

SOUTHERN INSIGHT

Newsletter of Southern Insight Meditation,
Christchurch, New Zealand

Newsletter 33

Autumn 2009

UPCOMING MEDITATION RETREATS 2009/2010

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.

Discovering Happiness with Russell Walker	Fri 29 May – Sun 31 May 2009	\$125 (*\$65) Governor's Bay
Kindness, along with Compassion, Sympathetic Joy and Equanimity are some of the most precious and beautiful qualities of the human spirit. When present they transform our relationship with others and the world. They also transform our inner life and lead to the discovery of an enduring happiness which is not dependant on changing conditions. In this retreat we will explore how they are inter-related and how they can be nurtured through meditation practice.		
September Retreat with Jeremy Logan	Fri 2 Oct to Wed 7 Oct 2009	\$220 (*110) Staveley Camp
Dharma Facilitator's Programme with Subhana Barzaghi & Jeremy Logan	Wed 7 Oct – Sun 11 Oct 2009	\$180 Staveley Camp
New series. Criteria apply and participants must commit to attending all three DFPs (Oct 2009, Feb 2010 and mid 2010).		
Dharma Gathering with Subhana Barzaghi, Jeremy Logan, Mary Jaksch and Arthur Wells	Fri 29 Jan – Wed 3 Feb 2010	\$220 (*110) Staveley Camp
A five day gathering offered in conjunction with the Diamond Sangha Zen Tradition.		
Dharma Facilitator's Programme with Subhana Barzaghi & Jeremy Logan	Wed 3 Feb – Sun 7 Feb 2010	\$180 Staveley Camp
New series. Criteria apply and participants must commit to attending all three DFPs (Oct 2009, Feb 2010 and mid 2010).		

***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 now inside the back cover of the newsletter.

Autumn greetings to you all. As the days draw in and the nights get colder, life may be taking on a more reflective hue, and if you're ready for a weekend of lovingkindness meditation, Russell Walker will be leading just such an event over the long weekend of Queens Birthday under the enticing title of 'Discovering Happiness.' Who couldn't do with a bit more happiness!

A large number of people enjoyed a very inspiring retreat with Yanai Postelnik in January; you can read about the experiences of some of them in the coming pages. We love to receive feedback from participants, and are reliably informed that many new retreatants are encouraged to attend their first retreat as a result of having read about the experiences of others. If you would like to share some of your own enthusiasm please do write and your comments will be printed. Yanai read many wonderful poems, one of which was on the subject of learning to see the extraordinary in the ordinary, learning to see with different eyes, and we've reproduced that poem here. Very relevant for anyone who has been fortunate enough to see the Monet Exhibition at Te Papa. Yanai delivered some very thought-provoking dharma talks and instructions throughout the retreat, and Lyndsay has been very kind and industriously transcribed two of them. The first one, 'What is Meditation?' appears on the following pages.

Ten people recently completed a group offered by Di for those new to meditation, and if there are others interested she has volunteered to run another course later this year. Please contact her on 338 7070.

Some of you may be aware of the plight of the Te Moata Retreat Centre – New Zealand's only dedicated Insight Meditation center – which the current owners are no longer able to underwrite. The trust group has run a fantastic fundraising campaign and over a million dollars has now been raised. This is nowhere near the asking price, and the center is now listed on the open market, so time is running out to retain this precious dharma asset. If you feel moved to contribute, more details are on page seven.

A reminder again about the upcoming Dharma Gathering – the multi-tradition approach being a world first. I know it's early to be planning your summer, but... some planning mind can actually be helpful!

If you are interested in training in dharma facilitation, a new series starts in October this year. As mentioned elsewhere, participants are required to commit to all three sessions. There is a small fly in the ointment in that we have had to alter the dates of the final session and at this stage are unsure exactly when it will be held. Please bear with us while we get that sorted.

Meantime hoping you are all well and happy, and at ease with your life.

WEEKLY MEDITATION GROUP

In addition to the monthly dharma talks offered by Russell Walker, we are looking to spice up the regular sitting group meetings a little with some guidance/dharmettes from people who have recently completed the Dharma Facilitator's Programme. We haven't quite managed to put together a schedule in time for the newsletter, but if you'd like more information as it comes to hand please email Julie on angulijulie@gmail.com so we can keep you posted.

