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Newsphere

October 2007

A Question of Trees

Wangapeka archive



ONE OF THE PERENNIAL ITEMS on the agenda at board meetings is trees. We all have a strong heart connection with them, and appreciate the way they contribute towards making Wangapeka the place it is: to its sense of calm and protection, its beauty. Some people, who remember the centre as it was before the trees grew up, have said they'd like to see some of the views again; others remember the way the southerly howled down the valley bringing sleet and inescapable chill, and welcome the shelter the pines now give.

Countless trees have been planted on the property over the thirty years since the Sphere Group bought the land, many as part of the long-term plan and others in memory of people who have died. And yes, there is a long-term plan! Pines were planted to give quick shelter and restrict the growth of other plants, like gorse and bramble. At least one block of pines was ready to harvest in 2005 and as that date loomed closer, we felt increasingly reluctant to harvest for profit, partly because the trees in themselves are living things of beauty and grace,

partly because of the devastation that clear-felling would create. So at the AGM in 2003, the membership unanimously agreed that 'whatever we do, we discount the option of clear felling.'

However, trees do not stand for ever, and pines grow particularly quickly here in their adopted country. Because of their rapid growth, there is an occasional problem with the top blowing out of one, particularly at the edge of a block where they are most exposed to wind. However, if trees are thinned and the weaker ones are taken out, those remaining grow more strongly. Sometimes, too, a tree develops a dangerous lean, which successive caretakers monitor and fell if it becomes obviously unstable. Sometimes a tree falls of its own accord, though that is rare.

Ten years ago a tree policy was drawn up, the main principle being to keep the land clear of troublesome weeds, and encourage the regeneration of natives. In our last board meeting we revisited this whole issue at length, in consultation with former caretaker Chris Petzold, James Mathieson who has planted many thousands of trees over the



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years, and current caretaker Francis Matthews. This is what we decided – not an easy decision but we're sure it's the right one.

The area behind units 1 to 8 is a mix of pine, Lawson cypress, rhododendrons, kanuka, native broadleaf shrubs, and a few other exotic plantings. The pines were planted seven years after the cypress and rhodos to create a quicker growing wind break. The intention was always that the pines would be taken out eventually, and that is now what James wants to do. So the only trees removed from this area are the pines, and only those trees between the path and the units. Pines further down the slope will remain. All the other trees will remain. The cypress and rhodo will grow more quickly with the pines gone, and more rhodos and other shrubs can be planted under the cypress. James will plant rhodos because he knows they will grow well there. The pines are also a wind and fire hazard this close to the units because they are so large.

The single leaning gum near the road up to the pagoda needs to come out because its angle of lean is increasing and it will soon fall. There are five douglas firs near the Namgyal wall which need to be removed to enhance other plantings around the wall. The felling is being done in the early part of October, and while there will be a lot of firewood to cut into rounds and stack, and later split, we hope you'll notice only the benefits. Some of that clearing up will happen at the Labour Weekend Hui, so if you'd like to come and give us a hand, we'd love to see you.

Regional Contacts

Auckland:	Eileen Burton (09) 849 5501
Tauranga:	Anne van Leeuwen (07) 552-0711 Punyasri (07) 552-0270
Whakatane:	Dawa Rowley (07) 308-5024
Hawke's Bay:	Kathy Menzies/ Mikal Nielsen (06) 875-0621
Wellington:	Jim Yates (04) 564 5834
Golden Bay:	Rob Westerman (03) 525-8155
West Coast	Mandy Reid (03) 789-6508 Jenny Hellyer (03) 789-6931
Christchurch:	Alma Rae (03) 388-0045 Al Wilkie (03) 332-9682
Otago:	Queenstown Dharma Centre (03) 441-8008

Current Board Members

Jane Hobday (co-ordinator)
Graham Sandlant (treasurer)
Kathy Connor (assistant co-ordinator)
Dominique de Borrekens
Bridget Musters (*Newsphere* editor/secretary)
Natasha Rix
Thelma Rodgers (web editor)
Francis Matthews (caretaker)
Ramona Clark (caretaker)

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: Ramona Clark (03) 522-4221
Co-ordinator: Jane Hobday (03) 526-9093

Caretaker's Report

A H A A A A ,
 SPRING! Where did
 the winter go? The
 bird song has
 returned to the
 Wangapeka .
 Yesterday I saw my
 first quail of the
 season, though I've
 heard them crowing
 "chi-ca-go" in the
 undergrowth for a
 well over a week.
 And the last two
 mornings we've had
 a pair of paradise
 duck honking and
 wheezing on the
 drive at Bellbird;
 wonder if they'll
 stay? I somehow
 think Sumi (aka
 Sam) will have met
 his match if he tries to take them on.



Of course we'll still have rain, cold and wind, but there's no holding it back – it has arrived. No more heavy frosts or ice heave on the drive that turns into slippery mud, making the Centre accessible only to those with serious 4-wheel drive vehicles – as some of you know all too well. No more frozen water pipes. Just new growth and life everywhere.

To those of you who planted the daffs, snowdrops, and multitude of hyacinths – gassho. There aren't many of us here to appreciate them, but appreciate them we do.

