

ZEN NEWS



15

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Anatta : Unity

Zen is meditation. Meditation is the mind in its natural state. It is a state of all acceptance in which there is a natural trust in the harmony of all life. In meditation the mind is not entranced by anything, nor does it reject anything. There is no self identification nor are there any mental barriers or limits. The conventional ways in which the world is conceptualised are seen as exactly that, conventions and concepts, useful for particular purposes but lacking substance. Buddhism does not see the mind as encapsulated within an immortal soul for which individual salvation must be sought. Nor does it see the influence of material circumstances as something which can hold us or determine our spiritual progress. Zen is not another prison for the mind but rather a key which unlocks all the prisons of the mind allowing a merging and mingling in the ever flowing reality of life. It consists in always doing what needs to be done, always taking on what the situation requires. Allowing one's life to flow in this way leaves no time for self centred ideas. This selfless living is meditation.

Intellectually we divide up the world in many ways for many purposes. The parts so divided are concepts. For the most part they are useful and harmless. The idea of self arises together with the idea of others. We draw a mental line around what is me and what is not me. Generally speaking it is a rather hazy line. In physical terms solids, liquids and gases, heat, light and sound are constantly being added to us and departing from us and our existence is vitally bound up in this flow elements and forces. In the less concrete aspects of our being much the same applies. We are sensitive to atmosphere and our path through life leaves behind an infinitely complex wake of intangible influences. Thus meeting another person we are inevitably affected. We feel his sorrow or his joy or his peace. It enters into us, into the way we act and so into what passes from us to others. There is thus a unity between us all and Buddhism urges us to become more appreciative of this unity. In the Shushogi is the teaching of the four wisdoms, sympathy, benevolence, tenderness and charity.¹ To bring these to perfection is to feel the unity which goes beyond self and other, to accept it, warm to it and act upon it. Dogen wrote that if one is moved by things and people one is also able to move them, that pure actions spring from realization of our unity with all things.² These motions of the heart are nobody's property. They are waves on the ocean of existence flowing through us. In this flow neither self nor others are to be found and the words self and other are used only as expedients just as a geographer uses latitude and longitude without actually believing he will find such lines upon the ground. Self becomes a problem when attachment appears.

1. Zen is Eternal Life - Jiyu Kennett. P. 154-163

2. Zen is Eternal Life - Jiyu Kennett. P. 180

We are apt to attach ourselves to the notion that there is a right way for us to feel, a correct emotional state to be maintained. When we do this we resent and resist the natural flow. We conjure up mental walls dividing up the world and convincing ourselves that only certain parts are fit for us to live in. Only Buddhas are willing to appear in all worlds and we for the most part are only most unwillingly Buddhas. Identifying with some things, ideas, feelings and rejecting others we build up a system of inhibitions in an attempt to avoid coming into contact with anything unwelcome. As long as we can keep this up we may have an illusion of security. The energy we put into maintaining it is called selfishness. Thus we retreat into our shell and come to have only a narrow outlook onto reality. Shell maintenance becomes our major preoccupation and living inside we become weak and delicate and so feel we need protection even more. The shell, calcified by our own inertia, comes in time to be a great burden, but as it grows so does our fear of life without it. Attachment holds us back.

Buddhism is often criticised for seeming passive. People say, in effect, that if they give up their attachments they will have no reason left for doing anything. In fact, however, it is our very attachments, the shell we live in, which makes us complacent, which makes us feel weighed down and which keeps us from doing anything truly creative with our lives. The Dharma which is the heart of all genuine creativity appears whenever we abandon cherishes illusions and peep out at the real world. From time to time I seek security in status at work, in the good opinion of people I know, in having a bank account which does sometimes balance, in thinking I know best about all manner of things, in playing incredible games in my head, in knowing and being associated with the right people and in many other things. Then I believe these things will protect and preserve me but actually all my energy then goes into looking after them so that my ego can survive. At such times I struggle to survive but am virtually dead already. There are practical matters we must attend to in our lives - food, shelter, the care of children and the sick and so forth - but these are our common estate. We do not do them for ourselves alone but, as it were, in trust for the benefit of all. But to be attached to our own individual worldly affairs is to ignore the Dharma and to blind ourselves to our unity with one another. We can give up attachment only by the practice of all acceptance which is to go forward actively and willingly trusting that the way will become clear with each step we take. With this resolution, although we may get trapped time and again by the ego, we will always take the opportunity of freedom whenever it arises.

