



Newsphere



EDITORIAL

I remember a pointing out instruction Tarchin once gave me on retreat. He said *'find the smooth line and keep it magical'*, the rest of the retreat was very blissful, it did not start out that way!

Why do people write or create art? Because after the initial bumps and scratches and wading through hip deep mud to get it started, it can be incredibly absorbing and pleasurable. When we give something our utmost attention, giving it the delicacy of time and space, we melt into it and we can soar in that still point.

It's the same when reading or viewing art — what is created, can take us to those smooth lined depths and weave us through an incredible journey.

Where would we be if no one had written down beautiful teachings? Or never created art that had been born and shaped from that experience?

When we share the merit after meditation, we ask that any benefit be shared with the many. The same happens when we write or create, the inspiration of the retreat or teaching can be shared with many, and it does benefit. I have been benefiting greatly from reading this issue while laying it out.

This is a not too subtle lead in for me to ask people to send in articles/poems about retreats they have been on. It would be great also to receive high resolution photos of the Wangapeka or images/artwork inspired by unfolding.

Many thanks to those who have generously contributed to this issue. Thank you also to Sonia Smithson and Thelma Rodgers for proof reading and grammatical corrections.

Sadhu _ Sadhu _ Sadhu

Well-done, Well-done, Well-done!

- MIRA RIDDIFORD

'Genuine art—dharma art—is simply the activity of nonaggression,' Chögyam Trungpa Rinpoche.

CUTTING BACK THE BRAMBLE

-summertime reflections from the land

by Adrian Kennedy

A star sits quietly just above the ridge line
 one star in a blue night
 It is bright inside me, it is ok inside me,
 'I just like being around good people' said Alan
 Then he left some bubble mix, instructions,
 and a jolly joyful smile
 we stacked piles of wood and joked about the past

When Hollie and Trish arrived it was almost dark,
 we drank tea and chanted in the octagon
 although there have been no fires
 there has been a fire at work here
 planting flax, clearing tracks, weeding the vege patch...
 chopping vegetables and collecting edible flowers,
 squeakily cleaning windows to resemble mirrors
 giving the flower garden Buddha a place of honor
 snaking and linking the stone trails
 stacking cardboard boxes, picking apricots
 and sowing parsley seeds
 celery, and curly leafed kale
 back to the stone trail
 cleaning the bathrooms, sweeping the floor,
 moping the floor,
 leading the sutras, sharing the dharma,
 opening the line,
 walking the path, walking the track
 scouting round there and back,
 sounding the bell with a mindful motion
 setting it free into the ocean
 unstitching the story chain and giving peace a chance
 to flow like a river and joyfully dance

Cover shot by Lisa Cowen



CARETAKER'S REPORT

by Kristin Edgeler

The oak leaves are blowing in the office door again. These rusty coloured visitors remind me that the cycles of the season are forever on the move. When I arrived at the Wangapeka Retreat Centre in January it was to fresh green vibrant growth, hot summer days and ripe beginnings. Now we are well into Winter and in this more barren stillness it appears to be the perfect time to take a bird's-eye view of the past seven months.

The Centre has had an almost continual ongoing flow of Retreats both group and solo over my period as Office Caretaker. In fact it's hard to keep people away. Even when we have booked the Centre for 'maintenance' we get numerous visitors. People on work exchange, overnights just passing through or those determined solo retreatants that are not put off by a bit of hammering and chainsaw noise.

Despite seemingly constant reminders of economic downturn or recession the Wangapeka Retreat Centre is busier than ever. I like to think that this goes to show that spiritual endeavours are an essential part of life no matter what the economic climate might be.

Each Retreat has had its own flavour, highlights and challenges. Looking from above I can see how the elements, by their unpredictable nature, contributed to these experiences and often kept the Caretakers and Retreatants on their toes.

Now for some reminiscing on water: Summertime swimming joys in the Wangapeka River. I noticed this especially during the Garden of Mindfulness and Zen Retreats when the river was visited on every possible day and gave countless hours of refreshment. Few have stayed at the Wangapeka Centre without leaving singing the praises of the ever flowing river below.

And then there was the other extreme I experienced on Leanders January Retreat of running out of water. There's nothing quite like having to bucket your water supply to make you appreciate the convenience of running water. It was great the way we all rose to the occasion, finding ingenious ways of retrieving water and doing the kitchen cleanup.

In fact most of the so called challenges that have come about at the Centre can be traced back to a dysfunctional element. We had fires in the form of faulty electricity, earth slips on the road, trees blowing over in the wind. It was almost

becoming funny when, for two mornings in a row, there was a Seven o'clock knock on Bell Birds door. Firstly there was no water, then no electricity. I joked very carefully about how tomorrow there might be a fire.

But there is always a positive aspect to each occurrence too. For instance we now have a newly visible stand of Larches that gained more space after the pines around them fell in a windstorm. Thanks to the fallen trees there is now an abundance of firewood that keeps us snugly and warm over this cold period.

The elements may be challenging and supporting my experience at the Wangapeka Centre but it is the sense of community that these situations create that I most relish. It is not always acknowledged, but certainly an inescapable truth, that without the hard work and contributions of all the people who participate at the Centre, each with their own area of expertise, we would not have this facility to enjoy.

As a Caretaker I have a growing appreciation for this place that brings people together. It is a space that feels outside the 'norm' where those who enter get a chance to explore more directly how individuals shape this Wangapeka Retreat Community.

A peek into JANUARY:

The Diamond Zen Retreat of one week started on the 10th of January. It was a full course with 20 participants, including four children on property. Record muesli consumption, ate a quadruple batch in two days! Adrian participated in the first four days of the retreat. The Diamond Sangha enjoyed their stay and has already booked in for next year.

We have a new Perspex Office door it provides a sunny outlook and is nice to be able to see people coming. Plus a new paint job for the Chook house and a skylight is in the plans.

Excerpts from the Caretaker's Board Meeting Report, 14th of December to the 1st of February.

A busy abundant FEBUARY:

This month has seen some exciting developments at the Centre starting with the purchase of a new commercial vacuum cleaner that is tough enough to weather the bumps. Then a brand new large load capacity commercial washing machine was installed, an illuminating skylight in the office and most recently woollen carpet was ordered for the Octagon.

Even more recently, due to the passing on of lovely Leelo Boden, we had Leon and Ennis Boden visiting us to drop off amazing bountiful donations of household items. Included in these items was a fridge/freezer and washing machine.

Leon and Ennis joined us for lunch yesterday to remember Leelo and plant a Kowhai in the Forest of Memories. Her ashes have been spread beneath the tree

so she will always have a home here. There is a further monetary donation to come. The Centre has been the recipient of some truly overwhelming generosity from Leelo and we are very grateful.

Excerpts from the Caretaker's Board Meeting Report, 1st of February to the 15th of March

Some news from MARCH to MAY:

Flavio Geisshuessler arrived on the 20th of March to do a three week solo retreat up at Skydancer. This was his first solo experience and he supplemented his experience with Yoga classes from Kristin, evening sits and Tai Chi with Adrian and the occasional check in with Thelma.

Bonni's Retreat started on the 10th of April with 21 people participating. We had a core group of about nine people who stayed for the whole six weeks. There were a number of consistent returners who came for weekends or longer; throughout the Retreat. We had a few issues with the power supply over the course of the Retreat. The first situation developed when some Alder trees were getting singed on the power lines near Mike's Caravan.

These were cut down by specialists hired by Network Tasman. Then we had continual power outages for brief spells every time it rained. This fault was fixed and the grand finale was when the circuit board in the kitchen caught fire and was thankfully repaired in a hurry by Dermot.

Excerpts from the Caretaker's Board Meeting Report, 15th March to the 7th of June.

Some events of JUNE and JULY:

We had a swarm of members arrive on Saturday and Sunday for the Solstice AGM. Everyone pitched into help create a magical day, not to mention cover a lot of business and necessary planning in a short time.

Leander Kane's Retreat 'The Wonderful Mystery called Body' started on the 26th of June. It was interesting to reflect on how a year ago I was at the Centre cooking for one of Leander's Retreats just like this one and at that stage dreaming of how I could make a more lengthy contribution. This time June Mackay was our cook and I was the Caretaker!