SUTTA STUDY

This year a small group is studying the final fifty suttas of the Majjhima Nikaya, or Middle Length Discourses of the Buddha. Meetings take place monthly, on the fourth Sunday of the month from 6.30 to 8.30pm, and we'll be starting on April 26th. The group is open to anyone, however the suttas can be quite heavy going and will most likely be of interest to those who have a thorough grounding in practice. There is no need to have read any suttas before, but you will need to either buy or arrange to borrow a copy of the text.

If you're interested please contact Mike at Mike.Reid@canterbury.ac.nz or phone 357 8508.

FEEDBACK FROM PARTICIPANTS

Just a short line to say how much I enjoyed the two days I had with Yanai and the group. I found it challenging practicing sustained meditation, and the potential for calm and centred awareness has become clear to me in the meantime. I put this down to being in the good company of so many like-minded people. Thanks to all concerned for the inspiration, I have a better idea of how to continue the work!

Brendan

Thanks very much for your generosity and encouragement - I have just returned to Oz and am looking forward to exploring some of the options available here. Thank you again for the opportunity to participate in your retreat - it has had a very profound and timely effect on me.

Lydia

Thanks for a wonderful retreat. I'm still wafting along in an after-retreat state of almost serenity, which is really nice. I'm very glad I didn't have to go straight back into a busy workplace. That would have been really difficult to deal with. Yanai was marvellous. Such a wonderful teacher. He's made a huge difference to my whole approach to meditation.

Lindsay

The search for the exotic, the strange, the unusual, the uncommon has often taken the form of pilgrimages, of turning away from the world, the "Journey to the East," to another country or to a different religion. The greatest lesson from the true mystics, from the Zen monks, and now also from the Humanistic and Transpersonal psychologists – that the sacred is *in* the ordinary, that it is to be found in one's daily life, in one's neighbours, friends, and family, in one's own back yard, and that travel may be a flight from confronting the sacred – this lesson can be easily lost. To be looking elsewhere for miracles is to me a sure sign of ignorance that *everything* is miraculous.

~ Abraham H. Maslow

WHAT IS MEDITATION?

Insight meditation is essentially the art of learning to be awake; learning what it means for us to connect with and deepen our connection to this capacity we have for being conscious, for being connected, for being intimate with and yet not entangled by our experience. Much of life can pass us by when we are lost in the habitual patterns of disconnectedness, distraction and reactivity that can dominate our inner life and equally dominate our world. So in meditation we make the conscious choice to turn towards where we are, to relinquish and release ourselves from the habit of disconnection, the habit of engaging with life through our intellectually functioning mind, and begin to engage with life directly through the simple knowing of it as it is, as it presents itself to us moment by moment, always just like this.

So we make the intention to be, so far as we are able, conscious and connected with our experience, interested in and open to whatever it may be revealing, giving ourselves permission to put down the agendas, and the demands, the expectations that we habitually and often unconsciously bring to our experience, generating pressure upon ourselves in order to somehow produce the right experience, to fix or to transform what is happening. Meditation isn't about that.

Mediation is an unconditional willingness to meet what is, just as it is. And that includes all the experiences and responses within ourselves that might suggest we don't always want to do that, or in places in which we may feel unable to do that, unwilling to do that. To find peace and freedom in the midst of life is to be willing to radically transform what we have conceived as most important, because ultimately what is most important is not what is happening, but how fully, how clearly, how consciously, how sensitively we meet that, and allow the truth of our life to respond to what is happening, rather than feeling that we ourselves should somehow control or manipulate it.

This is a rather simple undertaking in one way, and in another way perhaps the most challenging thing we may ever seek to engage with or undertake in our lives. So it's important to begin with a sense of patience, a sense of allowing, to abandon so far as you are able any sense of rush to get somewhere. Any habit of measuring your progress along the way, or comparing to how it was before, is not something you need to be doing. The habit of mind to do that is strong. The

pressure and suffering created by that is considerable, but not required.

So we begin where we are, with what we can recognize as actually here. There is this experience of our body sitting relatively still, at least while we are in the sitting meditation, and of course there are some movements that take place, both subtle and at times more substantial, when we need to make an adjustment in the posture, but there's a simple stillness to establishing ourselves in the posture, allowing the body to be a reference point for us. The mind is slippery and quick at times to move, and often goes with remarkable speed and enthusiasm in quite a range of directions that you may already or perhaps will soon become familiar with, but the body moves rather more slowly and the body is right here, so it's a very useful grounding, a very useful reference point. This relationship to our body is a gateway, is a foundation for establishing a conscious relationship to life, and we can make use of it without elevating one experience above another. Suggesting that being in our body or with our breath and breathing is simply a particular expression of bodily life; not elevating that, or making that somehow more important or special, but seeing or exploring for yourself if it may be useful, if it may serve you to establish yourself in contact with that experience, and a foundation for being in contact with all experience.

