

SOUTHERN INSIGHT

**Newsletter of Southern Insight Meditation,
Christchurch, New Zealand**

Newsletter 37

Spring 2010

UPCOMING MEDITATION RETREATS 2010 - 2011

All retreats are suitable for both new and experienced meditators and are accessible to people of any or no religious affiliation. The cost of each retreat covers all food and accommodation. Teachers receive donations.

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|--|-------------------------------------|---------------------------------------|
| November Retreat
with Stephen and Martine Bachelor | Mon 15 Nov – Sun 21 Nov 2010 | \$250 (125)*
Staveley Camp |
| This retreat will draw on ideas from Theravada, Tibetan and Zen Buddhism as a means of bringing into clearer focus the questions life poses to us. By coming to rest in a still, focused awareness of the present moment, we will embark on a series of reflections and enquiries into the nature of that experience. Such meditation will not be regarded as an end in itself but as a ground from which to engage with the world in a fresh, non-dogmatic and imaginative way. | | |
| Brahmavihara Workshop
with Subhana Barzagli | Sat/Sun 12/13 Feb 2011 | \$TBA
Ferndale School |
| A non-residential two day workshop exploring the brahmaviharas, or divine abodes of lovingkindness, compassion, empathetic joy and equanimity. | | |
| Queen's Birthday Retreat
with Jeremy Logan | weekend 4 – 6 Jun 2011 | \$TBA
Staveley Camp |
| Through meditation our capacity to be compassionately present for our immediate experience grows. It enables us to be open to, and tenderly hold the most difficult parts of ourselves. It deepens and enriches our experience of life and also results in a spaciousness that enables us to respond creatively in situations we would otherwise react automatically from old conditioned patterns. | | |

***The actual cost of the retreat is the higher figure, however it is possible to pay a subsidised rate anywhere from the actual cost down to the bracketed figure.**

The Closing Date for registration is one week before the retreat starts.

Information about the teachers is inside the back cover of the newsletter.



Thank goodness for impermanence – spring is on it's way. It has been a cold wet month for Christchurch.

Jeremy retreat was a resounding success with several participants attaining full enlightenment. Not. Despite people's fears about the cold, it was deliciously warm, to the extent that one participant was heard to say "it was warmer than my house." So. No need to be worried about that next year. To support this ongoing warmth, Southern Insight is looking to invest in some good quality heaters for Staveley (unless some kind soul would like express their gratitude by donating one – see our plea for wanted items further on).

Jeremy's teaching was much appreciated by all present, and we have printed some of their reflections on a later page.

The sitting group continues to meet, albeit with small numbers. Do come along, because greater numbers do increase the energy and potency of the group and the support this gives to our practice. Some very inspiring discussions have ensued from the facilitated evenings.

We are looking forward to the arrival of Stephen and Martine Batchelor from France in November. Retreat spaces are filling up, with enquiries from as far afield as the United Kingdom! The Australian retreat with them is already full. If you don't know the teachings of Stephen and Martine some sangha members share their experiences within these pages, and there is plenty of information online, including talks for download on sites such as Dharmaseed. The Christchurch public library also has some of their books. We're very excited to be having them back after an eight year gap.

Subhana will be back in February 2011 to offer a weekend workshop on the Brahmaviharas, or divine qualities of heart and mind. Those of you who have experienced her workshops on the Dharma Gathering will know that this will be a profound and joyous exploration.

Speaking of Dharma Gatherings, we are planning to hold our third one in January 2012. Once again it will be co-hosted by both Southern Insight and the Diamond Sangha Zen group. This was such a juicy and enriching combination. We'll keep you posted!

With metta we remember Robert Aitken Roshi, founder of the Diamond Sangha Zen tradition based in Hawaii, who passed away recently after a long and inspirational life.

