

# Myōju



Soto Zen Buddhism in Melbourne

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JK1004

## Whole-hearted living

This is part of a Dharma talk given by Ekai Korematsu-oshō to the Ballarat sangha at Thursday Sanzen-kai on 11 November 2004. Transcribed by Millicent Easther and edited by Alison Hutchison.

*Student* Can you say anything to help us sit with the strong emotions we feel? How can our practice help us?

*Ekai* Our practice helps us to sit with our feelings, not to reject them. To achieve this we do not just maintain stillness – we need to sit in the stillness with our feelings. This kind of practice really develops strength. It develops the ability to suffer. It develops compassion. Compassion is like this: the ability to suffer is the same thing as sharing the suffering of others.

We often think different things in order not to suffer, but it does not work like that. Your ability to be with the pain of your emotions is the same as your ability to sit with discomfort or pain in the knees. You learn appropriate effort and become clear about your own ability. 'I can sit this much.' If you don't develop that ability, if you try to sit each round, if you make it a goal in a philosophical way, then you are missing a very important aspect. This is what it means to accept things as they are.

In the realm of ordinary human existence there are a lot of unfortunate things. The purpose of the practice is to see things as they really are. This has many different dimensions. To see things as they are is to accept – to be. When you express it like that, it looks transparent and lacking in emotion but in actuality that is not so.

There are many layers of experience. So if an emotional situation happens or you are affected by an event then just sit with it. The more we learn not to manipulate our feelings with ideas, the better it is. That is the way! Ordinarily, we are not taught in that way. We have been taught that if we are experiencing suffering, then there must be some problem.

*Student* Let's fix it!

*Ekai* Let's fix it! Actually, it is you who are suffering! It is not them! We project someone else's suffering, but actually you are the one who is suffering. You do not like it! But sit with it. That is the way to develop compassion. That is the way to develop wisdom. If you are able to sit with the suffering as much as the other then, naturally, you are sharing in the same suffering.

*...life becomes richer  
and richer if we learn  
not to discriminate  
too much but to act  
whole-heartedly.*



## Whole-hearted living continued

*Student* Does the time ever come when it is appropriate to act?

*Ekai* Only by a person who is able to balance those personal sufferings. If the person's response is out of balance then their reason for acting becomes a little bit off. Because you do not like it then you want to fix it: 'I don't want this suffering! I can't put up with this!'. Then it is your own problem and that needs to be balanced first. To be effective for balance, do not be reactive.

It is a sign of over-reaction when we make our mind very busy and start to think in terms of good and bad. That thinking response is already a way of reacting instead of just maintaining or holding the feeling. If the reaction is only within the brain, then that is all right. But if you then react by saying something or doing something, then the outcome is not productive. You are just doing something you want to do because it comes from yourself. It is different if a person already has the skill to know how to extend help in a small or personal way. 'All I can

do is pray for them' – that is one way. If we are helpless or if we cannot do anything about it, then we can pray.

*Student* If we are deeply present to our own suffering, is that a contribution – in that we do not push the suffering away?

*Ekai* It is a great contribution to be able to share the suffering of another person. It is a quality of the human to feel the pain of others – not only the pain, but also the joy, in such a way that the whole system is balanced. When the whole system is not working, then we become indifferent to others, or say 'I'm glad this isn't happening to me!' or 'I'm glad to be living in Australia!'.

This is an important topic! Ideally, and also practically, if you can simply understand that the suffering you experience is like fuel for life, for wisdom and for insight. Without these experiences, we do not develop wisdom. Wisdom can often be turned into some kind of dry idea, concept or philosophy especially if you are working toward wisdom separately from your emotions and

feelings. We have a tendency to try to be clever. But it is like developing just half of the person – developing only one side of the brain.

*Student* Things are not so difficult when you are thinking – because when you are thinking about something then you are in charge and you are not helpless. Being stuck in pain is more real than thinking about being stuck.

*Ekai* Yes, exactly! Then you open up the whole world of Buddhism and of Buddha's teaching that life is suffering. You open up to Truth through suffering. Life is *dukkha*. The original meaning of the Sanskrit term is not, necessarily pain or suffering but 'unsatisfactory-ness' or 'in-complete-ness'. In everything! That is a truth.

