



Newsphere

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Mary Jenkins

EDITORIAL

by Mira Riddiford

I read each article with much delight as they arrive into the Newsphere email inbox. From the unknown mystery, what will come? What shall be seen in the great dissolving mirror? I recently attended Lama Mark Webber's Wongkur of White Manjushri and that has been the practice while putting this Newsphere together. Through this contemplation there has been a revelling in the beauty of communicative form.

The letters of the alphabet are crystal clear, cut expressions, shaped out of emptiness. When magnified, each letter looks like a minute, art house sculpture. Such delectable symbols of consciousness reaching out. We have got it so easy now, previously each letter had to be carved, or painted — this Newsphere would have taken a good year, and that's assuming I had met the deadline! Now I just go clickety clack tap tap on a keyboard and there flows an instantaneous editorial.

This editorial is a jumbled up configuration of the alphabet, originally mixed by environmentally individuated

cultures, to form words that dance on the pristinely pure page: spacious, open and free. If one respects silence, and intuits its worth, interesting transformations can happen in conversation. If one gives stillness a moment of time, and chooses to be on the receiving end, what a powerful experience listening and reading can be.

Many thanks to the contributors of this issue, and many thanks to our readers. ❖

HOUSE SITTING

at the beautiful Orgyen Hermitage, Katikati, NZ

We periodically need reliable people to look after our house and land, which is situated in the Bay of Plenty region, NZ. If you are interested please contact us and we can put you on a list of potential house sitters. Dates and length of time will vary depending on the year. If you are interested please email us, Tarchin Hearn and Mary Jenkins at mtness@clear.net.nz ❖

Cover shot by Elaine Chant



Elaine Chant

LIVING WITH NOISE

Reflections from the Land caretaker

by Phil Dyer

I thought of writing this while sitting in Richmond Mall having a coffee watching the world go by. You most probably wonder why on earth I would want to do that having all the beauty and silence of the Retreat Centre to inspire me! Yet I find contrast is good and helps me appreciate what I have.

Recently, Diana, the office Caretaker, lent me a book titled simply, *The Book of Silence*. It is written by an English author, Sara Maitland. She first describes how she grew up in a noisy world, then mid-life she decides to sell her city house, quit her job as a journalist and buy an isolated shepherd's cottage in the middle of a high Scottish moor. There she discovered that even being so far from civilisation it was still never completely silent. The wind, the rain, the stream close by the hut, the noise of distant vehicles.

I have been here for two and a half months as I write this. Initially, I felt wrapped by the silence, enhanced rather than broken by the call of bellbirds or tuis and the flight of kereru, the native wood pigeon. More recently the mating song of the cicadas has crowded out the

other sounds, especially when walking through the pines above the pagoda (apparently they can produce up to 120db!). To this I can add the noise of the weed eater, hedge cutter and chain saw which have occupied many hours of my working week as I have trimmed hedges, tracks and fire breaks or built up the wood supply in Skydancer, Omahu and Bellbird; or the roar of the tractor shifting shingle and other things around the centre; the whirl of the computer fan; the occasional ring of the phone.

It has been a busy time, the regular rain and warmth has meant optimal growing conditions for grass, bracken and blackberry. There is a constant struggle to keep the tracks clear. In addition we have had some very helpful pigs who overnight add their support, perhaps more with the exuberance of boy racers than the mindfulness I would prefer, and undo all that has been done during the day. Omahu has had rotten decking and steps repaired (which meant shoring up all the timber with a huff and a puff!) There has been the gradual mastering of the mysteries held by the water and the gas supply in some huts and how to run a composting toilet in Pemaling;

helping Mike resurface the drive, mix concrete for new culverts and so one day easily follows another.

I did think I wanted to get fit again and lose some weight from spending the last 4 years working in front of a computer! Finally night descends and brings closure to the work of the day. The Centre nestles back into silence broken only by the call of the morepork, the sound of falling rain, the occasional squeal of pigs or wind blowing through the trees.

In the closing paragraphs of her book Sara Maitland writes that *'silence happens in a different part of the brain from speaking and hearing or even thinking.'* In her isolated sojourn she learns to find the silence behind the surrounding noise. I find I have no trouble adding to the noise with my busyness. Finding the place of silence amid the busyness – that I find more challenging.

Sarva mangalam,

Phil ❖



CONTEMPLATING ILLUSION THROUGH LOVING ALL LIFE

by Lama Mark Webber

There are many ways of showing how illusory our experiences are. Nothing substitutes for deep contemplation, with a very clear, limpid awareness! Be the victorious hero. Keep cutting through veils.

Persist, don't give up. The deeper the realization of the illusion and delusion we share, ever deeper is the compassion for the pain and harm it brings...

I give honour to all the Noble Mentors, the Maha-sangha, especially my Venerable and precious root Lama.

Occasionally I get asked, 'Why do you study and photograph all those microscopic creatures—those diatoms, desmids, and what-nots. Is it art or science? What is it for?' I sometimes get the impression that it is sinful not to be focusing all my time on humans! 'Why not study, us?' I am, indeed!

Look out at a lake or an ocean. What do you see or feel? Water, of course! Look at the rocks and soil beneath your feet. Rock and soil, right? Except that is simply not true, by any stretch of observation, imagination, or basic understanding! Look at your body. Are you so sure it is really human?

The outer answer is I enjoy the study, learning, and sharing of this branch of life. I love making discoveries. I delight in and respect the disci-

pline of science. It is all beautiful and scientifically fascinating. The inner answer is that I am besotted by the unitive and astonishing creativity that appears in this universe. But why? Love.

One day, many years ago, I decided to set out on a journey to find out about the great, silent, vast majority of life on this planet and how it lives. The heartfelt answer is relevant to a decades long, ever-deepening contemplation of the nature of all phenomena. It is all about total interconnectedness, illusory nature, and innate nature: Buddhadharma, the contemplation of Sunyata.

Let's go travel together: What we see, hear, taste, touch, and smell of life—and all objects—pales, is so incomprehensibly small, compared to what is actually there. If we stop focusing on humans for a moment, and ask what are we seeing and hearing inside and out, it is likely far less than 1% of all life and forms on this wondrous precious planet. A good 99.99999%—likely more—of all life forms are not visible or felt by a human. Even with microscopes and other fancy equipment we still know very little about most life forms, how they live



and communicate, and the worlds they inhabit. If I don't learn about these, what shall I do when we discover life on other planets?!

One diatomist has estimated that there are between 100,000 and a million different diatoms (glass bodied, plant-like single cells), yet they have only documented about 20,000 - 25,000 species. And we are not really sure what constitutes a species of diatom! Only in the last decade have researchers understood that there is more mass of life below the surface of the earth, than above. In a teaspoon of soil there are at least 1 billion microbes, thousands of species, many never stud-

ied. Only 10 years ago we discovered a whole new world of life, the vast majority of organisms (nano and pico plankton) living in oceans and lakes! Every surface you see or touch—our skin, walls, clothes, plants, rocks—are all covered or interpenetrated by life that is unseen to us! We are so narcissistic. We breathe, drink, and eat billions of life forms day and night. Only 10% by number of all the cells of our body are human! When we look at each other, almost all that we see are dead cells; millions and millions of cells per day fall to the ground or get blown in the wind. Even our human DNA is half viral, including about 10% entirely made of viral genomes. So what does that make us? It makes sense that we often don't know who we are, and most of what we perceive is a 'fill in' by our memory. Look closely at a tree. What do you see? Very little of the tree. Try looking at every single leaf. Yet we are so accustomed to calling it a tree, feeling we know the tree and thinking we know it is a tree. Do we notice the lichens, the insects, or trillions of microbes, the un-sensed tree? Do we see the fungi below the ground, much bigger than the tree, hundreds of kilometers of fungal branches (mycelia) directly connected to the tree, allowing the tree to live? A tree is part fungi and the fungi need the tree to live. Some individual fungi have been discovered to be, by far the largest organisms on the planet and we rarely have a sense of this wonder. We see or contact less than 1% of all that the tree is!

