

Myōju

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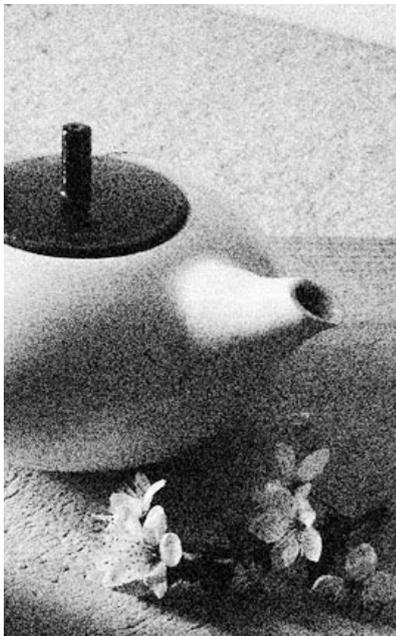


Soto Zen Buddhism in Melbourne

Volume 4
Issue 1
September 2004
JK1001

Communication and imagination

Conversation with Ekai-osho at Sunday Sanzenkai 8 June 2003



...if you are just able to sit and let things happen, to receive, then there is activity in the stillness. You are not labelling that activity positive or negative. Just to receive – that is the purest state.

Question *I have a question about communication. Can you talk to us about expressing oneself freely? Sometimes, when you do that, you can become quite emotional and say things you might regret. Can you give us any advice as to how one might become more balanced in communication?*

Answer

I would say just to be aware of the reaction, be aware of the quick reaction. If it is not reactionary, then it is free and kind of manageable. When all your thoughts are coming like storm-water, especially when you get emotional and too excited – if it is a happy situation, that's alright, people think you are very happy and they appreciate that – but when it is a negative situation, a very confused situation – that is not so good.

Question *When dealing with other people and communicating with other people, when you come up against difficulties, the way to bring back the harmony and the harmonisation of working well with people, could you talk about that?*

Answer

The first thing to realise is how you are communicating. Just check your body. Does your body feel comfortable? Is your breath deep and natural? Then you speak. If you check these two points and it is not quite right, if you have a lot of tension, 'my breath is shallow, my voice is coming from here' it doesn't work.

The technique is similar to sitting. If your body and mind are harmonised – you are ready to speak. You don't need to worry about whether you make a mistake or not. Your capacity is great, whichever way it goes. But often times, the body and mind are separate and crunched in by thoughts and ideas. If you try to push too much it does not produce the best result.

In Buddhist terms it is described as the three poisons: greed, anger and self-delusion.

Greed is 'what you want' actually. If your desire is too strong, 'I want to quickly fix it', then the result may not be so good. You need to come to an equalised kind of place. Anger is 'what you don't want'. When 'what you don't want' is so strong, then it is very difficult. 'I want it to be this way or that way, I want others to be that way, I don't want others to be this way, or that way.' (laughs) This is the result of confusion, self-delusion, ignorance.

Naturally in our day to day life, circumstances change. Sometimes we need to wait for the right time – sometimes we cannot. Just be honest, express yourself, 'I feel so angry, I am sorry if I offend'. Make clear where you are at so other people know how to relate to you, know that you are angry. If you say, 'I am not angry, but I want to talk to you, I want to make sure that we communicate.' (laughs)

Communication and imagination continued

That is nonsense. (laughs more)
We often do that, you know, in our communication. Be honest. Then people understand you are having difficulties, your anger coming up. That way is very good.

Neutralise a little bit. Basically anger is empty and neutral, but if you give it some kind of entity, then it is not empty, then you are giving it substance. And trying to solve the problem of communicating in that way doesn't work.

So how to balance and harmonise negativity and positivity in your life is important. It is better to learn not put negative out for a start, that is the Buddhist way. But how to balance yourself. You want to be calm and harmonised, tranquil with activity – something like that. That is the point – how to harmonise, in other words, stillness and activity. When there is that ground there, then your communication is broader.

It is like that in the tea ceremony for instance. It is basically a very quiet place, everyone sitting still. But someone is carrying the tea, movement takes place, activity. It doesn't interfere. In the stillness there is movement, activity. Vice-versa, from the standpoint of the people who

*...act like a buddha,
think like a buddha,
speak like a buddha
– that is the way to go.*

*That is the ultimate
tantra, you know –
to be beyond
the imagination.*

are sitting still, there is no contradiction. If there is contradiction, you think 'I like to sit and be quiet. I don't like people to come and go and disturb my sitting' (laughs). But if you are just able to sit and let things happen, to receive, then there is activity in the stillness. You are not labelling that activity positive or negative. Just to receive – that is the purest state.

