



Newsphere

www.wangapeka.org

September 2006

Wangapeka School of Living Dharma 2006

The Wangapeka School of Living Dharma for 2006 has come and gone, but is certainly not forgotten and I sense its ramifications for myself are still unfolding.

With an overall theme of ‘Communication and Mind; Awakening Through Compassionate Activity’, we began with Heart Sounding (see Newsphere March 2006) exploring what it might mean “to communicate”.



photo: Dominique de Borrekens

At this time we discussed how we would run the Centre during the programme, since the Trust Board had been unable to find Caretakers to fill the Office and Land roles. Dawa Rowley very generously agreed to

continue in the Office role that she had been filling since Sue Willey’s departure in August 2005, but we would be running the Centre without a Land Caretaker.

Interestingly, we were studying the book “Refining Your Life. From the Zen Kitchen to Enlightenment”, which contains the teaching called ‘Tenzo Kyōkun’ or ‘Instructions for the Zen Cook’ written by Zen master Dōgen who lived in 13th century Japan, and a commentary on the text by Kōshō Uchiyama Roshi. On one level the teaching explains the running of a Zen monastery, with different people responsible for different aspects of the community. On other levels it contains profound teachings on living one’s life in community; the community of cells that we are, and all the other communities of people, plants and places that we communicate with.

With the teaching as our cue, we began discussing ways we could share jobs and responsibilities to

maintain the Centre’s processes and infrastructure, such as water supply, vegetable garden, firewood, shopping, menus, cooking, cleaning, transport, that support us all at Wangapeka so that a programme of study could take place. To me, it soon came to be more than just a means to an end; I began to see how living well in a dynamic and vibrant community of people supporting each other and the Centre is the teaching.

Teachers came from near and far to support the theme of the programme. Sonia Moriceau from the UK led a retreat called ‘Touching the Heart, Healing Self and Others’. Keith Rowan from Nelson opened our eyes to the joys of Mindmapping. Leander Kane from Brightwater led 3 retreats of her ‘Liberation Through the Body’ work, and Mark Webber from Canada combined traditional teachings with microscopic examination of cellular beings in a retreat called ‘Karma, Biology and Glimpses of Abhidhamma’.

Interwoven amongst all this, Tarchin brought his many and varied ‘Sangha Explorations’, to help us get a sense of how we view ourselves and the universe we live in. At one point, while writing our own Hero Myth, we were asked to produce a play that explored this theme and what it might mean for those in each group. Three very different plays resulted, with scripts, musical scores, costumes, and theatre design, done in less than a week! All 3 productions touched participants and audience alike to the core, and was a highlight for me in this year’s programme.



photo: Dominique de Borrekens

Regional Contacts

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Current Board Members

Kathy Connor
 Jamie Howell
 Graham Sandlant (secretary)
 Natasha Pratt (caretaker)
 Grant Rix (caretaker)
 Raewyn Cornish
 Dominique de Borrekens
 Jane Hobday
 Bridget Musters
 Thelma Rodgers (webmaster)
 Shelley Szybowski

Board Meetings

22 October, 3 December

These dates could change ... if you have any issues you would like the board to discuss at a meeting, please contact Graham Sandlant

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: Natasha Pratt (03) 522-4221

Secretary: Graham Sandlant (03) 528-9093



photo: Thelma Rodgers

Editorial

Welcome to Newsphere and my first time as editor. I send a big thank you to Bridget Musters for her wonderful new Newsphere layout and her work to keep the content interesting and timely. Bridget, I hope you are enjoying your travel adventures, and that we will hear from you while you are away.

This year I was partaking in the wonderful programme known as the Wangapeka School of Living Dharma. Jane and I shared a place on the programme alternating our time at Wangapeka with time at home and the children. The theme of Communication and Mind is very stimulating from an intellectual point of view, but it is the experiential aspect that is most real for me. Listening to Tarchin's teachings, there is always something that touches me in a profound way. However, it is in my own practice and in the evolution of my practice that I find new depths and new insights. I hope you find a small taste of the programme in these pages.

Apologies for the lack of a June issue of Newsphere this year. Somehow with the end of the programme and switching back into 'normal' life, it just didn't happen.

Deadlines for the next two issues are **15 November and 15 February**. Please send contributions to newsphere@wangapeka.org

Graham Sandlant.

Caretaker Report AGM 2006

This report summarises the Centre from the Office Caretaker's point of view. It highlights specific areas of planning pertaining to the office Caretaker's role. In doing so I acknowledge the enormous degree of sheer generosity and co-operation that underpins everything that happens at the Centre.

This year we have experimented with accommodation in several ways, in an attempt to make as many spaces as possible available for the School of Living Dharma. We added accommodation with tents and experimented with making the Caretaker's house available to retreatants. It is always good to try new ways of thinking and doing. In retrospect however, I would strongly recommend two things.

The first is not to exceed this year's numbers for longer courses. Our facilities were stretched to the limit and at times it was only the maturity of the participants and good luck that made it work.