The path is not always obvious. We have to recognise that the quest for psychological comfort and security may well have been a large part of our original motive for religious practice. Wanting always to feel one way, afraid of the passions that seem to invade us from time to time we look to religious forms for support. Then religion too can become part of our shell and if this happens, instead of a deepening of awareness, we produce only puritanism and self righteousness.

There seem even to be those who come to Zen hoping to develop a method of feeling nothing at all come what may, the world ahving come to seem too painful to bear. This depressed, defensive response is, in some degree, almost a standard part of our education. We are born sensitive and with the potential to develop a complete range of emotional expression but we grow up muted by anxiety, by fear of doing the wrong thing and looking ridiculous. How many of us are willing to look ridiculous? So we have the ego, the stereotype person, the mask. As long as we look for security by keeping this mask intact, even if it is a religious mask, we are just imitation Buddhas. Our calm is only skin deep. Our ways and thoughts become mechanical. We hang on to formulae and the words which yesterday seemed our liberation, today become our masters and tomorrow may well be our chains. Finding our way out of this trap requires a willingness to meditate, a willingness to see what is going on in our lives however unpleasant it may be.

Attachment and rigidity spring from ignorance, that is, from the act of ignoring what is right before our eyes. In particular they spring from the illusion that the sivation between oneself and others is real. Only if we feel we can separate will we go on trying to maintain a particular state of mind when we are surrounded by others whose state is continually changing. Only if we believe we can be separate can we take others for granted, ignore them, refuse to be moved by them, disown the pain we cause them. In fact there is no way we can cut ourselves off like. The effort to do so, however, may well make us insane. Insanity is this closed mind in which we manufacture our own illusory universe and refuse to admit to being moved by reality. Attachment, however, sooner or later leads to grief. Feelings, however good, do not constitute a self for they come and go like the weather. Even the longest drought is broken eventually. Even if we get to heaven, sooner or later we will find we are back on the ground again. And when one meditates it seems it is impossible to go on and on running away. Many times I have got caught up in some obseasional idea or activity but always it brings me back eventually. I am grateful for that at least.

It is said that we must concentrate each on our own training and so far as this serves to mobilise our sense of responsibility it is true. Let us not however suppose that our training is really individual. Our training is everybody's training. We are not alone. Getting up in the morning benefits all sentient beings. There is no merit in it one could keep for oneself. It is not my getting up or yours. The results are infinite and beyond the grasp of an individual mind. For this reason it seems best not to act in haste but to carefully consider what we really feel moved to do. Buddhism is a religion based on experience, that is on our own sensitivity, not upon any rigid formula. Meditation reawakens our responsiveness naturally. Responsiveness brings us together. Kindness will melt many hearts and kindness itself is merely the natural response to our feeling for the need of others. It arises spontaneously if we will let it.

When I meet someone I have a choice in how I approach the situation. Either I can be open minded or I can be prejudiced. This is true whether I know the person or not. In so far as I am open, I accept the reality of the situation which is that I do not know what is going to happen next and I don't know how it will feel. If I am willing to accept whatever occurs then there can be spontaneity. Life is happening. On the other hand, to be prejudiced is to act as though one had it worked out in advance. Life is then a formality. The problem in this second case is that having started off with my mind set on this strong delusion about the situation I am then very likely to miss the reality as it arises. This leads to confusion, distrust and pain. Why do we do this? The logic of it seems to run something like this. I reason that if I keep things at a level of formality there will be no real human contact and if there is no contact I think my hang ups will not show. The overall effect, however, is then that my conduct as a whole is being dictated by the existence of my hang ups and my subservience to them. There is often nothing more ridiculous than our efforts to avoid looking ridiculous.

When we are open and accepting, our emotion, whatever it may be, is never at the other person, it is always with him. His emotion may be expressed at us and self preservation would dictate that we retaliate but if we can remain still in the midst of all this then we can feel (even if we cannot always understand) what is at the root of it. When I meet an angry man I cannot help but be infected by his fear. If I cannot accept this disturbance of my mental equilibrium I must turn against him and drive him away or destroy him. But if I can accept it then I can really listen to him. I can be ready for what the situation has to teach me and not preoccupied with my own ideas. Then I can know how it is for him and there is a chance for sympathy between us. If I can let the door between his life and mine stay open and not panic then it is possible for us both to avoid disaster and both can be enriched. All this comes through a genuine willingness to listen which is meditation.

