

Newsphere

The Journal of the Wangapeka Study & Retreat Centre

December 2011



VEN. NAMGYAL RINPOCHE ON THE WANGAPEKA

by Tarchin Hearn

The Wangapeka Study and Retreat Centre is one of the centres inspired into existence by the life and teaching of Namgyal Rinpoché. On his second to last visit, he was talking about the possibility of establishing in NZ a new centre for the practice of Dharma according to the Sakya tradition of Tibetan Buddhism. One person asked if the Wangapeka could be that centre. He said, 'No, not the Wangapeka. This centre is for the development of new experimental forms and expressions of the dharma.' In a way, this was what the life of Namgyal Rinpoché was very much about. He was a bridge from the great ancient traditions of unfolding, to the space age modern, world wide web world.

Rinpoché was many things to many beings. He was an upholder of tradition, and simultaneously, an innovator and integrator of new unfolding pathways. He travelled extensively all over the world. He inspired myriad people to step out of their comfort zones to explore and to make themselves available to compassionately help others. For some he was the archetypal Tibetan Rinpoché; for some, the Bhikkhu; for some the Master of the Lodge; for some the Professor. For some he was a cosmic travel agency. For some he was a collector of exotica. For some he was a charlatan and a focus of fantasy and gossip. For some he was the most alive human being they ever met. But who was he for himself? As he said to me many years ago on a Polish ship off the coast of Kenya,

'I'm sunyata ... plus whatever anyone else wants to project.'

It has taken me years to realise that this statement applies to all of us. It has been wondrous to have lived so many years knowing him, an extraordinary manifestation of Emptiness and vast compassionate activity.

May the wholesomeness of the teachings that he has given so freely to so many beings continue to grow and flourish for the sake of many beings yet to come.
Sarva Mangalam - All is Blessing

Excerpted from 'http://www.wangapeka.org/teacher-bios/namgyal.html. ❖

EDITORIAL

by Mira Riddiford

The Newsphere is an expression of generosity from its contributors. The Teachers' articles are freely given, the reviews of retreats and Dharma experiences shared are an expression of gratitude and people receive no funds for the writing. The same is for the design, layout, proof reading and editing. The only costs is for the actual printing, labels and postage. A great many people have donated their time and money towards keeping the Wangapeka, this great experiment of Dharma, alive. To all those who continue to give to the centre, the Board says a big thank you. This generosity is palpable when you come and visit the centre. So many people want to do good in the world, and the Wangapeka stands as a testament to many people joining together and creating a space that nourishes those who wish to act on those principles. Life is not hopeless, just as we do prostrations, we get up and start again. The Wangapeka gives space for these compassionate ideals to flourish. It gives breathing room to start afresh and the energy to carry on helping in the world. ❖

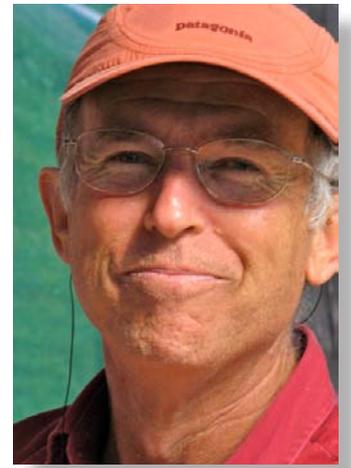
FEE INCREASE

The Wangapeka tries to keep its fees as low as possible to help people attend retreats. Our costs are some of the cheapest within New Zealand, and in the Western world, so much so that we are actually running at a loss. Our income is supplemented by people's generosity through gifts of donations to the centre and from the harvesting of the trees from the plantation that happened last year. Still we have had to increase our prices next year, because of rising food costs and materials that help up keep the centre and stop deterioration that happens over time. When the Board agrees to an increase in fees, it is through thorough analysis and never done without an understanding of why the Wangapeka exists. But if we do not have a sound economic policy the Wangapeka will cease to exist. With that in mind we have increased food costs by \$1 a day, and accommodation by \$2 a day as of Lama Marks retreat Feb 18th 2012. This hopefully will help the Wangapeka continue for many years to come and allow more of the funds that came from the trees to be used in additional projects to the centre, like buying a tractor as we have done recently. ❖

Cover shot by Elaine Chant.

WANGAPEKA WORD-PLAY

by Tarchin Hearn



*Wangapeka Educational Trust
I roll the words on my lips and tongue,
savoring the magical meanings revealed anew
in the shifting patterns
of dancing wholeness,
this arising knowing
that is all of us.*

In Maori, Wangapeka means ‘valley of the ferns’. I’ve also heard it translated as, a ‘learning corner of the area’. Given the presence of bracken in the valley, I can understand the ‘fern’ part. However, I confess a liking for ‘learning corner’. Sometimes for fun, I have contemplated Wangapeka as if it were a Tibetan or Sanskrit word. *Wang* is short for *wangkur* meaning empowerment. *Ga* is from *gaté* which is the verb for coming, going and being. *Pe*, the short form of *phat*, is the mantra for cutting through delusion. And *ka* is the wide open space of knowing.

*Wangapeka
an ongoing empowerment
that cuts through delusion
and leads into a wide open space of knowing;
a learning corner of the area.
How extraordinary to find this
in a South Island valley of bracken!*

If ‘education’ was a Buddhist term, it might derive from *e* plus *dukkhara*; to lead out of *dukkha*! In Sanskrit *du* usually indicates something bad or dysfunctional. *Kha* is the sound of the crow as it flies through space. *Kha, kha, khaaaaaa . . .* so *dukkha* is a dysfunctional space, a place of struggle, a place of dissatisfaction and suffering. Of course, ‘education’ is an English word which derives from the Latin *ducere, ductum*, to lead and ‘*e*’ which indicates direction outward. *Ductum* also happens to be associated with aqueduct, viaduct, conduct, deduct, and conducive. Good education is conducive to

flow. It is some sort of living structure that facilitates crossing the dips and valleys in our lives.

*Education
leading out from a less functional space
into a place of love and understanding;
into a place of greater knowing/experiencing.*

Although the ‘Trust’ part of our name, defines a legal status, being a N.Z. registered charity, the human experience of trust opens into love and empathy and a deepening recognition of one’s interconnectedness with everything. In Buddhism the word for trust is *saddha*. A worthy aspiration; to have education in groundedness, love and trust.

*Trust
faith,
confidence,
groundedness
love.*

And so, the ordinary is revealed as extraordinary; the name of both an organization and a process that has touched, and continues to touch, the lives of so many beings.

Sarva Mangalam

© Tarchin Hearn 08/11

For 40 years Tarchin has studied and practiced in both Theravadin and Mahayana schools of Buddhism. For 12 years he was ordained as a monk. Since 1977 he has taught in many countries and has helped establish a number of centres for retreat and healing. Tarchin is an Elder of the Wangapeka. Tarchin has recently finished an essay called ‘Education and Buddhadharma’ which can be found at www.green dharmatresury.org. ❖



CARETAKERS' REPORTS

by Adrian and Pema

My Mum taught me this silly little rhyme 'The spring has sprung, the grass has ris, I wonder where the birdies is'. I understand that a little silliness is good for us, so hope that didn't hurt much! And we can hear lots of birdies and see heaps of bunnies at Wangapeka right now. I've been at Wangapeka for a year now, and it's wonderful seeing the change of seasons once again. The place is so alive after the winter stillness. The trees are in magnificent bloom, and it looks as if we will have another abundant year of apples, pears and apricots.

It's been an amazing winter with lots of activity as Adrian has reported. We have had many cold, and sometimes snowy, winter days when we would retreat to our warm fires at the end of the day. And what an amazing group of people we have had pass through the centre, each one adding their own touch and taste to the ambiance of the place. Many thanks go out to you all that have visited and added your touch. And to those of you we have communicated with by phone and mail, it's always a pleasure to be in contact with the wider sangha, and we appreciate your input and energy. Also thanks for your patience when the phone and or emails were not answered straight away as we were painting, or shopping, or fixing, or cleaning or... having a quiet cup of tea by the fire.

In February I am leaving my position as Office Caretaker, so I can attend Lama Mark's retreat, after

which I will be going on a three month solitary. So I want to do a little promo for the position here. First I want to say it's not easy!!! However, in saying that I have never held a position that has been as fruitful and as rewarding for my practice; I have come face to face with many of my habitual patterns and negative mind states that have caused myself and others much anguish over the years. I am not saying that I no longer have these tendencies but at least I now understand them better, and am working hard at not falling into the same patterns. The greatest blessing of being here at Wangapeka is that we not only have access to all the amazing Teachers and teachings, but we also have the solitude to work through our negative...and blissful states. So... if you want to take your practice to a whole other depth, come and work at Wangapeka, I highly recommend it!!! Adrian will be leaving in January so the Land caretaker's position will be also open.

Oh and Gypsy helped with the painting, or did she just get in the paint...come and see what you think.

I look forward to seeing you or hearing from you over the summer. Go well.

Pema Sati ❖





Young energy at the Wangapeka: Jaia, Gyp and Jasper have a run around the Wangapka during the AGM

New Moon, Spring 2011

Green crops sown by Nora Gohl during her month long work exchange are now in flower , soon to be dug in for their rich carbon and nitrogen content and to add organic matter to the soil,thanks Nora for all your work. Approx 4000 native and 500 exotic trees have been planted out &protected to establish a new and diverse forest on the logged area above the stream, James has planned and led the planting with help from local sangha members and those on retreat with Chime and Tarchin. The new Wangapeka tractor donated by Lelo Boden is performing well, the front bucket is especially useful for clearing up roadside slips and carting materials. Lelos memorial kowhai tree planted by her son Leon is looking healthy and sporting some deep golden flowers, many thanks to Lelo and Leon for their generosity.

Mikes cabin (the original) has been recycled for parts after many years and has been replaced with a new hut (Mikes cabin #2) , designed and built by Aaron from Queenstown with help from Hio, myself and Mike the hut has its own character, check it out. We have also had local fencing contractor and digger driver Rodger Simpson working on our replacement boundary fence and an access road to the revegetation site which starts just above the cattle stop and runs below mikes cabin, linking up with the existing original forestry road system which Rodger has levelled and slightly extended. The roads are being planted with clover and rye grass for ease of maintenance and to stop roadside erosion.