I know, I know, but what does this have to do about my emotional problems?! Lots! Everything! Look, right now, our experience of the universe is essentially empty of any fixed idea or thing! That's the way it is. And no thing, idea, emotion or sensation can have a solid, fixed nature. Like an emperor with no clothes! Naked and blissful.

One day on a Polish Ocean Line Freighter, traveling down the West Coast of Africa, I took a plankton net, tossed it over the stern of the ship, then

put a small drop of net water on a slide in my teacher's new portable Swift microscope. (I was giving it its first test run!) I was utterly gobsmacked. The sample was teeming with beautiful forms of life I hadn't a clue about! I had never seen them before.

It began to dawn on me that I knew next to nothing about 99.9% of all life on this planet! I never again experienced ocean water as water, soil as soil, rock as rock, birds as birds, animals as animals, people as people, cabins as cabins, houses as houses, or planets as planets. Actually, it was dawning on me at all levels, that I knew nothing about anything at all!!!

I feel it is not enough to just look at myriad forms of life, or snap photos, but one should give these myriad beings real honour. At least study them (especially since humans are wiping out so many species every day, and rapidly despoil-



Diatom Melosira

ing a vast planetary ecosystem) and share the findings and the wonder with others. I will explain later, if it is not apparent now, why this is compassionate wise activity. For, you see, the contemplation of all life and it's myriad ways of communicating, interconnecting, interdepending, and interpenetrating is the contemplation of Emptiness, the illusory nature of all phenomena. Illusory does not mean bad, it just is! It is how all form manifests. Bite into it, taste deeply with insight, and even the illusory nature vanishes into mental freedom.

If we do not comprehend the illusory nature, then there is suffering. It is akin to being in a movie theater, being so absorbed in a movie, but never realizing we are in a theater, with a projector, screen, and film. And there are doors in the theatre; we can walk out into the light and travel with compassion into other spaces. Now, heart-brain unity, gobsmacked wonder is freedom! How do we really comprehend the preciousness of life and the world we inhabit? It's not even possible when every moment is focused on ourselves—self referencing, anxiety-prone beings—searching to be comfortable and happy in a tiny fragment of what is. When there is mental strength and confidence about Emptiness, we can direct our meditation to understand the Empty-luminous minds of others, all kinds of beings minds. How else can we assuredly care for sentient creatures?

Believing in these illusions—which is harmful stupefaction—that things, beings, thoughts and feelings are separate and unconnected, lacking interdependence and unitive-evolutionary self creativity, is preposterous. Interconnectivity and mutual interdependence are not mystical mumbo-jumbo, but mainstream science! Thus we have illusory projections—concepts called humans or trees, rock or soil, solar systems, universes, walls, countries, property, money, me or you, nervous systems, immune systems and everything else. That is why we pollute and destroy our

planet and all its precious beings with abandon. We do so due to anxiety and un-love, the poison of fear, because of the mass delusion of non-interdependence. How many science-nature movies, explanations, examples, physics experiments will it take to convince us? Do we need to know that there are far more possible synaptic nerve connections in each human brain than there are atoms in the universe? What extraordinary potential!

Today there are almost seven-billion of these brains! Add in trillions of

other brains and cells and we have a beyond-measure expanse of communicative aliveness. The complexity and communication, creativity, and intelligence inside every cell, let alone between cells, is of staggering wonder and beauty. These observations alone demonstrate that experience can only arise from the fact that there is an intrinsic natural openness of all phenomena. If the base, the ground, was really tainted with delusions and emotional turmoil, then life could not even have arisen! Can you imagine what would happen if we woke up to that continuum of experience? Perhaps that is exactly what the nervous system is for: to know directly what awareness is. Not our awareness—Awareness—the intelligence of all life, and how vast, compassionate, free, and wondrous it is. Feel it now. Our awareness ‘wants’ to know the nature of awareness! It is the heart essence mystery.

The merging of direct, non-clinging totality experience, flowing with a heart of compassion, is Vajrayana. We are on a journey that will over time merge Vajrayana yogic teachings and modern biology and neuroscience—as long as we keep clear of blind belief in all the stories, Eastern and Western. The sadhana of life is wonder. Awake to life as it is, without stories and you have Tantra—Awakeness merged with effective skill in dissolving delusional fabrications. Compassion!

Why are so very few of us seeing the wonder, fascination, joy, the profound mystery and revelation in contemplating all life?

Because the preoccupation of self-viewing is so deeply entrenched. How does one really come to love all of life; not just that special human, a certain group of humans, or a cuddly dog or cat?

For many years, perhaps a whole lifetime, we humans spend loads of energy trying to find out who we are. We mistakenly believe that who we really are is figured out by watching or making stories up about our thoughts, emotions, dreams, and concepts. It’s a very Western preoccupation. Continuously watch-

ing does not have enough oomph; this is not a football game! The internal dialogue may sound like this: ‘If I can just figure out my thoughts and emotional life, I will know who I am and be satisfied.’

Lets do some simple math. How many times a day do people experience day-dreams, fantasies, and discursive thoughts? Answer: 70 - 98% How many thoughts, fantasies, and day-dreams are self referencing, working out the question of how to be happy, who am I in this universe, and do they love me? I estimate that humans conduct at least 10,000 - 30,000 self referencing moments per day or 7 million per year. So what does the human become? The human becomes a reflection of this activity: a bunch of stories. That is the mantra shaping our body, speech, and mind! And we are totally self-preoccupied and anxiety-ridden because of it! Wake up to the illusion that stories are really successful in freeing delusion—they don’t. Get a hold of a truly great story—Emptiness. It takes us all the way to emptying out all the stories. Then a whole new body-speech-mind creation arises.

Compassion!

Huge amounts of energy are consumed trying to unravel the mystery of who we are and why we hurt so much, why we are sometimes happy, then sad, then grey, then pink, and every emotional colour in between. In this quest for self-discovery we are looking for a solid, definable, real, stable, good identity. That’s reasonable! Our main concern is to stay in a zone of relative happiness and not be hurt. We so much want to be loved. Surging levels of hormones like oxytocin and others give us the feeling of being real, bonding, a place in the world that is loving, kind, and secure where the future is bright. But we learn that self medicating with hormones only lasts so long. We have to keep doing things or thinking thoughts to pump up the hormones, then damp down the hormones, like a heroin addict. Maybe even take one or many non-drug substances, activities or practices all day long. Or try and find solace identifying with dreams, making them big and real, or regulating hormones by staying

asleep. In this ever changing experience of self, now here, now there, hormones surging, experiences ever changing, our nervous systems work so hard to keep the illusion of constancy and definition, image, safety, and normalcy!

My goodness. Nothing could be farther from the truth of how to be happy. This is why people are so tired and wiped out! Have compassion; it is identical to being on a ship in a storm-tossed sea and being bounced about. One gets ‘life sick,’ which is really ‘self-referencing sick.’ This illusion of self-constancy is a stitched together projection of an apparent need for entity-ness. Any identity. Even dream identities and identities that hurt, or don’t work, like an out of date passport. They are clearly dysfunctional. That is what makes people sick and tired. A billion moments in a split second, of switching synaptic communications, and then pop! An emanated experience, gives rise to a partial conscious experience of self. Just when we start to experience the thought moments, these emanations, vanish as illusion! Watch your hand or foot long enough and it will vanish!

Let the nervous system (which is connected to every other part of the body) profoundly relax and the world, the room, a body part, a whole body, even ‘you’ will vanish!

If this is just another cool meditative experience, then the essential point has been missed. What is the nature of experience? It takes loads of brain energy, as well as heaps of glucose and oxygen to hold rigid concepts in place; like a thousand art gallery curators holding up a thousand paintings every day, for all the passing gazing visitors. Great yogins have been declaring this for thousands of years. Now neuroscience says the same. Ask what is it like for experience to be fully naked, natural and groundless.