A RETREAT WITH STEPHEN & MARTINE BACHELOR – SOME REFLECTIONS

I first met Stephen and Martine in the early 1990's when I was living at The Barn rural retreat community in Devon, U.K. It was a retreat centre that combined community living, meditation and working on the land. Stephen and Martine came on alternate weeks to facilitate meetings discussing the application of meditation in daily life. Both struck me as very down to earth people with a wealth of experience and understanding and the ability to communicate the relevance of meditation in our contemporary society. They also came across as very ordinary people, humble, modest, who were just making their way in the world with a passion for the teachings of meditation. At the time Martine supplemented the donations she received from teaching retreats working as a cleaner. They were both obviously committed to meditation practice and were very willing to share their understanding with anyone who was interested to hear. Stephen worked for a time as a Buddhist chaplain at a nearby prison. Both had lived, practiced and studied in monasteries in Asia. Stephen was a Tibetan Buddhist Monk for a number of years then practiced Zen at a monastery in South Korea where he met Martine.

They have different styles of teaching. Martine communicates the teaching in a direct yet simple manner. She is light hearted and has a wonderful sense of humour. Compassion and kindness shine through in her teachings. Stephen has a warm nature and a dry sense of humour. He has a sharp intellect and is committed in inquiring into the truths of life without relying on tradition or beliefs. I have enjoyed hearing Stephen relate meditative understanding using concepts from western philosophy and evolutionary biology. They complement each other very well leading retreats together. Both are renown authors of books on meditation and Buddhism. I had the privilege of being able to attend their retreat in 2003 when they were here in Christchurch and appreciated greatly their guidance and inspiration. This is a rare and fantastic opportunity to receive guidance from two internationally recognised teachers. Your practice and life will be enhanced from this retreat.

Russell

Stephen's wonderfully clear expression and insight into our underlying mind states offered an exhilarating and challenging opportunity to explore my thoughts. Martine's lyrical and inspiring approach brought an open and heart warming feeling to the teaching that gave a willingness to look deeply with a love and lightness that complimented Stephen and together they generated a supportive atmosphere that brought a willingness to meaningfully examine my heart-mind.

Dermot

I sat with Stephen and Martine many years ago...it was one of those experiences that lingers and lingers, with the desire to have more. At the beginning of the retreat I noted the experience of feeling anxious as Stephen seemed to 'digress' off the path but over the week I gradually surrendered to the luminosity of Stephen's mind and how he sees the dharma. I came away feeling well nourished and expanded at the edges of my thinking...I am definitely going back for more.

Sarah



*Sid's Toes (Giant Reclining Buddha,
Wat Pho, Bangkok)*

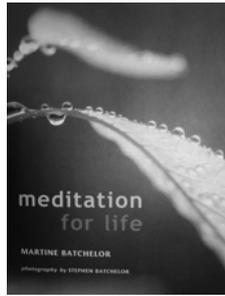
LOST: "Food for Thought" Cookbook – I have lent this to somebody a couple of years ago and would love to have it returned.

Please email Julie at angulijulie@gmail.com

BOOK REVIEWS

“Meditation for Life” by

Martine Batchelor is a beautiful, simple and straightforward guide to bringing meditation and buddhist teachings to the practice of modern life. In this book Martine's engaging and often self –effacing style ranges through story, personal experience and a lifetime of wisdom to present enticing ideas that illustrate how a grounding in meditation can not only relieve many of the stresses of modern living but bring about the ability to “wake up to life”, to its choices, gifts and possibilities. More than this Martine's teachings are about life itself – how meditation need not be separate from our material existence nor simply about an “inner journey”. Rather bringing an aware and compassionate mind to the ordinary actions of life can be transformative for self and others.



This striking book is accompanied by the wonderful illustrative photography of Stephen Batchelor.

Meg

Learning from Life – an excerpt from “Meditation for Life”:

“There are three essential trainings in Buddhism: ethics, meditation and wisdom. They are inseparable and you need to cultivate all three simultaneously. Ethics make it easier to concentrate in meditation. Meditation supports the blossoming of wisdom. Wisdom and meditation allow ethics to arise naturally. Master Kusan used to say that ethics, meditation and wisdom are like the three legs of a tripod. If two or even one of the legs are broken, the tripod cannot be used properly.”

