

Myōju



Soto Zen Buddhism in Melbourne

Volume 4
Issue 3
Autumn 2005
JIKI003

Reflections on Suffering

A Dharma talk given by Ekai Korematsu-oshō at Sunday Sanzenkai 5 January 2005



Suffering naturally comes when routine is broken. Of course suffering doesn't come just by itself. Joy comes, excitement comes too and usually they don't come together. They come with either tremendous excitement or suffering.

Good evening.

Please be comfortable, relax and face this way.

Welcome to Sanzenkai. This is our routine practice for Jikishoan members and friends. Those who come regularly are used to this form of practice. Our practice is based on simple routines, like the routine activities we do everyday, and if our routine can include meditation practice as part of it, that is wonderful. Our practice is not to get something out of it. You just do it. That is actually the essence of our practice. That is to practice Buddhism, to practice Dharma.

Dharma in the sense of big 'D' not small 'd' doesn't change. You just practice the routine forever, you know. What you get from it is naturally peace, security. A well established

routine naturally provides peace of mind, security and happiness in a very deep sense.

Routine can be boring however. We look for something else. 'I don't want the same thing again and again.' We go for holidays and vacations looking to get out of routine. That kind of way is not that bad. You make your own choice, intentionally break your own routine. That's not bad. But if you try to live forever without routine, you become a wanderer, homeless. You don't know what's next.

So it is very, very important to establish routines of some kind. If its not meditation or Buddhist practice, it can be ordinary life routines. Go to work, come back, eat, sleep, brush your teeth. If you are able to establish those practices and be content with it, you are in both senses practicing Buddhism, practicing Dharma. You don't need to call it that. You have security, you have peace within it.

Outside of that routine, what you do is extra, a kind of fringe benefits. Going on holidays because the routine is well established, you can have a break and enjoy that period – then come back to the routine again. And you appreciate both, to have those special periods and also to be back to the ordinary routine, 'Oh I feel very happy to be back.' 'I have a job.' You know the people around you. The environment is familiar.

Reflections on Suffering continued

We shouldn't intentionally replace something which is essential and fundamental with something we do time to time. Unfortunately society at large doesn't think that way. Always you have to be progressing with something new or different, different things all the time, not looking into things which are very, very basic and fundamental.

Suffering naturally comes when routine is broken. Of course suffering doesn't come just by itself. Joy comes, excitement comes too and usually they don't come together. They come with either tremendous excitement or suffering.

If suffering is caused by your own intention, then that's alright, you learn something. But if it wasn't caused by your own choice, you will have a difficult time. Almost like an accident. You don't plan for it. When suffering comes on a greater scale it's called a disaster.

Disaster to your own life, or life matters, and the daily routines

connected with it comes in three different ways. One way is when disaster comes naturally, with Nature as it cause. And it comes on a great and massive scale with tremendous impact and great suffering. That we cannot avoid. We try our very best but Nature's way is much greater than ours. So to live in this world is a kind of package. Of course we make a great effort or hope to avoid these things. But Nature's way is greater than that. We need to know first that disasters and suffering is a part of our life, part of the package. It is not so good when it happens, but appreciating routines and to be able to resume our ordinary lives makes life so much more special.

We are able to come here and to sit and settle, determined to become one, or one with peace. That's very fortunate. We don't think that way but it is very fortunate. Some people cannot do that when Nature hits them with massive power and collapses their routines, taking lives away, means of living away.

The second way of breaking or taking away routines is man-made and comes in two ways. One way is very chronic. It is a continuation of man abusing others. Often it becomes very obvious such as the abuse of political or military power with force. Abuse can also be through technology, or whatever you can think of that is man made. And this abuse doesn't happen overnight but over a long time, until it comes to a point that the abuse is so great in destroying nature and the lives of people that routines collapse.

