

# Myōju



Soto Zen Buddhism in Melbourne

Autumn, Volume 8 Issue 3, March 2009

JIKI035

## Fire and Turmoil, and Light in Utter Darkness

This issue of Myoju explores the themes of birth and death.

The unprecedented Victorian bush fires have taken more than 200 lives and seven thousand people have been left homeless by the devastation. Though the time is like this, we will still go ahead with the celebration of our anniversary on April 26, as it was planned.

The 21<sup>st</sup> Century is already marked by global uncertainty and crises, with many acute problems in all directions. Barack Obama, the hopeful new US president, has called it an era of responsibility and has asked everyone to share this enormous burden through sacrifice and hard work in order to restore economic prosperity, employment, education, social welfare, justice, peace, the environment and so forth. His clear message of hope for all these goals was delivered to Americans and people all over the world. Even if we are able to overcome all these crises, a fundamental uncertainty about our future will ultimately remain unchanged. The world we live in now is in a deep state of confusion.

I humbly present the following quotation from the first chapter of Shushogi to share with you. I am thinking that it may be time for us to reflect on the meaning of birth and death in the light of the Zen Master's teachings. My wish is that no matter how dark the world may become, there will always be the light of Buddhism for those who can find practice, and for all beings on this planet.

Gassho, Ekai Korematsu

### Shushogi What is Truly Meant by Training and Enlightenment

*"The most important question for all Buddhists is how to understand birth and death completely, for then, should you be able to find the Buddha within birth and death, they both vanish.*

*All you have to do is to realise that birth and death, as such, should not be avoided, and they will cease to exist; for then, if you can understand that birth and death are Nirvana itself, there is not only no necessity to avoid them, but also nothing to search for that is called Nirvana.*

*The understanding of the above breaks the chains that bind one to birth and death; therefore this problem, which is the greatest in all Buddhism, must be completely understood.*

*It is very difficult to be born as a human being and equally difficult to find Buddhism. However, because of the good karma that we have accumulated, we have received this exceptional human body and are able to hear the Truth of Buddhism. We therefore have the greatest possibility of a full life within the limits of birth and death.*

*It would be criminal to waste such an opportunity by leaving this weak life of ours exposed to impermanence through lack of faith and commitment."*

*Quoted from Shushogi, Chapter 1. Great Master Eihei Dogen*

Dharma talk given by Ekai Korematsu Osho to the Melbourne Sangha at Sunday Sanzenkai on 21<sup>st</sup> May 2006. Transcribed by Katherine Yeo and edited by David Benn.

*Question from the floor:* I recently attended an Anglican funeral service. I was wondering what the Zen perspective is on death and dying.

*Ekai Korematsu Osho's Response:* This is a very important question, no one can escape this topic, and we are all bound to it.

The Zen perspective includes all aspects. The whole point is to focus on what is appropriate, not necessarily Buddhist ceremonies or anything like that. Zen is open, it's universal. The tradition of Zen is appropriate even when the perspective may be from a different culture such as a predominantly Christian one. It's not fixed. If there's a Buddhist ceremony then attention and emphasis will be paid to the traditions and teachings of Buddhism associated with that tradition.

**From the perspective of Zen an occasion like a funeral offers a great opportunity for practice.**

It encompasses a vast range of human experiences. There are the emotionally demanding elements of anger, grief, regret and sorrow to deal with. If one is actively involved in the funeral procedures then there is a need to stay calm and attend to practical details. There will be one thing after another that will need one's attention. A person in this situation cannot dwell just on the emotional problems.

Death and dying are a transitional period. It may be very hard for the immediate kin to focus on these practical aspects of a funeral. Usually someone else helps with this. If such a person has had some experience then she or he can be a great help. Sometimes this may be a nominated executor who attends to the practical aspects of the funeral service. If the wish of the deceased or the

deceased's family is to have a funeral service in a church, then arrangements have to be made including the need to invite a priest to perform the ceremony, etc.

Such an occasion requires a lot of attention to detail. The emphasis should be on making the ceremony a fitting closure to a lived life. Sometimes this can be difficult.



I think that in the Western tradition the deceased is continually honoured. In that tradition it is important to speak only of the good things, of good karma. No mention is made of bad karma. Buddhism is not like that.

