



Newsphere

December 2005

Do you remember when ... ?

2005 MARKED the thirtieth anniversary of the founding of Wangapeka and we celebrated the occasion at our usual labour weekend hui. Graham Sandlant gives an account of the weekend



IT WAS A WEEKEND of to-ing and fro-ing, much like the development of Wangapeka itself. Some of us arrived on Friday evening and as I walked up the road from the car park I felt a sense of ease, of a place familiar and yet largely unexplored, a feeling of coming home again.

Saturday 22nd October was the second anniversary of the death of Namgyal Rinpoche, and at 7:00 am we gathered in the whare for puja (Wangapeka style au Tarchin). After breakfast we met to map out our weekend of celebration, divide up the tasks of cooking and cleaning, and have the morning for being with people and the land. After lunch it was to the whare for Mahakarunika Chenrezig, an uplifting practice which emphasised 'taking in suffering and breathing out health'. We dedicated the Chenrezig to the memory of Namgyal Rinpoche and his teachings; may they continue to flow out into the world.

On Sunday we began our dana to the land. Alison, Pierre and Mike began clearing a space to the south

of the whare for the construction of a new storage cupboard. Trailer loads of soil taken away were used at critical points to build up the roadside. Leelo weeded the garden near the main building, and many of the rest of us gathered to plant 30 totara trees donated by James Mathison. Down the loop track we went with plants, spades, marker poles, water buckets and twine, and planted the seedlings in the spots indicated by Chris, then watered, staked and mulched them.

We squeezed in a General Meeting to vote on proposed changes to the Wangapeka constitution. After lunch, another group hiked up the waterfall track helping Chris transport sliced robinia logs to where he was repairing the devastation caused by pigs.

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Current Board Members

Kathy Connor (co-ordinator)
 Alison Wilkie (deputy co-ordinator)
 Pierre Mitchell (treasurer)
 Graham Sandlant (secretary)
 Dawa Rowley (caretaker)
 Raewyn Cornish
 Dominique de Borrekens
 Jane Hobday
 Bridget Musters (*Newsphere* editor)
 Thelma Rodgers (webmaster)
 Shelley Szybowski

Complaints Procedure

If you want to voice concerns about any aspect of activities at the centre please contact the caretaker or the Board co-ordinator. Where appropriate the Board will then establish a sub-committee of people to consider the issue and take appropriate action.

Caretaker: Dawa Rowley (03) 522-4221

Co-ordinator: Kathy Connor (03) 548-1404

Editorial

I'm sorry this is so late going out this time. Thank you to all of you who got copy to me by the deadline, even though it's taken me a while to deal with it.

A number of people have expressed the wish to see more teaching articles in *Newsphere*, and I am working on that. I'm reluctant to ask our teachers to write something specifically for us, as they already have so many demands on their time and energies. On the other hand, I would like to offer here articles that you can't find anywhere else, so that's a bit of a cleft stick.

I would also like *Newsphere* to be a forum for debate on dharma issues, so if you have any thoughts, comments, experiences, questions or letters you would like to share, please do send them by e-mail to newsphere@wangapeka.org. Photos, with captions, preferably by e-mail, or on CD only please to Bridget Musters, Orinoco, RD1, Motueka. I can't guarantee to include them, but would love to hear from you.

Deadlines for the next couple of issues are **1 February** and **1 May**.

Caretaker's Report

THERE'S BEEN a steady flow of individual retreatants, visitors and courses since the end of the winter retreat in early August.

At the beginning of September, Bonni Ross arrived from Canada to teach her nine-day retreat, The Seven Factors of Enlightenment: Cultivating the Awakened State. There's an article later in this issue on some of the wonderful teaching she gave.

Somehow the 'quiet' period between retreats never lives up to that adjective! Chris has been busy planting an orchard on the newly cleared slope below the garden. In a few years we will be enjoying our own apricots, pears and lemons. The project has taken him a little longer than he expected as a lot of time has gone into damage control after partying pigs wrecked the path and water supply to Namgyal Hut just after he'd started.

Sue (who is now known as Klaire), our dedicated office caretaker, left in mid August to work in Tasmania. Before her departure, she wrote a detailed manual to help new office caretakers learn and remember the things office caretakers need to learn and remember. She also finished planting many flowering shrubs to help Pema Ling (Place of Flowering - the caretaker's new hut) live up to its name. We all wish you well Klaire, and look forward to seeing you back again soon.

Mike and our 60-year-old tractor have been working on the driveway, reinforcing the places where buddleia and broom were cleared along the edge of the bank. That took a little longer than expected too, when the tractor took ill and needed a new head gasket.

The Labour Weekend Hui and Anniversary Celebrations saw many 'old faces' come together to eat, drink, work and reminisce and many hands made light(ish) work of planting thirty young totara trees (see picture of Chris at work) and lugging robinia logs along the waterfall track so that Chris could put his time and skill into repairing the track.



