

Myōju



JIKI034

Soto Zen Buddhism in Melbourne

Summer, Volume 8, Issue 2, December, 2008

Zen practice and human emotions

Dharma talk given by Ekai Korematsu Osho to the Melbourne Sangha at Sunday Sanzenkai in May 2006.
Transcribed by Katherine Yeo and edited by David Benn.

Question from the floor at Sunday Sanzenkai: "A friend who is a spiritual person has become depressed and feels that everything is meaningless; subsequently he is wondering about the meaning of life"?

Ekai Korematsu-Osho's response:

Congratulations! He has fallen into a cave, buried himself and has arrived at scepticism and cynicism. There is a need to overcome this. I can see that his practice has deepened.

When one practices long enough, at some point everything feels alright. We then wonder why we need to bother to practice. It is a classic case of delusion.

When a person talks about experiencing reality, they may think they see reality; actually they have been drawn into a cave. It cannot be helped that people experience this. A person does not need to negate how he feels.

Western culture has a value system which states that everything must be ok, must be positive. So when we cannot find meaning or purpose, we often feel empty and experience a state of anguish.

These feelings need to be examined not negated. There is a need to overcome the delusion of meaninglessness. Just maintain practice; that is the only way.

If a person remains depressed and is attached to some idea that keeps them there, then there is not much hope. At any point if one is stuck, then that person has created fixed realities and is often confused as to their true identity. This is a form of attachment. Don't worry about it.

Comment from the floor: "It's hard not to worry"

Ekai-Osho's response:

Yes, it is easy to say but hard to do, especially if one is impatient. Just keep practicing. It is natural to feel anguish. It is part and parcel of life to experience being stuck in a reality that seems to be fixed. This is a form of attachment. There is no need to worry. Becoming impatient only makes it more difficult.



There is a poem which roughly translates as; "empathy of essential nature / without inside and outside / good and bad leave no traces / mind and Buddha are fundamentally the same".

A person of limited experience and understanding, of ordinary mind, can be

deluded by their perception of reality. A person who is a little bit deeper into practice may experience the meaning of this poem as a neutralised or a kind of lifeless state of mind.

Comment from the floor: "One should watch out and not get trapped by apathy, a disinterest in life. Such sentiments appear across all traditions".

Ekai-Osho's response:

Keep practicing. A person may experience great difficulties when wanting to see changes.

Change is subtle; like watching a plant growing. Our human eyes cannot detect any growth. Each moment seems the same. Yet later, over time, growth becomes evident.

Human beings are impatient. We often cannot tell if we are progressing, as we may not see apparent evidence of it at that time. Yet, we must still keep going.

If a person feels unable to have a "practice" mind, then have a "humour" mind. Humour is an aid to keeping things flexible, to refresh yourself and to maintain liveliness.

Laughing at one's own situation helps to give relief, for example you could talk and laugh about how to dig yourself into a hole. When there is too much seriousness, it is very easy for your thoughts to get caught up in a narrow and constricting way thus affecting your practice.

Continued from Page 1...

Humor is like the oil that is necessary to keep machinery in good operation. Without oil the machine will not operate smoothly or for a substantial time. It will break down sooner and more frequently.

In this case oil can be viewed as a metaphor for humour and machinery a metaphor for our belief system.

So the relationship between oil machinery is similar in this sense to the relationship between humour and practice, they both work well when integrated and in balance.

Comment from the floor: "Many spiritual practitioners seem to lose their sense of humour".

Ekai Osho's response:
"How to dig my hole!"

There also needs to be a less formal aspect to life. Compromise has a role to play, for example when yawning. It is good to yawn; it releases tension and also helps to unfold all the stuff locked up inside our minds. The act of yawning is infectious where others will also yawn. This is also a kind of humour. The problem with humour, the same as any aspect of life, if it is carried too far, one may lose balance completely by going too far the other way.

The formal aspect of practice encompassing an attitude of no compromise is most important. It does not have a past, a present or a future. It is timeless. It just has to be like this. It is both vertical and horizontal. But if we do this all the time, we could fall sick. Therefore both formal and informal practices act as complimentary aspects resulting in a necessary balance.