Mike is away for 6 weeks, it's not the same without him. Francis was away for two weeks and I got away as well. For a week in there I was alone on the property. Some of the men, lead by Mike, got together at the AGM and discussed the desirability of my having someone around to keep me company/safe (see, chivalry isn't dead), but failing to come up with a suitable candidate I had the place to myself. I felt like Julie Andrews in the sunshine singing to the trees, opening all the units to air and I had the linen out on the line, flapping like giant prayer flags in the breeze.

We had our AGM in August; the shortest in Mike's memory and that goes back some way. Well done team! Then we had the afternoon in one of two workshops: Thelma led an introduction to Stargroup meditation in the whare and Bridget led a Body-Write, gentle body movement and writing in the main hall. I attended Body-Write and what an easeful way to let the words flow and what delicious and colourful vignettes we wrote.

I would like to pay open tribute to our Board of Trustees for the

generous and respectful way in which they hold the Wangapeka Retreat and Study Centre. They are always there for me, to answer questions, give advice and just listen. As all of you will appreciate, in a Centre such as this there are as many opinions on a topic as there are people willing to share theirs, especially on the perennials like food and trees. It seems there are no right or wrong answers, we all just do the best we can, with goodwill, in the moment. For a good chuckle on this topic I recommend a book entitled *In Buddha's Kitchen* by Kim Snow. Those of you who have spent time at a retreat centre will see yourselves and others in Kim's delightful characters.

To those gardeners out there – the red onions, more parsley and coriander are in. Thank you to all of you who mulched the mandala garden so well in the autumn – it is so easy now. The early spuds are sprouting so we'll have new spuds for Christmas dinner. Care to join us?

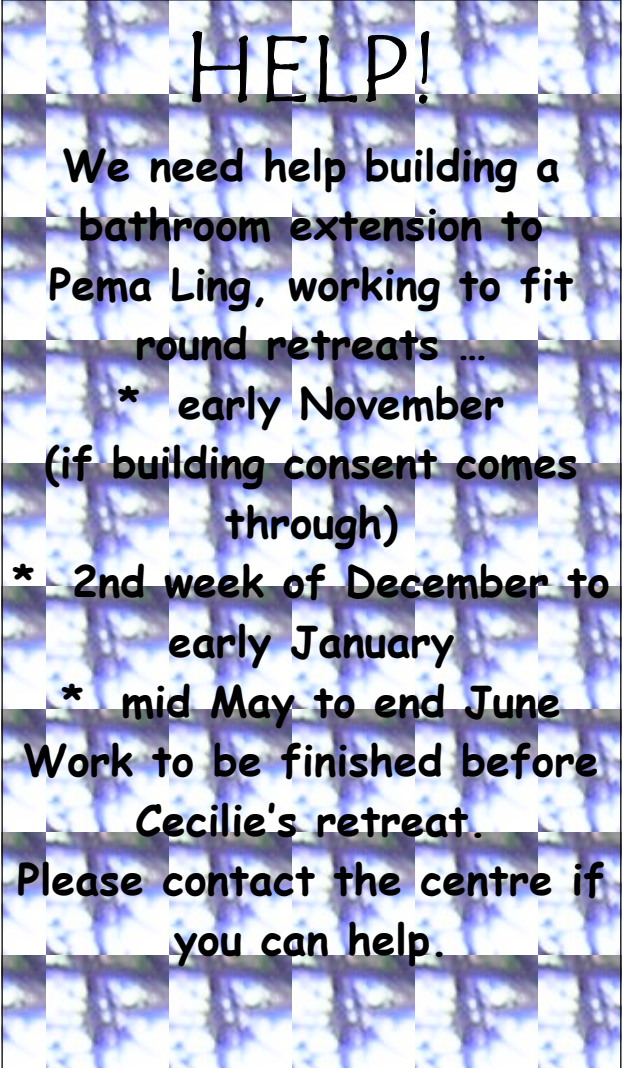
Sarva Mangalam.
 Ramona

Editorial

This is my last edition of *Newsphere*. From the next issue Thelma Rodgers (Khemari) will be taking it on, freeing me up to be secretary to the board. From the fantastic work Thelma does creating and maintaining the website, I know she'll do a wonderful job. She brings not only her computer expertise, but also a fine artistic and visual sense, so I'm really looking forward to reading the newsletters she produces. I've enjoyed these last three years of being editor, though sometimes as the month steams on and I still haven't finished the layouts, I wonder if my enjoyment is a tad masochistic! Thank you to all of you who have contributed ideas, articles, photos and columns ... it makes the editor's task so much easier. Please continue to send material to Thelma. The address remains newsphere@wangapeka.org and the next couple of deadlines (Thelma may change this) are 1 December and 1 March

Bridget

PS All the photos in this issue are mine, unless otherwise stated



HELP!

We need help building a bathroom extension to Pema Ling, working to fit round retreats ...

- * early November (if building consent comes through)**
- * 2nd week of December to early January**
- * mid May to end June**

Work to be finished before Cecilie's retreat.

Please contact the centre if you can help.