Compassion!

Humans are funny creatures! In our culture a main statement driven home into our beings, like a continuous mantra played over and over is: ‘If you buy this product, you will be happy.’ So we

buy things, we get people, we couple, go places, keep purchasing and acquiring, and continuously try out our cultural mantra. Occasionally we notice that no matter what we obtain—a person in our life, a place, a holiday, a cool trip, neat yoga clothes, very keen ideas about the world—we are never quite satisfied. Indeed, sometimes we are anxious, questioning, or guilty. Or we repeat another cultural mantra, ‘I’m no good, I could not possibly deserve to be free.’ Some get depressed, others confused, some commit suicide when we lose what we have or what we thought we have changes. It is like a world that is constantly fading and arising before our senses... because it is! But loss is bewildering and gain is both painful and blissful; always for a time. It need not be like this. We don’t notice that we create by billions of self-mantra moments, thoughts and feelings, all of what we are; including our physical form. So too, the seeming, teeming life around us is also a fabrication of consciousness.

Compassion!

And so we go on a journey—spiritual, therapeutic, philosophical, scientific or just plain acquisitive—to solve our dilemma. We spend years altering the objects in our life. We try and get all the objects in our world just right, to make us feel good. It is as if we can line up all the entities in our spaces and get the combination just right! Yet, it never really works, and we know that! Some event comes along to jar the illusion, but the vast majority of beings ignore that fact. No matter how hard they try and line up or organize all the objects and factors of their life, including themselves, it’s not fully satisfying.

For billions of humans it is downright painful. Billions of people are just trying to be fed and feed their children, or keep their children from suffering an early death. Millions starve to death, while a few of us get more obese and rich. We drive or fly around in vehicles run on converted food or energy that could feed billions. Pure bewilderment. Pure bewitchment. A bad dream.

Everything keeps coming apart, nothing is stable, all is changing, and a

quality of dissatisfaction often creeps in. The vast majority of us do not question this dilemma, we follow the cultural norms and keep trying to be happy. Some succeed to a degree, living in a walled off jeweled city of bewilderment, while many are miserable for parts of their life. What time do they have to contemplate the dilemma of being human—of thinking, self referencing, feeling and experiencing—when they are just trying to live another day, or daily purchase their way out of dis-ease and anxiety? Or existing in hell states like picking through smoldering garbage heaps to barter for another meal. Do you doubt the truth of suffering?

Compassion!

We could conclude that only people, places, and objects can make us happy for some unspecified duration of time. We never know! The uncertainty of change is very high. But we habitually keep trying! Now is that not odd? Perhaps silly? Maybe even funny that creatures would do this to themselves!

Without mental grasping we will see the world as illusory, like a never-ending series of mirages or a dreamscape. Very clear, without a spaced-out or dreamy mind. Just like a dream, every time we grasp something, it changes and morphs into something else.

What we thought we had, is not. What we thought we knew, is not. What we love, is not. Nothing at all is like we thought or felt! Go very deep, be heroic, be the Heruka. Even the experience of being here, now, is illusion. It’s a fabrication of now-ness. Is your experience of mindfulness projected? Are you so sure that sensation exists? Are you so sure the experience of mindfulness exists? Take a close look at dreams and daily waking experience; do they exist at all like we thought or want? Find out what dreams are really made of and we ‘see’ the illusoriness of all experience.

When we stay entranced and attached to all the dream symbols, images,

and cool events that happen in dreams—endless printouts in variety and meaning—we lose a precious opportunity to meditate on the actual nature of the dream experience.

So too for the waking dream. To not get entranced in the objects of the dreaming consciousness takes great mindfulness and determination; we bring awareness of the Mahamudra into the dreamscape, day and night. Open up to space and light, search for the very basis. Cut through these veils to an awareness of pristine awareness, like diving into a glacial mountain stream!

The illusion that one can hold any fixed mental position even for a millisecond is untrue. All mental objects, thoughts, and sensations are fabricated. Don’t believe me, take a close look. To do so will take pellucid, naked mindfulness and inquiry, unbroken by thoughts and distractions. No amount of intellectual certainty will be enough. Reading a modern neuro-cognitive textbook that says the same thing will not be enough. Yet the illusion of permanency and constancy, formed by a lifetime of talking brain cell clusters makes this fabrication appear to be very real. The ‘tree’ you see, the ‘bell’ you hear are not out there; however something is, but ‘it’ is fantastically vast in scope. Experience is not what is. It appears solid only by conditioning. Knock out those nerve cells, those patterns or maps formed by normal conditioning, through physical-mental trauma or insight meditation, and it all goes. Deeply relax the rigidity via deep meditation and the illusion vanishes. It only takes a small needle in a small part of the brain, and a human cannot recognize his or her-self, even when looking in a mirror. Or use the sharp needle of penetrative insight. ‘Is that uncle Fred or perhaps... familiar... yes, hummm, aunt Marge in that mirror? And what do you call that thing I am looking at!’

Many illusions exist, veils upon veils. There’s the illusion that heaps of information is the same as meaningful content. The illusion of not needing a Noble Mentor. The illusion of permanency. The illusion of concreteness. The illusion that one can hold any fixed mental position. The illusion of self. The

illusion of not-self. The illusion of separate entities. The illusion of happiness. The illusion of unhappiness. The illusion that objects are bad or good. The illusion that we can Google our way out of this thicket. The illusion that thoughts are bad. The illusion of speech as an inferior way of communicating. The illusion of everlasting peace. The illusion of space and light. Even the illusion of some-body to become enlightened. The illusion of a mind! Cut through them all! Cessation of clinging means cessation of clinging!

How many nice Buddhists keep forgetting the four Noble Truths? Far too many! Practitioners are often looking for some higher, deeper esoteric instructions. Finding something better than 'Cease clinging (tanha) and dukkha ceases?' Trying to negotiate out of the truth?

Listen to a teaching by **St. John of the Cross** from his poem *The Ascent of Mount Carmel*:

*When you turn toward something
you cease to cast
yourself upon the all
For to go from the all to the all
you must leave yourself in all
And when you come to the
possession of all
you must possess it
without wanting anything*

*In this nakedness the spirit
finds its rest, for when it
covets nothing, nothing
raises it up, and nothing
weighs it down, because it is
in the centre of its humility.*

*When it covets something
In this very desire it is wearied.*

Compassion!

Even the illusion that there is some-one to become enlightened is amazing. This is a very compassionate illusion. However it too causes massive suffering. Ever hear Dharma practitioners declaring to their Dharma buddies that they are 'Stream-enterers' or 'Bodhisattvas?' They are clinging to an identity like a drowning man holding on to a hunk of Styrofoam in a tossing ocean. Do we need identities? Perhaps. Why not? But do we have the awareness, the sharp intelligence, to see the fabrication and really know it is created from light? Not only is mind free, untainted, and uncorrupted by innate

nature of all forms; all experience, every moment is free of turmoil. It is like never noticing the nature of the atmosphere, only noting the types of clouds. Who wants to watch the Canadian Weather Channel all day? Get a life! One has never been apart from Buddha-nature. God. Never, ever. Buddha-nature is closer than our nose. It is the way all is, Suchness: when the illusory fabrication called self-referencer ceases, even for a moment, consciousness stops chasing for mind objects, stops grasping and allows awareness to come home to awareness. They were, in fact, never apart!

There have been huge advances in understanding concerning this planet, its ecology, beings, universes and perception over the last 400 years. Merge this with our profound yogic traditions, gain confidence from our Dharma mentors, be heroic and compassionate to all beings. Let us all go forth and keep cutting through the many veils of illusion.

To not recognize these illusions is delusion. Being incapable of entering into and using illusion and all appearances to help beings is also delusion. Holding one extreme or the other, fixed view or another, is very painful and causes so much harm.

