

Myōju



JJK1008

Soto Zen Buddhism in Melbourne

Winter Volume 5 Issue 4 June 2006

Buddha's Enlightenment - The First Night Watch

This is the first part of a Dharma talk given by Ekai Korematsu Osho to the Melbourne sangha at Sunday Sanzenkai on 1 May 2005. Transcribed by David Luke and edited by Alison Hutchison.

Does anybody know the story about the Buddha's Enlightenment - his enlightenment experience and particularly his experiences immediately prior to enlightenment?

Buddha is supposed to have sat intensely under the Bodhi Tree for seven days. His enlightenment experience was on the seventh day and there is a story related to the night before - and the very early morning of - the seventh day of sitting. There was a process leading up to the point of Buddha's enlightenment.

In ancient times, evening sitting was divided into three sections - the earlier night, then midnight, then later night. You may say these are the three night watches. The story about Buddha's enlightenment - how it happened - refers to those three night watches.

The first night watch is an important part. This part of Buddha's sitting is a part we can all relate to. It correlates with our own experience. The historical Buddha's practice is no different to our own.

The first night watch was about desire and about Buddha's feelings coming and going. In the midst of this is the importance of maintaining the practice. Maintaining your practice means not moving - maintaining the posture - but with a lot of things happening.

I say that because sometimes when we are sitting we feel that lots of things are happening! When we go to a retreat we tell people that all we



do is sit, but they would be surprised, there are a lot of things happening!

Basically, what is happening from the standpoint of Buddha is the struggle against desires and one's own relationship with that struggle. Desires come and go - 'I want', 'I like', images come and go, thoughts come and go. That is what we see - lots of things happening. But what is really happening depends upon how you relate to it.

The story of the Buddha and the first night watch is like that, presenting desires in different forms. The effect of these desires is that they can destroy your practice. Too much desire undermines your practice. So, overcoming desires - this is a basic thing about practice. From the standpoint of desires, to destroy

one's own personal practice is the same as a kind of temptation of Mara in Buddhist terms.

Mara sends armies to destroy Buddha's sitting. Mara did not want Buddha to get enlightened because if Buddha gets enlightened, Mara would be out of business! There would be no room for a thing like Satan, an evil person, a devil or something like that. If everyone becomes enlightened, then they are out of Mara's reach. So, Mara wants to destroy Buddha's sitting.

Desires in Buddhism are divided into five categories. The first three desires are natural and are common not just to humans but to other living beings such as animals. There are three basic desires and on top of that, there are another two desires. These last two are very particular to humans. Non-

Buddha's Enlightenment continued...

humans do not have a strong sense of them.

What are these desires? The basic desire for sleep, a desire for food and sexual desire. These three are very basic desires, not only in humans, but also in other animals. Humans have an excess of the sexual desire part. It goes beyond other beings. It is excessive, that is the difference.

On top of those three basic desires, there are two particular desires for humans. One is the desire for material gain, the need to accumulate things and store things – continuously. You naturally do this. When we stay in one place, we tend to accumulate things. It doesn't necessarily mean money or wealth, it can be anything. We tend to accumulate things, material things, more and more. That is one of the characteristics of humans. Animals do this in similar ways but there is usually a survival reason or seasonally they store things.

As well as material desire, humans have a desire for fame, for a reputation. One may not have money,



but have pride. One may have no material things but cannot forget about the fame that they once had. 'I may be poor right now but I used to be very rich and I had a good job'. They cannot forget about their reputation. So the first night watch is a struggle with these types of desires. Everybody's practice is like that. When you sit down, some pain comes.

'I don't like that'. You cannot leave it alone and maintain the practice. You start to think about it. If you like it, you want to increase it. If you do not like it, you want to eliminate it. Or pride may come. 'I'm sitting with my back straight, the person beside me is having a hard time. See, my practice is much better than the person next to me who is poor'. Or thoughts of gain



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?'