Caretakers Wanted

Yes, it's that time again. Our caretakers, Ramona and Francis, will be leaving in the next few months after more or less a year of working for the centre. They have both done a wonderful job and the board has appreciated their commitment and expertise, as well as their company. So we are looking for two people, one to take on mainly the office work, and one to be in charge mainly of the land management. Both roles are wide ranging and flexible ... and very busy! If you think you might be interested in working here, please contact the centre for more details.

A Farewell to Trees

We have a strong heart connection to trees at the Wangapeka. In our meditations the tree stands as a metaphor for a source of refuge and support, of a foundation of stability and strength reaching for the sun and sky. It stands for the network of the body, for community, for the interbeing of all that lives, and for the universe.

In his writings on Sangha, Tarchin Hearn likens the dharma community or sangha of the Wangapeka to a living tree.

‘Consider a living tree.

When it is young and newly planted, it can be a bit delicate and needs supportive conditions for it to grow tall and strong. It requires just the right amount of sun along with regular watering. It needs mulching and composting, the occasional weeding, and sometimes fencing from rabbits and other creatures that might eat it. Until it is well established above the surrounding grass, it must be cared for on a regular basis otherwise it can wilt, or be choked by weeds, or eaten by insects or damaged by wind.

As the tree matures it becomes more and more resilient and adept at looking after itself. As its branches reach into the sky and its roots spread further through the soil, the grasses and weeds become less and less of a problem. It produces many chemicals that discourage harmful insects. It establishes symbiotic relationships with fungi in the earth and the growing trees around. It attracts insects and birds that help its pollination. As it ages well, it gradually becomes a home and shelter for countless living beings from the tiniest forms of micro life through to large animals and other plants.’

And together trees are forest - with a capital F.



Thelma

Today we approach the felling of these living trees with deep regret and deep reverence.

We thank them for the benefits they have bestowed on us in the past

- for the pleasure they have given us in all our senses

- for making memories of a green and hospitable Wangapeka

- for the shelter they have provided to buildings and people over the years

- for their nurture and support of the eco-system of animals and insects,

plants and micro-organisms

and all this they have done by just doing what comes naturally.

We especially appreciate that many of these trees have been a nursery for other trees that now will be freed of shade and competition to grow to their fullest. To do this we need to fell the guardians.

Borrowing from earlier traditions we also wish to thank these trees for benefits to come

- for space for other trees to grow

- for new vistas

- and memories

- for providing new homes and food for insects and micro-organisms as part of the endless cycle of birth and death

- for enriching the ground as they decompose
- and for their use as firewood

They are part of a living fabric of plants and animals, of ocean, rock and sky, of past and present, of flux and change.

Farewell

May all beings be well and happy

Thelma Rodgers

[Thelma read this piece aloud just before the trees were felled]

Here is a Powerful Stranger

by Tarchin Hearn

A while ago someone visited Wangapeka and gave me a tape of David Whyte, the Welsh poet/biologist, saying that she thought I would find it interesting. It sat on a shelf for a few months before finding its way into the tape deck. I was in for a wonderful surprise. Not only was it filled with the wit and wisdom of a man I'd not heard of, but in it, he read a poem by an American named David Wagoner. The poem, called "Lost" was written in 1976. Short and simple, it touched me in such a deep way that now I would like to share it with you.

So many people feel lost. Not just lost in a geographic sense, but lost in a much more pervasive and upsetting way. They have lost their way in life. Lost their energy. Lost their wits! Lost their sense of humor. They are lost in the endless impersonal labyrinths of faceless corporations and meaningless daily toil. They are lost in the tangled dealings of their own families. Lost in political correctness. They have lost their heart. Lost their smile. Lost touch with all that feels meaningful. We have all had our moments of being lost.

Wagoner's poem arose from his engagement with North American native traditions. It summarizes a teaching that was given to young boys to help them get over their fears of being lost in the forest. Ultimately it was to teach them that no matter where they find themselves, they are never alone. It spoke to me as profound Dharma.

This is what to do if you find yourself lost in the forest of your life; lost in the jungle of tangled feelings, the wilderness of the vacant heart, the vacuum of overcrowded city living. This is what to do. Although these instructions were given hundreds of years ago, I think they are just as pertinent today. They can be good guidance for all of us. Try reading this poem with the whole of your being. Memorize the words and make them your own. Allow these simple truths to manifest in your life, wherever your forest may be.



*Stand still. The trees ahead and bushes beside
you*

*Are not lost. Wherever you are is called Here,
And you must treat it as a powerful stranger,
Must ask permission to know it and be known.
The forest breathes. Listen. It answers,
I have made this place around you.*

*If you leave it, you may come back again, saying
Here.*

No two trees are the same to Raven.

No two branches are the same to Wren.

If what a tree or a bush does is lost on you,

*You are surely lost. Stand still. The forest knows
Where you are. You must let it find you.*

Stand still.

It's not uncommon when we feel lost to gradually accelerate into panic; rushing here and there, both physically and mentally. For many people, the feelings of lostness and panic go together. There seems to be a desperate need to orient ourselves, to clearly define our relationships in both physical and psychological space. We want to know where we stand, yet we run around, chasing reflections of ourselves in the mirrors of other being's experience; seeking opinions, attending workshops and meditation courses, and hoping that in doing so, we may come to a place of lasting

goodness, that we may find our way back home.