When we begin in practice or at the beginning of a retreat, even if we may have been practicing for many years, we can observe the mind as fragmented, reactive, busy, not easily inclined to rest in the simplicity of experience. And so to begin with, it's helpful for most people to simplify the field of attention for the purposes of supporting consciousness, to ground and connect with what's happening rather than react and disconnect from what's happening.

So we select from the totality of experience the particularity of body and breath without elevating or making it somehow special, or more spiritual or right in any way, with other things therefore made be wrong or less special. Of course we can't do this, but if we could just abandon the concept of right and wrong in our meditation, if we could do that, it really could be quite useful. What's useful? What contributes to a sense of harmony, well-being, connection, openness, sensitivity, and what doesn't? What seems to undermine that? That might be a more useful framework or reference for our practice.

And so experience has shown for many, that giving attention to the body and the breath is

This is your life. There isn't something else. So let go of all that was past. It's gone. No need right now to concern yourself with things that are yet to come. They're not here. What's here is just this.

~ Yanai Postelnik

useful, but somehow imagining that we should be able to do that perfectly, continuously, or without any distraction for the next period of days is not useful because it's generally not what happens.

So we use the breath. The breath can serve us. Within the sense of the posture the movement of breath is there. Breathing accompanies us in the journey of our life from the first in-breath that we take when we are born until the last out-breath leaves the body at the time of death, and moment by moment nourishes our very existence that we easily take for granted, that we so easily forget the sensitivity, the tenderness and the vulnerability of our very existence.

Giving attention to the breath gives us a point of anchor, a point of reference, and a multiplicity of experience; and it offers to us a gateway through which we can reconnect more fully and deeply with life. It's for this purpose we use the breath.

So notice just how you experience breathing, just what it's like as the breath is drawn into the body. You don't have to do this breathing in. It simply happens, though sometimes people notice that they're trying to make it happen. That's okay. Simply notice that. It happens whether you're trying or not. Notice what it's like as the body breathes out, as the air is released from your body. This ongoing rhythm and cycle has a lot to offer to us, and so we give attention to it. We turn towards it. We learn what it means to relax into this experience. Not trying to take hold of it, to wrap our hands around its throat, so to speak, and get a grip on it. Not standing off distant from it and looking at it as something happening somewhere apart from where we are. But when we simply feel the direct experience, the sensations and vibrations of the movement of breath within our body, we can quite naturally begin to establish

**Essentially and always
there is only now,
one and the same now;
the present is the only thing
that has no end.
~ Erwin Schrodinger**

If you set the alarm to get up at 3:47 tomorrow morning and then when the alarm rings you get up and turn it off and say "What time is it?" you'd say:

Now. Now.
Where am I?
Here! Here!

Then go back to sleep.
Get up at 9:00 tomorrow. Where am I?
Here!
What time is it?
Now!

Try 4:32 three weeks from next Thursday.
By God
It is – there's no getting away from it –
That's the way it is
That's the
eternal present.

You finally figure out that it's only the clock that's going around...
It's doing its thing but you – you're sitting
Here
Right Now
Always

~ Ram Dass

ourselves in a relationship with life that can truly serve us, serve the unfolding of that which we most deeply long for. But we're not doing it for any particular purpose to begin with other than simply to be connected and present, to release ourselves from the compulsion and the disconnection of being lost in the thinking mind.

So just wherever and however you notice the experience of breathing, let yourself be in contact with that, just as it is. And if you notice something else arising, coming to attention, some sound, some feeling elsewhere in the body, sensations, emotional processes, thoughts, images – many things can arise – if you notice them, simply notice them. Don't make them somehow wrong, or into obstacles. Just notice that they're there: in simply noticing them, we are present. Having noticed them, returning your attention to the experience of breathing in and breathing out.

If you find you've become lost, unconscious, no longer aware of where you are, but drawn into the conceptual realm of the thinking mind, simply in the noticing you have the opportunity to reconnect. There's no need to judge or be concerned that this is happened, to blame yourself or anything else for

that fact. Notice simply that this happens. We become lost, we become unconscious, and yet rather remarkably and wonderfully, we become conscious again, and in that moment simply begin again. No need for measuring or comparing how much of our experience we are present or not, but simply to be present when we are and as we are able to be with what has happened.