In everything, we try for the best and it is always unsatisfactory. Even when we try to describe something, we cannot describe it exactly how it is. You try your best, but always some part of it is missing. That is reality. This is the condition of fully living in life, that it is not fully complete. Something is always missing.



### 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

Dogen Zenji talks about this in different language in the *Genjokoan*: when dharma is totally fulfilled, you feel something missing. When you feel something is totally fulfilled then something is *really* missing! Do you not think so? You feel on top of the world because you have found someone you love and you really want to be together: 'My life is on top of the world! Now I can die!'

*Student* A friend once told me – if you are happy then you are just not in full possession of the facts!

*Ekai* That is very good! That is a way to see reality! But not in the cynical way – for if cynicism takes place then it is a kind of arrogance. But to truly see reality like that, then we can live like that. And not only me, but everybody else is like that. We need each other to complement each other. I have a view. I can see this much. But it is far from complete: it is lacking; it is unsatisfactory. But we tend to think that what we see is the complete, whole world. 'I'm not making any mistake, I'm just seeing clearly.' Not really!

*Student* For me, to concentrate on effort, just effort, and not to worry about ends or what I accomplish – then it will be all right.

*Ekai* If you can live life like that then you are living life fully and whole-heartedly in each activity. Regardless of the outcome, each occasion brings the results of whole-heartedness. Sometimes, the results of whole-heartedness are very positive, sometimes negative, but nevertheless, all are the result of a whole-hearted effort. In life, both things are happening all the time, good and bad, but start to appreciate both sides and do not be pulled around by them.

*Student* The middle road

*Ekai* Yes, the middle road. That is the spiritual life. Spiritual life is about not falling into the idea of good and bad, picking and choosing, but doing your best, each time. So, in day-to-day situations, to practice means to bring in that quality, slowly, slowly. That makes our life richer and richer, fuller and fuller.



Our life becomes richer if we are attached to so-called positive outcomes, but life becomes richer and richer if we learn not to

discriminate too much but act whole-heartedly. We become little by little more skillful about it, though it may not work at first: 'It didn't work! It didn't work!' but then something works. Just try it!

*Student* I am not going to worry about becoming skillful!

*Ekai* Just do it! That's a very pure state! When you read '*Zen Mind, Beginner's Mind*' the whole point of practice is the idea of non-gaining. Just do, whole-heartedly. Engage in activities, moment after moment.

It is easy to say! But it is a long way. It is a continuous process. It is a series of mistakes – it can be seen that way, too. Mistakes mean sufferings! So developing the ability to suffer is very important. The quality of compassion is like that, the ability to suffer; not only for your own sake. The suffering of others is not different from your own suffering. The ability to suffer means also the ability to enjoy, to share the joy. Something good happens and you can really enjoy it, feel it. It is the same thing!

*Break open a single particle and all the sutras grow clear:  
the great merit-wheel of the dharma turns as a whole.  
The womb of a donkey gives birth to the noble horse.  
Each time you look, you'll see it new.*

*The name 'Three Teachings'\* was empty right from the start—  
miss even one word and all go wrong.*

*Looking inward or outward, see there is no fixed self.  
Break the front door, if you want to enter your home.*

*Dogen-zenji*

*from Enlightenment Unfolds: The Essential Teachings of Zen Master Dogen,  
edited by Kazuaki Tanahashi*

*\*Buddhism, Confucianism and Daoism*

明珠

# Easter Retreat at Atisha Centre, Bendigo

Peter Watts

Over Easter, we enjoyed the opportunity to hold a seven day Bendoho Retreat at a different location – the Atisha Centre near Bendigo. During the retreat – and since – many participants have expressed the view that this was a special retreat. We can only guess about the ingredients that made it special – certainly the weather was warm and sunny and the arid Australian bush setting very beautiful. Most importantly however, the Atisha Centre is a living and working Tibetan Buddhist community. There are several monks and a nun in residence, together with a lay community that has been involved for over 30 years. One can feel the care and effort invested into the land and facilities. There is an established spiritual feel to the meditation hall and surrounds.

