



Possibilities ...

In November Bonni Ross taught at the Wangapeka and, finding this experience incredibly valuable, a group of those who attended (and others interested in Bonni's teaching) are exploring ways of being able to work more with Bonni. While people flying to Bonni's centre in Canada is an option, it seems more cost effective and environmentally friendly to ask her to come here and Bonni has indicated that she would be willing to spend more time in NZ.

On 17 February Jane Hobday, Graham Sandlant, Christine Henwood, Jennifer Henwood, Bridget Musters, Kath Mitchell, Mark Schrader and Kathy Connor met and there was clear support for asking Bonni to come back more frequently and for longer. The discussion aimed to stay very open and to consider a wide range of ways this wish could be worked towards.

We considered whether a facility for Bonni might be built or bought or rented. Where it might be located. Should a house be built for Bonni (and other teachers) at the Wangapeka. As expected this discussion lead to a myriad of related issues. If Bonni were to come to the Wangapeka more often what impact would this have on the Centre. What would we expect from Bonni and what would she expect from us. There is also the issue of the dual roles of some of the supporters of this idea who are also WET board members. These are early days, so

we are open to a wide range of options and want full consultation and involvement.



Phil Dyer

The idea of providing a suitable base for Bonni dovetails nicely with the idea of building a teachers' house at the Wangapeka. Without trying to recount and acknowledge all the energy that has been put into providing teachers accommodation in the past, the time may now be ripe to build a new teachers' house. We discussed the features that would be useful. We envisioned a teachers house possibly having two bedrooms (for attendant or companion), its own kitchen(ette), indoor bathroom, phone and internet access, lockable space where teachers who come frequently can store possessions, and on a reasonably accessible site.

In recent years Pema Ling was built with the intention that it would be home for a caretaker and that once another hut was built for the second caretaker Bellbird would be free and available for teachers. However we found that generally a hut has not provided a suitable home for caretakers. The caretaker jobs are physically and mentally demanding and caretakers have found that they require the space and comforts of an ordinary home to help them unwind and sustain their work at the Centre. There are ideas for a removable partition that would allow Bellbird to be used as two flats for the caretakers. The location of Bellbird is not really suitable for

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Current Board Members

Jane Hobday (co-ordinator)
Kathy Connor (assistant co-ordinator)
Graham Sandlant (treasurer)
Bridget Musters (secretary)
Dominique de Borrekens
Thelma Rodgers (Newsphere/Web editor)
Natasha Rix

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.

Wangapeka Caretaker: (03) 522-4221

Co-ordinator: Jane Hobday (03) 528-9093

Newsphere Deadlines

The next two deadlines are **1 June and 1 September**. All contributions welcome. Please send material to newsphere@wangapeka.org.

Editorial

Hi everyone

On this my first attempt at the Newsphere I find myself remembering Tarchin's words from the recent Mystic Scientist retreat. He introduced the idea of the 7 spheres of the world - one of which was the Noosphere (my ears pricked up!) Tarchin presented it as "worlds of "knowing", interpenetrating and translucent".

It occurs to me that the Newsphere is also a collection of "interpenetrating worlds of knowing" - the practicality of caretaking, the information of teachers' schedules and the Wangapeka Diary, the sublimity of teaching articles, and of experiences of retreats. All these worlds of knowing happen at once and are indivisible although we may focus on one aspect or another at any time. The Newsphere depends on all these "worlds" being present and interrelated, it thrives on diversity and the well-functioning of all aspects, as does the Centre.

May they long continue to do so

*Metta
Thelma*

Land Caretaker Wanted

for the beautiful Wangapeka.

**The role is wide ranging and flexible ...
and very busy! If you think you might be
interested in working here, please contact
the Centre for more details.**



*Wadsworth waiting at the office
Photos on these two pages by Kirsty Adolphson*

Caretaker's Report

Hello!

My name is Kirsty, the new office caretaker. I am very happy to be serving in this role for the next year at Wangapeka.

When I arrived here, Leander's 3 week Liberation through the Body retreat was in its first week. Participating in the guided Feldenkrais movements was a great way to stay balanced and focused during my time of orientation. A heartfelt thanks to Thelma (computer, admin, and food shop genius) for showing me the ropes. I arrived with minimal computer skills, so there was a big effort in teaching me the systems here - I feel it has been fruitful, and when Thelma goes away for three weeks shortly, I will move further into this rich learning curve! Computer work has been made more easeful with the Centre now being connected onto broadband, the donation of a LCD monitor and the building of a handy ergonomic pull out drawer for the keyboard and mouse - thanks to Mike E.

After Leander's course had finished in February (with Dawa cooking most delicious meals) there was a busy week of cleaning and preparation and then Tarchin's three month retreat was underway. We are now coming to a close of the second retreat, and next week the fully booked "Vajrayogini and the Essence of Mahamudra" retreat will commence.

