

Newsphere



EDITORIAL

by Mira Riddiford

Driving up to the Wangapeka, a combined feeling greets you of all the beings who have engaged with the work of unfolding there. It's embedded, the dust vibrates life. There is the feeling of the singing land, the hot smell of the earth if it is summertime. The sound of wildlife, who go about unthreatened by humans.

There is the joy of the clattering bowls in the kitchen, everyone will feast, there is the sun on the grass, the warmth in being active, moving at one with the heart.

There are the quiet footsteps of intent up to the Whare, there are the zabutons, the cushions, the blankets, the smell of the shrine, and the room behind with all the meditator's tools; the silks, the incense, the candle sticks, brass implements and rice. There is crisp, silent, stillness in being aware.

There are the treks up to the cabins, the feeling of the floorboards, touched by feet, hands, elbows, and foreheads through prostrations, and there are the trees so tall and sheltering. When the soft warm breeze caresses you in such a way, such detail can be magnificent! And when the chill of a winter day, bites through the clothing, there is the sharp, clarity of mind to continue!

Happy 2010 friends of the Wangapeka! Many thanks to Sonia Smithson, Denise Tebbs, Kathy Connor and Thelma Rodgers for their eagle eye proofreading. ❖

CARETAKER'S REPORT

by Diana Clarke

Wangapeka in the Spring – what could be more delightful? The rhododendrons have been flowering now for weeks; the deciduous trees are shades of softest green; the birds and rabbits are doing what birds and rabbits do at this time of year. It's the season of fresh beginnings and it's a new start too for the two caretakers starting out here at Wangapeka: two more in a very long line of people who over the years have come to offer their energy to this wonderful place.

Many of you will know Phil Dyer who has already spent time at Wangapeka and returns with enthusiasm and a wide range of skills and talents. Diana Clarke, after many years as a Theravada nun in Asia, has come back to NZ to live as a lay person. Both feel that being able to serve the Dharma in their roles as caretakers is a special opportunity.

In the year ahead Phil and Diana look forward to meeting many of you when you come to the Wangapeka to participate in the many treats on offer. ❖

A ring has been found at the Wangapeka please contact the Caretakers if you have recently lost one at the Wangapeka.

Cover shot by Daniel Robinson

CONTEMPLATIONS ON BEING STAFF

AT THE WANGAPEKA STUDY AND RETREAT CENTRE

by Tarchin Hearn, written in Triple Gem Hut, September, 2009

In 1977 I was invited to Ottawa, Canada, to be resident teacher in a newly formed dharma house. I shared the house with seven other people. One of the residents was a bank manager during the day and she often came home from work, complaining about the problems arising in her staff; individuals not able to get along with others. There were frictions due to jealousy, compulsions to control, and manipulations arising out of unacknowledged personal needs and projections; in other words, the usual messiness of an average group of people, thrown together in a working situation. At that time in Ottawa, we were founding a new dharma group and were looking for a suitable name. In the light of Laura's bank experience, I thought how wonderful it would be to have a staff that is crystal clear and caring, and so we named the group, 'Crystal Staff'. This was a personal aspiration and was also our aspiration together, as a group. The 'crystal' is the clarity. The 'staff' has the work of caring for each other and for the 'clients'. Today, nearly 33 years later, I feel the clarity and caring of any group of people working together, is still centrally important, not only for small local groups, but for all us humans as staff members of this living planet.

In the unfolding of Wangapeka, from time to time, interpersonal difficulties will inevitably arise between members of the staffing community. This is not a sign of something fundamentally wrong. It's just humans, trying, in this case not so successfully, to live well together. It does however become a problem if we, while aspiring to living lives of unfolding dharma, forget to use the dharma teachings and practices in the daily process of learning and growing and resolving our problems together. It becomes a problem if we forget our dharma skills and al-



low the difficulty to slip underground where it can fester in the dark and sometimes become much bigger than it needs to be.

**When difficulties arise,
please remember to check
that your meditation
and dharma practice is
nourishing you.**

**To live in community and
be available for each
other it is so important to
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have frequent moments of
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When difficulties arise, please remember to check that your meditation and dharma practice is nourishing you. To live in community and be available for each other it is so important to be well nourished and to have frequent moments of being inspired with love and wonder for life. When our cup is full, then we can overflow, supporting and giving to others. If our practice is not nourishing, then it is essential that we remember to create a space in which we can re-taste the qualities that sustain us, both for our own well being and for the well being of the sangha.

At the early stages of the path it is all too common for the aliveness and juice of our practice to slip away leaving us tight and grasping and, eventually exhausted. Keeping our personal dharma explorations alive and well, is the responsibility of each one of us. Becoming skilled in this so that we find ourselves relying on the dharma in times of difficulty, is a sign of maturing practice. If you find yourself in a period of difficulty, strengthen your formal meditation. Re-read inspiring teachings. Breathe with the green plants and the larger living world. When we know the support of true refuge and feel our larger aspiration to awaken wisdom and compassion in the midst of every activity; when we have a sense of being grounded in a miraculous and living world; then, whatever we do will become a reminder of wholesome living, not only for ourselves, but also for our companions on the path. In this way, our own life and practice can become a gentle, non-verbal reminder for any of our companions who may have temporarily forgotten their larger view.