Another factor involved in the success of this retreat was the number of participants. A total of 32 people attended with 28 staying for the

full seven days. As a result, the energy level in the zendo did not diminish when people left to carry out other tasks throughout the day. A wonderful quality arises when a large number of committed meditators gather together in silence.

Coordinators enjoyed having large numbers in each ryo including many experienced and well-trained ryo members. The level of practice was taken up a notch or two for everyone involved. New practices were introduced, including several chants in English and the striking of the Bon Sho bell at dawn, mid-day and sunset.

The resident nun Ani Thubten Paldron joined us for chosan in the morning and teisho in the afternoon. She expressed the view that we are fortunate to have such a fine teacher as Ekai Korematsu-oshō. There was a sense of enjoyment during the teisho lecture series as we studied Dogen Zenji's Mountain and River sutras. Ekai-Oshō was in very fine form and singing sweetly.

The Jikishoan Committee has been searching for suitable, alternative retreat venues for several months as Greyfriars, at Mount Eliza, is no longer available. While we plan to return to the Atisha Centre for Easter 2006, we will try a different venue for our upcoming winter retreat. For the August 2005 retreat, we have selected Casa Pallotti, located in the Warburton Valley of the Yarra Ranges. This venue offers accommodation for up to 40 people in heated bunkrooms, a great kitchen and dining area and a large zendo space. The valley is very beautiful with a snow capped Mt. Donna Buang visible during winter months. Again, as it will be our first time at this venue we shall have to try it out and see for ourselves how well it works. Jikishoan's next retreat offers a wonderful opportunity to refresh your being in a winter wonderland. I invite you to come along and help make Casa Pallotti another special retreat for us all.





## Our abode on retreat

*Red rattler train carriages and tents in the Australian bush. Drawing by Rudy Darmawan.*

### Membership

We warmly welcome the following new members of Jikishoan:

Chris Lipski  
Shona Innes  
Peter Schreiner  
Robin Leong

*Ekai Korematsu-oshō and the Jikishoan Committee*

# 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](http://www.jikishoan.org). We warmly welcome anyone who would like to know more about Zen Buddhism and attend any of the activities.



# Sangha Day 2005

Mark Summers

An enjoyable time was had by all who attended this year's Sangha Day picnic at Blackwood Reserve, Blackwood. An overcast sky and cool breeze eventually gave way to a warmer afternoon. Members, families and friends from both the Melbourne and Ballarat sanghas ate a picnic lunch together and mingled, talked and played throughout the afternoon. The day's festive spirit culminated in a tree planting ceremony, eagerly assisted by the children, followed by chanting and some thoughtful words from Ekai-Osho and Millicent Easter (Ballarat sangha). With 19 adults and 13 children present, the picnic had a community spirit and a family atmosphere. It is hoped that the

members of both sanghas will continue to support the Sangha Day in the future so that it becomes a permanent fixture on the Jikishoan calendar. Special

thanks to Lou, the park manager, for the urn and his personal care of our trees that have been planted over the past two years.



## Changing places

Lorraine Collishaw and Anthony Woodward, Ballarat Sangha

The Ballarat sangha has started another phase of its journey with its recent move to a new zendo at St Cuthbert's Hall, part of the Ballarat West Uniting Church. The space constrictions at our Chatham House venue meant it was not a long-term option for us.

After a willing band of workers completed the move on Sunday 20 March 2005 we celebrated with coffee and cake! Our new landlady (who is a gem) greeted us and helped us settle into our new home, located on the main boulevard of Ballarat. We have a choice of three rooms of varying sizes (such luxury) plus a fantastic kitchen. There is a warm and comfortable ambience about place as the church has been well loved and cared for over the years. The rooms at the rear of the church are well used by community groups and hence the energy feels very alive. And what's more...the rent is cheaper!!



First sanzen-kai at the new zendo at St.Cuthbert's Hall, Ballarat.

Gareth makes an offering.  
Drawing by Anthony Woodward.