The weather during February and most of March was incredibly beautiful - vivid blue skies day after day and warm enough for a dip in the beautiful Wangapeka River! The first overcast day appeared right on cue as the Mystic Scientist course retreatants were due to be viewing the Sun through the telescope (the famous Namgyal sun-viewing curse Tarchin tells us). Then we waited for a week for a clear night sky to view the stars through the telescope. In the meantime there were plenty of wondrous DVDs to view, from cell biology to cosmology. Our mostly clear night arrived and the crew was off to James' property (on Tadmor Hill) where constellations, galaxies and Saturn with her rings were viewed with awe! James sent us home with boxes of lovely fresh potatoes and the crispest apples I've ever eaten ...



Kirsty Adolphson & Mike McLellan

A longer term land caretaker has yet to arrive, but in the meantime we have been fortunate to have the help of Mike McLellan from Canada, (here from Feb to April) who has done a huge amount of work with the ongoing general maintenance on the land - pulling blackberry, stacking/storing firewood, clearing fallen trees, grass cutting, dam repairing, septic tank cleaning, electric fence and driveway maintenance and 'pig be-friending' - whoops, I mean chasing! (In particular a large black apple munching pig named Wadsworth I believe). With Mike's help on the property, Mike Elliott was able to get away in March for a three week solo retreat in Golden Bay.

The retreatants on Tarchin's course have done a marvellous job of track clearing and weeding the vege garden. There has been an abundant harvest of apples and pears from the orchards, and some fruit tree pruning is also underway.

We have been eating a regular harvest from the garden - silverbeet, sweet corn, tomatoes, capsicum, potatoes, zucchini and various salad greens (and the occasional strawberry!) as well as a large variety of herbs growing well outside the kitchen - and the flowers! Thank you to Ramona for planting herbs, veges and many bright, beautiful and edible flowers, and that purple Delphi - wow!

Many thanks to Graham, Jane and Jamie for their ongoing encouragement and support.

Truly this is a most beautiful and peaceful place to be serving and living, I am most grateful for this experience.

Metta

Kirsty Adolphson

Breathing, smiling, present!

Mark Webber in Auckland

On the 8 - 10 March this year, 17 people gathered to participate in Lama Mark Webber's retreat on the 21 Taras. The retreat was held at a centre formerly known as Knock Na Gree which is twenty minutes from Auckland city out West in cowboy land.

How beautiful it was to slowly motor down the long drive way and be bathed in wondrous greenery. The driveway kept on going, and so did the enjoyment of entering the retreat centre with its 32 acres of natural bush.

The feeling of the land lent the perfect backdrop for this retreat.

Much work had gone into tidying, painting and cleaning the Shrine room a few weekends before, with its beautiful giant oculus window just by the shrine and several lovely stained glass windows framing the room. A bountiful mix of ornate Thangkas were also hanging on the walls, lifting the room even further into a space brimming with beauty and mystery. Looking around the room of students there was a good mix of fresh faced newbies and fresh faced old timers, all ready to be part of Lama Mark's first retreat in Auckland.

When the car with Lama Mark was driving towards the Shrine room, a flock of doves burst out from the bush and circled the car, which seemed like a joyful way to begin the exploration of the 21 Taras. The flyer had explained "The meditations of the Twenty-one Taras (female embodiments of wisdom and compassion) are a powerful entry gate

into liberation from fears and anxieties and the building of great emotional and mental strength" and the energy in the room seemed to sparkle with many questions of how to embody this.

It was a weekend of many questions and many, many empowerments! The generosity and kindness of the Lama fitting all this into one weekend for the busy Aucklanders!

After the classes, the retreatants walked through the sloping fields, native bush and even thickets of bamboo, each filled with

wildlife, to contemplate the meditations and then find a place to sit and be embraced by the banquet belly of Mother Nature.

Homage to the 21 Taras, a practice I receive with gratitude.

A generous practice filled with the patience of many different forms, to help the defences melt with relief and give renewed vibrancy.

A kind practice that allows the cages of rigidity and fear to transform into a garden kingdom of compassion, transforming into limitless appearances of grace.

Homage to the Lama, who with strength, compassion and much joy gave such helpful, generous and downright interesting teachings.

And many thanks to Janet Eades for her organising of the retreat and the many others who helped with the organising as well.

Metta ~ Mira Rutherford

More details of Mark Webbers 2008 itinerary in NZ and elsewhere available on www.gtndharmahouse.org.nz and www.markwebber.org

Possibilities ... [continued from p.1]

teachers as it is not very private and often the first port of call for visitors.

Energy is building in support of these ideas, as well as the clear aspiration to consult and include everyone who wishes to be involved. So if you want to comment, complain, commit some resources - any activity starting with a c

or any other letter of the alphabet - then contact us. More detailed notes from the meeting are available. We are starting an emailing list of those who wish to be sent updates and informed of any meeting dates. If you have comments and/or would like to be included on the email list please contact jane.hobday@paradise.net.nz.

