

Myōju



Soto Zen Buddhism in Melbourne

Volume 4
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JKI002

Being with the waves: the rise and fall of thoughts and feelings

A Dharma talk given by Ekai Korematsu-oshō at Sunday Sanzenkai | June 2003



Just see the entire body of the ocean rising and falling, purely able to see that part, self forming that way, rising and falling, coming and going, not affected by peripheral things, starting to become more subtle, starting clearly to perceive how those shapes rise, fall – that moment.

Good evening. How is everybody feeling? Positive...negative...neutral? It is very important to notice these things, these feelings, and where the mind goes, before you get caught up with thoughts or emotions. Notice the feelings, the sensations...pleasant, not pleasant, neutral, or somewhere around these. If we are able to settle our practice on that ground, are able to accommodate the rise and fall of feelings, we don't have much of a problem. But, if we skip that process, it is a big problem.

Feelings and sensations lead suddenly to thinking, formation, impulse, consciousness and ideas follow. If you hold on to these things, just a product of your mind, you have a problem. It is the same with the rise and fall

of feelings – negative to positive. You fall into something pleasant and positive, quickly make the jump and skip process and end up holding on to ideas like, 'I must be enlightened! (laughs) I must be a good person – better than those others.' You are totally holding on to the wrong thing – holding on to the deluded view about things. Unfortunately, what we ordinarily do, is to hold on to this idea of good and bad, like and dislike.

We can't deny that there are lots of pitfalls within the ordinary kind of ongoing process, the mental process. How to realise those pitfalls and how to overcome them is an essential theme of Buddhism. Without overcoming these difficulties, these human traits, there is no possibility of achieving equanimity or peace within. But if we learn about this mechanism – realise itself – settle into a place of security, or you might say, refuge – then there is a possibility. We can do everything.

Dogen Zenji speaks very centrally about this point in the Genjo Koan part of the Shobogenzo. Genjo Koan could be translated as a 'realisation of the phenomena or truth, manifestation of truth or realities'. A famous quotation from that passage begins, 'To study Buddhism is to study the self.' That is a very popular passage, at least in the Soto tradition. If you are

Being with the waves continued

practicing Buddhism and meditation in the line of the Soto School, at least to study Buddhism is to study the self – that much is true. Then you don't go too far from that, as far as right understanding is concerned, from the point of the practice.

But a tricky thing is, that this is actually vague kind of stuff. What is the self? We get all kinds of ideas about it and those ideas may never stay the same, they change. It is a big issue. Realising the self, the nature of the self, is of prime importance in the Zen tradition.

The Buddha kindly said that for ordinary beings, or people, it is appropriate to think, or to consider, the body as the self. That is Buddha's suggestion. Soto way is to just hold on to that suggestion. (Laughs)

In Buddhist study and tradition, there are five elements of our life, of being human – five skandas, divided into two – body and mind. Buddha kindly pointed out about the body part, form part as the self, for the ordinary

beings like us. For the realised ones, enlightened ones, it is alright, 'mind is self', because mind is very clear; it doesn't go off. But ordinary minds, ordinary people, go off easily. Off to where? Off from the body, trying to search for the mind outside of the body. 'Outside of the body' means trying to find the true self as mind in the body of the past, in the future, or in some imagination. That is what ordinary mind is. 'Ordinary mind' means the conditioned mind. As humans, we can't deny the way we think and feel – lots of things are conditioned. We may think that 'I am thinking', but it is a combination of conditional factors that makes one think that 'I am thinking' or something like that. You may be thinking totally differently if the conditional factors were changed.

The body – it is important to realise what this body is. That is the first entry, for a human, to enter into realising the self. The notion of the body, or idea of the body in the Buddhist

traditions, developed from that. Kaya – idea – kaya – dharmakaya. Dharmakaya is not in the realm of personal kinds of likes and dislikes or personal preferences, but is in the body, the limitless body, the boundless body – space wise, time wise. So in that way, it is the universe.