And notice that our habit and our tendency is to tighten up, to contract in making an effort to be present, maybe making an effort to observe the breath or connect with the breathing, making an effort to not get lost in patterns of thinking that may be painful to us, or scary, or that we may feel shouldn't be happening because "I'm trying to meditate", we think. Noticing how that happens, and how we tighten, and keep the intention to relax, together with the intention to be present and connected, particularly when we notice we've become lost in thinking. Just take a moment to relax and gently yet consciously return your attention to the breath, not somehow as an escape from what was before, but as an expression of your own willingness to be here.

It's useful to take a few moments to just establish the posture whenever you begin a period of sitting meditation. To check in with your body, to feel the sense of contact with the seat or cushion or bench that you're sitting on, the firmness or substantialness of that contact with the earth, to be grounded. From that sense of groundedness, of contact, then to establish an uprightness to your posture that is alert, engaged, so that you're not slumping forward. It's really helpful to have a sense of stability so that the feet are flat on the floor if you're sitting in a chair, or the knees are touching the ground if you're on a cushion, and if they don't, it can be useful to find something and just place it under the cushion, under knee that might not come to the ground.

The knees ideally should be slightly lower than the pelvis. Otherwise it's really hard work to support your body upright. Extending the space between the pelvis and the sternum, the hips and the breastbone. You can just breathe into that space, and if you do this, you might notice how naturally the torso opens. Not trying to somehow pull it up or open. Just inflating it from the inside and allowing the shoulders and the shoulder blades to just gently soften and kind of move south, we could say, deep down towards the ground ever so slightly.

So uprightness, alertness through the spine, neck and head and yet relaxed around it, softening around it. It's useful to establish a posture in which

there can be some stability and steadiness. Not needing to move or react to every itch or tickle or sensation that may arise, and at the same time having permission, if it should feel that it's not possible to stay relaxed within the posture, you're struggling or contracting, to be able to make some mindful, gentle adjustment. Including that within your practice.

And so sitting here, relaxed and yet alert. Expressing that in your posture supports the mind, to equally connect with those qualities. Relaxed and alert, receiving the experience that comes to us just as it is, right here and right now. This is your life. There isn't something else. So letting go of all that was past. It's gone. Not needing right now to concern yourself with things that are yet to come. They're not here. What's here is just this. And within, just this: the experience of breathing, of body sitting here breathing. Just however you experience that. Being in touch with, connecting with this experience. The breath may be rough or smooth, long or short, deep or shallow, tight or loose, as you would wish it to be or other than that. It doesn't matter. Just as the breath is, knowing it directly, connecting with it with sensitivity and interest.

Not seeking to get anywhere but simply arriving where you are again and again, breath by breath, moment by moment.

~ Yanai Postelnik, transcription of first day's instructions.

**You do not need to leave
your room.
Remain sitting at your table
and listen.
Do not even listen, simply
wait.
Do not even wait, be quite
still and solitary.
The world will freely offer
itself to you unmasked,
it has no choice,
it will roll in ecstasy at your
feet.**

~ Franz Kafka

SOME THOUGHTS IN LATE SUMMER

Before.

I am ragged. I have chronic daily headaches, a tennis elbow, a book deadline. I'm booked to go on a 9 day retreat with Yanai Postelnik. As the time nears I have less and less desire to go. It feels much more than I can manage. I dither endlessly and ask too many people for advice. I give myself permission to not go. Then I decide to go! I drive down with Susie and Jamie. That part is easy. We eat jaffle pies, salad, nectarines and melty dark chocolate by the side of the road, and we arrive on time. A small miracle.

During.

I am ragged. I've bought ten times too many clothes and there's nowhere to put them. I hate my hard bed and get tangled in my sleeping bag each time I get up in the night to pee. I wake with a stiff neck and a sense of rising panic. Yanai encourages me to give it my best shot and to rest when I need to. We agree that some of my pain is blocked feelings rather than physiological but I still have a stiff neck. I meet my resistance twice every hour, despite the fact that the food is great and the teaching is clear and encouraging. Nine days seems a dauntingly long time. My fears about this and every other aspect of my life are very visible now but I have so much pain I don't get that drowsy thing and I stick to the clear instructions as best I can. Stone Buddhas appear in the river, white moths rise up in the toilet block as I clean in the work period. Somehow I find that small place in myself that says all is well, despite how clearly I see my wanting and not-wanting as the days unfold.