The third way is not necessarily chronic but comes from man's intention, from a very calculating mind taking actions when things don't happen the way they wanted. Using political or military power for the sake of their own projections. Disaster:

Today we have examples of these three disasters. Natural causes of disaster are like the recent tsunami. Its interesting how the world used the word 'tsunami'. Tsunami is a Japanese word, did you know that? The Japanese



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

have a lot of experience with tsunamis. Every 40 years, according to statistics, big tsunamis hit Japan. Early last century there was a big earthquake that caused a tsunami to hit the north-eastern of Japan, with many very poor villages wiped out. Fifty thousand people were killed. And forty years later the same thing happened. We do as much as possible with prevention and yet thirty thousand people were killed.

This kind of disaster, Nature's way, is straightforward and we cannot avoid it, although we do the best we can. It happens. We feel for it. What happens is the routine is ruined, coastlines and fishing gone, destroying everything, destroying life. Devastation. The need to restart again. Forty years later it comes back.

The recent tsunami in the Indian Ocean is like that. Did you know that according to the United Nations estimates, half of the lives lost are those of children. Children tried to catch the fish because suddenly the shore line receded and many fish were left on the beaches and kids tried to catch the fish. But it didn't last so long and a big wave came and took them away.

It's unimaginable if you don't have the experience of it. Australia is very lucky, I think, that it doesn't have many of these natural disasters. I think that we are lucky in that way. So some countries are fortunate and some are not in the sense of natural disasters.

We are interested in the welfare of others lives and the lives of those killed by the tsunami. The United Nations is aware of that and all its member nations are trying to help out, not only for this disaster but for any kind of human need. Each country is making an effort to give aid and provide relief efforts without any strings attached. But obviously with a disaster like the tsunami they cannot

take care of all the human needs so they are promoting the disaster relief efforts provided by the public.

To show care and intention to help, one dollar from each Jikishoan membership will be given as donation. As well as that, if members within our community would like to contribute, they can, and Jikishoan will collect and send all donations to the Buddhist Compassion Relief Tzu Chi Foundation. I wish I could take Buddhist out of the title. The intention is not to help Buddhists but to give help wherever it is needed. It may be a very small amount but our intention can still be expressed the way we want it.

An example of disaster of the chronic kind, caused by the abuse of political and military powers is in Africa, in the Sudan and Congo. That's very bad. Chronic disasters tend to be very, very bad. And it is very complicated too because it is a man-made disaster with politics associated with it. So feelings are not very straightforward in giving aid to something like that. But the scale is very bad. Every week thousands of people are dying. Because it is chronic, we become numb. We don't see the magnitude of it. We see something temporarily and suddenly happening and are wakened up a little bit. But it is something very chronic with its abuse, abusing people and nature both.

Another disaster, one that is man made from a very calculating mind is terrorism and the war on terrorism. The goals come with very calculated thinking, man-made and very complex. Ordinary people usually don't know what to do, think, or make of, it because it is a lot of politics and a lot of ideas, this and that. My thoughts, as such a simple man, listening to experts, like those from the United States, are that they are doing good, and then hearing the other side, it becomes very, very difficult.

Man-made disasters have a consequence on beliefs. Natural disasters are devastating and require help during that time restore everything and eventually every thing gets restored as it was. I'm not saying which is better or worse or anything like that. But I am saying that with something very natural, it is easy to respond, and it is an opportunity too. Buddhism talks about the Dana Paramita or the Perfection of Giving. Usually this is attached to the teacher or Sangha or to Buddhist activities. Something like that is an opportunity to give something towards what is needed. It shouldn't have any kind of boundaries. It's a natural thing to do and it's why we do it with our own means.

And we know life is suffering. Why it suffers? It is because the routine is broken. Without some established routines, security and the sense of peace are not there. Anyway, we can give aid. And this kind of practice does not actually belong to any kind of group effort. Essentially for the Buddhist practitioner it is an individual effort. One person makes an effort. Each person becomes aware and is able to do whatever is within their means.

I have two boys. One is four and a half and the other six and a half. I try to explain about the tsunami and disasters to them, saying that many kids are dying, or have no parents and no food. If I explain it, they have a little bit of a sense to help, just a little bit. It is very interesting "What can we do?" and something like that. I mentioned their piggy-banks and money was collected from each piggybanks as a donation.

Those are the opportunities and the little things we can do. It's an opportunity to raise awareness. Something that in everyday life doesn't happen. That there is suffering in this life.