Buddhists, in ancient times, aligned with the Buddha's suggestion, tried to study what is the meaning of this body. Within the body, realised, in that place there is no border; and rising and falling, or activity, is taking place. That is where we enter into the Dharma world; study the Dharma in the sense of the authentic transmissions. When I say 'authentic', either transmission or study, it means study through meditative practice. It is not intellectual practice, or to go somewhere, to idea levels.

Entering into this world of the Dharma, dharmakaya, entering into the realities, we are part of the universe at the same time as we enter the inner-verse. A Chinese Zen master, in ancient



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

time, said something like, 'the true human body is the entire body of the universe'. That kind of expression comes – dharmakaya. Not being able to test that expression has limited our knowledge – a discriminative thinking limit. When that drops – boundless body – just transparent.

We work through the bodily practice, harmonising and settling in this practice, with the experiential levels, again and again. Sometimes, if your body becomes somewhat transparent, you lose all kinds of boundaries. When rain and wind is blowing it is not outside, it is within your self. In that state of the body, started to realise itself, is the way of rising and falling, is this activity of the universe. We know through scientific research that at the beginning of the universe, there was a BOOM – a black hole, or something like that, exploded and the universe was created. And at the end, the universe is going to shrink into a tiny bit, and again, BOOM – rise and fall – the same thing within that – all things taking place.

So, when we come to practice, this kind of experience of the body as self shifts into an experience of pure sensation, and with pure sensation or feelings, the rise and fall of the feelings. 'Pure sensation' means not interfered with by any thought or idea about it, by thinking about it. You sit, just to breathe, and you come to that point, based on the body – the rise and fall of the feelings.

At the beginning, we practice with the body as the self, and in that practice we discover that, actually the feelings are the self, it has become identical – rise and fall. This happens when we are not hindered or obstructed by old ideas about it. 'Old ideas' means that previously someone taught you, or you formed a concept about it – attaching to it. At the beginning of meditation, we are so busy trying to

attach all our views onto the direct experience we are having, trying to make sense out of the old ideas. It is a totally wrong approach in a sense.

Learning is studying the self, the rise and fall of feelings. At the beginning it may be difficult. When a feeling starts as very positive, you get so excited, you make a tremendous effort, 'more and more I want this feeling' and then it gets too high, then you get depressed, try to find a way out – 'this is not the right thing'. You cannot just be with the rise and fall of the feelings, just like we cannot just see the entire vast body of the ocean. The ocean, or sea, has a kind of wave, a movement wave, rising high and low. We are caught up with the shape of the wave.

Just see the entire body of the ocean rising and falling, purely able to see that part, self forming that way, rising



and falling, coming and going, not affected by peripheral things, starting to become more subtle, starting clearly to perceive how those shapes rise, fall – that moment. So you start to see the general kind of picture, of the map in a way, of the whole thing.

The nature of self is empty, you cannot hold on to that. The problem arises after formations are put into concept, into consciousness. That is a big problem. Who formed it? The self, 'I' formed it, 'I' had the good ideas, and this 'I' is very hard to get rid of actually, and this 'I' refuses to change itself, not only refuses, this 'I' wants to protect itself – big problem.

Self, manifest this self, think about the body as self, the entire body of the ocean as self. That contains everything actually. You don't miss anything actually. That contains the waves, that contains the movement, the shape of the waves, the rise and the fall of the waves. And it is always changing, and it is free from the self, the notion of self – self-attachment. So the pure Dharma world is without self. That is a basic of the Buddhist traditions.

So naturally our practice, based on this kind suggestion of the Buddha, for ordinary beings like us to consider the body as the self, is appropriate, is the practice of no self. Simply, when we learn to sit with a healthy posture and ways, quality of the breath – there is no problem.

So Dogen Zenji is not saying anything different from Buddha's suggestion 'To study Buddha's way is to study the self. To study the self is to forget the self'. How can you study or learn the self? That is in practice always. Thank you very much.