After a couple of practice sessions in different rooms we have now settled on the one we like best. On Thursday 21 April 2005 Ekai-Osho conducted an official opening ceremony, with the offering of incense during Sanzen-kai. We were very happy to welcome Peter Watts, Mark Summers, Bev Cowan and Alison Hutchison from the Melbourne sangha – so our zendo was full. Ekai-Osho spoke about the Ballarat sangha leaving the 'novice' stage to move into the 'primary' level. It is with anticipation we take our first steps forward with a new home into which we can welcome new members. We are all a little unsure about what the 'primary' level really involves but we are ready to ease into it.

Well done Millicent for being the one who finally found this treasure. All practitioners are welcome to attend our Thursday night practice, so please come along to see our new space.





## Easter Retreat Recipes from the Tenzo Ryo

On the Easter Retreat we served a breakfast that included 'Adzuki Beans and Pumpkin' and 'English Spinach with Sesame Dressing, together with Okayu (rice porridge) and Gomasio to complete the meal. There were thirty two people for breakfast that day!!

### Adzuki Beans and Pumpkin

Serves 4

1 cup (220 to 240gm) adzuki beans  
3 to 4 pieces pumpkin per person, bevel edges & groove skin

Strip kombu, soaked & chopped  
Salt

Kuzu thickener

Tamari and ginger, optional

Spring onions, finely chopped

Soak beans few hours or overnight, then drain. Cover beans and kombu with water, including the kombu water. Simmer approximately 20 to 30 mins until softened. Add a pinch of salt. Place pumpkin on top, skin side down. Add more water if necessary, to just cover beans. Add another pinch of salt. Cover and cook gently, say 20 to 30 minutes.

At the end of cooking combine 1 tbsp kuzu, 2 tbsp tamari, 1 cup water and some grated ginger. Gently stir in until

kuzu goes clear. Cover and simmer for 5 minutes. Remove from heat and add chopped spring onions to serve.

P.S. This recipe is very good for the spleen and kidneys.

### English Spinach with Sesame Dressing

Serves 4

1 bunch English spinach or other greens

4 tbsp (30 gm) white sesame seeds

1 tsp sugar or Mirin

1 tbsp soy

Wash spinach greens well. Plunge into salted boiling water for 20 seconds. Plunge into cold water. Drain and squeeze out excess water. Cut into 3cm pieces. Toast seeds then fine grind but not to a paste. Add soy and Mirin/ sweetener. Combine with greens.

### And – we really do like sweet things...

#### Date Cookies

2 cups oat flakes

1/2 cup chopped dates  
(raisins optional)

1/2 cup almond meal

3/4 cup apple juice

Pinch of sea salt

1/2 tsp vanilla

1/2 tsp grated orange peel

Whole almonds for decoration

Dry roast oats until hot. Rub oats together with dates. Whiz in blender until thoroughly mixed. Place in a bowl and add rest of ingredients. The dough will be quite moist. Oil a cookie sheet. Shape into twelve cookies. Press an almond in centre of each. Bake at 180C for 25 minutes.

#### Ginger Snaps

1 cup rye flour

2 cups rice flour

1 tsp sea salt

3 tbsp finely grated ginger cooked with 2 cups apple juice

3 tbsp rice syrup

1/2 cup toasted, ground nuts

3 tsp corn oil

1 tsp dark sesame oil

Dissolve rice syrup in hot ginger and apple. Rub oil into flour. Add nuts to flour mixture and mix well. Combine dry and wet ingredients. Roll into balls with wet hands. Flatten onto oiled tray. Bake at 190°C for 20 minutes or until golden.



## Next Issue – contributions invited

The next issue of Myoju will be released at the Spring Solstice, Thursday 22 September 2005. The content deadline is **Sunday 17 July 2005**. Contributions for Myoju – to help support and encourage our practice – are invited from members and friends of our community.

You may be able to help in one of the following ways:

- Transcribing Sanzen-kai talks
- Writing book reviews
- Reports of ryo activities
- Editing transcribed talks
- Photographs or artwork
- Editing other articles
- Articles or poetry

If you would like to contribute or advertise in the Spring 2005 edition of Myoju, please contact Alison Hutchison at Sunday Sanzen-kai (or leave a message for Alison on (03) 5426 1383 (AH) and she will return your call) or email [publications@jishoan.org](mailto:publications@jishoan.org)

## Sincere thanks

Karen Threlfall has recently relinquished her role as Koho Ryo Coordinator and, with it, her role as Coordinator of *Myoju*. Karen has held these responsibilities since August 2001.