Mike Elliot and Robbie (from the west coast) have extended the kitchen on Namgyal Hut with creative flair. Mikes design is neat and gives the impression of being in a boat many thanks to Robbie for helping out, it looks awesome. Leo has had a very productive 3 month solo retreat

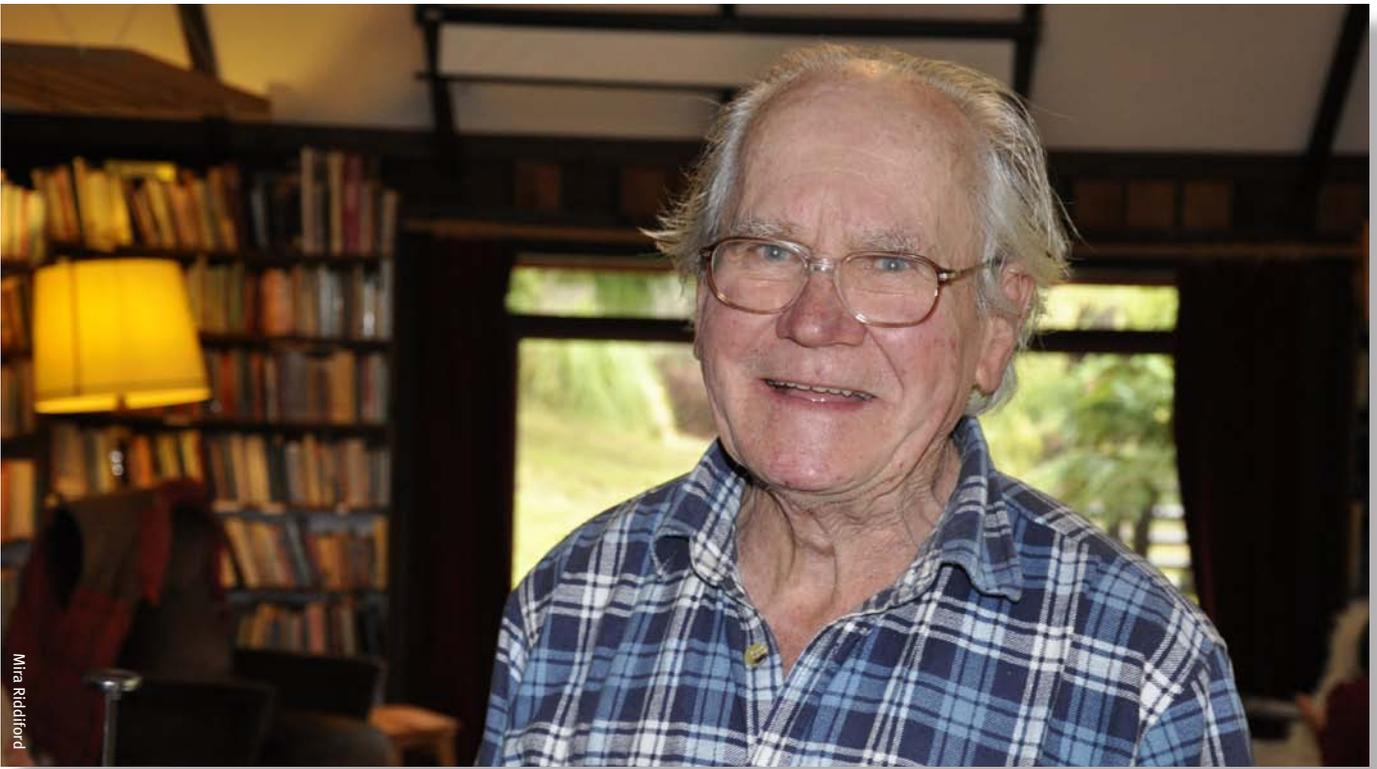
up at Omaha hut . During the last 1/4 of his retreat Leo replaced the entire roof with new colour steel which he walked up to Omaha day by day with an ingenious shoulder support. Leo also started work on cutting in the new path to Omaha which runs off the bluff track and he split and stacked half a shed of firewood, great work! Leo has



gone to lengths to make Omaha rat resistant, so far so good. Dangerous Trees have been felled above Omaha and around the large green water tank by local woods man Matthew Jacobsen. Many hours have been put in clearing wind thrown pines from tracks, and the electric fence .Thanks to Tarchin for his help with the cleanup and re fencing. Presently in progress is the upgrade of the inside of the lower units , fresh paint, flooring, curtains and tables. The middle workshop is beginning to resemble a workshop again at last and the goal of a usable work space will soon be reached . Much work has been put in by those on rereat over the last 6 months , as well as a regularly visiting team of hardworking sangha from over on the coast, you know who you are. Gypsy or Gyp' is really enjoying her time here , thank you all for your patience and support with this , she loves you all, not a bad little teacher in her own right. Please take a moment to let in a short verse from the Shodoka of the zen tradition, Shodoka of the Zen tradition,

The rays shining from this perfect Mani-jewel
 Have the form of no form at all.
 Clarify the five eyes and develop the five powers;
 This is not intellectual work, -- just realize, just know.
 It is not difficult to see images in a mirror,
 But who can take hold of the moon in the water?

Wishing you wellness and good health, Adrian and Gyp ❖



Mira Riddiford

MIKE IS GOING TO LIVE IN NELSON

WE WILL GIVE HIM A FORMAL FAREWELL

DURING THE WANGAPEKA WORKING BEE WITH BONNI ROSS

January 20 - 22, 2012

Michael Elliot is moving to Nelson after Christmas due to his declining eyesight. Many of us have benefitted from all the hard work and ingenious ideas he has contributed to the Wangapeka. Mike has helped keep the Wangapeka functioning over many years and is a big part of the evolution of our beloved center. Come farewell Mike during the Wangapeka Working Bee. Bonni Ross will give a formal farewell to Mike and everyone is invited to share in this celebration of Mike's life. We will email out the exact time of the event soon for those who can not make the whole weekend. You can also email in a note of gratitude or remembrance to him - email Mira at georginamira@yahoo.co.nz your note so it can be read out to him.

There is also a fund being collected to give to Mike as thanks, here are the details you need: Payment within NZ can be by Online Banking within NZ: Wangapeka Educational Trust, Westpac 03 0703 0156597 03 - please identify your name and that this is for 'Mike's farewell', and let us know by email when it has been deposited.

OR by Visa or MasterCard (via a secure page, please email: retreatcentre@wangapeka.org, or phone (03) 522

4221 for this information), or by cheque (made out to Wangapeka Educational Trust); overseas payment is by Visa or MasterCard only (via our secure page as above). No foreign cheques or postal orders please (we have trouble cashing them). ❖



TREE PLANTING AND MAINTENANCE

DURING THE WANGAPEKA WORKING BEE WITH BONNI ROSS

January 20 - 22

The trees that have been planted, after the harvesting of the plantation, have had a 95% survival rate. For this very high rate to continue the trees will need weeding and wool mats to preserve moisture, act as a weed deterrent and soil conditioner. So far, only half have had this benefit.

There is a limited amount of time before the Centre is busy with retreats, so now is the time to help. James asks those who especially wished for Native trees to come and help because these trees require more care and maintenance to survive. People can come up at other times in addition to the Working Weekend, please contact the Centre for more information. James can be available to help with direction on where help is needed. ❖

OVERVIEW OF BUDDHIST MEDITATION

by Bonni Ross

We do this work to expand awareness, deepen wisdom and increase compassion for the benefit of all beings. Why is it necessary to go to all this effort to learn about meditation? If it is true that the force of Universe is moving all of us in the direction of awakening, why the emphasis on this seemingly artificial ‘practice’?

The answer is that the ‘individual’ consciousness, associated with a particular body, and the story that develops with it, is subject to many distortions which have accumulated on its journey from beginningless time until now. These distortions have three root causes: intentions and actions arising from hatred; from greed, and from ignorance. Obviously, there are many variations on each of these three themes. If this were not the case, the awakened state would be fully realized, because this transcendence is the fabric upon which our lives are woven. It is only because we carry the screens, blinds and filters created by past unwholesome activity that we are not able to perceive this reality right now.

These negative roots in consciousness create a cycle of difficulties, or hindrances, both in meditation practice and in life. Knowledge and observation of how this cycle feeds upon itself is helpful in understanding how unwholesome patterning repeats itself, thus creating future negative experience. Through this sort of observation we can avoid being blindly caught up in the repetition, and gradually begin to break the chains of habit that perpetuate our suffering.

The first of these hindrances is wanting something to happen, for the meditator this often takes the form of desire for results. If one is happily expectant and open-minded, whatever arises is interesting, even if difficult. When one has ideas about what should be happening, or what one wants to happen, and those ideas do not actually manifest, then the second hindrance makes its presence known: frustration.



The first of these hindrances is wanting something to happen, for the meditator this often takes the form of desire for results. If one is happily expectant and open-minded, whatever arises is interesting, even if difficult.

The Buddha’s definition of suffering was: not getting what you want (greed), and having too much of what you don’t want (hatred). One could add: being confused about which is which (ignorance)! This wanting/frustration collusion causes the consciousness to freeze, no movement is possible, and this gives rise to the third hindrance, mental and/or physical exhaustion or collapse. Following on this rather dull state of being, as the flow of Universe continues to work away at the blockage, and states of agitation or disturbance, physical and/or mental begin to arise — the fourth hindrance. This restlessness creates the opportunity for the

fifth hindrance to manifest — skepticism.

Unlike the curious, questioning, wholesome mind that wonders and speculates and explores, with openness to whatever experiences arise, the skeptical doubter weighs all experience against a pre-determined set of criteria and refuses to put new data or concepts to the test of personal experience. And this feeds directly back into the first hindrance: wanting a particular result or experience. And off we go again . . .

These conditioned, negative states have a terrific hold on us! Their tenacity is the reason the first meditation practices — to develop calm, or tranquillity — centre around training the mind to concentrate on one simple object, such as a colour, a natural form or the

breath. There is a three-stage development of meditative concentration: effort to stabilize and strengthen, steady and intense focus with secondary sensory inputs unable to distract, and complete absorption, or union, with the object.

This state of absorption has specific stages and can be developed with effort and lots of practice. It is important to cultivate for the simple reason that, while absorption is present, those nasty hindrances are temporarily suspended. One has the sense, when emerging from a state of full absorption into normal, waking consciousness again, that for a time all one's burdens have been lifted. There is a sense of what it might feel like to live in an awakened state!

The stages of absorption begin with the initial effort to focus on the object, remembering to return to it again and again when distractions interfere. Then involvement deepens so that less will-power is needed — there is a natural-feeling, magnetic attraction to the object. When this state is present, one begins to experience the loosening movements of the energy body, or fine material body. These loosening can be extremely pleasurable, full-body experiences of bliss, can be localized tingling and twitching and can also be rather unpleasant manifestations such as diarrhoea or vomiting or itching.

As the fine-material energies begin to circulate more freely, beginning to clear blocks in the system, a feeling of wholeness, or well-being establishes itself in consciousness and one feels extremely calm and balanced. Continued resting in this happy state of equanimity leads to the one-pointed, or unitive experience of full absorption.