**Buddhism works with both good and bad karma to make sure that each is supported.**

The Zen Buddhist tradition follows a general Buddhist tradition. This also varies from place to place, as it may be rooted and nurtured according to a particular region, culture and or country.

Traditional Japan has a strong sense of genealogy, of ancestors, of those who came before. It is important to observe and incorporate this tradition in a Japanese Buddhist funeral service.

At the time of a Buddhist funeral it is important that the deceased receives precepts so that the lineage is intact. That is a cultural practice. The Japanese have many kinds of practices and customs around family lineage. This is the reason why the Japanese emperor is still revered. The Japanese royal family lineage has a major problem because of its rather narrow practice of honouring the sole male successor. This kind of perspective is also strong in the monastic tradition where lineage is very important. To have a successor is very important.

Past, present and future are incorporated with a sense of culture. The flow of lineage recognition does not end when the person dies. There is a need to pay homage to the deceased year after year, until 50 years have passed. This practice requires that immediately after the funeral every 7 days for 7 weeks the family members gather to remember the deceased's lineage. This is then followed by a gathering in one year's time, followed by a gap of three years and then 7, 13, 17, 25 and 35 years culminating in a final ceremony after the fiftieth year. In this tradition so long as a person has a connection with the deceased, then homage and observation of lineage practice must be attended to.

The time of a funeral is a concentrated period of shifting from an actual life to one's passing. So it is great opportunity for Zen practice. It carries with it a very heavy responsibility and the need for strength. If a person is weak they may develop a neurosis, become dysfunctional and will need appropriate professional help.

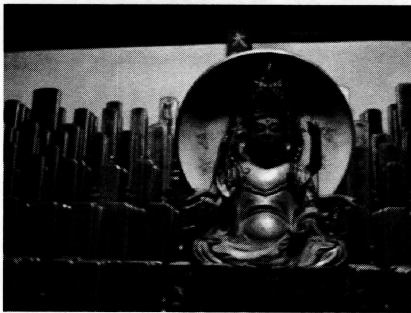
If a person lives longer than a normal lifespan, which used to be 50 years in Japan but nowadays is 83 for women and 80 for men, then there is a celebration.

Buddhism appropriately aligns itself with the indigenous cultures that have adopted it. Zen Buddhism that develops in Australia will be shaped by the culture here.

However, if the inherited culture is strong then that practice will also be incorporated and observed. There is no such thing as a homogenous "Zen approach".

*Question:* Sometimes the surviving person has unresolved issues towards the deceased such as anguish over emotions not sorted out during their life. How does one deal with this?

*Ekai Osho:* You have the rest of your life to work on it. It can be a long process. There is no need to hurry to resolve these issues. If sufficient time has passed, then you can forget all about it.



*Question:* When young people die unexpectedly, there is a sense of injustice and a feeling that the child did not deserve to die. What I find difficult to deal with is our culture of isolation – that one is meant to grieve alone. Could you talk about how we can deal with this as individuals, not from a Japanese perspective, rather from a Buddhist perspective?

*Ekai Osho:* It is not Japanese or Australian. That is the first thing we need to know. It is very human. It is the thinking and interpreting that makes it Japanese or Australian. Actually both cultures share the same ground and the emotions are clear to both.

At an emotional level there is sadness. We must go through that, and also process it. The grieving process is important. The grieving process allows us to take what comes. We need to stabilise

our emotions. It may be some religious belief or thought, or some activity; it can be a lot of things.

**The main thing is to achieve some sense of stability. However this may not always resolve the basic emotional upheaval. The Zen perspective is to give comfort so that mind and body are able to reflect.**

If you are always busy thinking, then there is no time to reflect. One has to be able to also feel. So effectively, the Buddhist technique allows for the practice of observances that let go of thinking. This is the same thing as the grieving process. If the processes and practices are not there, we may be able to forget, but not necessarily resolve issues. Later on, something could happen to trigger the grief again.

When a baby dies the mother feels guilt. This death generates a lot of emotions and needs to be dealt with. Unless this guilt is taken care of it can cause a lot of psychological problems and later onset of illness. What is the solution? Japanese Buddhism incorporated a custom to help release those emotions of guilt through the Jizo Bodhisattva who is seen as a protector of children. The acceptance of such an image plays an important role in dealing with this grief.