Thank you very much.

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, 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.



Bringing in the New Year 2005

Annie Bolitho

All was quiet in West Footscray, where the Jikishoan Sangha met to sit in the New Year. Hannah had prepared the zendo, plus an additional spill-over room and all places were taken. At New Year 2005, everyone was affected by the sad news of the tsunami, and welcomed the opportunity to sit with others.

In the Zen tradition, a regular bell is sounded from 10.00pm, and at midnight the final 108th bell signals the new year. Those who came were free to get up and do walking meditation during the sitting period. There was a quiet coming and going to and from the courtyard with people taking spells in the cool, outdoor space.

At midnight we chanted the heart sutra, and all had the opportunity to offer incense. Ekai-oshō reminded us that partying and sitting were both aspects of the New Year!

Indeed, in the period from 12.15am to 2.30am Jikishoan brothers and sisters socialised beneath the vines with plum wine and other refreshments. Thanks everyone for this refreshing start to the year.

Below: New year by candlelight in the Footscray zendo.



Jikishoan Tsunami Relief

Julie Martindale, Treasurer

In the weeks following the tsunami, some members expressed a wish for Jikishoan to donate some money as a community towards the relief effort. They also wanted to contribute personally to a Jikishoan fund and felt that others would like to do the same.

At our January committee meeting we decided that Jikishoan would contribute \$1 on behalf of each financial member and friend (53 and 58 respectively, total \$111) and facilitate the collection of donations from individual members. The response from the Sangha was immediate. In the three weeks collection period over \$458.20 was raised.

A cheque has now been forwarded to the Buddhist Compassion Relief Tzu Chi Foundation, an organisation suggested by the Buddhist Council of Victoria.

Founded in 1966 by Master Cheng Yen (an ordained Buddhist nun) The Tzu Chi Foundation is a worldwide organisation based in Taiwan. It now has 214 branches in 38 countries and over 6,000,000 members worldwide. The Foundation reflects the vision of Master Cheng Yen to make the path of the Bodhisattvas a concrete reality in this world today, by providing relief and assistance to the poor and educating the rich to share what they have with others.

With the symbolic aspiration of the lotus flower, which lives and grows in muddy water Master Cheng Yen hopes that lotus flowers can bloom in the hearts of people everywhere. The Foundation envisions a world free of suffering realised through love, compassion, joy and selfless giving.

Worldwide, the Foundation has built schools and mosques in Iran following the earthquake in 2003, delivered food and medical aid to refugees within Afghanistan, provided food and support to workers at Ground Zero in New

York after 9/11, worked with Medecins du Monde of France in Ethiopia, Rwanda and Chechnya. Currently it has 3 medical teams in Aceh.

In Australia the Foundation has 5000 members and is recognised as a Public Benevolent Organisation by the government. Activities include visiting hospitals and nursing homes, meals on wheels, food aid distribution, assistance at Special Schools, hospices

and dental clinics. The Victorian branch is based in Box Hill and Jikishoan members are warmly invited to visit. We have some printed information available for anyone wanting to find out more.

Thanks to the Jikishoan Sangha who have enabled each other to extend the practice of giving beyond our immediate backyard.

Tsunami - a personal reflection

Martin Pradel-Spendier

Watching, listening, comprehending
the Tsunami devastation
What suffering – hunger, grief,
numbness, misery, shock,
isolation, anger, anxiety coming
and going. Is this a dream?

Imagining the local people's fear
of the ocean,
that once provided food
but now has violently taken family,
shelter and livelihood.
Imagining the heartache of searching
loved ones, for peace and closure.

Imagining helpers overwhelmed
and powerless as they witness death
in front of them.

Can we imagine what the orphan
children are thinking, feeling, dreaming?

We have witnessed our community
come together
politicians, artists, musicians,
sportspeople, religious leaders and
general folk.

In unity, we have appealed for giving
and compassion.

Generously we have given, in spirit
and material.

Yet, so much more to do for people
throughout the world
and for our precious earth.

What more can we do?