明珠

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, 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.

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



Reading and Discussion Group

The Jikishoan Reading and Discussion Group shares experiences and ideas whilst 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.

The group meets in six week sessions at the Collingwood Community House (Hoddle Street), on Sunday afternoon before Sunday Sanzenkai (a two minute drive from Sunday Sanzenkai which is held at the Australian Shiatsu College). The current series will finish on Sunday 19 December 2004.

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

Jikishoan Library

Jikishoan members would like to thank Jim Holden for his contributions to the community's library. Jim has donated a massive 16 books from his personal collection. As Jim said, 'It's better to give them to people I know will enjoy and look after them, rather than a second hand book shop.'

Thanks Jim. 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 temporarily located at the Chatham Street Zendo in Footscray.

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

Upon visiting a ruined temple at Awa in Iga Province

*A holy image, sixteen feet high
– shimmering heat waves rise
from the stone foundation*

*Jouroku ni
Kagerou takashi
Ishi no ue*

*(From Record of a
Travel-worn Satchel)
Matsuo Basho
(1644-1694)*



Raffle Winners

First and Second Prize – Erica Gaudlitz
Third Prize – Lisa Pearson



Searching for the moon

Hannah Forsyth

*Since my house burnt down,
I now have a better view of the moon.*

The day we shifted the Zendo I woke early. The room was ready, completely empty and freshly painted. The dogs looked relaxed and happy now that the house was quiet again after weeks of activity – with people sanding and painting, and the furniture moving around. Little did they know what was about to happen. The day had arrived to move the Zendo from Moonee Ponds to Footscray.

Ekai-oshō was away in India and it felt as if some of the energy had already left when a group of us arrived at St. James Street at eleven o'clock for a closing ceremony. The Korematsu family was out, but the builders on the house next door were hammering away as we filed into the Zendo and took our places for a short meditation. The chanting of the Heart Sutra and prostrations had a comfortable familiarity about them but I also felt a sadness to be leaving a space created with such enthusiasm and care for the community. It had served us very well.

After our service we were given lunch by Peter Schreiner and his son. Thank-you for the fabulous fritters! By one o'clock we were dismantling the tan, packing the library books and shelves, and turning the building

back into the garage that it had once been. A convoy of Biggi's van, Shundo's truck and various cars transported the tan to Footscray where we unloaded it and set about reassembling everything. The tan was slotted in and fixed in place, the cushions arranged, the floor swept, the library shelves mounted and the books dusted off and re-installed. The lovely wooden Buddha was set up and at five o'clock we again sat, meditated and chanted the Heart Sutra.

We had come a complete circle.

A Big thank you to Peter Watts, Jinesh Wilmot, Shundo-san, Julie Martindale, Gordon Valier, Biggi Spiro, Haydn Halse and Mark Summers for a great team effort. And we are most grateful to Alison Hutchison who organised and co-ordinated the move.

The move happened so smoothly that there has been no break in the schedule. Spring orientation and deepening practice classes have now started, along with zazen practice evenings on Tuesday and Thursday.

(Details of orientation and deepening courses and Tuesday and Thursday practice can be found in the teaching schedule insert.)

So please come and visit us in our new moon-gazing space.



Outside the Hut of Fallen Persimmons

*I clap my hands
And with the echoes, it begins to dawn –
the summer moon*

*Te o uteba
Kodama ni akuru
Natsu no tsuki*

*(From The Saga Diary)
Matsuo Basho (1644-1694)*

Report of the Ballarat Zendo, Spring 2004

Gareth Jones

This season has been a productive period of consolidation and clarification for the Ballarat Zendo. We have instituted a monthly meeting of members and well-established practitioners, which enables us to organise practical matters and to enjoy a good cup of coffee together.

After discussions at our meeting, we are now looking for new premises that will provide us with more space.

We are scouting the Ballarat area and have decided to take some time to explore a variety of possible locations in order to make a move that will be suitable for our group over the next few years. The Ballarat City council is helping us with this process.