With the usual Wangapeka team spirit, everyone pitched in and with a flurry of activity, we settled in for Tarchin's Retreat: 'Profound Enquiry, Utter Presence, and the Natural Flow of Compassion,' which commenced on the 3rd of July. Again we were filled to capacity for the first two weeks.

You can feel the Retreatants settling in more each day and after attending a few classes I too feel myself become more settled in my role as Caretaker. On the 11th of July, Tarchin gave a Chenrezi Empowerment that was open to the public. It was a sunny crisp Winter's day with 27 in attendance. We shared a lovely lunch and afternoon class after this.

Excerpts from the Caretaker's Board Meeting Report 7th of June to the 19th of July. ❖





VENERABLE NAMGYAL RINPOCHE

commentary on the Heart Sutta

as heard by Derek Rasmussen, 21st of January, 2002

You don't necessarily know it but you're on about developing relationships with phenomena. You would like your relationships with people and things to be good but what about spiders?!

Do you have good feelings toward spiders? You should.

You want your relations to be good; that's loving-kindness. That's the central core of the teaching; you're not going to get anywhere without loving kindness. And that is 'relative bodhicitta'.

There are two liberations: ceto-vimutti, getting your heart free of emotional suffering. Then after liberation of the heart you have prajna-vimutti, liberation of wisdom. 'Pro' (pra) is in favour of, toward; and 'ja' is birth; so toward birth of knowledge.

If you have a loving relationship with the universe and you're open and you can abide in loving kindness, then you are bound to experience absolute bodhicitta. Absolute bodhicitta is sunyata, emptying.

You ARE liberated from suffering and you CAN liberate others, that's absolute bodhicitta, you can even liberate material from suffering, like the Shakers who made beautiful furniture for example.

The Heart Sutta. Notice that the first word is heart; there has to be loving kindness first, and then you come to understand totality.

You see people with bad things happening to

them and you see that it's all conditioned and you realize that whatever has a cause has a cessation, it may take several lifetimes, it may take one lifetime, it may take one meditation session, but whatever has been conditioned can be unconditioned. 'For in truth what

could go wrong?' says the sutra, that's an important point, it's all law, you may not like it, but it's all law.

The mantra is OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA.

Mantra is mano/tra, mind tool, you ARE a mantra, a mind tool. You didn't know that, but your mind is a tool of the universe.

Theoretically, in depth, OM AH HUM, is the only mantra you need, it is the root womb guru; if you did OM AH

HUM in depth you would clear the womb level. So everything else is a 'failure' in a way, 'That didn't work, so let's get more elaborate, try something else...'

All the tangkas, that circle around the radiant figure, that's the womb; they're in the womb, 'garbha'. Always keep the 'bija', all the time, you must think when you do your meditation, you should think that you're in the womb.

Back to the mantra: the first GATE, is 'having gone into life' (into the womb), into becoming; the second GATE, you focus on 'rise and fall', focus on the abdomen, the womb region, get to the point where you see coming into being.

GATE, GATE: gate doesn't just translate as 'gone', it's also 'coming'; so GATE GATE is coming into being and passing away, insight, seeing the origination and cessation (and even the footsteps). Anything that is coming into being is passing away, and anything that is passing away is automatically coming into being (you would use the expression that it's 'turning into something else').

PARASAMGATE: the whole universe is doing this - coming into being and passing away. There is no separate 'I' that isn't conditioned. Some fish in the depths of the oceans have no eyes, because there is no light down there, there is no ongoing need for vision. The senses arise due to need for them, external stimulus, conditions.

There are creatures without hearing because there is no need for it; when you study them they have vestigial hearing organs which have gone dormant, no longer used. (As an aside, hearing is THE liberative sense -thus I have heard - but it is also the most delicate sense, it is lost easily, you should take care of it).

The 'gone' part, totally gone beyond suffering gone, because you realize interdependent origination. The sutra says 'no old age', well you know there's old age, but life goes on, it's on its way to other changes, JATIMARANA. birthdeath. you never separate jatimarana, there is no hyphen in it.

The Heart Sutra, sunyata, is sometimes called the 'Terrible Doctrine', because for egos it's terrifying. The bodhisattva relies on the Heart Sutra, sunyata. But when you let go of identity and understand that even identity is transient, that can be terrifying.

You're changing every moment, you're liberating every moment, so where's the suffering??



Multiple Subtle Body by Lisa Cowen

You should rely on the perpetual change in every moment, put your faith in that.

This Sutra is spoken by Chenrezig, Avalokatisvara literally means 'world traveller' (loka is world), a traveller through the worlds, planets and galaxies, a space traveller 'whilst coursing in wisdom'. An effective meditation that I have done and recommend, (interestingly, it's also a meditation that Einstein did) where you put your mind in outer space and look down on earth and phenomena. You see the wisdom that has 'gone beyond'; but you can't see anything without loving-kindness.

What you see is the five heapings, the five builders that you call an identity or a person. Five is a very sacred number for the human being, the preferred number for fingers and toes, it is a bit of an ideal number. The Buddha said 'I have found you oh builder', these five are the builders, the automatic blind building. Your mother and your father got together one day and did 'ha-ha' and here you are... being built.

Emptying is still forming, you die and some other manifestation is forming. It isn't a one, two sequential thing, no, you are forming the next life NOW; you are all

pregnant and you are all giving birth to form right now; emptying and forming can't be separated; if it wasn't emptying it couldn't be forming, it would be STUCK. 'Emptying', I prefer to use it as a verb, a noun is set, it's not 'emptiness', a thing.

Whatever is forming that is emptying, that is RUPA by the way. Even your emotions are constantly changing, it's impossible for you to stay in one emotion, consciousness itself is waxing and waning.

The mark of Dharma is emptiness, there is no separate THING that's forming, there's just forming, jatimarana is not hyphenated, it's all one thing.

There is no separate eye, ear, taste etc, at some point in your life you will cross over, taste colours etc. What you CHOOSE to see is governed by feelings and your feelings are governed by body and you can't stop it in order to analyze it. You may put forward the illusion that you can measure it but there's no separate phenomena, the objects of mind - dhammanupassana - that's interdependent origination.

Eye consciousness requires light, an organ, the organ has to work and there has to be an object to be seen. You try to make objects out of your thoughts, you try to SEE your thoughts. 'Therefore, oh Sariputra, there is no THING to be attained' - but there IS attainment. There are no obstructions in the mind, if you look. This reminds me of a story of the student who phoned up the Zen Roshi, he were miserable, he asked him 'How do I get free?' and the Roshi answered 'Who's holding you??'

You're changing every moment, you're liberating every moment, so where's the suffering?? Yes, there are repetitive patterns, so why do you need to get free? You should rely on the perpetual change in every moment, put your faith in that. There's also the story about the teacher by the side of the river, the students come up, 'Oh Lama, lama, Where's the water??' 'It's right there! (he points)'. And they go 'Oh Lama, wonderful Lama!!' But what the hell are you talking about?!? It's right THERE!

There is no past present or future, it's always pasting, presenting, futuring, streaming - stream entry - maybe it'll click with you why it's called that. The Buddha said This you must come to realize, you are neither in the past, nor the future, nor betwixt the two, there's no present. If it's empty, then let it empty and form, it doesn't go empty and then form, it's immediate, they are the same. If you wake up in the morning and don't IGNORE, that's freedom. Ego's choose. Egos get up in the morning and want a repetitive pattern.

The Buddha said 'Not to get what you want is suffering; and to be conjoined with what you don't want is suffering'. What if you wanted something that you got? Notice that he didn't say that permanent good (sukha) could not be attained. So what can you want that is not suffering?

That's happiness. Nirvana is permanent good formations; it's getting what you actually want, in depth. To the extent that you are in loving-kindness you will hear, understand, what I said today. ❖

THREE TYPES

by Derek Rasmussen

One class during the first year at the Academy really stands out for me. During the class, Rinpoche came in, sat down, and told us it was essential to our unfoldment that we know what our principal cause of suffering was. He said we would get nowhere in the Dharma unless we knew which one of the three main defilements was our principal difficulty; was it greed, hatred or delusion?

If we knew our main defilement, we would be able to apply the antidote.

