

OzZen Quarterly winter 2020 (1)

OzZen Quarterly is a publication for and by members of the OzZen community based on the Mid North Coast NSW, Australia as a means of keeping in touch and sharing information. For more information about OzZen please see our website: ordinarymind.com.au.

FROM THE EDITOR

Welcome to our first ever edition of OzZen Quarterly. As the title suggests, there will be four of these per year, and the plan is that they will appear at the start of each new season.

Contributions were sought from members on a range of topics and each one received before publication has been included. Thanks to everyone who sent in a book review and/or a brief sample of something significant either read or seen. Thanks also to Parul for sharing the link to an original film he made, and to Phil for his take on “Mu”. Oh, and a special thanks to Beck who helped me over a bit of a stumbling block at the beginning, and kept me going with her amazing grain-free chocolate brownies. Yum.

Although simple in appearance, our first newsletter reflects some of the character and personality of our wide and wonderful group. I’ve enjoyed reading them, and reproducing them here. If you discover or produce something relevant that others may appreciate in future, please forward me a copy so I can include it in our next edition.

If you are not already a member of OzZen, please complete the membership form enclosed and return to me at rubbyandjill@gmail.com Membership is free.

Thanks, Jill K-W

LETTER FROM THE TEACHER

Being alone together: my experience of Zoom Zazen

Dear Friends

I would like to thank all of you for making the effort to show up for Zoom Zazen over the last two months. It has meant a great deal to me both personally, professionally, and as Zen Teacher for OzZen, to see so many faces supporting each other through this period of lock-down which we have just been through. I felt the experience has strengthened our sangha and brought us closer together.

I have found sitting in silence together on Zoom a profound experience. Sharing in the silence of intimacy and the openness of heart. What we practice when we come together is communal practice. I felt being alone together on Zoom enhanced my awareness of interpersonal mindfulness. In one sense Zazen practice is always what we might say, opening to our non-separation or embeddedness in the world. The world joins with us through our five sense doors. We might say for that moment we *are* the smell of the rose, the *softness* of the feather pillow, the *sweetness* of the apple, the *movement* of the breath, the *blue* of the sky. In the same way though our capacity for empathic resonance we *feel* the aloneness we *all* share, and in sharing this aloneness, even in silence, we feel our *togetherness*. The intimacy of sitting together in silence creates a bond in much the same way as an intimate conversation.

I found the Zoom sittings gave recognition and validation to all who showed up. Seeing all those faces appearing in the gallery, all smiling their Buddha smiles and sending loving kindness to each other, to others and to all the world was so affirming! Feeling the safe space growing between all participants, saying silently to each other, we are all here, now, sharing in this warm interpersonal field of mutual presence and acceptance.

In his book the *Pocket Guide to Interpersonal Neurobiology* the psychiatrist and psychotherapist, Daniel Siegel, has written extensively on how the self is both embodied *and* embedded in interpersonal relations. The self is born in the crucible of the caregiver-infant dyad. The *me* always contains our experience of the *we*. The sangha is all about creating the interpersonal neurobiology of a healthy “we”. Our mirror neurons are part of what Siegel calls a “resonance circuit that enables us to feel another’s feelings and not get lost in their internal states. A healthy sense of we neither fuses with the other

nor withdraws in painful isolation". A healthy *we* experiences a positive sense of alone-together, balancing the needs for autonomy and closeness. I have found Zoom meetings to be uniquely helpful for some folk who may have been hurt in interpersonal contexts in the past, to tentatively open to the experience of *we* via our Zoom meetings. When we experience our *me* as a *we*, our alone-together, we do not lose our sense of being me, but our sense of being me can be vitalised and enhanced. This does not mean one develops a deep intimate relationship with every member of the sangha. Like any other social group, there are going to be some members of the sangha you have more in common with than others. But the sense of shared intention, of doing no harm, of sharing common values of non-violence and equal respect join us all together as a healthy "we". Another way that communal Zen practice creates this sense of resonating together, creating a sense of harmony and oneness together is *chanting*. Chanting is an aspect of practice that I would like to introduce more on a regular basis next year.