On the other hand if you think, 'Oh tea is coming, I really like the tea. That is why I like Sanzenkai, after hard work we have tea.' (laughs) There is always something extra added, what you want coming, you are getting what you want, inserting substance into the flow of activity – it is not empty.

But, in that stillness of your sitting, of your body and mind, activity comes in, blended. That is the way, harmony of activity and stillness, blended – this is what is meant by harmonising. When your body and mind are



Bright Pearl

(Ikka-no-Myoju)

An explanation of the newsletter's name, Myoju or '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

harmonised, your mind is wide open – that is the time to communicate.

And from the standpoint of the tea servers, you cannot be still (laughs). If you are still, then no one will receive their cup of tea. You are able to serve, and in the flow of activity there is stillness. There is two sides to it. Zen training and Zen practice become complete. Both sides start to become integrated.

Question *Ekai, do you think things like imagination and random thinking are a contradiction to Zen practice or are they incorporated in it?*

Answer

(laughs) Not in formal practice – maybe at home. Only if necessary, yes. (laughs) Imagination is a powerful kind of agent, which can shift the mode of feelings, state of mind, especially emotions. Zen is more interested in what you do if that part is already taken care of. It is something else than Zen if you want to be always day-dreaming, or something like that.

Work on the level of imagination is pretty much in the domain of Tibetan Buddhism. Imagination, creating or shifting the state of mind into some other state – transformation, transformation, continuously. Zen is nothing to try for. But if you can't do that for some reason – a state of mind, psychological, or some kind of difficulties you cannot face, then some kind of method of imagination

and visualisation is used to transform your psychological state, to re-gain your healthy state of body and mind.

Imagining things is a very early stage. There is nothing wrong with that. It is like the mind of a child. Until six or seven years children live in an imaginary world, create it and then shift their mind here and there. After that period is over, they go into, they are taught, a more fixed way of thinking, losing touch with the earlier kind of function of the mind. (pause)

Zen practice is (pause) as it is. (pause)

In the Tibetan tradition there is system to their way of practising, using imagination in the earlier period. But at the end of the day, they recommend the same way – the ultimate kind of practice, the highest yoga. Yoga tantra is like that. You act like a buddha, think like a buddha, speak like a buddha – that is the way to go. That is the ultimate tantra, you know – to be beyond the imagination.

Practice can march us through that process. Before that you imagine that, 'I lack something, need to change myself, go somewhere.' (laughs) There are a lot of techniques, but the Zen tradition just omits those things unless they are necessary.

In the Zen tradition, what I mean is mindful practice of Zen. If we don't practise Zen, it is probably all about imagination and speculations. It doesn't make any difference if it is Tibetan or Zen Buddhism once one's feet are on the ground of practice.

Transcribed by Meenakshi Padmanabhan and Georgia Nicholls, edited by Georgia Nicholls.

Willow in the Rain

*Tangled even further
in the wind
that dries them –
threads of green willow
wet with rain*

*Naka naka ni
kaze no hosu ni zo
midarekeru
ame ni nuretaru
aoyagi no ito*



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Welcome to Jikishoan Zen Buddhist Community



Jikishoan is a growing community of people based in Melbourne, Australia, learning and practising zen meditation under the guidance of Ekai Korematsu-oshō.

Ekai-oshō 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 five 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.

Jikishoan activities in Melbourne are centred around a small zendo in Footscray and a weekly Sunday Sanzen-kai (meditation service) in Collingwood. There is also a group of Jikishoan members who have established a community in Ballarat, and also meet on a weekly basis.

We warmly welcome anyone who would like to know more about zen Buddhism and attend any of the activities.



Jikishoan Library

Jikishoan members would like to thank the following people for their contributions to the community's library.