I would also recommend that the Caretakers be given accommodation on the understanding that it is their own private space and they do not need to consider shifting and changing to suit others while they are working for the Centre. It is inappropriate to have a working Caretaker coming and going to a different rhythm and in a different mental space living in the room next to someone in deep retreat.

In recent years the volume and complexity of tasks required of the Office Caretaker and the degree of responsibility have expanded. Also there are the practical implications of having higher numbers pass through the Centre; along



photo: Natasha Pratt & Grant Rix

with expectations for transparency and accountability, which have added to the workload in the office.

For a variety of reasons we did not employ a Land Caretaker during most of the last year. I have to admit I enjoyed driving the tractor and mixing concrete by hand. We were lucky to get help when it was time to split a two-year supply of firewood, and help came from WWOOFers when there was too much for one Caretaker to do in preparation for incoming courses.

In our usual creative way, and with Tarchin's help, we made a Teaching and Practice opportunity out of not having a Land Caretaker. It has been an absolute joy to participate in a non-hierarchical, co-operative approach to 'getting done that which needs to be done'. The Centre is looking well loved and cared for.

One of the big details is the amount of washing to be washed, dried, folded and put away when people use our bedding. We have emphasised that people are expected to bring their own linen or sleeping bag and when they don't they are asked to wash, dry and put away what they do use, but this is never practical when they leave before it is dried. We are attempting to place a bedcover (not a sheet) plus two blankets and one clean pillowslip in each room and encourage a 'think motor camp not hotel' attitude. It is recommended that caretakers encourage visitors to bring their own bedding.

The work of preparing all the living areas, rooms, kitchen and Whare, and driving to Nelson to do the food shopping is the Caretaker's responsibility. With the addition of a Land Caretaker a few years ago it was intended that having an extra person would help with the increasing work load, but there seems to be a tendency for the 'domestic' areas to end up on the Office Caretaker's plate. The office workload has become so heavy that it is important we actively support future Office Caretakers by not expecting them to be solely responsible for all the cleaning up. Also, I

(Continued on page 4)

(Continued from page 3)

suggest that we be willing to hire someone to come in during the very busy periods just before and after courses.

Before her departure in August 2005 Sue Willey wrote a splendid manual that has been an invaluable support. This year several people have worked on updating this manual and Thelma Rodger's particular input has been to add screen images to help new caretakers navigate their way through some of the computer systems.

Mary Jenkins is a treasure at the Heart of Wangapeka. She works ceaselessly when she is here both seeing to Tarchin's well-being and endlessly finding, fixing, mending and sorting things that make a difference to our safety and comfort at the centre. She already works a full time load as both Course Manager and Tarchin's assistant. For the third year running Mary took over the Office to help fill a gap made when no new Caretaker had been employed and I was unavailable. In the strongest terms I believe this should not happen again, and Mary and Tarchin have both indicated that she will not be available to do this again.

This report touches on recommendations, but I cannot emphasise enough the power and beauty of how we work here at Wangapeka. The Board meetings have been joyful in the midst of serious work; visitors give us wonderful feedback about the facilities and the atmosphere here. One of the groups has booked its retreats until 2008.

In conclusion I have been touched and privileged to be at the hub for so many months. I hand the Office Management reins to Natasha with absolute confidence, and with a vivid memory of the day she and Grant took their



photo: Dominique de Borrekens

Lama Couple vows. Their hands were joined by a long thread, connected, but each able to move freely. I see how they support, challenge and nurture each other and know that the Centre can only benefit from their presence.

May All that Lives Be Well and Happy. Sarva Mangalam. Dawa Rowley

Robert Sinclair

March 17 - 25, 2007 Wangapeka Centre
The Colour of Mind: Seeing with your Heart
(*water colour painting*). This retreat is part of the Wangapeka School of Living Dharma programme

April 5 - 9 Katikati workshop over Easter

April 14 - 15 Hamilton workshop arranged by Phil. 07 843 5538 pdyer@inet.net.nz

April 21 - 22 Auckland venue to be announced

Retreat House Available

Solitary or Duolitary retreat at Copper Mountain? I'm looking for someone(s) to rent my house for 2007. I would consider a part of that time - rent would be by negotiation. The property is named Copper Mountain (Padmasambhava's Pure land) and is a retreat like situation. There is a small sangha in the local area. It is rural, very quiet here, private, and there are views all around to green pasture and trees, with a few neighbouring houses that are behind the living aspect of the house. It has outstanding long views up and down the East coast and lovely walks in the 4 acres of bush including a beautiful stream to walk beside or sit by. As well, it is only minutes by car (can be walked) to walking tracks in the Kaimai Ranges. Katikati, in the Bay of Plenty is 2 hours drive to Auckland; an hour and half to Thermal area of NZ and 3-4 hours to National Park with mountains for tramping and skiing. The house is built to get sun in winter and be cool in summer, it has a fireplace and has two bedrooms and a garage. The house could be fully furnished and ready to live in as is.

Enquiries to punyasri@xtra.co.nz

07 552 0270

WangaWeb

by Thelma Rodgers

Greetings from Thelma, aka khemari, your friendly website editor!