After

My life is gentler. I am gentler. I feel nourished and fed in the deep part of myself where spirit, so often ignored in this whirlwind life, is hidden. I relinquish television. What a relief. Yanai's teachings are still with me. Be engaged in your life but not entangled. Be aware of the suffocating comfort of information. I stop trying to stuff more into my life and duh, it becomes so much more spacious. I cease spending so much energy trying to make people like me and am okay with the yearning that comes along with that. I am more aware of how draining the endless busyness of producing and consuming is, and how exhausting my attempting to manipulate and control my experience had become. I make small new choices that feel good to me, such as not buying hummus because I don't want to accumulate any more plastic pottles. I buy an avocado and mash it up instead. When I feel myself getting frazzled I take little strolls. I'm more alive to what my actual experience is and a

bit more able to give up the illusion of control. I'm hurrying less because on retreat I saw that when I rush to the "more" I miss the "enoughness." Taking time to go into silence and absorb the teachings of the Buddha is the wisest choice I could have made.

PS. Elbow nearly normal and no headache for a month. My writing is flowing like honey. Major miracles.

~ Brigid Lowry

Monet Refuses the Operation

Doctor, you say that there are no haloes around the streetlights in Paris and what I see is an aberration caused by old age, an affliction.

I tell you it has taken me all my life to arrive at the vision of gas lamps as angels, to soften and blur and finally banish the edges you regret I don't see, to learn that the line I called the horizon does not exist and sky and water, so long apart, are the same state of being.

Fifty-four years before I could see Rouen cathedral is built of parallel shafts of sun, and now you want to restore my youthful errors: fixed notions of top and bottom, the illusion of three-dimensional space, wisteria separate from the bridge it covers.

What can I say to convince you the Houses of Parliament dissolve night after night to become the fluid dream of the Thames?

I will not return to a universe of objects that don't know each other, as if islands were not the lost children of one great continent. The world is flux, and light becomes what it touches, becomes water, lilies on water, above and below water, becomes lilac and mauve and yellow and white and cerulean lamps, small fists passing sunlight, so quickly to one another that it would take long, streaming hair inside my brush to catch it.

To paint the speed of light! Our weighted shapes, these verticals, burn to mix with air and change our bones, skin, clothes to gases.

Doctor, if only you could see how heaven pulls earth into its arms and how infinitely the heart expands to claim this world, blue vapor without end.

~ Lisel Mueller

NEWS FROM TE MOATA

Dear Te Moata Community,
We have completed our feasibility study and are pleased to report that there has been an additional swell of support for the goal of purchasing Te Moata. Over the last 10 weeks potential funds have more than doubled! A number of significant individual offers have been received, along with more pledged autopayments (A/P's). We are heartened by the response from the many among us who wish to preserve Te Moata into the future.

At this point, the Charitable Trust has raised 1.2 million. This is comprised of donations and pledges received, long-term leases on two of the cottages and loans from Te Moata supporters, to be serviced by the A/P's of \$773 per week that have been pledged. Thank you so much everyone for your incredible and continuing support!

Though we are not currently in a position to purchase Te Moata, we are not giving up. We remain open to this evolving process and still see options to consider which may bring to fruition the shared desire of everyone involved to retain Te Moata as a sacred sanctuary.

We recognise that this figure of \$1.2 million, as well as the previously outlined plan to offer \$1.55 million, is far below the current valuation. The Charitable Trust has been aware from the beginning that the Land Trust is looking for an offer at or near the valuation of the property.

We, the Charitable Trust, are considering how to proceed from here. It is clear from the huge amount of recent support and encouragement that the mandate from the community is to hold open the possibility of eventual purchase. We and the Lands Trust are continuing to explore ways to safeguard Te Moata.

We would also like to inform you, with the Land Trust's approval, that Te Moata is now listed as FOR SALE on the open market. Both Trusts feel that this is a significant step in the unfolding future of Te Moata. Our commitment is to continue to keep you closely informed during this next period through our regular email newsletter.

We remain grateful to all in the Te Moata community for the opportunity to be a part of the Save Te Moata vision.

The Te Moata Charitable Trust
Te Moata|180 Paul Road |PO Box 100|Tairua
3544|New Zealand|Ph +64 7 868
8798|www.temoata.org|info@temoata.org

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.

