

# Myōju



Soto Zen Buddhism in Melbourne

Spring  
Volume 5 Issue 1  
September 2005  
JK1005

## One Taste

This is a Dharma talk given by Ekai Korematsu Osho to the Melbourne sangha at Sunday Sanzenkai on 19 June 2005. Transcribed by Haydn Halse and edited by Georgia Nicholls.

Today I particularly enjoyed one area of our practice, the tea. The tea was served just right in taste, temperature and texture and I could see that the cup was preheated.

You cannot serve tea the same way in summertime as in wintertime. In summertime you serve tea cool; in wintertime, if you don't preheat the cup, the tea becomes cool and then cold, far too quickly. So we can see in the preparation of the tea that there is care and practice working together. It is not the type of care you get from following a manual – it is care in a real sense.

There is an expression *sazen ichimi* 'Zen and tea have one taste'. This expression really shows the characteristics of Zen practice. If you think Zen practice is just meditation, separate from whatever it is that you do then you are missing the entirety of Zen practice. If tea and Zen can be one taste, then whatever you do and Zen can also be one taste. We tentatively call this 'integration', which is a very vague term. When you talk about integration it sounds good, but you may not know exactly what it means. Just serve the tea, just right.

Anything you do and Zen can have one taste. Your work, which is an everyday thing and Zen can have one taste. Driving and Zen can have one taste. It can be anything,

something very simple; something you do regularly so it can be your focal point. If you understand your practice in that way then you really are a Zen practitioner.

You may be really blown away by meditation, but meditation alone cannot reach a 'one taste' level of integration. Meditation usually stays in the realm of psychology and states of mind. We tentatively make use of this term meditation, but in the context of our tradition, the Zen tradition, these states of mind where you feel good about yourself are just a minor part. *Sazen ichimi*, 'tea and Zen, one taste'. It does not necessarily have to be tea; it could be anything, any activity.

*...we can see in the preparation of the tea that there is care and practice working together. It is not the type of care you get from following a manual – it is care in a real sense.*



## One Taste continued

And what is the essence of Zen? Or, you might say, what are the virtues of Zen cultivated by practicing? There are three virtues or essences. In Japanese they are *wa*, *kyo* and *jaku*. First is *wa*, which means 'harmony'. If you practice Zen, not only sitting in this cross legged format, but in other ways and in various areas, then that Zen practice is cultivating the virtue of harmony.

Then there is *kyo* which means 'respect', not in the sense of respect that comes only because you like something, therefore you respect it. It's not like saying, "He is a good man; she is doing a lot of good work for others, therefore I respect him or her". It's not like that; it's not on this level. Rather, respect is unconditional; this is how we learn respect. Respect is like reverence for life itself or for human dignity. It's not actually limited to humans either. We shouldn't misunderstand this level of respect. It is for anything you touch.

Practicing the virtue of respect, calls for attention to details. Details become very important. Because

you practice Zen, you pay attention to details. If you pay attention to details then the virtue of respect is there already, embedded. You may feel good, connected or harmonious. You may be creating nice environments. Yet if care is not there, then the respect part is needed. The virtue of respect is in the actual way we do things. The virtue of harmony is the way we encompass everything we do. Finally there is *jaku*. *Jaku* literally means 'silence' or 'quietness' or 'tranquillity'.

So those are the three essences, the qualities. When we practice Zen at home, at work or in this Sanzenkai format, we are nourishing those three qualities.

Those three qualities are also reflected in our formal practice. Take bowing practice. Bowing is very important; it is the clear practice form of respect. You can see that way. The essence of respect is to meet with an open mind. 'Hello'. It doesn't matter if someone did a bad thing or a good thing, it still doesn't change anything. You bow to that person. You respect that person.

The harmony quality, the *wa* quality, is practised and reflected in walking meditation. It is clearly reflected in this through the body, breath and mind. Anybody who practices walking meditation is practicing the virtue of harmony. With your practice arising from this harmony, you will have no problem to meet people or do something. If work is needed some place, you can just go, or you can withdraw into your own place. There is no problem with either of these in your practice.