**Go ahead, fall in love with
the universe. When you do,
wisdom dawns, and
compassion blossoms.**

Relax into space-presence.

Compassion!

Well, its time for me to return to the cultures and microscope. How to grow *Climacosphenia moniligera* in culture (no one yet knows how). What Suctorian is attached to a *Melosira* colony (is its foot attached to the surface or through the cell wall)? And I've never seen a



Lama Mark Webber

Suctorian attached to a *Melosira* colony

marine Suctorian before! I check on the *Melosira* cells growing in a petri-dish by the window; watching, photographing day by day how they divide and grow. Later I attempt to identify another diatom; is that *Chaetoceros teres* or another species that was blooming last week in Doubtful Sound? And take some pictures to upload and share. Oh, and prepare for a bestowal tonight of the Mahayana Refuge/Precepts and Bodhisattva commitments, followed by a Chenresig Empowerment...

Anyone for a wondrous coffee? Allpress, Toasted or Hummingbird? May I interest you in a flat white, double shot, nude, served in a tulip cup?

Lama Yongdu
Queenstown Dharma Centre,

*Written on February 24, 2010,
through an often repeated and heartfelt
request by Mira Riddiford for the New-
sphere magazine. Many thanks and
gratitude to Trudy Gold for her editing
and suggestions.❖*

For more about Lama Mark Webber:
www.markwebber.org

**LAMA MARK WEBBER'S
RETREAT AT WANGAPEKA:**

3 April to 1 May -
Mahamaya Empowerment and practice,
combined with teachings on the illusory
nature of all phenomena. Please contact
the Wangapeka for more info.

THE DYNAMICS OF THE TEACHER/STUDENT RELATIONSHIP

FROM ONE BUDDHIST'S PERSPECTIVE - PART TWO

by Catherine Rathbun (Jetsun Yeshe)

The relationship with the teacher begins also to evolve to a new level. The teacher becomes 'the friend on the path', a person walking alongside, helping through their wisdom and their experience.

These qualities are not identical to the student's but they are entwined with the innate wisdom that is transpersonal. The teacher is the handmaiden on the journey to the light. An easy flow between teacher and student begins. The student can deeply acknowledge the long effort that the teacher has put into the enlightenment journey and thus profit from his/her experience even more profoundly than before.

It is easy to see how much our culture prefers this portrait of a teacher/student relationship. Several pitfalls are avoided: the teacher doesn't have to be 'perfect' and the student can learn to acknowledge their own road, making them more comfortable with thinking they are choosing their own destiny.

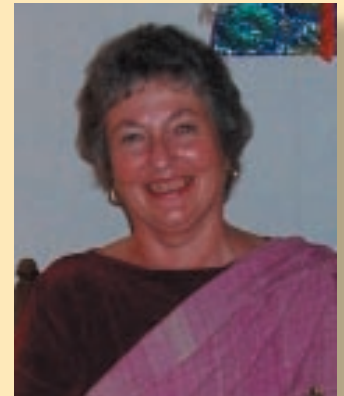
But, if the ego has not been fully purified and made very transparent, a very significant problem can arise as well. The student may begin to trivialise what the teacher is saying. Seeing the teacher as a fellow human who also makes mistakes, has difficulties etc. may lead him/her to ignore the instructions, postpone training until 'later' or even walk away in the search for someone else who they think will demonstrate perfection. The student may even begin to think they are superior to the teacher and search for faults in the teacher or the teachings. This is the ego formation rising to choke progress once again.

In a culture that prizes equality, we may miss some valuable learning at this stage. When this experience arises we need to go back to more purification practices to again clear the klesas (hindrances).

As meditation is a solitary path in many ways, the slips in the realm of sila may have been ignored, as the student focuses more and more on his/her personal Samadhi abilities. Some teachers will try to confront the student at this point, and some will simply step back and allow the ego of the person to dance on, hoping that there will be a later ripening of conscience and consciousness.

Without adherence to the personal binding of the monastic rules, this unfortunate occurrence has become a major issue today in various meditation communities. Gossip and opinions can begin to dominate communities and dissolution results. Today's tendency to want to develop meditation abilities (to say nothing of psychic capacities) without paying attention to wholesome moral conduct is part of an overarching desire in our culture for the quick route. Quick wealth, quick lifestyles, quick marriages, quick divorces, quick meals. Quick Enlightenment. Many quick routes to enlightenment are now being promulgated. Some are a good first step; some are downright dangerous, leading students and sometimes teachers to delusion or madness.

The simple fact is that refinement of consciousness is not a quick journey. We are asked to revamp our entire way of thinking, feeling, acting and speaking on a journey that is evolutionary in nature. If we are privileged to meet someone whose vow is to walk with us on this journey, we are fortunate indeed. If we, as students, can acknowledge and honour the teacher for his/her capacities and be compassionate towards their failings, we will be on the road to wisdom. If we are aspiring to develop the qualities of an enlightened being and perhaps even developing as teachers, we can use the example



of the frailty of others to help us develop compassion for our own frailties.

The role of the teacher in Vajrayana retains the role of the midwife of the Mahayana view but adds something more. Because Vajrayana offers the possibility of awakening in one lifetime, whether you are male or female, the teacher plays an even more important role than in either the Theravadin or Mahayana schools. He or she is vital to the development of the psyche of the student. There is a karmic twining that takes place in which the paths are configured so closely, that a sense of union comes about. The Vajrayana teacher has given up his/her own desire for enlightenment in order to be of service to the 'other'. Nothing is left out of the practice. Nothing is considered to be either too much or too little.

Here the teacher is seen as the doorway to the light. Through him/her the light of the Transcendent Consciousness shines in a form that is recognizable by the student. Because of familiarity, the student can identify the Buddha qualities that are present and use them as a guidepost for development. The enlightenment journey is no longer an abstract pursuit but one which is vividly represented by the presence of the teacher. Here is a possible explanation of the teaching that has troubled so many Westerners. That we should 'regard the teacher as even more important than the Buddha or as the Buddha himself' is, for many students, a difficult leap to make. Especially, if the teacher has obvious failings.

We need to understand the principle of embodiment here. The essential Mahayana understanding is that all beings are enlightened at base. By regarding the Vajrayana teacher as the Buddha (especially when he/she is giving teaching) the student is able to receive the transmission that the Buddha promised.

That transmission may only become operational when this attitude is present. Slowly over time and through deepening practice, the transmission of the Awakened Consciousness becomes part of the teacher. Even the personality structure of the teacher may seem to be less defined. It may appear like a dancing flame, flickering and changing according to the need of the moment.

So what does the student do if the teacher doesn't live up to the projections of their idea of the Perfect Buddha? What if the teacher is a bad administrator, or a drunkard, or subject to fits of temper or even becomes a sexual abuser? Where is the Buddha nature then? How do we understand

the Path then? Do we walk away? Give up? Take revenge? Try and straighten out the teacher? Condone and facilitate the behaviour? Become an enabler?

There have been students who have taken all of those paths. Perhaps there is another view of Enlightenment that we could come to as we mature on the Path. The demonstration of the energy of Transcendence that comes through the Vajrayana teacher is coming through a human. At some point in the human life, there has been a karmic buildup that may result in destructive behaviour. The Buddha said that not even he could alter the force of karma.

If we are developing students or teachers, we can decide that what we are seeing is not what we will emulate. We can decide that is not how we will present the Buddha Dharma in our own lives. Knowing our own failings, we can decide to identify only with the wholesome part of the teaching we have heard. We can view the bad conduct of the teacher as a demonstration of what not to do. There is no necessity of condoning active harmful behaviour in my personal view. Indeed, there may be a necessity of working to protect the vulnerable by speaking out, no matter the personal cost or consequence.

It must be acknowledged that these are very difficult steps for those who have been abused, particularly if there has been violence or sexual abuse in the interaction between teacher and student. A compassionate heart is said to be the main characteristic to look for in a lama. But compassion wears many faces, including wrathful ones. So, it is a tricky journey for the student, in which the lama may seem to be the ultimate trickster.