The first practices that the Buddha gave to train meditators in the development of absorption were very simple discs, called *kasinas* in the ancient language. These would be sized by each meditator according to hand measurements (the fingers of one hand expanded, plus the four fingers of the other side-by-side) and created with great care and craft to be as perfect as possible using the natural materials that were available at the time.

The first discs were of different colours: blue, yellow, red and white. Each colour has a range of vibration that affects the human organism, regardless of culture, in a specific way. Cool colours (the blue-green range) tend to soothe and slow down, warm colours (red to yellow) tend to activate or speed up — on the physical, metabolic level. To effect the organism in this direct, visceral way also changes the state of consciousness: blue calms, yellow loosens, red strengthens, white purifies and integrates. Present-day teachers will often begin with a green disc practice for stability — an attribute that was more or less automatic for beings 2,500 years ago who

spent most of their lives in forest or jungle, but is greatly lacking for city-conditioned westerners.

The next category of discs to be studied could be the elements of earth, water, fire and air; the building-blocks of form. Finally, two further practices, bounded space and light, would be added. These are extremely powerful, profound meditations best practiced in a protected, retreat situation under the guidance of an experienced and trusted mentor.

These ten meditations all develop by training the mind to focus, first on the hand-made outer, physical object. When that object can be seen with complete detail and clarity on the inner plane, the concentration is directed unwaveringly to the visualized object. Each of these practices has very specific inner signs that arise in an orderly fashion as concentration develops. The manifestation of these experiences indicates to both teacher and student that the practice is complete.

May all beings be well and happy! May the energy of our shared exploration benefit the awakening process of all beings!

Bonni Ross began work as a meditation teacher and counsellor in 1978. She combines 30 years of study and practice in the Theravada and Vajrayana traditions of Buddhism with motherhood, experience in holistic therapies and Western Mysteries and a 16-year career as a strategic planning consultant to business and government. She helped to establish Kia Zan (a residential treatment programme for kids with drug-related problems) in Winnipeg; served on the Board and taught at Karma Buddhist College in St. Catharines, Ontario; was a founder of Third Stream Co-op at The Toronto Waldorf School; has served as Resident Teacher at the Dharma Centre of Canada in Kinmount, Ontario; and teaches in the U.S., Australia and New Zealand. She is founder and guiding teacher of the Sunshine Coast Retreat House near Vancouver, Canada.

Bonni's classes explore both the philosophical and theoretic foundations of the teaching of awakening, as well as providing practical and pleasurable methods for increasing awareness, kindness and wisdom in daily life. She also guides individuals interested in focused meditation and leads retreats for depth unfoldment. For more about Bonni please visit: www.retreathouse.bc.ca. ❖

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MAHAMUDRA AND DZOGCHEN

by Lama Mark Webber

The Basis

All of us have the Seed of Buddha nature, the Clear Light Nature of the Mind, Primordial Awareness—in Sanskrit, Tathāgatagarbha—the innermost nature of mind. Tathāgatagarbha is the nature of luminous awake clarity, totally unimpeded mind. Neither your nor my mind but vast mind.

We meditate directly on the essence, the innermost nature of mind. Our spontaneous natural awareness—the Clear Light Nature of the Mind—is the basis of Mahāmudrā and Dzogchen.

Introduction to the Natural State

This natural state or ‘primordial awareness,’ also known as ‘Guru Mind,’ is introduced (sometimes many times) by gesture, speech, or mind through favorable blessings and a deep connection between the Lama (Guru) and student. As the Great Master Longchenpa said:

‘It has been said that to see the Guru for a moment,
Is better than practicing the Development
Stage for an aeon.’²²

Recognize the Lama’s mind as one’s own spontaneous natural awareness. There is no other point than this Awakeness. Then we continuously and unhesitatingly develop confidence in this Awake nature.

Lining the Traditions and Cutting through the Peels

In Mahāmudrā and Dzogchen traditions of Penetrative Insight, the investigation is most often directed at cutting through the ‘peels’²³ of the nature of mind, meditation directly on anattā. The peels are: bliss, clarity (light and space), and non-thought. Practitioners often mistake the three peels for the experience of mind, due to the profound settling and extraordinary experiences that occur. It is easy to mistake experiences of light and spaciousness, no matter how grand, for the natural luminous clarity of mind. So too it is easy to mistake bliss, for the great bliss of compassion unified with primordial awareness, and non-thought for wide-awake non-conceptuality. To cut through the

peels, especially bliss, requires stable and vivid periods of deeply tranquil consciousness, plus excellent discriminative awareness.

However, we must also cut through stillness of mind and what some Lamas’ call ‘a stale quietude,’ ‘stupid meditation,’ or ‘frozen ice,’ to a vivid, naturally bright mind. There must be the quality of full, unconfined potential, wide awake, compassionate and fully open.



Vipassana: Three Stages of Penetrative Insight

Generally, this way of Vipassanā (especially in the Mahāmudrā tradition) boils down to three stages of Penetrative Insight as introduced and guided by one’s Lama:

Resolving and recognizing the nature of the settled mind;
Resolving and recognizing the nature of the active mind (thinking mind);
Resolving and recognizing the nature of all phenomena (innate perception).

With a stable, settled mind—clear, blissful, without thoughts—awareness is fully, but sharply focused on the empty nature of the mind, or awareness vividly on awareness. This will bring forth the natural state, the recognition of spontaneous awareness.

It is akin to a sword (wrathful means) slicing through a shimmering veil of silk to the silk’s innermost nature. Deeper still, it is the innermost nature of both the sword and the silk, to beyond, beyond, beyond any conceptual nature at all.

Nothing to Correct: Appearances are not the Enemy

A pith instruction by Tilopa to Naropa lights up this path:

‘Naropa, it is not appearances which bind us,
but rather the grasping nature of the mind,
and grasping desire.

There is nothing to be meditated upon.
Since there is no object of meditation,
there is no object of distraction either.
Hold on to this nature of non-grasping, my heart-son.'

Thus, no correcting, no fabricating, and no fixation on meditation and post-meditation sessions. Mindful and awake every moment —so as not to corrupt, in any way the wide-awake pristine mindfulness.

The awake state is unchanging and unceasing. It is not born and does not die. There is no need to generate it, alter it, or work on it in any way. Nor can it go anywhere. Sometimes a murky mind appears, but the awake state never gets murky; only through non-recognition does luminous clarity appear to be hidden or obscured, stained, and tainted with obscuring emotions.²⁴ Wide awake recognition of unimpeded awakesness is the meditation.

Wonderful.

Not Your Mind: Exhaust the Illusion

Be careful not to stray into meditating on one's own mind or one's own awakesness. Straying can be very subtle! Paraphrasing the experiences of great masters of these traditions: all phenomena, including beings, are by nature completely fresh and open; arising as an illusion of solidity and individuality. Thus, all planets, realms, even universes and the countless beings there in are wide open, unobstructed, and creative beyond measure. Like a mirror reflecting all and yet unable to hold²⁵. any reflection, everything is mutually interpenetrating and connected; because natural mind, or Buddha-nature, is totally free, without limits, unceasing non-clinging, inherently self-aware, unimpeded, and infinitely creative. So too, it is extraordinarily loving and compassionate.

Total wonder, awakesness right now! Once there is confidence in this, practice day and night, in an unbroken continuum of natural spontaneity, until the 'exhaustion of all phenomena.'

Wisdom and Compassion United

In Mahāmudrā and Dzogchen traditions, deep and continuous compassion for all beings must be unified with wisdom realization for the various Bodhisattva attainments to unfold and Buddhahood to emerge. Without awakesness, compassion will not emerge. Without great compassion, awakesness will not fully blossom.

Footnotes

²² Kindly Bent to Ease Us, Part I - Mind. Longchenpa. Transl. and annotated by H. V. Guenther, Dharma, Emeryville, Calif. 1975. p.88. Development Stage: In Tantric meditations, the stage of 'generating' the enlightened aspects of the Meditational Deity (Yidam).

²³ Peels, as in an orange peel or rind. If you touch, see or

taste the rind of an orange, no matter how beautiful or wondrous, what do you really know about the inside that is 98% of the fruit? So, we need to cut through the peel, to the core (essence).

²⁴ It is the busy illusory ego referencer that temporarily ignores or forgets this naturally awake luminosity.

²⁵ A mirror can reflect, but can not retain or cling to, obsess, grasp or fixate to an image. It is only a temporary reflection, a play of light and not the object... then... it vanishes. A mirror has the wondrous qualities, to name a few, of: light, clarity, containment, openness, depth, stainless, freshness, vividness, infinitude and spaciousness. And, a mirror does not get tired, it stays untainted, no matter how many images get reflected.

Lama Mark's (L. Karma Tenpa Lekshe Yongdu) style of teaching is non-sectarian and universalist in nature, displaying for beings the wondrous unity, uniqueness and intrinsic freedom of all life. His teaching is classically founded, but well integrated with science, art and nature. Mr. Webber's work with people demonstrates a profound commitment to freeing beings from innumerable suffering states, whether through meditation, study, art, travel or science.

He has been studying and teaching Buddha Dharma (the Teachings of Liberation) and meditation for thirty-five years. He was born in 1956 in Toronto and he started practicing meditation at the age of 16. His root teacher was the late Venerable Namgyal Rinpoche, a Canadian, who was a great meditation master and superb Dharma teacher.

Lama Mark Webber is a Visiting and Resident Teacher for a number of retreat and Dharma Centres worldwide; for example the Crystal Mountain Retreat Centre, Galiano Island, B.C. and the Queenstown Dharma Centre, New Zealand. For a number of years, during the past 25 years Lama Mark has served as the Resident Teacher at the retreat property of the Dharma Centre of Canada in Kimmount, Ontario. Lama Mark also teaches at many other centres in Canada and internationally. He is the author of the books, 'Why Meditate? A Heart Song of Vast Release', 'Union of Loving-kindness and Emptiness' and editor and author of two booklets, 'A Basket of Gems' and most recently the 'Progress of Insight'. For more about Lama Mark please visit: www.markwebber.org. ❖

THE DEVELOPMENT OF CONCENTRATION

Through the Cultivation of the Beautiful

by Ven. Sonam Senge

Exercise 16 - The First Jhana

Thought Conception and Discursive Thinking

Having discussed the five hindrances to the attainment of jhana we can now look at the primary characteristics of the jhanas themselves. The first is that thought conception is extremely clear and does not resist your willful intention. Every thought that arises is crystal clear and focused. The mind does not wander, nor is there the dispersion of the mind created by secondary thought processes. Discursive thinking means that you can focus the mind on a single object and investigate it from many points of view. The mind is malleable, bright and extremely agile in its ability to probe and investigate the object.