Kathy Connor



Dorina Joti 2007

SERVICE

The Practice of Going-Beyond

by Bonni Ross

Some "Parting Words" from Bonni on leaving Canada
for her recent trip to Australia and New Zealand

There is no awakening without compassionate action. Many practitioners find their growth and unfoldment has stalled, even though their skills as meditators are well-honed, and their lives well-founded in the practices of non-harming. How can this be?

One contributing factor is misunderstanding the importance of service, in the context of dharma practice. Like all words, service carries a load of cultural conditioning. We think of it as "performing good deeds" or "helping out" or "doing our part." Volunteering fits into the same mental category as writing a cheque to a community charity . . . something we do in order to be responsible citizens and which makes us feel good about ourselves.

One ingredient for enlightenment is purification, which is accomplished through formal meditation and training in continuum awareness. The other ingredient is the accumulation of merit, which includes service. This prerequisite can be the source of conceptual confusion, resistance and ego-embellishment. But what if there is only a little

dust in our eyes? Perhaps exploring the concept of service from a different viewpoint will help to bring greater clarity and ease.



Jamie Howell 2007

Joanna Macy's wonderful essay "World as Lover, World as Self" from the book of the same title¹ would be a good place to begin. It helps us to examine what sorts of concepts we might still be holding about the relationship between spiritual work and the world. She identifies "world as trap," which must somehow be gotten out of, and "world as battlefield," where the forces of good and evil contend and the outcome is uncertain.

Most of us grew up with these ideas, likely rejected them intellectually as part of the process of embracing the Teachings of Awakening. We may think that they are no longer operative, and in our conscious moments they may not be . . . but lying hidden in the recesses of the conditioned mindstream they reinforce a sense of separation and conflict inherent in our approach to the work of liberation.

A wholesome development is to begin to view "world as lover." This shift leads us to passionate

interest in and engagement with our environment, warts and all. Our eyes and hearts are not blind to the imperfections of the lover; in the mysterious alchemy of love, those imperfections enhance our devotion. A lover, however blissful the moments of union and our longing for more of it, is still experienced as separate from and independent of our self. Oh, that pesky self! There is no liberation for the self; only liberation from it.

So Macy brings us to “world as self.” In this state, beyond the tight skin of narcissism, we experience an expanded sense of identity which includes all of life. Is this painful? Yes. Is this joyful? Yes. Is this hard? You bet it is. But whether we look through the lens of physics or the lens of mysticism or the lens of ecology . . . or simply through the dusty lens of desire for survival, we come to the same view: we are not separate. No matter how separate we feel, that is not the truth.

Giving service in the totality view of Buddhadharma is a process of experiencing this reality directly, not just as a concept. Service is training in going-beyond. “Gate, gate, paragate, parasamgate, Bodhi svaha.”² Beginning with the practice of generosity³, we examine what we find easy to give and what we find hard. To serve those who deserve it is easy. For the idealist, ironing the hard-working, compassionate teacher’s shirts or sweeping the floor of the meditation hall is blissful service. But what happens to that bliss when idealism is shattered by the teacher’s direct and perhaps downright rude comment, by inconsiderate people not using the shoe rack provided? Sometimes the bliss is replaced by the fevers and chills of a passing cold, and we just want to be in bed. That’s when service tests us, helps us go beyond.

Weeding the garden is a metaphor for the purification of our negative states of mind. Peeling and chopping vegetables is an opportunity for the contemplation “all beings live by nutriment,” deepening our understanding of what feeds us, and how we feed others. Interconnected. All service

can have this quality of metaphor, if we remember to see it that way.

Clean the bathroom, and clean it again, and again, organize the files, edit dharma talks, do the dishes and laundry, put up posters, take care of the library, manage a fund-raising campaign, create and dissolve the shrine -- all these activities in the service of the Dharma have the expanded purpose of showing us that we are capable of going beyond what we perceive as the boundaries or preferences of self. They show us what we are good at and not good at; what we like and what we don’t. Most especially they show us how we take pride in our accomplishments and gratify our ego-sense, how we play the martyr, the saint and the sulky child.

Gradually, if we engage with the process of serving, with awareness and the intention that it fuel the process of liberation for all beings, we learn that all of life is simply taking care of business; it’s inescapable. But if those routine tasks are providing support for awakening, they are transformed into noble, meritorious action that strengthens our aspiration and ensures that we will have the circumstances necessary to do whatever spiritual work we need to do.