Living and working together, it is vital to continuously cultivate the ability to see the immeasurableness, the talents, and wholesome aspects of each other. Given the tendencies of 'modern' culture, it is all too easy to be seduced into criticism, nega-

tivity and blaming. Everyone will have areas of weakness and lack, but in order to work well together and to bring out the best in each other, we need to recognise and support the good and not reinforce the bad. If we do see negativity in another's actions, this is a precious opportunity to look into our own incapacity for love and allowing. It is an opportunity to pause; to back off, to soften and water the flowers of forgiveness, patience, compassion and deepening understanding.

All of us who are staff at Wangapeka need a regular, daily contemplation on the profundity and preciousness of community in all its myriad aspects. To highlight this, it helps to reflect briefly on the misery of dysfunctional community. Contrasting these two (the preciousness and the misery) can clarify what is important.

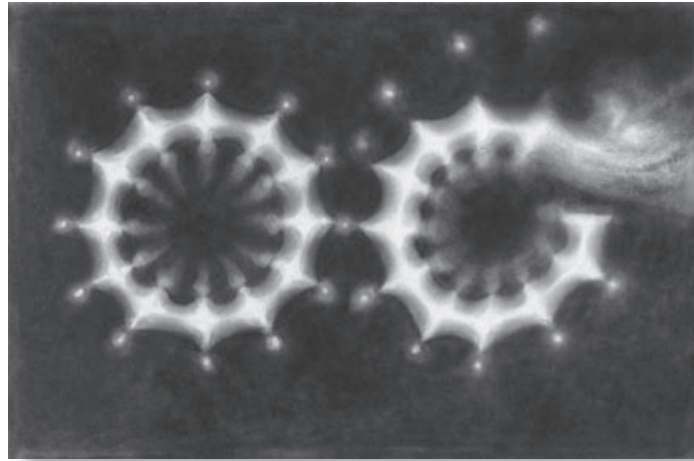
What makes any community is communication. A community or sangha, is really the publicly perceivable form or body of a fluid, many tiered, matrix of communication. Communication, along with a capacity for embractive seeing/understanding, is the invisible functioning body of community.

We all come to Wangapeka bringing our particular bou-

quet of foibles, hopes, fears and aspirations. Being a charitable trust that aspires to be open to all beings, we don't have a choice as to who we will live and work with. Recognising that this is an unavoidable fact of being part of the Trust, we can see that sangha or community is something that has to be worked on. It deserves to be worked on. It doesn't just happen automatically on its own and it certainly can't be imposed by decree.

Having remembered refuge, aspiration, love and wonderment, in the very bones and marrow of your being, then use the methods and hints in 'Sangha Work' which grew out of many years of experience with dharma groups, and with the Wangapeka in particular. Sangha work can never unfold through cliquiness or divided groupings of allies and enemies. Sangha work requires deep aspiration and an intuitive sense of our common rootedness in the living world and a willing-

ness to take the risk of giving it yet another try. During the three years of the 'School of Living Dharma', many participants found a weekly 'Touching Base in Community' and periodic 'Beginning Anew' ceremonies to be a great support. While remembering the taste of ease and calm deepening in your body and mind, reflect on the



Multiple Subtle Body by Lisa Cowen

purpose of Wangapeka. Then, consider how W.E.T. is part of a larger human world which has all too much war and exploitation and violence at myriad levels. Shift back and forth between the suffering and the wonderful potential for healing that places like Wangapeka can provide, and refresh a sense that your participating in W.E.T. is a glorious opportunity for collectively cultivating lives of love, caring and the valuable skills of conscious community.

May our living and working together be an example of dharma in action. Together, may we bring forth — Something Beautiful for the World.

'Sangha Work' is available in the form of an e-book. To download a free PDF copy visit www.wangapeka.org ❖

STOPPING THE AERIAL USE OF 1080 IN NZ

A LETTER TO PRIME MINISTER JOHN KEY

by Tarchin Hearn

Dear Wangapeka Friends,
I e-mailed this message to a number of MPs. I urge you to watch this DVD and then if you feel inclined, to engage in some action.

Tarchin

Nov. 26, 2009

To: The Right Honourable Prime Minister

Dear Mr. Key

As a long time student and teacher of deep ecology and Buddhist philosophy, I have been distressed by the aerial dropping of 1080 in N.Z. and on various occasions have spoken out against the practice. Recently, I watched the DVD *'Poisoning Paradise: Ecocide New Zealand'* by The Graf Boys (available from www.thegrafsboys.org), and it has moved me to write this letter. If you have not seen this very balanced DVD presentation on the subject of the aerial use of 1080 throughout NZ, I urge you, for the health of this country, to watch it and to take immediate steps to bring this practice to an end.

The huge outcry against this irresponsible use of a very toxic substance is not merely an emotional protest on the part of a minority group of fanatical 'environmentalists'. People who are passionately committed to ending the aerial use of 1080 cover a huge range of New Zealanders: farmers, tourism operators, health care providers, business people, forestry workers, veterinarians, educators, trampers, outdoors people, hunters, fishermen; people from all walks of life and from many different religious and political backgrounds. Though we might not agree on many things, all of us are united on this issue. The ongoing, long term dropping of tons of toxic chemical on our land and water catchments areas, using the excuse that there is no other way to deal with pest problems, is an act of tragic shortsightedness. Ground based, more specifically targeted methods, are available, effective and

ecologically sustainable. There is no good ecological reason for indiscriminately poisoning the land.