For the Westerner, probably the easiest way to establish access or the first jhana is to become engrossed in a good book. If you watch the mind when this is occurring you will gradually be able to recognize the factors of jhana. For instance, you cannot maintain focus if there is something niggling at you and preventing you from letting go into the experience that the book is describing. If you are continually critical and skeptical you are not really interested in the book. If your mind is occupied with many other things, such as concerns about what you are going to do later on in the day, you can't really enjoy the book. If you are falling asleep you lose your focus and there is no longer an alive interest. If you have a state of anger present you may attempt to focus on the book, however, even if it is normally an interesting subject, unless you get rid of your anger (at least temporarily) you can't focus. When sensuous desire is present, eventually the mind becomes distracted and focuses on sense gratification. It is obvious that these five hindrances prevent clear thought conception, the ability to focus and the ability to engage in questioning thought.

When you attain the first jhana in formal meditation, because you are focusing on an object of mind and not on a book or a preprogrammed thought conception, the hindrances may be far more formidable. Also, the energy of the body-mind is greatly increased and it takes an

extreme effort of will to prevent the mind from engaging in habitual and unconscious thought patterns.

Exercise 17 - The Second Jhana

Rapture and Joy

There are two aspects to the development of the second jhana.

The first is that you must abandon thought conception and discursive thinking, the second is that you augment and bring to the fore rapture and joy. In keeping with my original intention to make the understanding of jhana more accessible to the Western practitioner, I will try to define it in ways that we have commonly experienced.

This experience originally occurred for me while listening to music. The first prerequisite, freedom from thought conception and discursive thinking, was a wonderful release. The ability to experience the music wholeheartedly without discursive thought, imparted a tremendous sense of freedom. The mind and body could experience the music directly and there was no sense of an observer. It is as though the mind and body were being played as an instrument. When a being is clear without the distraction of discursive thinking, their senses become heightened and the mind is able to hold in awareness very complex melodic and structural elements of time that give a whole experience of the musical composition. This probably occurs more frequently with composers and musicians than in those who have not trained themselves to be aware of such nuances. However, the freedom from thought conception and discursive thinking and the wonderful ensuing pervasion of rapture and joy is unmistakable. There are many other types of activities that can produce this state. One student of mine said she experienced such a state while skiing down a mountain. The point is, once you have a sense of the freedom and bliss that is present in the second jhana, you are more likely to strive for it. You will know that you are capable of attaining it in the direct observation of your mind-body in meditation.



Exercise 18 - The Third Jhana

Cultivating Equanimity

The development of the third jhana has two aspects; the first aspect is to let go of rapture and joy and the second is to cultivate equanimity. Rapture and joy have engaged qualities, they are very thrilling and ecstatic and are easy for the Westerner to recognize as positive states. Conceptually it is not difficult to explain rapture and joy as something desirable and something to strive for. Westerners, however, seem to find it quite difficult to understand equanimity as something important in the religious life and something to strive for. I think the main reason for this is that the average Westerner sees positive states as being active rather than passive. Equanimity is detachment from volitional desire.

So how do I explain this state so that it will be easily recognized? Let's go back to our musician who is playing a piece of music and entering into the second jhana free from thought conception and pervaded with rapture and joy. For him to develop a consistent ability to perform this piece of music, rapture and joy will become an impediment. The reason for this is that the cool detachment of equanimity is able to see more clearly the many nuances of the piece of music.

Now let's look at the skier racing down the hill. Maybe the first time the skier takes a particularly difficult slope it will produce this ecstatic rapture and joy. However, as the skier develops their skill the rapture and joy subsides due to familiarity and the only way they can develop further is if they focus on technique and master that particular activity. It becomes evident that in order to master something and bring it to its highest level in any discipline, equanimity is critical.

I remember speaking about equanimity at a Unitarian Universalist Church function and one woman simply could not understand how equanimity and detachment could be of benefit. For her, love and compassion were the most important things. The only way I could explain it was to make it very personal to her. I asked her if she had children, she replied that she did and that she loved them very much. Then I asked her, 'If one of your children needed a surgeon with great skill to perform an operation to save her life, would you choose yourself if you were a surgeon (as the mother with deep love and emotional attachment) to perform the procedure, or would you choose a surgeon who is in a calm state of equanimity?' She pondered it and realized that equanimity has great value in producing an objective clarity. In terms of the religious life, it is easy to understand why the Buddha would say, 'Happy lives the man of equanimity and attentive mind.'

So to return to the jhanic process... We cultivate equanimity because rapture and joy are crude and experienced as disturbances that should be overcome.

Exercise 19 - The Fourth Jhana

In the fourth jhana equanimity is brought to complete fruition due to abandoning all pleasure-pain. Here you abandon pleasure and pain because they produce the roller coaster of desire and aversion. The Buddha has said that to be conjoined with what one does not want is suffering. To be separated from what one wants is suffering. Suffering is implicit in pleasure and pain. To explain this in Western terms is somewhat difficult because of our belief that pleasure is the only gratification in life. However, as we have pointed out before, there is satisfaction in mastery. The completeness of equanimity is the determining factor. When you experience this in meditation you are relieved of all striving and there is the sense of putting a great burden down. It is as though your effort to live a meaningful life has reached completion and is no longer necessary. An exercise that may help you achieve this state or recognize it, is to view everything you encounter as being perfect and needing no alteration or improvement. Another is whenever pleasure manifests, you view it with detachment and do not cling to it. Whenever pain occurs you view it with detachment and do not have aversion to it.

All of the previous four jhanas can be attained through the meditations on the ten kasinas. The jhana factors arise in this order:

1. Freedom from the five hindrances and the establishment of thought conception and discursive thinking.
2. Freedom from thought conception and discursive thinking and the establishment of rapture and joy.
3. Freedom from rapture and joy and the cultivation of equanimity.
4. Freedom from all pleasure and pain and the realization of equanimity. The fifth jhana is established through the formless absorptions.

Exercise 20 - Boundless Space

A) In the classical development of boundless space you first establish concentration on bounded space. This is achieved by meditating on a hoop, or thin bamboo circle, the diameter of four fingers and a hand span. First establish mindfulness through the breathing meditation and then focus on the hoop. It should be hanging approximately four feet before you in front of a neutral background. Focus on the space that the hoop surrounds until a bubble or sphere appears in the mind's eye. This then becomes the basis or nimita for establishing the experience of boundless space. On emerging from the fifth jhana of boundless space you then should review the meditation using the four foundations of mindfulness.

B) Another less traditional exercise is to find a clearing in nature. This can be an open field or a rock outcropping on a hill or mountaintop. It must be fairly flat without any large protrusions. Lie on your back and spread your arms and legs to delineate a circle. All twigs and stones should be removed from this circle. Wait until nightfall when there is good visibility and lie on your back looking up at the stars. Orientate your head to face towards the Pleiades or the North Star. Lying with your legs and arms fully extended you should gaze at open space and the stars and establish calm through breathing in starlight. When the mind and body are completely still, you then should enter into the absorption of boundless space. As I have said previously the other jhana factors will arise in an orderly fashion but your main focus is to be on boundless space.

Exercise 21 - Boundless Consciousness

A) The traditional method to establishment boundless consciousness is the use of the light kasina. This is achieved through reflecting a circle of light on a plain neutral-colored wall surface. The diameter of the circle should be four fingers plus a hand span and the distance from it should be approximately four feet. Gazing at this disc of light you should try to enter into the sphere of boundless consciousness. You may recite the word 'alokha' or the word 'light'. Once the nimitta is established in consciousness you focus on it until the jhana factors appear and there is full absorption into boundless consciousness.

B) Another method is to focus on natural reflected light. For example, while walking through a forest, focus on the shafts of light streaming through the trees. This method can also be practiced while observing the sunset or watching rain clouds moving across the horizon. The focal point can be anywhere there are shafts of natural light.

C) Another method is to enter into union and experience other forms of consciousness. You might begin with your pet cat or dog. Focus the mind on the other being and try to experience directly their mind state. When this has been established extend it to others in a gradually widening circle. The idea is to move in categories of what is most familiar to you. After you have focused on sentient life for a period of time, then you should try the so-called 'inanimate' world. Begin with the most familiar this might be your favorite chair, house or spot in the mountains and try to open or expand your consciousness so you directly experience the chosen object. This should be done until there is a direct experience of boundless consciousness.

Karma Sonam Senge is a teacher of awakening in the tradition of his principal teacher the Venerable Namgyal Rinpoche.

Senge, a native of New York state, was recognised as a gifted painter when still in his teens, and was invited to attend the prestigious Art Students League in New York City. Senge later travelled to Toronto in 1967 where he met and began studying with Namgyal Rinpoche (then Bikkhu Ananda Bodhi). Senge received ordination in the Karma Kargyu tradition from His Venerable Sonam Senge Holiness the 16th Karmapa. He has also been ordained in the way of the elders (Theravadin tradition) by Sayadaw U Thila Wanta of Burma.

In 1975 Senge co-founded the Open Path Dharma Centre in Boise Idaho. In the early 1980's His Eminence Chogye Trichen Rinpoche (of the Sakya tradition) asked Senge to begin giving Wonkurs (Tibetan meditation empowerments). From 1983-86, Senge led a three year Ngondro Foundation work retreat in Costa Rica; after which he became the senior instructor in Buddhist Studies at the Kinmount Academy and Seminary founded by Namgyal Rinpoche. In 1989, Senge led a group of Dharma students in a tour of Asia, meeting many teachers including the Venerable Tara Tulku Rinpoche, His Eminence Dilgo Khyentse Rinpoche and His Holiness the Dalai Lama. In the mid 1990's, Senge's love of sailing led him in a three year exploration with his principal student Susan Bell. For three years they taught sailing and ecology to children on their sailboat off the coast of British Columbia. From 1998 to 2000 Senge lived in Thailand and Malaysia, completing the first of a three part series of books on Buddha Dharma as practiced in the West.

Senge currently lives on Vancouver Island, Canada, where he works with students who are committed to in depth transformation. Senge is a tantric adept, a student of the Kaballah, a teacher of Western mysteries, and a visionary Dharma teacher. ❖



EDUCATION AND BUDDHADHARMA

by Tarchin Hearn

How do we learn? How do we grow into mature, loving, wise, competent human beings? Does our vision of our place in the universe actually correspond to the biological realities that shape us? Do our religious and moral aspirations harmonize with our mechanical and energetic interactions with the rest of the world? Where do we find our sense of togetherness? Where do we humans fit? Can we discover a way to become, once again, native to this place, this living world, our home. Can we rediscover our belongingness in life?

Reverencing the great mystery of education

I flex and bend and move in the flow of your unfolding wisdom.