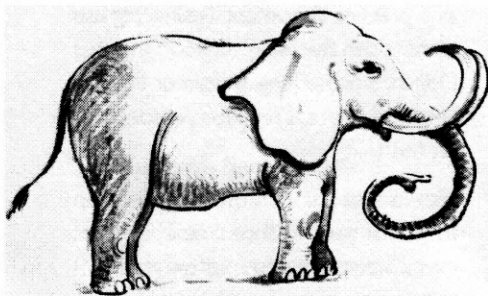
Later the Master asked the monk, 'How do you understand this?'

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



may come. 'I used to be able to sit for one period but it was so hard. Now I have no problem'. You start looking for longer stretches of time – and a lot of gaining ideas.

These are the basic things. If we explain it like that, it makes sense - the left side of the brain can see it logically. But the story of the Buddha also includes imagination and creativity as well. When Buddha started to sit on the seventh day, under the Bodhi Tree, his sitting was coming to maturity - to the point of awakening. Mara wanted to destroy this. He sent his armies, one by one, representing desires. I do not quite remember the sequence, but I think the first army that was sent was a herd of angry elephants.

The elephants were released towards the Buddha's meditation seat. They were running towards him, but the Buddha maintained his sitting. The elephants came close and were very angry but the Buddha did not react, he just maintained his sitting. When the angry elephants came very close to the Buddha, the elephants' behaviour started to change. They were transformed and became tame. When they reached the Buddha's seat they had become very tame. They were very friendly and showed affection, maybe wiggling their tails or flapping their ears.

Mara saw the first army had failed, so he sent his next army. They were excellent archers. Every archer pointed towards the Buddha and released his arrows. The arrows were coming very fast, but the Buddha didn't react or

even move an inch. What happened was that once the arrow was released and it got to the point where it almost hit the Buddha, it transformed into flower petals. So the scene was one where all these arrows were falling and turning into flowers where Buddha was sitting. This army also failed to destroy the Buddha's sitting.

Then Mara sent another army, this time quite different to the previous two. Mara collected very beautiful women and then sent them to the Buddha to tempt him. These women had no clothes on and they were dancing and tempting the Buddha. But Buddha was able to just maintain his practice. Mara's army, the beautiful

Our practice is to settle down in the midst of whatever happens. That is the first night watch. Until we learn to settle down, we cannot see things as they really are

ladies, were dancing around for a while but Buddha did not react or show any sign or interest. So they got tired, so tired that one by one they lay down and went to sleep - but not gracefully!!

So this is the story of the first night watch. The first night watch is ordinary mind, which goes through desires, catching or rejecting them. But if by virtue of maintaining the practice, which means remaining just sitting with a healthy posture and straight back, all those desires, functions of the mind, settle. It is as if the desires become neutralised.

In our sitting, we can relate to the first night watch of the Buddha's sitting. In the process, we learn to settle and learn not to be destroyed by Mara's armies, not to be destroyed by one's own desires. How you do it is very simple - you do not need to do anything actually. If you do not do anything and just maintain your practice - which means keep your

back straight and settling the breath in the midst of all those comings and goings, images, thoughts, feelings and emotions – that is the way of overcoming the destructiveness of Mara's armies.

Our practice is to settle down in the midst of whatever happens. That is the first night watch. Until we learn to settle down, we cannot see things as they really are. Until we overcome our own desires, 'I want' or 'I don't want', we cannot really receive the eyes to see things as they really are. In Buddhism we talk about the right view. Right view is outside our own expectation, liking and not liking. So the first period is very important. It is



kind of like a prerequisite.

The first night watch is where we spend most of the time with our meditation practice and activity.

The remaining part of this talk about the second and third night watches of Buddha's Enlightenment will be printed in the next issue of Myoju.

Book Commentary

Fully exerting his powers for the sake of the assembly: The English translation of Dōgen Zenji's *Extensive Record* (Eihei Kōroku)

As soon as I happen to hear the two words "Buddha Dharma," my ears and eyes are stained. Even before you people stepped across the doorsill of the monk's hall or entered the Dharma hall, already I have given you thirty good blows. Although it is thus, this mountain monk, [Dōgen] today has fully exerted his powers for the sake of the assembly.

Dōgen gave one shout and descended from his seat.

