

Soto Zen Buddhism in Melbourne

Spring Volume 6 Issue 1 September 2006

Buddha's Enlightenment The Second and Third Night Watches

This is the second and final part of a Dharma talk given by Ekai Korematsu Osho to the Melbourne sangha at Sunday Sanzenkai on 1 May 2005. The talk has been transcribed by David Luke and edited by Alison Hutchison. In the opening section (printed in Myōju Vol 5 Issue 4 June 2006), Ekai Osho spoke about the first part of the evening, or first night watch, leading to Buddha's enlightenment. The many desires, equivalent to our 'ordinary mind', were described.

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

Desire, working on the world of desire – that is where we are born - then once it is overcome, practice comes to the point where one is not fooled by desire and right views come for the first time. Insight comes in, free from one's own expectations or idealism. To see things as they really are. That is the second night watch - where the brain really starts to work and to sort out its own values. The brain is able to conceptualise things and is able to put everything into perspective – to see how it happened: because of that, this happened; because of that ... and so on.

Buddhist concepts or ideas become meaningful for the first time in that condition - interdependent origination or something like that - the chain of cause and effect.

So this is the realm of insight where the human brain can perceive things as they are, and is able to put things into perspective. Before that, we struggle in the period of the first night watch and



although it is the same brain that we use, we can't get the right perspective. It is coloured by our own desires and

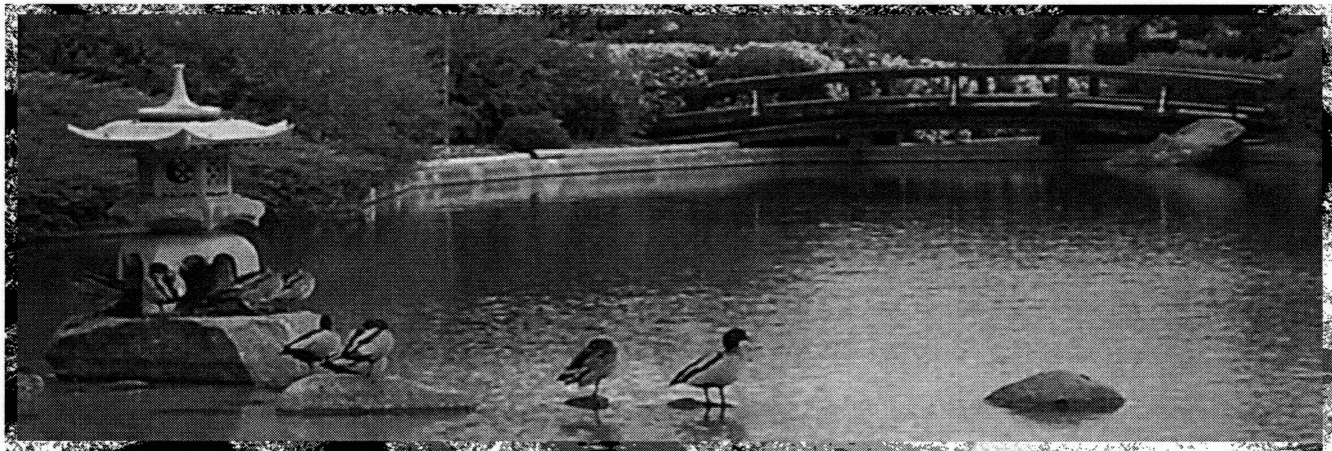
Once the process is finished, there is nothing there actually! So the second night watch is very important. The first

"when he was awakened, simultaneously, the whole world became awakened and appeared at the same time. There is no such thing as you becoming awakened and no one else being awakened."

expectations. So, the second night watch is the time when Buddha became really settled and was able to reflect on what had happened in the first night watch. He was able to examine, back and forth, to become clear about cause and effect. How things happen: 'if this happens then that happens, and then this happens. If this doesn't happen, that won't happen and this won't happen'. Back and forth very, very clearly. So that part is where everything starts to make sense, you are even able to put concepts into words.

night watch is where everything is here and there, random, like a chicken with its head cut off! During the second night watch, things settle, you are able to put everything into perspective, put things into certain boxes. When that period is over, there isn't anything that Buddha has to do, it is already understood. Everything has been put into files and boxes. When you study Buddhism – this is part of enlightenment - during this stage things are starting to make sense and you are able to be put them into ideas.