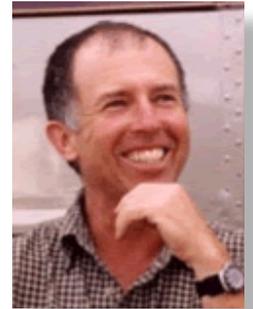
May all beings realise the blessing of profound aliveness and dance their lives in the flowering of wonderment and love.

The practice of buddhadharma and the process of meaningful education, are deeply related. Buddhadharma is more commonly associated with Buddhism which, of course, is viewed by many as a religion. Education is usually associated with secular schooling. Yet each has something to contribute to the other. I'd go so far to say that richly developed, each contains the other.

For readers unfamiliar with the term, the Sanskrit word buddhadharma is made up of buddha plus dharma. The bu in buddha derives from bodhi which means to awaken, to unfold or to flower. It gave rise to our English word bud, as in flower bud. The ha part, is the natural sound of laughter, joy, and surprise, which are often outer indications of inner well being and harmonious good functioning. Buddha therefore means joyful unfolding or awakening or perhaps even the flowering of joy! Dharma has many meanings such as truth, phenomena and natural law but in Buddhism it is often used in the sense of 'teaching'. Broadly speaking, buddhadharma can refer to any teaching or guidance that supports joyful awakening; the unfolding or flowering of joyful good functioning – both in an individual and simultaneously in their surrounding community.

In its widest sense, buddhadharma, doesn't necessarily have anything to do with Buddhism! I find it useful to make a distinction between buddhadharma and what I sometimes think of as 'Buddhism-dharma'. Buddhadharma is universal. It's all around us and it becomes visible wherever there is skilful encouragement and opportunity to unfold in compassion, wisdom and awareness. It can be lived and realised by Christians and Buddhists, by agnostics and atheists. It has been cultivated by Sufis and scientists, artists and health workers. Buddhadharma is alive and happening in many different types of communities all over the world. What I sometimes call 'Buddhism-dharma' refers to the teachings of traditional Buddhism. Hopefully, this Buddhism conveys something of true buddhadharma but sometimes traditions become sidetracked into preserving cultural beliefs and biases that have little to do with cultivating love, freedom and profound understanding, which is surely what good teaching or education should be in aid of.

Education is a process of nurturing, or from a utilitarian point of view, training or conditioning an individual so that he or she can function well in the society in which they live. The idea of education sometimes carries a sense of preparing young people so that they can contribute to fulfilling the needs of society. I'm sure many people could agree with these definitions – even the Minister of Education. Where this becomes tragically limited is in situations where we seem to have a very narrow understanding of society and hence its needs. The society we are mostly concerned with today is almost inevitably a human one. The other species we live with barely get a mention. And even narrower, it is often an exclusive group of humans, ones that share a common set of largely unconscious assumptions, biases and beliefs about the nature of reality. Today, the majority of us seem to have fallen into a collective amnesia, forgetting that we are part of an immeasurably larger society called



a living world; a world of animals, plants, fungi, micro-organisms, river catchments, mountain ranges and plate tectonics. We are all part of this togetherness, brothers and sisters, neighbours and collaborators, all of us together. Our lives and the activities of our living, interweave, back and forth, over and under and through each other; this living world, this rich diversity of form and understandings that comprise the very substance of our beingness.

Education shapes society but society also shapes the forms of our education. What kind of education do we give our children when daily, we collectively and helplessly bow to the god of market forces? . . . when massive amounts of human industry are devoted to building and selling weapons designed solely to kill and maim beings? . . . when we excuse and condone lies and deceit in politicians and business executives as long as they don't break any laws? . . . when nearly everything is measured in terms of money and economic performance, and instant gratification is the hallmark of a successful life? What kind of education do we support when justice and unpretentious honesty are often dismissed as naive or sometimes even unrealistic idealism?

The second half of the twentieth century saw a quiet yet significant revolution in the healing professions, with a growing acceptance for the idea of treating 'the whole person' instead of trying to deal with a collection of disconnected symptoms. In its more expanded forms, the whole person was seen as something or someone embedded in, or continuous with, their extended family or whanau, with their society, and with the surrounding ecosystem. Ultimately the whole person is intermeshed with the whole existing world and any approach to healing must take this into account. The good functioning of an individual is linked to the good functioning of every other living individual. We desperately need a similar revolution that will expand our understanding and practice of education.

A good starting point would be to recognize that education surely involves much more than just pouring facts and figures into young peoples' brains. In the so called modern world, we tend to think of facts and figures as 'hard data' when, in truth they are more often just palatable prejudices or currently popular understandings or interpretations, that help to ensure a continuity of societal beliefs and action. Recently in a BBC interview, NZ's Prime Minister John Key was confronted with the results of a detailed scientific study that found that many of the rivers and lakes in NZ were significantly polluted. The interviewer asked why, in the light of this study, NZ was continuing to brand itself as clean and green. Mr. Key said that people were entitled to their opinions but that he rejected those findings as he could find other 'experts', that would give a different opinion which would show that NZ is 100% clean and green. This is a case of hard data looking more like a Rorschach ink-blot test!

Good education involves so much more than developing the basic literacy and numeracy skills that spokespersons for the ministry of education seem to value as paramount. Real

education, complete education, education in completeness or wholeness, is a process of drawing forth all the qualities that are precious in a human being; for example, the capacity for love and empathy and creative thought, along with courageous straightforwardness. It cultivates our capacity to be curious about all manifestations of life and to consciously participate in the life affirming shaping of this living world in which we find ourselves.

In practical terms, an education system must always serve the needs of society but we need to have the broad mindedness and honesty to recognise that meaningful society is much bigger and more multidimensional than we usually imagine. Serving society (as biologist, writer and lover of life, Aldo Leopold, once put it), requires that we support, 'the integrity, stability and beauty of the (whole) biotic community'.

Each one of us is born into a vast interweaving of matter, energy and knowing that is already in process. It's what we are. It's all through us and around us and it has been going on for 13.5 billion years; as it says in some Buddhist texts, since beginningless time, or for incalculable aeons, or inconceivable kalpas. However expressed, whether with numbers or poetry, there is every indication that the unfolding of life was going on before we as individuals began and will likely continue after we end.

This 'already happening, ongoing process' can be seen in two ways. It is the wholeness or totality of nature, unfolding and diversifying in the direction of increased discernment and knowing, thus nourishing a wider and wider range of unique yet totally intermeshed individuals. This is evolution in action. At the same time, this process involves each individual, feeling, with their own particular talents of perception and awareness, towards a lived appreciation of connection, a sense of unity accompanied by an increasing sense of understanding, wonder, devotion, reverence and awe.

Nature diversifying into ever more refined ways of being and knowing, and, individual discernment and knowing intuiting its way into a sense of wholeness and living mystery; this intermingling yin-yang of life is the natural ground from which, and within which, we all emerge and grow. Going by many names, it is sometimes called God, or Totality, or Wholeness or 'the pattern that connects'. In Buddhism it is known as the dharmadhatu, the basic space of phenomenon, the immeasurable expanse of inter-being, or the total field of all events and meanings. It is also called bodhicitta, often translated as the heart/mind of awakening.

Bodhicitta is a central theme in Mahayana Buddhism and is perhaps something that should be discussed in secular schools. As we saw earlier, bodhi means awakening or unfolding. It is both the impersonal 'totality of being' unfolding as a delicate, unique, and transient individual, and, the individual, awakening to the totality. Each movement utterly pervades the other and together they reveal a mysterious whole. This twofold bodhi is playing

out in citta, the heart/mind of one's individual knowing and experience. Heart is God appreciating each detail. Mind is each detail appreciating God. Both movements together reveal a complete mandala, a rich a vibrant human being.

For some people, this two-in-one truth is an inspiring and beautiful thought. For a smaller number, it is a lived experience, a true life of blessing. Most of us though, were brought up by adults who, in the course of their lives, lost touch with the great mystery of living that they are. As if through osmosis, we absorbed and embodied our parents' hopes, fears and prejudices until, gradually, like the moon eclipsing the sun, these narrowed attitudes and approaches to life restricted our potential for clear seeing and we too lost sight of the interconnected unfolding of life that we are. Shaped by social, economic, political and philosophical views, we drifted into ever more partial ways of experiencing. The universe became a collage of separated bits, sometimes co-operating, often competing and almost always in threat of isolation, guilt and fear of abandonment. Bodhicitta became more and more hidden. Ironically, it can even be hidden through becoming a Buddhist and then naming a concept called 'bodhicitta' while not simultaneously realising that bodhicitta is what is doing the naming!

Imagine being born to parents who lived and appreciated this ancient and ongoing dance of life unfolding, who then nourished it by affirming the unique and precious vastness of your being, who encouraged you in a wide ranging investigation of all the myriad details of life, who demonstrated to you, at that early impressionable age, a fundamental approach to living that is deeply imbued with love and wonderment and a sense of fresh, spontaneous curiosity. This is the heart of buddhadharma in action. It also begins to look like the foundations of very good education.

A big step towards meaningful education involves honouring and appreciating the dual mystery that we are; this mutual shaping of inner and outer, of self and other, of body and mind, of subject and object; this seamless dyad of individuality and wholeness. This is the nature of each student. It is the nature of each teacher. Encouraging it to flower and function well is the heart and foundation of good education.

With the economic cutbacks of today we often see schooling and education reduced to a pouring in of facts and figures and experiences. Eventually the student is stuffed. Sometimes this supports a conceited belief that the world we have learned to know, is the way the world really is. Sometimes the weight of the 'stuff', crushes everything about us that is truly alive and we survive as automatons, replaceable units in the mechanical workplace market of life.

Rather than force feeding students with facts and experiences that will help them to maintain the world that we, the older generation, have grown accustomed to, education should be primarily engaged in drawing out, or drawing attention to, the qualities of being that can help

us creatively meet with each new situation that arises in the journey of our communal living. This includes meeting with earthquakes, environmental degradation, economic collapses and political turmoil.

How can we do this? We need to explore and investigate our bodies, how they work and how they intermesh with others at multiple levels, from micro to macro. We need to understand our feelings and the way we colour experience with values of good and bad, liking and disliking. We need to learn the skills of unravelling tangled emotions and the resultant physical sensations. We need to grapple with how the world of our knowing arises ever-fresh, moment by moment – a weaving of body, speech and mind, self and others. We need to refine and augment our powers of observation through each of our senses. These are our gateways to the world, the potentially sensitive points of meeting with others. We need to cultivate the art of resting at ease and awake, in states of not knowing everything, and not being able to know everything. We need to let go of the fear driven compulsion to freeze reality with the hammers and nails of dogmatism and certainty. We need to cultivate the whole mandala of aliveness, capacities for thinking, feeling, sensing and intuiting. We need to value diversity and its vast, creative, ultimately unknowable dance, called living. We need to cultivate the potential that is in each of us to be utterly present for each other. We need to learn the arts of tolerance and forgiveness and occasional apology and restraint.