Merit is a power, or force, within us that is earned, not just by wholesome samsaric⁴ deeds, although there is nothing wrong with them, but by our strong intention to be free infused into actions which support the liberation of others. It is the accumulated charge that attracts the lightning bolt. “All things are done for the sake of self,” the Buddha taught. Through practice and service, our definition of self naturally expands into the experience of vast, interconnected manifestations of energy. Spiritual power grows as our conscious understanding of how we share energy grows. This seeming paradox is profound: share with one being, the energy doubles. Share with ten, it increases tenfold. Share with all sentient beings, the energy is revealed as infinite.

For service to be effective as a practice it must be a put-through, ultimately. Whatever romantic notions

we may have in the beginning, when we are asked to go beyond our preferences, our fatigue, our ideas of what we are capable of and willing to do, we stretch, and resist. Sometimes we snap. We joke that people who can't afford extensive psychotherapy should invest a few years in service on a Dharma Centre board of directors. Much quicker.

To commit to direct service for a teacher is to put your everyday self on the line. In formal situations, don't you dress it up, seeking approval? As confidence builds between teacher and student, opportunities will present themselves for that relationship to move from formal to informal, and it is always the student's decision to engage, or not. Be prepared to be tried, judged and sentenced; not by the lama, but by your own awareness.

You have a really good idea . . . and the teacher yawns. You clean and tidy the living room perfectly, and the teacher yells at you. You're feeling happy and enthusiastic, smiling broadly. "What's that fake little smile doing on your face?" the teacher demands. Your good state wavers. "Wow, I thought I was feeling good. What if I am faking it?" Now the smile is gone, for sure.

Every game the ego wants to play will be revealed in its nakedness, the patterned reactions of hurt, pride, resentment, anger, guilt, fear, critique, childishness and defense will show up, and through awareness and commitment to the process,

dissolve. Maybe more than once; the compassion of the lama is profound. The invitation to join the dance with all your neurotic buttons dangling out there in space, inviting the curious lama finger's interest, is hard for the teacher too. To give love that cuts and burns is the act of a true physician of the heart. Kindness is not kindness when it denies the obvious suffering.

Service like this is to stand in front of the empty mirror of the lama's mind, and see yourself reflected. If a reflection appears, there is work to be done. When the ego bounces, we willfully ignore Buddhature manifesting in ways that we don't approve of. The universe shrinks down to me, me, me. My opinions, my views, my self-righteousness. Ooops. In the cosmic game of snakes and ladders, welcome back to square one.

One day, you'll feel that lama-finger reach for the old, familiar button. No reaction; nothing happens. Focussed on the carrots you are chopping, you chop carrots, you smile. Love is present. Later, reflecting on the experience, you get excited. "Wow, something's really shifted," you say to yourself. "Maybe I've transcended ego." You decide to test the tester. "Here's that button again, push it if you can. Take your best shot!" But these tests can only happen when you are not inviting them; it's wise not to act as if you think the lama is an idiot.

It is true that life itself will provide all these



Jamie Howell 2007

This

Ah Ah Ah

This natural awakening
Resting in experience
this, and this, and this
coming and going
arising and falling

Conditionings dropping as raindrops
And there were many raindrops falling these
days

sundrops too, and scents
appearing and disappearing
mimosa, mould and moss

Birdcalls, and Catcalls and Waterfalls
New moon arriving, and new views

Body wisdom unfolding

Stormy weather, tightness and softness
coming and going

What a quiet night tonight:

Body/Mind upright and bright!

“warmed up”

“walked-in”

“breathed-out”

Enough to re-member and re-turn in

In

again and again and again

This

Breathing Body/Mind Awakening

Ah

*Written the last evening
of the*

*“Liberation through the Body” Retreat with
Leander Kane.*

*Carola de Vries Robles
12-18 October 2007*

experiences when we are committed to serve. But there is a heightened drama and expectation in engaging with our dharma brothers and sisters, and especially our teachers, as personal allies. They are, after all, as committed, in theory, at least, to our process of awakening as we are. The immediate feedback they provide is more likely to be heard, more skilfully and personally crafted to find its way into the constricted corners of our hearts through love and shared commitment.

When we give service with the clear understanding that donor, recipient and gift are in total union, we experience the transcendent nature of this practice. A few of us who were committed to shrine creation at our Dharma Centre often worked all night before an empowerment to create the ultimate environment and altar, as perfect in beauty as intention. We would come to the temple early in the morning, to see that everything was as it should be and to warm the space for the lama. Bone weary, sometimes crabby, sitting in the cold, reciting mantras together, the magic would begin. As the ritual of people entering, prostrating and taking their seats began all our satisfaction and complaint would dissolve into the profound space of mystery. Oneness. No lama, no shrine, no us, no them, only a delicate play of movement, light, smell, taste and sound creating a mindscape in which there was no way to say where one ends and another begins.