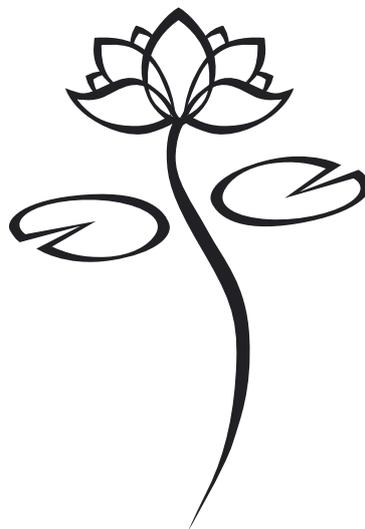
Still grasping why and how.

Coming to terms with my own
luxuries and extravagance.

Letting go
wanting to embody their suffering
as my own suffering.

How can that be and what does
that mean?

Trying to pay attention to the
unknowness.



Greyfriars - going, going, gone



We received word in early January that our favourite retreat centre, Greyfriars, on the Mornington Peninsula, is to be demolished. We will no longer be able to sit peacefully atop the hill or roam its vast corridors while on retreats.

Since then we've been busy trying to find an alternative venue for the upcoming Easter retreat, not easy with such short notice. After many enquiries with many different centres, camps and conference venues we discovered that the Atisha Centre

in Bendigo is available over Easter and also that they would very much welcome our presence. We have made a booking for Easter so retreat preparations can go ahead as planned. Information about the retreat will be provided separately.

For the longer term we will make further enquiries about venues, although it looks like the days of very affordable accommodation may be gone along with the magnificent view of the bay. We would like to wish Sue



Mulcaire, the manager of Greyfriars, a warm farewell and thank her for her careful and caring assistance in hosting us over the past few years.

Left: The driveway leading up to Greyfriars on the Mornington Peninsula was a welcome site to those attending retreats. Above: Kinhin, or walking meditation, was practiced in the little church which was converted into a zendo, (meditation hall) for the duration of the retreats.

2005 Buddhist Summer School

Haydn Halse

For the past 22 years the Melbourne Buddhist Summer School has been a wonderful opportunity for Buddhists and non-Buddhists alike to gather together to see, hear and meet Buddhist teachers from various communities in Melbourne and abroad.

For some, this is their first introduction to Buddhism and for others it is an annual event, and a great way to touch and experience the practices of traditions other than their own.

Ekai-oshō was invited back to the Summer School this year to offer teachings on Zen Buddhism. This also included a weekend in Sydney teaching at the inaugural Sydney Buddhist Summer School.



The Summer School opens each year with a free, open forum allowing students to pose questions to a panel of respected teachers including Ekai-oshō, Ven. Traleg Kyabgon Rinpoche (from Kagyu E-Vam), Dr Robin Kornman and Acharya Samuel Berchloz. Teachers and students conversed throughout the morning exchanging history, experience and opinion on the inherent difficulties in translating Buddhist texts.

Ekai-oshō gave an intriguing course over two days on 'The Numbers in Zen Buddhism'.

Left: Ekai-oshō teaches on the numbers in Zen Buddhism.



Soto Kitchen - Favourite Retreat Recipes



Favourite Retreat Recipes from the Tenzo

We are always being asked for the retreat recipes – so here are a few of our regulars:

Miso

Miso is a fermented soya bean paste, usually aged for about two years. Rich in enzymes and nutrients, it is used mainly in soups. Miso promotes intestinal flora, which produce Vitamin B12. Hatcho miso is too strong for use in the temperate Australian climate. The others – Genmai, Mugi, Kome, Soba and Natto miso are fine.

Whenever using miso or shoyu, garnish with something fresh like grated ginger, chopped shallots, parsley, grated daikon – this will activate the salt and the enzymes.

Miso Soup

Any combination of seasonal vegetables is good to use.

You may like soups brimming over with different vegetables, or just simple with one or two vegetables. Perhaps nearly clear; using just onions and kombu or wakame. It really doesn't matter as much as the care taken in the preparation. One thing to consider – as with all your cooking – is to place emphasis on seasonal vegetables, eg. heavy, root vegetables like carrot,

parsnip, pumpkin, etc., in wintry conditions, lighter in summer, eg. corn, broccoli, cauliflower; lettuce, sprouts etc. Beans, lentils and grains can be added to any soup – just add at the beginning of cooking or add already cooked. Shitake mushrooms, daikon, daikon greens and grated ginger are delicious vegetables added to any soup.