While Ekai-oshō was overseas, Hannah and Peter came to Ballarat to give a talk to our group. We wish to express our thanks to Hannah

and Peter for travelling to Ballarat over the past few months. We greatly appreciate the support of the Melbourne members during Ekai-oshō's absence, and throughout the year with the organisation of retreats and other activities, which enrich our practice here in Ballarat.



Tibetan Spring Festival at Yuroke



As the spring rain awoke and poured out its sweetness upon the once parched grasses and grains of the outer regions of Melbourne, cars of all colours and the people within, ventured out on the weekend of the 6 and 7 November, to join the joyful celebrations of the Buddhist Spring Festival held at the Peaceful Land of Joy Meditation Centre at Yuroke.



Wandering around the grounds, in an atmosphere thick with a sigh one can only express as 'at last – some rest' the richness of the this annual festival unfolded itself in the form of talks and guided meditations provided by renown Buddhist teachers, a small market tinkling with hundreds of Buddhist support gear (books, CDs, etc.) and a 'blissful' courtyard which seemed tailor-made for relaxation and time-out.

A small stall marked the presence of the Jikishoan Zen Buddhist community offering many items to enrich and support one's meditation experience including incense, calligraphy, zafus, zabutons – and a listening ear to the interested who stopped by for a moment.

From top: The traditional temple at the Peaceful Land of Joy Meditation Centre, Yuroke; even the smallest volunteers were a big help; and from left: Ekai-oshō, accompanied by Hannah Forsyth (jisha) giving a Dharma talk on Sunday morning.

The feature of the Peaceful Land of Joy Meditation Centre is the traditional Tibetan temple, blessed by his Holiness the Dalai Lama and surrounded by lovely gardens filled with roses in springtime bloom. This was the place where yearning hearts gathered to hear the assembly of speakers who were providing the Dharma teachings over the weekend.

On Sunday morning, Ekai-oshō gave a beautiful Dharma talk entitled 'Developing Compassion Through Meditation' which was attended and appreciated by many.

The community of Jikishoan would like to express sincere thanks to everyone who supported and gave their time to assist with the activities over the festival weekend, and in particular, to Luke Menzel for coordinating the stall.

Membership

We warmly welcome a new member of Jikishoan: Brian Osborne

We also wish to acknowledge that during 2004 these people completed five years, of continuous membership:

Millicent Easter, Hannah Forsyth, Rohan Harrington, Alison Hutchison, Jinesh Wilmot, Gary Youston, Deniz Yener Korematsu

We sincerely thank them for their contribution to the Jikishoan community over this period.

Ekai Korematsu-oshō and the Jikishoan Committee

Next Issue

The next edition of Myoju will be released at the Autumn Solstice, Sunday 20 March 2005. The content deadline is Sunday 6 February 2005. If you would like to contribute or advertise in the Autumn 2005 edition of Myoju, please call 0418 342 674 or email publications@jikishoan.org



Zen meditation services to resume at Port Phillip Prison

Martin Pradel-Spendier

As you would be aware from previous Myoju editions, the Jikishoan Community, under the auspice of the Buddhist Council of Victoria, has embarked on a Buddhist chaplaincy meditation service for men living at Port Phillip Prison. After preparations of equipment such as cushions, chanting materials and a Buddha statue, the program commenced in May 2004. Jinesh and Martin have led the service on a monthly basis. There was a lot of interest with an average of 15 men attending each session in the first three months. The men were also pleased and appreciative to have Ekai Koremastu osho attend the July

session. The program involved leading a 90 minute meditation service that included zazen, kinhin, bowing and Dharma discussion. We intend to introduce prostrations and chanting to future services.