The *jaku* quality, the silence, the quietness is practiced, of course, in sitting. It is the whole point. It anchors every activity to one point. This one point is ultimately a very quiet point, but it is not a dead centre! You should not be a quiet, dead or frozen centre. The point of your activities, where all your activities arise from and return to is a very quiet place. The virtue of that place, or the quality of that place is peace, bliss and joy. It is nirvana. That's what zazen is about; just being such a person – being quiet.



### 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

Don't think Zen is just about becoming peaceful. You may be peaceful but you may just as easily be a useless person because you haven't learned to pay attention to the details outside of sitting. No matter where you go the quiet point has to be in place in your various actions. It is the important point, the anchor point of your life, of extraordinary importance to each individual. Everyone has to learn to develop these qualities of peace and joy within themselves. So we come again and again from the outside in.

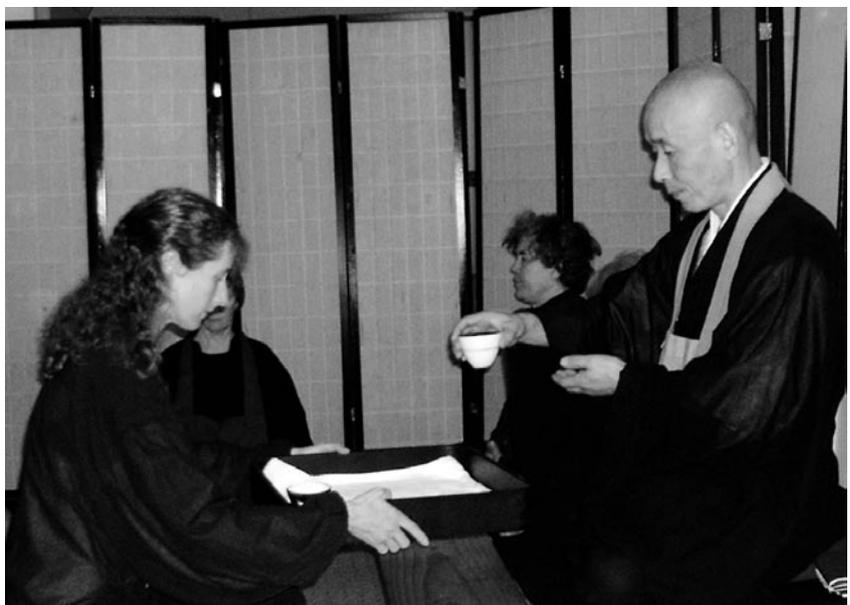
So, there are three points wa, kyo and jaku. Bowing is within these three forms. We can say, "Why do we bow?" Well it's about respect. A person who bows deserves respect. You don't even need to know too much about it but you feel somewhat different when someone bows to you. You are overwhelmed,



and if you begin to wonder what is the right response, because you want to return the respect, you just bow. So we practice in a very simple way.

If our practice is away from human relationships it's easier because we have a practice point within Buddha's images. When you show respect to the Buddha, Buddha gives respect back to you. But it's not only to the Buddha it is to anybody and anything, to work, sometimes to tea, sometimes to the dog and cat. Sometimes it is to a friend you don't like and that's a hard one, isn't it? It is very difficult but just do it. It becomes a little bit easier if we drop all these ideas and just do it. The virtues come whether you have ideas in your head or not.

When you sit, quietly with body and mind, learn to be still, to the quiet point. The virtue here is the same; the virtue that is created is the same – peace. If you have a busy mind in a busy place, busily thinking this way and that way, stop that and come back. Then you are cultivating these virtues you'll become a person who is at home within themselves. This means you become a person of the present wherever you go. That



source of peace is unconditional, it doesn't depend on what other people are doing or not doing. In this way Zen in daily life is possible.

So although we have this Sanzenkai format and it looks like we are doing something very different from everyday activities it is not like that. We are nurturing these qualities.

This nurturing has three dimensions. One dimension is being intimate with your self (jaku); another is being inclusive of all things and not necessarily emphasizing a particular point or attitude (wa) and another is meeting with the details (kyo). If you want to work on some particular business or details you need to have the force of respect bringing you and others together. Then you can talk about business. This part is the practice area of tea and Zen having one taste.

