



# OzZen Quarterly

## Autumn 2021

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

Thanks to everyone who contributed to this edition of our OzZen Quarterly. Particular thanks go to Rhys, a first time contributor and to Phil, Jack and Pingala who contributed creative pieces. I do hope you enjoy reading this and perhaps contribute in the future. Jill KW (Ed)

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## LETTER FROM THE TEACHER

*Kono aki ha/ Nande toshiyoru/ Kumo ni tori*

In this autumn,

Why I get older?

The clouds and birds.

Matsuo-Basho (1644-1694)

Dear Friend,

Autumn is upon us, and as I sit here writing these words, rain continues to fall, setting a new record for the mid-north coast. What extreme times we live in! Fires, plagues, pestilence and now floods! Impermanence and interdependence. Can we find the way home amidst this impermanent world? Sharing this journey, we are all travelling on, sharing a common destiny. Maybe the journey itself is our home?

Basho was a wandering Zen practitioner and Master of haiku. His father died when he was twelve. He wrote his first recorded haiku when he was eighteen. He lived for a while in a rustic hut built by his disciples, who also planted a banana tree (*basho*) in the yard, giving him a new pen name and his first permanent home. However, Basho enjoyed travelling:

*Tabibito to/wage na yobaren/hatsu shigure*

Let my name

be “Traveller” –

First rains of spring.

Travelling in medieval Japan was dangerous, but in spite of this he enjoyed the seasons and the scenery: *“The moon and sun are travellers through eternity. Even the years wander on. Whether drifting through life on a boat or climbing toward old age leading a horse, each day is a journey, and the journey itself is home.”*

It is characteristic of haiku, to refer to the seasons either directly or indirectly. As a poetic form, it is ideally suited to expressing Zen – capturing the moment amidst impermanence. One of his most famous haiku’s is:

Furu ike ya/kawazu tobikomu/mizu no oto

An old pond;

a frog leaps in –

The water sound.

Basho went on many journeys and was one of the first successful travel writers. During his journeys, he would keep a travel diary and one of these was published: *The Narrow Way Within*. He completed editing this diary the year he died. OzZen is dedicated to preserving and maintaining the aesthetic dimension of Zen practice. The *OzZen Quarterly* is an ideal place to publish your own haiku or other kinds of creative expression. I look forward to reading your contributions.

Andrew



## **GOODBYE LA NIÑA**

Sun rises  
Water flies in sky

Wind blows mountain peaks  
Sand bounces on beach

Moon calls sea  
Rocks emerge

Crabs dance under stormy clouds  
Lightning hears thunder

Rain meets earth  
Rivers run with silty mud

Rain stops  
Lawnmowers sprout

Thanks to Phil for his original poem

## MODERN BUDDHISM

(Dharma Talk given on the 14.03.21)

### *Introduction.*

This talk continues the discussion from last fortnight, about moving from traditional Buddhism, what I called the *salvation* model, to modern Buddhism, or what I called the *human flourishing* model. In this talk, I will review, how modern Buddhism is reinterpreting some traditional core Buddhist beliefs. Traditional Buddhism was embedded in Indian philosophy and religion. The salvation model was appropriate for the people living in those times. In the same way that we take it for granted, that the earth revolves around the sun, they would have taken rebirth for granted. It would not have been questioned. The following beliefs from the salvation model are therefore given a new interpretation in the modern Buddhist paradigm, developed for people living in our times. We will be revising the following traditional beliefs:

- a. Rebirth and Karma.
- b. Anatman and Nirvana (Anatman is the negation of atman which means Self; anatman therefore means No-Self).
- c. Attitudes towards Impermanence, Beauty and Sensuality.

## *Rebirth and Karma.*

In the salvation model, the belief in rebirth is inseparable from the belief in karma. People are reborn into samsara – the repetitive cycle of birth and death, known as the “wheel of existence”. Karma is about actions and the consequences of our actions. In the salvation model, beneficial and meritorious actions are rewarded with a favourable rebirth, leading eventually, after many life-times, to nirvana. In traditional Buddhism, the person is reborn again because of craving (*Tanha*) *but this is not seen as desirable*. It is not good news that we are reborn. Hence to accomplish nirvana, was to succeed in getting off the wheel of samsara. The word *nirvana* literally means the blowing out – or the extinguishment of craving – and hence release from the cycle of samsara. Now in those days, unless one had the good fortune to be born into the aristocracy or the priestly caste, life in ancient India could be short and brutal. It made sense to view liberation as freedom from this life. However, because of the standard of living we now enjoy, this view really does not make sense for us folk, with the good fortune of being born in advanced capitalist economies.