Buddhadharma and secular education have much to offer each other. Education can offer microscopes, literature, art and cultural history and a tradition of scientific enquiry. This would take Buddhadharma into the 21 century with a relevance that would be felt by all. Buddhadharma can offer ways of cultivating attentiveness, appreciation, forgiveness, mindful presence and healing. These skills would enhance and round out the school curriculums honouring and respecting the deep intelligence and potential that is in each of us. Buddhadharma and education belong together. They augment each other and skilfully joined would help us humans tackle the challenges that will increasingly face us in the times to come.

Over the years, I have had the privilege of working with teachers from many traditions and backgrounds. Some of them teach in schools; primary, secondary or tertiary. Some teach healing arts; psychotherapy, body work, counselling and various forms of medicine. Some teach meditation and a range of spiritual approaches to living. In these times of tightening budgets and increased anxiety about the state of world and where we are all going, it is more and more vital for our own well being and for the well being of those we teach and interact with, that we live day by day with our feet solid in the ground of here and now wonder and appreciation, in all its vastness. My aspiration is that these thoughts on education and buddhadharma will in some small way serve to strengthen our willingness and ability to do this.



Postscript

I began this essay on education and buddhadharma a number of years ago. It was originally intended to be part of a reflection on the aspiration and purpose of the Wangapeka Educational Trust, a study and retreat centre in the South Island of New Zealand that I have associated with for many years. Somehow in the flow of circumstances, that early draft fell by the wayside; lost in a pixel cul-de-sac on my hard drive. Recently it popped into view and in the light of momentous geologic events this year in New Zealand, I was inspired to rewrite it, making it, I hope, more broadly relevant. For months, the great taniwha of plate tectonics has been flexing its muscle, hammering Christchurch and the surrounding area with three major earthquakes and thousands of aftershocks. Many people were killed or injured. Thousands of homes were damaged if not destroyed. Hundreds of business have collapsed. Adults and children of all ages have been traumatized. Life as many knew it, and expected it to be, has been turned upside down as parts of the city sink back into a wetland swamp and other parts are entombed under fallen rock. This happened in the same year as the earthquake and tsunami in Japan.

One friend, living in Christchurch, who runs the administration side of a small school that was badly damaged in the first earthquake, has miraculously found time to write periodic uplifting e-mails to friends and extended family. After the third quake, which really knocked the stuffing out of many people who were already barely coping with the first two, she shared some observations which, in spite of the trauma that is widespread, reveals a breadth of vision and aspiration that is wonderfully uplifting. Describing how parents, teachers and children supported each other emotionally, and physically, adapting to broken plumbing, stuck doors, jammed windows, and cleaning up mud and

liquefaction so that the school could continue, she wrote; 'I hope I am around to see these children as they mature into the business, public and political leaders of the future. I suspect that when that time comes, Christchurch will have been the home of a disproportionate percentage.'

Many schools have been disrupted by closures but deepening the skills of being truly human, the skills of being present and curious and capable of sharing in the very midst of an ever changing and unpredictable world, the gift of knowing what is important and being able to let go of what isn't; these lessons have continued. The school of life-experience hasn't closed. The personal maturing that comes with remembering and appreciating the value of friendship and the wisdom of community, for many in Christchurch, these learnings have actually accelerated. Meanwhile, on television, in addition to reports of great courage and human kindness, we see, politicians, bureaucrats, and other officials, sometimes clearly out of their depths, waffling and justifying and red taping the process of recovery in a desperate attempt to fit in with and conform to, an already bankrupt and dysfunctional economic system. These are telling demonstrations of the results of an education system that has done little to prepare them for the reality of being part of an evolving living world; a world with earthquakes, with climate change, a world that is an interweaving of biology, geology, meteorology, sociology and much more, a world that we share with all species, a world that we are awesomely and humbly privileged to be a part of. The coming together of all these occurrences has nudged me towards finishing this essay and for all of that and all of you, I am thankful. ❖

LIBERATION THROUGH THE BODY TEACHINGS WITH LEANDER KANE

by Janet Eades



Leander Kane has been teaching at the Wangapeka for the many years now and she also regularly teaches around New Zealand and overseas. Through a combination of residential retreats, weekend workshops and evening classes, many of us are becoming familiar with and experienced in the subtle and refined practice of awareness and meditation that her method of 'Healing of the Whole Self' entails. In some ways the method may seem unassuming on first encounter – much of the time spent lying on the floor doing slow, even lazy, movements and then standing up and walking in the felt experience. But for a practice which entails such minimal outward effort, the results can be surprisingly profound. The key of course is in the attention we bring to the work, and part of Leander's brilliance is her way of continually and skilfully focusing our attention on the experience that is arising. She is constantly calling on us to name the feelings and sensations to ourselves – 'feel how upright you are now; are you feeling more dignity? or you might be more grounded than

you were, or more centred...'

The net effect is to bring about a transformation in the body-mind awareness, subtly and surely over time freeing up habitual patterns of holding and 'unknowing' in the body and in the mind. Speaking from my own personal experience of the method, I have come to treasure an increased trust and respect for the intelligence of

my own organism. This is something I can recall for myself at any time during the day, whether I'm waiting for the train, at the supermarket or in a meeting at work. It's an ordinary, and at the same time, profoundly transformative practice that means I can be more present with more confidence and openness in daily life. If you haven't had the opportunity to attend a workshop or retreat with Leander, then may that opportunity arise for you soon. ❖



TOUCHING ON SACRED ART & THEATRE

In response to Amitayus Wongkur on the Lama Karma Chimé Shore Wangapeka Retreat

by Graham Price

Rich blessings. Mornings set aside for the foundation for mindfulness and several glorious sunny afternoons planting beech trees. We had just received the Amitayus Wongkur the following morning. The challenging invitation was to subsequently create a shrine that speaks freshly to contemporary secular New Zealand. How might we find objects to place on a contemporary mandala? What is the object that speaks to our emergent understanding of the Amitayus principle, continuing life of Dhamma, overcoming entropy, envisaging a vigorous renewal, an actively engaged nourishing future. Eschewing the traditional shrine objects, what might we reach for from our immediate surroundings? What questions and connections might our non-verbal search reveal? The following narrative is my 'reading' but I hope fellow contributors recognise themselves and their generous sharing.

Finely tuned challenges from Chime deepened our initial group discussion into examining a focus of what supports sustainability and propelled us into building a shrine dedicated to sustaining a wholesome future for Aotearoa. The dining room circular glass table was chosen as a ground and placed in the centre of the hall in line with the hearth and natural heart of the room. Sixteen chairs circled this focus. Some cleaned the glass table top with the mantra of Vajrasattva rumbling beneath squeaking damp newspaper... others departed to sit, reflect, and find their personal evocative object.

'We need to sprinkle the mandala base with fragrant water and strew with petals.'

'Perhaps we can try a new fragrance for our times?'

The dark Fairtrade Columbian had become a morning favourite and soon a rich dark transglobal coffee connection was dusting across the glass. Wealth, in the form of coffee was equitably distributed. The air filled with a familiar kick-start fragrance. A quick search in the attic provided a base, a chequered board to square the circle table. How do such

connections greet in the mind? Are they always verbal? Our board, was it the rigid grid of a checked history? Masonic mysteries or socio-economic games we have played? All of the above? The possible interpretations are layered, varied and mutable as each new object to the mandala is added over the day. What game playfully calls for our earnest assistance now? The recycle bag placed at the foot of the table proudly declared its purpose. Everyone counts: make a difference. Reuse, recycle.

To accompanying mantra participants added a handful of humus and soil to the high heaped mound growing in the centre. The dank dark fecund earth mound adorned by viridian triangles of moss, crowned by a vulnerable kowhai seedling. This envisioned future is clearly fragile and calls for strength!

Drawn directly into the ground coffee, dendrites of connection multiplied the Chinese character 'ren', a symbol for 'man', thus populating the mandala with caring connection.

Interlinking and branching like mycelium, nerves, and braided rivers, the drawn gaps revealed glimpses of a selective past emerging beneath the table. Candles clustered in the corners illuminate the mandala from below. A well worn stone was placed as an anchor stone, durable, dependable, chosen for its waterfall-like marking and association with a purified stable intention. The iconic Edmonds Cookbook represented the pioneer capacity for a technology to self-prepare 'nourishment' and a confident Sure to Rise. A bag of seedlings, a mineral supplement pill for tree growth, and a fragment of original musical composition improvising The Earth is my body all echoed the previous days blessings of planting the beech forest.

Slowly each new contribution was placed on the shrine with care and regard to what had already found a home. What do I bring? What balance is called for? What aspect of sustaining is yet to be expressed? Is my received voice a dissonance, a whisper, a commanding shout, a question or a prayer?

A clay vessel, 1000 years of technology was set aflame by a red hot tongue of chilli. The mandala took on an energetic wake up call. Just in case you missed the urgency of a chilli flavoured coffee zap, add a smoke alarm and a



ticking clock. Pay attention to the early warning systems! Strategically placed away from the clear water offering, (to avoid run off), a small bowl of organic milk simultaneously evoked a simple food, our future eco-conscious dairy industry, a thriving international commodity economy and an inclusive gesture to all life giving fluids.

There is also much from the past that feeds us here; a neo-neolithic spiral of coloured pebbles, a carved bone infinity symbol valuing our bicultural journey. A green swathe of sprouted mung beans unambiguously squirm, then plunge as a vigorous arrow into the central mound of fertility. Contrasting, but not out of place, a computer cable connected saline drops for refreshing weary eyes to the awaiting reflective mirror. A whittled stick transforms a round twig into a square peg indicating the carpenter's renewable blessing. A photo captured a grandfather's transmission, hovering protectively over his confidently gum-booted granddaughter's steps outdoors. How easefully in ritual the personal shifts to the universal.

Colour flares in the morning light. Flaming chilli and orange fruits from the Irish strawberry tree echo the radiant vermilion blush of Amitayus. The cook's tantric gesture of tumeric sprinkled a healing dose of antioxidant curcumin over the earth. It reminds him of the flash of cheerful gorse yellow, the often-viewed coloniser of newly turned earth. Tucked into the soil a green NZ \$20 note established the prayer for future bounty. Below a final summons by an aged bone. Sabbe Sankara Anicca'ti. A long-life practice meets head on with the teaching of impermanence.

Some participants recalled song that the mandala evoked for them. We learned the sung praises together:

Spiralling into the centre, the centre of the wheel.

I am the wisdom, I am the open one...