It is not just tea and Zen; it is also Koho (publications) work and Zen having one taste; and the Tenzo (kitchen) work and Zen having one taste. Yes, attention to the details cultivates the virtue of respect and this benefits everybody.

So we enjoy the tea.

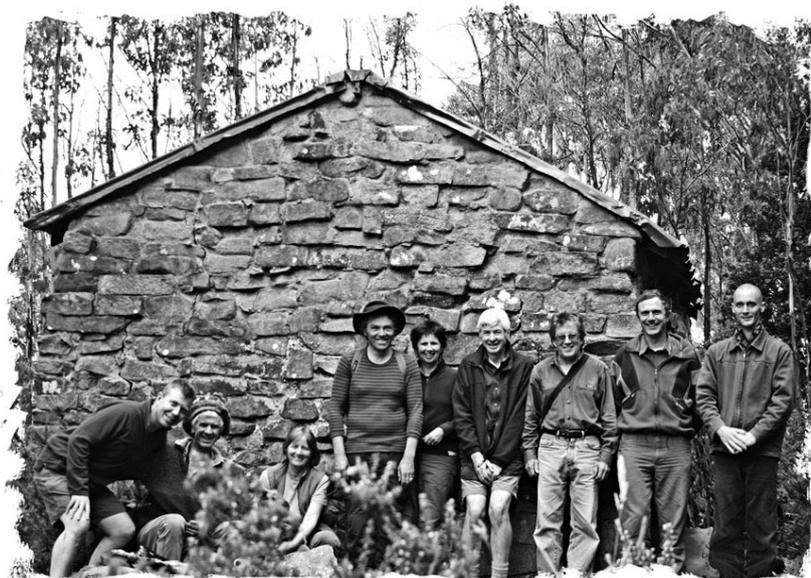
# Welcome to Jikishoan Zen Buddhist Community

Jikishoan is a growing community of people based in Melbourne, Australia, learning and practising Zen meditation under the guidance of Ekai Korematsu Osho. Ekai Osho has practised and taught Zen Buddhism in Japan, the USA and India for over 25 years and has been developing the Jikishoan Zen Buddhist Community in Australia for the past six years.

Jikishoan runs a range of programs throughout the year, which are conducted in the spirit of Bendoho

– the original way of practice as prescribed by Dogen Zenji in the 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.



Hobart Zen  
15th Anniversary Sitting  
'Kara' Mount Wellington  
19/02/05

Over the years, Jikishoan has been very pleased to have members of the Hobart Zen Group cross the Tasman to join us on retreat. In early 2004, Ekai Korematsu Osho and his family were guests of the Hobart Zen Group for a short trip to Tasmania, during which time Ekai Osho conducted a workshop and public talk. We are pleased to share the Hobart Zen Group's celebration of 15 years of Zen practice by publishing this photograph and haibun (haiku with prose) by Ron Moss.

## mountain zen

by ron moss

We're gathered on Mount Wellington, at the edge of the Tasmanian wilderness a mountain that rises 1,300 metres above the port city of Hobart. I am with fellow Zen meditators and friends. We support each other on the path and we have come to mark the passing of fifteen years of Zen practice in Hobart, in a small rock cabin called Kara.

*water ferns  
one in more sunlight  
than the rest*

We sit in silence emanating from deep within the rock. I read a passage by Suzuki Roshi 'die into the moment, don't move!' I signal another time period and we settle into our breath.

*second bell  
a flame-robin scatters  
heavy dew*

The wind lifts and the old rock cabin roof changes key. The smell of undergrowth mixed with the pine incense fills our senses.