“Confession of a Buddhist Atheist”

by Stephen Batchelor

This book is Stephen's latest, published this year. Once I started reading it I could barely put it down. I have read and enjoyed a number of Stephen's earlier works. Each one had illuminated the teachings and practice of meditation in some profound way, written in a way that I could understand. *Confession* was no exception to this. It chronicles Stephen's journey from England through Asia in the early seventies which eventually took him to India on the hippie trail. A brush with death while travelling provoked him to study Tibetan Buddhism resulting in him ordaining as a Tibetan monk. Dissatisfaction with the unquestioned beliefs within this tradition eventually

led him to disrobe and travel to a monastery in South Korea where he ordained as a Zen monk. He spent a total of ten years as a monk then he moved to a community of lay Buddhists in Devon, England, where he continued to write, offer teachings, and study.

Confession, which provides a story of his life journey also gives a taste of some of his earlier books tracing the development of his thinking. I recognised ideas from *The Faith to Doubt* and *Alone with Others* and *Living with the Devil*. Its major focus then turns to uncovering the real person of Siddhartha Gotama (also known as Buddha) and what he taught. He cuts beneath the layers of belief and projection that have obscured him and his teaching over time. He details his research into the Pali canon-the recorded discourses of Gotama's teaching and researches the social and political realities which existed at the time he lived. Stephen also details his travels to the places in Nepal and India which figured in Gotama's life. He explains what is distinctive in Gotama's teaching aside from the prevailing Hindu culture of his time. This challenged the preconceptions that I had about who Siddhartha Gotama was and made me question what was myth and legend and what was reality. Rather than aggrandising the Buddha, Siddhata Gotama became very human and his teaching and practice became even more rooted in the fabric of everyday existence, here and now. Stephen comments: “The challenge of Gotama's eightfold path, as I understand it, is to live in this world in a way that allows every aspect of one's existence to flourish.”

Stephen reveals much more of himself in this book. Stephen displays his integrity and his commitment to Gotama's injunction for people to trust their own ability to inquire and see clearly and question received wisdom from others or any tradition. Stephen is not afraid to put forward his perspective, backing it up with methodical research. Reading this book altered and enriched my outlook. I would recommend it and will definitely read it again.

Russell

A four-year-old child, whose next door neighbour was an elderly gentleman, who had recently lost his wife. Upon seeing the man cry, the little boy went into the old Gentleman's' yard, climbed onto his lap, and just sat there. When his mother asked him what he had said to the neighbour, the little boy just said, 'Nothing, I just helped him cry.'

REFLECTIONS ON JEREMY'S RETREAT:

"It's surprising how useful it is to just sit in silence for several days. Loved the weather – a day of brilliant Canterbury blue and snow capped mountains followed two days of soothing heavy rain. I appreciated the talks, Dermot's shiatsu/Feldenkrais sessions and the work sessions - they were a welcome relief, and reduced the intensity of the meditation sessions. Jeremy's words were down to earth, human, funny and insightful. I particularly enjoyed the absence of small talk."

"I think I am finally starting to get it - learning how to use sound AND sensation AND the breath to concentrate, much easier. The teachings were wonderfully clear. I loved the sense of humour, everything fitted together somehow and I could understand it."

"My first retreat and I'll be back. I enjoyed the peacefulness of silence, and the sense of community with others - it was a very respectful and supportive experience. I particularly enjoyed the silence, the people, and the warmth - and Jeremy showed compassion and support when I most needed it."

"I particularly enjoyed the walking meditations with the cleansing purity of nature."

"It felt good to understand what thoughts can do and how to treat them accordingly - a great guidance for my path on this planet. Special moments included understanding thoughts and experiences such as fear, love, delusion; and sharing experiences with others...laughing with so much silence."

"Lovely feeling soft, calm and deeply connected from a more truer genuine space. I enjoyed the fluidity, the community of support, the very obvious and felt love and kindness...and the chocolate!"

"Special moments: allowing the soft rolling tear drop down my cheek and my heart and mind opening space to feel love and acceptance."

