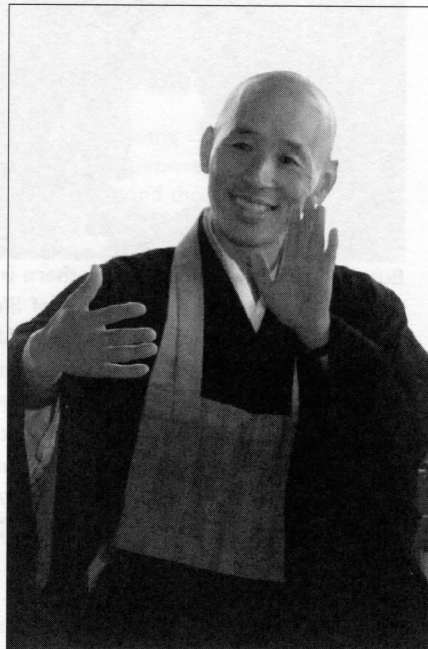
Dharma talk given by Ekai Korematsu Osho to the Melbourne Sangha at Sunday Sanzenkai on 25th March, 2007.
Transcribed by Nicole Thomas and edited by David Benn.

This is the last Sunday Sanzenkai in March, it is approaching the change of the season heading toward autumn. This time of the year is always good, it feels settled. I was thinking that this time of year eight years ago the Jikishoan organization was created. It was a busy time the committee worked so hard over a very short period within couple of months. We set up everything, rules, incorporation, public liability etc. with lots of enthusiasm. At that stage initially there was only about twelve of us.

Jikishoan membership has been increasing steadily since then and over this time and some people have left. So presently, I think we have about seventy registered members, with about the same number of registered friends. So all together, we have a quite large number of people involved and of course practice participation tends to be floating like a water plant and surviving in that way like frog sitting on a lotus with its leaves increasing. That is our practice isn't it? But come to think about it is so fortunate and timely to be talking about this since the incorporation of Jikishoan was also around this time.

And this is incredible, can you imagine every time you have to set up this place, in order for people to participate, that becomes quite a practice in itself. Each time requires the physical set up and management of the Zendo and in the kitchen, providing supper each week. Someone is also required on the counter to taking care of new people, to introduce the practice and respond to

enquiries and information about various things. It's quite amazing how these things are working without me being here. That shows the organization is really healthy with everybody taking a part and supporting this practice. I think we have a very good, strong community practice. That's wonderful. And new people don't always know about this commitment, however without knowing, they still receive the benefit.



There are also some people contributing to the maintenance of the community without others knowing it, that represents real strength as a community. It's like the bearers that support the floor we sit on. It's that function of support that is a real strength in our practice. Often there is a tendency to want to be shown contributions that are visible,

that's the way our ordinary mind tends to work. But there is often an underlying strength in our practice like the floor bearers, working behind the scenes and many of our committees work in that way. That is a real strength.

As far as the real practice goes in the Soto tradition, the function of the Tenzo is in a sense, the most spiritually advanced in that role.

The role of the Tenzo never ends; it is going on and on and can be very demanding.

The Tenzo members can't say 'I need to go back to the Zendo' if they did they may miss a lot of things needed to support the kitchen. Often the role of Tenzo manager is designated to a responsive person with experience, and it is seen as a teaching position. That is the character of our school. Somebody like that is doing a wonderful practice, where we often cannot perceive their work behind the scenes. If we can develop that kind of a deeper imperceptible practice it is very true.

Often training is also like that. In monastic training teachers are often aware of the various perceptible activities of students but most importantly they are concerned with what is not showing. It is quite interesting, my master was like that, he wasn't so impressed by the monks or the teachers who spoke well in dharma talks. Whatever they purported to know through talking may be very clever, but
(Continued on page 2)

Continued from page 1...

he wasn't that impressed. He was more concerned with observing the way a teacher moves, the way they put their shoes together or something like that. What you really know he saw as totally different - something that that person embodied rather than talked about. That kind of understanding, that kind of appreciation, shows the character of the Soto school. This may seem quite unusual when we are raised in a culture where the emphasis is often placed on intellectual knowledge. This kind of knowledge commonly requires an impressive oratory display often requiring analytical explanations, clear definitions and memory recall.

There are two paths my teacher used to speak of, two ways.