(Dharma Hall Discourse 47, p. 111)

Taigen Dan Leighton's and Shohaku Okumura's first complete English translation of Dōgen Zenji's *Extensive Record* (Eihei Kōroku) is a major event for both scholars and practitioners of Dōgen's Way. In contrast to the essay-like qualities of Dōgen's other major work, the *Shōbōgenzō*, the *Extensive Record* shows Dōgen as a mature Zen master "fully exerting his powers for the sake of the assembly." In essence, the *Extensive Record* is a teaching record that offers, amongst other things, an invaluable portrait of Dōgen as a vigorous, dynamic teacher conveying a living example to his students.

The teachings of the *Extensive Record* were given in Chinese in the last ten years of Dōgen's life (1243 to 1253) and form the primary work of his later career. Composed in the brief

jōdō style rather than the longer *jishu* form used in the *Shōbōgenzō* essays, the Dharma Hall Discourses of the *Extensive Record* mirror the form most used by the classic Chan masters in their traditional "recorded



Portrait of Dogen viewing the moon

sayings" genre. Here we see Dōgen in formal teaching situations in the Dharma Hall employing his whole body and being in the transmission of Dharma — shouting, gesticulating, dramatically ascending and descending from his seat — as he probes the understandings of his monks and challenges their fixed perspectives with his succinct commentaries on *kōan* and non-linear, spontaneous, presentations of the Dharma. For contemporary practitioners the pressing question is how to

access and utilize this profound text as a practice document. By inviting us to consider the living situation that Dōgen is presenting, translator Dan Leighton offers a practice perspective on the text:

"See the situation in the story as a theatrical performance. See it from every viewpoint you might imagine. What is going on for the monk? What is the concern of the teacher? ... If there seems to be a winner or loser, or praise or criticism, check that this is not ironic. ... Only after such considerations, check what Dōgen is doing to turn the story. How do his comments change the meaning as you had seen it? ... Is he simply commending the teaching of the ancient master in question, ... or is he transforming the story to make a deeper point?" (pp. 45-46)

As with the *Shōbōgenzō*, engaging with the *Extensive Record* is a process of returning again and again to the text, questioning it from every angle in an effort to probe its myriad dimensions. For the practitioner, it is not only an intellectual questioning but also a multi-faceted inquiry to be penetrated in practice. Hence, Dan Leighton further advises practitioners to:

"...feel these questions, not only with your conceptual thinking, but physically, with upright attentive posture. Allow the situation in the text and your own questioning to penetrate your present experience, including your

Our 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 Osho, Dharma talk, photographs and inspiration.

Members and friends of Jikishoan, Articles and content support:

Graphic design; Miikel Doomernik and B&B Design Australia. Jinesh Wilmot. Artwork; Biggi Spiro, Image editing; Karen Threlfall, Photos; Gilbert Van Hoeydonck and Bob Brown, Web update; Julie Martindale, Mailout coordination; Peter Watts, Mailout support; Alison Hutchison, Myoju coordinator.



breathing and all your senses. With this awareness you may bring the teachings of this *Extensive Record* to bear in your own life. This was surely [Dōgen's] intention." (pp. 45-46)

The *Extensive Record* contains detailed annotation by the translators, an introduction by Dan Leighton, and forwards by the eighteenth-century poet-monk Ryōkan, and Tenshin Reb Anderson, Senior Dharma Teacher at the San Francisco Zen Center.

There are also introductory essays by Dōgen's scholar Steven Heine and American Zen teacher John Daido Looi.

Book details:

Dōgen's Extensive Record: A Translation of the Eihei Kōroku.

Translated by Taigen Dan Leighton & Shohaku Okumura

Wisdom Publications, Boston, 2004.
AU \$150.00

**Book Commentary by
Dr Leesa Davis**

Leesa Davis is a former member and a longstanding friend of Jikishoan who has recently completed a Ph.D. at Deakin University in which her thesis on Deconstructive Spiritual Inquiry included (but was not confined to) an examination of Zen Buddhist practice. Leesa recently returned to Melbourne after living in France for an extended period.