'Do you know which one you are?' Rinpoche asked. He listed some common characteristics; he said 'well, greed types are often messy, hate types are usually anal retentive', and so on. The class that morning might have had 40 people in it. Rinpoche then told the 12 academy members to stand up.

He said, 'I want each one of you to tell me what type you are.' I panicked, I freaked out. I didn't have a clue what type I was.

He went to the first person, which luckily wasn't me. They said the type they thought they were. He said, 'Yes, sit down.' And to the next person, 'Yes, sit down.' And the next one, 'Yes, sit down.' He got to the fellow next to me and he said what I was going to say: 'Well sir, I'm mostly this type, but I've also got some of the other two as well, so I'm a combination of all three.' And Rinpoche said, 'That's just avoiding the exercise. Get out of here. Go stand outside the temple until you know which type you are.'

Yikes.

Then he came to me.

My mind was frantic. I thought to myself, 'Well I'm a really messy person, so I guess I'm hysteric, so I guess that means greed.' So I said, 'I'm a greed type sir.'

He said, 'No.' 'Keep standing.'

He went on to the next person. They got it right. 'Sit down.' 'Sit down', and so on. He came back to me, still standing. I felt so utterly confused, but I thought, a-ha!, confusion means dull type, so I said, 'Dull type, sir.'

He said, 'No.'

And I threw my hand up like in school class and said, 'Oh, oh, I know what it is sir, I know what it is sir.' He rolled his eyes and said, 'Sit down!'

Then there was a knock at the door and the guy outside stuck his head in and Rinpoche said, 'Yes?' And the fellow said, 'Hate type sir.' And Rinpoche said, 'Another one. Come in and sit down.'

Rinpoche then gave a teaching on the antidotes. As a hate type, knowing that my principle work is loving kindness, has enormously sped up the path for me, undercutting my tendency to chase after every esoteric practice or empowerment. I hope every student is fortunate enough to have this type of focus. ❖

SERVICE

by Mary Jenkins

I was talking to someone the other day and mentioned how well they looked. She replied that even though she was tired from helping, she felt better than she had for ages and in an off hand way remarked that 'it's good to feel needed'. She said she hadn't felt needed where she was before.

In a nutshell, this sums up service. It's extremely important to feel one has something of value to offer and that one is offering it.

By placing yourself in a position of service, you thrive, and the reciprocate – person or organisation or environment, thrives. In the current vernacular, it's a win-win situation.

Service is what we do when we listen to another with full attention, give someone a lift to wherever they need to go, cook a meal, supply a smile with warmth and openness, rethread a leaky toilet tap (we've just had mini floods in the women's toilets that Michael fixed). The list is endless, as there are infinite possibilities in each of our particular lives.

Service is also suppling professional advice, though this often gets muddied by the exchange of money. Why is this so? I think because the exchange is often felt to be to one sided and an isolated event. They give their expertise and you give them a whack of money and that's the end of the relationship. And the proportion of money given often feels as if it's not right. How is a plumber justified in charging \$1300 for two visits and a total amount of about four hours work? (WET just received this billing.) And yet the really important work of cooperating together, building trust and well

functioning relationships, looking after children and so forth, is way down on the pay scale.

If what is exchanged is time and energy, one directly feels the support of that and is inspired to reciprocate in kind. The relationship is nourished. Some of us are good at chopping wood, others have skills on the computer, all of us can give of our presence in some way.

Perhaps I was asked to write an article on service because my helping and supporting, where Tarchin is teaching, is often seen as 'doing service'. The phrase, 'doing service', is an odd phrase. It feels like a misnaming and putting a whole lot of unnecessary emotional baggage onto a very normal life activity. What I really aspire to do, is what all of us aspire to do. And it is quite ordinary.

To consciously decide one would like to be of service, is to aspire to respond with openness and interest to whatever situation arises, and hope that ones actions go in the direction of supporting the harmony and flow of life. I feel that all of us, in our particular communities, are involved with service.

As an ending note, I would like to say that the WET trust board is feeling a bit thin and would like to fatten up a bit. If you are in a position to be a board member it is a 'service', needed at this moment. To say you'll give your time and energy for a year or two, to WET, will help the ongoing functioning of this beautiful centre where so many of us have had great benefit. And with any giving, one gets back manyfold of whatever is offered.

With warm good wishes,
Mary Jenkins ❖



MARY JENKINS

Sara Fitzpatrick WRITES ON SERVICE FOR BONNI ROSS:

'Sometimes I feel I can never do anything well enough, but in assisting Bonni and being able just to let that soften a little and to know I am doing the best I can, is amazing.

It is also very fulfilling, really feeling that I am able to contribute something wholesome to the world, for the benefit of all. I am so grateful to Bonni for allowing me to have this opportunity.' ❖



Mira Riddiford

SARA FITZPATRICK

SPIRITUALITY

by Catherine Rathbun (Jetsun Yeshe)



My spirituality lies in the heart. It is a knowing, a listening, a speaking: all from the heart. It has no language, it has no location. Yet I feel it burning in my chest, a fire of love. It consumes me, it purifies me; it is the cauldron into which

I fall, the cauldron from which I emerge. It makes me reach out with tenderness and touch another, whatever their language, whatever their philosophy. It humbles me; it gives me life; it gives my life a meaning.

Is it in my brain? Yes. I rest easier at night when I follow its lead. Is it in my body? Yes. My cells respond with joy when I feel it rise. Is it fiction?

Yes. For I have decided to create this way of being. Is it fact? Yes. For thousands, upon thousands, upon thousands have heard its call and tried to follow its edicts.

I can read about it, theorise about it, but can I live it? Can I walk with it each day of my life?

I can try.

Yours with love.

WASPS

by Derek Rasmussen



On my first retreat with Rinpoche in Baha, Mexico, in 1984, I had an interview with him in the chalet rented for him and Terry on the grounds of the hotel near La Paz.

At the end of the interview, Rinpoche did a chiropractic adjustment on my neck. As he cracked it I said, 'Ow! That hurts.' He asked, 'Does that really hurt or are you exaggerating?' I thought for a moment, scanned the body, no pain. 'I'm exaggerating.' He did a second adjustment to my neck and then dismissed me.

I left the chalet and went to join a group of meditators who were walking out toward town for dinner and a beer. As I lagged behind the others, walking on the dirt road, I felt the late afternoon sun peeking through the branches somewhere and catching my left leg making it extremely warm. When I turned to look, I realised the sun had already set so it couldn't be warming my leg. Nonetheless, my left leg was feeling heat streaming up and down it, and I realised that this must be coming from Rinpoche's adjustment to my neck.

Five years later, I was working as one of a team constructing the throne, shrine, and implements for the first five day Kalachakra initiation by Namgyal Rinpoche. We were an extremely focused group working long hours.

At one point I was instructed to retrieve the large gold painted sides of the throne from the basement and bring them up into the temple. As I picked up one of the heavy wooden pieces, I felt a sensation that was almost bliss, like heat and circular radiating energy from the palm of my hand outward. It was quite intense, almost blissful.

I put the throne section down to look at my hand and saw a wasp walking away under the lip of the piece of wood I had just been holding.

At that point my mind registered the sensation as resulting from a wasp's sting and in the next moment my mind applied the concept label 'pain', and then I felt as if I 'ought' to be 'in' pain. But this is not how the experience in itself was felt—prior to that label.

Although I'd often heard that part of the job of meditation is to see the experience in itself without labels, I never would have believed that there is such a dramatic disconnection between an experience and a label if I hadn't had the experience with the wasp. The second thing this taught me was that we have to slow down and pay attention, because what we call meditation insights often happen to us when we are not meditating, when we are not sitting cross-legged on a cushion.

Derek Rasmussen is a Dharma teacher and peace activist. Derek has been practising meditation for 25 years in the Burmese and Tibetan traditions of his root teacher, the Venerable Namgyal Rinpoche. Derek mixes meditation with activism, ecology, art, and humour. He teaches in Canada and New Zealand. ❖



REFLECTIONS ON THE TRUE TEACHER

by Grant Rix



Since pure awareness of oneness
is the real Buddha,
in openness and contentment
I found the Lama in my heart.
- Dudjom Rinpoche

The real teacher resides in the heart of us all. The role of the 'outer' teacher is to point the way to the realisation of this ever-present source of wisdom. At the beginning of the path, this wisdom exists as potential – as a seed. Over time and with the right mix of teaching, contemplation and practise, the seed is watered and the true teacher begins to transform our very lives.