This entire ritual had harnessed imaginations, gave rise to cryptic investigation, rich sharing, sustained community and joyously sprung surprises of juxtaposition. So what sense making, prompting, and questioning have our per-

sonal searches revealed? How do these speak to each other? Has the generated whole been articulate to the depth? One participant declared 'It's like a fabulous children's birthday cake!' Indeed a celebration was woven in and out of present challenges, past wisdoms with a call to action. This ritual surely summoned us to an activated investigation of the mandala of Amitayus. Perhaps further sustained engagement would give birth to tentative new questions, deepen our sense of connection to self and other? What other actions might be inspired?

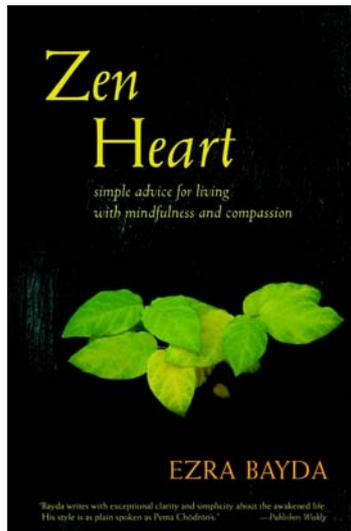
Vajra Mu the mandala is dissolved, ready to start afresh into a deepening cycle or perhaps surprise us by its sudden absence. We were somewhat coy in our initiation into group generated ritual but as forms emerged we became trusting of the process, engaged and captivated. Amitayus calls us all to collaborate in a process of renewal sustained both by group energy and personal commitment. It was but one night and a day on the theme of mindfulness, the blessings of an honoured lineage and the need for sustained transformation that strengthened us individually and communally and opened possibilities for further exploration. Blessings Chime for this gift and the wholehearted participation our fellow explorers on the path. May it bring forth an enactive wisdom. ❖



BLOOM OF BOOKS & MUSIC

by Leopold Bloom

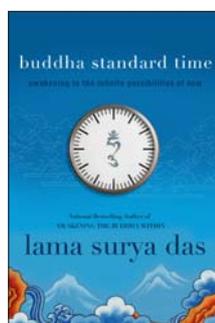
Zen Heart, Simple Advice For Living With Mindfulness And Compassion, clear and concise teachings from Zen teacher and author *Ezra Bayda (At Home in the Muddy Waters)*. He breaks practise down to Being Awareness and Being Kind and starts with the classic Me Phase to uncover our most basic beliefs and asking questions like, 'can I welcome this as my path?' and 'what is my most believed thought. A work of Big Love, transforming anger and being present with attention. Time is fleeting, don't hold back, and appreciate this precious life! *Published by Shambhala 2008.*



Hand Wash Cold, Core Instructions For An Ordinary Life, Persil for the soul, the domestic dharma of *Karen-Maezen Miller*, Zen Buddhist priest, author of *Momma Zen* who delights with a life told by laundry and waking up to what it takes and falling in love with the life you already have, a playful love song planted in your own garden and 'having nothing to show is simply having enough'. So it's time to forget oneself and be enlightened by the ten thousand things. This is a full laundry basket of attention, reflection and being awake in the middle of the miracle of domestic wisdom. *Published by New World Library 2010.*



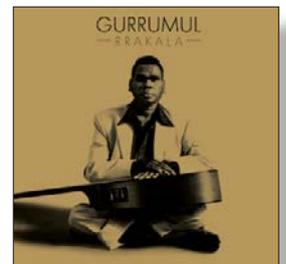
Buddha Standard Time, awakening to the possibilities of now, ancient wisdom for today's busy world by *Lama Surya Das*, author of **Awakening The Buddha Within**. Often referred to by the Dalai Lama as 'The American Lama', Surya takes us on a journey through many moments, which include, awakening to natural time, Living in Sacred Time & Space, minding time wisely and despite your hectic days and nights, you might have much more time than you think, especially practising the mindful moments exercises and 'time out meditations'. Once Suzuki Roshi was asked to describe Buddhism in two words, he said 'everything changes' and so can time. *Published by Harper One 2011.*



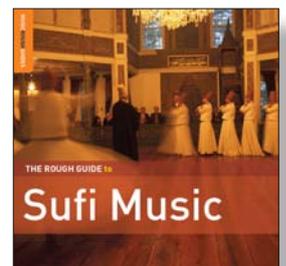
Azam Ali, From Night to the Edge of Day, sublime lullabies from Iranian born Canadian resident that will stir the depths of your heart chakras, hauntingly beautiful melodies, inspired by the birth of her son, when she thought 'of all the children who are born in diaspora as a result of social and political conflicts in the world'. Expect to be taken to the minority communities of the Iraqi Kurds, the Azeris of Iran and exquisite lullabies from Palestine, Azerbaijan & Turkey. Despite its context of oppression, Ali's voice stirs with light and love, transcending the suffering that will inspire and give a voice of compassion for future generations. *On Six Degrees 2011*



Geoffrey Gurrumul, Rrakala, second work from the blind from birth Aboriginal musician who has a voice of divine beauty, from the depth, reverential and ecstatic moments of the sacred culture of his homeland, Elcho Island, wise trees, sacred stone, singing mystical rivers. This is definitely Buddha standard time and will take you to sonic purelands. *Skinny Fish 2011.*



The Rough Guide to Sufi Music, traditional and contemporary ecstatic music in the quest for Fana - total immersion in the absolute. Meet Senegalese Sufis, the King of Qawwali, Nusrat Fateh Khan, 'Elvis of the East' and dance with the wild subversive, seductive Sufi Fakirs of Bengal, mixing elements of Sufism, Tantra and Buddhism. A passionate search for divine inner knowledge. *On R.G. 2011.*



*In the midst of winter
I discovered within me an invincible summer*

Albert Camus ❖

SAMATHA – VIPASSANA



Four weeks of meditation and exploration with Tarchin Hearn

Samatha is calm abiding, easeful presence, relaxation and naturalness, loving acceptance, continual forgiveness, effortless continuity and flow. Vipassana is insight, clarity, active enquiry, engaged curiosity, vivid discernment, luminous discrimination. Many meditators see the two as separate paths or practices which need to be brought into balance. In the Mahamudra, Dzogchen and Madhyamaka traditions of Tibetan Buddhism, and in T'ien-t'ai, Zen and some forms of Pureland Buddhism, samatha and vipassana are understood to be two facets of a seamless whole.

Samatha is the soft, passive, accepting, loving, healing, accommodating, allowing aspect of each moment. Vipassana is the sharp, active, questioning, discerning, awake, aspect. Samatha facilitates our sense of unity. Vipassana facilitates our sense of diversity. The two in union brings us to the simultaneous understanding of the infinite diversity and the profound unity of all that exists.

Essentially, the practice of samatha involves stopping; stopping the flow of fragmentation and un-whole-some activity, stopping the tendency to reject and negate. Essentially the practice of vipassana involves opening and engaging; opening to wholeness and inclusivity, engaging through clear seeing and discerning presence.

Dwelling in a space of love,
tendrils of curiosity reaching forth in all directions,
we feel our way,
softening and sensitizing into the richness of
community,
a living world within us, around us and through us.

Apprentices of wonderment and awe,
probing and questioning,
sampling and savouring
with calm abiding and vivid discernment together
exquisitely intermeshed,
we touch our home,
this world,
of you and me and all of us together,
precious
beyond words.

— T. H.

During these weeks of deepening and discovery we will cultivate the ancient arts of loving-kindness and clear-seeing presence and enquiry. We will explore how bodies and minds of myriad species weave together a mystery suffused with nowful intelligence. We will draw on the mindfulness teachings of Buddhism, the wisdom teachings of the 'Heart Sutra', and mesh them with science, personal healing and social responsibility to find a way of living that in this age of economic/ecological anxiety and uncertainty, is wondrously inclusive and joyously life affirming and profoundly freeing.

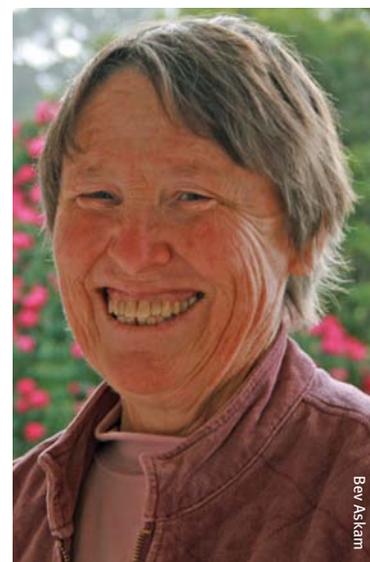
The month will involve much sitting and walking practice, group exploration, and body awareness work, punctuated with experimental exercises to cultivate inner and outer clarity, presence and compassion in action. As in previous retreats with Tarchin, participants will share in the cooking and general housekeeping under the inspired guidance of Mary Jenkins.

To do the entire month, you should have some prior maturity in meditation retreat work. Depending on numbers, it may be possible to do less than the month but everyone should begin on September 14. If you have any doubts or questions about the suitability of this retreat for you, please contact Mary at mtness@clear.net.nz. For general enquiries and registration please contact retreatcentre@wangapeka.org.

Tarchin Hearn lives in New Zealand and has been immersed in Buddhadharma study and practice for more all his adult life. Since 1977 he has taught in many countries and has helped establish a number of centers for retreat and healing. He is currently a guiding elder here at the Wangapeka Educational Trust. For more information about Tarchin and his work, visit www.green dharmatresury.org

Tarchin Hearn's 2012 teaching schedule is still being finalised as the Newsphere is going to print please visit: www.green dharmatresury.org/teaching-retreat/public-schedule/ for more information ❖

LEANDER KANE'S TEACHING SCHEDULE



Liberation Through The Body

A simple and direct way of awakening to the present moment.

All of our past experiences are stored in the body becoming our habitual patterns. Through gentle movement explorations we can release these patterns and open to our true strength and naturalness. An interesting and amazing transformation can take place which often surprises.

Learning to recognise the wholesome qualities of mind that come forth from exploring in this way and resting in them deepens insight into the nature of mind. We become an embodiment of the present moment. A new found confidence emerges and continues to grow as we bring this empowering way of working into our lives.

Leander is a New Zealander. She combines more than 22 years of experience in Buddhism with her Body-orientated work as a Feldenkrais Practitioner; student of Kum Nye and Massage Therapist. She studied with Tarchin Hearn in the early years; traveling with him and attending yearly three month Retreats. He inspired her to teach. Other teachers have been Venerable Namgyal Rinpoché, H.E. Beru Khentse Rinpoche; Bonni Ross; Cecelie Kwiat and the work of Moshe Feldenkrais.