As Koho ryo coordinator Karen helped design and establish the website, coordinate advertising of teaching activities and produce over 14 issues of the newsletter – newsletters that have contributed enormously to our sense of community and have been an inspiration for our personal practice.

For all your time and effort, for the professional quality of *Myoju*, thank you so very much, Karen. Words really do seem inadequate to express our appreciation. Perhaps it was best expressed when Ekai-Osho presented you with a rakusu as a 'surprise present' recently.

*Jikishoan Committee*



## Jikishoan Annual Dinner

Jikishoan's Annual Dinner will be conducted as a lunch this year on **Sunday 24 July 2005 at 12.30pm**. Sunday lunch is an opportunity for all family members to attend – and go on to Sanzenkai afterwards if they wish.

The venue for our lunch will be the restaurant at the **Fo Guang Yuan Art Gallery** at 141 Queen Street, Melbourne. A buffet vegetarian meal will be provided, with a mix of Malaysian and Western cuisine. You will be able to visit the current exhibition space and a meditation temple is available as well.

Further details will be provided closer to the date. The gallery and restaurant are being opened exclusively for Jikishoan (they are usually closed on Sunday) and so we would like as many as possible to enjoy this wonderful opportunity!



**Jikishoan Zen Buddhist Community  
Inc. A0037927K**

### NOTICE OF THE SEVENTH ANNUAL GENERAL MEETING

Members and Friends of Jikishoan are warmly invited to attend the Seventh Annual General Meeting of Jikishoan Zen Buddhist Community Inc. which will be held at 7.00pm on Sunday 7th August 2005 at the Australian Shiatsu College, 36 Cambridge Street, Collingwood, immediately after Sunday Sanzen-kai Service.

Full details will be provided in agenda papers which will be sent to the Members of Jikishoan. Members are eligible to vote in person at the Annual General Meeting. There is no provision for proxy voting. As part of the proceedings, Ekai Korematsu-oshō will present a report about Jikishoan's activities, changes over the past year and goals for the coming year.

The term of office of existing Committee members expires at the Annual General Meeting. Members are invited to nominate for the Committee which consists of four Office Bearer positions (President, Vice-President, Secretary, and Treasurer) and up to five other Practice members. Please contact Mark Summers (03) 5428 4859 if you are interested or would like to know more about the organisational arrangements for Jikishoan.

*Mark Summers, Secretary, 21 June 2005*

#### Winter 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*  
Kinko's, *Printing*  
Alison Hutchison, *Coordinator*  
and *Mail-out preparation*  
Biggi Spiro, *Images*  
Members of Jikishoan, *Content support*

Millicent Easter, *Transcription*  
Gilbert Van Hoeydonck,  
*Web coordination*  
Bob Brown, *Web update*  
Haydn Halse, *Mailout support*  
Jinesh Wilmot, *Artwork*  
Emma Smart, *Cover photo*

**JKISHOAN** 直証庵  
zen buddhist community

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Ballarat Victoria 3350 Email [garethjones@giant.net.au](mailto:garethjones@giant.net.au)



# Calendar of events July to September 2005

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
<b>WEEKLY ACTIVITIES</b>					
Sundays	weekly	5.30-7.30pm	Sanzenkai – <b>No Sanzenkai 21/8 due to Retreat</b>	Collingwood	Martin/ Andrew
Thursdays	weekly	7-9.30pm	Sanzenkai – Ekai-osho present 14 July, 11 August	Ballarat	Gareth
Thursdays	weekly	7-9pm	Thursday practice	Footscray	Martin
<b>JULY</b>					
Sunday	10	5.30-7.30pm	Precept Ceremony	Collingwood	Martin/ Andrew
Tuesday	12	7-9.30pm	Committee Meeting	Footscray	Mark
Sun	24	12.30pm onward	<b>Annual Dinner (At lunchtime!)</b>	City	Peter
Sunday	31	9am-5.00pm	One-day workshop	Collingwood	Hannah
<b>AUGUST</b>					
Sunday	7	5.30-8.30	Sanzenkai and <b>Annual General Meeting</b>	Collingwood	Mark
Tuesday	16	7-9.30pm	Committee Meeting	Footscray	Mark
Fri to Wed	19-24	6.00pm	<b>5 Day Bendocho Retreat</b>	Millgrove	Andrew
<b>SEPTEMBER</b>					
Tuesday	13	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	18	8pm	Community Activity – Myoju Mailout	Collingwood	Peter
<b>NOVEMBER BENDOHO RETREAT</b>					
Fri to Wed	25-30	6pm	5 Day Bendocho Retreat	TBA	Andrew