Insight into the nature of being is not a pretty little package of philosophy and answers but instead becomes our lived experience. At this point, though there is undoubtedly much work still to

be done; the teacher in our own hearts is alive and well and clearly seen.

When we begin to realise that the true teacher has been present all along, so too we realise that teaching exists all around us all of the time. It is present in the mystery of a rose bud arising from a bare branch and unfurling in early spring.

It is the wonderment of an unfolding child – the stages of smiling, of cooing and imitating, and of the joy present in the discovery of their own hands!

It is the miracle of being alive in a universe which has supported us from the very no-beginning – a universe in which no matter how many fears we hold; we will never fall out of.

Coming to appreciate and experience the inner teacher is to appreciate the mystery of an unfolding universe, a mystery because the teacher, though ever present and evermore apparent with good practise, is forever unnameable and unpindownable.

It is the very nature of the universe revealing itself more and more as we learn how to relinquish and let go into the vast mystery of now. As this letting go occurs, so too does the need for concrete answers. Life is a mystery and it is beautiful.

The revelation of the true teacher goes hand and hand with an ever increasing sense of union. Life does not exist as isolated parts with each battling against the other in an endless bid for survival (this is called samsara), but as a harmonious moving of intricately diverse elements, each with a very clear role in supporting the wholeness of totality.

A wholeness which is experienced through increased letting go, with clarity and surety, into the fullness of now. This comes about not through some mere practice of 'going with the flow' but through practising with intent.

An intentional study of now allows the true teacher to shine forth in each moment of experience to light the way to the home we have never left. Here, life is experienced as a harmonious and uni-

fied moving – an endless ocean of mutual support where one can truly let go and be fully present with whatever is arising (could this be Nirvana?).

To let go into this great movement requires complete trust in and reliance on that which teaches. It is not 'your' inner wisdom, it is the very essence of the universe manifesting as life, for the time being, arising as 'you'.

But arising is only half the story. The practise of letting go also requires allowing that which has arisen to come to pass. In this way, we are free to move and explore in every moment of life. Nothing is restricted, nothing is held; every experience is ever fresh.

With everfresh awareness the teacher is revealed in the midst of openness and contentment. This moment is perfect and complete, and in it, I am free.



POEMS FROM LEANDER KANE'S RETREAT

SONG FOR SHARING

(Sung to a swing 4/4 time with everyone finger clicking along)

I hardly recognise it when I look at
what's inside
it's a brand new me.
I could try to fight it but there ain't no
use denyin'
it's a brand new me.
I feel a river flowin', don't know
where it's goin',
wait and see.
I feel like celebratin', a new life in the
makin'
growing free!

I see it in your eyes, yeah you've had
your own surprises
it's a brand new you.
I see your shining smile and you can't
even hide it
it's a brand new you.
We've spent this time together, grown
some brand new feathers
out of the blue.
Now it's time to fly coz our hearts are
so alive
strong and true!

Leander's been our guide, yeah she's
shown us what's inside
now we've got the moves.
And when we lose our way, we'll just
go 'what the hey'
because we've got the moves.
We feel it in our bones that now it's
time to own it,
we know what to do.
Shinin' bright with this creative force
of life,
we're all brand new!
CHANI GRIEVE

TALL IMPERFECT TREES AMONGST FOREST GIANTS

Like tall imperfect trees
We're blown about by the winds
Our shoulders laden perches for
heavy feathered friends.

Like tall imperfect trees
Tweaked & topped & torn limb
from limb by
passing impermanent beings in
their attempts
to improve us.

Like tall imperfect trees
Creaking & groaning, tapped
With bits dropping off to the
surprise of
passers by.

Like tall imperfect trees
But left to grow & adapt &
change & to move
in our own unique ways
Strong
Mighty &
Beautiful

Like tall imperfect trees.
LISA SANDERSON

Holding onto
Letting go of
This constant tidal flow of existence
Breathing us in
Breathing us out
I will find the heartland
The meeting place
Where all time rests.
CHRIS PETZOLD

What is there
for the wingless white eagle
on high
to let go of?
CHRIS PETZOLD

Sitting in wonderment
Enjoying the new
Leaving behind the critic crew.
Best friend within,
This pulsing heart of mine
Back to remind to be in time.
Here now, I find the gentle one
That gives strength!

To be in this body is love in itself.
The universe I have been longing for
Was here all along. Thank you all
To hear my song. The dance of
The universe once more.
ANON

THIS IS A MESSAGE OF THANKS

Thanks for wonderful food
For acceptance
For love.
Thanks for strength
For space
and for compassion.
Thanks for wisdom
and awareness.
Thanks for gentle, quiet forgiveness.
Thanks for unlimited possibilities
and potential
Thanks for being.
MELANIE BLUNDELL

A RECOLLECTION OF A RETREAT WITH BONNI ROSS

‘Diamond Ground of Being - The Dance of Vajra and Bell’

by Jane Hobday, April / May 2009

A week after I returned from five and a half weeks on retreat at Wangapeka, through the full lunar cycle and the changing of the season, I happened to read ‘Touching Enlightenment’ by Reginald Ray and came across this passage, which leapt out at me.

‘Consider the possibility that our true and ultimate realisation actually lies in and through matter, in and through the body, in and through the earth, and that, to discover, to attain our own enlightenment we simply have to allow ourselves to be fully and completely embodied’

During the retreat, this ‘possibility’, which was pointed out again and again in a myriad of different ways, came alive for me and with that came a huge sense of relief and release.

From the beginning we connected with the earth. The soles of our feet were our reference point. Our spines rising up, spoke of aspiration, growth and aliveness. A Buddha field seemed to emerge from the union of the land and its legacy, the people and their history and all other beings inhabiting that space. From that there came a sense of safety through which to experience directly something of this embodiment.

Bonni told us at the beginning that she had decided on the title ‘Forty days in the desert’ for this retreat. When we meditated together on the last night in a circle in the Whare with Bonni right there with us as she had been throughout the retreat, I felt flowers blooming in this desert and a sense of wonder at how the beautiful

I felt flowers blooming in this desert and a sense of wonder at how the beautiful individual colours, textures, smells and shapes of these flowers might manifest afterwards.



Mira Riddiford

individual colours, textures, smells and shapes of these flowers might manifest afterwards.

The other name for the retreat was ‘The Dance of Vajra and Bell’ and we investigated the dance through the exploration of two Vajrasattva sadhana’s, which were our mind training ground.

We were fortunate in having the time to slow right down, to quieten the left brain by refraining from reading writing or speaking and through this, to allow the patterning mind space to create and speak. We were reminded that traditionally one sadhana would be explored for years, with practitioners spending several months contemplating, for example, just the section on refuge.

We took time to gradually build up the elements in the sadhana allowing time to notice and explore what was emerging for us and



JANE HOBDAY

not being too quick to create. The balance between form and spontaneity was something we became increasingly aware of as we moved into the purification aspect of the sadhana.

We had time to allow whatever 'loosenings' occurred to play themselves out. Gradually we became more courageous in staying with whatever was arising and trusting the deep intelligence of the organism to move towards health and towards love.

It is a marvellous thing to be able to create and craft a figure such as Vajrasattva. Vast, resplendent in silks and jewels, the embodiment of the diamond mind, the union of wisdom and compassion. Then to remember that this creation is the product of our own minds, our own vision of what is possible, our own potential.

As the retreat deepened or we dropped into a deeper state of being, we sometimes noticed the boundaries between us slipping. One morning at breakfast I experienced myself in a smooth dance with others as we cleared the dishes away. It was as if we were reading each others movements, almost as one moving body doing what needed to be done before going to class.

For others the separation between the material world and the world of imagination or vision dissolved at times and different forms of manifestation came into being.

At the weekend of the full moon we took part with others who came up to join us in a mantra marathon. It consisted of 24 hours of Vajrasattva mantra recitation for the planet earth. As the night progressed there came to us a powerful unity, support, shared energy or 'virya' and again a loosening of boundaries between us.