At this time of year the website is celebrating the end of one Wangapeka School of Living Dharma and looking forward to the one next year. All the current information about the new School, illustrated with photos from this year's School, is now up on the website. The material is designed for easy downloading of information, registration and application forms for applying by email or by post. Look for the navigation link to the School on the left-hand side of every page.

And all the material from this year's School is also up! A rich feast of meditations and articles, poetry and songs – and many, many photos! An interesting innovation for the website is the songs – two with sheet music and one actual recording of a performance. We were fortunate again this year to have some very professional photos taken of people and events, and of the natural Wangapeka beauty. Links to all of these are available in the Buddings section.

Articles, poetry and photos have also come from outside the School – just recently a new poem by Terry Walton, and Tarchin's recent email article 'What does it mean to pray?'. Two ebooks by Tarchin – Sangha Work and Collected Articles – have also just been uploaded. The latter is a collection of Tarchin's email articles over the last few years, reworked and ready to download in pdf form.

The start of the year saw **New Year's Resolutions - or is it Revolutions?** by Tarchin Hearn (www.wangapeka.org/treasury/articles/tarchin/resolutions.html), **Haiku from a Winter Retreat** by Ruth Pink (www.wangapeka.org/program/accounts/winterretreathaiku.html), **Heart Matters** by Thelma Rodgers (www.wangapeka.org/buddings/articles/heartmatters.html), also in the last Newsphere but accompanied on the website by 'heart' music). You may also like

to look at Greg Devereux's photos of the Sayadaw U Thila Wunta and the Building of the Pagoda in 1982-3 (accompanied by a recollection of the event). Look in Buddings, Treasury of Wisdom and Images of the Wangapeka for links to all these pages.

We have also recently updated the Program and Tarchin's itinerary and added a new page for Leander Kane's itinerary.

And a reminder that we keep a mailing list for an email Bulletin notifying you of website and Wangapeka updates and events. So if you haven't had a Bulletin recently - or at all - and would like to receive one, please join at www.wangapeka.org/maillinglist/?p=subscribe. Email bulletins are irregular and under 50k in size - we try to keep them to a minimum in both time and size so they're not invasive!

The new site has now been online for about 9 months. The old site and name of www.wangapeka.nelson.co.nz are now defunct, so for the latest in information, education and just plain entertainment please visit www.wangapeka.org - remember it's possible to make a bookmark or favourite so you can come back easily!

See you at www.wangapeka.org, and I hope you enjoy the smorgasbord!

metta
Thelma Rodgers
webmaster@wangapeka.org

Sarva Mangalam – All is Blessing



Contemplations to Support A Well Functioning Dharma Community

Ethics must evolve from clear seeing.

Attempting the reverse is a recipe for disaster!

Periodic examination of ethics, moral guidelines and how we relate to each other is an essential, ongoing process for any well functioning dharma community. A healthy ethical stance, particularly at residential centres such as Wangapeka where there is a steady flow through of people, can never be something that is carved in stone. What is needed is a fluid approach to relationships that will reflect and support the current needs and experiences of all the people involved. A community that aspires to "awaken for the sake of all beings", needs to look deeply and frequently into the foundations of life, and of reality, so that each member's behaviour is in tune with the unfolding of Nature and is not just a reflection of a particular collection of human hopes and beliefs. A workable code of ethics must evolve from clear seeing. Attempting the reverse, in other words, to limit one's seeing in order to fit the constraints of a pre-existing rigid set of moral rules, is a recipe for disaster.

To encourage some looking and hopefully careful consideration, I have outlined five fundamental contemplations that, if we go into them deeply, will suggest a clear course of action in our daily lives. I hope that these reflections will serve as a starting point for discussion and study so that the process of learning to live together, in ways that support the flowering of wisdom, compassion and skilful action in the world, can become a vehicle of awakening for all those involved. Rather than a presentation of Buddhist "shoulds" and "should nots", this article will hopefully raise many questions and inspire some clear and useful thinking; perhaps even some fruitful discussion.

May we have the courage to live together with trust and honesty and in a way that supports awakening in all beings.



photo: Jamie Howell

Five themes to Contemplate

Causality

Everything and everyone comes into being due to myriad causes and conditions. Ultimately, every action affects everything else. What I do affects you. What you do affects me. What one person does affects the whole community. What the community does affects the individual person. What the humans do affects the plants and animals. What the other creatures do affects the humans. Contemplate this deeply.

Interbeing

Each of us is shaped and moved in unimaginable ways by the inspiration, the aspirations, and the life examples, of uncountable dharma teachers from many backgrounds and traditions; a great river of wisdom and compassion expressed through art and poetry, through writings and philosophies and through the examples of their own inspiring lives. Contemplate this deeply.

Each one of us is an embodied expression of our parents and our parent's parents. This includes their hopes and fears and attitudes to life. We contain the talents and foibles of an ocean of ancestors; their patterns of speech, their genetic tendencies, their approaches to work, religion, child rearing, politics, property and power. Each person is a vast treasury of possibility. Contemplate this deeply.