## Addresses

Ballarat	St Cuthbert's Hall, Ballarat West Uniting Church Sturt Street, Enter via Elliott Street
Collingwood	Australian Shiatsu College, 1st Floor, 36 Cambridge Street
Footscray	Address available upon application for a course or program
Millgrove	Casa Pallotti Centre, Dee Road, Millgrove (1.5 hours East of Melbourne in Warburton Valley, Yarra Ranges)
City	Fo Guang Yuan Art Gallery Restaurant, 141 Queen Street, Melbourne

## Contact Information

Teacher	Ekai-Osho via Hannah Forsyth <b>General enquiries</b>	9687 6983	Guest manager (Shika)	Martin Pradel-Spendier <b>Thursday practice and sanzenkai</b>	9480 3082
President (Kannin)	Peter Watts <b>Annual dinner</b>	5470 5923	Library & archive	Haydn Halse	9706 0529
Secretary (Shoji)	Mark Summers Annual sangha day picnic	5428 4859	Publicity (Koho)	Alison Hutchison	5426 1383
Vice president (Fuku-kannin)	Hannah Forsyth <b>Courses and one-day workshops</b>	9687 6983	Membership enquiries	Alison Hutchison	5426 1383
Teacher's assistant (Jisha)			<b>Ballarat</b>		
Zendo activities (Ino)	Andrew Cawthorn <b>Sanzenkai and retreats</b>	9406 1049	Assistant directors (Kansu)	Gareth Jones Millicent Easter	5332 8789 5333 1354
Treasurer (Fusu)	Julie Martindale	9499 2141	Teacher Assistant (Jisha)	Lorraine Collishaw	5333 2063
Kitchen (Tenzo)	Bev Cowan	9742 3191	Treasurer (Fusu)	Anthony Woodward	5333 3141
			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 contact Alison on (03) 5426 1383 or email publications@jikishoan.org



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

- June 4, 11, 18, 25, July 2
- July 16, 23, 30, Aug. 6, 13

Footscray Zendo

non-members \$70

members donation

### Deepening practice course

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

Saturdays 4-6pm

- Course B: June 4, 11, 18, 25, July 2
- Course A: July 16, 23, 30, Aug. 6, 13

Wednesdays 7-9pm

- Course A: June 8, 15, 22, 29, July 6
- Course B: July 20, 27, Aug. 3, 10, 17

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 June 26

9am-5pm Sunday July 31

Collingwood

non-members \$70

members donation

### Bendoho retreat (five 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 (heated, shared bunk rooms, no single rooms).

6pm Friday 19 August to

2pm Wednesday 24 August

Casa Pallotti Centre, Dee Road, Millgrove. Located 1.5 hours drive East of Melbourne, in the Yarra Valley.

### 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 August)

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

Ballarat Zendo

### Thursday evening practice

Zazen and kinhin meditation and tea ceremony.

7-9pm Thursdays

Footscray Zendo



Newcomers to Jikishoan are invited to attend Sunday Sanzenkai at Collingwood or to apply for one of the courses. The Footscray Zendo is not open to newcomers on Thursday evening as orientation is not provided. The address of the Footscray Zendo is made available to participants when they register for a course or workshop.

**As Ekai Korematsu-ōsho will be away in September and October, the teaching program will resume in November 2005.**

Please refer to the reverse side for contact details.



**Orientation and deepening classes, held at the 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 Julie on 9499 2141**

*'When you stop doing the wrong thing, the right thing does itself.'*

F.M. Alexander  
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