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JAPANESE VAJRA

As I scrubbed away at the fly dirt on the bathroom ceiling before the first Vajrasattva empowerment or Wongkur, I was rubbing away of some of my old habitual patterns. I was clearing away some space so that I might have room for something else. What I have received has been a precious jewel which glints at me reminding me that awakening is not only possible but also it is actually inevitable if the causes and conditions are in place. Everything within us and around us wants to grow and unfold and be who we are meant to be. Who am I to be an exception? ❖

A POEM INSPIRED BY BONNI'S RETREAT

by Marie Greeks

Expectations, head noise and chatter,
Tumbling and jostling each other
Clamouring to be heard
To be met by a profound silence -
Energy so uplifting that my mind
Became suspended before crashing
Around me and dispersing leaving
Disorientation and confusion behind -
Such was my introduction
To a two week retreat.

Drinking deeply from teachings
Sating deep seated thirst
Lush shoots emerge from a long barren desert

Carried on ancient chantings of sound
Where trust and confidence in all which was experienced
Begins to unfold
Deepening into worlds of mystery and intrigue.
A myriad of uncertainty, fear, greed and jealousy,
As did wonder, joy and love
Make their entrances and exits
On the stage of my grasping, resisting
And sometimes accepting mind.
Supported and held in a sea of compassion
Courage generated by teacher and student alike
I looked the bare fanged wolf eyeball to eyeball
Saw the cobra lower and deflate his hood
And stopped the dragon in his hellbent
Race towards destruction
Watching the shadows of my mind
Begin to crumble
And was filled with gratitude.

TO BE HAPPY

by Achariya Doug Duncan



As best we can, we set out to fulfill this aspiration - to be happy. We struggle to attain the pleasant and avoid the unpleasant. Rarely do we examine what makes the pleasant 'pleasant' or what makes the unpleasant 'unpleasant'.

This is like owning a car and not knowing how it works. Consider the state of the car and your experience with it to be your degree of mindfulness as it is experienced in the three realms. People who live solely in the micro-want realm don't think much about their cars. They are busy going to work, getting groceries, going out on a date, keeping out of the weather, just generally concerning themselves with getting where they are going.

They put gas in the car when they have to and think about the oil when the light comes on. It is only when they have a break-down that their attention turns to the macro-want realm; and by then, of course, it's too late.

There are some who, even after such a breakdown, continue to treat their vehicles as before. People who live from the macro-want realm keep their car maintained. They make sure it gets regular service, check the gas, oil, battery and tyres. They keep it clean and protect it from vandals and the weather.

These people have far less trouble, get a smoother and more comfortable ride and feel much more confident and assured in their travels. They have much less trouble than their micro-realm neighbours and, as a result, seem to have happier and more trouble-free lives. However, if a breakdown does occur, and it will, they can't fix the car themselves. They must call their neighbours from the supra-want realm.

The mechanics, the supra-want realm people, do all the same things with their car the micro-realm people do. They look after it as do their macro-realm neighbours. But these people know how to fix their vehicle. They have studied, practiced and learned from others how to repair their car. They have crawled underneath, getting their hands and clothes dirty in the process.

They have tried this and that, adjusted and adapted. They have learned what works and what doesn't, who can help and who can't.

If they have received bad instructions, they learn and carry on. They are grateful to those that have tried to help, and they transcend lesser teachers. They remain open to new information but won't allow ignorance to guide their actions. They are in a position to instruct others.

When the micro-realm people have a breakdown, they are helpless. They can rant and rave, cajole or plead. They can act confused or indifferent, none of which changes their situation at all. They are forced to look for help while being at the mercy of circumstance, and they don't know whether the helper they find is honest, has integrity or knows what to do and can do it right.

When the macro-realm people have a breakdown, they know who to call. In some cases they may be able to fix it themselves, having learnt something from visits to the garage. They have a pretty good idea of what's wrong and a sense of whether their help is competent or not. The supra-realm people are self-reliant, independent of help, capable and

confident. If they can fix the car, they do so. If they have to wait for help, such as a tow, they aren't fooled by amateurs or hustlers. If someone who doesn't know what they are doing stops to help, our supra-realm mechanic urges them on their way. If the car is beyond repair they walk on, not looking back. This freedom is pleasant. The micro- and macro-realm people tend to linger uncertainly around their maimed vehicles. They are unsure whether to stay or go. This uncertainty is unpleasant.

This breakdown is not personal. It is the result of choices, how we maintained our vehicle, and present circumstances. Everything is impermanent. It is most likely the micro-realm people will take it personally, and so make it personal. In a sense they are right, since their personal choices, or lack of them, did lead to their current dilemma. The macro-realm people will know it's not personal but can't help taking it personally as their vested interest is still tied up in their car. The supra-realm people know it's not personal and don't take it personally. They did what could be done. They are free now from the vehicle. They are no longer subject to it.

When the Buddha awakened he is reported to have said:

'Done is that which had to be done.
I have found you, oh builder
You shall build no more.
Cast down is the ridgepole.
No longer is this subject to becoming.'

Achariya Doug Duncan is a meditation teacher in the Namgyal Lineage. Doug 'Sensei', as his Japan students call him, is Clear Sky's Resident Teacher, principal teacher for Dharma Japan sangha and numerous students in many countries. ❖

THE EVOLUTION OF CONSCIOUSNESS

By Venerable Sonam Senge

Excerpted from the Foreword

The evolution of consciousness on the planet earth - originating with protozoa, fungi and bacteria and manifesting in plants and complex organisms - has been occurring for billions of years. The diversity and rate of change within these realms is enormous. For instance, nearly one million known species of insects continually mutate, adapt and increase their range of dominion. As they find food, adapt to new environments or transform completely, they gain a foothold in the whole process of becoming. Analysing in this way one could say that the planet earth is a great laboratory for the experimentation and evolution of consciousness.

Considering this, I will at this time do a very short synopsis or time line of evolution from our present day perspective in order to get a better sense of what our next steps may be. When we look at the human being in this process of change, we see that we have certain unique qualities. For instance on a physical level, of all the animals on the planet we are in some ways the most mediocre. We do not have the strength of the gorilla, the capacity of an eagle to see, nor the ability of a dog to smell. When we look at ourselves in this way, one might wonder how we have evolved to be the dominant species. Yet when we recognise we have one faculty that far exceeds other species - the ability to question and examine ourselves - it becomes apparent. This 'self awareness' is expressed in many different ways but is most dramatically seen in language and communication. At this stage in evolution it is the human

being that has taken the awareness of separation and comparison to its highest degree. Our libraries are filled with millions of attempts to define and compare nuances of outer and inner perception. If we did not have introspection or self-awareness it is doubtful we would have evolved the ability to dissect and analyse our experience to this extent. For those who doubt that consciousness is evolving the study of language should dispel it. If we examine a given language over many generations we see how the meanings of words change or evolve over time. We also witness the creation of new words and how the complexity of language is increasing. We should realise that this process will continue and at an ever-increasing rate, especially as a global awareness emerges. Language is our collective consciousness. It evolves in a multidimensional way and is not linear in the sense that it cannot be predetermined or controlled by an individual, group or institution.

Since the beginning of human history we have struggled to unravel the mystery of human nature - trying to find out what or who we are.

In recent years science and technology have contributed great insights into these questions. For example, the latest genetic experiments suggest that we differ from the chimpanzee in only 1.2 percent of our active genes. Genetically we are different from chimps by a very small degree and yet it is obvious that there is a great difference between human society and the society of the chimpanzee. As a species, we have been able to survive in



many different environments. We live in the tropics, polar regions, mountainous areas, deserts, on the ocean and it is almost certain, if we continue to evolve, we will colonise space - learning to live on different planets and in space itself. In the future we may look at this century and realise that the most significant thing that occurred is that we as a species were able to leave the planet and begin the exploration of space.

Other higher primates do not demonstrate this peculiar need to increase their range of mastery. Yet when I sit next to a chimp, gaze into his eyes and communicate with him through touch and sign language it is very difficult to dispel the perception that I am communicating with another person. Chimpanzees express sorrow and joy, they have a sense of humour and they have a sense of right and wrong. They can use language to tell us about themselves, about what they value and what they need. They communicate about being lonely and wanting contact and love. When I hold a baby chimpanzee in my lap my parental instincts are evoked and it is very clear on an experiential level we are much more alike than we are different.