In modern Buddhism, rebirth is reinterpreted as a metaphor, for being caught in the endless cycle or repetition of *reactive patterns* that maintain our suffering. The concept of karma is maintained, but freed from the notion of rebirth in the next life. Actions still result in consequences. What we think and believe will still influence how we act. Breaking patterns is understood



as both an individual and communal responsibility. However, in the modern version, there is also acknowledgment of randomness and unpredictability in our lives, starting importantly with birth. It is not a level playing field - by the accident of birth, some folk are born into affluent nations and others are born into poor nations. Even within nation states, it's not a level playing field. Poverty can be seen as a form of violence. Racism is also a form of violence. In modern Buddhism the recognition of the existence of intergenerational trauma, adds an extra dimension to the traditional understanding of karma. So in modern Buddhism, we don't believe people are born into poverty because of misdeeds in a previous life. For example, being born into an Aboriginal family in Australia is random. But the child inherits the history of intergenerational trauma. Indeed, all Australians inherit the legacy of intergenerational trauma caused by the invasion and the systematic policies of genocide of the First Nations people, language and culture. It therefore becomes a responsibility of all Australians to break the cycle of *intergenerational* trauma wreaked upon our First Nation's people. This needs to be addressed at both the individual level and at the social-cultural level. So, in modern Buddhism, the analysis of intergenerational trauma and the need for a socially engaged Buddhism, replaces the notion of reward and punishment metaphysics found in the salvation model. We are all responsible for each other's welfare and for creating a better world for the next generation to inherit.

This also of course applies to global poverty, climate justice and of forms of discrimination.

### *Anatman and Nirvana.*

In traditional Indian metaphysics the Atman, the Self with a capital “S”, was regarded as the reality that lay behind the illusory appearance of change in the phenomenal world. The Atman was seen as being permanent, eternal, substantial and impartite (undivided). It was the referent for the question, who am I? This teaching is also found in contemporary Advaita Vedanta teachers, such as Rupert Spira (2016). The meaning of Advaita is “not two”. This metaphysic can also be found in Ancient Greek Philosophy. The pre-Socratic philosopher, Parmenides said: *That which is, never ceases to be. That which is not, never comes into being.* It may be true, as Rupert Spira argues, that the discovery of all the great spiritual traditions is “that the fundamental nature of each one of us is identical with the fundamental nature of the universe” (Spira, 2016, p. xiii), but the way in which this is understood and the path of liberation that is taught in alternative spiritual traditions, differs in fundamental ways. For example, both traditional and modern Buddhism teach Anatman (No-Self). In traditional Buddhism the negation of Self was the negation of Self with a capital “S”. The middle way, as taught by the Buddha, repudiated both the belief



in an Eternal Self, and the belief that nothing exists. However, the belief in an Atman, is no longer a culturally dominant belief system in our time and place.

In modern Buddhism, the extinguishment model of nirvana, is now seen as an overly pessimistic view of the world, and hence the meaning of nirvana needs to be reinterpreted to make it relevant to our time and place. Also, the meaning of Atman needs to be reinterpreted, because this is a philosophical view we are no longer familiar with (unless you are a contemporary practitioner of Advaita). Nirvana and Anatman need to be relevant to how we live in this life. Few people in the West believe in Atman these days, but most of us would acknowledge that when we talk about the ego-self or the soul, we are referring to the feeling that there is a permanent and continuous subject that relates to others in the world. We are conditioned into identifying as an “I” that can claim ownership of internal and external objects. For example, “my” body; “my” thoughts; “my” car; “my” house; “my” life. This sense of an autonomous, independent and separate “I”, is a taken for granted part of our culture, in exactly the same way that the Atman use to be a taken for granted part of Indian culture. This sense of an autonomous “I”, was reinforced in the West through the creation of private property and the development of our legal systems. The notion of being able to “own” land for example, was a totally foreign concept to our First Nations people. What is more, when this sense of I, me or mine, as the owner or centre is challenged, it generates reactivity, which leads to suffering. So, in modern

Buddhism, nirvana is now reinterpreted as freedom from repetitive reactivity – freedom from the self-centred dream. Modern Buddhism therefore takes a more psycho-social approach to the analysis of no-self. Rather than challenging the Atman, which would be an easy target, modern Buddhism challenges this sense of an autonomous “I” as an owner/centre.

In both traditional and modern Buddhism, we experience the suffering of samsara because of our ignorance of the three characteristics of existence: impermanence, suffering and no-self. Of these three, it is the ignorance of the impermanence of self, that plays the central role in the diagnosis of suffering. As Buddhists who follow the threefold path of ethics, meditation and wisdom, we cultivate the intention to transform, what are referred to in Buddhism as the three poisons: greed, hatred and ignorance. Given that greed and hatred grow from the ground of ignorance, ignorance of our true nature of nonseparation, our practice of the three-fold path enables us to awaken to our true nature – that the self from the get-go is a relational and contextual self, and although it provides us with a sense of autobiographical continuity, it is inherently an impermanent process not an permanent entity.