Notice of the 8th Annual General Meeting

Members and Friends of Jikishoan are warmly invited to attend the Eighth Annual General Meeting of Jikishoan Zen Buddhist Community Inc. which will be held at 7.00 pm on Sunday 6th August 2006 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 Osho will present a report about Jikishoan's activities, its growth in membership 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, 1 June 2006

**JIKISHOAN ZEN BUDDHIST
COMMUNITY INC. A0037927K**

Welcome to Jikishoan Zen Buddhist Community

Jikishoan is a growing community of people based in Melbourne and Ballarat, 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 seven 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.au

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

Next Issue

The next issue of Myoju will be released at the Vernal (Spring) Equinox, 23 September 2006. The content deadline is **Sunday 16 July 2006**. If you would like to contribute or advertise in the Spring 2006 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.au



Roses and raindrops at Yuroke



Saturday 25th February 2006 was a cloudy day. On approaching the red gravel-lined drive of the Tibetan Buddhist Centre at Yuroke, time shifted into low gear and the rose bushes, in all their abundance, stood as silent witness to the Tibetan New Year Festival once more.

It did not take long to wander through the array of market stalls. Under a marquee sky of canvas cloth, there were singing bowls here and chanting CDs there, and all manner of Buddhist bits and pieces to delight the eye.

The dedicated team that hustled and bustled their way through orders for 'oh, so yummy' lentil burgers, lemon cakes, chai tea and icy-poles, soon quelled many rumbling stomachs. Amongst the gathering of market tables, of Buddhist books and the Dalai Lama's smile, stood Jikishoan's stall with zafus and incense, books and warm greetings from Emma, Sharon, Shona, Haydn and me.

Then the heavens opened up and the rose bushes breathed a sigh – as a river from the ocean that rained from above wound its way right through the middle of the market stalls. The water almost created a lake on the marquee roof - so much so that the



Haydn and Shona at the Jikishoan stall.

stall holders prodded and poked at the tent-top until the water spilled over onto the ground.

On Sunday, the most important thing was finding out 'what is the most important thing'.

This was one of the themes of Ekai Osho's dharma talk that morning.



Ekai Korematsu Osho shares, "... the most important thing..."

After flying back from Japan the previous week and holding a one-day workshop the previous day, Ekai was a somewhat exhausted Zen monk but, never one to shy from commitment, by his very presence he provided a living example of 'what is the most important thing'.

As with every other teacher who shared their wisdom over the weekend, his teaching unfolded amidst the splendour of the temple's interior that was adorned with devotional images and a gigantic golden Buddha containing prayers and sacred items. A rich feast indeed for the eyes, ears and hearts of those who attended.

Karen Threlfall.



... is finding out 'what is the most important thing'"

Jikishoan's Kan'in Ryo

Jikishoan's ryos, or work groups, carry out the various tasks required for the community to function. In this article, Peter Watts, the President of Jikishoan, talks about the Kan'in Ryo which is essentially the community's executive committee.

"Leadership emerges from the practice. All direction is taken from the practice."

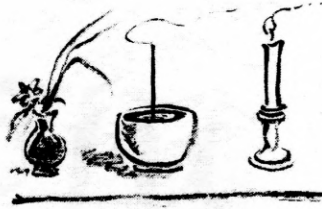
A quotation from Ekai Korematsu Osho.

In the narrowest definition the Kan'in Ryo is Jikishoan's executive administrative group, comprising the four Office Bearers of the Secretary (Mark Summers), the Treasurer (Haydn Halse), the Vice-President (Hannah Forsyth) and the President or Kan'in. (Peter Watts). Members of this group all are coordinators of individual ryo's. At the routine level, the Kan'in Ryo requires the President to chair monthly committee meetings, organize the

annual lunch and make official speech's and so on. At the planning level, the Kan'in Ryo keeps an overview of the development and smooth running of the community.

When chairing monthly Committee meetings the task is to keep the meeting moving in line with the Secretary's agenda, moderate debate and make sure all points of view are heard. Ekai Korematsu Osho attends Committee meetings and can always





be relied upon for a definitive point of view or clarification. I would like to remind readers that any of the roles we take on in Jikishoan contribute to our practice greatly. Apart from the skills we learn along the way, the opportunity to integrate our practice into day to day community life is much enhanced. The Committee hears reports from each ryo coordinator and deals with the general business of maintaining currently gazetted activities, planning future activities and managing changes along the way.