And perhaps that is important, for ultimately, the lama who stands in the door is also in the way. The Zen phrase 'If you see a Buddha on the path, slay him' might mean that, eventually, the student must walk on, past the lama, and into the room of Transcendence himself. There she will find that the Lama is much bigger than the person at the door. The Lama who dwells in the heart is the true lama. The crucible of the teaching lies in the heart, the seat of the mind, just as is written in the Sadhana of Chenrezig, Bodhisattva of Compassion. Once found, the student, though perhaps lonely, is never alone.

Clearly, the journey to finding the Lama within is a perilous one and we should not make the mistake of thinking that it is quick or even easy. In order to protect the inner purity, a lengthy and strenuous set of practices are given to the student to perform. They are necessary in order to refine the nature of the student and it is important for the student to have confidence in the teacher so that pitfalls can be avoided.

The lack of exact rules in Vajrayana for the relationship between the teacher and the student can be frustrating and a potential minefield for both parties. Because much

suffering has been exposed in the West, many groups are struggling to further define and confine the traditional relationship. But as students, we should watch carefully for those unexpected, magical moments in which much teaching is exposed through an act that is uncharacteristic or surprising. As developing teachers, we must learn to keep sila but also trust in the intuitive mind that leaps first and thinks later.

The Dalai Lama has said that no teacher should ever ask the student to do something that goes against wholesome moral conduct. So in trusting the intuitive, we must be careful to heed that advice. We need cross references always, no matter how 'advanced' we may think ourselves. Regular checking with peers and other teachers should remain part of our lives. That is less structured in the West but should nevertheless be a part of our continuing education; there should be no stopping point seen. The stage of 'no falling back' actually means not falling back into thinking of oneself as a separate ego formation. It most does not mean a license to conduct oneself any way we like!

The Vajrayana path takes so much practice over such an extended period of time, that sometimes it seems hardly worth the effort. But the changes it brings are so profound and, when they ripen, alter the course of our lives so deeply, it is worth the effort.

Particle physics can help to teach us that we are participating in an evolutionary journey with planet wide implications, not just personal changes. Consequently, there is really no other work to be done in this life.

Bringing our personal lives into harmony with the Bodhisattva ideals also brings forth a life that is varied and rich. The problems we face are then not really problems but challenges: to reflect more honestly, move more deeply, communicate more thoughtfully.

Mentors have a part to play in this journey because we need to cross reference our efforts with those who have trod the path before us. These mentors can vary from famous teachers' words whom we have never met except on the pages of a book, scholastic instructors, living masters, friends on the path, the wisdom of children and the commitment of our partners. The lama is a bit of all of these but one in whom infallibility should not be expected, yet he or she is still the living force of the Great Work. The teaching of a lama must always have its roots in the respected past but that doctrine should not be held in a rigid way but rather in a fluid, respectful and creative fashion, so that the wisdom mind of the present culture can ripen fully.

Each one of us who are called to search within is a part

of this journey. If we can walk with awareness towards creating a world that has hope and can still dream, we will be rich indeed.

May we never be without true teachings and true teachers. May the White Dharma shine in the lands of Earth.

Yours in love,

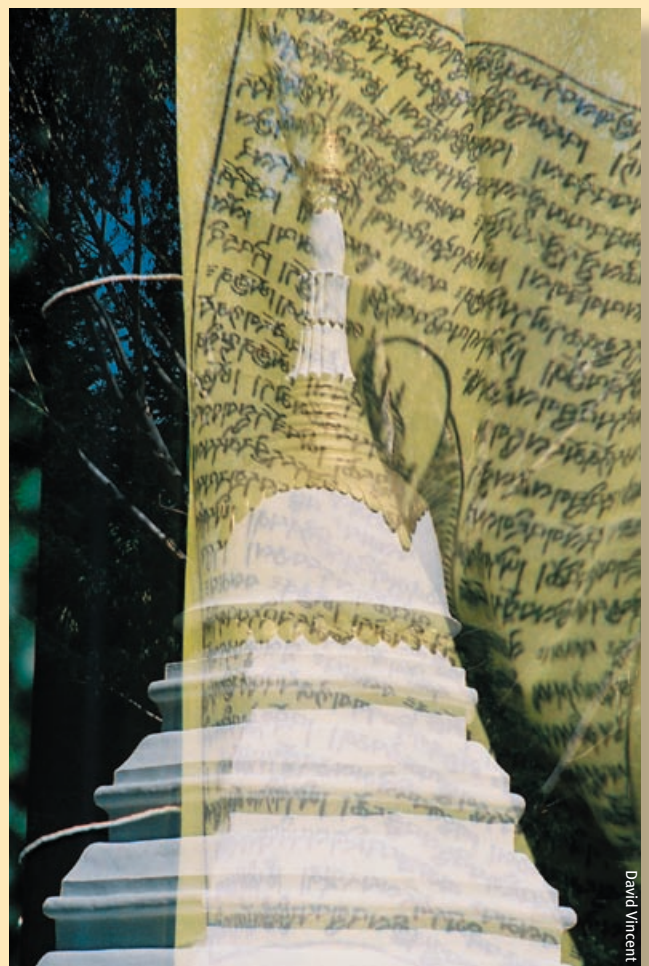
Catherine Jetsun Yeshe

© Catherine Rathbun 2008

Catherine Rathbun is a lay teacher of Buddhism, living and teaching in Toronto, Canada since 1979.

Her meditation training began in 1969. Since then she has studied with H.H. the XVI Karmapa, head of the Kagyu lineage of Tibetan Buddhism, and with pre-eminent individuals like Ven. Kalu Rinpoché, Ven. Karma Thinley Rinpoché, Ven. Namgyal Rinpoché and John Coleman.

Encouraged by her teachers to begin teaching meditation in 1976, she has students in Australia, New Zealand, Canada and the U.S. ❖



David Vincent

EXQUISITE DETAIL

3 MONTHS OF RETREAT WITH TARCHIN HEARN

by Caroline Sabin

feel terrible. Exhausted, stressed and irritable.

When I saw friends after arriving home I was asked the same question over and over again, did you have an amazing time?

Well, of course I did and on most occasions I simply responded with that. But that's not the point – and the fact that I can write that gives me great joy as it shows that, just possibly, I may have learned something. Shorter retreats have been hugely useful, and each time I've returned from one something has shifted permanently in my life, whether it be the courage to take on new projects or simply being more attentive to cooking or gardening. But there has also been the sense of this coming about via temporarily gaining a 'higher vibration' (which I'm sure I did) which then gradually wears off until the next fix. In a three month period there was time for me to go through the swimming in a sea of bliss phase and come out the other side into grumpy depression whilst still in retreat. The second month was like being slow roasted over an open fire but the result is that, I think, I have finally learned how to work. Now there's just a lifetime of that work to do, but seeing as how it's fascinating, rewarding, good for this being and all others too that's no bad thing. I'm utterly and completely hooked on this work. It's both my joy and my duty and while I hope to keep my freedom and my health I have learned things that simply cannot be denied me, whatever else might be, whilst I still have consciousness and breath.

It's not how I feel, it's how I deal – in other words how I engage with the present moment whatever it is. Chenrezig looks with great merciful eyes on ALL that lives. Taking refuge has expanded into a sense of the abundance of love and skill in all places and at all moments. Looking into each one of the parami reveals all the others. Looking into anything reveals everything and looking at everything brings me to exquisite detail. Each being I see is a stream of awareness and cooperation from birth to death, softening my judgement and preconceptions – and while I've used the word 'I' many times in this essay the visceral knowledge that 'my' sense of self is not a permanent entity but a constantly shifting flow of filling and emptying lifts a huge weight from 'my' shoulders.