**Emotional suffering can happen from two different positions. On one hand, the mother suffers for the baby. The other position is from the perspective of the culture of individualism – that is, the "I" suffers.**

In many Japanese temples, there is a place for this Jizo Bodhisattva. In modern times, the Bodhisattva has become popular because of the increased number of abortions and miscarriages. It satisfies the mother's need to do something in a Buddhist context.

It is a sad reality of modern life that such ceremonies have become very popular and much needed. There are even funeral ceremonies for pets. There is no discrimination between humans and animals in the

provision of funeral matters! There is a temple south of Tokyo where the abbot, in his efforts to promote lay practice, needed funding. He built a mausoleum for dogs and other pets. But only the wealthy are able to afford such services. The pet funeral services became so popular that they generated a lot of funds for the temple. The abbot then built a Zendo to accommodate the huge numbers of people using these services.

The point is not to get into too much thinking. Pay attention to practical aspects when attending those grieving. In the initial period special focus should be placed on normal routines, for example providing meals and attending to the laundry, etc. Instead of making the person think too much, provide practical support to allow recovery. In some instances, recovery can be quite quick. Some people just need a particular ceremony – for example for the unborn child.

*Question:* How do people honour the deceased after the funeral?

*Ekai Osho:* There are two things that one can do. If one has an altar in the home then the tablet with the deceased's name can be brought home and placed there. But if there is no place in the home, then the family can ask the temple to place the tablet in the mausoleum.

In Japan, family lineage culture is strong and most homes have a little altar, a miniature temple in the house called a "Butsudan". That is where the tablet is placed and major memorial services are conducted.

If there is no care given to these memorial services, then there is no meaning in even having the tablet in the home. It would be better just to have a picture up on the wall, and from time to time one can remember. If there is no space on the wall, then the picture or tablet can be put in a cabinet. And if there is no space in the cabinet, then one could scan the picture and store it in the computer.

An appropriate practical response – that is the Zen way.

Thank you.

# Sangha News

## 10<sup>th</sup> Anniversary Celebration Sunday 26<sup>th</sup> April, 2009

Ten years ago a small, dedicated group led by Ekai Korematsu Osho founded the Jikishoan Zen Buddhist Community. A mature and active sangha developed that continues to grow today with affiliated groups and chapters outside of Melbourne and Victoria.

Jikishoan's anniversary celebration is open to all members, past and present, their friends and families, members and friends of other sanghas, and the wider community. A program of activities has been scheduled to ensure that there is something of interest to everyone.

### Zen Meditation & Dharma Teaching Program (8:30am–12:00 Noon)

Practice is at the core of Zen, and the morning program reflects this. The day will start with an Orientation session at 8:30am for newcomers, or those who wish to refresh their knowledge. A Morning Practice Period in preparation for the Dharma Teaching will follow this at 9:00am.

At 10:00am Venerable Traleg Rinpoche from the E-Vam Institute will deliver a Dharma Talk.

### Dharma Lineage Service (12.00 Noon–1.00pm)

At 12.00 noon a Lineage Service will pay homage to Shakyamuni Buddha and his predecessors and successors to Daigen Ikko Daisho, the founder of Jikishoan.

### Lunch will be available from 1:00-2:00pm

### Public and Community Program (2:00-5:00PM)

After lunch, members and friends of Jikishoan will perform a program of entertainment.

This will be followed at 3.00pm by Buddha's Birthday service with offerings by family and children of the community. Blessings will also be available for families, friends and children.

This part of the day's activities will be less formal and offer the opportunity for people to learn more about Jikishoan. Exhibitions covering the history of Jikishoan, key activities of the community, and information on the Soto Zen tradition will be on display. Meditation supplies and other products will be on sale, and members of the community will be available to answer questions.

The event will culminate in an Anniversary Service.

### Location:

Australia Shiatsu College  
103 Evans Street, Brunswick, Victoria, 3056.

### How to get there:

Catch the train to Brunswick station, or the No. 1 & 8 Lygon Street trams from the city.

**Please note:** *No parking available in Evans Street. Please consider the local residents. Parking is very limited and the Shiatsu College is located in a Residential Area.*

Contact Jeremy 0404-880837, or mahjer@hotmail.com

## Victorian Bushfires

As the bushfire threat to communities around Victoria waxes and wanes and efforts turn towards rebuilding lives and communities, we would like to let you know that so far, none of our members or friends have lost homes or loved ones. We would also like to acknowledge the expressions of concern and practical assistance from our sangha members everywhere, locally and internationally. As soon as our global email went out three members responded, offering their professional services in a very practical way. No doubt many others are doing the same by different means.