I included the above quote from Ekai Osho because it points to the process from which Jikishoan's character has been emerging. Most of us have a view about what Jikishoan could be doing, how we could improve to kick more goals for Buddha, and so on and so on. In my role as President, I am often an ear for such musings and concerns. Over time it is clear that commitment and regular effort has enabled us to accomplish the current range of

community services. Growth comes about as a product not only of members' desires but by ensuring that individual members have a say and are offered opportunities to participate. Jikishoan is growing and is being managed carefully to ensure that a long-term, stable practice community exists for participants. As with practice however, sometimes the way forward requires a leap not of logic or reason but of heart and spirit. All options are on the table and when the time is right the committee takes those leaps.

The quality of energy that is freely given to maintaining Jikishoan's Committee is amazing. We are a group blessed with many dedicated Members who do a huge amount of professional work each month with very little acknowledgement. The 'Jikishoan' that you encounter at Sunday Sanzenkai, retreats, workshops and other activities is a direct expression of community effort. Keep in mind we are helping to give birth to and provide a home for Soto Zen in Australia. We have a very able and



Peter shows us the way!

honourable teacher in Ekai Korematsu Osho. Jikishoan invites people to participate but we do not twist any arms or heads! Ekai's Osho's teachings are available to all with no strings attached. – there is nothing to believe but lots of opportunities for practice.

So it is within this spirit of detached commitment that I thank you for your support of Jikishoan and honour your practice efforts thus far.

Peter Watts

peterwatts@castlemaine.net

President, Jikishoan Zen Buddhist Community

Robe Wearing

Preparing to enter the zendo one day, I wondered how it felt to wear a robe? Does wearing a robe transform you from mere mortal to a transcendent, smiling being? How do you get one? I bowed and entered.

Some months later, I was standing outside the zendo, when Ekai Osho appeared and gave me a bag and said, "This is for you.", then he bowed and walked away. Later, I opened the bag to discover a black robe.

I felt humbled by Ekai Osho's generosity, I fashioned a hanger and hung the robe, without trying it on. I wanted to consider what wearing the robe would mean to me.

Would I wear it as a badge of honor, or a symbol of respect and tradition?

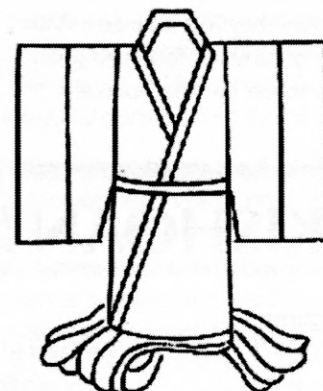
Two weeks later I wore the robe for the first time, to Sanzenkai - comfortable in the symbolism of tradition, and respectful of a deeper sense of spirituality.

I have since discovered that it is unlikely that you would wear a "badge of honor" when grateful for, and humbled by, an experience.

And, incidentally, wearing a robe has not changed my "state of mind" - for whether I am wearing my robe or not, the need for "practice" continues.

Mark Summers

絹素衣堂



Sangha news

Ballarat one-day workshop

About 50 people attended Jikishoan's first one-day workshop in Ballarat in February 2006. Jikishoan received some local publicity when Ekai Korematsu Osho was featured in an article in the local paper. Our sincere thanks to all who were involved with the Ballarat group in organizing and promoting the day, hosting the workshop, providing a delicious lunch and for making everyone feel welcome.

Annual sangha picnic

Twenty eight members, families and friends attended the 2006 Sangha Picnic at Brimbank Park on the first Sunday in March. As our original location was taken, a short



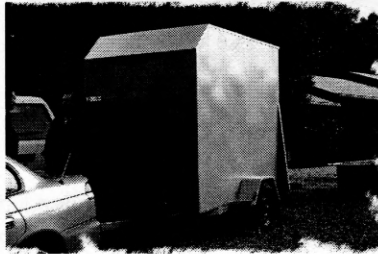
Postcard from the Ballarat One Day Workshop

search led us to a beautiful spot with plenty of shade, and close to the playground. However, the change in location caused some participants to see more of the park than they had planned !! With plenty of sunshine, food and good conversation, the afternoon just

drifted by. We continued the ritual of a commemorative tree planting, as always eagerly assisted by 'little helpers' and followed by chanting. All who attended enjoyed the day, and are looking forward to the 2007 Sangha Picnic.