I'd like to write a little about my fellow retreatants. I am so grateful for their companionship and dedication. One of them, Elaine, sent us all a DVD of photos she had painstakingly edited into a slide show with music – a real piece of art that had an overall sense of shape that gave me a beautiful glimpse into the arc of her three month experience. She enclosed a brief hand written note, the clarity and depth of which sent me straight back to the Whare and the quality of communication I experienced there both in class and during sangha sharings. And the wider Wangapeka sangha, the people who dug and planted and hauled and chopped and sawed and planned and gave the money that greased the wheels to make the centre possible. I thought of



you when I felt lazy – you didn't sweat for me to sit around sulking! And Mary was a constant and invaluable presence. I thank you all.

And Tarchin – how is it possible to keep saying the same thing over and over and over again and to keep it fresh and intriguing? I've not taught much in my life, and when I have I've been frustrated at having to repeat myself at all let alone endlessly. The love and patience necessary astonishes me. Day after day I would leave the Whare totally inspired and full of joy at life. Amazing. I thank you, Sir.

So, back to my opening line. This being is stretching out into new areas, away from the safety of soup making and gardening into the realms of art, for which it has a natural inclination. This causes discomforted thought forms to arise with all the subsequent physical and emotional dominoes.

I feel terrible and it's fascinating. ❖

HERE'S WHAT I FOUND

A GLIMPSE OF TIME WITH TARCHIN AND MARY

by Jamie Howell

A hhhh, what is exciting about Tarchin's teaching is that he keeps saying what I want to hear... relax. It is interesting that such a simple and profound instruction can unfold into such a slippery complexity at times. Two aspects of this retreat continue to unravel for me. How do bundles of his wind blown plant given sounds, in the form of care full words and sentiments strike such vibrant chords of understanding? Much like the book explores, the opportunity to study with Tarchin, Mary, a community of learners in the embrace of the Wangapeka is something beautiful for the world, a precious gift of insight, experience, eloquence and good heartedness. We don't just mediate well, we learn and live together well.

Tarchin shared a sadhana for recognising the *'Natural Way of Abiding through the Grace of Chenrezi,'* with it came the further embellishment of the pith instruction to relax. *'Within the flow of whatever is occurring, cultivate a continuity of profoundly nourishing ease, suffused with vivid alertness and clear discernment.'*

I am not sure there is anything more needs saying. Nourishing ease amongst the flows of thinking, judging, perceiving, family-ing, alone-ing, all knowing... I believe the entire group was moved by the delivery and framing of this poetic recipe for living and functioning well.

Another aspect of the Sadhana involved a *'clarification of the basic state*

of affairs.' Somewhat dramatically we are reminded of something we all know, that of healing is whole-ing. That it is the interplay between the apparent sides, the mystery and complexity of living forms weaving an unending reality AND the suffering and struggle that produce the ummmpphh for creating something beautiful. This is the story of everyone, it is the story of co-creativity within the events of our own lives. It reminds and encourages to question more than 'what' we know, but 'how' we know. The assumptions of knowing and knowledge. This is a teaching that engages both the head and heart, the precious gift of skilled teacher, a poetic embodiment of passionate enquiry in to all of living and learning.

And so it continued, embodying work, softening, opening, easing, breathing one breath at a time, studying the *Satipatthana*, who exactly is doing this who'ing? I recall one time the sadhana was abandoned in favour of a visiting movie star, a 'block buster.' This was indeed a rare situation considering our quietening place perched over the Wangapeka river. It was proposed that we are, in case we hadn't realised it, the producers of this show, we also write the script. Billions of years of creative co-evolution makes for some pretty interesting material to work with. It was confirmed as we had suspected for some time, that good movie makers know how to manipulate emotions. Themes are ours to choose, an interesting consideration it itself, (neural plasticity) so many to choose from. As I began to look I glimpsed remnants



of bygone episodes of 'poor me,' and 'I'm all alone.' Interestingly I was beginning to fancy a little suspense, some 'extraordinary mystery and transformation amongst the ordinary flows of living.' My personal favourite is the living embodiment of a classic called the 'heroes journey,' Interestingly all feature presentations come with instant feedback and needless to say the director can change the script at any time.

A calm, clean looking chap called Chenrezi took centre stage. Heaven forbid we get confused and start living life as Chenrezi. Well what else can be said... for some it began to tumble out of control, the natural radiance illuminating a cast of thousands. All honoured, all invited, lineages of teachers, ancestors, heart friends, tree friends, acquaintances, a place even for struggles. If nothing else we certainly were starting to 'burst the blocks' of separation to feel the extraordinary companionship on this path of living and learning. I can only wonder at what unfolded over the whole two months, I was eager to take the entire cast back home to Nelson for a sequel❖

BLOOM OF BOOKS & MUSIC

by Leopold Bloom

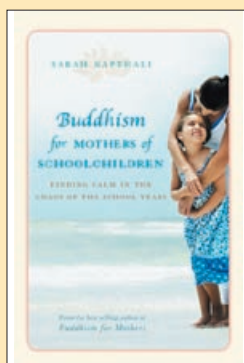
China, 3,000 years of Art and Literature,

edited by **Jason Steuber**, a work of poetic wonder that transports us into the beauty and mystery of this ancient fabled culture. A journey into Confucianism, Taoism, Buddhism, through birth, life, love, family, religion, spirituality, death and the afterlife. 100 plates in exquisite full colour, (A3 size), unique paintings, mystical poems, the Lotus and Heart Sutra, Orchid Pavilion Poems, The Establishment of the White Horse Temple, The Kitchen God's wife, a splendid breathtaking book of gold. (Published by Welcome Books 08).



Buddhism for Mothers of School Children, Finding Calm in the Chaos of the School Years,

by **Sarah Naphthali**, author of **Buddhism for Mothers of Young Children**, is warm, down to earth teachings, clearly written to benefit parents and children. And throughout, pearls of wisdom that let us see the Buddha's teachings in a practical light, with numerous examples of other mother's stories of how they manage to stay calm amidst often challenging and stressful circumstance that most parents would recognise. From balance to boredom, socialising and sharing - heartening, joyous, playful, insightful medicine for all mother's and beings. (Published by Inspired Living 09).



The Smartest Animals on the Planet, Extraordinary Tales of the Natural World's Cleverest Creatures,

by **Sally Boysen and Deborah Custance**. Yes, rats that can count, monkeys that are quick to spot an unfair deal, lions counting roars and you bet you can count an ant to find its way home. A marvellous exploration of the world's best and you thought that was you, well read on and watch the dance language of the honey bee and be amazed as these animals use tools, communication, language, co-operation and altruism. (Published by Firefly 09).



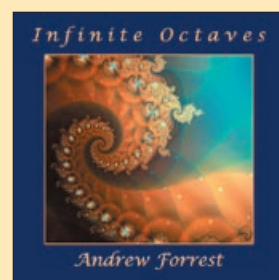
The Astounding Eyes of

Rita, from master Tunisian oud player **Anouar Brahem**, dark, beautiful minimalistic sounds that evoke the Arabian desert, based on the memory of the late Palestinian poet Mahmoud Darwish who fell in forbidden love with an Israeli girl. Deep meditation, uncluttered, empty and utterly profound. (On ECM 09).



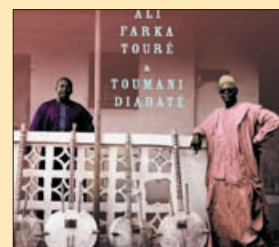
Infinite Octaves,

from multi-electronic instrumentalist **Andrew Forrest**, inspirational sweeping grand sonic soundscapes that are literally mind-blowing! Witness Infinity through The Seventh Stargate and beyond the beyond. Excellent for bodywork, yoga, massage and deep astral dreaming. (On AFC 2010).