Over the years, there have been numerous occasions for debate in the N.Z. parliament by politicians concerned about various threats to N.Z.'s 'clean green image'. Anyone who has argued this way needs to straighten out their priorities. Our lives, our health and our wellbeing depend on healthy land, healthy bio-systems, clean water and air. This is not negotiable. Everything is profoundly interconnected. Dropping 1080 into the land and river systems is dropping 1080 into the living creatures that compose the land. Dropping 1080 into the creatures and the land is dropping 1080 into our bodies and our children's and grandchildren's bodies. This is not an issue to be resolved by spending more money on public relations. It is not a problem of image. We can't eat 'image'. We can't drink 'image'. The health of an ecosystem and especially an island ecosystem like Aotearoa does not rest on image. Our health, and the health of our land, rests on participating in this living world in a sustainably ecological way. The real wealth of NZ is not it's money economy but the mental and physical health of all its inhabitants and that includes plants, non-human animals and micro-organisms.

This is an extremely fundamental issue. Please, in the name of health and sanity immediately end the aerial use of 1080.

I thank you for reading this. May you and your family and your descendents enjoy living in a healthy, wonderful, life supporting and caring land.

sincerely

Tarchin Hearn ❖



THE DYNAMICS OF THE TEACHER/STUDENT RELATIONSHIP

FROM ONE BUDDHIST'S PERSPECTIVE

by Catherine Rathbun (Jetsun Yeshe)

There is a significant difference in the role of a teacher as a spiritual guide, during the time needed for a student to develop on the road out of suffering towards enlightenment.

At the beginning, the student is studying from a Hinayana perspective. No matter what the practice (Theravada, Mahayana, or Vajrayana), the student usually views the world from a highly personalized perspective. This raises certain questions, such as: 'What's in this for me? How can I emerge out of suffering? How is the road to Enlightenment relevant to me and my life?' In responding to these questions from a meditation perspective, the work may seem closely aligned with therapy. Emotional and psychological healing are part of this work.

In North America, in the last several decades, much effort has gone into the psychological aspects of Buddhism and how they can be relevant to the psychotherapeutic endeavour that has swept the western world. Body centred therapies embrace the Buddhist notion of the First Foundation of Mindfulness. The idea of being

present with what 'is' rather than trying to pretend is intrinsically part of Buddhist meditation. Aspiring to become better by marshalling the forces of internal resolution is a part of many Mahayana and Vajrayana prayers.

Early on in the dialogue between teacher and student, there may also need to be effort in the direction of coping with the very real concerns of the world. This might include a focus on finishing one's education for instance. The Buddhist path is considered to be a 'middle way', between extremes of idealism and realism, as well as between fanaticism and sloth. How we interact with the world, both personally and professionally, is part of that middle way. Whether we can be skillful or ineffective is also part of the journey.

This does not mean that we must all be successful in the way our world values but rather that we should endeavour to be effective and skillful within our own sphere of reference.



In this view, the person who prays ceaselessly for the well being of the planet and its people is just as important as the person who works in the world, midst the concerns of family and job. Historically, in some parts of the early Buddhist community, a distinct prejudice arose, to the effect that those who took up the robes of the renunciate and entered monastic life were somehow more advanced than those who did not. Certainly, the opportunity to awaken is facilitated by withdrawal from the world, at least for a time. However, many teachers also feel that it is vital to re-engage with the world, as that is our true testing ground.

Along with monastic/lay prejudice there came an equally troublesome early Buddhist doctrine that a

woman needed to be reborn as a man in order to fully awaken. This teaching persists to this day in some places but is not supported by the words of the Buddha. Great suffering has resulted from this teaching but in reality it was an idea born from a different culture and a different time from ours. The Buddha was not a social reformer and saw difficulties with allowing women into the monastic community but was persuaded to do so by Ananda, his close attendant. This followed a dialogue in which Ananda asked the Buddha if women were equally capable of reaching enlightenment as men and the Buddha said, 'Yes'. In later Buddhist history, the great Padmasambhava (considered to be a second Buddha by Tibetans) declared that if a woman's mind turned to enlightenment, she had a body better suited for it than a man.

These two pre-conceptions have caused much confusion and suffering in many Western communities. The majority of most Buddhist groups in the West are female and most students are part of the lay world. Teachers and students often become enmeshed in the struggle to understand and engage or dis-engage with these views. Western students who study with Eastern masters or who travel to the Far East may run right into these thought formations which are still a part of many cultures.

At the beginning of our search, the teacher is often seen as 'knowing everything'. Within the Theravadin motif, the reference point is always to the words of the Buddha. Interpretation is often discouraged. But the words in the Buddhist Canons are translations of oral teachings given over a 50 year period, and include the translations of Buddhaghosa (4th or 5th century C.E.). He was the author of the Visuddhimagga, a compendium

of all Buddhist doctrine at the time. His great work of translating texts into Pali has remained vitally seminal to the Theravadin world, indeed to the whole of the Buddhist world. The pattern of the threefold aspect of path: Sila(moral conduct) Samadhi (Meditation) and Panna (Wisdom) is still a blueprint for unfoldment.

The teacher who is teaching a person attending to the Hinayana level may seem almost unconcerned in the student's well being, or conversely, authoritative and even dictatorial. The student must put down firm roots in wholesome moral conduct in order for positive karmic energy to build within the student. There may be insistence that the student follow exactly the instructions of the teacher or work only with that teacher. Or the teacher may hold back from 'taking on' the student, waiting to see how deep the commitment is on the part of the student.