One way is to go to the heart of knowing through knowledge and understanding, in a sense an intellectual understanding that is the first way. Other way is the path of seeking knowledge through practice. And as far as the Soto school is concerned, our fundamental reliance is primarily placed on the way of seeking knowledge through practice. That is the criteria.

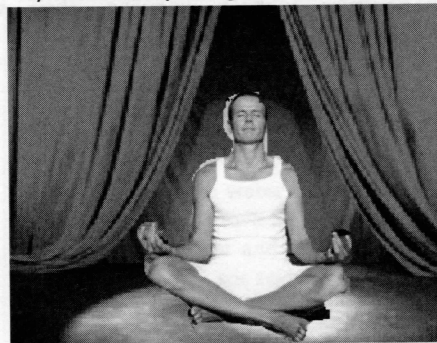
So for that reason it's not so important, that a person has had a particular experience, lets say, an experience of enlightenment or something like that, where that experience may be by accident! You feel that mind open up and everything drops away and you feel free. That kind of mind may last sometimes yes, maybe not. You may have confidence in that experience however shouldn't put too much weight on it.

What should you emphasise? Well if you have had that kind of experience, look at your practice - has your practice changed in any way? Are you still practicing? Have you become encouraged to really know more? Always put your emphasis on the practice and settling into the practice. Because you relax in meditation do you understand Buddhism? You may think "wow I understand, I know what emptiness is, I know now what Nagarjuna is talking about".

Well that's really not so important! No not at all! However after that experience you become more careful about attention to the details and really start taking care of your practice.

So which side do you take? You take the practice way of doing things, embodying your practice to the point that there is nothing lacking, no artificialness. At the beginning you are often not quite sure if you are doing it right, you feel you are giving a performance. That's very natural you know. The teacher may say "You sit like a Buddha, you are Buddha" and you believe this, you are pretending you know, doing a performance and that is the practice. You carry yourself like a Buddha, you walk like a Buddha and you speak like a Buddha.

If it's a performance, it has a beginning! Like a theatre performance where you suddenly start acting like a Buddha and when that theatre is finished, you go back to your ordinary being.



But true practice is continuous; there is no beginning and no end. That kind of life is the life of an enlightened being. After Sunday Sanzenkai and your practice is over, you may go back to the everyday world totally confused! You may talk to your partner or friends about your experience as if you have attained a very good state of mind. However our Zen practice is not limited to this form.

Ordinary life has lots of variations, without fixed points, actually when you can't easily bring the performance in and you have to be a real person continually meeting yourself, finding yourself, everything changes. If you always want a fixed state of mind such as the state of mind you may experience at Sunday Sanzenkai you are really out of place, out of step with reality. You can forget about those things.

However by returning back to the practice this can be a platform to reestablish that place. No matter how many years you have been practicing your practice is continuous no beginning and no end.

I started practice in 1973, and I am still doing the same thing.

People often ask me why are you still practicing Zen?

Actually, I don't know, I can't give you a perfect answer really. Yes temporarily I can give a reason to encourage myself, you know, 'I have to go to Sunday Sanzenkai, it's important, it's my practice and my work. I cannot miss you know two Sunday sessions in a row. That kind of reason is not a real reason, it's temporarily encouraging and this encouragement is important, but the truth is I don't know! However I do know my practice is important, it makes my life meaningful and more grounded, instead of being caught up in my head too much.

So practice that has no beginning and no end is true practice. With that level of practice there is no question of whether you feel you are performing or not. You are in this theatre for your life. You may be deceiving yourself your whole life, but if you are thinking about it and you are practicing, making an effort to practice this is true. You may be experiencing that "I'm not feeling enlightened", but still you are practicing your whole life.

What you think about and the actual truth about your own reality can be totally different things. You are a person whose enlightenment may not be conscious, but keep practicing with an open mind and there is always time to do the best one can do within a given situation. Buddha nature is always there, the other side of a person, like a shadow it cannot leave. Buddha nature is not something we can think about, imagine in our heads, we need to actualize it throughout your practice. And as your practice deepens there is no sense of whether you have made mistakes or no mistakes, every bit of experience enriches your experience.

(Continued on page 3)

Continued from page 2...

Actually the more you may have difficulties with challenging mistakes, embarrassment or strengths this is an enlightening experience. When you realize: 'Oh I made a terrible mistake because of my bad habits continually popping up and I feel totally deluded, I have made many mistakes and I need to really bring my attention back to that'.