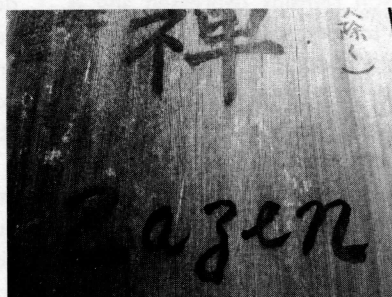
Zen practice is clear about three distinctions to practice: formality, informality and the third distinction being somewhere in between.

As far as formality is concerned there is no compromise as to the method of practice. For example, while doing Zazen the posture is a straight back.

While doing Kinhin the foot moves forward half a step on the out breath. This is done with awareness, however, without tension, at a relaxed pace. Movement helps to release tension. Awareness is constantly on the breath.

But if we adhere to this strict formality all the time we may become unbalanced and could fall sick, we need the other informal side.

Formality needs to be balanced by informal occasions for example when we drink tea. When receiving and drinking tea, our backs are straight but not stiff. And to drink tea we relax. Practice is an integration of all three aspects.



The ability to shift perspective, to shift reality, requires us to understand the basics. We cannot shift reality unless everything else shifts. Science, quantum theory, is like that. Human beings get ideas but often do not investigate the basics.

In Zen practice human beings need to shift into a seemingly more vegetative state of mind. The basics are formal, however the practice very simple. First we need to sit in the right kind of posture, giving a shape to our practice, then we pay attention to our breathing.

During the practice we also become aware of what we bring with us to the sitting. Then there will be a shift from the ordinary mind to the mind of Buddha.

Zazen sitting teaches us how to sit, how to become "a vegetable". This practice in effect leads to an enlivened state of mind, not the inert or dull state that may be perceived by external observers.

By settling the breath certain neurological and biochemical activities take place. We may start to experience balance and in this way we find joy. We are in a state of wellbeing. Thank you.

Shadow Buddha

Settling into sitting meditation
Light comes from behind
Casting a shadow against the wall

The shadow is in the shape of the sitter
With just the outline of the head and body
A shadow buddha

The shadow buddha and the sitting buddha
Sitting together for a long time
Are they one and the same or separate?

When the meditator closes her eyes
Etched in her third eye is an orange buddha
A bright orange light version
of the shadow buddha

When the sitter finally stands
The orange buddha remains
in her mind's eye
It is leading the way

Karen Dahl,
Copyright 2008



Rooster crowing heralds sunrise
umpan han accord
Kookaburras serenade
ku ku ka ka ka ka ku
the evening star.

Vaughan Behncke
November 2008

JIKISHOAN'S TENTH YEAR ANNIVERSARY CELEBRATION

Sunday, 26 April 2009 at
Australian Shiatsu College, Brunswick

Dear Members and Friends of Jikishoan,

As you know, the Jikishoan community (Sangha) will be 10 years old in 2009. The committee has decided to mark this anniversary with a one day event which will be held at the Shiatsu College on Sunday, 26 April 2009. The whole day has been booked for us to hold special anniversary events and activities.

Jikishoan Zendo was conceived in September 1998, at a meeting held in the small garage zendo attached to the rented house where Ekai-oshō and his family were living in Pascoe Vale. This was where the first teaching activity, the Orientation Course, took place. It was very successful and within a short period of time, Jikishoan Zen Buddhist Community Inc. was officially registered (22 April 1999). This was all due to the extraordinary dedication, commitment and enthusiasm of the founding members of Jikishoan, and of the other Zen students who had finished both Orientation and Deepening courses. Since then, the Jikishoan Community has steadily grown into a harmonious Zen Sangha with a membership of over 80, and 70 friends.

So, please pencil the day in your calendar. Ekai hopes that many people can attend our day of celebration and help make this occasion very special, joyful, and meaningful for all who come.

Although planning is still happening, it is expected that the day will include:

Morning:

Sangha Practice Program, possibly including Zazen, Chanting Service, Oryōki Meals, Samu (work practice), Chōsan with Teachers.

Afternoon:

Community (Public) Program, possibly including Stalls: Reception, Information, Food, Drink, Sweets, Exhibitions, Performances, Audio & Visual, Public Forum with Invited Teachers and Guests, Book Launch of "Life of the Buddha", Jikishoan Founding Members' Reunion, Family and Children Service (Offering & Cake), Zen Meditation Instruction.

Evening:

Anniversary Dedication Program, possibly including Zazen, Kinhin, Tea Ceremony, Dedication Services (with Guests and Teachers from Japan), Shōsan Ceremony, Acknowledgement and Festive Dinner.