*broken window –  
the edge of cloud  
settles on the ridge*

### Membership

We warmly welcome the following new members of Jikishoan:

Robin Leong  
Rudy Darmawan  
Naomi Richards

Ralph Saxton  
Stephen Wales

Ekai Korematsu Osho and the  
Jikishoan Committee



# Inside/Outside – Zen at Port Phillip Prison

Martin Pradel-Spendier and Jinesh Wilmot, Shika Ryo

It is just over one year now that our community, through the work of the Shika ryo, has provided a Buddhist Chaplaincy service at Port Phillip Prison (PPP) in Deer Park, in the Western suburbs of Melbourne. Every third Friday afternoon of the month, we travel to the Port Phillip Prison to facilitate a 90 minute service similar to Sanzenkai for a group of about four to eight prisoners and attend to individual requests from prisoners within particular prison units.

In conjunction with the Buddhist Council of Victoria, we have also participated in the process of having Buddha statues, wrist beads and medallions available for prisoners to purchase from the PPP canteen. Jikishoan has also donated three copies of the book, 'Zen Mind, Beginners Mind' by Shrunyu Suzuki, to the PPP library.

We have noticed that the opportunity to facilitate a Zen meditation service in another setting has supported our practice. As PPP is a remand prison, the membership of the group has been transient and each time has required flexibility in instructing these aspects in a thoughtful and engaging way.

We find that giving instructions about the various aspects of Zen practice such as zazen, kinhin, chanting and prostrations to a new group of prisoners keeps us in touch with the beginner's mind and the fundamental practice aspects of Zen. The nature of this allows us to create and build relationships



through the practice of Zen, which we find mirrors our relationships within the Jikishoan community and respective personal lives.

There is something unique about the ways that Zen practice creates an experiential and mutual experience of coming to know the various manifestations of the body and mind. Such experiences have given us greater appreciation of Zen practice in our personal life.

We have been encouraged and challenged to let go of our preconceived expectations and ideas about the men who attend the PPP meditation service. Our initial experiences of fear and anxiety have been quickly allayed through the respect and appreciation the men show during the meditation services.

We have found the Sanzenkai-like format to support us to relate on more equal terms and to see the Buddha nature within each of the prisoners. We have also noticed an appreciation between the men themselves, particularly as they

share their personal and common experiences of meditation – its challenges and benefits.

The responsibility as representatives of Jikishoan community, Buddhist Council of Victoria and PPP Chaplaincy Service has given us a wonderful experience of interconnectedness. The interest and encouragement that members of Jikishoan community and the support of the Buddhist Council of Victoria has given us a significant experience of connection within the broader Buddhist community. In fact, common prison concepts such as 'inside' and 'outside' begin to fall away when we engage in the very same Zen practices we experience within the Jikishoan community.

We have also been enriched through being part of a PPP chaplaincy service that is made up of other faiths and denominations such as Islam, Judaism, Catholicism, Uniting Church and the Salvation Army. While our contact with the respective chaplains has been limited, we find it enriching to be part of a multi-faith service that is collectively attending to the diverse spiritual needs of the prisoners.

These experiences have deepened and broadened our practice relationship between the buddha, dharma and sangha. We believe the PPP project will continue to support and encourage our individual practice as we enter our second year of the project. We thank all the people who have supported and encouraged our participation in the project.

## Next Issue

In the next issue of Myoju we would like to include articles about practice with overseas Zen temples. The next issue will be released at the Summer Solstice, Wednesday 21 December 2005. The content deadline is Sunday 16 October 2005. If you would like to contribute or advertise in the Summer 2005 edition of Myoju, please leave a message for Alison on (03) 5426 1383 (AH) and she will return your call, or email [publications@jikishoan.org](mailto:publications@jikishoan.org)



# Ryos – the body of Zen practice

Luke Menzel



*Becoming involved in the day to day practicalities of ryo practice gives rise to a special kind of intimacy – with the community, with the teachings and ultimately with your self.*

Like cogs in a watch, the ryos (or work groups) that carry out the various tasks required for Jikishoan to function, tend to just whirl around in the background. However these groups, based on those that exist in traditional Zen monasteries in Japan, are integral to the functioning of the community. On a practical level, it is the generous contribution of time from ryo members that enables Jikishoan to exist, as the various tasks required to sustain the community are many and varied. However the ryos play an equally important role in the spiritual life of the community, and the deepening of the practice of everyone involved.