Our ability as humans to reflect upon ourselves and ask questions about our origin has evolved to a very high degree. When we look at the human story, at least at present, we can see our species evolving for around six million years. Most of that time is shrouded in mystery. Historians can only look back a few thousand years to the dawn of writing and recorded history. Archaeologists go back a little further digging up the remains of ancient civilisations. Beyond that we only have a glimmer of what might have been - a few stone tools or more recently a few clues from our DNA.

This evidence indicates that modern humans evolved in Africa around 150,000 to 200,000 years ago. We have discovered it is at that time in history when the hominid developed a distinctive physiology and behaviour. From around 60,000 years ago Homo sapiens migrated from Africa in waves spreading across the planet replacing other like species so that only hominid remained. Another leap occurred in Europe around 40,000 years ago with the emergence of Cro-Magnon, a type of Homo sapiens. They seemed to demonstrate much of the modern anatomy, society and behaviour of what we know to be human. Their society in some ways was so sophisticated that some archaeologists call

this stage the great leap forward. In the next 30,000 years, consciousness, in the form of Homo sapiens, evolved more quickly than in the previous 6,000,000. Dramatic progress in mythology, art, music, religion, trade, clothing, housing and tools occurred.

The advent of writing signalled another great leap in consciousness for our species. Using the written word to communicate information about survival and unfoldment to future generations was a tremendous advancement. Prior to this, we depended upon stories from our elders. This was an incredibly fragile and tenuous link to the past as it could be so easily lost through the happenstance of nature. A volcanic eruption could wipe out an entire community, disease could decimate a population in a matter of a year or a war could destroy an entire culture or race. It is not that writing ensures against this loss but it does give us the basis of transmission that tran-

scends the boundaries of small, ancestral cultures. First, the development of speech profoundly distinguished humans. This was followed by writing and now many believe the development of technology, specifically computers, is again providing a platform for the human species to take another leap. Recently, scientists have discovered the great malleability of the brain. We call this neuroplasticity. What has yet to be completely understood about this process is that computers and global communication will transform the brain structures in radically different ways.

Until about 10,000 BC the flowering of consciousness was very gradual, then the changing climate at the end of the last ice age offered new possibilities to unfold. Agriculture emerged and irrigation technology developed; new types of grains and cereals were cultivated and new methods for storing surplus were invented. Human beings migrated and settled along the waterways of the planet. This led to the development of large sustainable communities and eventually to what we know to be the city or state.

In what is now Japan, archaeologists discovered pottery dating from around 10,000 BC. Around 9000 BC we see the cultivation of wheat

and about 8000 years ago the domestication of goats, sheep and other animals in China. Jericho, the first walled city - discovered in what is now Israel - dates back 7,500 years. Through this development of the collective we can understand that the human being created a profound separation from other sentient life. At around 1500 BC, the first metal work appeared in Peru and from this of course many things changed for the human being. In different pockets all over the world humans were making similar breakthroughs and developed social structures that were distinct from other sentient life. They all however, had one thing in common - the desire to master and control their environment. No other species has expended that much energy and effort to dominate others and manipulate their environment.

At around 850 BC, the Greek society emerged. The use of metal, mastery of the sea, the development of commerce



Painting by Venerable Sonam Senge

and the use of money as a means of exchange all began to appear about the same time in different places around the world. Accounting was present in early Egyptian society and some believe that this is when our first alphabet emerged. The use of hieroglyphs, signs and symbols to record the storage of grain and the transfer of commodities appeared. We see that with the human being's interest in abstract forms of thought, mathematics and architecture gradually gained importance. At this time in history we can see the emergence of the great experiment we know to be human society. As collective groups developed prosperity, science and technology started to emerge. As a co-operative species, the greatest development in consciousness occurred with the emergence of political and civil society.

Religion was an important factor in society from as early as 28,000 years ago. The evidence for this was found in Sungir, Russia with the discovery of Cro-Magnon burial mounds containing elaborate beadwork made from ivory. This suggests that the people of that time had a sense that in death there began another journey. All over the world different religions provided the structures through which the collective ideal could be expressed. This served the very important function of uniting ever-increasing numbers of people on a collective level. Each of the different religious forms that emerged over time has performed this function. It will be very interesting to see the structures that emerge in the future that will be able to unite the collective consciousness of our species. At the present time traditional religions, when seen from a planetary view, are a divisive element creating hostility. This I believe is a betrayal of their original function.

If we examine the process of history we see how various groups emerged as being the fulcrum of experimentation and change that we would later collectively embrace - the beginning of the Olympic games, the use of money in Asia Minor and the emergence of the Assyrian Empire. Homer's poetry and the Olympics show how people celebrated the heroic ideal.

At about 560 BC, the collective development of the human being was predisposed towards certain types of mastery

such as engineering, mathematics and other analytical fields. These forms distinctly marked our species as unique. It is at this time that the Buddha was born in what we now know to be Nepal or Northern India. The Egyptian culture was highly evolved, the Greek culture was beginning to emerge, in China social philosophies were developing and in Central America we were developing astronomy and a calendar. All over the planet humans were engaged in the development of science, agriculture and social orders. We see the unique question posing of our species occurring in many forms. It is here at this timeline in history that we come to the subject of



Historical Figures: Kobo-Daishi founder of the Shingon (Vajrayana) Buddhism in Japan

this book - the teachings of Sakyamuni Buddha as preserved in the Tipitaka and transmitted for the last 2500 years by masters of the discipline. In our culture today we see the results of humanity's efforts to evolve; some we may celebrate and others we may lament. Certainly, the emergence of science and technology has brought great advantage, but also great peril.

In this book, I have attempted to present a clear and accurate representation of the Buddha's teaching on the cultivation of consciousness. You will find within its pages exercises and practices for the development and elevation of consciousness. In some ways these ancient teachings have never been

equalled - they hold the possibility of the emergence of super consciousness. I believe the attainment of this ideal has never been more possible, at least in terms of a large number of people achieving it.

End of this excerpt of the Foreword. In the next Newsphere we will continue the serialisation of Sonam Senge's book on the 'The Evolution of Consciousness'.

Venerable Sonam Senge is a teacher of awakening in the tradition of his principal teacher, the Venerable Namgyal Rinpoche. Senge, received ordination in the Karma Kagyu tradition from His Holiness the 16th Karmapa. He has also been ordained in the way of the elders (Theravadin Tradition) by Sayadaw U Thila Wanta of Burma. His Eminence Chogye Trichen Rinpoche (of the Sakya tradition) asked Senge to begin giving Wonkurs. Venerable Sonam Senge is an author and artist. He lives on an island off the coast of British Columbia where he teaches and practises the Dharma. ❖

SHARING THE TEACHING

THE HUMBLE BEGINNINGS OF THE TAURANGA DHARMA CENTRE

By Tash Rix

Having graduated from the Wangapeka School of Living Dharma, Grant and I moved to Tauranga with a vision to find a property from where we could offer meditation and Buddha-Dharma courses. We found a great place in the Brookfield suburb with lots of lovely established trees and a supportive peaceful atmosphere – plus an extra large garage just bursting with potential. With much generous help from family and friends, we spent last year converting half the garage into what is now rather ambitiously named the Tauranga Dharma Centre.

Courses are up and running with a number of local people finding value in the Teachings. At this stage Grant is teaching one night per week (following a 4 month gap upon the birth of our beautiful daughter Amelia Skye Mani Rix). I will be starting a course on meditation for pregnant women in the coming weeks. There is still work to be done to make it a more functional space, so if anyone has time, money or skills to offer it would be greatly appreciated.