"Snow on mountains, starry sky, rain on the roof, roaring fire and toast..."

"The experience was very loving, warm, supportive and there was an environment of sacred intention. Special moments: the moon above the Octagon in the morning, the sunrise and the frost, the laughter, the sharing circle."

Although I left home for no home
And wandered, full of faith
I was still greedy
For possessions and praise
Life is short.
Ages and sickness gnaw away.
I have no time for carelessness
Before this body breaks.
And as I watched the elements of mind
and body
Rise and fall away
I saw them as they really are.
I stood up.
My mind was completely free.

*Poem by nun Mittakali, from
"Meditation for Life"
by Martine Batchelor*

"Wonderful teaching style, very insightful talks, gained lots of new knowledge into how to work with the constant thinking mind and potentially deepen and expand my sitting practice which seemed to have narrowed down to watching the breath alone."

*Sweep me on, all canvas spread, hear me!
In all creation nothing endures
All is endless flux
Each wandering shape a pilgrim passing by
And time itself glides on in ceaseless flow
A rolling stream, and streams can never stray
Nor lightfoot hours
As waves is driven by wave
And each pursued, pursues the wave ahead
So time flies on,
Follows, flies and follows
Always, forever new
What was before is left behind
What never was is now and every passing
moment is renewed
'Perhaps' has maybe moved to 'that' and 'that'
to 'this'
Yet still the sum of things remains the same
Nothing can last I do believe for long in the same
image
In all creation be assured
There is no death, no death but only change and
innovation
What we call 'birth' is but a different new
beginning
Death is but to cease to be the same*

Excerpt from Ovid's Metamorphosis



Depiction of the Hungry Ghost realm, Heaven and Hell Temple, Phang Nga, Thailand



Depiction of the Hell realm, where one is put through the mangle! Heaven and Hell Temple, Phang Nga, Thailand

In Buddhist cosmology the sensory realm is divided into bad and good destinations. There are four bad destinations, states of intense torment: the hell realms, the animal realm, the hungry ghost realm and the realm of the titans, who are always at war. Hungry ghosts are beings with very long thin necks, preventing them from ever eating enough to fill their huge stomachs – the extreme version of unmet desires. The Buddha described the hell realms: “the pain and grief that a man would experience by being struck with three hundred spears is not even a fraction of the suffering of hell.” In sutta 129 of the Majjhima Nikaya he gives a rather graphic outline of what one might experience there.

Southern Insight Wish List

If you would like to donate any of the following they would be gratefully received. Please contact Meg on 328 8052:

- ❖ *Floor mat/rug
1mx2m*
- ❖ *Oil column heaters
3 x 2KW*
- ❖ *4 plug power box*
- ❖ *5m extension cord*
- ❖ *Bedside lamp*



SITTING GROUP NEWS

Our new format has been operating for a few months now. People from the southeast side of town are enjoying being able to get to sitting group more easily once a month. To recap in case you are confused, the following happens each month:

- First Wed: Nothing out of the ordinary
- Second Wed: Talk/Facilitated Discussion
- Third Wed: Public Talk by Russell
- Fourth Wed: Held at Opawa Zendo

Russell continues his monthly talks on a wide variety of thought-provoking topics. These will run through to October and then there will be a break until February 2011.

Apart from the fourth Wed of the month meetings take place at 104 Merivale Lane in the staffroom of Ferndale School. The evening starts at 7.30pm and runs through to 9.15pm.

The Opawa Zendo is located at 4 Kennedy Place, Opawa on the corner of Opawa Rd opposite the Hillsborough Domain. By car you need to be travelling south to turn into Kennedy Place. Parking is not allowed on Kennedy Place, so please park in the Bremca Ltd carpark at 10 Kennedy Place.