Jikishoan trailer

Jikishoan is pleased to be able to announce the purchase of a new purpose built trailer. The trailer has been designed to store and transport all our retreat equipment.



Our new trailer was used at the April Retreat.

By ensuring Tenzo and Ino gear is all kept together, the pre retreat preparation is much easier for all involved. Many, many thanks to those who provided the donations which made this major capital purchase possible.

Bendoho retreat in Tasmania

In response to a request from Jikishoan Members living in Hobart, the Committee is undertaking preliminary planning for a retreat in Hobart in late January 2007. More details will be provided if the plans are firmed up. We anticipate using

our new trailer for this first retreat across the Tasman!

Rokuji (Membership Secretary)

In April 2006, the role of Rokuji (Membership Secretary) was transferred from Alison Hutchison to Julie Martindale, although there is



Ryo coordinators Julie and Andrew relaxing

still a handover period taking place. As part of the Shoji (Secretary) Ryo, Julie now has responsibility to maintain and update the Jikishoan Access database which contains all membership, mail-out and email contact details from 1999.

Membership

We are pleased to welcome the following new member of Jikishoan:

Kirk Buttermore

Martin Landolt

Tom Murray-White

Christine Scott

Carol Vincent

Ekai Korematsu Osho and the Jikishoan Committee

JKISHOAN 直証庵
zen buddhist community

Melbourne

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Phone/Fax +61 3 5332 8789(AH)
Email meather@netconnect.com.au



Calendar of events June to September 2006

WEEKLY ACTIVITIES

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	weekly	5.30-7.30pm	Sanzenkai (Except 30/7, 13/8,)	Collingwood	Martin/Andrew
Thursdays	weekly	7-9.30pm	Sanzenkai - Ekai Osho present 8/6, 6/7, 24/8	Ballarat	Millicent
Thursdays	weekly	7-9pm	Thursday practice	Footscray	Martin

June

Tuesday	13	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	18	8pm	Sangha Activity: Myoju Mailout	Collingwood	Peter / Julie

July

Tuesday	11	7-9.30pm	Committee Meeting	Footscray	Mark
Friday	28	6:30pm	Annual Dinner*	Moonee Ponds	Peter
Sunday	30	8pm	Closing date for August Bendoho Retreat Applications	Mail/ In Person	Andrew/Sanzenkai

August

Sunday	6	7-9.30pm	Annual General Meeting	Collingwood	Mark
Tuesday	8	7-9.30pm	Committee Meeting	Footscray	Mark
Fri to Wed	11 -16	6pm - 2pm	5 Day Bendoho Retreat	Warburton	Andrew

September

Tuesday	12	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	17	8pm	Sangha Activity: Myoju Mailout	Collingwood	Peter / Julie

Forward Notice: November Bendoho Retreat

Fri to Wed	24-29	6pm - 2pm	5 Day Bendoho	Dean	Andrew
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Ekai Korematsu Osho will be overseas in September and October. Committee Members are invited to talk at Sunday Sanzenkai during this time.

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

Dean

Adekate Fellowship Centre, Dean Road, Dean (near Ballarat)

Footscray

Address available upon course or program application

Warburton

Casa Pallotti Centre, Dee Road, Millgrove

Contact Information

General enquiries

> Teacher Ekai Osho via Hannah Forsyth 9687 6981

Annual dinner*

> President (Kannin) Peter Watts 5470 5923

Annual picnic

> Secretary (Shoji) Mark Summers 5428 4859
Email: peterwatts@castlemaine.net

Courses & one-day workshops

> Vice president Hannah Forsyth 9687 6983

Teacher's assistant (Jisha)