Meditation is the putting down of self. This produces space. It shows as both receptivity and genuine creativeness. This has nothing to do with cleverness or lack of cleverness. Rather it is a willingness to be fully involved in life. There are no obstacles. From it comes a willingness to live out in the open and not dash for cover whenever things get rough. The passions which are loose in the world have aspects which are fierce and wild and others which are seductive. Often we may be frightened and feel unable to accept or we may become intoxicated and so fall under their control. These disasters happen when we are caught by them, when we identify with them and not with the still bright consciousness whose guests they are. Meditation does not eliminate our inconvenient passions but rather enables us to see them as pulses of energy passing through, as part of the life we share together. If we give up the effort to preserve self, secure, consistent and untouched by the storms of life, then our lives can become fertile and effective and we can use this energy to good purpose. Knowing that there is nothing in us which

can be damaged or destroyed we can afford to experience our feelings fully. Buddhism is not a matter of achieving some peace and then defending it against all comers. Rather it is a matter of letting everything enter into our meditation as fuel into a fire. Or we may say that the mind is like an inexhaustible spring always pouring out new water. The art of meditation then is to accept whatever comes from that spring and to let it flow on. We have to accept and use this living water as it emerges here and now but in no sense can we think of it as our exclusive property. All the water in the world is still just water whether it floats in the heavens or moves deep underground. In this analogy water is life itself.

The Dharma appears only insofar as we give up our self imposed spiritual isolation, discard our shell. Learning to live in the light rather than in the shadows we must be willing to take back into ourselves the harm we do. Inevitably we destroy. Inevitably we feel the pain. This is the price of life. Because the price is high it seems to me we should not waste life; let us spare no effort to put it all to good use. We may not all agree on what needs to be done. Each sees the truth from a different angle. Nevertheless we must each act to the best of our ability on what we see from where we are. We must trust in the unity of it all. Idleness accomplishes nothing. I ask you, what is the most valuable thing you can do with your life?

It is because we are a unity that individually we are each unique. Everyone provides a different contribution to the whole. To be truly oneself is to be fully open to and in touch with others. It is through the diligence of each in working out his own salvation that the unity of all is revealed and it is through our efforts to live in harmony and create a true Sangha that our training is carried forward. Although within ourselves we are all weak and foolish we are all capable of this greater selfless effort. Although we have slept in our separate dreams for a long time there is here and now an opportunity to wake and enter the world where we all live together and can help one another. Is it not because of this opportunity that teachers come from the west and Zen has appeared in our world? Do you think we can do something about it?

- David Brazier
(Tyneside)

Letters

Dear Readers,

When I read some of the articles in Zen News 14 I felt there was a need to say something about how the fruits of zazen and Buddhist principles can become realised in everyday life. Firstly, I think one has to organise one's daily life in such a way that one has time for meditation, quietness and stillness. One also needs to find a balance between work and leisure, study, sitting, and being involved in various projects of one's own and other people's. There is also a balance to be struck between being alone and being with others.

For my husband and I this balance has been made possible by a semi-monastic existence wherein our day is divided into periods of study and meditation in the mornings and part-time work in the afternoons for five days a week: evenings being given to meditation, relaxation and to various interests. We see our friends once a week. Weekends are similar to weekdays but rather more fluid as regards rest and action and we usually meditate with a group on Sundays - sometimes Quaker, sometimes Buddhist. I attend Holy Communion Sunday mornings and enjoy an extra two hours quiet meditation in church Friday lunch-times before work. This is our particular way, through which we have learned much about ourselves and others.

We find the meditative state of mind requires stillness: absence of superfluous mental activity. This is necessary in all situations, as there is an interactive process between formal meditation and one's 'everyday' state of mind. We try to look for situations which are quiet and allow quietness and take active steps to incorporate such situations into our life. For us this means the avoidance of unnecessary noise and usage of the media. Pub visits and partying we have found to be unproductive and unmindful experiences. Self-control and discrimination in everyday activities develops mindfulness of such activities as eating, conversing and pursuing one's interests. This is more satisfying than mechanical indulgence and leads one to do all one can in the best possible way.

At work one can find one's self caught up in frenzied activities with others. One's actions become mechanical and there may be little opportunity, therefore, to appreciate both what one is doing and the people one is doing one's work for and with. Frenzied action leads to short-temper, disproportioned perspectives on situations, and often shoddy work, accidents and misunderstandings due to lack of communication. If one can remain still, centred, quiet and aware, one can keep to a sane pace of work and appreciate state of being. It is difficult when others have different standards and values from one's own and are running circles round one doing forty things at once, chattering nineteen to the dozen while giving themselves no time to enjoy doing things quietly and carefully.