Contact details for the Centre are: Grant and Tash Rix,
Ph 07 576 7724, tash.grant@slingshot.co.nz

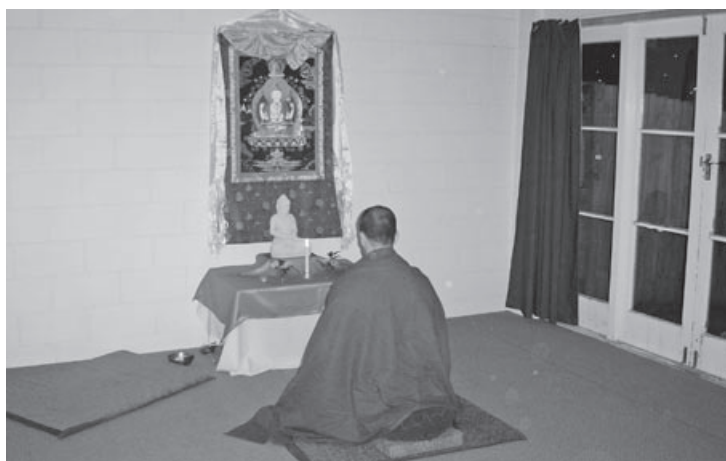
May the blessings of the triple gem flow on. ❖



Preparing the garage



Clearing the land for the new entrance way



Grant in the completed room

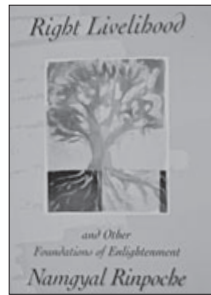


Tash and Amelia outside the new north-facing access to the room

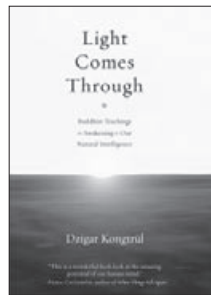
BLOOM OF BOOKS & MUSIC

by Leopold Bloom

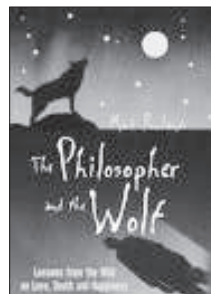
Right Livelihood and Other Foundations of Enlightenment, inspiring and unique dharma from NAMGYAL RINPOCHE, who gave these powerful discourses in 1976 to a large group of students in Norway. Transmitted from the Arctic Circle are the wonders of Mantra, Brahma Vihara, Mahamudra, that turn the wheel of wisdom, so that we may experience the beautiful transcendental. This reflective mandala is timeless and covers community, family, marriage, craft, foundation work and the beatific. In its own blessed illuminated way it really is 'the most beautiful for the least effort'. (Bodhi Publishing 2008) – available: www.bodhipublishing.netfirms.com/



Light Comes Through, Buddhist Teachings on Awakening to our Natural Intelligence, clear and concise teachings from DZIGAR KONGTRUL, author of Its Up To You. This is heart mind contemplation on self clinging, faith, developing happiness for others, relationships and the unfindability of phenomena. Playful, creative and down to earth, it lets us see how the runaway train of emotion and thought can be guided by wisdom and lead to awakening. It may not be easy, yet with effort the light of our natural intelligence shines through. (Shambhala 2008)



The Philosopher and The Wolf, lessons from the wild on love, death and happiness from MARK ROWLANDS who as a young philosopher bought a six week old wolf cub that lived with him for eleven years, literally, as it quickly became apparent that Brenin the wolf could never be left alone. This is a profound work that led to a complete re-evaluation of the author's life and spiritual emergence of the remarkable bond between human and animal. Magical. (Pegasus Books 2009)



HWANG BYUNGKI – *The Best of Korean Guyageum Music*, probably the most unknown music in the world,

Hwang is the foremost player of the gayageum – Korea's special plucked zither (sometimes 12 string & 21, it's a wooden instrument two metres long with movable bridges on the soundboard). The recordings are of a classical character, evocative, meditative and also include flute. Dramatic, restful, earthly tones abound like the mysterious fragrance of tea. (Arc 2009)



GEOFFREY GURRUMAL - *Yun-yingu*, blind from birth, and from the Gumatj nation. He has a voice of light and magical pitch, like that of a divine tuning fork. He recently played in Taranaki at this year's WOMAD festival and his spiritual Aboriginal music is heart endearingly beautiful. (Skinnyfish 2008)



HECTOR ZAZOU & SWARA – *In The House of Mirrors* invites three outstanding instrumentalists from India and Uzbekistan to step into a virtual hall of mirrors in which sound is reflected from one note to another. Contemplative, harmonious vibrations with ambient space between the classical Hindustani forms, excellent for yoga and deep body work. (Crammed Discs 2009)



'Life is precious, now is the time to do meaningful work, now is the day and now's the hour.'

Namgyal Rinpoche (Right Livelihood) ❖





TARCHIN'S TEACHING SCHEDULE

July 3 - Oct 4, 2009

WANGAPEKA STUDY AND RETREAT CENTRE,
NEW ZEALAND

*Profound Enquiry, Utter Presence, and the Natural Flow
of Compassion*, a 3 month winter retreat
contact the centre, 03 522 4221

During this period there will also
be half day teachings in Motueka:

Saturday 18 July

The Mystery of Refuge

Sunday 2 August

The Great Vow of Awakening

Sunday 16 August

The Ethics of Wholesome Living

Sunday 6 September

My Body - A Temple of Wonderment

Time: 10.00am – 12.00 noon

Place: 4 Mickell Rd (off West Bank Rd)
Brooklyn, Motueka

Cost: Koha

Contact: Jane and Graham 03 528 9093
jane.hobday@paradise.net.nz

Oct 3 - 4, 2009

Christchurch 9am - 12 noon both days
contact Christine: 03 3822 106

Oct 9 - 11, 2009

AUCKLAND, SAINT MARY'S COLLEGE, PONSONBY, NZ
Earth Consciousness Gathering
contact: leahifd@ihug.co.nz

Dec 7 - 13, 2009

TE MOATA RETREAT CENTRE
*Natural Ease, Vivid Awakeness and A Profound Sense of
Belonging* – a six day contemplative retreat –
for further information visit: www.temoata.org

Jan 9 - 17, 2010

ORGYEN HERMITAGE AND ROLLING CLOUD POTTERY AND
GALLERY, KATIKATI
*The Fourth Annual Shakuichi Retreat with Tarchin and
Kelvin Falconer*, for further information contact Kelvin:
falconer@enternet.co.nz

June – July, 2010

WANGAPEKA WINTER RETREAT
Mind of Nature, Nature of Mind
the dates will be fine tuned closer to the time.

You are invited to come to the Wangapeka for the following days of empowerments and teachings. As part of his 2009 teaching at the Wangapeka Tarchin Hearn will be giving three empowerments and wishes them to be available to all, whether you are here on retreat or not.

Saturday 11 July

Sunday 9 August

Sunday 13 September

A Sadhana for Recognising The Natural Way of Abiding, Through the Grace of Chenrezi

Guru Rinpoché and the Nature of Mind

Amitabha – Liberation Profound and Simple

Please arrive by 9am for the empowerment at 9.30am. There will also be a class at 2.30pm.
Lunch and morning and afternoon tea will be provided – please contribute \$8 for food.
~ Everyone welcome ~

For further information and to register please contact the Centre ph 5224221,
email: retreatcentre@wangapeka.org
(we need to know the numbers for catering).



LEANDER'S TEACHING SCHEDULE



THE WONDERFUL MYSTERY CALLED BODY

HEALING and TRANSFORMING through MINDFULNESS

Our bodies hold the key to deep healing. All of our past experiences, our traumas, our emotional ups and downs are stored in the body and become our habitual way of being in the world.

These patterns can limit our possibilities. By freeing ourselves of these held physical, mental or emotional patterns we touch our true self, our naturalness.

The work unfolds as we explore the body using particular, precise, gentle, movement sequences largely carried out while lying on the floor. While resting in this new experience we learn how to recognise, and expand on new vibrant qualities as the clear, bright, alive, mind appears.

During this retreat we will explore body AS A PATH OF SELF HEALING --- A journey of discovery providing the possibility of a many faceted healing of mind/body ---- e.g we may wish to be more decisive. With this innovative way of exploring we can directly experience decisiveness and likewise confidence or relief from pain or relief from stress or peacefulness or joy etc.

Leander is an innovative and inspiring teacher of *'Healing of the Whole Self'*. She has developed this unique and direct way of Body/Mind healing over a period of 20 years, weaving seamlessly her deepening wisdom through meditation (yearly 3 month retreats) with her considerable skills as a Feldenkrais Practitioner.