News of the fires reached the Soto Shu headquarters in Japan and they contacted Ekai Osho directly to see if any assistance was needed. The Soto Shu maintains an international aid program to assist with disaster relief. This program has contributed to areas such as Afghanistan (earthquake disaster) and places hit by the tsunami a few years ago, as well as other smaller scale efforts around the globe. Thankfully, in our case, Ekai Osho was able to reassure them that all was well with the sangha.

Helen Palmer (USA), who many of you will remember as a guest speaker at Jikishoan, also expressed her concern to Ekai Osho. We are lucky to have been given such a stark opportunity to reflect on the nature of life and death. Our deeper practice is to realise the intimate common ground shared with each other as individuals and communities, and to consider what happens when these are so suddenly pulled out from under our feet.

Julie Martindale

## Thursday Sanzenkai – Training and Support

After a yearlong hiatus, May 2007 saw the return of Thursday night Practice. With guidance and support from Ekai Osho and under the auspices of the Shikaryo, a "Sanzenkai" format has been adapted to suit the Footscray zendo and a smaller group of attendees. With over sixty Sanzenkai completed, and an average attendance of eight attendees, the settling down process has been completed.

It is now time to strengthen the practice. This can best be done through training more members in the various roles that constitute Thursday Sanzenkai. There are three primary roles with varying levels of complexity:

### 1. Tea Ceremony.

This includes preparation, serving and cleaning up.

### 2. Shika/ Ka'an.

This role involves welcoming attendees and a short orientation for any first timers. Also, reading a section from a prescribed book, currently Zen Mind Beginners Mind, and filling in the attendance record.

### 3. Kokyo/ Jikido

This role includes leading the Chanting (Kokyo) and timing the Zazen and Kinhin periods (Jikido), this person is also responsible for overseeing the zendo set-up and dismantling it at the end of the evening.

It is hoped that with 3 or 4 trainees, that we can begin a roster system of training that will last approximately 3 months. The roster will be flexible enough to account for people not having to attend every sanzenkai, but formal enough to allow the training program to be completed in a reasonable time i.e. 3 months.

If you would like to volunteer or learn more about the roles please contact Oscar Roos, Mark Summers or Jinesh Wilmot.

## Membership

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

- Kathy Kituai
- David Jones

*Ekai Korematsu Osho and the Jikishoan Committee*

## Changed Address Lately?

A few emails are coming back to us as having invalid user accounts. If you've changed or discontinued an email address recently please send your new address to [membership@jikishoan.org.au](mailto:membership@jikishoan.org.au).

Many thanks. *Julie Martindale*

## Welcome to Jikishoan Zen Buddhist Community

Jikishoan is a growing community of people based in Melbourne, Ballarat and Canberra, Australia, learning and practicing Zen meditation under the guidance of Ekai Korematsu Osho. Ekai Osho has practiced 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 ten 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 13<sup>th</sup> 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](http://www.jikishoan.org.au). We warmly welcome anyone who would like to know more about Zen Buddhism to attend any of these activities.



## Our Autumn 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 – *Transcription*, David Benn – *Editing*  
Vaughan Behncke, Haydn Halse, David Jones, Kathy Kituai, Jeremy Maher, Julie Martindale, Georgia Nicholls, Mark Summers – *Sangha News and Poems*  
Paul Harris – *Myoju Editor, Website Coordinator, Photos*  
Richard Henderson, Dana Saunders – *Sub-Editors*  
Nobu Kobayashi – *Website Support*  
Julie Martindale – *Mail-out Coordination*  
Minuteman – *Printing*

The calendar accompanying this *Myoju* is printed on gold paper, reflecting the colour of autumn leaves.

## Next Issue

The next issue of Myoju will be posted at the Winter Equinox, June 21 2009. Contributions that support our practice are most welcome, including articles, book reviews, interviews, personal reflections, artwork and photographs.