It is easy to see how many difficulties can arise within our present culture for both student and teacher. Projection, transference, counter-transference: these are all known terms from modern psychology and can be very real issues confusing and contaminating the relationship. A set time of working together can be of assistance here, so that both parties contract to work together for a certain length of time. At the end of that time, review is necessary to see if continuation is mutually beneficial.

Once Sila has been established firmly within the student's mind, the capacity for compassion can begin to arise. Here begins the Mahayana 'view' of the world. The student begins to understand how intimately connected he/she is with the rest of the world. That the inside and the outside are linked becomes a living reality, brought into clear relief based on personal experience.

The student observes that once we begin to live in a wholesome way with a lessening of the ego's demands, we begin to care about others.

We begin to 'see' and become interested in others. The walls of the self are beginning to crumble.

Its demands slowly seem less important. There is no abnegation of self here. Rather there is an understanding of the teaching of dependent arising. Finally, the student understands that our interdependence with all creation necessitates the development of compassion.

End of part one, part two will be in the next issue of the Newsphere

Catherine Rathbun is a lay teacher of Buddhism, living and teaching in Toronto, Canada since 1979. She also studies and teaches Christian, Sufi and Western Mystery practices.

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. ❖

WINTER SOUP RECIPE

A THREE MONTH SOLO RETREAT

by Rafael Hoekstra

I don't remember the womb. But I do have a feeling that it was a place full of warm bubblings- a primordial soup with zillions of ingredients: bitter, sweet, salty and sour.

I don't recall my time in utero. But I do have a sense that it was a time full of ooziings- pulsing cycles of chemical juices: blissful, stressful, contented and fearful.

I don't know a better comparison for a meditative retreat- for this is how it feels to me. To really push the analogy, the womb is the environment which gives continuous nutriment by way of food, water, sunshine, air and the umbilical cord (or is that Unbiblical Lord?) of the questioning mind. And in a sense, we are like helpless babies, our mouths open to what the Universe spoon feeds in. Not completely helpless though...

I spent the Winter in retreat. That was 3 months. A short gestation period when compared with a baby. But a good chunk of time to focus on cultivating friendly, curious ways of being; to allow the old icky bits to wither and die, and the fresh new shoots to come to life.

Nurtured by the lush native bush, warmed by the burning of fallen deadwood, I hibernated from the busyness of the city and relaxed profoundly.

I was blessed with the opportunity to practise meditation and study the mystery of experience, to search for the force that through the green fuse drives the Puahou flower.

Poetry aside, what does one actually do all day long, when one is apparently doing nothing all day long? Well, it's actually a bit ordinary. One finds routines that fit with the energy cycles of the body and the environment (with plenty of trial and plenty of error) and crafts the day accordingly. For me, rising shortly before dawn, splashing my face with water and taking a quick jog (careful not to trip over tree roots in the dark) is an invigorating start to the day. Hatha yoga, prayer and meditation, porridge and coffee and all engines are go. From there, a day is wide open to meditate in all postures with breaks (which are not breaks) to eat, drink, pee, poo, and bird-watch.

A particularly fascinating study is the cycling of energy levels; the tides of the body/mind, awaxing and awaning. 'Why do I nod off at 9am each morning?'. 'Oh gosh it's 3pm, I'm getting brighter and brighter, here we go!' These mysterious flows, which toss us around like flotsam on waves, can feel beyond our control, but we can ask: 'Can I ride the swells and rogues?', 'Can I calm the vast, rolling soup?', 'What is this water?'



Ah, and then the cooking begins- the alchemy of mental flavours: 'Can I sweeten the sour broth or spice up the bland?', 'Can I juice up the dry mind or humble the grand?'. 'How open and all encompassing can my cooking-pot-mind be? - can I bubble up joy to all living beings, 'til my cauldron runneth over?'

To me a meditative retreat is a chance to get back to basics, to strip the frills and to see what really matters. It is a chance to enjoy simplicity and simplicity is very enjoyable. The simplicity of watching the sunrise and the enjoyment of forest smells. The simplicity of eating vegetables and the enjoyment of listening to birdsong. The simplicity of feeling the earth and the enjoyment of breathing fresh air. The bliss of being alive!

I found it rather extraordinary to remain in one place for such a period and in doing so, see the changing of season, day by day, leaf by leaf. As Winter begat Spring, the Manuka flowered and the Tuis rejoiced vocally in the young Kowhai flowers. The pair of Welcome Swallows nesting outside the cabin chirped louder and sunbathed longer following their insect-hunting flights, and the bright Coprosma berries shone in the sunshine and dew, displaying their sweetness to hungry birds and humans. And every morning the Sun rose out of the sea a little earlier and set over the hills a little later...

...Until the morning of the Spring Equinox, when I rose with the Sun and set out to the Big City. While it did take me a few days to regain comfortability with socialising and city living, what really struck me and has stuck with me, is the sheer richness of culture we live in. I felt like a child in an immense playground with endless toys and playmates, with one little twist- while feeling so much zest for doing this and seeing that I really felt no need to do anything in particular. After all, I had found I could be quite happy just sitting on my bum.