Graham Sandilant

The most recent course was Leander Kane's Liberation Through The Body which included participants from England, Christchurch and Wellington, as well as a German traveller.

Visitors to the centre will see some changes at the whare: during July, Mary and several of the long-term retreatants made some much needed meditation cushions, so now there are enough for everyone. However, that did put an extra load on storage space, and we had been using the small shrine rooms off the main room for storing spare furniture and cushions. Now, however, we have a smart new exterior cupboard on the eastern end of the whare so there's at last plenty of space for everything,

without struggling to hold the cushions in with one hand while closing the creaky door with the other!

December saw a low-key Christmas celebration followed on December 27th by the Garden of Mindfulness, our annual family retreat.

Chris, Louise and Aria left in late November. I would like to make a note here of the huge efforts Chris has put in to pig proofing the retaining walls along the waterfall track. They will be living in the Nelson-Motueka area, at the Riverside Community, so I hope we will still see them from time to time, along with their new baby due in March.

May all beings have happiness and the causes of happiness. May all that lives be well and happy.

Sarva Mangalam.

Dawa

Thanks

I'D LIKE TO ACKNOWLEDGE some recent generous and practical gifts to the centre. Kathy Connor returned directly from

Tibet to Bonni Ross's retreat, bringing some beautiful white silk katas (ceremonial scarves) with her. There are several extra long ones for our thankas as well as several of the usual size, which are for sale as fundraisers. They are exquisite pure white silk with the eight auspicious symbols woven through them. Thank you Keith Rowan and Kathy. If you'd like to buy one for \$10, please contact the centre.

We also have some new kitchen equipment: thanks to Danuta (Karuna) and Duncan Glendinning for a breadmaker (I can smell that baking bread already!) and to Bridget Musters for some scales that work and a large Pyrex measuring jug. Bridget cooked on both Leander's and Bonni's retreats recently, and I'm sure many future cooks will be grateful too. And the other piece of equipment which has revolutionised life in the kitchen is a very efficient new Braun food processor which makes short work of all the chopping, grating and slicing which are a necessary part of cooking for large numbers.

We have also received some very generous financial donations. We are so grateful for this continuing support: this is the spirit in which the whole centre has grown and continues to thrive.



*Ben Hanbury and Dawa Rowley, photo by Grant Rix/
Tash Pratt*

the lack of a dishwasher, not because they mind washing their dishes by hand, but for the health and safety aspects. The Board of Trustees has discussed this at length and agree that it really is a necessity. The Garden of Mindfulness committee has offered to make a very generous contribution towards the price of a new commercial dishwasher (they start at around \$4,000) but we need to raise the balance. If you would like to donate some money towards this, from which we'll all benefit, please get in touch.

and a plea

WHILE WE'RE ON the subject of the kitchen, many retreatants have commented on

FOR SALE

2005 Buddhādharma Programme Fund-Raising Booklet \$12.00

You can share in the experience of last year's Study and Meditation Programme and help raise money for a good cause! This fund-raising booklet is an offering of some of the richness and variety of dharma teachings and explorations from the six-month programme.

It is a collection of meditation exercises, experiences, poems, photos and artwork by participants. All profits go to the Wangapeka Sangha Support Fund, providing financial assistance to future dharma students.

Please order your copies from Natash Pratt, tash.grant@paradise.net.nz, ph. (07) 308-2118, or 14 Lord Cobham Ave, Whakatane. Cheques payable to N. Pratt, or contact me for internet banking details.

Cultivating the Sangha

This is a shortened version of a section in Tarchin's booklet
"Sangha Work"

Sangha is a Pali word meaning multitude, assemblage and community. It is one of the three refuges in Buddhism.

AT THE TIME of the Buddha, the sangha of dharma practitioners was not considered to be separate from the larger society. Both sangha and lay community were profoundly intermingled and intermeshed. Each supported, inspired and nourished the other at many levels. To really appreciate and understand this, you need to be open to the possibility of a well functioning culture with very different sets of values than those we have in the money driven world of today. I'm sure ancient Indian society had many traits that we could easily recognise. A caste system separated people according to ethnicities of money, vocation and religious beliefs – not much different from the social strata that we generally take for granted today. One big difference though was that in India there was a huge respect for people who left their worldly careers in order to pursue truth and the quest of enlightenment. One could shave one's head and wear simple robes and be called a *samana* meaning "one who is calming, tranquillising, soothing, allaying, extinguishing or destroying the passions of attachment." The word *samana* also has the flavour of one who is honoured or respected – honoured or respected for grappling directly with the great issues of how to live well as a living, conscious, thinking, feeling being, immersed in a matrix of mystery – a mystery of birth and death and grief and feelings and curiosity and wonderment – this world we humans inhabit.