In modern Buddhism, this capacity to free ourselves from reactivity is called nonattachment, similar to how in traditional Buddhism, nonattachment was seen as the way to find release from samsara. However, in modern Buddhism, this doesn't mean nonattachment in the sense in which we detach ourselves from being house-holders and become celibate monks. It is

reinterpreted as nonattachment to self-clinging – self-clinging referring to the way in which we cling to the self as an owner or centre of the world. The more we are able to free ourselves from this self, the less reactivity we will experience. Therefore, in modern Buddhism, one can be emotionally attached to one's intimate partner, while at the same time, dropping the feeling that we own or possess our partner. In modern Buddhism, it is okay to be attached to people, objects, and places, because this is seen as being beneficial to human flourishing. To not experience a secure attachment to one's parent or partner, is understood in our culture to create suffering. In fact, it can be argued that a secure attachment is the best foundation for developing nonattachment, in the Buddhist sense of the word. Another example of the importance of attachment to human flourishing in this world, is climate change grief, and the idea of "heart-places" – how we become attached not only to our natural areas of wilderness, but also to our local beach. This form of attachment leads to caring for the environment and the recognition of the need for preservation for human flourishing and well-being. Embracing the world impermanence, of emptiness and no-self is simply recognising our always, already nonseparation from the world. Barry Magid puts it this way: "awareness of emptiness is simply a non-resistance to the flow and transience of our lives. In practice, we watch where we resist letting things come and go. These nodes of resistance are what Buddhism refers to as attachment" and "Nonattachment is an

acceptance of impermanence” (Magid, 2002, p. 64). Equanimity could therefore be defined as acceptance of impermanence.

I now want to conclude this section with some reflections on what modern Buddhism may have to say about the ownership of property. In particular let us take the ownership of real estate as our example. Modern Buddhism is understood primarily as a post-monastic practice. It is not suggested that we sell all our belongings like layman Pang of old and commence a career of begging. So, if decentring ourselves from the sense of self-ownership is our core practice does ownership of real estate hinder or help us to free ourselves from the sense of self-ownership – does it help us to free ourselves from the self-centred dream? Can we own real estate and at the same time, see through the illusion of ownership? Freeing ourselves gradually from the sense of ownership, of objects being “mine”. I think the relationship of the ownership of private property to human flourishing is debatable. One might argue that ownership of one house is conducive to human flourishing because the attachment promotes a sense of care and well-being. One could, I think argue, that the ownership of two houses, say a city house and a get-away house is also conducive to human flourishing. Especially to have our mortgage paid off is conducive to peace of mind in our later years, but what about three houses, or ten houses or a hundred houses? Where does one draw the line? Ownership is part of our taken for granted conventional reality, therefore it is rarely challenged. Try introducing a capital gains tax on the sale of a house and see what happens. However, I

think we need to begin an exploration into how this conventional sense of ownership becomes part of our psychology, leading to greed, division and hatred into the “haves” and the “haves not”. Ownership, like the self, is a fiction, albeit a fiction with legal and monetary consequences because in order to have property we need an owner. Therefore, ownership does not have to dominate our sense of self and other. Can we see through the fiction of ownership? Can we see clearly that there is *no-one* really, who owns anything and also *nothing* to be owned, and still practice caring for the dwelling in which we reside and also the dwellings in which others reside? How long can we tolerate homelessness (or do we secretly see it as a moral failure of the victims of homelessness to provide for themselves?). After all, we can’t take our house with us when we die. Dwelling peacefully in emptiness, means simply dwelling in impermanence, without attachment or aversion, on a moment-by-moment basis. It also enables us to let go of thoughts of ownership.

### *Impermanence, Beauty and Sensual Delight.*

In traditional Indian Buddhism, there was little appreciation of the relationship between beauty and impermanence. There was also a rejection of taking pleasure in sensual experience. This began to change in China and then Japan. In these cultures, the mystery and beauty of existence was seen in the natural world – mist, mountains and rivers – cherry blossoms. The images of the natural world were also represented in the arts, poetry and music, as supports for the practice of meditation and the

cultivation of wisdom. The human figure was nonseparated from this landscape. The arts, poetry and music expressed the evolution of awakened awareness – how the cosmos awakens to itself through the form of the unique biography of an individual, who, through the refinement of Buddhist practice, is able to express this awakened awareness in the arts, poetry and music.