Buddha's Enlightenment continued...



During the third night watch, the Buddha has no mental work actually, only practice. This means just sitting with the right posture and right breath, totally becoming himself. So, there wasn't even a sense of himself. Oneness is like that. If we have a sense of oneness you know – 'I feel I am one with you', there isn't separation. There is a oneness there. These kinds of ideas are beyond words. If we start to feel 'I feel at one with you', someone is feeling they are one with someone else, so there is separation. Beyond that point, there is nothing there actually.

The third night watch is like that: nothing there. 'Nothing there' doesn't mean you are not there, that Buddha isn't there. Just sitting, with correct posture, natural functional mind, in darkness. That's all.

as you becoming awakened and no one else being awakened. There is no such thing. In the morning, which you experience every day, you wake up. 'You wake up' means something else. Simultaneously waking up, maybe a bird, you know – co-arising. There is no such thing as you waking up but nothing else is there. Simultaneously a world appears. That kind of awakening. So, simply we say 'awareness', or 'supreme awareness' is to see things as it is. In the morning, when you are woken up, by one of nature's signs, such as by a bird that is awake and singing, it means you are awakened actually. You cannot separate from the awakening of the bird and from your awakening. Only through the bird awakening do we notice that 'I am awake'. We say the morning star

So, this story of the Buddha becomes a little bit closer to you, especially if you go to a retreat and practice seven days of sitting. You can see it in the seven days of the retreat.

Instead of talking about Buddha's night watch, in three stages, it is stretched into seven days. The first three days are a lot to do with desire. 'I don't like this pain. I don't like this anger and so on'. A lot of stuff comes up like that. What you are doing is just maintaining, bringing yourself back to the basic posture, the basic place. Not running, not reacting. Not caught up by it, or rejecting it. Allowing those things to work themselves out.

The same thing occurs in meditation, the pain comes, but one's relationship with it, one's attitude towards it, changes.

What we are doing is following the model of the Buddha. Just sit, with the back straight. Nothing else. Anything we put into this practice is extra. Actually, just sitting is enough.

Then the enlightenment experience, the realisation experience came, when day broke the next morning. First thing - when the morning star started to shine - from the oneness, then separation arose. At that moment, he realised, 'I am here again. I am here again, and awake from the state of oneness, from the nothingness awakened. Every-thing is fresh and new'. At the same time, he had to acknowledge that when he was awakened, simultaneously, the whole world became awakened and appeared at the same time. There is no such thing

created the opportunity for Buddha to become Buddha. What makes Buddha's enlightenment possible, is continuously maintaining the posture with mind and breath in the original state and letting things come and go, come and go.

The first night watch is very messy because the ordinary mind works, 'I want this, I don't want this'. But in the midst of that, we develop slowly, slowly to overcome the precondition of body and mind, the precondition we say has accumulated due to past karmas.

The quality of the meditation starts to change, to feel like 'this is alright'. You start to feel settled. The further that you pass this point, things start to flow naturally. There is no problem about the whole thing. In the second night watch, scenery appears, there is a kind of joy, things start to flow. You enjoy this period because it is so different from the way our ordinary mind works and relates to ordinary activities. But once the joy of that part is experienced and becomes a part of your life, it's not anything special. When the hand is hit, you go to

the zendo. When sitting is over you do something else – nothing special!

There are three stages in our practice of meditation, but each stage is nothing about the practice of so called enlightenment. There isn't any kind of short cut to go from one stage to the next. If we become intimate with each stage, then this is the way to become intimate with the three stages, at the same time.