Service in the kitchen, in my experience, can be just as evocative. “When all is reduced to the one, what is the one reduced to?” was the koan I had been assigned. Slicing a red pepper, the slices got thinner and thinner. Can space slice space? Traveling with my teacher and some fellow students through the heart of Burgundy in France, I was assigned the task of finding a particular brand of single malt whisky. Day after day, there was none to be found at all. Then, an amazing store that had everything. On a high shelf I found my prey, a lone bottle labeled Knockando. Not the variety requested, but, better, I hoped, than nothing. “Well,” said the Rinpoche, “I supposed you’ve failed again?” I tried to look downcast. “No can do, Sir,” I said, and held out the bottle. The simple memory of his face, the

laughter we all shared -- completely letting go -- brings with it, to this day, a state of total joy.

When people who are not parents look at what parents go through, there is nothing about it that makes any sense. Why would people subject themselves to that? And smile about it. Service for the Dharma is like that. Our willingness comes back to us in unfathomable, inexpressible experience. We are strengthened, and tempered, honed like the finest steel blade, symbol of transcendent wisdom. We gain much more than we ever dreamed possible, discover a way of being that is not buy-able or earn-able or stealable. Going beyond pleasure and pain, gain and loss, shame and fame, praise and blame is what service provides. When those worldly motivators have dissolved, what is left is nothing but Truth.

References:

¹ *World as Lover, World as Self* by Joanna Macy, Parallax Press. If you can't find the book, there are excerpts at: <http://www.context.org/ICLIB/IC34/Macy.htm>

² A helpful, if unconventional, translation of this mantra of Great Perfection, from the *Prajna Paramita Hridaya Sutra* is: "Coming, being, going beyond, going completely beyond. Celebrate the Awakening." Many studies of this text exist; an accessible scholarly one is *The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary* by Edward Conze, South Asia Books, 1994. *Mother of the Buddhas*, by Lex Hixon, Quest Books, 1993, provides a contemporary western introduction to these teachings on transcendent wisdom.

³ Generosity is the first of the Six Perfections, the training ground of the Bodhisattva. The other five are: morality, patience, energy, concentration and wisdom.

⁴ *Samsara* is the world of apparent reality, wherein we are blindly propelled by our ego-conditioning and self-centered motivation.

Bonni Ross November 2007

Leander Kane Schedule 2008

Melbourne, Australia

April 23 - May 12

Weekend workshop: Sat

26 and Sun 27 April at

Kinglake. Contact Paul

Burger ph: 5786 5570 or

email: burger_paul@yahoo.com



Evening Teachings: Tues 29 and Wed 30 April at "Open Path Meditation" Hawthorn.

Residential Retreat: Fri eve 2 May to Fri morn 9 May at "Maitripa Contemplative Centre", Healsville.

For information on Evening Teachings and Residential Retreat contact Kathryn Shain or Bill Genat ph: 03 9560 2869 or email: kshain@aapt.net.au

Wangapeka Retreat Centre, Nelson, NZ

"Liberation Through The Body" Residential

Retreat Fri eve June 6 - Thurs lunch June 12.

Please register with the Centre ph: 03 522 4221

email: retreatcentre@wangapeka.org

North Island, NZ: July 11- ? (details to come)

Either contact Leander or Marion Feasey

marionfeasey@xtra.co.nz or check the

Wangapeka web site.

In between these teachings Leander offers classes and individual sessions from her home in Nelson.

For info ph 544 2225 or email leanderkane@clear.net.nz

Wanted a Cook

June 6 - 12

for Leander Kane's "Liberation through the Body Retreat" at the Wangapeka.

If interested please contact the Centre

ph: 03 522 4221

email: retreatcentre@wangapeka.org

A.G.M. Weekend 2008

Meeting on Sunday 22 June 2008 10:30am

For all who are able to come to Wangapeka.

You are welcome to stay for the weekend – hang out, socialise, catch up and reconnect – please contact the caretaker in advance so we can make sure you are fed! Accommodation is free for the weekend, but food will need to be paid for.

Also it would be great if you can bring some food to share for the Sunday midday meal.

Consider joining the Board

As the AGM is coming around again it is a good time to consider becoming a member of the Wangapeka Board of Trustees. There has been some debate about our name, board (bored) members certainly seems inaccurate, being on the board encompasses a whole range of experiences but boredom is rarely one of them. There was a suggestion that we call ourselves the Wangapeka Enthusiasts (not by someone who had seen us at the end of a long meeting), there was some appeal in this idea but it has fallen the way of Namgyal Rinpoche's suggestion that Retreats be called Advances. It was an interesting idea and hit on the key quality of enthusiasm. If you value the Wangapeka and you have some enthusiasm to offer then consider joining the board.

In the last year we considered the desirable qualities of board members. The first quality has a heart and head component. Both an understanding and a commitment to what the Wangapeka is about, both how it has been envisioned in the constitution and how it is lived now.