Every person is an interbeing of myriad dimensions. Each of us is a manifesting of an entire unfolding ecosystem, an evolving planet arising now as you and me. The green plants, and the water cycles, the sun and the mineral realms, along with all the other creatures, are weaving the fabric of myself and yourself through every shifting moment. Each one of us is part of the other. Contemplate this deeply.

Individual activity

Every action of body, communication and mind is the seed for a future result. Every person carries within them the seeds of love and hate, of greed and generosity, of wisdom and confusion, of humbleness and pride. These seeds were planted by the uncountable actions of ourselves and the innumerable ancestors who preceded us. How can

we water the wholesome seeds in ourselves and in each other? How can we weed out the unwholesome seeds so that they don't sprout again in the future? Consider this deeply.

Mind and Knowing

Everything that I experience arises in my own knowing. Each moment of perception is the bringing forth of a world, filled with meaning and import. At the same time, each being that I meet is, him, her or itself, also bringing forth an equally vast and meaningful world that is arising as their own unique knowing. The flavour of my knowing, my overall attitudes, typical emotional states, prejudices and aspirations helps to mould the universe I perceive and live in, and so too does yours. The universe that is my knowing shapes and affects the universe of your knowing while simultaneously the universe of your knowing is shaping and affecting the universe of my knowing. Contemplate this.

A Matrix of Knowing and Understanding

When we see the vast miracle that each being is, we relate to them differently than when we see them as a discrete fragment of our own field of experience. Each being is an expression of immeasurable inspiration, talent and raw material. Each being is a unique matrix of knowing with their own hopes and fears and aspirations. The question of wholesome relationship between ourselves and another, needs to consider not only how not to harm ourselves and others but also how to support each other as well. Opening to the vastness that is me and opening to the vastness that is you; with this understanding, what would it



photo: Natasha Pratt & Grant Rix

be like for all of me to meet all of you? How might this be different from most of our daily meetings and interactions? In what ways can you encourage this understanding in yourself and your friends? Contemplate an entire community living with this appreciation.

These themes are overlapping and each one contains and implies the others. To recognise the

vastness of oneself inevitably leads us to appreciate the vastness of another. To feel small and insignificant frequently leads to us to see others as small and insignificant. Before declaring rules and guidelines for community members surely we need to give immense energy to enquiring and searching into what we are and what the world is. If we find that we are completely autonomous, independent entities competing with other autonomous, independent entities for limited resources, this will imply a certain way of living. If we regard every being other than our self as a object to be used to prop up our sense of well being, then this will imply a way of living. If we know in the bones of our being, if we feel with intelligence and empathy, our interdependency and interbeingness with everyone and everything, then this will suggest yet another way of living. Surely any code of ethics must be preceded by deep, heartfelt investigation of what is. Anything else would be a recipe for more suffering.

Over the years at the Wangapeka Study and Retreat Centre, we have encouraged all residents and visitors to use the Five Training Precepts, the Precepts in Positive Expression and the Bodhisattva Vow, as a way of encouraging mindfulness and ongoing question into how to relate to others during their stay. The Precepts and Bodhisattva ideal are basic to all schools of Buddhism and have historically arisen out of deep and profound contemplation of themes such as the one's I have suggested above. They are not rules in the way of the Ten Commandments. Rather, they are attempts to bring increased compassionate awareness to some of the major themes of daily living such as taking life as we do each time we eat, how we relate to each other through objects and the sense of possessing them, how we use our senses, how we communicate, and how we feed ourselves. With deepening mindfulness of what we are and how we affect each other we can relate with others in ways that supports the wellbeing of the entire community. The Precepts and Bodhisattva vow are discussed in "Daily Puja" as well as some of my other books such as "Natural Awakening". The themes of interconnectedness are beautifully presented in Thich Nhat Hanh's "Cultivating the Mind of Love".

The above is part of an article from Sangha Work by Tarchin Hearn. This Karunakarma manual contains the full article and other essays, contemplations and practical exercises to support a community of friends in the Dharma. Sangha Work is available as an eBook (PDF file viewable with Adobe Acrobat Reader) from the website Treasury of Wisdom and as a spiral bound A4 booklet from Wangapeka Books. Explore the tools for a healthy and happy community.

Religious Freedom in Tibet

by Lynn Charters

This is the second of a two-part essay that Lynn wrote as part of her Massey degree. It has been edited for Newsphere - for the full text and references, please contact Lynn.

The Panchen Lama - Finding the Reincarnation

The recognition of the reincarnation of the Panchen Lama is considered to be the most crucial diplomatic and spiritual issue to have occurred in Tibet's since 1959. Beijing wanted to show it had authority over the selection process of the new Panchen Lama (who next to the Dalai Lama is the most senior Lama in Tibet). The government was willing for traditional means such as dreams, omens and signs to be used in the search for the new incarnation but would retain its own authority. It then intended to use the golden urn that has been introduced by the Chinese and is not favoured by the Tibetans. The Dalai Lama had a lot of support and the Chinese wished to appear conciliatory but traditionally the new Panchen Lama had to be approved by the Dalai Lama. The Dalai Lama rejected both the use of the golden urn and the authority of the Chinese Government.