Some activities, such as the public events in the afternoon program, and some commemoration tasks, will require special planning, so a sub-committee has been formed, with various project teams of volunteers, to organise and to tackle the work needed leading up to the day. If you are able to be involved, and to take part in any of the events and project activities, please talk to one of the sub-committee members, Ekai Korematsu, Jinesh Wilmot, Hannah Forsyth, Shundo Denovan, Julie Martindale, Haydn Halse, Kiyoko Taylor, Shona Innes or co-ordinator Jeremy Maher, 0404 880 837 or mahjer@hotmail.com.

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 Bendōhō – 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:

- David Brumley
- Maryanne Pitman

*Ekai Korematsu Osho and the Jikishoan
Committee*

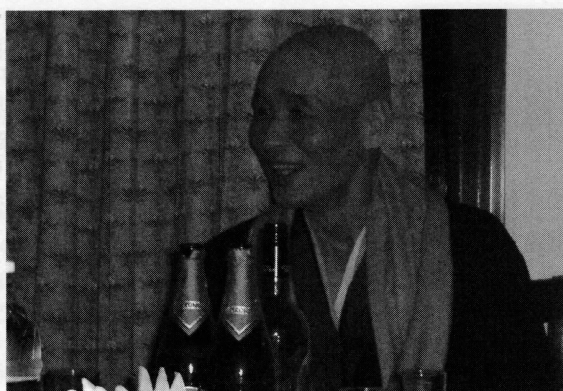
Sangha News

A 60th Birthday in India

This year, Ekai Osho celebrated his 60th birthday whilst in Bodhi Gaya. Robert Prior, Director of Studies for the Antioch University Buddhist Program, took Ekai, the University faculty members, two Japanese monks from the Japanese Temple, and we three Aussie students, Peter, Marianne and myself, to a lovely hotel for a birthday treat.

Oh what joy to enter the air conditioned comfort, as the humidity was rather testing. A feast of beautiful Asian food was served and we ate, drank and bestowed our very best wishes on our esteemed teacher.

It was indeed an honour to share this auspicious occasion with Ekai Osho, who enjoyed himself immensely, as this photo obviously shows.



Zen in India

As many of you would be aware, Ekai Osho teaches meditation each October in Bodh Gaya, India. Ekai teaches Zen to American undergraduate students of Antioch University over a period of three weeks.

The Director, Robert Prior, has invited Jikishoan Members who wish to accompany Ekai to attend the course for next year. The 2009 dates are: arrival in Bodh Gaya on Monday 5th October and departure on Thursday 22nd October.

All accommodation and most meals are provided at the Burmese Vehah in Bodh Gaya. Students may attend all classes if interested. Morning and evening Zen and a daily meeting with Ekai Osho are our main formal study activities.

Meals, accommodation and travel in India total about \$500 - \$600 Aust. Return flight to Kolkatta is about \$2000 Aust., book early for cheaper rates.

If you are interested in accompanying Ekai Osho to India next year, contact Peter Watts for a more detailed information sheet and any further enquires.

Easter Retreat

Don't forget to start planning for your attendance at the next retreat from Thursday 9th to Thursday 16th of April at Adekate.

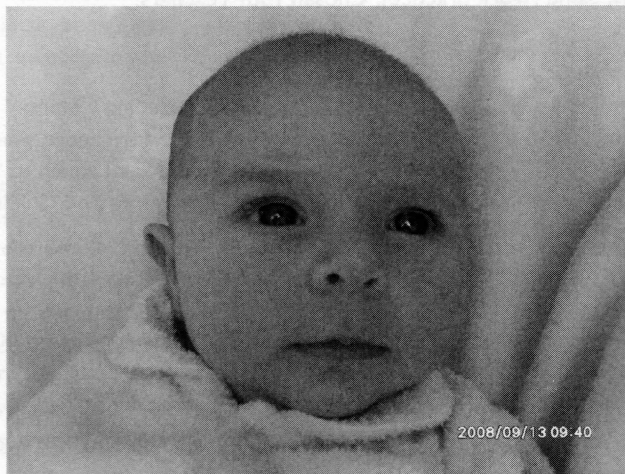
Zen Radio

As part of his work at the Bouyancy Foundation, Ekai Osho presents a short segment on local radio each week. You may like to tune in to 3CR (855AM on the dial) between 8.30 to 9.00 am each Tuesday. Ekai Osho would also appreciate any feedback, so please let us know your thoughts. A member has kindly emailed to say that it can also be found on internet streaming at www.3cr.org.au/podcasts ...for those of you who can't tune in to 3CR or are working or busy on Tuesdays this might be a good solution.