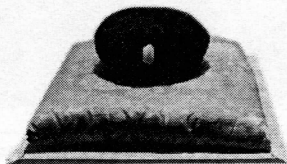
What we are doing is following the model of the Buddha. Just sit, with the back straight. Nothing else. Anything we put into this practice is extra. Actually, just sitting is enough.

Just enough, whatever is happening, just enough. Good feeling – just enough! A lot of thoughts – it's just enough! It is not less, it is not more. That's the way we relate to the practice, to see things as

they really are. Just enough, just enough. When the sitting is uncomfortable, it is just uncomfortable. It is not less than that it is, not more than it is. When it changes, it changes, that is all. That is the way to settle. In the midst of the coming and the going of things, you go through that process. Form in the world, worldly existence, becomes clearer and clearer. We become a little bit less tossed around by the temporary appearance of this and that.

I have probably mumbled enough! Thank you very much, thank you.

by Ekai Korematsu
Osho



Next Issue

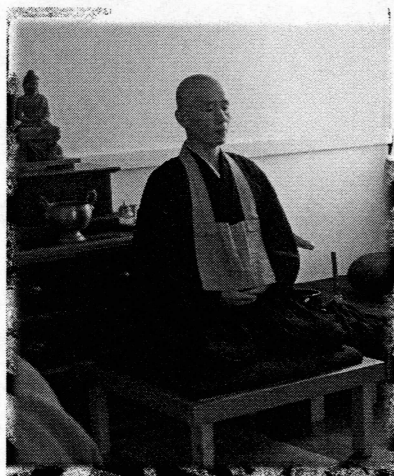
The next issue of Myoju will be released at the Summer Solstice, 21 December 2006. The content deadline is Sunday 15 October 2006. If you would like to contribute or advertise in the Spring 2006 edition of Myoju, please leave a message for Alison on (03) 5426 1383 (AH) and she will return your call, or email publications@jikishoan.org.au

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



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



Un-Wrapping The Bowls - Oryoki Practice

Andrew Cawthorn
Ino Ryo Co-ordinator

I have always appreciated Oryoki practice. It seems to me to be a full expression or actualisation of Zen practice. Just as *Shikantanza* (just sitting) encompasses our whole self, just eating seems to support our human and Buddha mind. But to say I have always appreciated it does not mean that I have never had any opposition to it. This mind is not always glad to be using Oryoki. Sometimes I am very hungry on retreat and going through the formalities of chanting then serving.....then a bit more chanting gets in the way of scoffing down food to subside the old hunger pangs (which I tend to suffer from).

Or sometimes, after sitting, to go and sit some more whilst eating (which is often associated with a time of leisure) seems very difficult. But most of the time I really enjoy it. The attention to detail, the attention paid to the food that supports and is the practice, the dynamic interaction of servers and receivers. In this way, whatever comes up, whether appreciation or objection is dealt with in the moment. Just as you



The largest Oryoki Bowl is called the Buddha Bowl. It is a symbol of Zazen, to which we keep returning in our practice

Oryoki practice is very challenging the first times that you engage with the practice. Each movement has a standard transmitted through the centuries from China to Japan and then to the West and Australia. This can make it very confusing the first time a person eats Oryoki as the napkins are folded a certain way, the

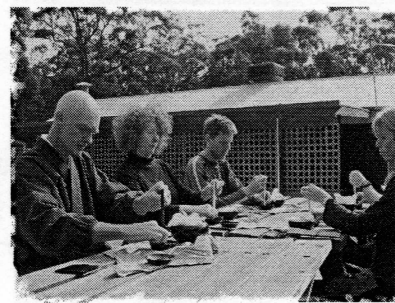
frogs hanging out in a pond and I have to suppress a laugh. Despite what is going on inside, we are all just chewing cud in a field.