In modern Buddhism, following the modernist revolution, in the same way that Chan and Zen captured the beauty of impermanence in its portrayal of nature, writers like James Joyce and Virginia Woolf, captured the beauty of the transience of the self. In the same way that we can experience the beauty of the cherry blossoms, we can appreciate the beauty and impermanence of the relational and contextual self. Our practice refines our experience of self – mindfulness of the arising of the negative emotions of greed and hatred, enables us to let them go before they create harm – but our practice also enhances our capacity to feel positive emotions, such as joy, more deeply. We feel deeply the wonder of nature, but also the intimacy that arises in conversations and in silent reverie. We can treasure our memories because they are fragile and easily lost. I call this process distinguishing self-intimacy from self-ownership, in the gradual transformation and refinement of our experience of self in the world.

Finally, modern Buddhism seeks to re-claim our capacity to experience delight in sensual pleasure – whether that is the wonder of a sunset or sexual pleasure or indeed the smell of



toast and coffee in the morning. I will finish with a quote from Isabelle Allende's latest book, *The Soul of a Woman*:

*Humans are sensual creatures; we vibrate in response to sounds, colours, fragrances, textures, flavours – everything that pleases our senses. We are not only moved by the beauty of a planet but also by what we can create. I inherited from my mother the desire to adorn my house, but I am aware that nothing is permanent, everything changes, decomposes, disintegrates, or dies, so I don't cling to anything.*

#### References:

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Spira, R. *The Transparency of Things: Contemplating the nature of Experience*.

Oxford: Sahaja Publications, 2016.

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Image supplied by Angie

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## ***Dukkha and the paradoxical theory of change***

*(Thank you to Rhys for this transcript from a recent Tuesday morning session he facilitated for us on Zoom)*

In this guided meditation, I'm going to talk about *dukkha*, which is often translated as "suffering" or "unsatisfactoriness". I'll talk about sitting with *dukkha* in our meditation, and about the paradoxical way in which *dukkha* can become a source of healing, and growth, and wisdom in our lives, if we let it.

So, please sit comfortably. Find your seat. Settle into whatever posture works best for you. Settle into the breath. Settle into the body. Be aware of the body breathing in and out on its own for a couple of minutes.

Sometimes when we sit in meditation we might find ourselves feeling centred, feeling present to the world around us, feeling settled, and at peace with how things are. If your experience is like this this morning, then please enjoy that, and go with it, and just let my words wash over you.

Other times when we sit we might become aware of some form of contraction, of resistance, of tension, of dissatisfaction. We'll be aware of the ways in which we're cut off from being with life as it is. And if you're anything like me, this will be what most of your sitting practice is about. This is *dukkha*. We don't have to look far for *dukkha*. To be human is to experience *dukkha*. And very often when we sit, sit in meditation, our meditation is to sit with *dukkha*.

So, as we sit with some awareness of this body and this breath, let's also try bring awareness to any tension or contraction or dissatisfaction. Where are we resisting? Where are we tightening? Where are we holding on? It might be obvious, or it might be subtle.

*Dukkha*, tension, dissatisfaction might be manifesting in thoughts. "I'm not doing it right". "I'm ready to finish". "I wish I didn't think so much". Whatever variety of *dukkha* comes up for you in your thoughts. A lot of our thinking can be a kind of resistance, in one way or another.

Tension or contraction might be showing up in our feeling tone. We might just have a basic feeling of wanting to move away from something, wanting to move away from where we are. Or a sense of wanting to move towards something. Sometimes that sense can be very free-floating or nebulous.

It's likely that tension or contraction is in some way manifesting in the body. I've always liked what Joko Beck said about the "icy couch"—I imagine some, or many, of you will have read that part of her book—about how *dukkha* gets lodged in the very fabric of our bodies. About forms of contraction and holding on that are so close to us and so pervasive that we easily miss them; it's just what our bodies feel like most of the time.

So, I encourage you to just be aware for a few minutes of any kind of holding on in the body: any tension, any pain, no matter how subtle or familiar it feels. What would it be like for you to rest into the icy couch right now?

Let your attention move around the body, if that feels like the right thing to do. There might be places where tension often shows up: maybe the belly, or the jaw, shoulders, neck, maybe in the face. Wherever tension shows up for you. There's no need to release the tension, if you find it. Just allow it to be.

We're just sitting with our *dukkha*, however coarse it is, however subtle it is. If we can just sit with our *dukkha*, just letting it be, not trying to change it, creating a space of acceptance for it, then maybe we can create the conditions for growth and change in our lives.