**The end of all exploring
will be to arrive where we started
and know the place for the first time
T S Eliot**

JUST ONE DAZZLING MOMENT

[We are] a society steadily undoing itself, it might be argued, by its own over-resourcefulness. Clever, ambitious, and always in search of greater efficiency, we Americans have, in two short centuries, created a world of push-button, round the clock comfort for ourselves. The basic needs of humanity – food, clothing, shelter, entertainment, transportation, and even sexual pleasure – no longer need to be personally laboured for or ritualised or even understood. All these things are available to us now for mere cash. Or credit. Which means that nobody needs to know how to do anything anymore, except the one narrow skill that will earn enough money to pay for the conveniences and services of modern living.

But in replacing every challenge with a shortcut we seem to have lost something... We are an increasingly depressed and anxious people – and not for nothing. Arguably, all these modern conveniences have been adopted to save us time. But time for what? Having created a system that tends to our every need without causing us undue exertion or labour, we can now fill these hours with...?

Well, for one thing, television – loads of it, hours of it, days and weeks and months of it in every American's lifetime. Also, work. Americans spend more and more hours at their jobs every year; in almost every household both parents must work fulltime outside the home to pay for all these goods and services. Which means a lot of commuting. Which means a lot of stress. Less connection to family and community. Fast-food meals eaten in cars on the way to and from work.



Poorer health all the time (America is certainly the fattest and most inactive society in history, and we're packing on more pounds every year). We seem to have the same disregard for our bodies as we do for our other natural resources; if a vital organ breaks down, after all, we always believe we can just buy a new one. Somebody else will take care of it. Same way we believe that somebody else will plant another forest someday if we use this one up. That is, if we even notice that we're using it up). There's an arrogance to such an attitude, but – more than that – there's a profound alienation. We have fallen out of rhythm. It's this simple. If we don't cultivate our own food supply anymore, do we need to pay attention to the idea of, say, seasons? Is there any difference between winter and summer if we can eat strawberries every day? If we can keep the temperature of our house set to a comfortable 70 degrees all year, do we need to notice that fall is coming? Do we have to prepare for that? Respect that? Much less contemplate what it means for our own mortality that things die in nature every autumn? And when spring does come round again, do we need to notice that rebirth? Do we need to take a moment and maybe thank anybody for that? Celebrate it? If we never leave our house except to drive to work, do we need to be even remotely aware of this powerful, humbling, extraordinary, and eternal life force that surges and ebbs around us all the time?

Apparently not. Because we have stopped paying attention [we have] fallen out of step with the natural cycles that have defined humanity's existence and culture for millennia. Having lost that vital connection with nature, the nation is in danger of losing its humanity. We are not alien visitors to this planet, after all, but natural residents and relatives of every living entity here. This earth is where we came from and where we'll all end up when we die, and, during the interim, it is our home. And there's no way we can ever hope to understand ourselves if we don't at least marginally understand our home. That is the understanding we need to put our lives in some bigger metaphysical context.

Instead [we are] a citizenry so removed from the rhythms of nature that we march through our lives as mere sleepwalkers, blinded, deafened, and senseless. Robotically existing in sterilised surroundings that numb the mind, weaken the body, and atrophy the soul. But... we can get our humanity back. When we contemplate the venerable age of a mountain, we get it. When we observe the superb order of water and sunlight, we get it. When we experience firsthand the brutal poetry of the food chain, we get it. When we are

mindful of every nuance of our natural world, we finally get the picture: that we are each given only one dazzling moment of life here on Earth, and we must stand before that reality both humbled and elevated, subject to every law of our universe and grateful for our brief but intrinsic participation within it.

Elizabeth Gilbert, from 'The Last American Man'

NOT KNOWING IS MOST INTIMATE

Many teachers have made this one phrase, "not knowing is most intimate," the heart of their teaching. But what does it mean and how can we make use of it for our lives?

In Zen, the word "intimacy" is a synonym for awakening or enlightenment. And for me intimacy is a much better word. Enlightenment, realization, or awakening - all these words imply some special state of mind or spirit, some kind of transformative mystical knowledge or experience that will bring us beyond life's day to day problems to a more spiritual plane. The word intimacy is better. It sounds like we are getting closer, deeper, more loving with our experience rather than somehow beyond it. Intimacy better expresses what enlightenment really feels like. So how is it that not knowing is most intimate?