Often, we are running so fast, we end up exhausted and rarely do we see the irony that all this running makes it very difficult for anyone else to find us. Though I want to find myself, I want it to be on my own terms, according to my own hopes and dreams but am I ready and willing for someone else to find me? Do I have the faith and trust that anyone will even be interested in me? This can be a sobering thought. Actually, when we are really lost, we have also lost the knowing that there is anyone else, anywhere, anyway. At this point we can become very disconnected; lost in the whirling of our self concern.

*Stand still. The trees ahead and the bushes
behind you*

Are not lost.

The first step is to simply stop the running. Stand still. Just because I am lost doesn't mean that everything else is. Try this right now. Stop reading this article and feel your bum on your seat, your feet on the ground. Feel your body breathing.

*Wherever you are is called Here,
And you must treat it as a powerful stranger.*

This marvellous truth is too simple for most beings. Wherever you are is called here. Whether you are sitting still or running as fast as you can, whether your mind is calm and settled or the thoughts are whirling chaotically; wherever you are is called here. Even the planning of future activities is actually just thinking happening right here. So too is the mulling over of past events.

It's a funny thing. If you know where you are, you know you are here. When you feel lost, although you are here, you often feel you should be somewhere else! And yet, how can you be anywhere but here. It sounds like a script from *Fawlty Towers*, or the *Goon Show*. Why are we here? asked Neddy. Well..... we've all got to be somewhere! replied Eccles. Though we desperately want to free ourselves from this anxiety of feeling disoriented and lost, even though we could find ourselves right here, we continue to look elsewhere! What a bunch of goons!

That we are 'here' is a bit of a truism but Wagner wakes us up from the sleep of platitudes by saying that....You must treat it [here] as a powerful stranger! This is the great challenge of waking up.

Intellectually, we all know we are here but rarely do we treat 'here' as a powerful stranger. We domesticate it. We think we know it and hence our curiosity and interest dims to the point of vanishing. We stop looking and questioning. It's an old saying that familiarity breeds contempt. Perhaps the ultimate contempt is to assume that we know the other to the point where we are no longer actively interested in them.

How often do you treat 'here' with an assumed familiarity? This is real prejudice; pre-judgement. 'Here' doesn't seem so interesting whereas "THERE", seems so seductive, so desirable, so frightening! Sometimes so deliciously frightening!

Imagine right now that you are in the presence of a "powerful stranger". How does it feel? You're likely to be alert, probing and evaluating every nuance. Is this being dangerous or safe? Will it eat me or can I eat it? What does

she want? What is he on about? Where does she come from? What does he do? To be in the presence of a powerful stranger wakes us up. Our consciousness is engaged. Our faculties are active and awake. You're unlikely to doze off in the presence of such a being, unless of course, going to sleep, becoming numb, frozen or paralyzed, is one's habitual response to newness.

All things are impermanent. All things are fluid processings of simultaneous becoming and unbecoming. The streaming web-working we call life, never stops; this "undying body of manifestation". How could we possibly know 'here' in all its detail and entirety? By time we look it has become 'there' and once again we are in the presence of a powerful stranger. Each moment is completely fresh. Each arising is completely new. This is 'beginner's mind', so highly valued in Zen. This is the birthing of true humility. While acknowledging our ignorance we might cease ignoring this wonderful moment that has never been before and will never be again.

Another idea that appears in the poem is that we *must ask permission to know it and be known*. This is the factor of question, determination and engagement. Do you want to know? Are you willing to be known? Do you want to wake up! You'll be changed by the experience. The world will never again be exactly the same.

If you examine this deeply you will see that it is impossible to perceive some object without the object, in its own way, perceiving you. Your eyes and body are responding to light and the light reflected from your body triggers responses in others around you. You are bathed in sounds and your body is emitting sounds in response; compressed waves of air rippling messages throughout space. For some, this is a challenging idea but try exploring the possibility that anything you can see, in a way can see you. That anything you hear, can in a way hear you. This can also be applied to smell, taste and touch though some experiences are more readily perceived than others. It is quite obvious with the sense of touch.

Become aware of your right hand. Now try to touch the fingers of your right hand to the fingers of your left hand without the fingers of your left hand touching the fingers of the right! Sounds absurd? But no more absurd than the idea that we can know something or someone without being known. To know where you are is to be willing to be known by others as we are, and this is a step that too many people are afraid to take. How common it is to want to know clearly where you stand while remaining slightly hidden from others.

This powerful stranger called 'here' is not just a dead abstract 'here and now'; a philosophical microslice between the infinite past and

unfathomable future. We are lost when we can see no-one else around. Ask yourself, do I have the courage, do I have the love and interest, to ask permission to know this experience called here? Am I actually willing to be known; to be found, to be recognized; to be changed? Or am I preferring to maintain a frozen fantasy about myself and others. Am I right? Am I wrong? Am I getting better? Am I getting worse? Don't disturb my profound meditation!

*The forest breathes. Listen. It answers,
I have made this place around you.
If you leave it, you may come back again,
saying Here.*

Everything is alive, breathing in and breathing out; the continuous transformations of knowing; the continuous flow of becoming and unbecoming. The forest of your knowing is alive. It breathes. Stand still and listen. Everything that appears around you, the trees, the sky, the moisture, the buildings, the people; everything is alive. Each being has its own agenda and yet each is contributing to your sense of who and what and where you are. You are not alone. You are not unsupported. If we "leave" this moment of mutually interbeing with all of life, we can instantly come home again remembering, "HERE".