- Cold pressed oil for sautéing
- Medium onion, sliced or finely chopped
- Some chopped pumpkin
- Celery, finely chopped
- Strip of kombu or wakame (moistened and chopped)
- 1 medium carrot, chopped or slivered
- 1 medium parsnip, chopped or slivered
- Grated ginger
- Water as desired
- Shoyu
- Miso to desired taste
- Fresh garnish

Saute onion until golden, add kombu/wakame, then rest of the vegetables in order of firmness, adding a little shoyu and water to seal flavour and prevent sticking.

Add desired amount of water and some grated ginger; bring to boil, turn heat down and simmer covered for 30 minutes. Add dissolved miso to soup. Leave three mins. Serve with ginger; and/or other garnish.

Gomasio/Sesame Seed Salt Condiment

Please make gomasio with care. It can be used daily as a condiment on grains and vegetables, good for energy, blood-cleansing and strengthening. Use proportions of 1:12 or 1:15, sea salt to sesame seeds.

First dry roast the sea salt and grind to a fine powder in a suribachi. Dry roast the sesame seeds until golden.

Combine with salt in the suribachi and gently grind the seeds over the salt. About 80 percent of the seeds should be ground, when finished. Make only enough to last about one week. Keep in a sealed jar.

Pressed salads

Pressing (instant pickles) is a cooking method. Salt draws liquid out of vegetables and also preserves, softens and makes them more digestible.

Basic steps:

- Cut up watery vegetables, e.g. cucumber; radish (red or daikon), cabbage, leafy greens, lettuce. Sprinkle with sea salt and rub the salt through with fingers, kneading for a few minutes. Cover with a plate and place a heavy weight on top.
- Leave one or several hours
- Rinse before serving (if desired)
- If possible use only a glass or ceramic bowl for pickling

...continued overleaf



明珠

Soto Kitchen



Favourite Retreat Recipes from the Tenzo continued

A simple favourite: Daikon & carrot pickle

- Cut into thin matchsticks
- Knead sea salt through carrot and daikon
- Add a little brown rice vinegar
- Press 2-3 hours
- Remove and squeeze out excess liquid
- Garnish with toasted black sesame seeds

A breakfast favourite: Tofu scramble

- Half pkt organic tofu (mashed)
- Cold pressed oil
- 1/4 tspn mustard seeds
- 1 carrot finely diced
- Fresh corn kernels
- Leek, sliced
- 1/4 cup water
- 1/4 tspn tumeric
- Umeboshi vinegar
- Warm oil in a skillet

Heat mustard seeds until they begin to pop. Add leek, carrot and corn and lightly sauté. Spread tofu on top, pour in water and simmer for 5 minutes. Add tumeric and umeboshi vinegar to taste. Simmer a few more minutes.

Serve on sourdough. Top with shallots.

A winter favourite: Baked veggies & kombu seaweed

- Any vegetables you desire
- Kombu seaweed (soaked & chopped)
- Cold Pressed Oil
- Sea Salt
- Tamari

Lay seaweed in the bottom of a baking tray, cover with Tamari. Cut vegetables into pieces taking their density into consideration i.e. harder ones smaller than softer ones. Coat vegetables with oil and salt. Place on top of Kombu. Bake until golden and serve with sauce & roasted seeds.

YUM!