In the 1960s many of us tried to form communities that aspired to something more meaningful than making money and blindly increasing the human population. Unfortunately we identified with a word that eventually helped to marginalize a lot of the good efforts. The word I'm thinking of is 'alternative'. We pursued and celebrated alternative life styles, alternative healing and so forth. This was an understandable attempt to separate ourselves from the madness of a society that was arming itself with nuclear weaponry, engaging in horrific wars over political ideology, and learning to methodically condition, through advertising, an insatiable desire for acquiring merchandise. Unfortunately, this attempted distancing meant that these 'alternatives' were often marginalized or at best, tolerated as benign aberrations, and so they had very little effect on the lives of most of the human population. Many of my friends became interested in Buddhadharma in its various forms. They helped to create meditation centres in mountains and forests, and teaching houses in cities but, by and large, these efforts ended up as little cliques and clubs that fell short of positively influencing the direction of the larger society. In those youthful days, when we tried to build communities for dharma study and practice, it often

involved cultivating a sense of being at least slightly morally superior to the rest of the population who seemed to be blindly supporting the collective madness. When this 'us-ing' and 'them-ing' became strong, it actually hindered our ability to realise true sangha. Unbeknownst to us, it tended to obscure our knowing of the deep communal nature of everything.

Turning to sangha work today, could we cultivate a sense of dharma sangha that is thoroughly inclusive? Not a sangha of celibates but a lay bodhisattva sangha – a community of beings who are waking up to their interdependence with all living creatures and cultivating their abilities to be of service to others. Could we work towards a sangha that was visible and concrete enough to give people a sense of belonging to something wholesome and clearly defined, while at the same time, spacious and open enough to not exclude? This means not excluding others from the sangha but also, not excluding the sangha from others. Could we cultivate a lay sangha that is non-hierarchic, yet carries a deep valuing of the wisdom of experience of those that have lived and practised before us? Could we cultivate a vibrant appreciation for the talents and life experience of each of the current members of the community? Could we bring forth a sangha that has the strength and resilience to act as a place of refuge and support for its members when they are lost in states of difficulty while simultaneously being flexible and responsive to the needs of the surrounding larger world? Could we live as a community of friends in dharma who support each other on the path of awakening love and clear seeing and through this, become an inspiration for others even when they are from very different walks of life?

The year 2005 seems to have been a time of mounting sectarianism. Fear is has become a tool of governance. Suspicion of difference is on the rise. Race, religion, economic status, and political affiliations have become powerful motors for divisiveness. The challenges of ecological change continue to grow and yet we humans seem to be retreating from addressing and exploring in any practical, meaningful way the huge question and immense implications of true sangha. How do we live well together on this cosmically tiny sphere of living rock we call planet earth? Who are we? What are we? Where do we begin? Where do we end off? What are we doing? How is what I am doing affecting what you are doing? How can a thinking feeling human being function well in this vast mystery? Contemplate the stars. Contemplate the creatures living in a drop of pond water. Marvel at how a caterpillar can transform into a butterfly, how the moon stays up in the sky, how an acorn becomes an oak, and further still, how it is possible to raise any of these questions in the first place. Just to embark on such questioning is to enter into sangha work.

2006 School of Living Dharma

Emphasising Personal Unfolding and Developing Skills for Helping Others
Year 2: Communication and Mind Awakening through Compassionate Activity

THESE ARE SOME potential themes for study and exploration in 2006. We will inevitably fine-tune the programme, adding some things and deleting others. The aspiration for the overall programme is to give a comprehensive training in many forms of Buddha Dharma, especially Theravadin, Mahayana, Vajrayana, and what we might call 'Experimental Eclectic'. The last part of the 2006 programme will be a five-week silent meditation retreat.

The entire curriculum will be 'student based' in order to address the needs and interests of the students. With this in mind, the final flow of topics and the level of teaching and study will be adjusted at the time depending on who attends.

The teaching and study schedule will be two-tiered. The 'sangha explorations' are for the longer term residents of the programme. These explorations will unfold in a more spontaneous manner depending on who is present. The titled courses and retreats are packets that stand on their own and people can participate in these without necessarily doing the other parts of the programme. For the schedule, please see the Wangapeka Diary on page 15.

Topics will cover (in no particular order):

- Meditative healing, mandala work and holistic clearing (*a range of approaches to healing dysfunctional states*)
- Liberation through the Body (*body awareness explorations*)
- Ongoing Satipatthana studies (*theoretical and experiential explorations of the Four Foundations of Mindfulness*)
- Communication studies
- Common views and paradigms of life (*psychological, social, religious,*



Daniel Robinson

cultural, etc)

- Womb studies
- Dream explorations
- Foundation practice according to the Tibetan tradition
- Compassionate activity in the world
- Dance and movement explorations
- The Art of Awakening (*craft and artwork for awakening*)

- The Way or Path of the Mystic Scientist
- Classical Studies in Buddhism
- Pali, Sanskrit and Abhidhamma studies

The principal teachers on this year's programme are Tarchin Hearn, Sonia Moriceau, Leander Kane and Mark Webber.