*Lama Shabkar's
Sharing of the Merit*

By the merit accumulated by myself and others throughout the three times, may those who have no spiritual guide find one, may those without Dharma find it, may those without a spiritual friend meet one, may those without a place of retreat find one, and may those without the means of subsistence find some, so that they may all become able to follow the Dharma and achieve enlightenment. ❖



RAIN

by Ruth Pink

When the sky was all edges,
cutting grey clouds boiled promises of needles.
Shivering and cold, we decided: To make our own weather.

We undressed, removed distraction from clarity, agitation from calm.
For some moments we observed the surface: still and moving.

Then without ceremony and warning we discover - we have entered the water
and are falling:

Being of our own blood and bone.
Flowing deep within our own breathing
into lungs, carried smiling
down into caverns, hollows and crevices,
cells of the whole body.

There is no bottom.

Here in these holy liquid places, we are bathed
golden, daily by the second, by the heartbeat, by the inflow outflow.
Constantly being, Constantly being - baptised.

Then when the rain really came,
the whole sky was a chalice:
spilling diamonds. ❖

WILL & KARMA



by Achariya Doug Duncan, Excerpted from teachings given in Bhutan, March 2008.

Karma is cetana, meaning will or decision. It takes an incredible act of will to transcend karmic conditioning. You have the freedom in any moment to choose the transcendent understanding. Because the weight to go the conditioned route is very powerful, the training or [practice] is to bring you to a point where your free will can actually be exercised.

Choices and decisions that you make in this incarnation, in this moment, today, are going to influence choices and decisions tomorrow, which are going to influence the choices and decisions of next month, next year, next decade - this is karma propelling itself. And so we're arguing that the only rational, logical, sane decision to make is Buddha Nature in this moment, because you're conditioning Buddha Nature in all the future moments.

Don't compare yourself to anybody, including the teacher. Do your work. Stop comparing, just do what you're doing. See it through. If there's a beginning, middle and end, see it through. Whether it's washing a dish or emptying a garbage bucket. See it through, do it as best you can with as clear, calm and awake a mind as you can. Be ruthless with negativities that interfere with that. The tendency for conditioned beings is to be much too patient with unwholesomeness, and critical or suspicious of wholesomeness.

Recognize the unwholesome for the unwholesome. Cut it off. Recognize the wholesome for the wholesome. Support it. Its really simple. Just do what's in front of you, simple. Natural, ordinary day to day mind is Buddha Mind.

COMMUNICATION

Watch for the self referencing, watch for the critique, fault finding with other people. You've got to have the heart of joyous love towards the person before you can critique them. If you don't have it, shut up, cos you're probably wrong, even if you're right. You might be right, but its coming from the wrong place so they won't hear it anyway.

As Westerners your critique is stronger than your Manjushri, your discriminating intelligence. Once your Manjush-

ri is stronger than your critique then you can say well, maybe this is helpful for this being.

Open communication with another person doesn't mean they will always agree with you, that they're always going to say yes. Open communication means that if you're going to speak your truth you have to be willing to hear theirs. Conversely if you're willing to hear their truth then you have to be able to speak yours.

You should be saying to each other 'give me your best truth and I'll give you my best truth'. Then you won't just be entertaining each other until bedtime.

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

Part two of the Foreword

Because of the great wealth and prosperity on the planet today, it is possible an enlightened society could emerge. In some sense it could be said that unless an enlightened society does emerge we might become the great failed experiment. Our development as human beings is tenuous at best. A not too drastic change in climatic conditions could be the end of our species. The collapse of our global economy could trigger starvation and epidemics. We see signs of change on every level and there is no assurance anywhere that we will succeed in coping with the new challenges. If we do in fact continue to evolve, we will have to become conscious participants in this process. Up until now, we have stumbled along merely looking at the road a few feet ahead. In this way we solved problems necessary for our survival, however, this form of adaptation is no longer viable. Because we as a species have had such a huge impact on our environment, and this has only taken place in the last two hundred years, we must now consider the whole of sentient life rather than just our small and selfish group. To me it is in considering the totality of sentient life that the Buddha's teaching has great pertinence and value. Our resources on the planet are limited and finite, but our growth in population is not. Because of this disparity, we have to consider how best to use our resources. In the past, individuals and nations succeeded through military conquest and the hoarding of wealth. I believe we are coming to the end of this type of development. In our present world, this is

not a viable strategy for success. Because when large numbers of people are disenfranchised, starving, or enslaved, such imbalance in quality of life brings with it the potential for violent revolution and epidemic disease. It is no longer possible within our present worldview to contain these highly destructive elements. The rise of terrorism is a perfect weapon to defeat global imperialism. It is no accident that this form of warfare has emerged. When a culture and way of life is threatened with extinction, large groups of people become hopeless, radical and desperate.

On the other hand, the disintegration of the fabric of wealthy nations comes from a lack of social continuity. Witness the types of crimes that have recently manifested in North America; inexplicable acts of violence, drug addiction and high suicide rates reveal the disenfranchisement young people experience. The en masse institutionalisation of education is proving to be one of the most destructive forces in today's society. Lack of time spent in the extended family and lack of continuity of care increase disassociated behaviour. Such behaviour can not be explained unless we consider how dehumanised our society has become. Some may say that we have evolved too quickly. The bonds between parent and child severed too early have left us with a way of life that is truly bleak. By comparison to many of the past epochs of our evolution the emerging society has the potential of becoming an imprisonment of consciousness rather



than a platform for the extension of consciousness into the universe. However, one thing is certain, we can never go back to an earlier stage of development. We can only go forward, and in doing so, we must lift our eyes to a higher horizon. Selfish, manipulative and nationalistic views block our progress. Only by recognising our interdependence and interconnectedness will we be able to evolve to the next stage. So long as individuals and small groups struggle for survival by indiscriminately exploiting the environment or other individuals, we all teeter on the edge of global disaster.