Gedhun Choekyi Nyima, the 11th Panchen Lama. This is the only public image of Gedhun Choekyi Nyima, taken in 1995 at age 6.

Another vital factor is the involvement of Chadrel Rinpoche, the head of Tashilhunpo, the Panchen Lama's monastery, and of the search team, who was a supporter of the Communist Party and opposed to 'splittism'. He was given permission to contact the Dalai Lama and informed him that all signs pointed to Genden Choekyi Nyima. The Dalai Lama agreed in early 1995. Chadrel Rinpoche wished to conduct a search in the traditional way and dispense with the golden urn. The Chinese insisted that the golden urn be used and wanted Chadrel to submit three to five names. However, at this point the Dalai Lama made a public announcement recognising Gendun Choekyi Nyima. Chadrel Rinpoche

was accused of conspiracy and betraying state secrets and sentenced to six years in prison. After five months Beijing disqualified Genden Choekyi Nyima and used the golden urn to select a different boy. Choekyi Nyima disappeared with his family and is believed to be under house arrest in Beijing as probably the world's youngest political prisoner.

Lastly, at the end of 1994 Tashihunpo had been seen as a model monastery. After the recognition of the new Panchen Lama by the Dalai Lama the monks were told that they must denounce the Dalai Lama. A strong work team was brought into the monastery. The monks were told that any monks possessing long life prayers for the Dalai Lama or photos of him would be executed. Many of the monks were imprisoned and beatings took place. This again indicates human rights abuses are taking place and that there is a lack of religious freedom in Tibet. This issue helped to bring about a hardening of the position of the Chinese Government towards the Dalai Lama and religion.

Venerable Lama Shedrup of Karma Choling Monastery NZ told me he went on pilgrimages to Mount Kailash in Western Tibet in 1986 and 2002. Buddhists, Hindus, Shamans and Bon consider it a very holy site. Villages are isolated and the area is a strict military zone, lying on the borders of India, Nepal and Ladakh. In 1986, Lama Shedrup went on a pilgrimage with Tibetan colleagues. Relative freedom was present at that time with no military around the mountain during the five months he spent there. In 2002, he returned with European students and at every checkpoint their bodies and luggage were searched. Many police were in evidence. His students had to go through a tour organisation or they could not get a visa. They also had to have a Chinese tour leader with their group. They felt they were being watched and suspected the tour leader was really a spy. They spent two months at Mount Kailash and then visited Kham in East Tibet. Venerable Lama Shedrup spoke of

Chinese domination by the Chinese in Kham with many immigrants moving into the area. He spoke of needing permission to attend festivals, the limiting of numbers of monks and nuns entering the monasteries, and the ban on the Dalai Lama's photograph. He also spoke of propaganda aimed at tourists. He found the people fearful and there was no freedom of speech. Alexander Solzhenitsyn considered the communist regime in Tibet to be more brutal and inhuman than any other communist regime in the world. Chinese occupation since 1949 has involved many abuses of human rights. Many other indigenous people have experienced abuse under colonists and such abuses are a big factor in endangering indigenous cultures. Since the 1980's with more Westerners visiting Tibet, human rights abuses have become more apparent. The Dalai Lama was invited to address the Human Rights Caucus of the US Congress and he was awarded the Nobel Peace Prize in 1989.

Despite amendments from the UN and international law, human rights abuses are continuing in Tibet. According to human rights groups violations are increasing and the Tibetan people are denied most rights guaranteed in the UN Declaration of Human Rights including the right to self-determination, freedom of speech, assembly, movement, expression and travel. There have been many cases of arbitrary arrest, political imprisonment, torture and execution. Many prisoners are held without trial and humanitarian organisations are not allowed access to prisoners. China denies the use of torture.

Much lobbying for indigenous groups has been carried out since the 1970's. However, Tibet has been isolated from many of these movements and at international indigenous rights assemblies Asia is very poorly represented. Tibetans calling for freedom or self-determination are labelled as 'splittists' and are regarded as a threat to the unity of the motherland, for which they may be executed or sent to jail for long periods. Self-determination would mean a return to full political, economic and cultural autonomy. The Dalai Lama's Strasbourg Proposal of 1998, sometimes referred to as the Five Point Plan, would be comparable with this. It proposes self-governing and democratic self-rule for Tibet as well as control over its own people and

adherence to the Universal Declaration of Human Rights. The Tibetan people would determine the economic and social system of Tibet. Before this plan, the Dalai Lama and the Tibetan Government-in-Exile called for independence, but this proposal changed this. The Strasbourg Proposal has been rejected by China.

The Chinese Government is currently pursuing modernisation in Tibet through economic reforms and migration of Chinese. They hope that this will weaken the Tibetans' religion and culture. The Tibetans fear assimilation. There were many demonstrations calling for a free Tibet in the mid 1980's to early '90's; many of the demonstrators were monks and nuns, many of whom were imprisoned and some were killed.