The second quality is about skills. To function, the Wangapeka has to call upon a huge range of skills. There are so many things that need to be cared for. The land needs to be cared for, as do the buildings, roads, tracks, water supply, sewage system, grease trap, vehicles, computers, phone lines, dishwasher, stores. The retreatants, members, people working on the property, local community all need care. The creditors, banks, district council, tax department all need care (and if you don't to their satisfaction they will demand that you do). It is easy to think that you may not have the skills a board requires but if you consider the vast range of tasks that must be

completed to keep the Centre functioning you are likely to find you have lots to offer. A perennial need is for someone with accountancy skills to take on the role of treasurer, and there is always room for people with interest and energy in fundraising. While not a skill per se the board would be more balanced if we had more males.

Interpersonal skills are important for the healthy functioning of a board. Often board members find themselves in dual roles and need to be able to identify and work with conflicts of interest. They need to be able to actively participate in discussion that leads to robust decisions that represent the interests of the wider membership. Mindfulness and a commitment to developing wholesome relationships also help.

The fourth area is legal requirements. Our constitution requires board members to be financial members of WET. The Charities Commission also has a number of requirements.

The last quality while seeming mundane is vital for the functioning of the board. It is having time and energy. Generally the board meets six weekly and if too many members are unable to attend then a quorum cannot be reached. Board members should be prepared for emails and calls in between meetings, occasional extra meetings, and may chose to take on specific roles with extra duties.

It's not all hard work. Being on the board can be stimulating, fun, give you a sense of a job well done while supporting something very precious. The company is good and the shared lunches are excellent.

Consider joining the Wangapeka Board.

Kathy Connor

Bloom of Books & Music



Happiness, a guide to the developing life's most important skill, by renowned Buddhist monk Matthieu Ricard, who once had a promising career in cellular genetics. He also co-authored *The Monk and the Philosopher*, a dialogue with his famous philosopher father. The latest work combines Buddhist wisdom with modern psychology and asks, is happiness the purpose of life? Is it possible? This is a wonderful treatise, drawing from works of fiction, poetry, contemporary western philosophy and at the end of each chapter there are lessons and exercises of clarity and calm – it's like being in Matthieu's hermitage in the Himalayas, bathed in wisdom, light and Sukha. *Published by Little Brown & Co, 2006.*

The Zoo Keeper's Wife, by Diane Ackerman, who wrote *A Natural History of The Senses*, is an inspiring story from the tragic days of the Holocaust. It tells the true story of Jan and Antonina Zabinski, Polish Christian zookeepers horrified by Nazi racism who managed to save over three hundred Jews during World War II. Most of the refugees hid in the zoo's bombed-out cages and were given code names of the animals whose cages they occupied. Drawing on Antonina's diary, at times the book is a thriller and yet there is a sense of play, especially at night when the refugees (known as Guests) would come out of hiding and engage in art, piano concerts, discussion and laughter, despite being in a highly dangerous and fearful situation. Diane Ackerman does marvellous work here in a story of compassion and Bodhicitta – with great *hart ducha* (Polish for spirited heart). *Published by W W Norton 2007.*

Bob Brozman Orchestra - Lumiere, a wonderful soundscape of a lifetime of musical exploration. He plays everything from a 22 string Hindustani slide guitar, the Finnish ten string kantele – there are Greek, Iranian, Turkish influences, and the sounds of Tango and Calypso. It's a joyous delight, like receiving musical postcards from all around the planet and the glorious sound of international guitars like you've never heard it before. *On Riverboat 2007.*

African Virtuoses – the classic Guinean guitar group – remastered from 1983, this is beautiful soothing acoustic African guitar playing from one of the most illustrious guitar families in Africa, the Diabate brothers. At once sounding like echoes of Django Reinhardt, or Spanish and Peru it's the perfect soundtrack for all your inspirational dreams, yoga, painting and creative flow. *On Sterns 2007.*

The Fairytale Sound by Maria Montani, a journey on vibrating waves is a musical voyage based on fairytales and myths (think Joseph Campbell). Maria uses vocal sounds and overtones to transcend words and language so that you enter into the world of vibration. Close your eyes and watch the mind with the inner eye, ideal for creative visualisation and your own vocal expression. Very powerful and potent. Available Maria Montani. P O Box 1126, Nelson, New Zealand.

*"Don't it always seem to go
You don't know what you got 'till its gone
They paved paradise
Put up a parking lot."*

*Joni Mitchell
(Big Yellow Taxi 2007)*



Leopold Bloom



We are extremely fortunate to have Cecilie come to Aotearoa ...

Her 2008 visit is a wonderful opportunity to receive teaching and share experiences with a woman teacher steeped in both Eastern and Western traditions.