The content deadline is 1<sup>st</sup> June. If you would like to contribute or advertise in the Winter 2009 edition of Myoju 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 replied, "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*

## Jikishoan

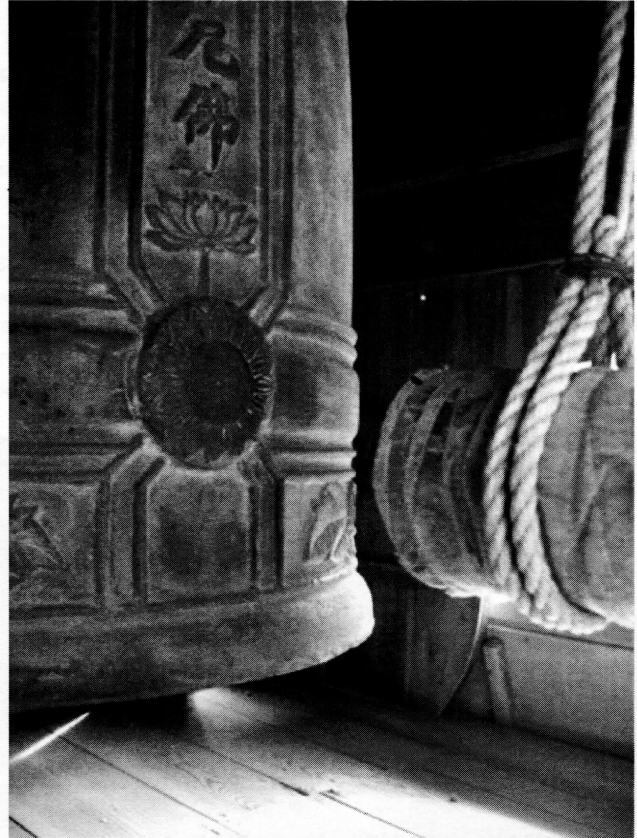
The name of the community encapsulates it's spirit: "Jiki" means straight forward or direct; "sho" means proof or satori; and "an" means hut. The practice is the proof - there is no other proof separate from that. The proof, satori or awakening does not come after you have finished - it is direct, here and now. (2005)



## Toshoji

a portable zendo  
fit for the good company  
in every season  
in front is a bright altar  
the Mother of Toshoji

*Georgia Nicholls*



[ *Bonsho Bell of Toshoji Monastery, Okayama, Japan* ]

## Three tanka (poems)

every morning  
i raise my mouth  
you tea bowl  
whose idea was it  
to glaze it with the moon

before drinking tea  
boiling water fetching bowls ---  
after drinking tea  
boiling water washing bowls ---  
sunlight flashing on each rim

sharing a meal  
with a connoisseur ---  
a sparrow  
tests every crumb  
falling from the table

*Kathy Kituai*

## Three Arrows

Mori Motonari – Lord of Koriyama (1497 – 1571) one of the greatest warlords of 16<sup>th</sup> Century Japan is interestingly remembered for the 'lesson of three arrows'. In this parable, Motonari gives each of his three sons an arrow to break, which they easily do. He then gives each of them three arrows tied together and none of them can achieve the feat – he points out to them that while one arrow may be broken easily, not so three united as one. The lesson being that united as one his three sons will not be easily broken by adversity. I first heard this parable from Ekai Osho during my early discussions with him in late September last year about forming a Jikishoan meditation practice in Canberra.



Initially in listening to it, I was puzzled by the relevance of the story and then Ekai Osho went on to explain the context in terms of my vision to build a Jikishoan in Canberra – he said, like the single arrow I could risk being easily broken by the work involved and the adversity and resistance I might encounter on the journey. He wisely advised and encouraged me to gather a core group of people around me to help develop a Jikishoan practice here – a bundle of arrows!

So I gathered not three, but seven arrows around me – a core group of people (Kathy Kituai, Ferro Fabbri, Jean Ralston, Rob Beasley, David Jones, Jessica Hartup and Noel Cauchi) who have worked with and supported me in developing the practice by sitting Zazen with me at my home every mid-week and progressing the practice to a public Sunday Sanzenkai. They have been a strong bundle of arrows, in every sense, helping me keep the sometimes 'tough going' light and humorous and alerted me to not taking things too seriously. Without this bundle of arrows the incorporation of Jikishoan Zen Buddhist Community Canberra would not have happened on 23 January 2009.

I bow in gassho to the arrows who bundled around me and to Ekai Osho, Jinesh, Hannah, Julie Martindale, Shundo and Kim Ooi and many others from the Melbourne Sangha – a parent nurturing the newborn child. Also I acknowledge the support and patience of my loved ones and friends in my life during this time.