Not knowing is not the opposite of knowing. It's beyond both knowing and not knowing - or the real not knowing. When we know something and rest in that knowing we limit our vision. This moment, this situation that faces us right now - this patient, this person, this family, this illness, this task, this pain or beauty - we have never seen it before. What is it? How do we respond? I don't know. I bow before the beauty and uniqueness of what I am facing. Not knowing, I am ready to be surprised, ready to listen and understand, ready to respond as needed, ready to let others respond, ready to do nothing at all, if that is what is called for. I can be informed by my past experience but it is much better if I am ready and able to let that go, and just be present, just listen, just not know. When I know, I bring myself forward, imposing myself and my experience on this moment. When I don't know, I let experience come forward and reveal itself ... I can be humble in the face of what is, and when I am humble I am ready to be truly fearless and intimate.

Zoketsu Norman Fischer is a poet, author, Zen priest, and former Abbot of San Francisco Zen Center.

A SCATTERED MIND IS SOMEONE YOU CAN HANG OUT WITH

We have a kind of addiction, a habit of wanting to always be right, of wanting to do the right thing. When we start practicing meditation, we say, "What am I supposed to do? How do I do it right?" The answer is to stop asking those questions ... to find out what is actually happening, exactly here. When you look closely, you will find that the "supposed to" is not found in what is actually happening, but is something we add. We think that, "if I do what I am supposed to do, everything will work out just the way 'it' is supposed to." Of course this is ridiculous but we still believe it.

How would you ever know that you were doing what you were supposed to be doing? When everything works out the way it is supposed to work out, right? And since that never happens, you know you must have done something wrong. What a bind to put yourself in.

So, instead of asking what you are supposed to do, try asking, "What do I really want, right now, right here?" Asking this question may seem difficult. Just doing what you should was so simple and now you have to figure it out. Do I really think it is possible to make everything work out just the way it is supposed to work out, if only I behaved properly, correctly, or perfectly? No? Then what do I really want? This is something to work on, something that may require some digging. To find out what I want I have to dig and I have to sift; hard work, heavy work, a coming down to earth, but how else will I be able to take root, moment after moment, exactly where I am?

There is tremendous power in unearthing, in recognizing distracted, scattered mind, the mind which would rather be anywhere but here, and spending some time there, with that mind. Rather than being an anonymous voice from the dark bossing you around, scattered mind is someone you can sit down and hang out with.

Kainei Edward Brown was ordained as a priest by Suzuki Roshi in 1971. The founder and teacher of Peaceful Sea Sangha and the author of several books, he leads meditation retreats, workshops, and cooking classes throughout the U.S. and Europe.



Booking Procedures

Please phone **Paul** on **381 0444** for a retreat registration form. The completed form and a deposit of \$50.00 should be sent to **6 Trent St, Christchurch**. Please make cheques payable to **Southern Insight Meditation**. Stamped addressed envelopes are appreciated when booking. Further information will be sent to you on receipt of your deposit. Please note that retreats will only run if there are sufficient registrations.

Refunds of Deposits

The deposit for retreats is refundable up to the closing date of the retreat booked, less a \$5.00 charge for administration costs. Deposits cannot be refunded after the retreat closing date, and the money will be put into the Top-Up Fund.

Top Up Fund

The top-up fund is for those who are unable to afford the cost of a retreat. Southern Insight aims to make retreats as accessible as possible to all, and it is possible to pay less than the lower amount in the sliding scale for a retreat. We encourage people to make use of this fund, which, thanks to the generosity of others who attend our retreats, is currently in a healthy state.

Insight Aotearoa

A monthly insight meditation e-newsletter, including articles by and interviews with dharma teachers from around the world and a comprehensive listing of events in the insight meditation network across New Zealand. To subscribe (free) visit:
newsletter@insightaotearoa.org
or write to PO Box 6626, Wellington 6041, Aotearoa New Zealand.