Finally, the Zoom meetings have allowed us to feel *one* sangha, whether living in Bellingen or Sawtell, Sydney or Brisbane, Hong Kong, Victoria or South Australia, we have all experienced being alone together in this moment, no matter where we may be geographically located. I look forward to maintaining our Zoom Zen connection even when we eventually return to meeting in the physical domain once again.

Andrew June 2020

BOOK REVIEWS

A LAMP IN THE DARKNESS- Illuminating the Path through difficult times. Jack Kornfield

"This 95 page book and accompanying CD is a gem! It is divided into 10 short chapters and has 6 audio meditation practices to support you. The text is filled with examples from everyday life that one can relate to and it would appeal to Buddhist students of most traditions.

It helps us to remember the wisdom, love and spirit that is our essence. He closes with these words from the Buddha inviting us to

'Live in joy,
In love,
Even among those who hate.
Live in joy,
In health,
Even among the afflicted.
Live in joy,
In peace,
Even among the troubled.
Look within'

Even if you don't get to reading the book, I hope this will be of benefit to you"
Reviewed by Vreni.

NIGHTLY WISDOM: Buddhist Inspirations for sleeping, dreaming, and waking up. Josh Bartok (Ed) Compiled by Gudstavo Szpilman Cutz

"I recently bought this small collection of quotes as a gift. It's a diverse assortment of '... poetry and prose from sources modern and ancient...Nightly Wisdom is a bedside keepsake ...' (Back cover) Two quotes that illustrate the book's diversity are reprinted here:

'The new moon may be incomplete in its form, yet it is still the moon'

(p. 159 Dakpo Tashi Namgyal in *Mahamudra- The Moonlight*) and

'Totally asleep at night, somehow your head slips off the pillow and you grope around, trying to find it, without thinking, without discrimination – like the mother who unhesitatingly cuddles her crying child. You don't care if the pillow has a satin pillowcase or a coarse linen one; you embrace any and every pillow without discrimination. In the same way, Avalokiteshvara embraces every being without discrimination, with total freedom of activity. Not limited by ideas of enlightenment or delusion, self or other, just embrace that pillow'

Gerry Shishin Wick in *The Book of Equanimity*, on p.128"

Reviewed by Jill K-W

WORTHY QUOTES

Contribution from Phil

“The truth is everywhere all around us, but if we don’t practice it, it doesn’t show itself and we don’t experience it.

When we let go of reality our hands are filled with it and when we shut up about reality our mouths are filled with it”.

Eihei Dogen

A quote about Zazen on Brad Warner’s website – www.aczc.org (*Angel City Zen Center, LA*) (sourced Nov 2019)

Contribution from Mandy

"Action without wisdom, without clear awareness of the world as it really is, can never improve anything. Furthermore, as muddy water is best cleared by leaving it alone, it could be argued that those who sit quietly and do nothing are making one of the best possible contributions to a world in turmoil."

~Alan Watts, *The Way of Zen*

Contribution from Angie

‘In China there once lived a wrestler called “Great Waves”. He was immensely strong and in practice sessions always won his contests. But in public he always failed. Great Waves went to Hakuju, a Zen master, for help. The master advised, “Great Waves” is your name, so stay in the temple tonight and imagine that you are the huge billowing sea, swallowing all in its path – unstoppable!’ The wrestler meditated all night in the temple.

At first, he was distracted, but gradually he saw himself as a mighty wave – becoming larger and larger. Soon the shrine and the statue of the Buddha were swept away before him – the whole temple became the ebb and flow of the sea. In the morning Hakuju found him faintly smiling. He patted the wrestler on

the shoulders and said “you are those waves. You will sweep all before you”. After that no wrestler could ever defeat Great Waves.’

Zen Teaching Story – The Way of THE SEA.