Tibet has a unique and precious culture with much to contribute to the world. The Chinese are atheist and ideologically opposed to Tibetan Buddhism and Tibetan culture. A form of ethnocide is occurring in Tibet today and Tibet is an endangered culture.

The Dalai Lama and the Government-in-Exile fight hard for Tibet's survival. On a personal note, I have met a number of Tibetan Buddhist Lamas and they talk about the hardship of their country and the suffering of their people. Tibet shares the struggle with other endangered indigenous cultures. With the international indigenous movement strengthening in recent years, in time, Tibet could benefit from increased dialogue. However, at present, this is difficult because China does not allow them freedom of speech and assembly in Tibet. Tibetan Buddhism is one of the world's major religions, yet is unique to Tibet and threatened under Chinese occupation.



Vigil since March 1989 opposite Chinese Embassy, London.

Tibetan Herbal Medicine

Karuna has sent us this recipe for the prevention of sclerosis. She has taken it several times (you repeat the procedure every five years) and hopes that others may also find it helpful



This is an ancient Chinese medication to help prevent sclerosis. The prescription, written on clay tablets, was found by a commission of UNESCO in 1979 in an old demolished Tibetan Monastery. It has been translated into modern day language.

The purpose of the medication is:

- to free the body of cholesterol and blood plaque
- to enhance the body's digestive metabolism
- to elasticise the body's blood vessels
- to assist in the prevention of heart attacks, sclerosis, strokes, apoplexy, tumors and cancers
- to prevent migraines
- to help enhance eyesight

If you correctly use this recipe your human organism will be rejuvenated.

How to prepare the medicine:

Clean and wash 350 gram of garlic. Cut the garlic and squash with garlic press. Place the juice and pulp in a jar filled with 300g of 96% alcohol. Close the container and place it away for ten days in an open area.

After ten days strain the contents through linen/cotton cloth and squeeze any remaining until the last drop is strained. After two days commence taking the medicine. Each time the

medicine should be dissolved in 50g of milk at normal temperature.

Take the medicine the following way:

	Breakfast # drops	Lunch # drops	Dinner # drops
Day 1	1	2	3
Day 2	4	5	6
Day 3	7	8	9
Day 4	10	11	12
Day 5	13	14	15
Day 6	15	14	13
Day 7	12	11	10
Day 8	9	8	7
Day 9	6	5	4
Day 10	3	2	1

After this is completed that remaining may be used three times daily at 25 drops each meal. Continue till all has been consumed. The best time to take this medicine is during the meal. It is recommended that this treatment be repeated every five years.



Bloom of Books & Music



Practicing Wisdom – The Perfection of Shantideva’s Bodhisattva Way, The Dalai Lama’s commentary and teaching on the ninth, or wisdom chapter of Shantideva’s Classic, which begins with the assertion that every teaching the Buddha gave is for the sake of cultivating wisdom. They complete the commentary began in “A Flash of Lightning in the Dark of Night”. The teachings cover all the usual suspects including impermanence, mind only viewpoint, emptiness, creating the causes for happiness, etc. A dense intellectual elucidation of a root text that will put all the petrol you need in the awakening mind. *Published by Wisdom Publications 2005.*

Blink, by Malcolm Gladwell, the power of thinking without thinking. It’s about the moments when we “know” something without really knowing why – a dip into the unconscious with fascinating case studies, “an art expert sees a ten-million sculpture and in a flash realises it is a fake!” So trust your instincts, don’t think – blink! *Published by Allen Lane 2005.*

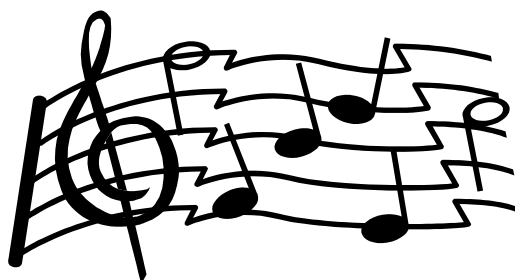
Yungchen Lhama, Ama (Mother), her fourth record, dedicated to her mother, a Khano from Tibet Eastern province. Free flowing, enchanting, traditional (Tibetan fiddle and flute) and experimental, the Om Mani Padme Hung track (she’s sung a version of this prayer on every album recorded) booms and wails, tinged with middle eastern percussion. Guest

appearances from Joy Askew on Tara, Annie Lennox on Fade Away and Yungchen’s gorgeous sublime voice on Ranzen, Geba Shere, Lhasa. Now living in New York there’s an unaccompanied 9/11 song. A record of the roots and spiritual energies of one of Tibet’s most original artists and a musical document of a Tibetan in exile, no translators or politicians required, just an open mind, open heart. *On Real World Records 2006.*

Le Voyage De Sahar, from Anour Brahem, the Tunisian oud player, with piano flourishes and western accents, conjures up the Zen like emptiness of the desert, solitude and silence. There’s Arabic phrasing and melodies of Spain and the Balkans – poignant, sometimes sad and beautiful, the tone is sustained, would be great for yogic meditation and body work or maybe just to chill. *On ECM 2006.*