When we are not eating we are sitting with the hands holding the Zazen mudra. Ekai Osho, in a talk, has described the

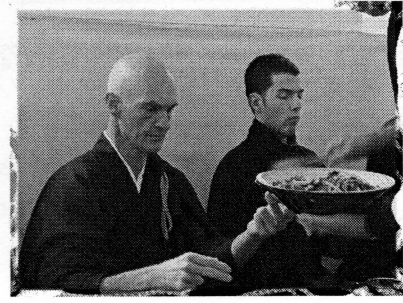


On retreat, the Ino Ryo provides instruction about Oryoki practice.

have to deal with whatever comes up during Zazen, you have to deal with whatever comes up during Oryoki, whether it is dropping a chopstick and responding accordingly, daydreaming, facing your demons or enjoying the taste of rice porridge. You can't escape that you are just eating. During Oryoki it often feels that all that is left is Oryoki.



chopstick and spoon come out of their bag a certain way, the bowls are arranged and held specifically. Everything is accounted for. Yet there is much freedom and even some play within the guidelines as the practice unfolds; rolls in and rolls out. Sometimes during Oryoki I reflect that eating Oryoki is just like a herd of cows chewing cud in a field or a bunch of



Giving and receiving is integral to Oryoki practice.

Buddha bowl (the big bowl which holds the rice) itself as being like Zazen, as in Zazen we always come back to the spine, to the breath; in Oryoki we always come back to the Buddha bowl. For me Oryoki is the interplay between Zazen and eating in the way proscribed by the ancestors and patriarchs. In this way Oryoki teaches us about the dynamics of Zen practice and of daily life



Giving Water Back To The Stream

By Annie Bolitho

If you go to Japan and visit Eihei-ji monastery, just before you enter you will see a small bridge called Hanshaku-kyo, which means 'half-dipper bridge.' Whenever Dogen-zenji dipped water from the river, he used only half a dipperful, returning the rest to the river again, without throwing it away. That is why we call the bridge Hanshaku-kyo, 'Half-Dipper Bridge.' (Extract from 'Nirvana, The Waterfall', from Zen Mind, Beginner's Mind by Shunryu Suzuki)



I took the opportunity to interview Ekai Osho, on the editor's invitation. My study and writing over the past few years have concerned water, and I had a question I wanted to ask. Today, in Australia and overseas, we are starting to see focus in the media on loss of flow in rivers, and of the importance of giving water back to them. This is a record of my conversation with Ekai.

I've heard the story of Dogen and how he always put back half the water which he took out of the river with his dipper, near the monastery at Eihei-ji. How important is this story to Eihei-ji and the broader Soto Zen tradition?

That's interesting. Yes. Suzuki Roshi talks about it in his book 'Zen Mind, Beginners Mind'. The Eihei-ji River runs alongside the village near the monastery, and at a certain point, it cuts through the middle strip of the village and houses. There's a bridge there and the name is 'Half Dipper Bridge.' In ancient times, it was not as crowded. It's changed now. At present it is ten metres wide, with concrete paving over it – buses can use it – and it is at least three meters above the river surface. If you have a modern picture of this village, it is hard to imagine Dogen scooping water from the river there. But 750 years ago, the bridge

would have been much lower, probably wooden, close to the river, and you would be able to go around and take water or wash.

When Dogen took and put back water, it has universal meaning from a spiritual perspective. This was an intuitive action of his, almost spontaneous, to put water back into the stream he scooped from. That is the very, very basis of spirituality in Buddhism. In Indian tradition, these ideas were there, but did not take particular forms. The Zen tradition incorporates that value into the actual practice – the idea is not enough, what you do has to reflect on it.

The story of Dogen becomes a reminder of the importance of cultivating a religious feeling, you might say. Yet this word might mislead people. Really it's just something you do. That action comes out naturally – you don't even notice you are doing it – certainly not for this and this reason.

Would you say that it is significant that it is water that is the subject of this story?

Water is most fundamental, and has universal and yet very ordinary value. Often in the Zen tradition it is a metaphor for where you are in mind or heart.

Can you give an example?