Read more about Cecilie on www.wangapeka.org/teacherbios/ceciliekwiat.html

For registration for any part of the Wangapeka Retreat
- *including weekends* - please contact the Caretaker

Wangapeka Retreat Centre
RD 2 Wakefield 7096

Phone: (03) 522 4221

Email: retreatcentre@wangapeka.org

Website: www.wangapeka.org

For all enquiries except for registration for the Wangapeka Retreat
please contact Ana Dorrington

Ph: (03) 545 2123 Email: ana.smile@ihug.co.nz

Teachings in Nelson

Cecilie will be giving a public Dharma talk at Fairfield House in Nelson on Friday 15 August 7.30pm and will be facilitating a creative writing workshop at the same venue on Saturday 16 and Sunday 17.

Pot luck lunches / Costs to be advised.

Enquiries/registration for workshop to: Ana Dorrington

As well as public teachings, Cecilie will also be available for private interviews.

Please arrange through Ana.

Fundraising for Cecilie

It has been several years since Cecile has graced our fair lands, and many who have studied with her in the past are very excited that she is coming again. We need to fundraise for her travel costs and living expenses, so it is time to contribute as you can - any amount is helpful.

New Zealand Credit Union - "**Cecile Kwiat Travel Fund**" Account no. 03-1762-0048400-00

or

Send a cheque made out to "Cecile Kwiat Travel Fund" to Ana Dorrington
c/- Wangapeka Retreat Centre RD 2 Wakefield 7096 Nelson

Cecilie Kwiat

Weaving the Elements

Residential Retreat at the Wangapeka Retreat Centre

July 25 – October 24 2008

Cecilie will also be our guest at the Annual Wangapeka Centre Labour Weekend Hui

Do you spend your days alternating between lugging and hugging? Don't get me wrong here; I'm not suggesting you shouldn't be! We all need to carry those shopping bags full of necessities home to store in our own private pantries. And we also need to just let go and embrace the moment without reserve. But do we really need to be totally dumb in either step of the process by continuously repeating what we already know?



Fractal Art 2005, Artist Unknown

Although it is a great gift to be able to learn from experience, habitual reactions we've stored from the past can cause our creative joy to wither. This interrupts the blissful realization that is present when there is union of what is and the desire for what is. The quality that allows us to dwell in this sacred knowing is called 'awareness'.

According to physicist David Bohm, reality is "the thing you think about". So what prompts our thoughts and how do we create realities? How do we perceive and how is this influenced by the elemental flow of the body? In Buddhism, perception is sometimes compared to a dream, an illusion, and a magic show. How does the play of the elements weave our dreams and our lives?

In Buddhist tradition the root of awareness that opens us to fully living the dance of existence is said to be alive and well in each of us. It is often, however, clouded by our power to ignore. In this retreat we will explore ways to clear away habitual ignorance and open our mind to that heart of creative joy which beats within all beings. We will

explore the role played by the five elements (earth, air, fire, water and space) in setting the dance between ignorance and clarity. The exploration will be based on teachings and practices from various schools of Buddhist tradition, with physical exercises to enhance understanding.

Suggested reading, whether or not you plan to attend:

At Hell's Gate: A Soldier's Journey from War to Peace by Claude Anshin Thomas

The Biology of Belief: unleashing the power of consciousness, matter & miracles by Bruce H. Lipton

Attendance: People will be able to participate for the whole retreat or parts of it and most weekends will be open. It is suggested that people try to come for the first weekend so Cecilie can get an overview of those attending and their needs. If this is not possible, please email the Centre with your intentions.

Retreat Costs:

Up to 30 days the daily charges are:

Member: \$47/day

Non-member: \$53/day

After 30 days the rate drops to \$42/day and

After 50 days it drops to \$38/day

These include surcharges for Cecilie's airfare, extra food expenses and cook's donation. The airfare and cook's donation are capped.

Please note that the these retreat costs do not include Dana for the teacher. Cecilie lives entirely by dana – a manifestation of your own expression of appreciation and generosity for all you receive.

More details and a registration form available on the Wangapeka website at www.wangapeka.org/program/

Mystery Bank Deposit

Many many thanks to all those who paid their membership after the notice in the last Newsphere - there was a flood of cheques pouring in to the office. We also appreciate those who direct credited or put a cheque in our account - but please email us when you do so we know who its from! We have a mystery bank deposit of \$60 for the 13 December 08 Cheque 489844. Would the person who deposited it please let us know so we can update your membership?

Account details for direct credit or automatic payment are on the back page.

Broadband and Phonelines

The Centre is now enjoying the blessing of broadband - oh so much faster and smoother than the old slow rural dialup. Broadband is a by-product of a long drawn-out effort to get another phoneline so the foyer phone can be used without interrupting calls in the Office. After investigating extra lines up from the road (hideously expensive), satellite broadband (complicated) we finally discovered we had wired broadband at the gate. Then it was a matter of waiting for a port to become available (2 months) but we are now online and foyer and office independent!