Congratulations, yes! You are enlightened!

So check your transition through your reaction to various experiences. It's not like a continual positive experience 'I feel good, I understand a little bit more of the Buddhist doctrine, each time' - it's not like that. That kind of understanding is very shallow and is not our practice.

Often if we are not careful, we can align ourselves too much with teachings associated with a particular school. Using many different styles of teaching can get confusing. You need to realize the teaching through experience. People who practice Zen have that kind of freedom.

You don't need to be embarrassed by not knowing, not knowing is not bad. But it will be a big problem if you have to know everything before you take a step forward. It is often like that isn't it? You have to understand everything - 'What about this or that? Then I can finally practice'. The Zen school essentially requires minimalist approach with very simple tools to work with. That's how we meditate; we don't need to do anything prior to coming here.

If you come here, physically, with the body, mind and breath that's it you have everything, you don't lack anything.

That's how we practice. That's how we find the joy in practice, yes, freedom in the practice. It's wonderful don't you think? It doesn't cost anything! All we need are basic things, support your back, eyes open, with your hands in the Mudra position and breathe. Thank-you.

Retreat Thoughts

The Jikishoan Winter Retreat was held again, in August, at Adekate.

Winter Bendoho

White frost waning moon
Umpan Han duet
opening the great silence
Kookaburra's first light song
sunrise on ice
Winter letting go
to Spring

Vaughan Behncke

Teisho Visitor

Buzzing Fly
sign of Summer
at Riding Ox Teisho
for two days
totally innocent
seizes the ox
exits without ceremony

Vaughan Behncke

Adekate Bendoho

Kestrel hovering
hunting cry pee-wee-eeep
soaring beyond thought
waiting aware
absolute perfection

Vaughan Behncke

Haiku

Blossoming Wattle
In the Adekate Forest
At the edge of Spring

Cherry Tennant

Thank-you Vaughan and Cherry.

Welcome to Jikishoan Zen Buddhist Community

Jikishoan is a growing community of people based in Melbourne and Ballarat, Australia, learning and practising Zen meditation under the guidance of Ekai Korematsu Osho. Ekai Osho has practised and taught Zen Buddhism in Japan, the USA and India for over 25 years and has been developing the Jikishoan Zen Buddhist Community in Australia for the past nine years.

Jikishoan runs a range of programs throughout the year, which are conducted in the spirit of Bendoho - the original way of practice as prescribed by Dogen Zenji in the 13th Century.

More information about courses, one-day workshops, retreats and weekly meditation sessions can be found in the teaching schedule or on the website at www.jikishoan.org.au We warmly welcome anyone who would like to know more about Zen Buddhism and attend any of the activities.



Membership

We are pleased to welcome the following new members of Jikishoan:

- Cameron Moore
- Carol Hamilton
- Oli Doyle
- Katherine Yeo

*Ekai Korematsu Osho and the Jikishoan
Committee*

Sangha News

2008 Annual General Meeting

The Tenth Annual General Meeting of Jikishoan Zen Buddhist Community was held at the Australian Shiatsu College in Brunswick on Sunday 3rd August 2008, after Sunday Sanzenkai.

Thirty three members and friends attended. The minutes, from the 2007AGM, were past and reports from all the ryos presented. This year, with some encouragement, saw plenty of questions from attendees, to the committee members. Ekai-Osho again thanked the Members and Friends for their support throughout the year as well as the committee for its commitment and effort. Ekai put forward a draft proposal for the Tenth Anniversary celebrations planned for March 2009 and finished by welcoming the new committee for 2008-2009.



The President of Jikishoan Zen Buddhist Community, Peter Watts presenting his report at the Tenth Annual General Meeting to Members and Friends.