Like Oryoki practice. After cleaning with the washing water, it is all in the small dish, and you drink that, but you don't drink it all. You are always leaving something, you are not sure for what reason or to whom. That kind of particular action is similar to what Dogen did. In ordinary life in Japan, and in India too, when you are served a cup of tea – the first cup you may drink, the second you always leave a little. One of my Indian students, an older person, always drops a bit of chai first. He doesn't think of this as a puja (ritual). You are not the only one drinking, millions of beings are utilising this action. Another example is in the tea ceremony when you do it the formal way, and the host scoops tea with a ladle, he or she will return some to the original pot. This is a typical action which makes reference to Dogen's action.

Teachers know this, but students will ask for the reasoning behind it. But it is just something you do.

I have another question that arises from 'Zen Mind, Beginners' Mind', and perhaps we could go on to that ...

Please refer to the next issue of Myoju for this continuing conversation with Ekai Osho.



Sangha news



Postcard from Our Winter Annual Dinner

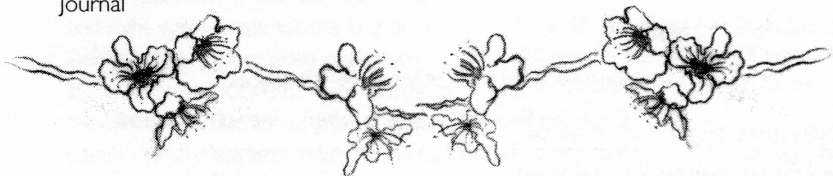
About twenty members and friends enjoyed delicious Japanese food at Chiba Restaurant in Moonee Ponds on Friday evening, 28 July. Many thanks to Peter Watts for his organization of the venue, to Biggi Spiro for her beautiful design of the invitations, to Luke Menzel for taking some fabulous photographs, to Oscar for entertaining us with his menu choice and to the Korematsu's babysitter - thus allowing Ekai Osho and Deniz to attend together for the first time! A warm, relaxed and enjoyable evening!



Zen Friends Newsletter

The latest issue of the newsletter 'Zen Friends- A Guide to Buddhist Daily Life' (Vol 17 No2) was the last hardcopy issue of the quarterly journal from the headquarters of Soto Zen Buddhism, in Japan.

The new electronic journal 'Dharma Eye' is available at Soto Zen International website: www.sotozen-net.or.jp/ Follow the prompts English and Dharma Eye Journal



Jikishoan Library

On behalf of the Jikishoan I would like to thank Peter Coleman for his generous donation of two books to the Jikishoan Library.

The two books Peter has kindly donated are: 'Wherever You Go, There You Are' by Jon Kabat-Zinn, A book on mindfulness meditation for everyday life, also; 'The Fear Book' by American Zen writer Cheri Huber, a fun little book about facing fear once and for all from a Zen perspective.

The Jikishoan Library is open to all members and grows thanks to the donations of books from members of our community. If you are interested in donating to the library please contact Haydn on 9706 0529 or just bring your books along to Sunday Sanzenkai for collection.

Haydn Halse

Easter Retreat - Casa Pallotti 2006

*approaching the mountain
crossing the bridge
not-known territory*

*arriving at the hermitage
meeting others
meeting myself*

*no teacher yet -
in candlelit zendo
returning to silence*

*full moon
the sangha together
just sitting*

*first morning zazen
in the dark, just heard
thunder*

*end of teisho
not able to hear the teacher
heavy rain*

*sound of the Han
brings us back to the zendo
back to ourselves*

*sunlight on forest ridge
valley in shadow
where else could I be*

*oryoki lunch
serving pickled salad
I forget the teacher*

*returning home
a call from the teacher's assistant
brings me undone.*

with deep gratitude

gassho

Ross Coward





Sangha news

Ballarat Group

The Ballarat community has recently undertaken a major change in its practice program. Following a survey of all possible interested people in April, it became clear that most people would prefer to meet for Sanzenkai on a Sunday evening rather than a Thursday evening. Accordingly, the Thursday evening practice concluded on 24 August 2006, after exactly 7 years; and the first Sunday sanzenkai was planned to commence with Ekai Osho, on 27 August 2006. As a result, the Ballarat and Melbourne sanghas now conduct Sanzenkai at exactly the same time (Sunday 5.30pm) each week