“ three arrows bundled  
flexed not breaking  
held firm  
found the target  
lotus bud appeared “

*Vaughan Behncke*

## Parliament of World Religions

Pre-Parliament Event Melbourne 8<sup>th</sup> February

Hannah and I were asked to attend the Pre-Parliament event to represent both Jikishoan and Ekai Osho. By accounts there were approximately 700 people who attended. The event that included cultural entertainment, political and environmental talks and a vegetarian meal offered by the Sikh community of Melbourne. The event saw the coming together of Melbourne's religious community with opening prayers offered by leaders of Melbourne's Christian, Jewish, Islamic and Buddhist faiths for those who were on that particular weekend experiencing the suffering of Victoria's day old bushfire tragedy.

The official part of the program included an aboriginal dance by the family dance troupe The Ones You Love followed by a speech on reconciliation by Tom Calma, Aboriginal Elder and Australian Human Rights Commissioner. Next an elder from Kirrabas spoke about the devastation to his island nation with the sea level continuously rising and drowning their land. This segued into a speech on environmentalism by Australian Conservation Foundation CEO, Don Henry.

A Jewish rabbi, a Catholic nun and a Buddhist monk are all sitting on a panel. No it's not the start of a bad joke! Rather the end of the business part of the afternoon as the panel answer questions on each of their traditions views regarding climate change and our moral responsibilities.

After a nice meal from the Sikh community, whose Spanish brothers and sisters fed the entire Parliament for all seven days in Barcelona, I struck up a new friendship with Moyna, another lonely Buddhist, as Hannah left for a news update on the bushfires.

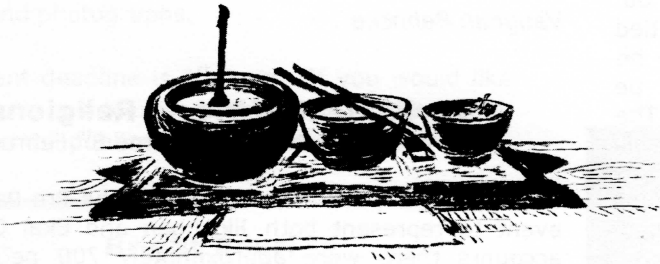
Together with a dwindling number of participants, we were entertained by a Kiwi gospel singer, a traditional Indian flutist, a Grammy award winning Native American singer, who along with some of her compatriots spoke earlier as a way of handing over from the Chicago Parliament, and a local Yiddish singing band doing a cover of a Leonard Cohen song.

Perhaps the most surreal part of the evening was everyone getting up, holding hands and dancing in a circle to a song from the Native American singer, celebrating our spiritual diversity and common humanity as we all thought of the growing number of deaths caused by the bushfires. On a practical level we raised \$2,300 for the Red Cross Bushfire Appeal that evening. Sometimes we human beings really can be awesome.

*Haydn Halse*

# 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.



## Shira-ae

Ingredients (serves 4)

Carrot	1/2
Dried shitake	4
Konnyaku*	1/2
Green Beans	50g
Tofu, hard	150g
White Sesame Seeds, toasted and ground	2 Tbsp
White Miso	2 Tbsp
Mirin (sweet cooking sake)	(Optional)

\* Konnyaku is a product from a type of taro. It is sold in a packet in Japanese groceries. It has a strong smell when you open it. Always boil it before use.

### Method:

1. Soak shiitake for 3-4 hours or overnight. Slice them thinly. Keep shiitake water.
2. Boil Konnyaku in water for 5 minutes. Wash it in cold water and slice into thin strips.
3. Cut carrot into thin strips.
4. Cook the shiitake, Konnyaku and carrot in the shiitake water with bit of soy sauce and mirin until the carrot is cooked. Set aside.
5. Blanche green beans and cut them into the same size as the other vegetables. Set aside.
5. Boil the tofu in water for a couple of minutes. Squeeze water out and mash or sieve.
6. Mix mashed tofu with ground sesame seeds and miso. Blend well. Adjust the taste with soy sauce, more miso and mirin.
7. Mix tofu mixture with cooked shiitake, Konnyaku and carrot and blanched green beans.

"Shira-ae" means literally "white-mix". The base of dressing is tofu, which is white, that's how the name came about.