Ali and Toumani, Ali

Farka Toure & Toumani Diabate, the second and final collaboration. Their first record Heart of the Moon became an instant African classic and the string magic of gorgeous guitar and majestic Kora continues the desert blues, classical tones and exquisite grace, a record of rare beauty that will take you to the end of all your meditating days. (On WC 2010).



'And we burned in the wine of our lips
And we were born again'

Mahmoud Darwish ❖

RETREAT WITH TARCHIN HEARN



**Nature of Mind, Mind of Nature Experimental
Insight Meditation: a merging of Buddhist
meditation practice with Art and Science**

**Wangapeka Living Dharma Program
June 4 - August 1, 2010**

This living dharma program will merge focussed inner contemplation with theoretical and experimental explorations of the deep ecology of body, speech and mind; self and other; inner and outer. Investigations will be carried out both individually and together as a group. Blending Buddhist contemplative practice with science and art, this will be a mainly silent retreat, augmented with body awareness work, scientific studies, drawing and possibly painting, and various group explorations.

Participants will need to have some maturity in their meditation practice. Specifically, they should already have basic experience in mindfulness practice and silent retreat, and know how to recognize and care for difficult emotional states coming up within themselves, should they arise. This path of intimate enquiry requires a heartfelt reverence for all life, a passion for deepening one's understanding of self and others, and a strong inclination to be of service.

For information about the Wangapeka Study and Retreat Centre, this retreat, retreat costs, and how to register, contact www.wangapeka.org

TARCHIN'S TEACHING SCHEDULE:

March 19 – 26

STRATHEAN, OTAKI. *This Seamless Mystery of Living and Dying*. A weekend and week long retreat Please contact Ruth, pinkruth@xtra.co.nz or 04 801 8896

April 4, 2010

ORGYEN HERMITAGE, KATIKATI, NZ
A Morning of Meditation and Dharma Exploration
contact Mary – mtness@clear.net.nz

April 12 – May 3

MELBOURNE, AUSTRALIA. City teaching and Residential Retreat. For further information go to www.openpath-meditation.com.au or contact Kathryn 03 9560 2869

May 9, 2010

ORGYEN HERMITAGE, KATIKATI, NZ
A Morning of Meditation and Dharma Exploration
contact Mary – mtness@clear.net.nz

June 4 – Aug. 1, 2010

WANGAPEKA STUDY AND RETREAT CENTRE NZ
– Winter Retreat

August 7 & 8, 2010

WHANGANUI, Josephite Retreat Centre, 14 Hillside Tce
For further information: ssjoseph@xtra.co.nz

Sep 13 – 20, 2010

MORIN HEIGHTS, MONTREAL, CANADA
contact Derek, derekras@yahoo.ca

Sep 21 – Oct 3, 2010

OTTAWA, CANADA
contact Trudy, tgold@magma.ca

Oct 5 – 7, 2010

PETERBOROUGH, CANADA
contact Rab, rab@astrocyclics.com

Oct 8 – Nov 2, 2010

DHARMA CENTRE OF CANADA, KINMOUNT
3 week residential retreat, www.dharmacentre.org
contact, Marion, admin.dharmacentre.org

Nov 3 – 8, 2010

TORONTO & ZEPHYR, CANADA
contact (Zephyr) Rob or Karen, sukha@xplornet.com
(Toronto) Lisa, lisamichellecowen@rogers.com

For more information about Tarchin's schedule please visit:
www.greendharmatreasury.org/teaching-retreat/public-schedule/❖

RETREAT WITH BONNI ROSS

Once again we are so privileged to host Bonni Ross for a retreat at Wangapeka this spring. Her retreat runs for four weeks, starting on Friday evening, 24th September, (that's the beginning of the school holidays) and finishing with the Labour Weekend hui, when she will be offering a public teaching. If you'd like to read up about Bonni and her teaching, have a look at the Sunshine Coast Retreat House website, www.retreathouse.bc.ca.

AWAKENING DREAM

'When the Tathagatha . . . was not yet wholly awakened, but a being awakening, there came five great dreams.'
-- Anguttara Nikaya

' . . . there is nothing more real than dream.'
Tenzin Wangyal Rinpoche

Exploring the symbolic language of dream requires a paradigm shift that opens us to a fresh view of our waking experience. Significant dreams feature in the lives of all great mystics, providing teaching, prophecy, encouragement, insight and integration.

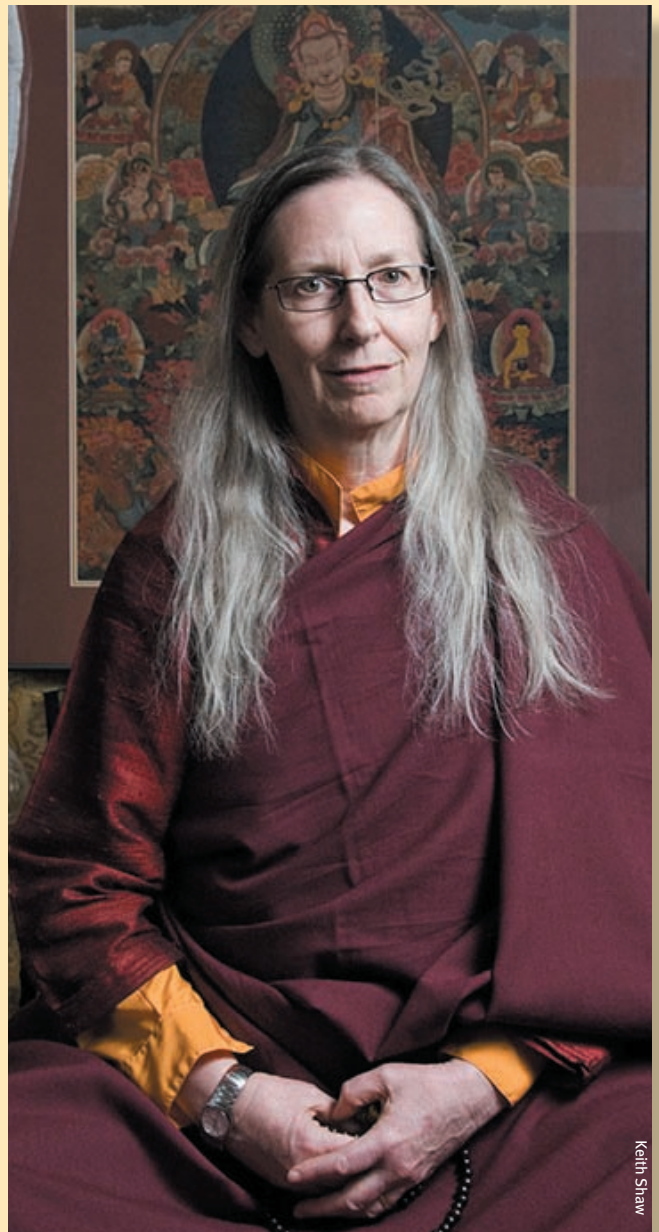
*Supported by recent discoveries in brain science,
unfolding through creative activities,
deepening question arising from meditative investigation,
calming and grounding through movement,
enriched by sharing with one another in silence and sound --
we will dream ourselves awake . . .
or awaken in our dream.*

This (mostly) silent retreat is for well-grounded meditators in reasonable physical and emotional health who are motivated by the depth imperative to awaken for the benefit of all beings. As usual, if you are unable to come for the whole time, you're welcome to start at the beginning and stay as long as you can.

Costs: to be confirmed.

At current prices, these are likely to be as follows:

Member: \$48/day = \$1,488 for 31 days
Non-member: \$54/day = \$1,674 for 31 days



This includes a fee of \$4/day for the cook and a contribution of \$5/day towards Bonni's airfare.