Myoju Coordination – A Creative Practice Opportunity

Alison Hutchison stepped down as Koho Ryo Coordinator and Myoju Coordinator at the Annual General Meeting. Members are invited to further their practice by helping with Myoju Coordination. This is a creative practice opportunity as it involves keeping in touch with Ekai Osho and members of the Committee to ensure that Myoju is a reflection of the community's activities and supports our practice. More than one person would help to share the workload across the four issues each year. Basic computer skills, a knowledge Word and access to broadband are required. All of the graphic design and publication layout is done by B&B Design. Nevertheless, as Biggi Spiro has also indicated that she is no longer able to assist the Koho Ryo with graphic design, it would be good if the ryo also had someone with skills in editing images and photographs and/or other publicity skills to support the preparation of documents. Further details are available from Alison on 5426 1383 or Hutchison, alison@gmail.com. Alison is able provide training over the next two issues of Myoju and to subsequently provide ongoing support as required.

Soto Kitchen

Recipes from the Tenzo Ryo selected by Kiyoko Taylor. We hope that you enjoy them!

Marinated Tofu

Ingredients: (serves 4-5)

Tofu (hard)	1kg
Soy sauce	3 tablespoons
Vinegar, rice or cider	3 tablespoons
Garlic, finely chopped or pressed	1 clove
Sesame seeds, toasted	2 tablespoons
Ginger, grated	1 teaspoon
Spring onion, finely chopped	3

Method:

1. Press tofu for 30 minutes.
2. Combine the soy sauce and vinegar in a bowl. Add garlic, ginger and sesame seeds to the liquids.
3. Cut the tofu into approximately 2cm cubes. Toss the tofu with the marinade. Add the spring onions and toss well.
4. Marinate for a couple of hours or overnight in refrigerator.
5. Bake for 30 minutes at 160°C (325°F), covered with foil and then 10 minutes uncovered.

Broccoli with Mustard Sauce

Ingredients (Serves 4-5):

Broccoli head large	4
Mirin	4 teaspoons
Soy Sauce	4 teaspoons
Dashi	4 teaspoons
Dry mustard	1 teaspoon
Hot water	1 teaspoon

Dry mustard can be replaced by 1 & ½ or 2 teaspoons of sweet American mustard.

Method:

1. Wash broccoli and cut into bite-size pieces.
2. Cook the broccoli in boiling salted water until desired tenderness. The broccoli is no to be overcooked, for about 3 to 4 minutes.
3. Drain, but do not rinse
4. Sprinkle on the mirin.
5. Mix the dry mustard with hot water, add soy sauce and dashi
6. Taste and adjust with soy and dash
7. Toss broccoli and sauce together gently.



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Melbourne

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The views expressed in Myoju are not necessarily those of the Jikishoan Zen Buddhist Community or its Abbot, Ekai Korematsu Osho.



Calendar of events September to December 2006

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
Sundays	weekly	5.30-7.30pm	Sanzenkai (Except 26/11, 24/12,)	Collingwood	Jinesh/Andrew
Sundays	weekly	5.30-7.30pm	Sanzenkai – Ekai Osho present 19/11, 17/12,	Ballarat	Millicent

September

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

October

Tuesday	17	7-9.30pm	Committee Meeting	Footscray	Mark
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November

Saturday	11	10am -	Buddhist Spring Festival	Yuroke	Emma
Sunday	12	10 - 4pm	Buddhist Spring Festival	Yuroke	Emma
Sunday	12		Closing Date for Retreat Applications	Collingwood	Andrew/ Or by Post
Tuesday	14	7-9.30pm	Committee Meeting	Footscray	Mark
Fri to Wed	24-29	6pm	5 Day Bendoho Retreat	Dean	Andrew

December

Tuesday	12	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	17	8pm	Community Sangha Activity – Myoju Mailout	Collingwood	Peter/ Julie
Sunday	31	8.30 pm	New Year's Eve Meditation	Footscray	Hannah