I practise gestalt therapy, and in gestalt therapy the theory of change—which is like the explanation for how psychotherapy actually helps people—is called the paradoxical theory of change. The paradoxical theory of change says that *change occurs when we become what we are, not when we try to become something we aren't.*

I'll now read you a quote by Arnold Beisser, who first articulated the paradoxical theory of change (and please excuse the old-fashioned gendered pronouns in this quote). He said,

Change does not take place through a coercive attempt by the individual or by another person to change him, but it does take place if one takes the time and effort to be what he is—to be fully invested in his current

positions. By rejecting the role of change agent, we make meaningful and orderly change possible.

By rejecting the role of change agent, we make change possible.

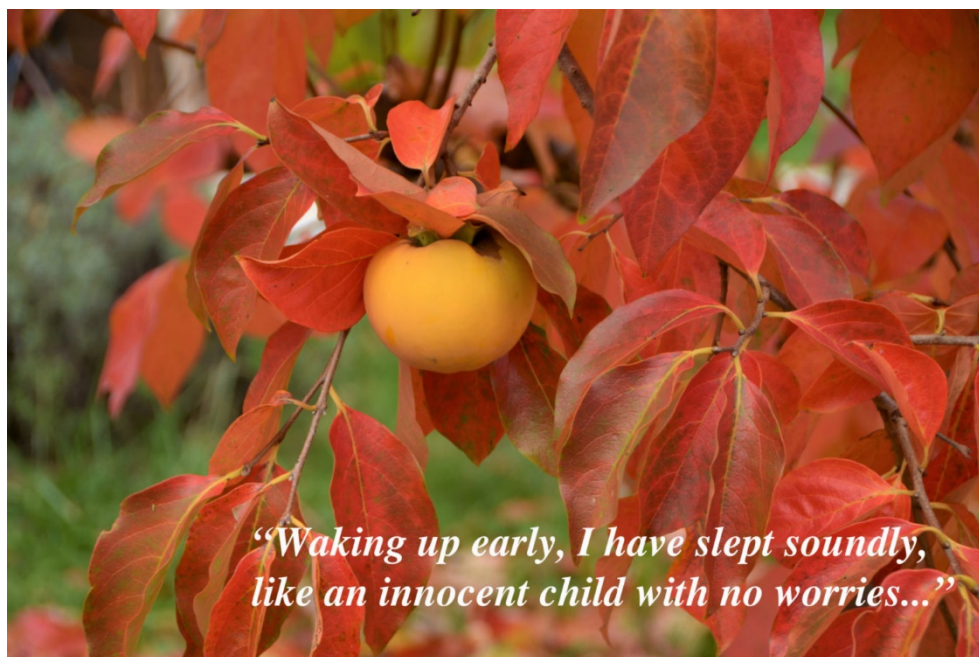
Arnold Beisser, the man who wrote this quote, knew about staying with *dukkha*. He was in his mid-twenties, he'd just finished his medical training, he was a nationally ranked tennis player the US, when he was suddenly paralysed from the neck down by polio. He lived for years in an iron lung. That's a very tough way to learn about the paradoxical path of embracing *dukkha*. None of us are in iron lungs, but I'm sure we've all walked tough paths at times in our lives as well. We're all presented with *dukkha* in our lives. We're all presented with *dukkha* in our meditation practice.

Change occurs when we become what we are, not when we try to become something we aren't. There are obvious parallels between the paradoxical theory of change and our Zen practice. Becoming what we are when we practice often means making space for *dukkha*, or becoming *dukkha*. When we encounter tension and contraction in our sitting, we can try to escape it, we can try to change it, or transcend it in some way, and maybe we'd have some success in doing that. But then, ultimately, we'd be trying to be something that we're not in that moment. We'd be dividing against ourselves. Dividing the whole.

Or, we can become more fully ourselves. We can reject the role of change agent. I like that line, maybe that's why I'm repeating it a bit. I like to think about it in terms of my psychotherapy practice, and I like to think about it in terms of my Zen practice: rejecting the role of change agent. We can let the *dukkha* be. We can become the *dukkha*. We can rest back on the icy couch, to use that metaphor again.

So, let's sit in silence for a few more minutes and just let ourselves be. If there's resistance, let the resistance be there as part of the whole. If there's tension or contraction, welcome it in, let it be there as part of the whole that is you, in this moment, this morning.





*"Waking up early, I have slept soundly,  
like an innocent child with no worries..."*

Excerpt from *Flames of Prayer* by Thich Nhat Han

Buddhist Gary Thorp in *Caught in Fading Light* tells a wonderful teaching story about accepting all situations where we are left in the dark without answers:

"Once, when the Zen master Tokusan was still a student, he visited his teacher, Ryutan, just before sundown. They sat on the floor of Ryutan's hut, casually drinking tea and discussing Zen until deep into the night. At last, Ryutan said, 'Maybe it's about time you went home.' Tokusan bowed to his teacher and walked to the door. 'It's completely dark outside,' he said. Ryutan lit the lantern and said, 'Why not take this?' Just as Tokusan was about to take the lamp from his teacher's hands, Ryutan blew out the flame. Tokusan suddenly knew everything there was to know."