Jikishoan's ryo system has a rich lineage. The Buddhist monastic practice that evolved following Bodhidharma's transmission of Buddhism from India to China in the sixth century was heavily influenced by Chinese institutions and philosophy. By the time Dogen Zenji traveled to China in the thirteenth century there was a strong tradition of Zen monastic practice established, which gave the ryo a central role. When Dogen started his own monastic community in Japan, he drew heavily upon what he had

experienced in China. The monastic standard he founded, 'eieishingi', (literally 'Dogen's standard for the Zen Community') is the basis for the ryo system used in Jikishoan.

Ekai Osho likens the nature of the ryos to that of a human body. Initially, he says, a person only comes into contact with the skin of the ryo – the outer layer that is obvious to the casual observer. A newcomer to Sunday Sanzenkai may know there is a meal available, but would be unaware of the various practical and organisational tasks that have contributed to this service. The next level is the muscular system; as newcomers become more familiar with the community – perhaps even joining a ryo – they begin to appreciate the underlying contribution that each person makes to an activity.

After practicing in a ryo for some time, individuals may come to understand the bone on which the muscle works, the fundamental structure of the community that provides boundaries and context for the ryos to exist. Finally, the essential intention of the ryo is contained in its DNA – the fundamental intention or purpose that the group exists for. Just as a person's DNA ultimately governs the function of the entire human body, the DNA of a ryo is the central purpose that governs all the tasks that the ryo carries out. As the individual deepens their understanding of the different levels of ryo practice, their practice becomes more grounded in their everyday activities. Thus the ryos can act as a training ground for bringing our practice off the cushion and into our lives.

However this journey is not a classical progression from novice to adept. Ask any co-ordinator and they will tell you ryo practice is anything but linear! Ekai Osho speaks of circles, circles that begin at the

beginning and end at the beginning as well. In this sense, ryo practice is not unlike kinhin, the walking meditation done between sessions of sitting. We walk, yet we don't get anywhere but back to the cushion we just left. In a like way, there is no end point in ryo practice, no ultimate mastery to aspire to; the process has an altogether different purpose.

Quite often we initially come to Zen for a personal reason – we want to feel happier, we want to be more at peace, we want answers. As good as these reasons are, being a member of a ryo gives us the opportunity to take our practice beyond them and into the realm of the community, the Sangha. When we first visit Jikishoan, we are the guest – we are served tea, our cushion is laid out for us and someone else rings the bells. Ekai Osho points out that when we join a ryo, we become the host. When we take on the role of host, we are, in essence, making ourselves at home in our practice.

*Ever wondered what all those ryos are up to? Here is a brief rundown:*

**The Jiroku Ryo** is the reception team at Sunday Sanzenkai. Members of the Jiroku ryo are rostered on every six weeks to record Sanzenkai attendance, the evening's activities and the funds received as Dana or through the sale of incense, books, cards and cushions.

**The Shika Ryo's** primary task is to take care of newcomers at Sunday Sanzenkai. Shika members, who are rostered on a rotational basis, run a basic orientation class at the beginning of every Sunday Sanzenkai, to introduce newcomers to the format. The Shika Ryo also facilitates a monthly Zen Buddhist meditation service for prisoners at Port Phillip Prison.

**The Ino Ryo** is responsible for the smooth functioning of the Zendo both at Sunday Sanzenkai and

retreats. Ino members set up the Zendo, make the various sound signals that regulate Zendo activities, and lead the chanting. They are responsible for making the experience of sitting as comfortable as possible.

**The Tenzo Ryo** nurtures everyone's practice in the most practical sense – providing the meals. Tenzo members cook a meal for Sunday Sanzenkai every five or six weeks. The Tenzo Ryo also co-ordinates meals at retreats and other functions such as one day workshops.

**The Kan'in Ryo** consists of the executive committee of Jikishoan – the President, Vice President, Treasurer and Secretary. Membership of this ryo is limited to this core group of committee members.