The service and program came to a halt after the July session while Jinesh and Martin completed a Port Phillip staff-training program to enable independent access to the prison. This led to some other complications with the Port Phillip administration, which was later resolved through the assistance and advocacy of the Buddhist Council of Victoria prison

liaison, Michael Wells. We now look forward to resuming the meditation service on November 26th 2004 on a monthly basis. We would like to thank the Jikishoan community for their continual support and interest in the project. To ensure the sustainability and development of the project, we would like to hear from anyone who is interested in being a group facilitator for the program.

With thanks

Jinesh – (03) 9480 4849 (h)
Martin – (03) 9480 3082 (h)

Jikishoan – who are they?

Alison Hutchison, Membership Secretary

Five years ago, a database was created to help Jikishoan manage its membership records and mailing list. Like a mirror, the database is able to reveal facts how the organisation has evolved since its inception.

- Over the past five years a total of 650 people have asked to have their names placed on the Jikishoan mailing list.
- Over the past five years a total of 72 people have been registered as members of Jikishoan. Seven members (10%) will celebrate five years of continuous membership.
- As at 30 June 2004, Jikishoan had 56 financial members, 60 financial friends and 185 people on the general mailing list.
- About 15% of members and friends live in the Ballarat area, associated with the Zendo there.
- On average, over the last four years, approximately 8 new people have contacted Jikishoan each month (96 per year).

- Over the last four years, on average, a new friend has been added each month (12 new friends per year).
- Over the last four years, on average, 0.75 new members have been added each month (nine new members per year).
- Of the current members, about 40% joined in the first official membership year of Jikishoan (1999/2000).
- Of the current friends, about 20% joined in the first official membership year of Jikishoan (1999/2000).
- Jikishoan has friends living inter-state in Queensland, NSW and Tasmania and overseas in Singapore, New Zealand, New York and (even) Iceland.

There is a core of continuous members, which provide stability within our community.

Jikishoan is growing in a steady way, consistent with the nature of the practice, which takes time to understand and appreciate.

If anyone would like to be involved in the record keeping associated with the membership and mailing list Access database, please phone Alison on (03) 5426 1383.



Soto Kitchen



Being a part of the kitchen group (Tenzo ryo) is a good adjunct to Zen sitting practice. The cook and servers are connected to the community and individuals through the provision of food. The use of clappers to signal the end or start

of serving helps create the thread that links the two groups.

The preparation of food also requires a person to be focused on what they are doing. No care and a finger might be chopped off! Food mindfully created is balanced or has ingredients that sit well together. The cook needs to understand and respect different spices' qualities. The following recipe is a good example.

I cooked this for Sunday Sanzenkai recently, with a total lack of respect for the spices used.

I needed to extend a recipe that serves four people to 20, so I grabbed the spices and just shook them liberally into the pot thinking, 'Lots of people equals lots of spices'. The recipe itself called for tablespoons of minced chilli. Others who knew the quality of minced chillies with seeds thought this was a little unusual. And as I discovered, cloves are another spice that burns rather than tantalises tastebuds when used in excess.

The two spices I heaped into this dish were chillies and ground cloves. The way the steam rising from the pot burnt my eyes should have provided a hint to the taste.

I warned the dinner guests that night that the dish was a little spicy and served it with couscous to spread its

effects. But it was unusual to see the group of diners change from their usual countenance to a purple hue. Ekai-osho was the only person who managed seconds. But he had just come back from India where people eat chillies whole and raw as snacks.

So here is the recipe for Kettle Stew from Sundays at Moosewood Restaurant, by the Moosewood Collective, a restaurant in New York.

Go easy on the spices!



Kettle Stew

Toni Morton

Serves 4-6

1 onion chopped
2 garlic cloves (pressed)
1-2 teaspoons minced chillies
1/2 teaspoon cinnamon
1/4 teaspoon ground cloves
4 potatoes cut into chunks
3 cups canned tomatoes
2 cups green beans halved
1 zucchini sliced
2 cups corn kernels
1 tablespoon coriander
Salt

Method

Sauté the onions, garlic and chillies in oil until the onions are translucent. Add cinnamon, cloves and potatoes and cook for 5-10 minutes. Add the other ingredients and cook until the vegetables are tender. Add the beans last if you like them to be crisp. Serve with grated cheddar cheese.