Pause where you are; right now. Feel your body breathing. Open all your senses and appreciate what is going on within you and around you. Realize that all of manifestation is contributing to your existence.

*No two trees are the same to Raven.
No two branches are the same to Wren.
If what a tree or a bush does is lost on you,
You are surely lost.*

When we are lost in fantasy, in self absorption, in planning or reaction mode, we fall into a deadening space where all trees look the same. We know it all. We know all there is to know about our partner, our children, our friends and work-mates. We know all there is to know about our competitors, our opponents, our problems. As we become lost in our opinions and prejudices, we cease investigating. We enter the realm of boredom, sleep and 'take-it-for-grantedism'. Wake up! In

an actual forest, if you look closely you will find no two branches or twigs the same. Though each pine tree is a unique being, if we don't observe carefully and appreciate the detail, they can all look the same.

The forest of our being is made up of trees and branches. If what a feeling or a thought does is lost on you then you are surely lost. If what a dream does, or a fantasy, or a day-dream, or an emotion, or a reaction, or a hope or a fear does, is lost on you then you are surely lost. If what the sun going behind the cloud does, or the water cycle, or the food chain or the effect of starvation in third-world countries does, is lost on you then you are surely lost.

Our beingness is interdependent with everything else. It is defined by everything else. In an awesome and small-ego-upsetting way this interdependent arising is us. And every other being is equally vast and mysterious.

*Stand still. The forest knows
Where you are. You must let it find you.*

The path of awakening is all around you. It is the life you are living. It is the place where you are. It is the mind that is experiencing. Just pause again and again. Open all the doors and look deeply.

Do I have sufficient love to see? That's a big question! A great and humbling question!

You know.....? though I too get lost again and again, the words of this poem open my knowing of the Ground of Being, the place of unshakeable refuge; the wisdom of ancients, resonating in a thoroughly fresh way.

Although I've never met David Wagoner I give thanks for his poem and thanks to David Whyte for reading it.

I pray these words may bring forth something wondrous in you as well.

© Tarchin Hearn, 2000



Flying to White Island

IT WAS A PERFECT DAY for a flight.

The School of Living Dharma finished at the end of June and participants scattered across the face of the planet, including the party which went with Tarchin on a pilgrimage to Mt Kailas. As they would not be here for my birthday at the end of October, they very kindly made a collection for me and two others to fly from Tauranga to White Island, and back. (No, it wasn't to be one-way!)

I had been in at Katikati, near Tauranga, for the previous month, and in that time the weather had been windy, cloudy with showers and rain and with only three fine days, so the prospects of a flight did not appear good, chances of about one in ten. Anne van Leeuwen and Punyasri were invited on the trip, but due to their work commitments there was only one day, Friday, that they could come ... not like these fortunate superannuitants who have all the time in the world. However, the weather on the day was perfect, couldn't have been better, fine and clear, and only a light wind.

So off we went from the airport at Mt Manganui, in a four-seater Cessna aircraft, a smooth flight of 90 kms in a north-easterly direction, which took 35 minutes against a slight headwind. During the flight the pilot was in contact with the airport control tower, giving our position, in the unlikely possibility of an emergency. We had life jackets; there may have been an inflatable life raft, but the pilot wasn't quite sure!

The island, a distant pimple on a wide smooth sea, gradually increased in size and we dropped from an altitude of 4,000 meters to 500 meters to circle it with the island to our right. It is about 320 meters high, a rough circle about 2 kms in diameter. The crater was issuing small plumes of steam visible only when we were able to look down into the crater, and a small steaming yellow lake. The almost level floor of the crater stretched south east to the outer edge of the island to just above sea level in the shape of a flat bottomed valley, the inner slopes of the crater were a kaleidoscope of shapes and colours from white, greys, browns, oranges and



photo: www.gns.cri.nz

yellows. On the outer slopes, from varying heights, bush of pohutukawa, manuka, flax and tussock, stretched down to cliffs and a few boulder strewn beaches. The only landing place for a boat is where the crater reaches the coast. Three white patches on promontories on the south coast were gannet colonies.

White Island, the only marine volcano in New Zealand, is at one end of a 180 km long active thermal fault that extends south west through Rotorua and Taupo, with geysers, mud pools and hot springs on the way, to Mt Ruapehu and Mt Ngauruhoe, the latter last erupting in the 1950s. In December 1953 Mt Ruapehu crater lake overflowed, washing away a railway bridge at Tangiwai just before a train reached it, with considerable loss of life.

Just before our flight Mt Ruapehu was again active, with a lahar flowing down its slopes. We hoped that the same activity would be present at the other end of the thermal fault at White Island, but unfortunately we were disappointed.