Angie writes “...the message seems to be that we are all one with everything, and that when we recognise that, we are unstoppable!”

FILMS

Contribution from Parul

He writes “I’m more a ‘silent’ member of the OzZen community, but here’s a short film on death and dying I made a couple of years ago...Just contributing when I can ...”

<https://www.youtube.com/watch?v=FePNjaIQUYI>

Contribution from Mandy

Mandy recommends a recently released documentary titled MY YEAR OF LIVING MINDFULLY by Shannon Harvey.

<https://www.myyearoflivingmindfully.com/>

Mandy writes

“I found it an energising and useful look at the benefits of meditation and a case study in what a year of dedicated practice can do for someone”

POETRY, PROSE, LYRICS

Contribution from Kerri

She writes “ I received this poem this morning as part of an email from the Jung Society in Huston. I thought it timely and moving”

Empathy:

“Let me hold
the door for you.
I may have
Never walked
In your shoes,
But I can see
Your soles are worn,
Your strength is torn
Under the weight of a story
I have never lived before.
Let me hold the door for you.
After all you have walked through.
It is the least I can do”

Morgan Harper Nichols

RECENT DHARMA TALK

This is the transcript of a Dharma talk given by Andrew back in May.

24.05.20 Being at Home in the World

Okay. So, today I'm going to continue with a few thoughts that I've been thinking about during the last couple of weeks. So, this talk will be continuing a kind of series of talks on the existential and communal aspects of Zen practice. Last fortnight we talked about aloneness and isolation. And this Sunday the 24th of May, I'd like to explore the topic of being at home in the world or not being at home in the world. And I'm going to start with talking about the 13th century Zen Master Dogen, who when he was a young monk, he grew up with

the teachings of what were called original enlightenment. In other words, the teaching that all beings are inherently enlightened right from the beginning. All beings meaning human beings, animals, trees, plants, mountains, seas, the earth itself.

So, this notion of original enlightenment was contrary to the notion of a step by step approach to enlightenment, being a kind of goal that one achieved either in this lifetime or some lifetimes in the future. So as a young man, as a young monk Dogen, basically struggled with the question of if we're all originally enlightened, then why practice? Why do we have to sit? Why do we have to make some kind of effort? So this became Dogen's personal Koan, and I'd encourage all of you to develop your own kind of personal version of that, as to why I practice if everything is already originally enlightened?

Another word that was often used or another metaphor that's been used for original enlightenment is the original dwelling place. And Robert Aitken Roshi wrote a book of essays entitled Original Dwelling Place. And so of course, the notion or metaphor of dwelling brings me back to the metaphor of home. And original dwelling place is the sense in which it points to this ultimate reality. That's always quite impossible to pin down in words, but the sense of original enlightenment, original dwelling place, points to this world that we live in being a Holy Place, being a sacred place, being an enlightened place.

So another way of asking a very similar question that Dogen asked then would be, well, if we are all originally dwelling or we are all originally at home in the world, why don't we always experience ourselves in this way? Why do we often, at times, fail to feel at home in the world? Or in the existential sense, we fail to dwell. We have that sense of unease. And I want to suggest in this talk that this notion of not being at home in the world, of homelessness or alienation, is another way of understanding the Buddhist word Dukkha. This notion of not being quite in sync, of never being satisfied, of suffering.

This question about being at home in the world or not being at home in the world was a question which also interested the 20th-century German philosopher, Martin Heidegger. And he wrote a famous book called Being and Time. And in the book, Being and Time, which was his earlier work, Heidegger argued that not being at home in the world, feeling homeless or homelessness was actually the core experience of human beings. However, in his later work,

he turned towards the possibility that we *can* experience ourselves as being at home in the world. And his later philosophy came very much more poetical than the Being in Time book. And this question of being at home in the world was quite central to his meditative thinking.

Now, in this talk, I'm going to respond to this question of being at home or not being at home in the world, by making a distinction between essential or original dwelling place and existential dwelling.