**The Shoji Ryo** is headed by the Committee Secretary. This ryo provides administrative and secretarial support for the Committee, undertakes official communications with other organisations and keeps the official membership records. A number of Jikishoan's administrative volunteers operate under the auspices of the Shoji Ryo, including the Membership Secretary, the Library Co-ordinator and the Jiroku Ryo.

**The Fusu Ryo**, which is headed by the Treasurer, manages Jikishoan's finances. This ryo collects and banks money, keeps accounts, manages cash flow and budgeting, maintains statistical data and pays bills, all of which requires great attention to detail. It tends to operate quietly in the background, but its work is essential to the smooth operation of every other ryo.

**The Koho Ryo** produces publications such as Myoju and website materials that contain both community news and information about Jikishoan's various activities, which is then shared with members, friends and the wider community.

**The Kansu Ryo** is responsible for the Ballarat group. In a sense this ryo is a microcosm of all the various ryos that have developed in Melbourne – many of the same tasks are necessary, but on a smaller scale.

**The Jisha Ryo** has a core membership of ordained members, as well as support members and Jisha Ryo assistants. Members of the Jisha Ryo assist Ekai Osho in his various activities, in particular organising his teaching engagements. This Ryo was only recently created, and is a good example of how the ryo system responds to the changing needs of the community.

**The Shissui Ryo** looks after Jikishoan's physical assets – cleaning, fixing and keeping the asset register. It is particularly active on retreat, reflecting the increased importance of its function in a monastic setting.

Becoming involved in the day to day practicalities of ryo practice gives rise to a special kind of intimacy – with the community, with the teachings and ultimately with your self. If you are interested in ryo practice and want to dip your toe in the water, there are often opportunities to help out on a casual basis, particularly in the Tenzo, Koho, Fusu and Shoji Ryos. But all the ryo co-ordinators I have spoken to would welcome new members! If you wish to help out in any way, please contact one of the co-ordinators listed on the calendar of events that came with your Myoju – your contribution will be greatly appreciated.



*Many thanks to Ekai Korematsu Osho, Alison Hutchison and the ryo co-ordinators for their generous support for this article.*



## Our Seventh Annual General Meeting

Over 25 members, friends and guests of Jikishoan attended the Seventh Annual General Meeting of Jikishoan Zen Buddhist Community Inc., held on 7 August 2005 at the Australian Shiatsu College, immediately after Sunday Sanzen-kai Service.

The President, Peter Watts, thanked four ryo coordinators who had, or who were currently handing over their responsibilities and hence stepping down from the Committee: Karen Threlfall (Koho), Gary Youston (Ino), Bev Cowan (Tenzo) and Julie Martindale (Fusu). Peter expressed the sincere thanks to all four for their ryo roles and involvement on the Committee.. Millicent Easter, Vaughan Behncke, Haydn Halse and Alison Hutchison were welcomed as new members of the Committee.



### The Committee Members for 2005-06 are:

Ekai Korematsu Osho, *Teacher and Honorary Member*  
Peter Watts, *Kan'in (President)*  
Millicent Easter, *Kansu (Ballarat Group)*  
Hannah Forsyth, *Jisha (Teacher's Assistant)*  
Mark Summers, *Shoji (Secretary)*  
Haydn Halse, *Fusu (Treasurer)*  
Andrew Cawthorn, *Ino (Zendo)*  
Vaughan Behncke, *Tenzo (Kitchen)*  
Martin Pradel-Spendier, *Shika (Guest Manager)*  
Alison Hutchison, *Koho (Publicity)*  
Mark Summers, *Shoji (Secretary)*

## Our Library

On behalf of Jikishoan members I would like to thank everyone who has contributed to the Jikishoan library during 2004 and 2005.

In particular, much belated thanks go to John Wilson from NSW for his two books *The Book of Zen: Freedom of the Mind* and *Origins of Zen: Flowering of Zen in China*. Both are great comical introductions to the ancient wisdom of Zen's Patriarchs and Ancestors.

Recently Ekai Osho donated two inspiring videos to the library entitled *Eiheiji: Zen training in the Four Seasons* and *Eiheiji: 104 year old Zen Master*. Both videos have been converted to PAL video system and are in Japanese with unfortunately no subtitles. So an understanding of Japanese is required for full enjoyment just for the moment.