Please note the following:

- Ekai Korematsu Osho will be overseas during September and October. Committee Members are invited to talk at Sunday Sanzenkai during this time.
- From late August 2006, Sanzenkai at the Ballarat Group changed from Thursday evening to Sunday evening commencing at 5.30pm.
- In late June 2006, Thursday Night Practice at the Footscray Zendo was temporarily suspended from Jikishoan's regular activities. The practice has been an integral part of Jikishoan's 7 year history and has been run solely by dedicated members. Ekai Osho and the Jikishoan Committee are committed to restoring it as a regular Jikishoan activity as soon as conditions allow.

ADDRESSES

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

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 6981
Teacher's assistant (Jisha)

Sanzenkai & retreats

> Zendo activities (Ino)
Andrew Cawthorn
04316 14688

Treasurer (Fusu)

> Haydn Halse 9706 0529

Kitchen (Tenzo)

> Peter Schreiner
0403 235 543

Guest manager

> (Shika) Jinesh Wilmot
9480 4849

Publicity (Koho)

> Vacant

Library & archive

> Haydn Halse 9706 0529

Membership enquiries

Julie Martindale 9499 2141

Tibetan Spring Festival / Japan Festival

Emma Edmonds 9315 2080

Ballarat

> Assistant directors (Kansu)
Millicent Easter 5333 1354

Website

www.jikishoan.org.au

Email

contact@jikishoan.org.au

*Advertising space now available in Myoju. Minimal rates for the box ads as shown in this edition and for line advertising.

Please contact by email:
publications@jikishoan.org.au



Ekai Korematsu Osho is overseas in September and October 2006. In his absence, the Spring Meditation Program will be taught by experienced practitioners and senior students of Jikishoan. The courses, consisting of five two-hour sessions, follow the established Orientation and Deepening formats and offer meditation instruction and discussion centered 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. 9, 16, 23, 30, Oct. 7.

Hannah Shudo Forsyth and Haydn Hojun Halse

Deepening Course

The Deepening Course is intended as an extension of the Orientation course. The aim is to assist and deepen one's practice by exploring and clarifying what Shikantaza ('Just Sitting') is within the context of Soto Zen.

Five sessions, 5-7pm Saturdays.

Sept. 9, 16, 23, 30, Oct. 7.

Haydn Hojun Halse and Jinesh Gendo Wilmot.

In the following programs, the 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

• Nov. 11, 18, Dec. 2, 9, 16.

Footscray zendo

Non-members \$70

Members donation

Deepening practice course

An extension of the orientation course.

Courses A & B. Five classes each.

Saturdays 5- 7pm

• Course B: Nov. 11, 18, Dec. 2, 9, 16.

Wednesdays 7-9pm

• Course A: Nov. 8, 15, 22, Dec. 6, 13.

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 Nov. 12.

Collingwood

Non-members \$70

Members by donation.

Bendoho retreat

A five-day intensive residential Zen experience, including daily chosan (morning tea), teaching and teisho (afternoon Dharma talk). Cost depends on the number of days attended and includes meals and accommodation. Maximum places: 30. Priority given to people staying 5 days and registering before the application closing date of Sunday 12 November 2006

6pm Friday 24 November to 2pm

Wednesday 29 November.

Venue: Adekate Fellowship Centre.

Sanzenkai

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

Sanzenkai Collingwood

5.30-7.30pm Sundays (except Nov.26.)

Newcomers: please arrive by 5.15pm

Non-members \$7 Members \$5

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

Sanzenkai Ballarat

5 – 7.30pm Sundays

Suggested donation \$7.

New Year's Eve Zazen

8.30pm – midnight

Sunday 31 December.

Footscray zendo

The address of the Footscray Zendo is made available to participants when they register for the course or workshop.

"You can't do what you dont know till you stop doing what you do know."

F.M Alexander

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Body Education for postual balance, freedom of movement and pain relief.

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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

shiatsu

Shiatsu is a holistic body therapy which can benefit:

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

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