And the definition of existential dwelling here is realizing or understanding our essential or original dwelling place. It's a subtle distinction because we don't necessarily experience ourselves as original dwelling place, we don't necessarily experience ourselves as being at home in the world. So existential dwelling is the way of realizing that original dwelling. This particular distinction I've taken from the work of Professor Julian Young, who specializes in European philosophy, he used to teach at Auckland University, but now he teaches in the USA. And I also want to suggest from our Zen perspective that this realization of our original dwelling, this existential dwelling which realizes the original dwelling is something that we bring forth in our Zazen practice. So we don't necessarily think our way to existential dwelling. We, through our just sitting practice, we open ourselves or surrender ourselves to that coming forth. Zazen, as a practice, is a way of bringing forth that sense of original dwelling - of being at home in the world.

So, I'm just going to speak a little bit more of the notion of Dukkha as homelessness or alienation in the world or the sense of not being at home in the world. And then I'm going to suggest that Zazen is a way of returning home to the world, and which Dogen metaphorically referred to as taking the backward step. So, initially, we normally get into Zen practice because of Dukkha, because of suffering, we get caught in the world of loss and gain, fame and fortune, good and bad. And we find ourselves not at home in the world and alienated from the true self or essential self. To quote Maezumi Roshi, "Our ordinary life is intimate, to begin with, i.e., original dwelling. But unfortunately, we experience our everyday life as a split life, as if the enlightened life is separate from it."

So there are lots of ways and interpretations of what Dukkha is. But this is just another interpretation, another suggestion that we reframe Dukkha as this

feeling of not being at home, of homelessness or feeling unsettled, or anxious, or afraid. This also includes our resistance to what is, a kind of saying no to life, as in this life, this moment of our lives and we can kind of like use the journey metaphor that we go then in search of our home, we go on the Odyssey in search of our true self, our true home. Some of us find it in Zen; others find it in other spiritual traditions or practices or philosophies. So we could say then that the ending of Dukkha is rediscovering ourselves as being at home in this world in this particular body, and in this particular place, situation and historical time.

Now, again, just to give another kind of perspective on Dukkha, and this is not exhausting the meanings of Dukkha, but it's just giving a few other examples that I often think about. We could think of Dukkha as being caused by, for example, interpersonal violence and abuse. And secondly, technological violence, the exploitation of the earth, and the people on the earth as resources, animals as resources. So, firstly interpersonal violence and abuse. Well, we are social beings. Our self is always a social self, and hence we're always vulnerable to the kinds of unsettling situations, that cause us not to feel at home in the world with other people. So it's in the nature of human beings, because of our particular uniqueness, our being social beings, for example, we can feel judged by others. And we, therefore, can also judge ourselves, and hence we experience such difficult and painful effects or emotions such as shame, embarrassment, humiliation, as well as anger and rage, and all these kinds of unsettling ways of being. And so, unfortunately, the literal home in which children live, and adults live is often not a safe home. And so we're not always at home when we're at home.

And as many of you will probably appreciate, the vast majority of domestic violence does occur and is perpetuated in the home. And also, we can experience interpersonal violence and abuse in schools and in other situations. Of course, there's the vast context of social violence that is experienced in terms of based upon race or gender, or ability. Basically, the whole world of us and them, the inhospitable and sometimes inhumane treatment of the "other".

The other focus or cause of Dukkha, I'm just pointing out in this particular talk, could also be seen as technological violence and the investment in big

agriculture. The tragedy of the modern age is often that the wonder of the earth and the wonder of being that indigenous peoples would have appreciated and we can assume even medieval cultures would have been aware of, has been lost from the enlightenment (the age of reason) onwards. This notion of technological rationality calculated thinking, a means to an end kind of thinking. Seeing what we can see in the world as resources to be exploited and seeing people as resources to be exploited as being kind of like the dominant kind of culture that we've grown up in. Which has led, of course, to the exploitation of the earth and the current crisis we face ourselves, or find ourselves in. And Heidegger refers to this as the loss of the gods. But another way, a simpler way of thinking about this would be the disenchantment of the world, the sense in which the sacredness and holiness of the world has been lost due to this kind of technological violence. And this was famously captured in poems like by TS Eliot called the Wasteland, the symbol of the petrol station in the Great Gatsby by Fitzgerald - the 24-hour service station, the 24-hour shopping centre, all of these kinds of ways in which technology takes over the world.