When our gluttonous consumption of fossil fuels depletes the ozone layer, we all experience the toxic effects. As long as global warming continues due to these emissions, we all experience the result. When there is starvation and epidemics in Africa or other places in the world, we

all run the risk of it spreading out of control. Some scientists believe we have already passed the point of being able to reverse the devastating effects of our activities. Whether this is true or not, we will discover in a few years to come. Looking at humanity's present situation, it should be clear that any strategy for survival must take into account our interdependence with all of life or it hasn't even a remote possibility of success.

It is at this time that we begin to see if it is possible for the human species to evolve to a new level of consciousness. This is a great turning point in history. In order for this new level to emerge, we must go against all of the selfish strategies that have served evolution in the past. We must transcend our instinctual desire to protect ourselves, families, communities or our nations by exploiting others. Given the present state on this planet, this may be the only thing that ensures the continuation of our survival. It is here that we are tested to our very marrow as a species. Do we have the intelligence to see the ramifications of continuing to function under the illusion of separateness? Can we make the quantum leap into the realisation of universal consciousness?

This brings us to the importance of the Buddha's teachings. Because in it the development of consciousness satisfies our need for empirical experimentation and verification, and because it focuses on techniques or skilful means, it can be practised by anyone who chooses to use these techniques. It is not necessary to have a set of beliefs or predetermined worldview. The single most fundamental premise of Buddhadharma is 'awareness or mindfulness of what is' and this is always seen as an ongoing process, never static, predetermined or finite.

Certainly, we will never practise these teachings as they did 2500 years ago, nor should we try to do so. The teaching, if it is to be realised, must occur in the present context. This can only happen through direct perception of what is. In our present situation on the planet, this means the realisation of our interconnectedness. Interdependence and interconnectedness are not an ideology but a statement of actuality. We as sentient life can never exist independent or isolated from totality.

The Buddha's teachings are not merely theoretical understandings of consciousness. In some ways they are similar to the scientific method because they emphasise observation and experimentation. In other ways they are dissimilar because they state that we should not accept the results of other peoples observations. In other words, individuals use their body-mind complex as the ground to carry out their personal experiments in the development and cultivation of consciousness. The more we collectively understand the process of awakening the more we will encourage the young to embark on the cultivation of consciousness. If we do not observe and experiment for ourselves, we merely bandy about

in the realm of conceptual theories. However good our ideas or beliefs may be, they will remain only ideas and beliefs until we put them to the test.

A highly evolved or enlightened consciousness functions in a fundamentally different manner than one that is not. Yet we should not think of enlightenment as an end, but instead as a beginning. Or perhaps it is both. It is the end of self centred isolationism and the beginning of open-ended unfoldment. When we experience this as individuals, we come to the absolute conviction it can be experienced collectively. When our activities arise from this experience, the peaceful and harmonious evolution of consciousness occurs. We are prototypes. Each individual has not only the right to experiment, but also the responsibility to do so. Our right only exists if we claim it. If we take up the discipline of investigating and developing consciousness, we can with certainty create what we will become. If we do not make these conscious efforts, we become the fodder for the haphazard, random and ruthlessly brutal machine of evolution. Without exercising our right of experimentation, we remain trapped in the historical context and can never leap out and experience a view of totality.

Some believe this leap is impossible. Others can only imagine it taking place if they project an identity or god outside of the context. Contrary to these views, with direct observation and experimentation we develop a view that leads to transcendence. If there is a purpose to human consciousness, it is to achieve this transcendence. To know for one's self the origin of consciousness, the cultivation of consciousness and the cessation of consciousness. To know directly for one's self what is a refined or beautiful mind, what is an ugly vulgar or mean mind and to make value judgements based upon this knowledge.

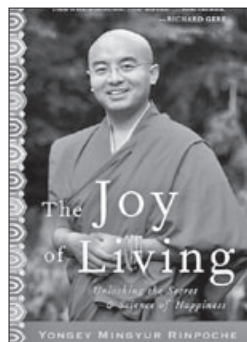
As we investigate our own being, we are transformed by this investigation. As we attain higher levels of consciousness, our view of ourselves and those around us is transformed. One who has not experienced this transformation, by the very nature of diminished consciousness, finds it difficult to imagine. One who trains and cultivates the mind with various forms of wholesome activity rides the crest of the wave of evolution. This is not a selfish indulgence in the bliss of liberation. Instead, it is the culmination of the longing and searching of every individual consciousness that has ever existed. When one being attains awakening, the whole of sentient life experiences and shares, on some level, this transformation. *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. ❖*

BLOOM OF BOOKS & MUSIC

by Leopold Bloom

The Joy of Living: Unlocking the Secret and Science of Happiness by **Yongey Mingyur Rinpoche**,

a rising star among the new generation of Tibetan Buddhist masters trained outside of Tibet. A work in which Buddha dharma meets neuroscience and quantum physics: 'meditation – particularly on compassion – creates new neuronal pathways that increase communication between different areas of the brain' – no small wonder then that during (described in the book) a meditation on compassion, neural activity in the brain system for happiness jumped by 700 to 800 percent! Weaving these elements together Mingyur Rinpoche gives guided teaching on the nature of mind, meditation practice, mindfulness and how we can study the science of Buddhism to transform our self and become a living Dharma. (Published by Harmony Books 07).



concluding with greening up our cities and zero carbon. Truly a mind-opening guide to spiritual and eco health. (Published by Beacon Press 08).