Jikishoan Committee 2008-2009

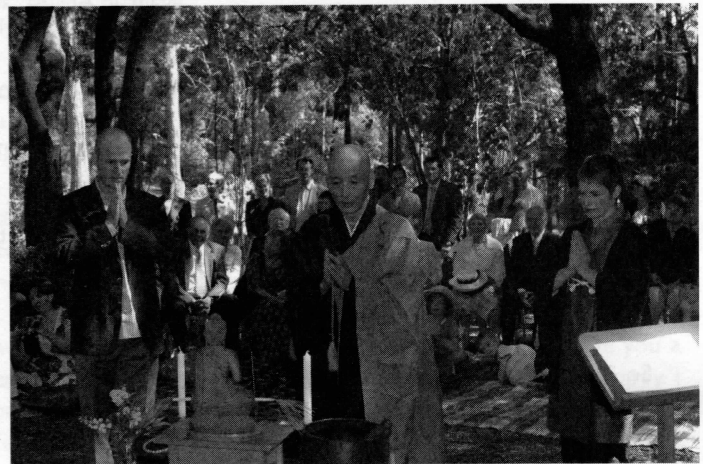
Back Row: Andrew Cawthorn - Zendo Activities / Kim Ooi - Treasurer / Peter Watts – President / Jinesh Wilmot - Guest Manager / Mark Summers – Secretary / Richard Myddleton – Minutes Secretary.

Front Row: Hannah Forsyth – Vice President & Teacher's Assistant / Gareth Jones Ballarat / Kiyoko Taylor – Kitchen / Julie Martindale – Membership Secretary.

Absent: Ekai Korematsu - Abbot / Richard Henderson – Publicity.

Mark Summers, Secretary

Wedding Celebration



On 2 March 2008 we were married at the Garden of St Erth in Blackwood. Ekai Korematsu Osho conducted the Zen Buddhist ceremony and Emma Edmonds, the civil ceremony. Although most of our guests were not Buddhists, nor had much familiarity with Buddhist practice, they were clearly moved by the ceremony. Held outdoors in a grove of Blackwood trees, on a perfect warm summer's day, the ceremony stilled the guests' minds and focused their attention on our commitment to marriage.

A marriage and wedding celebration are many months in planning and have a particular significance attached to them. From our very first contact with Ekai-Osho, regarding the forthcoming marriage, he instilled in us a sense of calm and clarity about our wedding. He also encouraged us to seek assistance from other Jikishoan members for things such as the civil ceremony, photography, presentation of rings etc. Throughout the planning we encountered a generosity of spirit and willingness to help from all the people we approached for information or assistance.

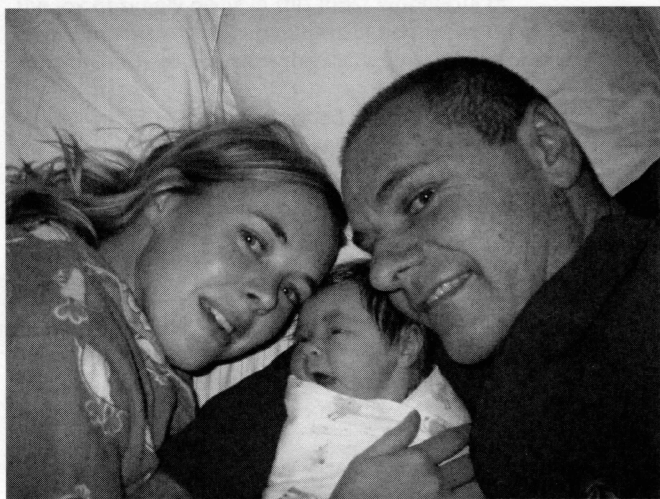
One way or another many Jikishoan members contributed to our marriage and we would like to take this opportunity to thank them. In particular, many thanks go to Ekai-Osho, Hannah Forsyth, Shundo Denovan, Emma Edmonds, Biggi Spiro, Brian Osborne, Annie Bolitho, Gary Youston and Stephen Nguyen. Although thanks are given to specific individuals, we would also like to express our gratitude to the whole Jikishoan community. It is a privilege to be part of a community whose membership might change and the level of individual participation fluctuate, but nonetheless maintains a core of shared values. These values are constantly realized in the day-to-day activities of the community. One of the loveliest gifts of our wedding was the renewed appreciation of this simple and yet profound fact. Thank you to all those who support Jikishoan and thus, our Zen practice.

Michael Butson and Naomi Richards



Wonderful news.

Congratulations to Candace and Peter, whose beautiful baby girl was born last week. Her name is Ariella Lee Schreiner (also known as Pumpkin), born on 3rd July, 2008 weighing 4.390kg.