Tarchin has suggested that participants acquire and read the following books before the programme begins. They make stimulating reading for anyone who is interested in these themes, even if you're unable to come to the centre this year.

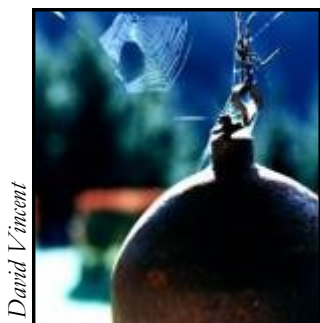
- *The Womb, Karma and Transcendence* by Namgyal Rinpoche
- *From the Zen Kitchen to Enlightenment: Refining your Life* by Dogen and Uchiyama
- *The Tree of Knowledge: the Biological Roots of Human Understanding* by Humberto Maturana and Francisco Varela
- *Sangha Work* by Tarchin Hearn
- *Satipatthana, Foundations of Mindfulness: a Manual for Meditators* by Tarchin Hearn

Tarchin also suggests that you be sure to have a daily meditation discipline during the month before arriving at Wangapeka.

For schedule, see page 15

The Wangapeka Web

www.wangapeka.org



David Vincent

The new website went on air in early December, with the first email bulletin from the new site sent to some 287 people. The new site is

functioning well with almost no errors reported after a few initial hiccoughs.

However letting the referring websites and directories know was a large and complicated task. I contacted some new NZ directories as well as our old listings here and overseas – about 25 directories altogether; and some 50 other websites also refer to us and have been contacted. Some have changed their links already, and others will change soon.

A couple of new pages have been added, a few old ones discarded, and some ‘structural’ changes made: Buddings now has a separate page for shorter poems, Poetry in Bud. We’ve discarded the guestbook as it didn’t have many entries each year, and have moved Wangapeka Books onto the main menu. The Program page now includes links to Wangapeka notices, the Newsphere archive and the shop as well as New Zealand itineraries and Tarchin’s teaching schedule. Each page also has a print-friendly version for easy downloading and printing.

With the new website we have new e-mail addresses:

retreatcentre@wangapeka.org

webmaster@wangapeka.org

newsphere@wangapeka.org

The latest addition to the website is a collection of 76 Haiku by Ruth Pink written on a three-month winter retreat, and there may be more articles before the end of the month.

Khemari

In September, Bonni Ross taught a nine-day retreat on the Seven Factors of Enlightenment. The seven factors are

The Seven Factors of Enlightenment: Cultivating the Awakened State

inherent in each of us, already in existence, and are what an awakened person manifests when all the ‘screens’ of our own experience, opinions and mind states drop away. Ideally all seven should be active and balanced. Society emphasises what is wrong, and every time we tell the same old miserable story we reinforce it. This teaching, though, presumes that at a basic level, *things are fine*.

Bonni gave us a simple (though never easy!) exercise. Try this:

Take a piece of paper and list the Seven Factors of Enlightenment:

- Awareness,
- Curiosity (interest/investigation),
- Vitality (energy),
- Bliss (loosening/joy),
- Calm,
- Concentration,
- Equanimity (harmony/balance/serenity).

Three or more times a day pause and quickly evaluate, on a scale of one to ten (one being hardly there, ten being fully blossoming) where each of the factors is for you at that moment. It is interesting to look for patterns over a few days. Does one factor score consistently higher (or lower) than another? Are the scores generally higher or lower at certain times of the day? Are there any connections with the previous activity? Are the scores different before or after sitting meditation?

30th Birthday Celebration *(cont'd)*



Others remained in the kitchen making food, assisted by the three wee chefs, Zara, Sinead and Rebecca, who made amazing pizzas and chocolate rice krispies.

Then it was party time with good Wangapeka food as usual plus a few treats as befits a party. We formed a circle around the food and chanted the four divine abidings of loving-kindness, compassion, joy in the success and



wellbeing of others, and non-attachment: *Aham avero homi, abyapajjho homi, anigho homi, sukhi attanam pariharami. Aham viya sabbe satta avera hontu, abyapajjho hontu, anigho hontu, sukhi attanam pariharantu.* This was followed by 'Happy Birthday Wangapeka' and Aria, with just a little assistance from Chris, blew out the candle on the cake.

Our delicious feast was followed by an evening of reminiscence sparked by Ray and Mike. We all spoke of how and when we first heard of Wangapeka, and what was happening

here that initially drew us. Interestingly, for many of us, our first contact was in a context other than the dharma, showing just how important it is for the centre to be open to other paths of unfolding. Ray recorded the sharing so hopefully we may have a transcript of that evening to read. Ray, Mike, Keith and Dawa elaborated on other experiences of the early days as well as answering questions.