However one consequence is that the 03 5224980 line is no longer available

Tarchin Hearn Schedule 2008



Until May 11 2008

Retreats at the Wangapeka

May 15 - 18 Christchurch

Christine 03 3822 106

May 21 - 26 Dharma Gaia Retreat

peace@dharmagaia.org

June 7 - 22 Katikati teaching

phenic@kol.co.nz

June 28 - 29 Auckland

July 9 - 22 Alice Springs Australia

gjbermingham@gmail.com

July 26- 27 Sunshine Coast Retreat Centre,

Vancouver retreathouse@dccnet.com

July 30 - Aug 14 Edmonton

www.novayana.org

Aug 25 - Sept 8 Boise Idaho

jenny@zealandia.com

Sept 10 - 15 Toronto, Zephyr

Rob or Karen 905 473 7011

Sept 16 - 22 Ottawa

Samaya 613 829 8536

Sept 26 - Oct 5 Dharma Centre Kinmount

www.DharmaCentre.org

Oct 11 - 19 Maitreya House, Wales, UK

unitynz@yahoo.com

or Stephanie - 01326 373 626

Oct 25 - 26 Wales

dreads_uk@yahoo.co.uk

Sept 1 - 2 Cornwall

unitynz@yahoo.com

or Stephanie - 01326 373 626

Nov 8 - 16 South of France

zang.ka@gmail.com

Nov 21 - 23 Switzerland

michael.gohl@bluewin.ch

Nov 26 - Dec 7 Germany

info@combi-nations.de

Dec 12 - return to New Zealand

For more information on teacher schedules please follow the links at the top of the program page on www.wangapeka.org

exclusively for faxes. We still have our fax machine and can send faxes out, but if you wish to send us a fax please ring or email us first so we can plug the machine in!

There's a whisper we may go to e-fax sometime or maybe the local exchange may upgrade to faxability ... but don't hold your breath!

Help Wanted!

We're building a bathroom extension to Pema Ling and mid May to mid July is now the only time available for the work to be completed for Cecilie's retreat.

Please contact the centre if you can help in any way.

New Charges

With increased costs - notably food, power, fuel and caretakers' wages - the Centre is reluctantly putting up its charges from 12 May 08.

As well as the increase we will be redistributing our charges to better represent the use we make of the income. The charges quoted on the back page include both food and accommodation - we'll do the accounting to separate them out! - but groups hiring the Centre and those individuals that pay for food or accommodation separately will need to contact us for more detail.

Wangapeka Diary

2008

Apr 18 - May 11	“Dancing Nowness - Vajrayogini and Mahamudra” with Tarchin Hearn
May 30 - Jun 2	Ven. Khandro-La Rinpoche Weekend Contact marie@ts.co.nz
Jun 6 - 12	Liberation through the Body Retreat with Leander Kane
Jun 21 - 22	AGM Weekend
Jul 25 - Oct 24	Weaving the Elements with Cecilie Kwiat - see pp 12 - 13 for more details
Oct 24 - 27	Annual Wangapeka Working Bee and Hui. All welcome.
Oct 31 - Nov 2	Mountains & Rivers Zen Contact info@villa10.co.nz
Nov 12 - 19	Ven. Amnyi Trulchung Rinpoché Retreat Contact keith@rigdzintrust.org
Nov 21 - 27	Liberation through the Body Retreat with Leander Kane
Dec	Catherine Rathbun is now unlikely to come

2009

Dec 27 - Jan 5	Garden of Mindfulness Families Course. All welcome
Jan 10 - 17	Diamond Zen Info on www.zendo.org.nz
Jan 23 - Feb 15	Body Wisdom 3 week retreat with Leander Kane
Feb 22 - Mar 2/3	Sonia Moriceau Details to come
March (late)	Robert Sinclair Details to come
April-May	Bonni Ross Details to come
Winter solstice - Spring Equinox	Winter Retreat with Tarchin Hearn

For more details of upcoming retreats at the Wangapeka please consult the program page www.wangapeka.org/program/ or contact the Centre Ph: 03 522 4221 Email: retreatcentre@wangapeka.org

The Wangapeka Educational Trust Aims and Objectives

The Wangapeka Study and Retreat Centre is located 80 km 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 from 12 May 2008

a) Units and Retreat Huts

Members (to qualify for this reduced rate, you need to have been a member for one year): \$36 per night (including food)

Non-members: \$42 per night (including food)

b) Camping

Members: \$31 per night (including food)

Non-members: \$33 per night (including food)

Prices are subject to change. A subsidy may be available for those experiencing financial hardship. Special rates for families.

The Centre is also available for hire to groups with similar aims.

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 notify us and 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 email: retreatcentre@wangapeka.org website: www.wangapeka.org

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If undelivered, please return to:

Wangapeka Study & Retreat Centre

RD2 Wakefield 7096

Nelson, New Zealand