A Beautiful, New Life



Leilani Ren Youston was born on 24/7/2008, weighing 3.5kg. She was a planned homebirth. Leilani is a word of Hawaiian origin, meaning heavenly flowers, and Ren is of Japanese origin. It therefore has multiple meanings, but the one we love is lotus.



Leilani is really well and she's really beautiful, as is my wife Paula.

Gary Youston, Thursday 9 October, 2008

Fusu News

To prevent the outflow of funds from Australia in the current global financial turmoil, the Federal Government announced in October that all bank deposits will be guaranteed by the government until 2010.

Continued from page 4. This guarantee is not, however, applicable to the thirty-seven "non-bank" financial institutions in Australia, which account for approximately five billion dollars worth of deposits from various investors. In order to prevent massive fund transfers to banks by nervous investors, these financial institutions have taken the immediate step of suspending all withdrawals indefinitely.

Jikishoan has invested its entire savings, accumulated over the last nine years, into a Challenger investment fund. As of the end of September 2009, the sum invested was approximately \$53,000. We have received advice from the Challenger fund managers that all investors will be invited to make limited withdrawals, based on their liquidity position, at the end of each quarter. The next invitation will not happen until January 2009, after the close of fourth quarter in December 2008.

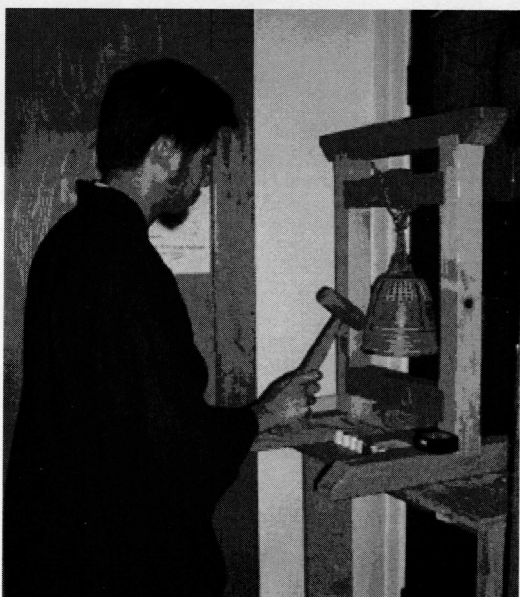
What this means is that we have to exercise very stringent cash flow management for the next few months. This is because we do not know for how long our funds will be frozen, or how much we will be able to withdraw at the end of each quarter. At this stage we will be relying solely on the limited cash in our Westpac Bank cheque account. This account will have to support our monthly expenses and provide a retreat float.

The following are some suggestions about how members and friends can help Jikishoan in this difficult situation:

- by paying overdue member subscriptions as soon as possible;
- actively supporting the various Orientation and Deepening courses, and attending retreats;
- making donations, however small.

New Years Eve

On New Year's Eve, Zazen will be held at the Footscray Zendo, starting at 7pm. Contact Jinesh, 0411 289 679 or Hannah, 9687 6981.



[Steven hitting one of the 108 bells before midnight at last year's New Years Eve session.]

Our Summer 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*
Katherine Yeo and Nicole Thomas, *Transcribing*
David Benn, *Editing*
Janine Bush, *Website Coordinator*
Karen Dahl and Vaughan Behncke, *Poems*
Gary Youston and Lorraine Collishaw, *Sangha News*
Richard Henderson, *Myoju Reporter and Coordinator*
Paul Harris, *Production Assistance*
Julie Martindale, *Mail-out Coordination*
Kinkos, *Printing*

The calendar accompanying this *Myoju* is printed on blue paper, representing the seaside in Summer, which we all appreciate.

Next Issue

The next issue of *Myoju* will be posted at the Autumn Equinox, March 20, 2009. Contributions that will support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is 1st March. If you would like to contribute or advertise in the Autumn 2009 edition of *Myoju*, please email publications@jikishoan.org.au

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

A Pilgrimage to India

My first visit to Bodhi Gaya – what can I say? People ask, “Was it good?”; “What did you learn?”; “Did you have a great time?”; “Was it worth it?” So many questions; so few answers.