Ariella Lee Schreiner (also known as Pumpkin)

Our Winter Issue Support Team

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

Ekai Korematsu Osho, *Dharma talk and inspiration*
Nicole Thomas, *Transcribing*
David Benn, *Editing*
Janine Bush, *Website coordinator*
Vaughan Behncke, Cherry Tennant and Jeremy Maher, *Poems*
Richard Henderson, *Myoju, reporter and coordinator, editing*
Julie Martindale, *Mail-out coordination*
Kinkos, *Printing*

The calendar accompanying this *Myoju* is printed on pink paper, representing the blossom on the trees of Melbourne during the Spring season.

Next Issue

The next issue of *Myoju* will be posted at the Summer Solstice, 21st December 2008. Contributions that will support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is **1st December 2008**. If you would like to contribute or advertise in the Summer 2008/09 edition of *Myoju*, please email publications@jikishoan.org.au



Attendees at the recent Winter Retreat at Adekate.

Bright Pearl

From Dogen Zenji's *Shobogenzo* Book 1, Chapter 4
Master Gensa Shibi said as an expression of the truth: 'The whole universe in the ten directions is one bright pearl.' One day a monk asked Master Gensa: 'I have heard your words that the whole universe in ten directions is one bright pearl. How should we understand this?'

The Master answered, 'The whole universe in the ten directions is one bright pearl. What use is understanding?'
Later the Master asked the monk, 'How do you understand this?' The monk replies, 'The whole universe in the ten directions is one bright pearl. What use is understanding?'

The Master said, 'I see that you are struggling to get inside a demon's cave in a black mountain.' '...even surmising and worry is not different from the bright pearl.'

No action nor any thought has ever been caused by anything other than the bright pearl. Therefore, forward and backward steps in a demon's black-mountain cave are just the one bright pearl itself.'



Dogen Zenji

Pressure Cooker

I we you me
We have all put ourselves into this pressure cooker called a Zen retreat
To bring us face to face with ourselves
To explore who and what we are - that's if I we you me even exist
To discover that there is nowhere to go

We may be at the beginning of our lives
We may be reaching the end of our lives
We may have serious health concerns
It makes no difference
There is no escape

Enjoy each breath

Cherry Tennant

lime bar cafe, kensington 0832 hrs saturday 30 august

I have just returned from my second Bendocho 7 day retreat with the Zen buddhist community that I am increasingly feeling myself part of. my key moment of the retreat, as I sit here in the sun drinking my first loong machiatto is as follows...



Zendo at adekate camp dean. 0445 hrs friday 29 august

it is the mid way through first period of morning Zazen. this first period of zazen is "facing in". all other periods of zazen are "facing out", eyes half open loosely unfocused at the blank wall a foot of so away.

it is still dark, and there is no moon. we are two days from new moon and the sliver of the waning moon is yet to peak above the horizon before the morning sun takes centre stage.

there are 20 members of the community sitting this morning. the Zendo is lit with a mix of candle light and the gentle flicker of the open fire. as nature has yet to stir, it is very still.....the gentle crackling of the fire turning wood into charcoal the only audible sound.

yet there is much activity afoot.

back eyes, hands.... I check myself, and comfortable that my form is correct and my body aligned, I return to simply sitting.

but this is the last morning of bendoho.

my small mind does grasp at the present moment, savouring the joy of simply being in this most wonderful of environments with a community of people working harmoniously to actualize the sacredness of the ordinary.

knowing that this retreat period is coming to an end, I open my eyes just that little bit wider...

for if I am to create a memory I must savour the details.

I draw my gaze just a little bit more into focus and my eyes feast on the assembly of sense objects in front of me. slowly I look across the zendo at my opposite numbers. everyone is seated on the floor this morning. I wonder if those that have been using chairs, like the maitreya buddha, have made a conscious effort to return to the floor for this last morning of pre dawn practice. I silently thank them if that is the case as the beauty of the entire community seated in the classical pose is most impressive and highlights the way the pose embodies the still-point. it makes me smile.

Locked in this stillness I can see only that which my eyes can reach from where I sit. for to move would only work to destroy the magic of the moment, for me and for the we. With everyone dressed in black, only the faces and hands register in my peripheral vision in the pulsating yellow light. I can feel those members that I cannot see... knowing that they too are as I, and as all people and sitting in past present and future.