UPCOMING RETREATS WITH OTHER GROUPS

Practice for Hard Times

An insight meditation and socially engaged buddhism retreat led by Eric Kolvig, USA. Otaki, 8-15 April 2011
information online at:
www.insightmeditation.org.nz/wiki/EricKolvig/Otaki2011

Wilderness Retreat

Dharma yatra, a retreat in kayaks around Marlborough Sound with Eric Kolvig and Johann Robbins
25 March to 3 April 2011
information online at:
www.insightmeditation.org.nz/wiki/EricKolvig/Wilderness2011

Receiving our newsletter

If you did not receive this newsletter by mail and would like to be on our mailing list, please phone Dermot on 381 4617. Any donation towards the cost would be appreciated.

If you would like to receive this newsletter and retreat information electronically just contact us at southern.insight.meditation@xtra.co.nz
Write 'SUBSCRIBER' in the subject box.

TEACHERS

Stephen Batchelor was born in Scotland and educated at Watford Grammar School, England, and in Buddhist monasteries in India, Switzerland and Korea. He has translated and written several books on Buddhism, including *A Guide to the Bodhisattva's Way of Life*, *Alone with Others*, *The Faith to Doubt*, *The Tibet Guide* (winner of the 1988 Thomas Cook Award), *The Awakening of the West* (joint-winner of the 1994 Tricycle Award), *Buddhism Without Beliefs* and, most recently, *Verses from the Center: A Buddhist Vision of the Sublime*. He lectures and conducts meditation retreats worldwide, is a contributing editor to *Tricycle: the Buddhist Review*, a guiding teacher at Gaia House Retreat Centre, and co-founder of Sharpham College for Buddhist Studies and Contemporary Enquiry. He lives with his wife Martine in France.

Martine Batchelor spent ten years in a Korean monastery studying Zen Buddhism. She is now a guiding teacher at Gaia House meditation retreat centre and was a founding teacher of the Sharpham College of Buddhist Studies and Contemporary Enquiry, both in Devon. With her husband Stephen, she leads meditation retreats worldwide. She has published many magazine articles on Buddhism and modern living, and her books include *The Way of Korean Zen* (translated from the Korean), *Buddhism and Ecology*, *Walking on Lotus Flowers* and *Principles of Zen*. Her latest book is 'Meditation for Life'. She lives in Southwest France.

Subhana Barzaghi has practised meditation for over 20 years, is an acknowledged teacher in both the Insight meditation and Zen Buddhist traditions. She teaches 7 day intensive retreats in India, Australia and New Zealand. In 1996 Subhana became the first Australian Zen Rishi and is the spiritual director of the Sydney and Melbourne Zen Centres. She is also the founder of the Kwan Yin Zen Centre in Lismore. Subhana is the mother of two children and works as a counsellor and psychotherapist in Sydney.

Jeremy Logan has been involved in Insight Meditation for the last nineteen years, spending several years in the east and in Europe learning and practicing meditation. He has been teaching retreats since 1991 in New Zealand and he has taught in India. He currently lives in the Wairarapa working as a Counsellor and facilitating Stopping Violence programmes for men.

Contact Details for Southern Insight

E-mail: southern.insight.meditation@gmail.com

Post: 16 Ward Street, Christchurch

Web: <http://southern.insightmeditation.org.nz>

If you'd like information about retreats or about the group and insight meditation (including lots of opportunities to help with our work) here are the contact details of the Steering group, all of whom would be happy to talk with you:

Di 338 7070
Meg 328 8052
Julie anquijulie@gmail.com
Dermot 381 4617
Rachel 379 2548
Sarah 027 669 3824
Russell:
southern.insight.meditation@gmail.com

BEGINNER'S COURSE IN MEDITATION

Starts in Sept/Oct 2010

Please contact Di on 338 7070 for
more information and to enrol

Christchurch Meditation Group

Ferndale School

104 Merivale Lane

Christchurch

Wednesdays 7.30 – 9.15pm

If undelivered, please return to:
13 Dacre Street
Christchurch