Soname Yangchen,

PLATEAU, author of Child of Tibet, the story of Soname's flight to freedom. Glorious contemporary Tibetan folk singing that combines with Indian tabla, soulful, evocative, she sings exquisite songs of sun and moon, Guru Rinpoche, yogis dreams, compassion and dakinis – soaring mystical music that could make you fly like an eagle. (Fortunate Records '09).



Bhutan: The Land of Serenity, a beautiful book of text and stunning photographs from Buddhist monk **Matthieu Ricard**, the author of **The Monk & The Philosopher**. This book commemorates the

100th anniversary of the birth of Dilgo Khyenste Rinpoche and is simply breath taking with its sacred art, dancing monks, spiritual masters – an offering of fire and light in the 'Land of the Thunder Dragon'. (Published Thames & Hudson 08).



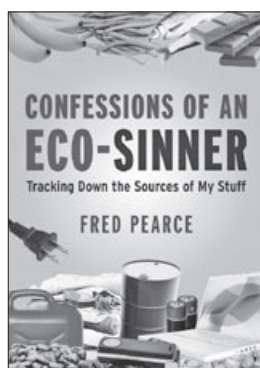
Kiran Ahluwalia,

WANDERLUST, born in India raised in Canada, this is a musical adventure of Indian ghazal, romantic songs from North India and Pakistan, a form that came from Persia and Central Asia. The record is also spiced with Portuguese Fado (songs of love and fate). Swooning voices, an intoxicating world of heightened emotions - let the heart chakra open! (World Village '08).



Confessions of An Eco-Sinner, Tracking Down

The Sources of My Stuff, is an amazing journey that **Fred Pearce** (former editor of New Scientist) takes across the planet to 20 countries to trace 'the lineage of stuff,' including his gold wedding ring and trips to see that Tanzanian Fair Trade Coffee might not be as fair as it seems. To Bangladeshi sweat shops, Central American plantations for bananas, a treat that may disappear, and



Mamer, EAGLE, lyrical troubadour style melodies, evokes the wild open Kazak grasslands, a mix of Jews harp, lyre, two stringed lute and haunting Mongolian throat singing. Beijing's 'China Grass' may have you dreaming of vast empty plains and the freedom of riding on Shaman's horses. Magic! (Real World '09).



The breezes at dawn have secrets
To tell you
Don't go back to sleep!

Rumi



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**

Life is a continuous flow of
experimentation and improvisation.

So too is Living Dharma.

Looking together,
exploring together,

investigating the world both within us and around us;
studying in a deep, contemplative and insightful way
the many taken-for-granted and often overlooked,
elements of daily living:

body, mind, progress, evolution, life processes, emotion,
thinking, biological imperatives and social creativities
and ethical responsibility.

Mind arising from nature.

Nature arising as minding.

Blending meditation, intellect, feeling and sensing,
within the participants
and with the larger community
of our extended ecosystem.

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.

Please note that the retreat will not be suitable for people wanting solitude or needing to process unresolved emotional or relationship issues. It will however be a wonderful opportunity to explore mind and nature in an experimental and contemplative fashion guided by Tarchin's more than 40 years of meditative enquiry and teaching, and his great passion for making the dharma alive and relevant for the world of today.

If you are in doubt as to whether or not this retreat is suitable for you, you should get in contact with Tarchin. Preference will be given to participants registering for the entire 2 months. If there is space available it may be possible to attend for a shorter time but everyone is urged to start on June 4.

During the retreat, participants will share in the cooking and the general ongoing chores that are needed to run the centre.

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

TARCHIN'S TEACHING SCHEDULE:

31 Dec - 1st Jan

ORGYEN, 9 WINDRIDGE LANE, KATIKATI. *refreshing of aspirations for a healthier happier world.* Contact: mtness@clear.net.nz

Jan 9 - 17, 2010

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

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 12 – May 3

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

June – July, 2010

WANGAPEKA WINTER RETREAT. *Mind of Nature, Nature of Mind.*

RETREAT WITH LAMA MARK WEBBER

We can now reveal that the 2010 Retreat led by Lama Mark Webber and sponsored by the Queenstown Dharma House will be held at Wangapeka!

The retreat will commence on Saturday March 20th and conclude on Saturday May 1st. That is a total of 6 weeks! This is a wonderful opportunity to enter into a sustained deep retreat with Lama Mark.

If you have already:

1. Registered for the full 42 days and
2. have paid your deposit,

Then you need not read any further.

Otherwise (subject to availability) these are the options

Applications are invited for any of the following:

1. Full 42 day retreat commencing 20 March.
2. Part retreat of two weeks commencing 20 March.
3. Part retreat of four weeks commencing 3 April. (Applications for less than four weeks may be considered if places are available and at Lama Mark's discretion)

Important Note: Indicated interest is high for all three options. As accommodation is limited places will be allocated as follows:

1. First, to those registering for the full 42 days, and
 2. Secondly, to those wishing to register for less than 42 days.
- Note: for applicants proposing to retreat from 3 April the longer the retreat the better the chance of securing a place.