The island was named by Captain Cook on his survey of the New Zealand coast in 1759, as the island always appeared to be in a cloud of steam. An early map in the British Museum has it marked as 'The Isle of White,' probably by a nostalgic cartographer. Major eruptions between 1981 and 1983 altered much of the island's landscape and decimated the extensive pohutukawa forest, and the crater lake was formed. The last eruption seemed to have been in July 2000 when the island was blanketed in mud and scoria and a new vent appeared. The full Maori name for the island is *Te Puia Whakaari*, meaning The Dramatic Volcano. Other translations are, 'That which can be made visible' and, 'The Vanishing Island'. So take your pick.

For the Maori the island was a good food source, with good fishing, and gannets and muttonbirds. The number of gannets today, in the three colonies, is around 5,000, while the muttonbirds are estimated to be 60,000, scattered throughout the island. The muttonbird is the grey-faced petrel and digs a



burrow in suitably soft ground for its nest.

The island has been a source of fertilizer for many years for the Maori, in the large deposits of guano of the gannets, and also from the considerable deposits of sulphur. A company formed in 1898 mined 4,500 tons of sulphur in three years. In 1912 another company was formed for mining sulphur which after processing was shipped to Tauranga, and was stored and marketed from the harbour from a place now known as Sulphur Point. The sulphur is used mainly in the production of super phosphate, an agricultural fertilizer. Production ceased in 1914 when a cliff collapsed, destroying the factory and accommodation, and killing ten men. Eventually mining by other companies ended in the 1930s because of the poor mineral content of the fertilizer.

In 1881 two army officers bought the island from a Maori chief, for two hogshead of rum. It passed through a number of other owners until it was bought by the Buttle family in 1938 and is now owned by Mr John Buttle. In 1953 it was declared a private Scenic Reserve, subject to the Reserve Act of 1977. One of the provisions of this act is that 'visitors cannot land without permission, or remove or disturb any wildlife, and must leave only their footprints' ... like Man Friday in *Robinson Crusoe*.

The main birdlife on the island are the muttonbirds and the gannets, but other resident birds in much lesser numbers, are the red-billed gull, with house sparrows and blackbirds as transient residents.

A launch takes tourists from Whakatane on the 50 km, six-hour round trip. Landing is possible provided the sea conditions allow it. Helicopter trips are available from Tauranga.

So we circled over this fascinating island for about fifteen minutes, then returned to Tauranga. An enjoyable trip, and our thanks go out to all those who made it possible.

Michael Elliott

The Sangha Around NZ

Katikati 5-13 January 2008

CRAFTING A PATH OF BEAUTY - A week of Shakahachi making and meditation with Tarchin Hearn and Kelvin Falconer; registration required by 14 December. All enquiries to Fiona 07 544-8815
phenic@kol.co.nz

Whakatane

INTRODUCTION TO MEDITATION
Simple 'Liberation Through the Body' and sitting practice. With Dawa Rowley.
Contact Dawa: 07 308 5024
dawa@paradise.net.nz

DISCOVERING TIBETAN BUDDHISM
SUNDAYS 6.00pm - 7.30pm

A series of beautiful 20 minute DVD segments (from FPMT) followed by brief meditation and discussion. With Maree White and Dawa Rowley. Contact Dawa 07 308 5024
dawa@paradise.net.nz

Queenstown Dharma House

TARCHIN HEARN: 29 November - 9 December

MARK WEBBER: 20 April 20 - 10 May: retreat, subject to be advised. Programme in February/March/April/May 2008 will include teachings, lab work in Christchurch, plankton surveys, microscopy; times to be advised

FLAT AT DHARMA HOUSE TO LET:
One bedroom, bathroom, living room/kitchen, laundry; furnished. Would suit a working couple; dharma practitioners given priority.

For all Queenstown Dharma House events, or inquiries about the flat, please contact qndharmahouse@yahoo.com
ph. 03 441-8008

Bloom of Books & Music



The Human Odyssey, navigating the twelve stages of Life, by Thomas Armstrong is indeed an epic in the Homer style – birth, the magical mystery years of early childhood, the civilized world, twilight zone, death and beyond. It is a spiritual voyage using material from anthropology, folklore, world literature, neurophysiology, psychiatry, religion and a host of other fields. The appendix includes films to illuminate the times of your life and books and organisations that support Human Development. This is vast, dense, intellectual journey that spans the entire human experience. Well almost. *Sterling Publications 07.*

The Sleeping Buddha, the story of one family's past and Afghanistan's search for a future. A remarkable book from Hamida Ghafour whose family are Afghan aristocracy, who left their homeland after the Russian invasion. Hamida returned as a journalist in 03 to cover her country's reconstruction. Throughout she meets ordinary people nation building, "a beautician without borders" and the metaphor of an archaeologist digging for a giant sleeping Buddha, a symbol of Afghanistan's last civilisation – and perhaps a way to replace the Bamikyan Buddhas. As Hamida says, "Afghanistan would have to be healed by ordinary people, Afghan or not, doing a million small deeds simply because they wanted to". *Random House 07.*

Clube de Fado, from the 12 stringed Portuguese Fado guitar of Mario Pacheco will take you on a sweet sad musical journey performed live in the open air of the Queluz National Palace. On Robillion's stone staircase,