Thorp comments: "Sometimes there is no remedy for our situation than to begin from a point of absolute darkness. Turning off a television set and extinguishing a lantern have certain similarities; they are both abrupt and transition making, and can leave us in a different world. In darkness, we are always on our own."

Reprinted from Tricycle online magazine



# AUTUMN

Autumn brings home to our consciousness death and the challenge to live every day to the fullest. Susan Jeffers in *Embracing Uncertainty* gives us a spiritual practice to facilitate this twofold movement:

"I was once told that certain spiritual masters in Tibet used to set their teacups upside down before they went to bed each night as a reminder that all life was impermanent. And then, when they awoke each morning, they turned their teacups right side up again with the happy thought, 'I'm still here!' This simple gesture was a wonderful reminder to celebrate every moment of the day."

Reprinted from Tricycle online magazine

## **My Dog Got The Tao**

Our dog was forever barking. We'd tried everything, but to no avail.  
One day he heard the words of the Buddha —

“Life is suffering.”

He thought to himself, Oh, that must be why I'm forever barking —  
I'm suffering!

The humans in his life would often say to him “who's a clever boy?” He had no idea and wondered why they were asking. But seeing himself acquire this understanding of Buddhism, he thought to himself, I must be the clever boy! I must be a real thinker.

So, when he heard the famous words of Descartes, the Cogito,

“I think therefore I am,”

he saw that this must mean “I am.”

This really blew his socks off. It led to his discovery of the work of Indian guru Sri Nisargadatta Maharaj, and his book, *I am that*. He wasn't sure exactly what ‘that’ was, but didn't let it bother him.

He appeared to be a genuine seeker making real progress on the spiritual path. So a spiritual teacher offered to give him shaktipat, the direct transmission of divine energy leading to spiritual enlightenment.

The teacher called him over, “come here boy,” and touched our dog's third eye. He wagged his tail, barked happily, and trotted off.

The teacher commented,

“There's not much going on in there, is there.”

“Probably not,” we replied.

Undeterred, our dog continued his study of Nisargadatta.

He particularly liked the quote, though he hadn't a clue what it meant —

“Love says: ‘I am everything’.

Wisdom says: ‘I am nothing’.

Between the two my life flows.”

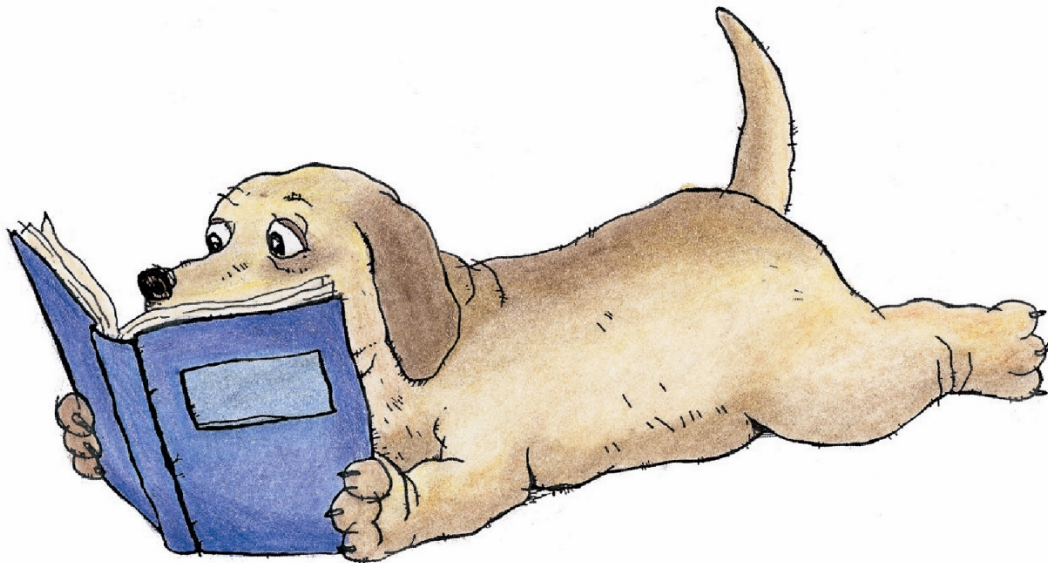
Finally, our dog discovered the Tao Te Ching. He found he couldn't put it down. He carried it everywhere between his teeth.

One day, he read —

“He who knows, does not speak. He who speaks, does not know.”

I don't know if he got enlightened but he never barked again after that.

Thanks to Jack for this great piece.