The overall word to describe my three weeks in India at this stage, is “amazing” – which takes in everything from wonderful to difficult and everything in between. “What have I learnt?” At the moment I’ve learned how absolutely wonderful my life is and how lucky am I to enjoy clean air, regular food and a comfortable bed. “Was it worth it?” Ask me in 6 months and I’ll see whether I can answer that one. I feel it will take some time to absorb this experience into my being and see where it settles.



[Peter, Lorraine, Ekai-Osho, Maryanne]

Physically I found it pretty exhausting – mainly because of the humidity and lack of clean air, plus three flights of stairs whenever I went anywhere. (I’m not as young as I used to be!) I constantly sweated day and night and had the choice of feeling stifled under a heavy mosquito net or discarding the net and risking being bitten. Maryanne settled for somewhere in between with her head sticking out the end of the netting!

Emotionally I was bombarded by a continual confusion of sorrow for the plight of the very poor, especially the little children begging, and wonderment at the bright sparkling eyes and wide smiles of these people. They really do only have the very moment – there is no past or future; just now. There is no illusion, but they have personal pride.

Spiritually – well that is still an unknown, except to say that the simpler one’s life, the more enjoyable it is.

It was a wonderful honour to journey with Ekai Osho, whose teaching is just so profound. How fortunate we are to have this available to us. We were extremely well cared for in the Burmese Monastery where we stayed and had the good fortune to experience two meditation sessions daily and also a daily check in meeting with our teacher. The food was delicious and even cold showers were great, given it was so hot.

Maryanne and I were eternally grateful to have the experienced Peter as our guide who softened the first

cultural impacts, and introduced us to “shopping” and rickshaw travel. (Quite an art!) By the second week we were pretty adept at bargaining a realistic rickshaw fee and learning to deal with the continual request for money from begging children.

As I’ve been writing this, I have become aware of how many times I have used the word “wonderful”, so I decided to look up the precise meaning. Oxford says, “marvellous, surprising, exceeding what was expected, remarkable, admirable.” That’s India; nothing can prepare you for it! Such an opportunity, for which I thank our teacher, Ekai Osho so very much.

Lorraine Collishaw

Eastern Yellow Robin



[Photo: Craig Morley, Geelong Field Naturalists Club Inc., taken at Bannockburn Bush.]

Like the little stream
Making its way
through the mossy crevices
I, too, quietly
Turn clear and transparent.

Ryokan.

[Photo and poem sent in by Shona Innes]

Christmas and New Year Question

Question from audience: How do we control our desires, particularly when they are destructive?

Ekai-Osho's response:

OK, so if you create them you have to deal with them. In Buddhism, we have small desires, basic desires.

We are human, and without this understanding we go on wanting more and more, forever. That is the way the whole business of being human goes, and often times we misunderstand, thinking that we are only successful when we are acquiring or gaining things. But eliminating unnecessary things, getting rid of something really not essential to you as a person, is better.

Zen practice is boiled down to the basics, to the routine. So something essential is something required to carry out your existence. You need shelter, food, clothing for work and leisure. Perhaps you need particular clothing for work, for an interview for example, but at home you don't need many clothes because it is an informal situation. The point is to get rid of as many unnecessary things within the context of your life.

Of course, that model of a simple life is a monastic one. I follow that path. I don't have ordinary clothes -- ties, shirts. I just wear robes like this, whenever I'm practicing, when I'm not somewhere special. They're work-practice clothes for monks, same style, sometimes a little different.

But in a non-monastic life people think they need different clothes all the time. Men not so much. For women the social expectations are greater -- not only clothes, but hairstyles and hair colour too!

We are never completely without desires. So how do you stop creating unnecessary desires? You acknowledge them, and one by one you get rid of them.

Extract from Sanzenkai talk number 362, 4th February, 2007. Transcribed by Nicole Thomas and edited by Richard Henderson and Paul Harris.

直証庵

JIKI
direct

SHO
realisation

AN
hut

In a Forest near Shogoji

At the end of October I stayed for three nights at Shogoji, on the island of Kyushu in the south of Japan. On my first morning there, after zazen at 4:00am, morning sutras, breakfast at 5:00am and samu, I went for a walk. In a forest near the temple I noticed rows of logs neatly arranged under the trees (see second photo below). On my last day I mentioned this to one of the monks, and he explained that this is how shiitake mushrooms are cultivated.