We find ourselves socialized into that culture. And we lose that sense, we forget is the wonder of being, that kind of awe that we might experience as children or maybe as adolescents gets gradually eroded, and we become alienated from it. And so we find ourselves alienated from ourselves and from the wonder of nature. So this loss of the gods, this disenchantment, the loss of the holy, the experience of shame, like the the symbol of the apple in the garden of Eden, and the sense of shame and losing that sense of being at home or being at one in the world. This can also be this notion that we've lost the sense of wholeness, we've lost the sense of completeness, and we experience a painful sense of lack. And this painful sense of lack again can be interpreted as Dukkha. This sense of lack is alienation from the self, which takes on different forms according to our unique personal situation and culture we find ourselves in. It can also be experienced as the dread of nothingness or nihilism or just the general loss of meaning as well.

So, coming back then to Zazen as a kind of metaphor of returning home to rediscovering our original dwelling, to rediscovering our sense of being at home in the world. In a way, the practice described by Dogen that we practice

here just sitting is a sense of just letting ourselves be, just releasing ourselves to be ourselves. This sense of dwelling is another metaphor of intimacy, the intimacy of Being and beings. Being and beings are not one and not two, but they come together as interaction, there's intimacy. The relative and the absolute fit together as a box fits on its lid. So we could think of practicing Zazen as a way of discovering that original unity, that original oneness, that original sense of being at home, that original sense of already at home. And it's important to, as Barry Magid teaches that Zazen and Dogen too, that Zazen is not a technique, it's not something we do to take us somewhere else. It can be better described using the ancient Greek word of *techne*. So, this again, I took this from the philosopher I mentioned before, Julian Young. The Greeks had two meanings for the word, what they called *techne* which is very interesting. The first word was *physis*, which for the ancient Greeks meant, basically what we would call nature. And nature naturally brings forth, such as when the bud bursts into the flower. Then the word *techne*, the Greeks use for when nature's blossoming is aided by the hand of the craftsman or the artist. So, we might call that universal life force that brings forth new buds; we could call that Buddha-nature.

So Buddha-nature discloses itself to itself when we sit in Zazen. All we have to do is get ourselves out of the way in order to allow that to happen by that, I mean, our usual sense of self-preoccupation. So Zazen, in a sense, we could see as our craft, it's our practice, and we give our trust to that craft Zazen, which brings forth this natural sense of being at home in the world. So when we forget ourselves, we release ourselves from this constant preoccupation with a means to an end, this constant preoccupation with, how am I going? Am I there yet? And we experience in the Zen language, the intimacy of the 10,000 things, the experience, the intimacy of everything. One is all, all as one, coming together moment by moment. By letting being bring forth what was previously concealed from us by our culture, by our conditioning, by our self-preoccupation. That's why the promised land is right here now in Zen practice, so Zazen helps us to see, to bring forth that already at homeness in the world. As Maezumi says, "Intimacy is nothing but realizing the fact that already you are as you are. Your essential nature is nothing but you as you are, you could not be anything other than you as you are right now."