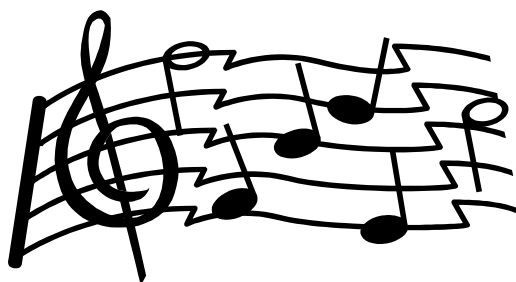
built in 1746 the emotions, feelings and images of life flash by and cleanse the soul with Fadistas Carmine, Rodrigo Costa Felix, Ana Sofia Varela and Mariza as guest artists. Simply sublime. *On World Connection 07 – DVD included of the concert.*

Eden, a collection of global chill from New Delhi's Midival Punditz (featuring Anoushka Shankar), Chebi Sabbah, Banco de Gaia and many more. For body work, yoga, artwork or just relaxation to the deeper end of music. The soundscape is gentle and yet beaty in parts, like a cascading waterfall. *On Six Degrees 07.*

Nusrat Fateh Ali Khan in concert, a live recording of the world's most famous sufi qawwali (divine utterance) singer performing in Birmingham in 1993. Pure gold and an ecstatic feeling about the concert that builds to an incredible climax. This was the Sufi singer Namgyal Rinpoche played for us at a Wangapeka retreat many years ago and he spoke of this as being the music of the transcendental. "Al Lah Hoo" indeed! *On Delta Music 07.*

*Because I could not stop for death
He kindly stopped for me.
The carriage held but just ourselves
And immortality.*

- Emily Dickinson



Leopold Bloom

Small Bites

Membership

Please check your address label for the expiry date of your membership. If (like me) you find it easy to forget to renew, why not set up an automatic payment through your bank? The account details for membership and donations are on the back page. It also helps us as we know how much is coming in each month. Incidentally, the cost of membership is the same as it was ten years ago ... how about that for good value?

A Thought for the Caretakers

Sometimes visitors to the centre, who may be long-term members, ask the caretakers to do something which will enhance the place, eg. chop down trees to improve a view, build a deck, etc. These requests are always made with the best of intentions but can make caretakers feel like the falafel in the sandwich between the board and other members. If you have an idea to improve the centre, please contact the board and it can go onto the agenda for the next meeting, and avoids putting the caretakers in the difficult position of refusing.

The pigs continue to be a problem this old Footrot Flats strip seemed too apposite to ignore!

Sangha Support

Remember we have a fund for sangha support, which is there to help people who could not otherwise afford to come on retreat. If you are in this situation, please do contact the centre and ask for support. Equally, if you are able to contribute to the fund, as a one-off or by regular payment, any amount is very welcome and an enjoyable way of giving to others.

For Sale and Wanted

New homes needed for:

- a) Epson scanner/printer, B & W or colour, as new, and
- b) the recently removed stainless steel kitchen sterilizer with three baskets.

Please make us an offer

We're looking for an extra filing cabinet for the office, four drawers, or two 2-drawer ones if anyone has a spare?

Retreat with Bonni Ross

16th November – 8th December

The Art of Healing

This silent retreat will provide an opportunity for depth healing on different levels, using methods from both east and west. It has been structured to allow people to come just for the weekends if that is all they are able to do.

November 17 to 23

Beginning with a foundation in the Vajrayana practice of Medicine Buddha (the healing quality of all the Awakened ones) we will explore the healing of the physical base and negative emotional states through movement and creative activities, group and solitary meditation practice.

November 24 to 30

Adding Star Group practice (from the tradition of western mysteries) we will investigate the healing potential of group mind.

December 1 to 8

Deepening the work into an investigation of the nature of healing itself, we will look deeply into the laws of cause and effect, of coming into being and passing away, of form becoming emptiness becoming form. This is the work of insight/Mahamudra.



Bonni Ross has nearly 40 years' practice and study of Zen, Theravadin and Vajrayana Buddhism, and has been teaching since 1978. She is a mother, a holistic therapist, and worked for 16 years as a communications and strategic planning consultant to business and government. She has served as resident teacher at The Dharma Centre of Canada in Ontario and is now based at the Sunshine Coast Retreat House on the beautiful west coast of Canada. Bonni teaches eclectically, with passion, humour and attention to the needs of each individual.

Because of her busy schedule, Bonni will not be teaching anywhere else in New Zealand this time, so if you are planning to come, do book early!

Cost:

For full 22 days

Members: \$945 + dana

Non-members: \$1,078 + dana

(includes food & accommodation, cook's fee and a contribution towards Bonni's travel)

Dana:

Bonni's entire livelihood and teaching fee is by donation.

Please give as generously as you can.

Times:

Arrival by 6pm on Friday 16th November for a light evening meal, registration and orientation. Teaching will start early on Saturday morning.