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.

Contact Details for Southern Insight

E-mail: southern.insight.meditation@xtra.co.nz

Post: 16 Ward Street, Christchurch

Website:

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

If you would like to ask about our retreats, sitting days, or would like some general information about the group and insight meditation (including lots of opportunities to help with our work) the following 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	angulijulie@gmail.com
Dermot	381 4617
Rachel	379 2548
Sarah	027 669 3824
Russell:	
southern.insight.meditation@xtra.co.nz	

What we are looking for
is what is looking.

~ St Francis of Assisi

The river
where you set
your foot just now
is gone –
those waters
giving way to this,
now this.

~ Heraclitus

Insight Aotearoa

Insight Aotearoa is an e-newsletter for New Zealand's insight meditation practitioners and communities. Posted monthly, it includes articles by and interviews with dharma teachers from around the world as well as 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.

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.

Christchurch Meditation Group

Ferndale School
104 Merivale Lane
Christchurch

Meditation Group at Diamond Harbour

Tuesdays 7.30pm
Contact Christine 03 329 4067
christine.dann@clear.net.nz

TEACHERS

Russell Walker studied and practiced with various teachers in the U.K, U.S and India since sitting his first retreat in 1990. He managed The Barn Rural Retreat Centre, Devon, U.K. for two years and was the Co-ordinator at Gaia House, an international retreat centre in Devon from 1997 to 1999. Russell has been teaching since 1995. He lives in Christchurch with his family. He also facilitates men's stopping violence groups.

Subhana Barzagli 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 Roshi 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 eighteen 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.

Mary Jaksch is a senior Zen teacher in the Diamond Sangha lineage. She studied with Robert Aitken Roshi in Hawaii and with Ross Bolleter Roshi, who gave her Dharma Transmission in 2004. Mary teaches in NZ, Europe and South America, and her Zen teaching reflects her background in psychotherapy and academic research in Buddhist Studies. Mary now writes full time and a her e-book *Overcome Anything: Finding the Light after the Darkness*, can be downloaded free from her blog at <http://goodlifezen.com>.

Arthur Wells is a Christchurch based counsellor and social worker, and has worked in Lifeline, the Family Mental Health Service and Stopping Violence Services. He began meditation practice in various Hindu traditions in the 70's, and in the early 80's took up Zen, becoming a student of John Daido Looi Roshi and later of Ross Bolleter Roshi, who authorised him to teach Zen in February 2008. Like Mary he has a university teaching background (and an MA in religious

studies), which has given him a similar enthusiasm for a Buddhism wider than Zen.

Wednesday Evening Dharma Talks

On the third Wednesday of every month teachings are offered on the practice of insight meditation. These are held at Ferndale School, 104 Merivale Lane, off Papanui Road. The evening, which includes a guided meditation, starts at 7.30pm and runs until 9.15pm.

All are welcome. Donations are collected for the teacher and the hire of the room.

Russell Walker is currently talking about the Four Foundations of Mindfulness, the core of the Insight practice.

COMMUNITY NOTICEBOARD

Short-term flat rental opportunity in Richmond

We are travelling to the UK for 6 weeks during August/September 2009 and would like to be able to sublet our lovely 2-bed flat while we are away. We are currently renting the place for \$270 per week but are more than willing to negotiate this figure for the duration of the sublet as our primary interest lies in finding a responsible and trustworthy person to look after the place while we are away. The ability to sublet, however, would be an enormous help to us as having at least some of our rent covered would ease the cost of visiting family on the other side of the world.

The flat is fully furnished and really rather nice. Each of the bedrooms has a double bed, the lounge has a heat pump and there's a bath in the bathroom for those chilly winter nights! It's located on a quiet street and has a lovely outdoor area. It would be ideal for dharma-oriented folk as it is equipped with two lovely sitting cushions and an inspiring collection of meditation and mindfulness books. There's also a broadband internet connection. It's near the river and ten minutes walk from the central city. Please contact Becca or Brendan for further information:

Becca: becca-appelhoff@hotmail.com 021-153-8403

Brendan: brendansillifant@gmail.com 021-129-1690

Becca and Brendan: 03 960-5333

We look forward to any enquiries!

Live in the nowhere that you come from,
Even though you have an address here.

~ Rumi

If undelivered, please return to:
13 Dacre Street
Christchurch