One may feel obliged to help by joining in the race against time, in the struggle to cram as much in as possible of this or that or to push people/things through quickly. One may feel that one is regarded as idle or inefficient by one's workmates because one is less automatic than they. In such a misunderstood position one is tempted to prove one's humanity and sensitivity in the process. Nevertheless, if one works as efficiently, sensitively, appreciatively, wholeheartedly and mindfully as one can - without becoming a robot whose action has no meaning for itself and gives no meaning to the situation which is thus also rendered meaningless - working at a sane, humanly enjoyable pace, then one is certainly being more disciplined as well as truly more HUMAN rather than an idler.

I believe that despite frustration and misunderstanding initially, one's workmates may come to appreciate a quiet, centred, calm persons influence, as well as an even temper and a job done with care and attention, however unhurried (N.B. I don't advocate dawdling). Of course one's workmates may not value such traits and then one may get sacked: but if one is going to do one's own truth in a world of different standards and values; and if one believes in what one's zazen, and Buddhist or other principles illuminate and necessitate, then one must be prepared to take the consequences of those beliefs which one bears out in one's actions. Those with different beliefs and values will surely also have to take the consequences of their actions which may include nervous breakdowns, thromboses, pollution, economic and energy crises and nuclear fall-out if not war.

The need for a sane pace, I believe, applies to all activities. At home, for instance, one can become involved in frantic scurries from one job, hobby, meal or guest, to the next in order to cram as much into one's day as possible. Sitting may get contracted between washing and ironing; hence no time for the assimilation and expansion of the experience of zazen (or the job) itself. Does one need space to appreciate sitting, or Holy Communion in addition if you are a Zen - Christian like myself? One may indeed come to resent the time taken up by sitting, friends, jobs, or meals if one proceeds in this manner, however many things one is able to cram into one's experience during the day. On the other hand, if one devotes a lot of one's time to merely thinking and talking about things instead of getting on and doing them; or better, living out what one has come to believe sincerely through some thought, conversation and reading, then one is in my opinion, wasting one's time and possibly that of others.

Again there has to be a balance between thought and action and careful discrimination between necessary and unnecessary activity; a balance also between formal sitting meditation, silence and prayer, and one's other activities. I often wish for a forty-eight hour day and energy to go with it, but I have discovered that if I work at home with calmness, care and appreciation I find moments made richer and more meaningfully lived in. Moments rushed through without attention in order to get a lot done in a short space of time can bring no such riches, meaning or savour except perhaps as hardly noticed, quickly

spent means to ends - and what ends?

A few minutes quietness and stillness between jobs (including zazen, etc.) provides time to assimilate, to feel the situation, and can become fertile ground from which to grow into the expression of what one is. This the opposite of allowing circumstances, socialized viewpoints and perhaps rather mechanical thought-patterns and reactions to dictate one's actions, attitudes, etc. There is, it seems, a need to give one's self time to respond to a situation or to discover what a situation is in itself. It needs self discipline to restrain one's self from a certain panic to get lots done, and this discipline involves the use of a little more constraint, consideration and care; yet what is this but being mindful and attempting Right Action, etc; pure action too?

There is a difficult fact to be faced in applying Zen Buddhist and/or Christian principles to everyday life because in our society everyday life is geared to speed, instantaneous results:- instant pleasure, food, hot water, transport, news, human relations, knowledge and spiritual maturity. Double standards, possessiveness, ego-centredness and perpetual sensual assault in noise and media are also very much part of our life.

In zazen we can experience wholeness as well as an honest confrontation with our values, strengths and weaknesses. We can see how pride, fear and getting caught up in thoughts, imaginations, etc., cut us off from pure experience and response, giving us dishonest, bitter or silly attitudes and eliciting similar responses from others. We can recognise the growth of compassion and wholeness beginning in ourselves but unless this growth is continued through practice in all parts of our life it will become a dream, isolated in a vacuum, limited to sitting whereby it will atrophy.