We spoke of Norm Howarth, who died just over a year ago, and how he had been instrumental for Chime Shore in finding the piece of land we now call the Wangapeka Study and Retreat Centre. If I remember



correctly, Chime and others from Christchurch were soaking in the hot thermal pools of Hanmer Springs. So were Norm and his family. Norm was a road engineer for the then Waimea County Council and had travelled many of the region's less used paths. After some talk Chime spoke of the Sphere group's hunt for suitable land, and Norm said something like, 'I think I know just the piece of land for you'. And so it was.



Our conversation naturally turned to Rinpoche and his role in instigating the hunt for land, as well as his inspiration and teachings over the years. Thelma had sent recently digitised photo albums on CD and we were able to watch slideshows of pictures showing how the land looked back in the mid 1970s.

Monday began with Chime's version of the Ngondro 'rap' as Kathy calls it, led by Keith who explained the practice before we began, which was very helpful for novices like me.



After breakfast and the clean-up we returned to the whare for Touching the Earth from Tarchin's *Sangha Work* booklet, which reawakened in me a deep sense of my connection to this planet.

This celebration was very different from a week(end) retreat where there is a defined beginning, middle and end. People came and went throughout the weekend in the time they



had available, like the ebb and flow of our lives. For Dawa, such dynamic movements added to the superb effort required of her to do most of the organising, and a very big thankyou goes to her. As well, in usual Wangapeka style everyone assisted where needed to ensure this pleasant and memorable long weekend was enjoyed by all.



These photos, and the ones on the front page, all come from the Wangapeka archives which Thelma Rodgers has recently gathered into digital albums.

Many thanks to Thelma and to the several photographers over the thirty years. Unfortunately we don't know who took them all so can't acknowledge everyone by name.

Teachings in Queenstown

April 22nd –May 13th: Meditations on Space, Light and Mind.

Course and Silent Retreat. The fruit of the meditations on space, light and mind is the realization of the nature of mind, the natural state of being. These practices liberate the obstacles to mental and physical freedom and cultivate an immeasurable insight about the interconnectedness of mind and phenomena. Lama Yongdu will give step-by-step teachings combined with physical exercises to recognize the natural state of pristine awareness. In the ancient tradition of meditation, we start by learning to establish deep lucid tranquility and then to sharpen awareness we wake up the tranquil mind to penetrate (vipassana) into the nature of both the settled and thinking mind. In this retreat Lama Yongdu will teach about many aspects of meditation and living, such as: mental and emotional states, meditation postures, food and diet, energy exchange, loving-kindness and compassion, joy and equanimity. This course is open to beginners of meditation and experienced practitioners.

Makarora is a beautiful location in the South

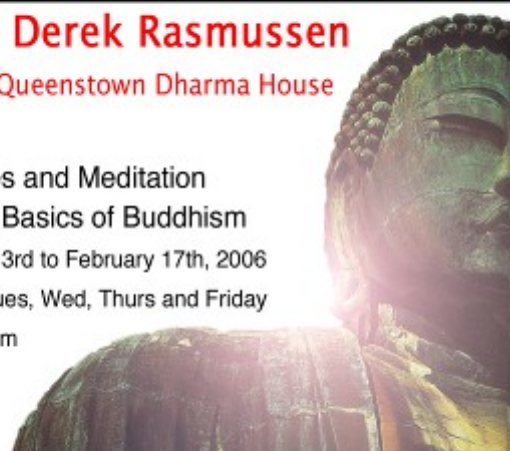
Island of New Zealand. The retreat is held at the Makarora Homestead, which provides a quality, comfortable location in the ancient healing valley of Waitaha surrounded by the beautiful Mount Aspiring World Heritage Park. For more info, visit the website at www.makarora.com

Mark Webber (Lama Yongdu) has been




An Introduction to
Buddha-Dharma
With Derek Rasmussen
 At the Queenstown Dharma House

Classes and Meditation
 on the Basics of Buddhism
 January 3rd to February 17th, 2006
 Every Tues, Wed, Thurs and Friday
 At 7:30pm



As a Dharma teacher, Derek mixes meditation with activism, ecology, art and humor. Derek is a graduate of Canada's only 3-year Academy of Buddhist/Western studies at the Dharma Centre of Canada. He has done numerous retreats and intensive study of Buddha-Dharma spanning over 21 years in the tradition of his root teacher, the Venerable Namgyal Rinpoche. Visit www.lionsgear.ca for more info.

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12 LAKE STREET, QUEENSTOWN CONTACT: 441-8008



teaching and practising meditation and Buddha Dharma (the teachings of Liberation) for 28 years. His principal teacher was the late Venerable Namgyal Rinpoche. Mark's style of teaching is non-sectarian and universal in nature, displaying for human beings the wondrous unity, uniqueness and intrinsic freedom of all life.