Next Issue

The next edition of Myoju will be released at the Winter Solstice, Tuesday 21 June 2005. The content deadline is Sunday 17 April 2005. If you would like to contribute or advertise in the Winter 2005 edition of Myoju, please call 0418 342 674 or email publications@jikishoan.org

Membership

We warmly welcome the following new members of Jikishoan:

- Tom Vincent
- Jennifer Timms
- John Onas
- Annie Bolitho

Ekai Korematsu-osho and the Jikishoan Committee

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:

Ekai Korematsu-osho, *Inspiration*
B&B Design Australia, *Graphic design*
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JKISHOAN 直証庵
zen buddhist community

Melbourne

PO Box 475 Phone/Fax +61 3 9687 6981
Yarraville 3013 Email contact@jikishoan.org
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 March to June 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	Hannah/Karen
Thursdays	weekly	7-9.30pm	Sanzenkai – Ekai-osho present 17/3, 14/4, 19/5, 16/6	Ballarat	Gareth
Thursdays	weekly	7-9pm	Thursday practice	Footscray	Martin
MARCH					
Thurs to Thurs	24-31	6.00pm	7 Day Bendoho Retreat	Atisha Centre	Andrew
APRIL					
Sunday	10	5.30-7.30pm	Precept Ceremony	Collingwood	Martin/Gary
Tuesday	12	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	17	9am-5pm	One-Day Workshop	Collingwood	Hannah
MAY					
Sunday	8	9am-5pm	One-Day Workshop	Collingwood	Hannah
Tuesday	17	7-9.30pm	Committee Meeting	Footscray	Mark
JUNE					
Sunday	26	9am-5pm	One-Day Workshop	Footscray	Hannah
Tuesday	14	7-9.30pm	Committee Meeting	Footscray	Mark

Addresses

Ballarat	'The Basement' Chatham House	7 Lydiad Street South. Enter via Unicorn Lane
Collingwood	Australian Shiatsu College	1st Floor, 36 Cambridge Street

Contact Information

Teacher	Ekai-osho via Hannah Forsyth	9687 6981	Kitchen (<i>Tenzo</i>)	Bev Cowan	9742 3191
	General enquiries		Guest manager (<i>Shika</i>)	Martin Pradel-Spendier	9480 3082
President (<i>Kannin</i>)	Peter Watts	5470 5923		Thursday practice and sanzenkai	
	Annual dinner		Library & archive	Haydn Halse	9706 0529
Secretary (<i>Shoji</i>)	Mark Summers	5428 4859	Publicity (<i>Koho</i>)	Karen Threlfall	9859 6329
Vice president (<i>Fuku-kannin</i>)	Hannah Forsyth	9687 6983	Ballarat assistant directors (<i>Kansu</i>)	Millicent Easter	5333 1354
Teacher's assistant (<i>Jisha</i>)	Courses and one-day workshops			Gareth Jones	5332 8789
Zendo activities (<i>Ino</i>)	Andrew Cawthorn	9406 1049	Treasurer (<i>Fusu</i>)	Anthony Woodward	5333 3141
	Sanzenkai and retreats			Lorraine Collishaw	5333 2063
Treasurer (<i>Fusu</i>)	Julie Martindale	9499 2141	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 information, please contact Hannah on 9687 6983.

Orientation course

For beginners and those with some experience. Five classes.

9-11am Saturdays

- March 5, 12, 19, Apr. 2, 9
- April 23, 30, May 7, 14, 21
- June 4, 11, 18, 25, July 2

Footscray Zendo

non-members \$70

members donation

Deepening practice course

An extension of the orientation course. Courses A and B.

Five classes each.

Saturdays 5-7pm (March) and

4-6pm (April to July)

- Course B: March 5, 12, 19, Apr. 2, 9
- Course A: April 23, 30, May 7, 14, 21
- Course B: June 4, 11, 18, 25, 29, July 2

Wednesdays 7-9pm

- Course A: March 9, 16, 23, April 6, 13
- Course B: April 27, May 4, 11, 18, 25
- Course A: June 8, 15, 22, 29, July 6

Footscray 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 April 17

9am-5pm Sunday May 8

9am-5pm Sunday June 26

Collingwood

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 number of days you participate and includes meals and accommodation.

6pm Thursday 24 March to

2pm Thursday 31 March

Atisha Center, Bendigo

Sanzenkai

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

Collingwood

5.30-7.30pm Sundays (except 27 March)

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)

Footscray Zendo

Thursday evening practice

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

7-9pm Thursdays

Footscray Zendo



Orientation and deepening classes, held at the Footscray 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 6983 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