Auckland Teaching

Friday 1st – Monday 4th November. For details contact Eileen Burton (09) 849-5501 eileenb@hrc.co.nz or Janet Eades (09) 846-8853 janete1@ihug.co.nz

Teaching in Tasmania

Hobart: November 10/11 - 16

Dorje Ling retreat November 19 - 28

For details, contact chani_grieve@yahoo.co.uk (that's an underscore between chani and grieve)

Donations for Bonni Ross' Travel

We are gathering donations now to go towards Bonni's airfare. If you're able to make a donation, please make out your cheque to Bonni Travel Fund and send it to Wangapeka, or pay it directly into the special bank account: Bonni Travel Fund, ASB Bank 123178 - 0033639 - 00. Another possibility is to set up an automatic regular payment, however small – it all helps! ❖

LEANDER KANE'S TEACHING SCHEDULE

The Wonderful Mystery Called Body

HEALING and TRANSFORMING through MINDFULNESS

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.

Leander Kane will be teaching on the Wonderful Mystery called Body in the Auckland region in a weekly evening course March to May.

March 19 & 26, April 16, 23, 30, May 7

Fridays 7-9pm

Kawai Purapura Community, Wellpark, Albany, Auckland
The Wonderful Mystery called Body: Healing and Transforming through Mindfulness.

Costs: NZD \$30 for 6 sessions or NZD \$25 for 4 sessions or NZD \$15 for 2 classes or NZD \$10 for a casual class.

These fees only cover room rent and fuel costs for the teacher, therefore we ask you to give Dana to Leander.

To register and for further information please contact Catrin Phrenie@gmx.de, 021-2671327.

May 23 - 24

Wellington. Please contact Ruth ph. 04 8018896, email pinkruth@xtra.co.nz

May 28 - June 3

Wangapeka Retreat Centre. Please contact the Wangapeka ph: 03 522-4221 email retreatcentre@wangapeka.org

October 23 - 24

Wellington. Please contact Ruth ph. 04 8018896 email pinkruth@xtra.co.nz

**January 28 -
February 20**

Wangapeka Retreat Centre. More details to come Please contact the Wangapeka ph: 03 522-4221, email retreatcentre@wangapeka.org

Individual Sessions:

Leander is now based in Auckland and welcomes enquiries about her individual and teaching sessions.

For further information email: leanderkane@clear.net.nz ❖



RETREAT WITH DAVID WAKELING

David will be leading another retreat in May, starting May 21st. There will be the option of doing it for just the weekend or for up to five days – until Wed 26th.

David Wakeling lived as a buddhist monk for 18 years, exploring and teaching approaches to mindfulness, awareness and meditation. He now

practices shiatsu healing bodywork at 'The Villa' in Nelson and teaches meditation, yoga and stress reduction both for the Cancer Society and privately. His primary focus is on the insight/vipassana method. For more information please contact the Wangapeka. ❖



WANGAPEKA PROGRAMME

17 March 2010

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.*

2010

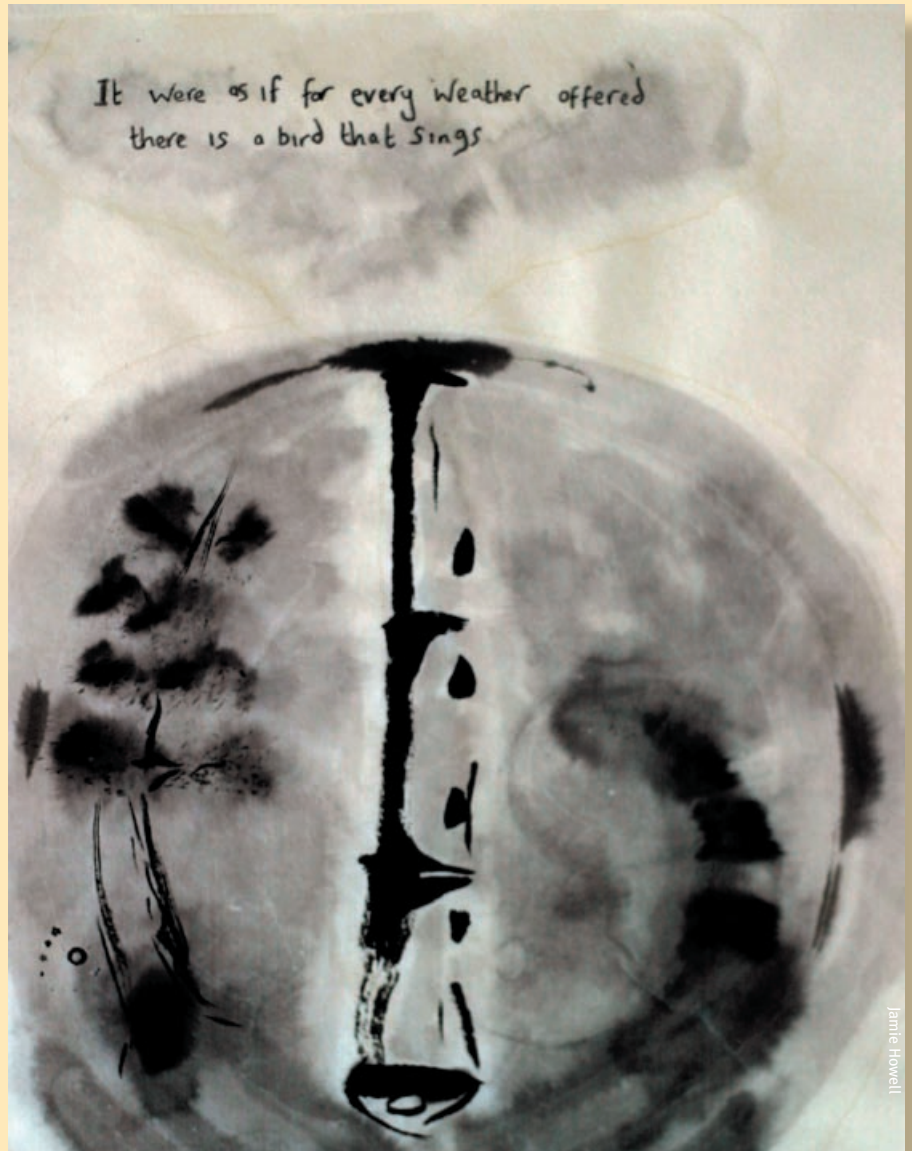
March 20 - May 1

Neuroplasticity and the Illusory Nature of all Phenomena with **LAMA MARK WEBBER**.

A sustained 6 week deep retreat with 1, 3 or 6 week options (or longer as an individually guided retreat). Contact: qndharmahouse@yahoo.com

May 21 - 26

Insight/Vipassana Meditation 5 day Retreat with **DAVID WAKELING**
Friday May 21, 7pm –Wednesday May 26, 4pm, with a weekend option.
For further information and to register please contact: Brigid 03 548 2877, penwoman@tasman.net



May 28 - June 3

Retreat with **LEANDER KANE**. Contact retreatcentre@wangapeka.org.

June 4 - August 1

Mind of Nature, Nature of Mind
Experimental Insight Meditation: a merging of Buddhist meditation practice with Art and Science with **TARCHIN HEARN**. Contact retreatcentre@wangapeka.org.

August 22

Wangapeka Educational Trust **AGM**
All welcome to come for the weekend or just for the day. Contact retreatcentre@wangapeka.org.

September 24 –

October 22

Retreat with **BONNI ROSS**. Contact retreatcentre@wangapeka.org.

October 22 - 25

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

2011

January 28 -

February 20

Retreat with **LEANDER KANE**. Contact retreatcentre@wangapeka.org.



Elaine Chant

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
(03) 525 8155

West Coast: MANDY REID
(03) 789 6508
rpbreid@ihug.co.nz

JENNY HELLYER
(03) 789 6931
jennyhellyer@xtra.co.nz

Christchurch: ALMA RAE
(03) 388 0045
raehawes@caverock.net.nz

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

Otago: QUEENSTOWN DHARMA CENTRE
(03) 441 8008
qtndharmahouse@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.

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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If undelivered, please return to:
Wangapeka Educational Trust
RD2 Wakefield 7096
Nelson, New Zealand