His teaching is classically founded, but well integrated with science, art and nature. His work with people demonstrates a profound commitment to freeing beings from innumerable suffering states, whether through meditation, study, art, travel or science. Mark's home is in Rossland, BC, Canada, but he spends a considerable amount of time travelling, teaching and leading retreats around the world. You are welcome to visit his website at <http://www.markwebber.org/>

Bloom of Books & Music



Mao, the Unknown Story by Jung Chang, the Chinese author of *Wild Swans*, and her husband Jon Halliday. Based on a decade of research the book finally lifts the lid off one of the most cruel tyrants of the 20th century. Millions died in China during Mao Tse Tung's rule, numerous lies told to the world, regarding the Long March, famine and that regime change was about ideology and justice when it was the naked greed of power over others and world domination. And to Tibet as to the whole of China, Mao's rule brought unprecedented misery. The so-called Cultural Revolution was one gigantic trip through the hell realms (even members of the communist party were never safe from blackmail, poisoning schemes, murder). Though China is now free from the grip of imperialism and a world power in its own right, there is still brutality towards its own people and of course the Tibetans, many of whom still languish in jails for years on end, say perhaps for shouting the slogan "Free Tibet". *Published by Jonathan Cape 2005.*

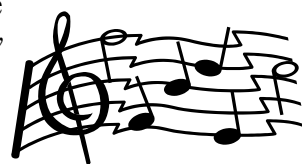
A Leaf in the Wind: a Life's Journey by Adrian Feldmann (Thubten Gyatso) who was one of the first westerners to become a monk in the Tibetan Buddhist tradition. Here he charts his life's journey of 30 years, the young hippy doctor born in Melbourne and his encounters with Lama Yeshe & Lama Zopa. It's a very personal account, a spiritual quest, inspirational, idealistic, peppered with the follies of people, life and wisdom, of travels to a lot of places in Asia that were very accessible but are now not so free and easy to move around in – it's a story that "tells how to renounce selfishness and taste the never ending bliss of the lotus". A search for the Holy Grail indeed. *Published by Lothian Books 2005.*

Celestial Gallery, paintings of Tankhas by Romio Shrestha, depicting Buddhist deities and Bodhisattvas reflecting states of awareness. It's absolutely beautiful – The Wheel of Life, Avalokitesvara, Vajra Yogini and many more in a book that is massive! – 62 cm x 42 cm. Ideal for dharma centres and home practitioners too. *Published by Callaway and available at Possibilities Now Age Book Store in Nelson (ph. 03 546-6670).*

La Kahena, by Chebi Sabbah, the hero of the spiritual Asian underground after completing his Krishna Lila trilogy now collaborating with the female singers from the Maghreb (Morocco, Algeria & Tunisia). It explores this ancient world and takes it to the modern dance floor, the thud of drums and the sound of whining instruments enticing snakes from wicker baskets – this can get to your blood, like the charms and sacred fire of sorcerers, ominous magic, perhaps a glimpse of the transcendental, it's really the throbbing sensual rhythm of life that takes you to the medieval ages of the holy dervishes. *On Six Degrees 2005.*

In the Heart of the Moon from Farka Toure and Toumani Diabate, two of Africa's greatest musicians. African Blues guitar and Kora (West African harp), recorded live in Bamako, Mali, in an inspired improvised manner, that is at once profound and sublime as the Niger River, this is African Bach that will take you to the end of all your meditating days. *On World Circuit 2005.*

*"Do not even want
the cessation of wanting.
Just be the awareness, the seeing."
Namgyal Rinpoche – "Body, Speech &
Mind"*



Leopold Bloom

Small Bites

Lending a hand

If you'd like to give the centre some real and practical help over the next few weeks, we'd love to see you. Our land caretaker, Chris Petzold, along with Louise and Aria, has now left, and we have no-one on the property to support Michael Elliott in all the necessary ongoing jobs, like splitting firewood, maintaining paths and repairing pig damage, checking the electric fences, the water systems, and also generally keeping on top of rampant summer growth.

As you know, the centre has been developed entirely by volunteer labour. Its spirit has been created by the generosity of hundreds of people's time and effort over thirty years. A few years ago we took on WWOOFERS for the specific project of building a new dharma hut, but mainly for financial reasons we are now reverting to our original work exchange scheme, whereby anyone can come and work for a minimum of three hours a day in exchange for their accommodation, and either bring their own food or pay the standard rate of \$15 a day (see change to charges in next section).

If you'd like to come and help for as little or as long as you can spare between now and early February, please phone Dawa on (03) 522-4221. Also if you're interested in the land or office caretaker positions in the longer term, please contact us.

Change to charges

The board has reluctantly decided to raise accommodation and food charges by a daily dollar each to offset our own increasing expenses, specifically from rises in the cost of petrol and power, and also the need to pay PAYE for our caretakers. So from 9th January, food will cost \$15 per day for everyone ... where else could you get three delicious meals a day, lovingly prepared, for only \$15?