Natacha Atlas, Mish Maoul, North London’s very own Egyptian/Belgian goddess combines Middle Eastern rhythms with Western fusion – time to get those hips moving, hypnotic, and sensual and a voice that could wake the dead. *On Beggars/Mantra 2006.*

“For as long as space remains, for as long as sentient beings remain, until then, may I too remain and dispel the miseries of the world”.
Shantideva



Leopold Bloom

Small Bites

At the edge of meaning

by Thelma Rodgers
March 2006

Last week, gum leaves fell,
pink and yellow beneath my feet,
luminous moon sickles on needles of dark pine
arranged in strange temporary constellations
of some unknown astrology,
not yet divined ...

Morning mist in valley tumbles,
twirls, riding air
in acrobatic streamers
sky writing
defying comprehension ...

Later, small stones, sticks, pine needles gleam,
patterning
the rain-washed drive.
With just such bindings
and loosening
of stones and sticks and
shells,
of wind, sea currents
and guiding stars,
canoes venture
into unknown oceans ...

Today, the gum tree
leaves are pointing,
trembling, on the edge of meaning ...
on the edge of awe ...

Seeds

by Jordan Strbac

Sowing seeds,
from this body-mind, opening-closing,
constantly;
an exploding abundance of reverberations,
possible fruits.

I might drown in this fullness,
were it not for this lucid mystery -
some seeds fall on stone, others in sand,
and the most vital upon rich soil.

I touch some things
and they turn to flowers,
other times into weeds.
Wherever there is need

there is budding, arising
And there is always need ...

Spinning nauseous on the wheel of results -
biting blindly the rim of hope and fear,
we flap like rag-dolls now with good fortune,
now misfortune
But turning the flash-light of awareness, here,
into the hub inside the chest -
calm, radiant, centre.

The purpose of a body revealed:
a measuring tool, gauge. barometer;
hinting directions,
continuous in their change.
Heart,
the Primal Cartographer,
mapping endlessly,
intentions,
beyond the edges of the map.



photo: Dominique de Borrekens

Mind dreams

by Thelma Rodgers
June 2006

In the dark hours of the night
mind dreams
of a faded notebook -
the journal of some intrepid
lady traveller,
perhaps of the Victorian age,
forsaking family and propriety

to wander foreign lands.
She writes of hardships endured -
of encounters with brigands - and with camels

-
and has drawn small cryptic maps
of hill-towns
showing main routes
and where to find the bath-house.

Then comes a vast expanse,
as of a dark land dreaming, waiting.

And in the morning
my feet are cold
but the coffee is hot,
and they will soon warm on the trip up the hill
And I step out
Into a new day.

Wangapeka School of Living Dharma

Schedule for 2007

The teaching and study schedule will be two tiered. The "sangha explorations" are for the longer term residents of the program. These explorations will unfold in a spontaneous manner depending on who is present. See "Themes for 2007" for an idea of some of the sangha exploration topics.



photo: Thelma Rodgers

The titled courses and retreats are packets that stand somewhat on their own and people can participate in these without necessarily doing the other parts of the program.

Changes and fine tunings of this schedule in terms of teachers, subjects, times and participation requirements, are very likely, so please check the Wangapeka web site for the latest update.

Schedule

Jan 27 - Feb 4 Liberation Through the Body – with Leander Kane (*This is a strongly recommended for all long term students*)

Feb 5 - 9 sangha explorations – with the Wangapeka Sangha

Feb 10 - 18 Meditation, Awareness, Compassion: Tools for Mindful Living – a study and meditation retreat – with the Wangapeka Sangha

Feb 20 - March 1 Gentle, Firm and Vividly

Awake: Flowering the Mind of Compassion – with Sonia Moriceau

March 3 - 4 Inauguration of the Namgyal Sanctuary led by Tarchin Hearn, – all welcome

March 5 - 13 sangha explorations – with Tarchin Hearn

March 14 - 16 Term Break

March 17 - 25 The Colour of Mind: Seeing with your Heart (*water colour painting*) – with Robert Sinclair

March 26 - April 6 sangha explorations – with Tarchin Hearn

April 7 - 15 Vajrayogini and the nature of mind – with Mark Webber

April 16 - May 7 sangha explorations – with Tarchin Hearn

May 8 - 11 Term Break

May 12 - June 22 Mahamudra Retreat; the first week **May 12 - 20** – with Leander Kane, the remaining time – with Tarchin Hearn