## Singularity (After Stephen Hawking)

*By Marie Howe*

Do you sometimes want to wake up to the singularity we once were  
So compact  
Nobody needed a bed, or food, or money  
Nobody hiding in the school bathroom  
Or home alone, pulling open the drawer where the pills are kept  
“For every atom belonging to me as good belongs to you” (-Walt Whitman)  
Remember  
There was no nature, no them, no tests to determine if the elephant grieves her calf  
Or if the coral reef feels pain  
Trashed oceans don’t speak English, or Farsi, or French  
Would that we could wake up to what we were when we *were* ocean  
And before that when earth was sky  
And animal was energy  
And rock was liquid  
And stars were space  
And space was not at all. Nothing.  
Before we came to believe that humans were so important  
Before this awful loneliness  
Can molecules remember it, what once was? Before anything happened?  
Can our molecules remember?  
No I. No we. No one. No was.  
No verb. No noun .... yet.  
But only a tiny tiny tiny dot brimming with is is is is  
All. Everything.  
Home.

*Thanks to Mandy for submitting this poem.*



## AUTUMN, A TIME OF LETTING GO

Buddhist teacher Sharon Salzberg writes in *Lovingkindness* about one of the offshoots of letting go: "Generosity has such power because it is characterized by the inner quality of letting go or relinquishing. Being able to let go, to give up, to renounce, to give generously — these capacities spring from the same source within us.

When we practice generosity, we open to all of these liberating qualities simultaneously. They carry us to a profound knowing of freedom, and they also are the loving expression of that same state of freedom." Autumn, then, is the perfect season to give generously of your time and talents to others.

## SERVICE TO OTHERS

### ARE YOU INTERESTED IN VOLUNTEERING A FEW HOURS EACH WEEK?

Australian Red Cross Coffs Harbour is looking for people to give a few hours of their time each week to teach former migrants and refugees to drive.

Training and support is provided and you will work with a great bunch of dedicated people. A car is supplied.

This service is vital for people with limited money and few social contacts. Gaining a driver's licence enables them to apply for work and to transport young family members, facilitating independence and self confidence.

If you are able, please call **Jude Dardel**  
**Community Programs Officer – Learner Driver Program,**

9 McLean Street, Coffs Harbour, NSW, 2450

**Gumbaynggirr Land**

**Mob** +61 0 450 747 923 | **Email** [jdardel@redcross.org.au](mailto:jdardel@redcross.org.au)

Work days: Tuesday, Wednesday & Thursday 9-5

Thank you!

## OzZen AGM 2021

Our AGM is scheduled for April 25<sup>th</sup>.

During the AGM, the positions of Secretary, Treasurer, Chair and Quarterly Editor will become vacant. New nominations for these positions will be sought.

Please consider if you may be able to take on one of these roles.



## **Morning HAIKU**

**I've found a beautiful way to express gratitude through a morning practise  
is in writing haiku, based on morning delights and observations.**

**Haiku is a Japanese poetry tradition based on a specified format, being:**

**1<sup>st</sup> line: 5 syllables**

**2<sup>nd</sup> line: 7 syllables**

**3<sup>rd</sup> line: 5 syllables**

**A suggested process is to jot down 'sketches' of the morning then rewrite  
with expressive thought into the haiku format.**

**Here are a few haiku inspired from my home in the Thora valley . . .**

**Dish full of water  
Reflecting serenity, still  
One drop disturbs**

**Magpie's larking lilt  
Currawong song crowds the still air  
Orchestrate the day!**

**Bamboo rains its love  
Sun shower glitters the light  
Earthly stars of joy**

***Thanks to Pingala for this piece***

# OzZen Calendar 2021

## SAWTELL ZENDO AND ZOOM ZENDO

|        |     |    |                          |               |
|--------|-----|----|--------------------------|---------------|
| SUNDAY | JAN | 31 | SAWTELL ZENDO            | 9.45AM – 12PM |
|        |     |    | <b>COMMITTEE MEETING</b> | 12PM – 1PM    |

|        |     |    |            |               |
|--------|-----|----|------------|---------------|
| SUNDAY | FEB | 14 | ZOOM ZENDO | 9.45AM – 12PM |
|--------|-----|----|------------|---------------|

|        |     |    |                      |               |
|--------|-----|----|----------------------|---------------|
| SUNDAY | FEB | 28 | SAWTELL ZENDO        | 9.45AM – 12PM |
|        |     |    | HEART SUTRA CHANTING | 12PM – 1PM    |

|        |       |    |            |               |
|--------|-------|----|------------|---------------|
| SUNDAY | MARCH | 14 | ZOOM ZENDO | 9.45AM – 12PM |
|--------|-------|----|------------|---------------|

|               |              |           |                        |                     |
|---------------|--------------|-----------|------------------------|---------------------|
| <b>SUNDAY</b> | <b>MARCH</b> | <b>28</b> | <b>SAWTELL RETREAT</b> | <b>8.45AM – 4PM</b> |
|---------------|--------------|-----------|------------------------|---------------------|