Mark Shundo Denovan

A modern herbal, M. Grieve
Jizo Bodhisattva – modern healing and traditional Buddhist practice, Jan Chozen Bays
Essentials of Buddhism – Basic terminology and concepts of Buddhist philosophy and practice, Kogen Mizuno

Peter Schreiner

Zen – a manual for westerners, Shindai Sekiguchi

Jane Farnan

Walk on!, Christmas Humphreys
Being Peace, Thich Nhat Hanh
The Miracle of Mindfulness, Thich Nhat Hanh
Breath! You are alive, Thich Nhat Hanh
Our appointment with Life, Thich Nhat Hanh
The Wisdom of Insecurity, Alan Watts
A Passage from Solitude – training the mind in a life embracing the world, Alan Wallace
The Transformed Mind – Reflections on truth, love and happiness, H.H. the Dalai Lama
Tales of Freedom – Wisdom from

the Buddhist tradition, Vessantara
Siddhartha, Hermann Hesse
A Path with Heart, Jack Kornfield

All your contributions are greatly appreciated and we would like to thank you for donating and sharing these little treasures with us all.

The Jikishoan Library is open to all members of Jikishoan and is located at the Moonee Ponds Zendo.

For further information or if anyone else would also like to donate books to the Jikishoan Library please contact Haydn Halse at Sunday Sanzenkai or by calling (03) 9706 0529.

The Meaning of Enneagram with Helen Palmer

Helen Palmer, a teacher of psychology and intuition has authored five books in the literature of consciousness, including two international bestsellers on the Enneagram topic, which now appear in 18 foreign translations. Her Enneagram books have sold over half a million copies worldwide.

Helen is currently the subject of a public television documentary 'Breaking Out of the Box: Discovering the Enneagram', and together with David Daniels, M.D., co-directs The Trifold School, an organization that reflects her thirty year commitment to bridging personal and spiritual realities.

Trifold's programs and certification trainings are presented internationally, with mature locations in San Francisco,

Chicago, Cincinnati, Washington D.C., Dublin Ireland, Bristol England and Frankfurt Germany.

On the weekend of July 31, the Jikishoan community gratefully received Helen as it's guest. She spent the weekend with Ekai-osho and his family, and kindly accepted an invitation to be the guest speaker at Sunday Sanzenkai on the 1 August 2004.

On the Saturday before, members of the community gathered for an informal, enjoyable lunch with Ekai-osho, Helen and her Australian friend at the restaurant Soul Mama in St. Kilda

Helen's talk on Sunday evening drew many people, who listened attentively as she began by providing a brief history of the Enneagram and its purpose as a means for answering what she described as the living question, 'what stands between me and the silence?', or what stands between me and God?'. Helen outlined the form of the Enneagram diagrammatically as being a star with nine points representing a powerful and dynamic personality system that describes nine distinct and fundamentally different patterns of thinking feeling, and acting. As you discover your personality type and the underlying basic proposition, you will also discover what motivates you, your coping strategy, and keys to personal development.



Helen presents the underlying concepts of the Enneagram at the Sunday Sanzenkai service.

The Plum Tree at My Mountain Hut

Take note:

*the plum tree by my rustic hedge
halted in his tracks
a total stranger
who happened by*

*Kokoro sen
shizu ga kakine no
mume wa aya na
yoshi naku suguru
hito todomekeri*



The Jikishoan Zen Buddhist Community would like to express heartfelt thanks and appreciation to Helen for sharing her time and insight over the course of the weekend.

More information about the Enneagram can be obtained from Helen's website at www.authenticenneagram.com Helen can be contacted at eptpoffice@aol.com

The large audience listens attentively



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Report of the Ballarat Zendo

Gareth Jones, Kansu

This winter is a time of change and renewal for the Ballarat Zendo. July marked the fifth anniversary of our group, which has coincided with some important developments. We have changed the structure of our leadership group with Gareth Jones and Anthony Woodward joining the coordinating group and Lorraine Collishaw taking a well-earned step back from the day-to-day organisation of the group. We have also moved to new premises with kitchen facilities, which will allow us to expand our practice into new areas.

We were delighted to welcome Ekai-osho and other members of the Melbourne group to attend a closing ceremony held at our old premises. We were able to recognise the contribution of Sandy Wilson to the development of our group and bring our time at Echoes of Y's to a fitting conclusion with incense offerings and personal recollections by members of the Ballarat Zendo.

Afterwards we shared food, which was provided by individuals in a lovely collaborative effort. Sandy has given us a wonderful home for our group, we are all extremely grateful for her contribution and she continues to be a very important person to us.