To assimilate and develop the fruits of zazen or our principles, one must make them become alive and meaningful by seeking to apply them; by seeking to remain open, honest, whole and humble as well as adventurous in one's everyday life and relations with others. Maybe this is what having integrity means and costs. Difficult when folks do not wish one to be always honest. Difficult when one's job involves fast but shoddy work or the adoption of a double standard. Difficult if one knows one's job has questionable usefulness - not to say harmful consequences as in the manufacture of detergents, arms, etc. Difficult also to live on the small income afforded by part-time work when one discovers one has to make do with old things, eat and drink more simply and travel less. Even harder to convince people that work should be balanced more evenly with other parts of one's life and that this attitude is not indulgence in idleness, irresponsibility or daydreaming. (It provides more jobs)

If one is sacked because 'too slow' or 'too honest' (as has been the case) and is unable to find conscionable work (e.g. battery farming, joining the Services or working on a car assembly line would be

unconscionable to me) then one can EARN one's Social Security money by doing voluntary service in useful and necessary jobs such as caring for the aged, sick, young or socially misfit. There are a myriad causes to support: peace, animal welfare, environmental concerns, etc. Those who've no outlet for their skills and training in these times of unemployment can use their skills, express compassion, and where imagination as well as energy and belief can be put to work and developed too. One has only to look. The difficulties one has to face and work with may prove means to help us to grow and discover what values are real and fulfilling enough to stand such application.

This is our experience which we have attempted to share with you. We would welcome your letters, comments and ideas about the practice of zazen, recollection and compassion as applied in your everyday life.

With all good wishes,
yours sincerely,
Avril P. Landay (Mrs.)
9 Gibson Place,
St Andrews,
Fife.

News

Throssel Hole Priory On June 21 Rev. Jisho Perry completes his stay as Prior and is to return to Shasta Abbey. An invitation has been extended to the trainees at Throssel to go and study and train with Jiyu Kennett Roshi and the monks at Shasta Abbey, at which several monks have accepted the offer. They are to follow Jisho over on June 23. It is clear that an extended period of training under Roshi will give the British contingent of monks sufficient maturity of training to be able on returning to further the growth of Zen through the monastic community in Britain. The monks have pooled their resources to help each other for travel and living expenses, and together with Jisho's return fare there is a shortage of money. Any financial help would be most welcome.

We offer our thanks to Jisho and to all the trainees and wish them success in America.

The financial situation has come to a head in the first few days of June. The owner of the land which the Priory uses now wants to sell the property as soon as possible for £10,000. If the money is not raised, all the work and finance gone into the new meditation hall so far will be wasted, and the Priory will have to move or close. All the money that has gone into the Building Fund has been used to buy materials, so there is no surplus for buying the property. We are appealing to you on behalf of the Priory to respond with financial help, with gifts, interest free loans etc., in whatever way you can, however great or small. Please write or phone the Priory (049 85 204) if you think you can help. If possible we hope the money could be raised by June 21, already the response has been very good.

Reverend Kyosai Hughes has agreed to keep the Priory running for the benefit of the laity while most of the monks are away at Shasta. There is to be a regular programme of retreats and the Priory will be open to all who wish to join Kyosai in residence. Weekend retreats are to be held on the first and third weekend in every month starting in July. Anyone wishing to attend retreats or stay for longer periods should write for an application form to Throssel Hole Priory, Carrsfield, Nr. Hexham, Northumberland.

Ordination David Brazier is to become a Zen priest. He is to be ordained at Throssel Hole Priory on June 12. We offer our sincere congratulations to him. Later in the year the Braziers are to be moving to Kannon Dell, which is an extension of Shasta Abbey, principally for families who wish to study and live Zen, using the facilities of the nearby Abbey.

Books Tony Henderson and Cyril Patterson have both recently had new books published. Tony's publication titled 'Japanese Zen' is published by Centre House Community and was issued for the Mind and Body Festival held recently at Olympia, London. Copies are available from Centre House, 10a Airlie Gardens, London W8 7AL price 25 pence. Cyril has a new publication of poems and haiku (a few of these have appeared in Zen News). Called, 'Thistledown?' it is available from him price 60pence post paid, from 114 Greenways, Delves Lane, Consett Co. Durham.

New Groups Sheffield Derek Maxwell-Cheetham would like to hear from anyone in the area interested in Zen in view to meeting. Contact Derek at 39 Lopham St. Sheffield S3 9JS.

Bolton A group is beginning in Bolton and would like to hear from others interested in meditation. Contact Mike Childs, 58 Bromwich St. Bolton, Lancs.

Dorset Frances Bartley is helping start a Zazen group and wishes to hear from others interested in the area. Please contact Frances at 11 Cannon Hill Gardens, Colehill, Wimborne (020 125 88 6036).