Sanzenkai & retreats

> Zendo activities (Ino) Andrew Cawthorn 04316 14688

Treasurer (Fusu)

> Haydn Halse 9706 0529

Kitchen (Tenzo)

> Vaughan Behncke 0427 319 378

Guest manager

> (Shika) Mark Summers 5428 4859 Thursday practice

Thursday Practice & Sanzenki

> Guest Manager (Shika) Martin Pradel-Spendier 9499 5489

Publicity (Koho)

> Alison Hutchison 5426 1383

Library & archive

> Haydn Halse 9706 0529

Membership enquiries

Julie Martindale 9499 2141

Festival stall (Tibetan Festival)

Emma Edmonds 9315 2080

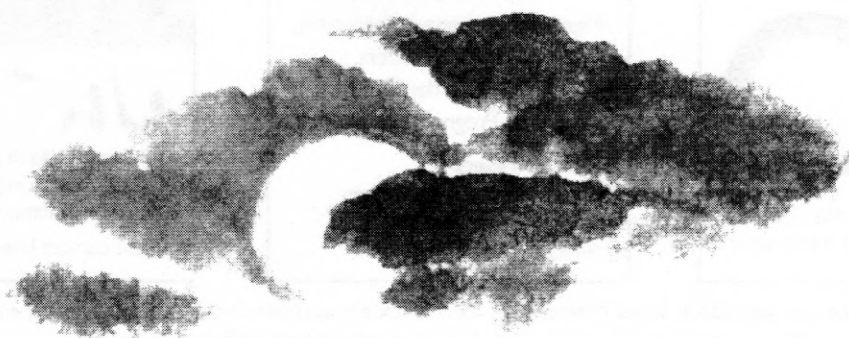
Ballarat

> Assistant directors (Kansu) Millicent Easter 5333 1354
> Treasurer (Fusu) Millicent Easter 5333 1354

Website

www.jikishoan.org.au
Email contact@jikishoan.org.au

**Annual dinner will be held at Chiba Restaurant, 19 Hall Street, Moonee Ponds*



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

Orientation courses

For beginners and those with some experience. Five sessions.

9-11am Saturdays

- July 22, 29.
- August 5, 19, 26

Footscray Zendo
Non-members \$70
Members donation

Deepening practice courses

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

Saturdays 5-7pm

- Course A: July 22, 29
August 5, 19, 26

Wednesdays 7-9pm

- Course B: July 26,
August 2, 9, 23, 30.

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

F.M Alexander
ALEXANDER TECHNIQUE
Body Education for postural balance, freedom of movement and pain relief.

Shaona Innes
Teacher of the Alexander Technique
Newport
Ph: 0412 285 338

Zen & Calligraphy



Classes & Workshops
Jinesh Wilmot 9480 4849

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

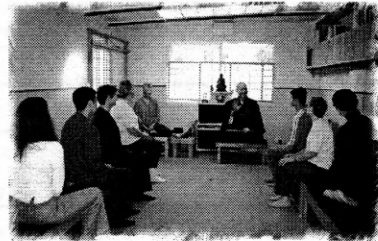
Non-members \$7
Members \$5
Participants are welcome to stay for an informal supper \$5

Sanzenkai Ballarat

7-9.30pm Thursdays
Newcomers: please arrive by 6.45pm
Non-members \$7
Members \$5

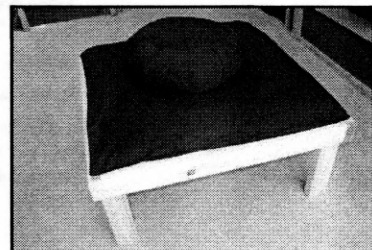
Thursday evening practice

Zazen and kinhin meditation and tea ceremony.
7-9pm Thursdays
Footscray Zendo



Orientation and Deepening Classes

Held at the zendo, these courses provide an intimate atmosphere and invite the opportunity to learn about traditional zen practice and how to apply it in your life. Please contact Hannah on (03) 9687 6981 or email courses@jikishoan.org.au



JK - Oh

Incense sticks imported from Eihei-ji Monastery in Japan to enhance one's meditation experience
Please contact Julie on 9499 2141