She has crafted a unique and direct way of the unfolding human consciousness through the explorations of Body. Working this way deepens the understandings of the mysteries of Body/Mind for the liberation from suffering. For the last 20 years Leander has given residential retreats of 2 - 23 days at the Wangapeka Study and Retreat Centre in Nelson. She also travels and teaches around New Zealand and Overseas in Australia, Canada and the United States.

New Teachings and Individual Sessions:

Leander will also be offering small classes for people wishing to learn to support others through touch. She will continue to offer individual sessions as well. These will be held at her home on the Whangaparaoa Peninsular. For further information phone 09 428 7670 email: leanderkane@clear.net.nz.

Wangapeka

JAN 27- FEB 17

Liberation Through The Body

A 3 week residential retreat with Leander Kane

It will be possible to attend for a shorter period than 3 weeks. Starting either Friday Jan 27th or Friday 3rd Feb. It may be possible (depending on available space) to start on Friday 10th for the last week.

Costs: Accommodation/Food/ Cook and Teachers travel

Members: \$52/day

Non members: \$58/day

For further information or to register please contact Janet.

Email: janete1@ihug.co.nz

Auckland

The Auckland Sphere Group have organised a series of Wednesday evening classes taught by Leander: we will be using body awareness to touch on and deepen the **Seven Factors of Enlightenment**. Contact Janet Eades on info@aucklandsphere.org for more information or to be put on the email list for Auckland teachings or visit: www.auckland-sphere.org.

There will also be Teaching at WELLPARK, Albany, dates to be arranged, contact Leander. The Auckland Sphere Group facebook page is updated regularly with Leander's events as well: www.facebook.com/pages/The-Auckland-Sphere-Group/202227256457843.

Australia

MELBOURNE, TASMANIA, SUNSHINE COAST
(DATES TO BE ARRANGED) ❖

BONNI ROSS'S NZ TEACHING SCHEDULE



Wangapeka

APRIL 6 - MAY 6

Energy Rides the Winds

An exploration of Anapanasati, meditation on breathing.

This subtle and profound practice is potent for everyone. It is said to be the contemplation Gautama was engaged in as the experience of full enlightenment dawned, totally transforming him into Buddha. Since breathing defines our corporeal aliveness, as long as we are breathing, we can practice. This is good news; no special equipment or circumstances required!

We begin by developing one-pointedness of mind, the foundation of skillful meditation. This leads us quickly into a process of purification -- releasing the blocks and distortions of our energy body and defensive patterns and tension from the physical form. We begin to develop the ability to rest more durably in wholesome states of mind and to directly experience the interplay of mind and breath. As the focussed field of our awareness naturally expands, we discover, as all those who have explored the mystical path before us have done, the great Truths that transcend culture, belief and understanding rooted in intellect alone.

We will augment formal meditation with gentle methods to support our bodies' transformation and to facilitate the healing of negative emotional reactivity. Participants should be in relatively good physical and emotional health. As usual, you are welcome to start at the beginning and stay as long as you can. However, preference will be given to those able to commit to the whole retreat.

Costs for accommodation, food, cook and travel are:

Members: \$57 per day \$1710 for 30 days

Nonmembers: \$63 per day \$1890 for 30 days.

In addition to this, participants offer Dana to the Teacher for the gift of the teaching.

Email retreatcentre@wangapeka.org to register. ❖

Nelson

JAN 2 - MAY 9

Buddhadharma in Everyday Life

'Awakening in Community' - Weekly classes taught by Bonni at the Nelson Buddhist Centre, 87 Nile St, Nelson will start every Thursday evening from 12th January 2012 - 7.00pm - 8.30pm. Suitable for experienced meditators. Dana (koha).

Wangapeka Work Weekend

Friday 20th - Sunday 22nd January with Bonni Ross.

We will spend time together at the Centre, helping out and participating in a range of interesting activities. All are welcome including families. Accommodation is free. Please bring food for the weekend to share. To make a booking and organise accommodation please contact the Centre: Ph 03 522 4221. Email retreatcentre@wangapeka.org.

Nelson Weekend Workshops

February 17th - 19th. Friday evening, Saturday & Sunday.

March 9th - 11th. Friday evening, Saturday & Sunday.

Venue: Blossom House, 1 Tory St. Nelson

Cost: \$180 waged

\$140 unwaged

Themes: These will be decided when Bonni is here, likely themes are '**Death and Impermanence**' and one which may include **community building &/or the Western Mysteries**. To register your interest, contact: ramona@xnet.co.nz. ❖

EXCITING NELSON NEWS

It has been confirmed that Bonni Ross and her partner Matthew Eades will be coming to stay in Nelson from January 2 until May 9, 2012. This offers people the chance to connect with Bonni over a four month period and receive Dharma teaching. Here are some of the precious opportunities available during this time:

- A chance to work together to explore, engage and build a strong Sangha community in day to day life.
- Bonni will be teaching regularly at the Nelson Buddhist Centre in Nile Street
- Weekend workshops will be organised to explore pertinent themes, such as effective models of communication within dharma communities
- There will be some opportunity for personal meditation instruction

The Sangha group involved in the planning feel much excitement and gratitude flowing out to Bonni and Matthew for being willing to come, to Amnyi Trulchung Rinpoche

and Keith Rowan for the use of the Nelson Buddhist Centre, for Ramona Clark for offering her house, for Andy and Chani who are flying in from Tasmania to help and to many others near and far who are supporting this project as it unfolds.



Now we want to look at practical ways we can support Bonni and Matthew while they are here in terms of food, domestic help, gardening, transport and such things.

Anyone who would like to offer service as a participant in the grass-roots Sangha organising committee, are very welcome. If you want to be involved in planning or supporting the next phase of this venture or would like more information about teachings and weekend workshops please contact jane.hobday@clear.net.nz.

In Nelson we meditate together to support our development of mindfulness. If you are able to, please join us for our weekly meditation at Nelson Buddhist Centre every Tuesday 6pm – 7pm.

Ramona Clark, Kath Mitchell, Bridget Musters, Jane Hobday ❖

WANGAPEKA PROGRAMME

2012 course details are still being finalised. Contact: retreatcentre@wangapeka.org to register, unless specified, or to go on our mailing list.

January 20 - 22

WANGAPEKA WORK WEEKEND WITH BONNI ROSS AND FAREWELL TO MICHAEL ELLIOT.

Contact retreatcentre@wangapeka.org for more information.

January 7 - 13

DIAMOND SANGHA

January 15 - 22

YOGA GROUP

January - February 17

LEADER KANE

February 21 - March 31

LAMA MARK WEBBER

April 6 - May 6

BONNI ROSS

Sept 14 – Oct 14

Samatha -- Vipassana , a four week meditation retreat with TARCHIN HEARN

2013

THE TENTH YEAR ANIVERSARY OF VEN. NAMGYAL RINPOCHE'S PASSING. EVENTS ARE STILL BEING FINALISED.

PROJECTED

February 16 - May 18

3 month Vajra Yogini Retreat with LAMA MARK WEBBER Crown Empowerment of Vajra Yogini, teachings on Compassion, Yidam yoga, inner yogas and Mahamudra. Please contact Alan qndharmahouse@yahoo.com ❖

LAMA MARK'S NZ TEACHING SCHEDULE

Blazing Awakeness

*Meditation Retreat at Wangapeka
with Lama Mark Webber*

The teaching on this retreat will trace the progress of insight within the classic Abhidhamma and Mahamudra-Dzogchen traditions. Empowerments will also be given. The Blazing Awakeness text will be available for purchase at a modest cost.

Lama Mark's style of teaching is non-sectarian and universalist in nature, displaying for beings the wondrous unity, uniqueness and intrinsic freedom of all life. His teaching is classically founded, but well integrated with science, art and nature. Mr. Webber's work with people demonstrates a profound commitment to freeing beings from innumerable suffering states, whether through meditation, study, art, travel or science.

Please contact Alan if you wish to register:
qtndharmahouse@yahoo.com

Queenstown Dharma Centre

April 8th-30th

Teachings based on Blazing Awakeness, will include empowerments to be advised and Movie Yoga.

Please contact Alan for more information:
qtndharmahouse@yahoo.com, or visit the website: <http://www.dharmahouse.org.nz/>



Auckland

Lama Mark's Auckland Teachings are hosted by Kawai Purapura, Wellpark Albany. 14 Mills Lane, Albany, North Shore, (09) 415 9468. www.kawaiipurapura.co.nz.

May 1st to 4th

Teachings on Contemplating Illusion through Loving all Life.

May 5th to 11th

Empowerments and Teachings on Unifying Loving-kindness and Pristine Awareness.

Please contact Mira for more information

email: info@aucklandsphere.org

or visit the website www.aucklandsphere.org

2013

PROJECTED AT THE WANGAPEKA

February 16 - May 18

3 month Vajra Yogini Retreat with LAMA MARK WEBBER.

Crown Empowerment of Vajra Yogini, teachings on Compassion, Yidam yoga, inner yogas and Mahamudra.

Please contact Alan qtndharmahouse@yahoo.com ❖



WANGAPEKA INFORMATION



COUNCIL OF ELDERS

The Wangapeka Educational Trust acknowledges the support of five key guiding teachers or elders.

These people hold and honour the vision of an engaged, non sectarian, universal buddha dharma that has energised the Wangapeka and its activities over the years. They carry a vibrant living vision of the teaching and dharma traditions of the Wangapeka and are living reminders of what this great project is all about.

OUR ELDERS ARE:

TARCHIN HEARN

MARY JENKINS

BONNI ROSS

KEITH ROWAN

LAMA MARK WEBBER

CURRENT BOARD MEMBERS 2011:

Lara Cusdin

James Mathieson

Duncan Henry

Thelma Rodgers

Mira Riddiford

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: Duncan Henry
027 270 9642
duncanhnz@yahoo.com

REGIONAL CONTACTS:

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

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

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: DOMINIQUE DE BORREKENS
021 783 169
dominiquedeborrekens@gmail.com

ROB WESTERMAN
(03) 525 8155

West Coast: MANDY REID
(03) 789 6508
rpmbreid@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
qtnhdharmahouse@yahoo.com
www.dharmahouse.org.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.

New prices (which include food) come into effect on the 1st of February 2011

UNIT OR HUT

Member*: \$47/night
Non-member: \$53/night

CAMPING

Member*: \$39/night
Non-member: \$42/night

*Member's rates apply after one year.

CHILDREN

There are no accommodation fees for preschool children or school-aged children when sharing a room with a parent, or in another unit if there is free space after adults are accommodated.

FOOD COSTS FOR CHILDREN:

5 yrs and under are free
6 – 14 yrs are \$9/night
14 yrs and over are \$14/night
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

ISSN 114-6343

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