People Moving Moira Jones has moved from Dublin to new employment with a Special Unit dealing with Battering Families in Manchester. While in Dublin she helped with the meditation group and helped start a second group within the walls of a Catholic convent.

Stephen Sambrooke is moving to London in late June, consequently the Shropshire Zazen Group has closed.

Frances Bartley has moved away from Tyneside and has instigated the formation of a small Zazen group in Dorset.

Stewart McFarlane has moved to Sheffield from Durham, he will be doing a course on the Japanese language. In September he is to take up a post as a lecturer in Oriental Studies at Lancaster University.

Lectures On May 4th members of the Tyneside group contributed to an evening of talks and discussion on Zen Meditation. To accommodate more people giving Zazen a try several of the normal meetings have been held in the Green Room, Eldon Sq. Meetings are to resume in private houses.

On May 16th Gordon Bell gave a talk on Buddhist Teaching & Meditation to a mixed denominational group at Yarm Methodist Chapel.

Group Meetings

Aberdeen Meets on Tuesdays at 7pm. Further details from Mark Hill, 163 King Street, Aberdeen. (29669)

Edinburgh Contact Richard Zahler, 3 Starbank Rd, Edinburgh (031 552 1975)

Tyneside Meetings on Wednesdays 7pm at various addresses. Information not finalised at the time of going to press so please contact Robin Forrest, 91 Chandler Court, Adderstone Cres, Jesmond (N'ale 813752) or Rycharde Apps, 15 Hallington Mews, Killingworth (N'ale 682610) for information. If you have travel difficulties to and from meetings or have spare seats, let Rycharde or Robin know, we may be able to help each other.

Durham Weekly meetings for Zazen on Mondays at 7:30pm at Lounge 2, 38 Old Elvet, Durham. For up to date information contact the editor. Cleveland Meets on alternate Fridays. Information from Mrs. Joyce M. Shaw, 103 Overdale Road, Berwick Hills, Middlesbrough.

York Information from Simon Pell, 20 James Street, York.

Bradford - Leeds Contact Helen Percival, 31 Harrogate Street, Bradford. (0274 652495)

Hull Zazen meetings on Thursdays at 7:30pm at the Friends Meeting House, Percy St. further information from John Watkins, 19 Welwyn Park Drive, Hull. (959611)

St Annes - Blackpool Meets at 321 Bispham Chambers, Redbank Rd, Bispham at 7:30pm Thursdays. For more information contact Charles Fletcher, 107 Blackpool Road North, St Annes, Lancs. (B'pool 724905)

Ormskirk Contact Wayne Spavin, Edge Hill College of Higher Education, Stanley Hall, St Helens Road, Ormskirk, Lancs.

North Staffordshire Meets on alternate Mondays at 8:30pm and occasional Sundays at 6am. For more information contact Alan Clayton, West View, Blakenhall, Nantwich, Cheshire. (Betley 292)

Nottingham Meets on Mondays at 8pm at 26 Millicent Rd, West Bridgeford, Nottingham. Further information from Alan MacCormick at the same address. (Nottingham 813351)

Knowle Contact Robert Dunnell, 103 Lodge Road, Knowle, Solihull, West Midlands. (Knowle 78586)

South Staffordshire Information from Nick Churchill, 154 Netherstone Lane, Litchfield, Staffs.

Warley Meetings on Tuesdays for Zazen at 7pm at 41 Barclay Rd, Snettisham, (Bearwood) Warley, West Midlands. Contact Dorothy Bailey at the same address for further information. (621 429 4080)

Northampton Meets on Thursdays at 7:30pm at 93 Lutterworth Road, Northampton. Contact Mr. K. Cooley at the same address.

Reading Meets on Tuesdays at 7:30pm for Zazen at 40 Wayten St, Reading. Contact John Davers for more information at the same address.

Andover Meetings on Mondays at 7:30pm for Zazen at various addresses. Information from Stephen Cloae, Bungalow 1, Longbottom, Biddesden, Nr. Andover, Hants.

Dublin Meets on Wednesdays at 7pm. For more information contact Jim Sheehan, 13 Glenvara Park, Ballyculien Road, Dublin 14.

Zen News is published by the Tyneside Zen Buddhist Association for the benefit of readers, to share their experience and understanding, to offer help to each other. You are invited to send articles, letters, news, artwork etc., for consideration of publication to the editor: Gordon Bell, 27 Rothbury Avenue, Horden, Peterlee, Co. Durham.