Another way of thinking about this is, we all participate in Being, like all beings participating in Being, in existence. We're all existing, and the sense of Being is calling us home. And when we practice, we experience this call; we become more attuned to it. And we are always awakening to the presencing of this moment. And our subjective experience of Being is a kind of presencing. But to be unsettled is to experience Dukkha, but to settle is to create a home in this world of impermanence and interconnectedness. So in a sense, you could talk about Nirvana as settling, feeling at home in the world, I realize that the world is my world. They're not separate. And to dwell is the same, to continue the metaphor when we're dwelling when we're at home in the world. We want to take care of the home; we want to take care of ourselves, take care of others, take care of the earth around where we live in, locality where we live. And that's another story in a sense that we can't really get into that today.

So one important caveat is to not confuse being at home with a desirable state such as peace or calm and not trying to arrive at a state. Self-states are constantly changing all the time, so we're not trying to hang on to peacefulness or calmness. So being at home is much more like that metaphor of the guest house, the notion that self-states are coming and going, moods, feelings are changing all the time. But we're this notion of welcoming them or of dwelling as being at-one-ment with each moment. And there will be times when we get disrupted; we get knocked off our sense of being at home, there will be times when resistance will arise. There'll be times when we experience that sense of a separate self again, the sense of being judged, the sense of feeling shame. And you can really see how that pulls us away from feeling at home, and we no longer experience that sense of being at ease. And again, coming back to that notion of shame being like the expulsion from the oneness of the garden. So home is where the heart is, home is the heart-mind, feeling at home, free to be ourselves, we feel safe, and at ease, we can heal. And retreat can be seen as a timeout from our culture of use-value, of a means to an end. Barry's fond of quoting a Zen teacher who describes Zazen as useless, and that's deliberate, in the sense that Zazen is not about use-value. It's not about productivity and consumption. So a retreat can be seen like a holiday or a holy day, from this means to an end world of doing, of endless efficiency and productivity. On retreat, we return to Being, we hear the call of Being, we

awake to Being, the reverence and awe we experience in nature, for example, we take a backward step, and we return to that wonder.

So practice is necessary to realize our original enlightenment, coming back to Dogen's original question, why practice? Well, practice, in a way, leads us back, returns. We take that backward step to realize our at homeness in the world because our culture and our interpersonal relationships are often pulling us out of it. So we come back to Being and our essential dwelling. So once again, to repeat, the notion of original dwelling place is possessed by all human beings that are, they are original dwelling, they are enlightenment all the time from the beginning.

But existential dwelling consists in understanding and realizing what we've lost – our original dwelling, and then living our lives in the light of that understanding, living our lives in the light of that realization. In the same way, taking refuge in Buddha, Dharma and Sangha is finding our home in Buddha, Dharma, Sangha. And the home we discover is not a castle surrounded by a moat; it's more like discovering our home in the commons. A home that is open and welcoming to all neighbours and strangers, and discovering in that way that original dwelling place, is also discovering ourselves as a community. And this is where we link the existential kind of aspects of Zen to the communal aspects of Zen. We discover ourselves as a community in that way. And we can in the Zen practice, if you go into this deeply, you can also identify with our ancestors, and not only our parents and people that have been beneficial influences on our lives but the ancestors in the notion of the previous teachers have gone before us, that have maintained and sustained this particular practice for us.

And finally, we can extend that notion of home and hospitality and caring for all people, to the ethic of caring for the earth and identifying ourselves as the indigenous peoples did, as guardians or custodians of the earth, and our calling being to pass this legacy on to future generations. So to conclude, the world is a holy place, a sacred place. We can stand before it once again in awe and reverence. And this is why in our tradition, we speak of Buddha-nature.

LET'S HAVE A LAUGH

Contribution from Phil – “A bit of a Dad joke”

A Zen Teacher is driving his car when he gets pulled up by the police,
“Excuse me sir I noticed that you were swerving over the road and I was wondering why you were looking at that cow over in the paddock”.

The Zen teacher looks at the officer, smiles and says “Mu”

“Please step out of the car and put your hands on the bonnet”



Boom boom! Thanks Phil

DATES FOR OUR DIARIES

Japanese Zen Master Nagai Jinen is planning on attending and co-facilitating with Andrew at our OzZen residential retreat scheduled for November this year. Here is some information which people may find useful in preparation for meeting him later this year.