December 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-osho, *Inspiration*
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Alison Hutchison, *Mail-out preparation*
Kinko's, *Printing*
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Calendar of events January to March 2005

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
WEEKLY ACTIVITIES					
Sundays	weekly	5.30-7.30pm	Sanzenkai	Collingwood	Martin/Gary
Tuesdays	weekly	7-9pm	Tuesday practice, recommences 18/1 (weekly except committee meeting dates)	Footscray	Gary
Thursdays	weekly	7-9.30pm	Sanzenkai – Ekai-osho present 20/1, 17/2, 17/3	Ballarat	Gareth
Thursdays	weekly	7-9pm	Thursday practice, recommences 20/1	Footscray	Martin
JANUARY					
Sunday	2, 9, 16	5.30-7.30pm	Sanzenkai	Collingwood	Gary
FEBRUARY					
Tuesday	15	7-9.30pm	Committee Meeting	Collingwood	Mark
Thursday	17	7-9.30pm	Sanzenkai – Ekai-osho present	Collingwood	Gary
Sunday	6	9am-5.00pm	One-day workshop	Collingwood	Hannah
MARCH					
Tuesday	15	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	17	5.30-7.30pm	Sanzenkai	Ballarat	Gareth
Thurs to Thurs	24-31	6.00pm	7 Day Bendoho Retreat	Mount Eliza	Gary

Addresses

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

Contact Information

Teacher	Ekai-osho via Hannah Forsyth General enquiries	9687 6981	Kitchen (<i>Tenzo</i>)	Bev Cowan	9742 3191
President (<i>Kannin</i>)	Peter Watts Annual dinner	5470 5923	Guest manager (<i>Shika</i>)	Martin Pradel-Spendier Thursday practice and sanzenkai	9480 3082
Secretary (<i>Shoji</i>)	Mark Summers	5428 4859	Library & archive	Haydn Halse	9706 0529
Vice president (<i>Fuku-kannin</i>)	Hannah Forsyth Courses and one-day workshops	9687 6981	Publicity (<i>Koho</i>)	Karen Threlfall	9859 6329
Teacher's assistant (<i>Jisha</i>)	Gary Youston Sanzenkai and retreats	5977 9648	Ballarat assistant directors (<i>Kansu</i>)	Millicent Easter	5333 1354
Zendo activities (<i>Ino</i>)	Julie Martindale	9499 2141	Treasurer (<i>Fusu</i>)	Gareth Jones Anthony Woodward Lorraine Collishaw	5332 8789 5333 3141 5333 2063
Treasurer (<i>Fusu</i>)			Membership enquiries	Alison Hutchison	5426 1383
			Website	www.jikishoan.org	
			Email	contact@jikishoan.org	



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-ōsho. 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 each.

9-11am Saturdays

- Jan. 22, 29, Feb. 5, 12, 19
- Mar. 5, 12, 19, Apr. 2, 9

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)

5-7pm Saturdays

- Jan. 22, 29, Feb. 5, 12, 19
- Mar. 5, 12, 19, Apr. 2, 9

Course B (sessions 6 to 10)

7-9pm Wednesdays

- Jan. 26, Feb. 2, 9, 16, 23
- Mar. 9, 16, 23, Apr. 6, 13

Chatham Street Zendo

non-members \$70 for five sessions

members donation

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 6 February

Australian Shiatsu College

non-members \$70

members donation

Bendoho retreat (seven days)

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

6pm Thursday 24 March to

2pm Thursday 31 March

Greyfriars, Mount Eliza

Sanzenkai

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

Collingwood

5.30-7.30pm Sundays (except 2 Jan.)

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



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.

Please contact Hannah on (03) 9687 6981 or email courses@jikishoan.org



JK - OH

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

Please contact Bev on 9742 3191