I recall the myriad of sitting buddhas at borobudur, and know intuitively that there is no difference between them and us at this moment. all is timeless. my awareness feels its way across the globe... over my right shoulder and over to Indonesia, and I am simultaneously with the borobudur buddhas.

who said you cant be two places at once.



then my awareness refocuses itself to my immediate environment and context.

suddenly everything outside the walls of the zendo dematerializes. all returns to the ether and there is only right here and right now. the energy emanating from everyone is gently but powerfully tangible. each a dynamo perfectly synchronized with self and other.

i see clearly now. in the cosmic mudra of all the members spins a spiral galaxy, churning with a majestic slow motion that only truly super massive objects can muster. it registers within me that there is nothing outside the zendo at all. we are creating the whole world, the whole universe, all time and space. there is nothing else... i feel an enormous spaciousness, all sense of scale is gone... i feel a large part of my self fall away, and I am left only with the spectator within who is struck with awe and who smiles brightly, like a child learning a new wonder of the world from a loving father

taking time to explain and teach.

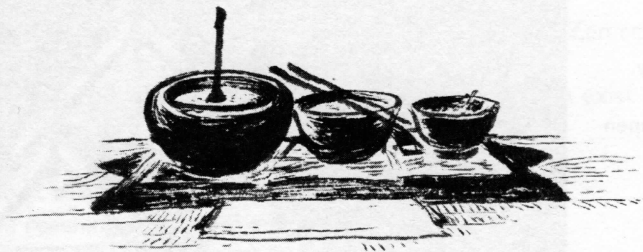
with small self smiling happily to itself at having grasped such a wondrous memory....

back eyes, hands.... I check myself and, comfortable that my form is correct and my body aligned, i slowly return my eyes to their half open position, allow my gaze to relax and return to simply sitting. "

jeremy maher 0924 hrs saturday 30 august

Soto Kitchen

Here are some more delicious recipes from the Tenzo Ryo selected by Kiyoko Taylor. We hope that you enjoy them! When cooking these recipes, why not use our Biodynamic brown rice. (Following retreats, if we have some left, it is available at Sanzenkai, \$4.00 per kilo.)



Kiyoko, and the Koho and Chiko Ryos, are working on a Jikishoan Cookbook.

Lotus Root Kimpira

Ingredients (serves 6-8):

| | |
|------------------|---------------------|
| Dried lotus root | 1 pack (175g) |
| Oil for frying | 1 tablespoon |
| Sugar | 1 & 1/2 tablespoons |
| Sake | 2 tablespoons |
| Soy sauce | 4 tablespoons |
| Shichimi * | |

Method:

1. Wash and soak lotus root overnight or full 24 hours depending on the thickness of the root.
2. Cut them lengthwise first and slice them thinly. Rinse well and drain.
3. Heat oil in a wok or pan and fry them for 2-3 minutes.
4. Add sugar, sake & soy sauce and fry further 5 minutes. Sprinkle with Shichimi and serve.

Note: Dried lotus root can be purchased at Chinese grocery shops.



Carrot, Raisin & Tofu Salad

Ingredients (serves 4-6):

| | |
|-------------------------|---------------|
| Carrot, grated | 2 |
| Raisins | 1/2 cup |
| Soft tofu | 300g |
| Olive oil, extra-virgin | 2 tablespoons |
| Canola or corn oil | 1 tablespoon |
| Ground cinnamon | 1/2 teaspoon |
| Lemon juice, fresh | 1/2 teaspoon |
| Sea salt | 1/2 teaspoon |

Method:

1. Bring 1 & 1/2 cups water to a boil in a small saucepan. Remove from the heat, add the raisins, cover and let stand for 30 minutes. Drain and set aside.
2. Meanwhile, puree the tofu, both oils, cinnamon, lemon juice, and salt in a food processor or blender, scraping down the sides, until smooth and creamy.
3. Toss together the carrots, tofu dressing and raisins in a large bowl.
4. Refrigerate or serve immediately.



* **Shichimi** / Shichimi togarashi - "seven flavor chili pepper", *shichi* meaning 7) or simply shichimi, is a common Japanese spice mixture containing seven ingredients.

The main ingredient is coarsely ground red chili pepper, to which is typically added mandarin orange peel, sesame seed, poppy seed, hemp seed, nori or aonori and ground sansho (a relative of Sichuan pepper)

It's also called *hichimi togarashi* and *nanami togarashi* outside Japan.