Please remember all books and videos are available to Jikishoan members for a four week loan from the Footscray Zendo. For further information, please contact Haydn on 9706 0529 or email: Haydn3x3@telstra.com

Haydn Halse

## Our Reading and Discussion Group

The Reading and Discussion Group would like to invite Jikishoan's Members and Friends to join us in an afternoon of reading Dharma and lively discussion that confirms our individual and Sangha practice. Come for as many weeks as you like - when you like. No pre-reading or ownership of the selected text required.

**When** Each Sunday, from Sunday 11 September to 16 October 2005

**Time** 3.30-4.45pm, just before Sanzenkai service

**Where** Collingwood Community House, Corner of Hoddle Street and Sydney Avenue, Collingwood

**Text** *The Eye Never Sleeps: Striking to the Heart of Zen* by Dennis Genpo Merzel

For more information or to confirm your attendance, please contact Haydn on 9706 0529 or email: Haydn3x3@telstra.com

### September issue support team

Jikishoan Zen Buddhist Community would like to thank and acknowledge the following people for their wonderful contribution to the production of this issue of Myoju:

Ekai Korematsu Osho, *Dharma talk and inspiration*  
Members of Jikishoan, *Content support*  
Emma Smart and B&B Design Australia, *Graphic design*  
Kinkos, *Printing*

Luke Menzel & Martin Pradel-Spendier, *Articles*  
Ron Moss, *Haibun & photograph*  
Haydn Halse, *Transcription*  
Georgia Nicholls, *Editing & images*  
Karen Threlfall & Brian Osborne, *Photographs*  
Jinesh Wilmot, *Artwork & article*  
Biggi Spiro, *Image editing*  
Gilbert Van Hoeydonck & Bob Brown, *Web update*  
Alison Hutchison, *Coordinator & mail-out preparation*

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zen buddhist community

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#### Ballarat

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# Calendar of events September to December 2005

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
<b>WEEKLY ACTIVITIES</b>					
Sundays	weekly	5.30-7.30pm	Sanzenkai – Ekai Osho in Japan/India Sept-Oct Committee Member talks during this period.	Collingwood	Martin/ Andrew
Thursdays	weekly	7-9.30pm	Sanzenkai – Ekai Osho present 17/11, 15/12	Ballarat	Gareth
Thursdays	weekly	7-9pm	Thursday practice	Footscray	Martin
<b>SEPTEMBER</b>					
Sunday	11	3.30-4.45	Reading and Discussion Group resumes	Community House	Haydn
Tuesday	13	7-9.30pm	Committee Meeting	Footscray	Mark
<b>OCTOBER</b>					
Tuesday	11	7-9.30pm	Committee Meeting	Footscray	Mark
<b>NOVEMBER</b>					
Sat & Sun	5&6	10am-5pm	Tibetan Spring Festival	Yuroke	Luke
Sunday	13	9am-5pm	One-day workshop	Collingwood	Hannah
Tuesday	15	7-9.30pm	Committee Meeting	Footscray	Mark
Fri to Wed	25-30	6pm	5 Day Bendoho Retreat	Adekate	Andrew
<b>DECEMBER</b>					
Sunday	11	7-9.30pm	Precept Ceremony	Collingwood	Martin/ Andrew
Tuesday	13	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	18	8pm	Community Activity – Myoju Mailout	Collingwood	Alison
Saturday	31	8.30pm-midnight	New Year's Eve Meditation	Footscray	Hannah

## Addresses

Ballarat	St Cuthbert's Hall, corner Sturt Street and Elliot Street, Enter via Elliott Street
Collingwood	Australian Shiatsu College, 1st Floor, 36 Cambridge Street
Footscray	Address available upon application for a course or program
Adekate	Adekate Centre, Dean-Creswick Road, Dean. Near Ballarat. 130 km West of Melbourne.
Yuroke	Tibetan Buddhist Society, 1425 Mickleham Road, Yuroke
Community House	Collingwood Community House, Corner of Hoddle Street and Sydney Avenue, Collingwood