Accommodation rates stay the same until after the end of the 2006 winter retreat, and after that they too will increase by \$1 a day, so the new accommodation charges will be \$15

per night for members and \$21 for non-members. Camping charges remain the same at \$10 and \$12 for members and non-members respectively. For the record, the last price increases were June 2002 for accommodation and September 2003 for food. People staying for a month or more, eg. on the long programme starting in February, will still benefit from discounts.

Supporting Wangapeka



Phil Dyer

Becoming a member of Wangapeka is a way of showing your support for the centre, and we rely on your subscription. Please check your address label on the back of the newsletter and make sure your membership is up to date. Your membership officially lapses if your subscription remains unpaid three months after the due date. It was a bit of a shock to discover recently that of the 200 or so people on our list, only 29 were fully paid up! If you're among the other 171 and would like to continue supporting the centre, we really need you ...

Other ways of supporting the centre are by making a one-off donation, or by naming the trust in your will. If you're interested in finding out more about how you can help, please contact Dawa at the centre, or any of the board members listed on page 2.

Farewell

ABOUT THREE YEARS AGO, I sat amazingly, in the very same spot, trying to think of words that could adequately express my gratitude and appreciation for all that I had experienced and received from so many beings during my time at this wondrous place, The Wangapeka Study and Retreat Centre.

Then I was interim Caretaker for Christine whilst she was on retreat and I was planning to leave New Zealand for distant shores. Strange the connections that are made and remade and woven.

Once again, I sit and look out at the meandering river and think again that it is time to leave. Maybe I'll be a little more successful this time seen as I am taking the Land's Caretaker with me! There is of course, no "leaving". I take with me all that I have experienced here - I am affected and changed by this in my very cells.

The past eighteen months have been a rollercoaster of learnings - community living, sharing and conflict, and of course MOTHERHOOD!!! Some learnings welcomed openly, some a little more reluctantly. How wonderful though to be able to experience them with the support of teachers and sangha.

The wealth of wisdom and compassion that comes to the Centre from all walks of life is astounding, and for me to be able to be part of this is a very humbling experience. So many beings come here with the aspiration to live better, and with openness and courage to do the work to bring this about. How very fortunate we are and how much needed Centres like the Wangapeka are in these world times of conflict and destruction.

I leave again this time with a rather rounded belly, not this time though as a result of the delights of the Wangapeka kitchen (although this may have some part to play!), but with the growth of Chris' and my second child - due in March. We took to sleep deprivation so well we thought we would continue this form of torture for a little while longer. This way, (we



David Vincent

delude ourselves), we will only be really crazy and really tired for another couple of years and then, if we have any sanity left we hope to return to normality - whatever that is!

Our daughter Aria is now 14 months old and zooming around the place like a small rocket. She has experienced so much here, met many people, sat in on teachings and been warmly accepted by all who have met her. She has changed our lives in ways we never

thought possible. She can be a wrathful guru at times- the rigorous demands of this guru come at all hours of the day and night (how unreasonable!) But, like all great gurus she pushes our boundaries, tendencies and views and shows us how to investigate and explore all things from the smallest piece of rabbit poo, to the moon.

We are due to move to the Riverside Community near Motueka soon and the weeks are racing by towards that date. So, maybe, by the time you read this, we will be firmly ensconced in our new 'pad'. If the last few months of pregnancy are anything like last time, I shall by now be a fully equipped cleaning, washing, renovation machine! Our house had never been so clean and never was again although this time I have a small two foot high demolition manager who will no doubt ensure I don't get too tidy and hygienic!

So, to the many many beings with whom I have had the good fortune to cross paths with whilst being here, thank you. Thank you for the endless learnings, support, guidance and kindness. I am truly blessed. May I take these things into the world and use them fruitfully and may we all continue to work towards more wholesomeness and peace.

Thank you Thank you Thank you.

Louise

Teachers' Schedules

Tarchin Hearn



Daniel Robinson

Jan 21 and 22 Orgyen Hermitage, Katikati
9am - 1pm
Contact Punyasri at 07-5520-270

Jan 28 and 29, Auckland - morning teaching
2/7 Kotare Ave. Westmere
contact Eileen (09) 849 5501

Feb 5, Wellington 9:15 am - 4:30 pm
Ecology of the Heart
Community Centre, Home of Compassion
off Murray and Dee Streets, Island Bay
contact Ruth (04) 976 8087 or
pinkruth@clear.net.nz

Feb 11 - July 2, Wangapeka School of Living Dharma
www.wangapeka.org
retreatcentre@wangapeka.org

July - Aug, Teaching in the North Island

Aug 31 - Sept 7, Grand Canyon expedition
There is one more space available. Contact Karen by e-mail: karenmere@earthlink.net

Sept 23 - Oct 1, Boise, Idaho, USA

Oct 7 - 15th, Edmonton, Canada

Oct 21 - 29th, Winnipeg

Nov 4 - 13th, Calgary

Late Nov and early Dec, Vancouver area

Leander Kane



Daniel Robinson

**Liberation Through the Breath and Body,
Wangapeka:**

February 3 - 9
March 17 - 26*
May 20 - 27*

*These two courses form part of the School of Living Dharma programme and there will be limited places for those not already enrolled for the longer term, so please book at the centre as soon as you are able to. From July, Leander will be travelling and teaching in Australia, the UK, Europe and North America.