August

AUCKLAND

Sat 15 and Sun 16th. Morning teachings.

contact: Janet Eades, ph. 09 8468853,
janete1@ihug.co.nz

KATIKATI

Individual work available in between other teaching until end of September possible workshop --Later in August.

Contact: Leander, leanderkane@clear.net.nz

September

OTAKI RETREAT (STRATHENE HOUSE)

18th-20th Sept

contact: Ruth Pink, ph. 048018896, pinkruth@xtra.co.nz

October

MELBOURNE 14th-28th

contact: Kathryn Shain, kshain@aapt.net.au

TASMANIA 28th Oct-7th Nov Retreat at Dorje Ling

contact: Catriona, scott.trina@gmail.com

November

WANGAPEKA 13th-22nd

The wonderful mystery called body

Healing and transforming through mindfulness

More details at www.wangapeka.org

WESTPORT 26th Nov-7th Dec

contact: Rona Spencer, rona.l.s@clear.net.nz

December

NELSON 8th-15th

Individual work and possibly classes

contact: Leander, leanderkane@clear.net.nz

2010

January

29th Jan-Feb

3 to 4 week retreat at Wangapeka Retreat Centre

People can come for shorter periods must start on Fridays. More details later.

May

Fri May 28th-Thurs 3 June, Wangapeka Retreat Centre

July

EDMONTON---to be confirmed. contact: Don Mackenzie,
don.mackenzie@shaw.ca

WANGAPEKA PROGRAMME

23 July 2009

The programme below is a summary of the programme page on the Wangapeka website so for more detail in the first instance please consult *www.wangapeka.org/programme/* where you will also find links to articles, teacher biographies and photos, and teacher's itineraries in NZ Aotearoa.

For further details and for booking of all retreats, other than those giving specific contacts, please contact the Wangapeka Caretaker:

Phone: 03 522-4221

Email: retreatcentre@wangapeka.org

Website: www.wangapeka.org

Please note all dates and times are subject to change and all bookings require a deposit and enrolment with the Centre. *A place on any retreat cannot be guaranteed until a deposit and a registration form are received at the Centre.*

2009

July 3 – October 4

Profound Enquiry, Utter Presence, and the Natural Flow of Compassion: Three months with Tarchin Hearn

October 10 – 11

WET Board & Caretaker Retreat

October 16 – 18

Mountains & Rivers Zen Retreat.

Contact: info@villa10.co.nz

October 24 – 26

Annual Labour Weekend Sangha Working Bee & Hui: *All welcome.*

October 31 – November 6

7 day retreat with Ven. Amnyi Rinpoché.
Contact: keith.keith@rigdzintrust.org



November 13 – 22

The Wonderful Mystery called Body: retreat with Leander Kane

November 29 – December 4

Vipassana Retreat with David Wakeling.
Contact: David davidwakeling@xtra.co.nz

December 4 – 13

Shiatsu Training with David Wakeling.
Contact: David davidwakeling@xtra.co.nz

December 27, 2009 – January 3 or 4, 2010

Garden of Mindfulness: Annual Wangapeka Families Retreat

2010

January 9 – 16

Diamond Zen Retreat with Mary Jaksch.
Contact: derek.ledayn@gmail.com

January 22 – February 21

The Wonderful Mystery called Body: a four week retreat with Leander Kane

June – July

Winter Retreat with Tarchin Hearn

September 24 – October 22

Retreat with Bonni Ross

October 22 - 25

Annual Labour Weekend Sangha Working Bee & Hui: *All welcome.*
Bonni Ross will be giving teachings.

REGIONAL CONTACTS

Auckland: EILEEN BURTON
(09) 849 5501
eileenb@hrc.co.nz

JANET EADES
(09) 846 8853
janete1@ihug.co.nz

Tauranga: ANNE VAN LEEUWEN
(07) 552 0711
anne@littleweed.co.nz

GRANT & NATASHA RIX
021 1079 577
tash.grant@slingshot.co.nz

Hawke's Bay: KATHY MENZIES/ MIKAL NIELSEN
(06) 875 0621
info@soundseasy.co.nz

Wellington: RUTH PINK
(04)801 8896
pinkruth@xtra.co.nz

Golden Bay: ROB WESTERMAN
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West Coast: MANDY REID
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rpbreid@ihug.co.nz

JENNY HELLYER
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raehawes@caverock.net.nz

AL WILKIE
(03) 332 9682
alanw@clear.net.nz

Otago: QUEENSTOWN DHARMA CENTRE
(03) 441 8008
qtn dharmahouse@yahoo.com
www.dharmahouse.org.nz

CURRENT BOARD MEMBERS 2009 - 2010:

Jane Hobday
Kathy Connor
Thelma Rodgers
Dominique de Borrekens
Mark Schrader
Ramona Clark

BOARD MEETINGS 2009

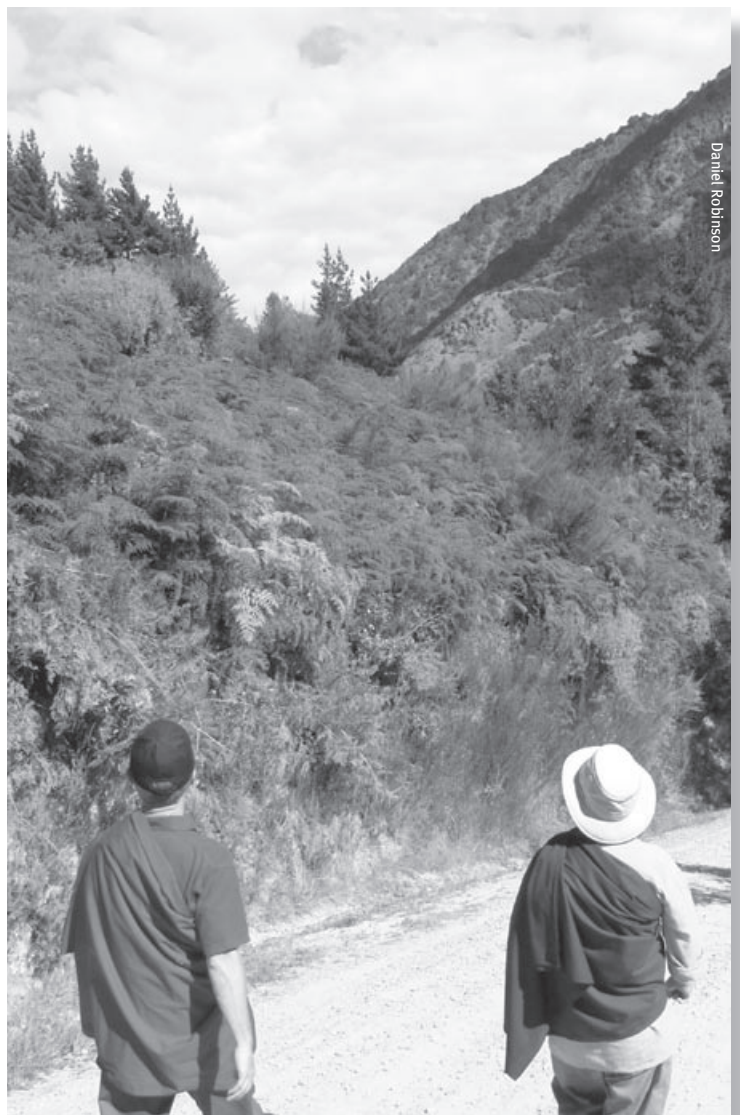
30 August
10 October (Board & Caretaker Weekend)
15 November

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
retreatcentre@wangapeka.org

Co-ordinator: Jane Hobday
(03) 528-9093
jane.hobday@paradise.net.nz



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 1 June 2009

UNITS AND RETREAT HUTS

Members (*to qualify for this reduced rate, you need to have been a member for one year*): \$39 per night (including food)

Non-members: \$45 per night (including food)

CAMPING

Members: \$34 per night (including food)

Non-members: \$36 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 7096, Nelson, New Zealand
ph: (03) 522-4221 email: retreatcentre@wangapeka.org website: www.wangapeka.org

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