After the ceremony we moved to our new premises with much excitement and anticipation. We are enthusiastic about the possibilities of the space. There is a positive



feeling in the Sangha because of the great team effort we have put in to manage this difficult transition smoothly. Our new address is Unicorn Lane Yoga Studio near the corner of Sturt St and Lydiard Street South. Now that we are safely in the new venue we look forward to consolidating our practice and settling into new routines with renewed enthusiasm.

Members of the Ballarat Zendo, the Melbourne Zendo, and Ekai-osho met on Sunday 18 July, to attend the closing ceremony at Echo's of Y's in Ballarat.

There is a positive feeling in the Sangha because of the great team effort we have put in to manage this difficult transition smoothly.

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New Members

Alison Hutchison,
Membership Secretary

We warmly welcome the following new member of Jikishoan:
Luke Menzel

Jikishoan Fundraising Raffle

We are pleased to be able to raffle three beautiful calligraphies, two small, by respected calligraphy master Hozan Ikegami sensei and one large, by calligraphy student and practitioner Jinesh Wilmot.

Ikegami sensei studied his craft under Santo Murakami sensei, a well known teacher of Shodo calligraphy in modern Japan. Both men came from Osaka. Since moving to Australia some years ago, Ikegami sensei has been living and teaching in Melbourne.

Jinesh has been practising calligraphy for more than 10 years and is a student of Ikegami sensei.

The large calligraphy translates as 'Beautiful flower blossoms in the gorge. Zen mind arises. No words express the instant of mutual encounter.' The smaller ones are 'Dream' and 'Emptiness'.

Tickets are now available for sale and the raffle will be drawn on Sunday 12 December. A booklet of 10 is included with this Myoju and we hope that you can assist our fundraising effort by either buying the booklet yourself or selling tickets to others. Tickets will also be available at Sunday sanzenkai.

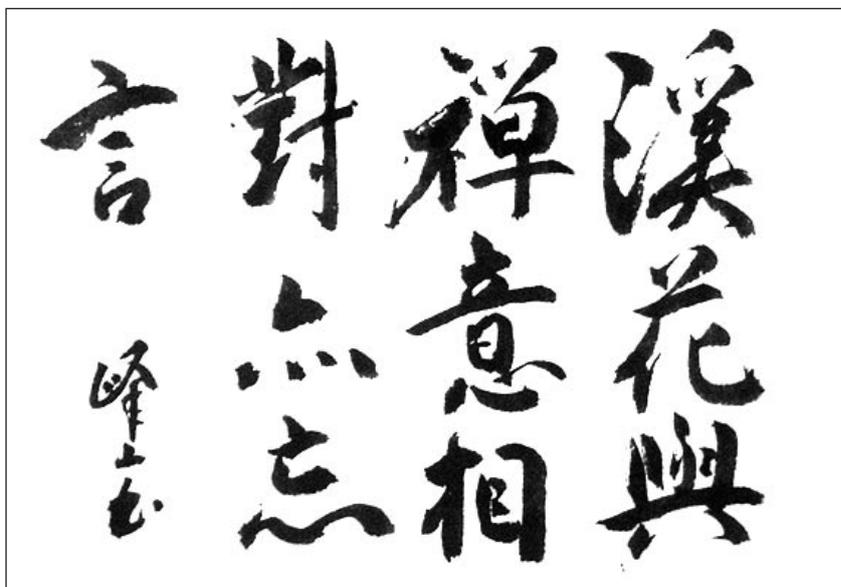
For more information about the calligraphies or for more booklets, please contact Julie Martindale on 9499 2141 or email julesmar@tpg.com.au



Dream



Emptiness



'Beautiful flower blossoms in the gorge. Zen mind arises. No words express the instant of mutual encounter.'

Next Issue

The next issue of Myoju will be released at the Summer Solstice 21 December 2004. The deadline for content for the next issue is Sunday 14 November 2004. If you would like to contribute or advertise in the Spring 2004 edition of Myoju, please call 0418 342 674 or email publications@jikishoan.org



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Soto Kitchen



Potato & Leek Soup *Peter Schreiner*

Serves 4–6

4 leeks sliced
4 potatoes chopped in 1.5 cm cubes
80 grams of butter or olive oil or combination of both
6 cups vegetable stock
1 cup of milk (optional)
1/2 cup of cream (optional)

Method

Sauté leeks in butter until soft. Add vegetable stock then potatoes and simmer until potatoes are cooked. Add milk and cream (optional) and chop with hand blender to desired consistency.