One of our members, Kate, received this email in June from a nun who practices with Master Jinen. Kate shares this information with us now, so that we may access his teachings online.

Master Jinen Dharma Talk in English

Hi, I am Katagiri Myoko, a Japanese Zen nun practicing Zazen under Master Nagai Jinen. And Dorian 道理庵 is a name of a practicing place in Penang, Malaysia on my own.

As you see the email title, "Master Jinen Dharma Talk in English" will be held on Zoom from next month.

Please notice the 3 scheduled meetings as follows;

1. Master Jinen Dharma Talk in English 1/3
16/06/2020 0:00~1:00(GMT)

<https://us02web.zoom.us/j/81202307090?pwd=aHAvL09GUGYzQUkRtQkcvNzJWMEFJJQT09>

Meeting ID: 812 0230 7090
Password: 7L7SQF

2. Master Jinen Dharma Talk in English 2/3
18/06/2020 0:00-1:00(GMT)

<https://us02web.zoom.us/j/88680756331?pwd=Uy9QdGFWMmZONTNTb25SRWIMODFYZz09>

Meeting ID: 886 8075 6331
Password: ORCz8r

3. Master Jinen Dharma Talk in English 2/3
21/06/2020 0:00-1:00(GMT)

<https://us02web.zoom.us/j/87039955679?pwd=TVBIS3IJdTBYUkZXCtcmNIMER1dz09>

Meeting ID: 870 3995 5679
Password: 7G27jJ

Honestly, Jinen san is looking forward to seeing you in the meetings!

Best regards,
Myoko

(Pls note: when converting GMT to our time here in East Coast Australia, remember that AEST is 10 hours ahead of GMT – Editor)

Also see: <http://blog.livedoor.jp/jinenzazen/archives/18135267.html>

Biographical notes about Jinen San, supplied by Andrew:

“Jinen-san was ordained by Zen Master Jikan Inoue in 1983 and practiced under Zen Master Sakkai Harada from 1988 at Hoshinji Monastery until becoming head priest of Annonji Temple. Jinen now teaches Zazen at Annonji in Japan and in Hawaii and Australia”

ONLINE ZAZEN

Until we are able to meet again in person, our regular Zazen sessions will continue online, using Zoom. Sessions are conducted by Andrew at the following times:

Each week on Wednesday mornings

Check in at 7.45 for 8am start.

Andrew will send an email to everyone on his mailout list with a link to the Zoom connection.

Each fortnight on Sunday mornings (the next will be June 21st)

Check in at 9.45 for 10am start.

Andrew will send an email to everyone on his mailout list with a link to the Zoom connection.

There is also a Cyber Café (that is, a social catch-up online) each Wednesday after our Zazen session. We have approximately 45 minutes to ‘meet’ and chat informally and everyone is welcome. We meet at 9am and if you would like to be included, please contact Jill rubyandjill@gmail.com with Cyber Café in the subject line. She will send you the Zoom link.

NEXT NEWSLETTER

Our Spring edition will appear during the first week of September.

Please consider contributing. Perhaps a short book/film/digital resource review or reflections on practice; a quote you find significant (with a few notes about your choice); comments or suggestions for future editions. You may like to submit a drawing or photo to be reproduced. Please forward all submissions to me at rubyandjill@gmail.com with Newsletter in the subject line. Thanks.

OzZen

MEMBERSHIP APPLICATION FORM

NEW MEMBERS:

I, Contact number
(name of applicant)

of,
.....
.....

Email:

hereby apply to become a member of OzZen. In the event of my admission as a member, I agree to be bound by the rules of the Association for the duration of my membership.

.....Date:
(signature of applicant)

MEMBERSHIP DETAILS:

I CONSENT TO MY MEMBERSHIP DETAILS BEING SHARED WITH SANGHA MEMBERS

Name

Signature:.....Date:.....