Shichimi should be distinguished from *ichimi togarashi*, which is simply ground red chili pepper, *ichi* meaning 1.

<http://www.answers.com/topic/shichimi>
(Richard)

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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.



Calendar of Events, October to December, 2008

Weekly Activities

| DAY | DATE | TIME | ACTIVITY | LOCATION | CONTACT |
|-----------------|------------------------------------|-------------|--|-----------------------------|-------------------|
| Sundays | Weekly | 5.30-7.30pm | Sanzenkai - Zazen and kinhin meditation, tea ceremony, chanting service and Dharma talk. For beginners, members and friends. (Except 23/11, 28/12) | 105 Evans Street, Brunswick | Andrew/Jinesh |
| Sundays | Weekly | 5.30-7.30pm | Sanzenkai (Except 23/11, 28/12) (Ekai-Osho present 16 th November) | Ballarat | Gareth/Lorraine |
| Thursdays | Weekly | 7-9pm | Sanzenkai (Except 25/12) | Footscray | Mark/Oscar |
| October | | | | | |
| Tuesday | 14 th | 7-9.30pm | Committee meeting | Footscray | Mark |
| November | | | | | |
| Sat & Sunday | 8 & 9 th | 10am - 5pm | Tibetan Spring Festival | Yuroke | Luke |
| Sunday | 9 th | 9am - 5pm | One-day Workshop | Footscray | Hannah |
| Tuesday | 11 th | 7-9.30pm | Committee meeting | Footscray | Mark |
| Friday-Friday | 21 st -28 th | November | 7-day Bendoho Retreat - Adekate Centre | Dean | Andrew/Julie |
| December | | | | | |
| Tuesday | 16 th | 7-9.30pm | Committee meeting | Footscray | Mark |
| Sunday | 21 th | 5.30-7.30pm | Member Ceremony | Collingwood | Andrew/Jinesh |
| Monday | 31 st | 7pm | New Year Sanzenkai | Footscray | Jinesh and Hannah |

Upcoming...

| | | | | |
|---------------|------------------------------------|----------|---------------------------------|------|
| Friday-Friday | 21 st -28 th | November | 7-day Bendoho Retreat - Adekate | Dean |
|---------------|------------------------------------|----------|---------------------------------|------|

Ekai Korematsu Osho will be overseas during September and October. Committee Members are invited to talk at Sunday Sanzenkai during this time.

Addresses

Ballarat

St Cuthbert's Hall, Ballarat West
Uniting Church,
Cnr Sturt Street and Elliott Street...
Enter via Elliott Street

Brunswick

Australian Shiatsu College, 103
Evans Street, Brunswick

Footscray Address available
upon application for a course or
program.

Dean

Adekate Fellowship Centre,
Dean-Creswick Road, Dean.
Near Ballarat 130 km West of
Melbourne.

Yuroke

Tibetan Buddhist Society,
1425 Mickleham Road, Yuroke

Contact Information

General enquiries

Teacher Ekai Osho
via Hannah Forsyth
9687 6981

Annual Dinner

President (*Kannin*)
Peter Watts 5470 5923

Annual picnic

Secretary (*Shoji*)
Mark Summers 5428 4859

Courses & one-day workshops

Vice President (*Fuku-Kanin*) and
Teacher's assistant (*Jisha*)
Hannah Forsyth 9687 6981

Sanzenkai & retreats

Zendo activities (*Ino*)
Andrew Cawthorn
9406 1049

Treasurer (*Fusu*)

Kim Ooi 9848 1281

Kitchen (*Tenzo*)

Kiyoko Taylor 9500 8544

Guest manager (*Shika*)

Jinesh Wilmot 9480 4849

Publicity (*Koho*)

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Haydn Halse 9706 0529

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Membership Secretary

Julie Martindale (*Rokuji*)
9499 2141

Tibetan Festival / Japan Festival stalls /Incense/Zafus (*Chiko*)

Luke Menzel
0433 237 293

Ballarat

Assistant Director (*Kansu*)
Gareth Jones 5334 4062

Teacher's Assistant (*Jisha*)
Lorraine Collishaw 5333 2063

Treasurer (*Fusu*)
Millicent Easther 5333 1354

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Email

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The pink paper of this calendar represents the blossom on the trees of Melbourne during the Spring season.