Reading and Discussion Group

The Jikishoan Reading and Discussion Group shares experiences and ideas while studying various Dharma books on Zen practice and philosophy. In this way, group members learn how to best integrate the Bodhisattva Way into their daily lives.

The group's core members open their arms to welcome other members and friends of Jikishoan alike, to join them on either a regular or casual week by week basis.

They meet seasonally each year for six weeks per session at the Collingwood Community House on Hoddle St (a two minute drive from Sanzenkai which is held at the Australian Shiatsu College) Sunday afternoon before Sanzenkai.

For further information please contact Haydn Halse at Sunday Sanzenkai or by phoning (03) 9706 0529.

September 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:

Ekai Korematsu-oshō, *Inspiration*
B&B Design Australia, *Graphic design*
Georgia Nicholls, *Development and editorial assistance*

Karen Threlfall, *Co-ordinator*
Committee Members, *Proof-reading*
Bob Brown, *Web update*
Peter Watts, *Mail-out co-ordination*
Alison Hutchison, *Mail-out preparation*
Jennifer Timms, *Typing*
Kinko's, *Printing*



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zen buddhist community

Melbourne

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Victoria Australia www.jikishoan.org

Ballarat

Unicorn Lane Yoga Studio, 7 Lydiard St South
Ballarat Victoria 3350 Australia
Phone +61 3 5332 8789 Fax +61 3 5332 8789 (AH)



Calendar of events September to December 2004

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
WEEKLY ACTIVITIES					
Sundays	weekly	5.30-7.30pm	Sanzen-kai	Collingwood	Martin/Gary
Tuesdays	weekly	7-9pm	Tuesday study meeting (weekly except committee meeting dates)	Moonee Ponds	Gary
Thursdays	weekly	7-9.30pm	Sanzenkai – Ekai-osho present 11/11, 9/12	Ballarat	Peter/Gareth
Thursdays	weekly	7-9pm	Member practice	Moonee Ponds	Martin
SEPTEMBER					
Sunday	26	5.30-7.30pm	Committee Member speaker at Sanzenkai	Collingwood	Martin/Gary
OCTOBER					
Sunday	3	5.30-7.30pm	Committee Member speaker at Sanzenkai	Collingwood	Martin/Gary
Tuesday	5	7-9.00pm	Committee Meeting	Moonee Ponds	Mark
Sunday	10	5.30-7.30pm	Committee Member speaker at Sanzenkai	Collingwood	Martin/Gary
Sunday	17	5.30-7.30pm	Committee Member speaker at Sanzenkai	Collingwood	Martin/Gary
Sunday	24	5.30-7.30pm	Committee Member speaker at Sanzenkai	Collingwood	Martin/Gary
Sunday	31	5.30-7.30pm	Committee Member speaker at Sanzenkai	Collingwood	Martin/Gary
NOVEMBER					
Saturday/ Sunday	6, 7	10am-5pm	Buddhist Spring Festival	Yuroke	Luke
Tuesday	9	7-9.00pm	Committee Meeting	Footscray	Mark
Thursday	11	7-9.30pm	Sanzenkai – Ekai-osho present	Ballarat	Peter/Gareth
Sunday	14	9am-5.00pm	One-day workshop	Kew	Hannah
Friday to Wednesday	19-24	Fri 6pm- Wed 2pm	5-Day Bendoho Retreat	Adekate	Gary
DECEMBER					
Sunday	5	5.30-7.30pm	Guest speaker at Sanzenkai	Collingwood	Martin/Gary
Tuesday	7	7-9.00pm	Committee Meeting	Footscray	Mark
Thursday	9	7-9.30pm	Precept Ceremony	Collingwood	Martin/Gary
Sunday	12	5.30-7.30pm	Sanzenkai – Ekai-osho present	Ballarat	Peter/Gareth
Friday	31	7pm	New Year Sanzenkai	Footscray	Hannah

Please note that classes and weekly practice will be held at the Chatham Street Zendo from mid-October onwards. For more information about Orientation and Deepening Practice courses, One-day Workshops, Bendoho Retreats and Sanzenkais, please see overleaf.