Summary of Retreat Program

First Term 20 March - arrive and settle in.

21 March to 3 April -

Neuroplasticity and Meditation: breathing through the clouds obscuring Innate Awareness. Topics: Crafting a retreat: the



art of enquiry and interest. Mental-body maps and the science of meditation. Energy Yoga through movement-awareness. Settling the body-mind. Empowerment, teaching and practice - to be advised.

Second Term 3 April to 1 May -

Mahamaya Empowerment and practice, combined with teachings on the illusory nature of all phenomena.

Topics: The practice and instructions of the Mahamaya Yoga; Energy Yoga instructions and group practice through movement-awareness sessions, guided meditations; Teachings on the illusory nature of all phenomena, neural maps and cognition, emptiness and compassion; Exploring the nature of experience through penetrative insight; The bliss-awareness of simply being. Personal retreat guidance. Deepening the retreat. Topics: Personal retreat guidance; The retreat concludes with an Empowerment (to be announced), teachings and end of retreat

A period of personal retreat guidance will be included in the last week, deepening the retreat. The retreat will conclude with an Empowerment (to be announced), teachings and end of retreat feast offering.

You are now invited to make application for a period of retreat commencing on either the 20th of March or the 3rd of April. Please also state the date on which you would propose to leave. All applicants will be advised and from successful applicants a deposit will be requested.

To register you should confirm your registration to Qtnndharmahouse@yahoo.com by return email. There will then be a 25% deposit payable. Bank account details will be provided. (The balance will be payable in two equal instalments on 1 February and 1 March.)

The position of Retreat Cook is available.

The Cook will have assistance to prepare the midday and evening meals for about 16 retreatants. The Cook will be entitled to free board and lodgings, some financial support and may attend teachings free of charge. While the position is for the full retreat a shorter term may be acceptable, particularly if the appointment is shared. Please apply to Qtnndharmahouse@yahoo.com with full name, address and details of experience. ❖

RETREAT WITH DIDO DUNLOP

Eco-Tara and her 20 sisters
tackle climate change!

February 26 - March 7

The 21 Taras are ancient goddesses whose meditations have been practised for millennia in an unbroken living tradition. Today we are dealing with new 'un-traditional' circumstances - climate change, peak oil, and the host of fears and confusions that come with them. Our present 'growth economics' is no longer appropriate and we need to shift our values and aims to another paradigm, to create happiness sustainable for us and for the planet.

The 21 Taras can be of great help in these conditions. They are goddesses for compassionate skilful action, transforming fears to strengths through compassion. They don't avoid the dark and difficult: our difficult emotions contain enormous power and wisdom. By embracing fear and pain with compassionate awareness, the Taras unlock this power and energy and once released, they can also help us develop our vision of what kind of world we want to create for the future.

In this retreat we'll make use of these ancient wisdom methods to carry us forward in a positive way into the future, and transform powerlessness to creative compassionate action.

Create a great new post-oil world with Eco-Tara!

Dido has trained in Tibetan Buddhism for 35 years, and has taught in the Namgyal lineage for 25 years. She loves exploring creative new ways of working with the ancient meditation forms, developing a natural spirituality that modern westerners can access. She draws out the feminine in Buddhism, and relates it to her work with women and environment.



Her teachers are from both the West and the East: Namgyal Rinpoché, Tarchin Hearn, Cecilie Kwiat, Catherine Rathbun, Nagaboshi Tomio, Chime Rigdzin Rinpoché, Kenpo Tsultrim Gyatso and Lopon Tenzin Namdak. She is now studying with Dzogchen master Adzom Rinpoché.

Painter, writer, potter, singer, and dancer, Dido has worked as an art therapist, and run a wide range of groups in meditation, women's development, and creative arts for personal growth. She has two degrees from Oxford, in classical literature and philosophy, and fine art. She is dedicated to environmental sustainability and is a trainer for Transition Towns.

Dido is now based in an ecovillage in Northland, New Zealand, and travels widely throughout New Zealand and overseas. She is currently writing a book called 'Sustainable Happiness and Storm-Weathering: Meditation of our Inner and Outer Climate'.

Dido has trained in Tibetan Buddhism for 35 years, and has taught in the Namgyal lineage for 25 years. She is a qualified teacher, and did her teacher training with Tarchin at the Wangapeka in the early 80's. ❖



LEANDER KANE'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. ❖



January 22 - February 21

Leander Kane's 4 week retreat at the Wangapeka Retreat Centre has been cancelled. For alternative retreats with Leander please see her schedule here, or contact her on leanderkane@clear.net.nz.

She will be teaching at the Wangapeka in May/June 10

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

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

WANGAPEKA PROGRAMME

10 December 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.*

2010

January 9 – 16

Diamond Zen Retreat with MARY JAKSCH. Contact: derek.le-dayn@gmail.com

February 26 - March 7

Eco-Tara and her 20 Sisters tackle Climate Change!

9 day retreat with DIDO DUNLOP

It is also possible to come for the weekends. Contact retreatcentre@wangapeka.org.

March 20 - May 1

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



Mary Jenkins

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

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.

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.

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
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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