## Coleslaw with Walnut and Sultana

Ingredients (serves 4-5)

Cabbage, finely shredded	1/4
Carrot, grated	1
Walnuts, roughly chopped	1 handful
Sultanas	1 handful
Parsley, finely chopped	(Optional)

### French Dressing

Olive Oil	3 Tbsp
White wine vinegar	1 Tbsp
Sale	1/2 Tsp
Black Pepper	1/2 Tsp
Mayonnaise	1/4 cup

### Method:

1. Make French dressing.
2. Mix shredded cabbage with French dressing. Add grated carrot and mix them with mayonnaise. Season with salt & pepper
3. Add walnuts and sultana and mix well.
4. Leave at least for 3-4 hours before serving.
5. Sprinkle with chopped parsley, if desired.

This coleslaw goes very well with wholemeal toast.



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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, April to June, 2009

## Weekly Activities

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	Weekly	5.30-7.30pm	Sanzenkai (Except 12 <sup>th</sup> and 26 <sup>th</sup> April) - Zazen and kinhin meditation, tea ceremony, chanting service and Dharma talk. For beginners, members and friends.	105 Evans Street, Brunswick	Jinesh/Andrew
Sundays	Weekly	5.30-7.30pm	Sanzenkai - Ekai-Osho present 19 <sup>th</sup> April, 17 <sup>th</sup> May, 21 <sup>st</sup> June.	Ballarat	Gareth/Lorraine
Thursdays	Weekly	7-9pm	Sanzenkai	Footscray	Jinesh/Mark
<b>April</b>					
Thu - Thu	9-16 <sup>th</sup>	6pm	7 Day Bendoho Retreat	Dean	Andrew/Julie
Saturday	18 <sup>th</sup>	11am - 12:30pm	Anniversary Committee Meeting	Footscray	Jeremy
Tuesday	21 <sup>st</sup>	7-9.30pm	Committee Meeting	Footscray	Mark
Saturday	25 <sup>th</sup>	1-5pm	Tenth Anniversary Preparation	Brunswick	Jeremy/Jinesh/Ekai
Sunday	26 <sup>th</sup>	7am - 8pm	Tenth Anniversary	Brunswick	Hannah/Jeremy
<b>May</b>					
Tuesday	12 <sup>th</sup>	7:00-9:30pm	Committee Meeting	Footscray	Mark
Saturday	16 <sup>th</sup>	11:00-12:30pm	Anniversary Committee Meeting	Footscray	Jeremy
Sunday	23 <sup>rd</sup>	9:00am-5:00pm	Canberra One Day Workshop	Canberra	Shundo/Vaughan
Sunday	31 <sup>st</sup>	1:00-4:00pm	Committee Orientation Workshop No.2	Footscray	Mark
<b>June</b>					
Tuesday	16 <sup>th</sup>	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	28 <sup>th</sup>	5:30-7:30	Member Ceremony	Brunswick	Mark
<b>Upcoming...</b>					
17 <sup>th</sup> July			Annual Dinner	TBA	Peter
2 <sup>nd</sup> August			AGM	Brunswick	Mark

## Addresses

### Ballarat

St Cuthbert's Hall, Ballarat  
West Uniting Church,  
Cnr Sturt Street and Elliott  
Street (enter via Elliott St)

### 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  
96876981

### Annual Dinner

President (*Kannin*)  
Peter Watts 54705923

### Annual Picnic

Secretary (*Shoji*)  
Mark Summers 54284859

### Courses & One-Day Workshops

Vice President (*Fuku-Kanin*) &  
Teacher's assistant (*Jisha*)  
Hannah Forsyth 96876981

### Sanzenkai & Retreats

Zendo activities (*Ino*)  
Andrew Cawthorn  
0431-614688

### Treasurer (*Fusu*)

Kim Ooi 0432-364049

### Kitchen (*Tenzo*)

Kiyoko Taylor 95008544

### Guest manager (*Shika*)

Jinesh Wilmot 0411-289679

### Publicity (*Koho*)

Paul Harris 0423-781527  
publications@jikishoan.  
.org.au

### Library & Archive

Andrew Holborne  
0432-904066

### Post

Jikishoan Zen Buddhist  
Community  
PO Box 475  
Yarraville, Victoria, 3013

### 10<sup>th</sup> Anniversary (*Somu*)

Jeremy Maher 0404-880837  
mahjer@hotmail.com

### Membership Secretary

(*Rokuji*)  
Julie Martindale 94992141

### Tibetan Festival / Japan Festival Stalls

**Incense / Zafus (*Chiko*)**  
Luke Menzel 0433-237293

### Ballarat

Assistant Director (*Kansu*)  
Gareth Jones 53344062

Teacher's Assistant (*Jisha*)  
Lorraine Collishaw 53332063

Treasurer (*Fusu*)  
Millicent Reed 53331354

### Website

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

### Email

contact@jikishoan.org.au

**Teaching Schedule April to June**

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

**Orientation Courses**

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

- April 18, 25, May 2, 9, 16.
- May 30, June 6, 13, 20, 27.