Addresses

Ballarat	'The Basement' Chatham House	7 Lydiard Street South. Enter via Unicorn Lane
Collingwood	Australian Shiatsu College	1st Floor, 36 Cambridge Street
Kew	The Steiner Store	87 Willsmere Road
Footscray	Chatham Street Zendo	20 Chatham Street Footscray
Mount Eliza	Greyfriars	Sunnyside Road

Contact Information

Teacher	Ekai-osho	9370 5847(BH)	Guest manager (Shika)	Martin Pradel-Spendier	9480 3082
	General enquiries			Thursday practice and sanzenkai	
President (Kannin)	Peter Watts	5470 5923	Library & archive	Haydn Halse	9706 0529
	Annual dinner		Publicity (Koho)	Karen Threlfall	9859 6329
Secretary(Shoji)	Mark Summers	5428 4859	Ballarat assistant directors (Kansu)	Gareth Jones	5332 8789
Vice president (Fuku-kannin)	Hannah Forsyth	9687 6983	Membership enquiries	Alison Hutchison	5426 1383
Teacher's assistant (Jisha)			Yuroke stall	Luke (co-ordinator)	9499 9725
Zendo activities (Ino)	Gary Youston	5977 9648	Website	www.jikishoan.org	
	Tuesday practice, sanzenkai and retreats		Email	contact@jikishoan.org	
Treasurer (fusu)	Julie Martindale	9499 2141			
Kitchen (Tenzo)	Bev Cowan	9742 3191			

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

Please call Karen on 9859 6329 (AH) or email little_wren@ozemail.com.au

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

Orientation course

For beginners and those with some experience. Five sessions.

9-11am Saturdays

- Nov 6, 13, 27, Dec 4, 11

Chatham Street Zendo
non-members \$70
members donation

Deepening practice course

An extension of the orientation course. 10 sessions.

Course A (sessions 1 to 5)

7-9pm Wednesdays

- Nov 10, 17, Dec 3, 8, 15

Course B (sessions 6 to 10)

4-6pm Saturdays

- Nov 6, 13, 27, Dec 4, 11

Chatham Street Zendo
non-members \$70 for five sessions
members donation



Orientation and deepening classes, held at the Chatham Street zendo, are provided in an intimate atmosphere and invite the opportunity to learn about traditional zen practice and how to apply it in your life.

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0414673960
Hrs. Tues-Sun 10am-5pm

One-day workshop

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

9am-5pm Sunday 14 November

Kew

non-members \$70
members donation

Bendoho retreat (five days)

An intensive residential Zen experience, including daily chōsan (morning tea) teaching and teishō (afternoon Dharma talk). Cost depends on the venue and the number of days you participate and includes meals and accommodation.

6pm Friday 19 November to
2pm Wednesday 24 November

Adekate (Dean, near Ballarat)

Sanzenkai

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

Collingwood

5.30-7.30pm Sundays (except 21 Nov.)

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F.M. Alexander

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Newcomers: please arrive by 5.15pm

non-members \$7

members \$5

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

Ballarat

7-9.30pm Thursdays

Newcomers: please arrive by 6.45pm

non-members \$7

members \$5

Tuesday evening practice

Zazen and kinhin meditation, tea ceremony and extended chanting service. Everyone welcome.

7-9pm Tuesdays (except committee meeting dates – please check overleaf)

Chatham Street Zendo

Thursday evening practice

Zazen and kinhin meditation, tea ceremony and extended chanting service. Everyone welcome.

7-9pm Thursdays

Chatham Street Zendo

JK - Oh

Incense sticks imported from Eiheji Monastery in Japan to enhance one's meditation experience

Please contact Julie on 9499 2141
(please note that orders for zafu, zabuton and tans will not be able to be filled during October due to Ekai-oshō's overseas teaching commitments)



Tibetan Buddhist Society

Buddhist Spring Festival

10am-5pm Saturday and Sunday
6 and 7 November 2004

1425 Mickelham Road, Yuroke
Mel 385 J8 (30 minutes drive from city – 10 minutes from Mickelham Rd exit of Tullamarine Freeway)

- Buddhist lectures, including Ekai-oshō on Sunday at approx 11.30am
- Stalls, including Jikishoan stall
- Delicious food
- Rose garden

Contact Luke on 9499 9725 for further information or to offer assistance.