June 22 - 24 Wangapeka School of Living Dharma Graduation Celebrations – all welcome



photo: Thelma Rodgers

Teachers' Schedules

Tarchin Hearn

See also www.wangapeka.org/program/tarchinsched.html

September 23 - October 1 2006

Boise, Idaho, USA

contact Cyrese at pclingard@juno.com

October 7 - 15, Edmonton, Canada

contact Don MacKenzie

don.mackenzie@shaw.ca

October 16 - 22, Yellowknife, Canada

contact Alexandre alex@karmaproductions.ca

October 24 - 29, Winnipeg, Canada

contact Gerry gkphoto@yahoo.com

November 4 - 13, Calgary, Canada

contact Christine cwihak@nucleus.com

November 24 - 26, Vancouver, Canada

contact Maggie MMMoooney@shaw.ca

November 27 - December 3

Sunshine Coast, Canada

contact retreathouse@dccnet.com

January 6 - 14 2007

Orgyen Hermitage and Rolling Cloud Pottery,
Aongatete, Katikati

contact Punyasri - punyasri@xtra.co.nz

The Breath of Awakening: a meditative exploration of presence and music with **Tarchin Hearn** and **Kelvin Falconer**. This retreat will involve, meditation, flute making, and flute playing, all woven together in a way that is natural, simple, elusive and profoundly healing. There are more details of this retreat on the website (www.wangapeka.org/program/tarchinsched.html)

February 2 - 4, Hamilton, New Zealand

contact Phil 07 843 5538, pdyer@inet.net.nz

February 17 - 25, Te Moata, New Zealand

contact temoata@xtra.co.nz

March 3 - July 1, Wangapeka, New Zealand

2007 Wangapeka School of Living Dharma Integration - an exploration of body, speech and mind - January 27 - June 24, 2007

See page 13 for details of the programme.

Leander Kane

See also www.wangapeka.org/program/leandersched.html

Dates subject to change so please contact the appropriate person well in advance, or e-mail leanderkane@clear.net.nz

September 1 - 10, Edmonton, Canada

contact Don don.mackenzie@shaw.ca

September 13 - 20, Rossland, BC, Canada

contact Mela mela@netidea.com

September 22 - October 9

Vancouver and Sunshine Coast

contact for Vancouver: John

john.wellwood@tellus.net

contact for Sunshine Coast:

retreathouse@dccnet.com

End October / beginning November

possibly Boise, Idaho, USA

November 7 - 28, Ottawa

contact Karen karenmere@earthlink.net

April 5 - 9 2007, Auckland, New Zealand

venue to be announced

April 14 - Katikati, New Zealand workshop at Memorial Lounge followed by ...

April 15 - 21 Non-residential retreat at

Orgyen, Katikati, New Zealand

contact Punyasri - punyasri@xtra.co.nz

April 27 - 29 Hamilton, New Zealand

Friday evening plus weekend (venue and workshop arranged by Phil 07 843 5538, pdyer@inet.net.nz)

Approximate start **September 29 or 30** for a

6 day retreat at TeMoata, New Zealand

contact temoata@xtra.co.nz

Mark Webber

For information on this courses and other retreats, see www.markwebber.org

August 2006 - January 2007, Kinmount, Ontario, The Lucid Mind, a three to five month retreat.

Wangapeka Diary

2006

October 6 – 8 Meditation and Mindful Living Weekend Retreat: Loving Kindness, with Grant Rix and Natasha Pratt

An introductory course on how to meditate and cultivate mindfulness and loving kindness in daily life. The weekend will include contemplations from a Buddhist perspective, loving kindness (metta) meditation, walking and sitting meditation instruction and practice, and movements for integrating awareness in the body. For information and registration please contact the Centre ph 03 522 4221 email retreatcentre@wangapeka.org

October 20 – 23 Annual Labour Weekend Wangapeka Sangha Hui and working bee

For information and registration please contact the Centre ph 03 522 4221 email retreatcentre@wangapeka.org

November 20 – 26 Rigdzin Trust Annual Retreat, with Amnyi Trulchung Rinpoché

The Nelson Buddhist Trust is active in Nelson. Activities, and a biography of Amnyi Trulchung Rinpoché, are available from the web site

www.amnyitrulchung.org/rigdzin_trust/dharma_centres/nbc/

For information and registration about this retreat please contact Keith Rowan ph 03 546 8419 email keith@clear.net.nz

December 1 – 3 Self Realisation Fellowship Retreat

For information and registration please contact Chris Porteners ph 03 545 0534 email chris.porteners@ihug.co.nz

Dec 27 – Jan 9 Garden of Mindfulness - the Annual Wangapeka Family Retreat

An **article** www.wangapeka.org/program/accounts/gom.html and **photo album** www.wangapeka.org/album/gom/index.html of the Garden of Mindfulness are available on the website. For information and registration please contact the Centre ph 03 522 4221 email retreatcentre@wangapeka.org

2007

January 12 – 19 Diamond Sangha Sesshin with [Mary Jaksch](#)

Further information about Mary Jaksch, the Diamond Sangha New Zealand and articles in the Zen tradition by Mary Jaksch and others are available on the Diamond Sangha website

www.zendo.org.nz/ . For information and registration about this retreat please contact Derek le Dayn ph 04 971 9130 email derek.ledayn@paradise.net.nz

January 27 – June 24 Wangapeka School of Living Dharma

See page 13 for details and of course our web site 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): \$15 per night base rate

Non-members: \$21 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:

The Wangapeka Educational Trust

RD2 Wakefield

Nelson, New Zealand