Venue: Footscray Zendo

Non-members \$80. Members by donation

**Deepening Practice Course**

An extension of the orientation course. Courses A & B Five classes each.

*Saturdays 5- 7pm*

Course A : April 18, 25, May 2, 9, 16.  
Course B : May 30, June 6, 13, 20, 27.

*Wednesdays 7-9pm*

Course B: April 22, 29, May 6, 13, 29.  
Course A: June 3, 10, 17, 24, July 1.

Venue: Footscray Zendo

Non-members \$80 for five sessions. Members by donation

**One-Day Workshop**

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

Sunday May 3, 9am-5pm.

Venue: Footscray Zendo.

Non-members \$80. Members by donation.

**Bendoho Retreat**

A seven-day intensive residential Zen experience, including daily Chosan (morning tea), Teaching and Teisho (afternoon Dharma talk). Cost depends on the number of days attended and includes meals and accommodation. 6pm Thursday April 9 to 2pm Thursday April 16.

Venue: Adekate Fellowship Centre.

**Jikishoan 10th Anniversary Special Guest Teaching**

As part of our day of celebration Venerable Traleg Kyabgon Rinpoche, Spiritual Director of Kagyu E-Vam Buddhist Institute, will be giving a public talk on 'Tibetan Buddhism and Zen'.

Sunday April 26th 2009 at 10am.

Venue: Australian Shiatsu College. 103 Evans St. Brunswick.

**Sanzenkai Melbourne**

Zazen and kinhin meditations, Tea ceremony, chanting service and Dharma talk. For beginners, members and friends. 5.30-7.30pm Sundays from January 18. Newcomers: please arrive by 5.15pm. By Donation. Participants are welcome to stay for an informal supper \$5

Venue: 103 Evans St. Brunswick.

**Sanzenkai Ballarat**

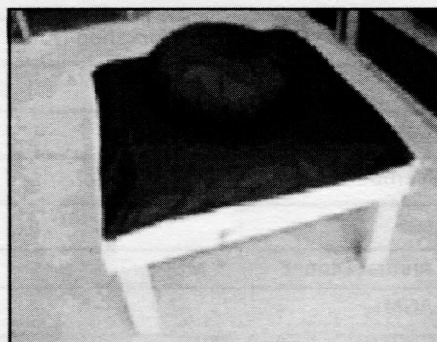
Zazen and kinhin meditation, Tea ceremony, chanting service and reading. For beginners, members and friends. 5.30-7.30pm Sundays. Suggested donation \$7.

Venue: St Cuthbert's Hall. Ballarat West Uniting Church. Cnr Sturt St and Elliot St. Please enter by side door.

**Sanzenkai Footscray Zendo**

Zazen and kinhin meditation, Tea ceremony, chanting service and reading. Thursday evenings. 7pm to 9pm.

Phone Mark Summers 0411-552072 or Jinesh Wilmot 0411-289679.



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

*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.

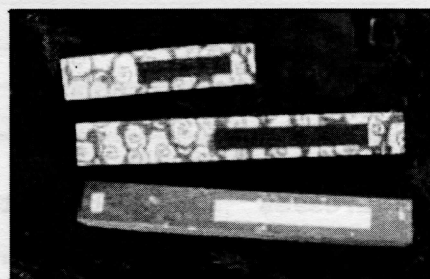
**Shona Innes**

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.**



**JK - Oh**

Incense sticks from Eihei-Ji monastery in Japan.  
20 and 40 minute sizes.  
Luke: 0433 237 293  
Chiko (stall) Ryo.

The gold paper of this calendar represents the autumn leaves.

Advertising space now available in Myoju. Minimal rates for the box ads as shown in this edition and for line advertising.

Please contact Paul on 0423-781527 or email publications@jikishoan.org.au