Shogoji was first established in 1338. When Narasaki Ikko-roshi (Ekai-Osho's teacher), became Abbot in 1973 other buildings were connected to the original Dharma hall (Hatto) and kitchen/eating hall (Tenzo/Kuin) and it was transformed into an international Zen dojo, training monks and lay practitioners from around the world.

Paul Harris

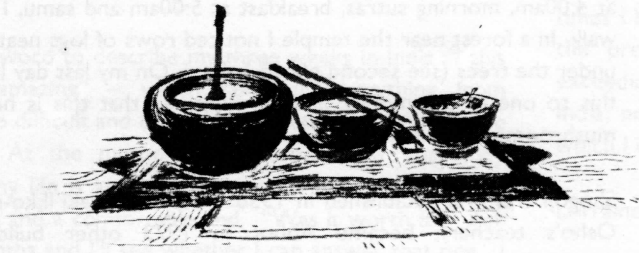
http://en.wikipedia.org/wiki/Shiitake_mushroom

<http://www.shogoji.com/>



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.

Pumpkin & Adzuki Beans

Ingredients (serves 4):

Pumpkin	¼ - 3-4 pieces per person
Adzuki Beans	¼ cup
Strip Kombu	
Dashi	
Salt	
Soy	
Sugar	
Ginger	(optional)

Method:

1. Soak beans few hours or overnight.
2. Drain and cover just beans and Kombu with water.
3. Boil rapidly and then simmer until beans are softened, 20 –30 minutes. Drain and set aside.
4. Cut pumpkin 2.5cm square and groove if possible.
5. Put pumpkin into a pan and just cover with dashi and cook. Do not overcook pumpkin.
6. When pumpkin is cooked, put adzuki beans and season with salt, soy and sugar. Be careful not to put too much seasoning.
7. Grated ginger can be put on top.



Summer Vegetable Soup with Pasta

Ingredients (serves 4-5):

Carrot, chopped into 1.5cm square	50g
Onion, as above	150g
Pumpkin, as above	150g
Zucchini, cut into half and slice thinly	100g
Green Pepper, seeded and chopped roughly	50g
Tomato, ripe, chopped roughly	300g
Eggplant, chopped into 1.5cm square	100g
Garlic, sliced thinly	10g
Olive oil	1 Tablespoon
Pasta (Penne)	80g
Water	1 litre
Salt	1½ teaspoons
Soy sauce	1 teaspoon
Pepper	

Method:

1. Heat olive oil in a pan and sauté garlic.
2. Add tomato and eggplant and sauté.
3. Layer vegetables according to the above order; put sautéed tomato & eggplant at the bottom, then green pepper, zucchini, pumpkin, onion and carrot on the top.
4. Add 2 cups of water with 1 teaspoon of salt. Cook on medium heat. When it starts boiling, lower the heat and cook for 5-6 minutes.
5. When the vegetables are cooked, put the rest of water, stir and bring to a boil.
6. Season with salt, soy sauce and pepper.
7. Add pasta and cook them according to the instruction of package.
8. Serve with Parmesan cheese.

Note: This is called layered cooking. The basic rule of cooking in layers is to use the energetic tendency of each foodstuff. For instance, seaweeds and fungus have tendency to go upward, so they are put at the base of pot. Root vegetables such as carrot are put on top as they tend to go down.