## Contact Information

Teacher	Ekai Osho via Hannah Forsyth <b>General enquiries</b>	9687 6981	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)			Tibetan Spring Festival	Luke Menzel	9443 7737
Zendo activities (Ino)	Andrew Cawthorn <b>Sanzenkai and retreats</b>	9406 1049	<b>Ballarat</b>		
Treasurer (Fusu)	Haydn Halse	9706 0529	Assistant directors (Kansu)	Gareth Jones Millicent Easterher	5332 8789 5333 1354
Kitchen (Tenzo)	Vaughan Behncke	0427 319 378	Teacher Assistant (Jisha)	Lorraine Collishaw	5333 2063
			Treasurer (Fusu)	Anthony Woodward	5333 3141
			Website	www.jikishoan.org	
			Email	contact@jikishoan.org	



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Please contact Alison on (03) 5426 1383 or email publications@jikishoan.org

## Spring 2005

### Meditation Program

Ekai Korematsu Osho is overseas in September and October 2005. In his absence, the Spring 2005 Meditation Program will be taught by experienced practitioners and senior student of Jikishoan. The courses, consisting of five two-hour sessions, follow the established Orientation and Deepening formats and offer meditation instruction and discussion centred on practice.

### Orientation course

The objective of the Orientation Course is to learn to harmonise and balance one's body throughout our ordinary everyday activities.

#### Five sessions, 9-11am Saturdays

- Sept 3, 10, 17, 24, Oct 1

Hannah Shudo Forsyth: Sept 3, 17, Oct 1.

Shundo Mark Denovan: Sept 10, 24.

### Deepening Practice Course

The Deepening Practice Course is intended as an extension of the Orientation course. The aim is to assist and deepen one's practice, incorporating it into day to day activities.

#### Five sessions, 5-7pm Saturdays

- Sept. 3, 10, 17, 24, Oct, 1

Jinesh Gendo Wilmot: Sept. 3, 17, Oct. 1

Haydn Hojun Halse: Sept. 10, 24.

Venue for both Orientation and Deepening Courses: Footscray Zendo

Cost – \$50 for 5 week course  
Members by donation

Brochures providing more information about the Spring 2005 Meditation Program are available from: Hannah on 9687 6981 or Jinesh on 0411 289 679



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

### Orientation course

For beginners and also those with some experience.

#### Five classes 9-11am Saturdays

- Nov 12, 19, Dec 3, 10, 17.

### Deepening practice course

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

#### Course A: Wednesdays 7-9pm

- Nov 16, 23, Dec 7, 14, 21.

#### Course B: Saturdays 5-7pm

- Nov 12, 19, Dec 3, 10, 17.

Orientation and Deepening courses are all held at the Footscray Zendo.

Non-members \$70 for five classes  
Members by donation.

### One-day workshop

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

- Sunday 13 November 9am-5pm

Collingwood

Non-members \$70

Members by donation

### Bendoho retreat

A five-day 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 Friday 25 November to 2pm  
Wednesday 30 November

Adekate Retreat Centre

### Sanzenkai

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

### Collingwood Sanzenkai

- 5.30-7.30pm Sundays  
(except 27 November)

Newcomers please arrive by 5.15pm  
Non-members \$7  
Members \$5

Participants are invited to stay for an informal supper \$5

### Ballarat Sanzenkai

- 7-9.30pm Thursdays

Newcomers please arrive by 6.45pm  
Non-members \$7  
Members \$5

### Thursday evening practice

Zazen and kinhin meditation and tea.

- 7-9pm Thursdays

Footscray zendo.

By donation.

### New Year's Eve Meditation

- Zazen starts at 8.30pm Saturday  
31 December

Footscray zendo.

By donation.

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.

## shiatsu

Shiatsu is a holistic body therapy which can benefit:

- Neck and back pain,
- Menstrual/menopausal problems,
- Digestive disorders,
- Anxiety and depression,
- Pregnancy

Jennifer Peters

Shiatsu & Oriental Therapies  
West Preston  
9480 4849