For her overseas schedule, e-mail leanderkane@clear.net.nz. For more information on Leander and her work, see the website, www.wangapeka.org.

Wangapeka Diary

January 13th-22nd	NZ Diamond Sangha Zen Retreat	Enquiries and bookings to Derek le Dayn ph. (04) 463-6489
February 3rd-9th	<i>Liberation through the Body</i> with Leander Kane This is a recommended option for long-term participants of the School of Living Dharma programme	
School of Living Dharma 2006		
Feb 11-12	Introduction and orientation with Tarchin Hearn	
Feb 13-17	Sangha explorations (see p. 6) - Tarchin: <i>Heart Sounding and the Mystery of Communication</i>	
Feb 18-26	<i>Touching the Heart, Healing Self and Others: the art of witnessing through touch and breath</i> - Sonia Moriceau	
Feb 27-March 10	Sangha explorations with Tarchin	
March 11-12	Mindmapping with Keith Rowan	
March 13-16	Sangha explorations with Tarchin	
March 17-26	<i>Liberation through the Body</i> - Leander Kane	
March 27-29	TERM BREAK	
March 30-April 6	Sangha explorations	
April 7-16	<i>Karma, Biology and Glimpses of Abhidhamma</i> , with Mark Webber	
April 17-20	Sangha exploration - Tarchin	
April 21-30	Womb Retreat - Tarchin	
May 1-16	Sangha explorations - Tarchin	
May 16-18	TERM BREAK	
May 20-June 23	Annual Autumn Retreat, <i>Foundations of Awakening</i> - Tarchin (first week <i>Liberation through Breath and Body</i> , led by Leander Kane)	
June 24-30	Sangha explorations - Tarchin	
July 1-2	Education and Dharma and Sharing with all Beings - Hui with the Wangapeka Sangha	

For more information and bookings, please contact the centre,
ph. (03) 522-4221, e-mail: retreatcentre@wangapeka.org
or visit the website, www.wangapeka.org

Wangapeka Education Trust Aims and Objectives

The Wangapeka Study and Retreat Centre is located 80 kms southwest of Nelson in the foothills of the Southern Alps, overlooking the Wangapeka River. Tranquil and ruggedly beautiful, it is a wonderful place for healing and meditative unfoldment. The centre is owned and operated by the Wangapeka Educational Trust, a registered New Zealand charity.

The Trust is dedicated to:

- supporting all beings in awakening to Wisdom and Compassion through the cultivation of non-clinging awareness
- fostering open-hearted inquiry into the profound interconnectedness of all manifestations of life
- encouraging healing of body, energy and mind both for individuals and for the community at large.

With roots in the great traditions of Buddha Dharma (the teachings of awakening), the Trust aspires to:

- be free from any sectarianism
- encourage the development of many appropriate expressions of these teachings of healing and awakening, in ways that are meaningful to beings from all walks and persuasions of life.

Facilities

The facilities comprise a main building with large dining hall, well-equipped kitchen and ablution facilities, a teaching/meditation hall, octagonal healing room, sleeping accommodation for 28 in two and four-bed units, as well as four retreat cabins. Tent sites are also available. The retreat cabins can be booked for individual retreats and the main facilities are for hire.

Prices

Accommodation

Members (to qualify, you need to have been a member for one year): \$14 per night base rate

Non-members: \$20 per night

Prices are subject to change. A subsidy may be available for those experiencing financial hardship. This will be \$16 per night. Special rates for families.

Camping

Members: \$10 per night

Non-members: \$12 per night

Food

You may bring your own food or use the food available for an additional cost of \$15 per day.

The caretakers will answer inquiries, make bookings and orientate visitors, who are most welcome. Please phone before coming.

Membership

An annual subscription or donations can be paid to the Trust by cheque, by automatic payments, or direct credited to our account: Westpac Nelson 030703-0156597-03. If you choose this option, please put a reference so we know who the money is from and what it's for.

Friends of Wangapeka (Newsphere only): \$25/yr

Full Membership (Newsphere, plus discounted accommodation after one year): \$60/yr

Family Membership (Newsphere, plus discounted accommodation after one year): \$75/yr

Wangapeka Study and Retreat Centre, RD2, Wakefield, Nelson, New Zealand

ph: (03) 522-4221 fax: (03) 522-4980

e-mail: retreatcentre@wangapeka.org website: www.wangapeka.org

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If undelivered, please return to:

Wangapeka Education Trust

RD2 Wakefield

Nelson, New Zealand