Melbourne
PO Box 475
Yarraville 3013
Victoria Australia

Phone/Fax +61 3 9687 6981
Email contact@jikishoan.org.au
www.jikishoan.org.au

Ballarat
Postal Address
416 Dawson Street
Ballarat Victoria 3350

Phone/Fax +61 3 5332 8789(AH)
Email contact@jikishoan.org.au

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



Calendar of Events, January to March, 2009

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. (Resumes 11 th January)	105 Evans Street, Brunswick	Andrew/Jinesh
Sundays	Weekly	5.30-7.30pm	Sanzenkai (Resumes 11 th January). (Ekai-Osho present 18 th January, 15 th February, 15 th March)	Ballarat	Gareth/Lorraine
Thursdays	Weekly	7-9pm	Sanzenkai (resumes 15 th January)	Footscray	Mark/Oscar
Saturdays		11:00am-12:30pm	10 th Anniversary Sub-Committee Meetings - 17 th January, 14 th & 28 th February, 14 th & 28 th March, 18 th April and 16 th May.	Footscray	Jeremy
December					
Monday	31 st	7pm	New Years Eve Zazen	Footscray	Jinesh and Hannah
January					
Saturday	17 th	9-11am/5-7pm	Orientation and Deepening Course A starts	Footscray	Hannah
Tuesday	20 th	7-9.30pm	Committee Meeting	Footscray	Mark
Wednesday	21 st	7-9pm	Deepening Course B starts	Footscray	Hannah
Sunday	25 th	9am - 5pm	One-day Workshop	Footscray	Hannah
February					
Tuesday	17 th	7-9.30pm	Committee Meeting	Footscray	Mark
March					
Sat.-Sun.	7 th & 8 th		Tibetan Buddhist Society Festival	Yuroke	
Tuesday	17 th	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	22 nd		Annual Picnic		Mark
Sunday	29 th		Closing Date for Retreat Applications		Andrew
Upcoming...					
Thursday	9 th - Thursday	16 th April	7-day Easter Bendoho Retreat - at Adekate.	Dean	Andrew
Sunday	26 th April	8.30am - 6:00pm	10 th Anniversary Celebration Jikishoan	ASC, Brunswick	Hannah

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
0431 614 688

Treasurer (*Fusu*)

Kim Ooi 0432364 049

Kitchen (*Tenzo*)

Kiyoko Taylor 9500 8544

Guest manager (*Shika*)

Jinesh Wilmot 0411 289 679

Publicity (*Koho*)

Contact Paul Harris
0423 781 527
publications@jikishoan.
.org.au

Library & archive

Haydn Halse 9706 0529

Post

Jikishoan Zen Buddhist
Community
PO Box 475
YARRAVILLE VIC 3013

10th Anniversary

Jeremy Maher 0404 880 837
mahjer@hotmail.com

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

Website

www.jikishoan.org.au
webmaster@jikishoan.
.org.au

Email

contact@jikishoan.org.au

Teachings are given personally by Ekai Korematsu Osho. Brochures providing more information are available. Contact Hannah 9687 6983.

Orientation Courses

For beginners and those with some experience. Five sessions. Footscray. Saturdays 9 – 11am.

• January 17, 24, 31, February 7, 14.

• February 28, March 7, 14, 21, 28.

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 A: Jan 17, 24, 31, Feb. 7, 14.

• Course B Feb 28, Mar 7, 14, 21, 28.

Wednesdays 7-9pm

• Course B: Jan 21, 28, Feb. 4, 11, 18..

• Course A: Mar 4, 11, 18, 25, Apr 1.

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

• January 25 and March 15.

Footscray. Non-members \$80,

Members by donation.

Easter 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 29 March 2009.

Venue: Adekate Fellowship Centre, Dean, near Ballarat.

• 6pm Thursday 9th until 2pm Thursday 16th April 2009

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

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.

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



Zafus and Zabutons -
Please contact
Hannah
9687 6983

shiatsu

Shiatsu is a holistic body therapy

which can benefit:

Neck and back pain,

Menstrual/menopausal problems,

Digestive disorders,

Anxiety and depression,

Pregnancy

Jennifer Peters

Shiatsu & Oriental Therapies

West Preston

9480 4849

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.

*What you gain in one way you
lose in another. Therefore,
do not try for specific results.*

F.M.Alexander

ALEXANDER TECHNIQUE

Body Education for postural balance,
freedom of movement and pain relief.

Shona Innes

Teacher of the Alexander Technique
Newport

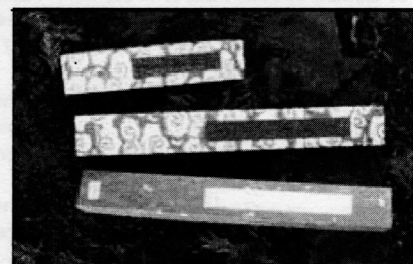
Ph: 0421 285 338

SPECIAL FUNDRAISING OFFER

Shona is offering half price Alexander Technique lessons again during January 2009. These are for members and friends of Jikishoan and all proceeds go to Jikishoan.

Cost of a lesson - \$25 for month of January only.

The blue paper of this calendar represents the seaside during the Summer season.



Uk - Oh

Incense sticks from Eihei-Ji
monastery in Japan.

20 and 40 minute sizes.

Luke: 0433 237 293

Chiko (stall) Ryo.