*CONTEMPLATING THE HEART-MIND PART ONE: This retreat will be focused on understanding the emptiness teachings expressed in the famous Heart Sutra.*

|        |       |    |            |               |
|--------|-------|----|------------|---------------|
| SUNDAY | APRIL | 11 | ZOOM ZENDO | 9.45AM – 12PM |
|--------|-------|----|------------|---------------|

|                       |                    |
|-----------------------|--------------------|
| <b>GUEST SPEAKER:</b> | <b>BARRY MAGID</b> |
|-----------------------|--------------------|

|        |       |    |                  |                   |
|--------|-------|----|------------------|-------------------|
| SUNDAY | APRIL | 25 | SAWTELL ZENDO    | 9.45AM – 12PM     |
|        |       |    | <b>OzZen AGM</b> | <b>12PM – 1PM</b> |

|               |            |           |                   |                      |
|---------------|------------|-----------|-------------------|----------------------|
| <b>SUNDAY</b> | <b>MAY</b> | <b>09</b> | <b>ZOOM ZENDO</b> | <b>9.45AM – 12PM</b> |
|---------------|------------|-----------|-------------------|----------------------|

*CONTEMPLATING THE HEART-SUTRA PART TWO*

|               |            |           |                      |                       |
|---------------|------------|-----------|----------------------|-----------------------|
| <b>SUNDAY</b> | <b>MAY</b> | <b>23</b> | <b>SAWTELL ZENDO</b> | <b>09.45AM – 12PM</b> |
|---------------|------------|-----------|----------------------|-----------------------|

*Featuring a dialogue between Andrew and Elisabeth Barrett on the similarities and differences between the Ordinary Mind Zen School and Gurdjieff's Fourth Way School.*

ZEN AESTHETICS INTEREST GROUP INFORMAL DISCUSSION 12PM – 1PM

|               |             |           |                   |                      |
|---------------|-------------|-----------|-------------------|----------------------|
| <b>SUNDAY</b> | <b>JUNE</b> | <b>06</b> | <b>ZOOM ZENDO</b> | <b>9.45AM – 12PM</b> |
|---------------|-------------|-----------|-------------------|----------------------|

*Guest Speaker: Jack Wicks. Jack will be presenting a talk on Buddhism and Ethics*

|               |             |           |                      |                      |
|---------------|-------------|-----------|----------------------|----------------------|
| <b>SUNDAY</b> | <b>JUNE</b> | <b>20</b> | <b>SAWTELL ZENDO</b> | <b>9.45AM – 12PM</b> |
|               |             |           | INFORMAL DISCUSSION  | <b>12PM – 1PM</b>    |

**SUNDAY JULY 04 ZENDO CLOSED**

**SUNDAY JULY 18 SAWTELL RETREAT 8.45AM-4.00**

*The theme for this ONE DAY retreat is OPENING THE HEART – focusing on Avalokiteshvara, the Bodhisattva of Compassion.*

**SUNDAY AUGUST 01 ZOOM ZENDO 9.45AM – 12PM**

**SUNDAY AUGUST 15 ECO-DHARMA OUTDOORS 9.45AM – 12PM**  
**LUNCH 12PM – 1PM**

**SUNDAY AUGUST 29 ZOOM ZENDO 9.45AM – 12PM**

**SUNDAY SEPT 12 SAWTELL RETREAT 8.45AM - 4PM**

*THE SOUND OF THE HEART: This retreat will be exploring the silence and sound of the heart sutra through chanting, singing and instrumental guided meditations.*

**SUNDAY SEPT 26 ZOOM ZENDO 9.45AM – 12PM**

**SUNDAY OCT 10 SAWTELL ZENDO 9.45AM – 12PM**  
**INFORMAL DISCUSSION 12PM – 1PM**

**SUNDAY OCT 24 ZOOM ZENDO 9.45AM – 12PM**

**WEDS NOV 03 YARRAWARRA RETREAT 7PM**

**THURS NOV 04 YARRAWARRA**

**FRIDAY NOV 05 YARRAWARRA**

**SAT NOV 06 YARRAWARRA**

**SUNDAY NOV 07 YARRAWARRA 1PM**

**SUNDAY NOV 21 ZOOM ZENDO 9.45AM – 12PM**

**SUNDAY DEC 05 SAWTELL ZENDO 9.45AM – 12PM**  
**END OF YEAR PARTY 12PM – 2PM**