More information: Bridget Musters bridget.orinoco@paradise.net.nz; ph. (03) 526-8277

Registration: retreatcentre@wangaapeka.org; ph. (03) 522-4221

Tarchin Hearn's Schedule



Oct 8 - 25 Melbourne, Australia

a program of city classes and residential retreat near Healesville; contact Kathryn Shain or Bill Genat 03 9560 2869

kshain@aapt.net.au or
bgenat@unimelb.edu.au

Oct 26 - 28 Melbourne - Kingslake

weekend retreat; contact Paul Berger 03 5786 5570 burger_paul@yahoo.com

Nov 3 - 4 Auckland, NZ

contact Eileen Burton 09 849-5501

eileenb@hrc.co.nz

Nov 5 - Feb 9

During this time we will be mainly in residence at Orgyen Hermitage near Katikati. Tarchin would like to extend an invitation to people who would like to do some personal retreat exploration with his guidance. Because this is a busy-ish time for us, we can't offer accommodation at Orgyen though there are a number of possible options in the area. Please contact Mary if you are seriously interested in this opportunity. tarchin.mary@clear.net.nz

Nov 11, 18, 25 Orgyen Hermitage Katikati

Sunday morning explorations 9am - 12 noon
contact Punyasri 07 552-0270

marionfeasey@xtra.co.nz

or Mary tarchin.mary@clear.net.nz

Dec 1 - 9 Queenstown Dharma House

contact Sunil 03 441-8008

qtndharmahouse@yahoo.com

or Alan MacAlister 03 422-5761

alanette_nz@yahoo.com

Jan 5 - 13, 2008 Katikati

Crafting a Path of Beauty - A Week of Shakahachi making and meditation with Tarchin and Kelvin; contact Punyasri 07

552-0270 marionfeasey@xtra.co.nz

or Kelvin Falconer 07 552-0797

falconer@enternet.co.nz

Jan 26 - 27 Hamilton, Houchen House

weekend retreat and teaching

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

Feb 10 - 17 Te Moata Retreat Centre

residential retreat; contact 07 868-8798

temoata@xtra.co.nz

Feb 22 - May 11 Wangapeka Study and Retreat Centre

3x three-week retreats; a wonderful opportunity for people to do extensive meditative exploration with Tarchin's daily guidance. For more information, contact 03 522-4221, retreatcentre@wangapeka.org or web site www.wangapeka.org

March 15 - 16 Wellington

a weekend of meditative exploration;

contact Ruth 04 976-8087

pinkruth@clear.net.nz

July - Nov 2008

We are now considering the feasibility of teaching in UK, Europe and Canada during this time. If you or your centre would like to organize and host Tarchin for either a retreat or a solid block of urban teaching please contact Mary as soon as possible so that you can be worked into the itinerary.

tarchin.mary@clear.net.nz

Leander Kane

Melbourne, early November: contact Kathryn Shain 03 9560 2869 kshain@aapt.net.au

Wangapeka, January: see diary below

For information on Leander's work, Body Wisdom, see the Wangapeka website and follow the link to teachers. These dates could be changed so please contact the appropriate person well in advance, or e-mail leanderkane@clear.net.nz Leander also holds classes, and works one-to-one in her house near Nelson. Please phone her on (03) 544-2225

GOM

The Garden of Mindfulness, the wonderful, inspiring, fun-packed family retreat is back this year, with the theme *Spontaneous Arising*. Dates: 27th December to 5th January. For photos and an article on the last GOM, go to <http://www.wangapeka.org/album/gom/index.html> Bookings at the centre as usual.

Wangapeka Diary

- October 20th - 22nd** **Labour Weekend Working Bee and Hui**
Come and give a hand on the land! And have some fun time out, catch up with friends, reconnect with the centre. Accommodation for the weekend is free, but we will ask you to pay for food. For catering purposes, please let Ramona know if you're planning to come.
- Oct 29th - Nov 4th** **Complete Compassion.** This one-week retreat with **Amnyi Trulchung Rinpoche** will be a study of Samantabhadra's Prayer of Great Aspiration. Details and bookings from Keith Rowan, ph. (03) 546-8419; cost \$300 + dana for the teacher (discounts for Wangapeka members)
- Nov 16th - Dec 9th** **The Art of Healing** with **Bonni Ross**; details of this three-week retreat on page 13. If you're unable to come for the full three weeks, you are welcome to join us just for the weekends. Contact the centre, retreatcentre@wangapeka.org, ph. (03) 522-4221 or Bridget Musters (03) 526-8277 or bridget.orinoco@paradise.net.nz
- Dec 27th - Jan 5th** **Garden of Mindfulness**, annual family retreat
- January 12th - 19th** **Diamond Sangha Sesshin** with Mary Jaksch
- Jan 25th - Feb 17th** **Body Wisdom** with Leander Kane
- 22nd Feb - 11th May** Tarchin Hearn - see page opposite

Also scheduled for next year, without any definite dates yet are: late June to early July and late November, Body Wisdom with **Leander Kane**; mid July to mid October, **Cecilie Kwiat**; November, **Catherine Rathbun**. For more information, keep an eye on the Wangapeka website (www.wangapeka.org) or contact the centre. **Sonia Moriceau** plans to return in February 2009, and **Robert Sinclair** the following month.

The Wangapeka Educational 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 for Accommodation & Food

a) Units and Retreat Huts

Members (to qualify for reduced rate, you need to have been a member for one year): \$32 per night base rate

Non-members: \$38 per night

b) Camping

Members: \$27 per night (incl. food)

Non-members: \$29 per night (incl. food)

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

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

ISSN 114-6343

If undelivered, please return to:

Wangapeka Education Trust

RD2 Wakefield

Nelson, New Zealand