Advertising space now available in Myoju. Minimal rates for the box ads as shown in this edition and for line advertising.
Please contact Richard on 0409 486 353 or email publications@jikishoan.org.au

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

Orientation Courses

For beginners and those with some experience. Five sessions. Footscray.

Saturdays 9 – 11 am.

• Nov. 8, 15, 29, Dec. 6, 13.

Non-members \$80,

Members by Donation.

Deepening Practice Course

An extension of the orientation course. Courses A & B cover different topics, five classes each. Footscray.

Saturdays 5- 7pm

• Course B: Nov. 8, 15, 29, Dec. 6, 13.

Wednesdays 7-9pm

• Course A: Nov. 12, 19, Dec. 3, 10, 17.

Non-members \$80,

Members Donation.

One-day workshop

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

Sunday 9am-5pm

• November 9.

Footscray. Non-members \$80,

Members by donation.

November Bendoho retreat

A seven-day intensive residential Zen experience, including zazen, daily Chosan (morning tea), Teaching, dokusan (interview with teacher and Teisho (afternoon Dharma talk). Cost depends on the number of days attended and includes meals and accommodation. Maximum places: 40. Priority given to people staying 7 days and registering before the application closing date of Sunday 9 November 2008.

Venue: Adekate Fellowship Centre ,
Dean, near Ballarat.

• 6pm Friday 21st until 2pm Friday 28th
November

Spring Program

Orientation course.

With Jinesh Wilmot and Julie Martindale. For beginners and those with some experience.

Five sessions, Venue: Footscray Zendo

Saturdays 9-11 am.

• Sept. 27, Oct. 4, 11, 18, 25.

Deepening course.

With Haydn Halse and Hannah Forsyth. An extension of the orientation course.

Saturdays 5-7pm.

• Sept. 27, Oct. 4, 11, 18, 25.

One-day Workshop.

With Jinesh Wilmot and Hannah Forsyth. An intensive workshop for beginners and those with some experience. Cost includes lunch, morning and afternoon tea.

Sunday 9am-5pm

• Oct. 12.

Cost for all Spring Program activities \$60

Non-members, Members by donation.

Sanzenkai, Brunswick

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

• 5.30-7.30pm Sundays (except Nov.23.)

Newcomers: please arrive by 5.15pm

Non-members \$7 Members \$5

Participants are welcome to stay for an informal supper \$5

Venue : 103 Evans St. Brunswick.

Sanzenkai, Footscray

Zazen and kinhin meditation, Tea ceremony, chanting service and reading.

Mark Summers 0411 552 072 or

Jinesh Wilmot 0411 289 679

• 7.00-9.00pm Thursdays

By Donation.

Sanzenkai, Ballarat

St Cuthbert's Hall, Ballarat West Uniting Church, cnr Sturt Street and Elliott Street...

Enter via Elliott Street

• 5.30-7.30pm Sundays

Suggested donation \$7.

*Trying is only emphasizing
the thing we know already.*

F.M.Alexander

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Zen Mind Beginner's Mind

We have small group that
meets down here in Hobart,
1st and 3rd Sundays each month
at 5pm, Liverpool Street, Hobart,
above Gould's Natural Pharmacy
Please call Tom or Christine
in advance, on 03 62 312 714.

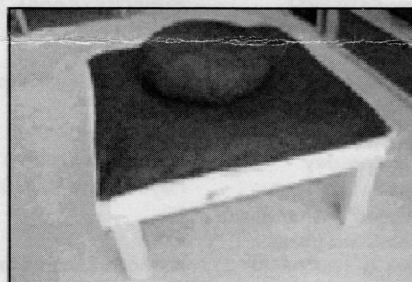
Zazen is also held in **Castlemaine**,

On Mondays at 8pm &

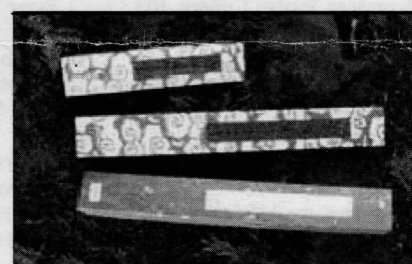
Wednesdays at 6:30am

Please call Peter Watts, 5470 5923

peterwatts@castlemaine.net



Zafus and Zabuton -
Please contact
Hannah
9687 6983



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