

Newsphere

The Quarterly Journal of the Wangapeka Study & Retreat Centre

May 2011



VEN. NAMGYAL RINPOCHE ON PEACE

There's not much that you as an individual can do about the wars that are taking place in the world at the moment. Yet the big ideas of peace and the efforts of the UN are certainly not effective. But I declare that the little change in the individual that overcomes war within, and then another, and another, will create a radiance of peace and eventually this radiance will have the power to stop the big wars. If you want a new society, it starts with you. If you want to change this society, the most logical thing to do is change yourself. The most powerful thing you can do is change your own being. In order to get peace in society, you have to get peaceful beings.'

'When there is true aspiration for peace, that aspiration is fulfilled peacefully. Peace is not like some bovine animal dully chewing away. The mind of peace is extremely intelligent. There is strength to fulfill the aspiration and the fulfillment comes softly.'

Excerpts from 'The Meditation on Peace' is used with permission from Bodhi Publishing. Copies of 'The Meditation on Peace' can be purchased online at: www.bodhipublishing.org, along with many other fine titles by Ven. Namgyal Rinpoche. ❖

BOARD MEMBERS

Are you passionate about the Wangapeka? Do you care about the future of our Centre? Do you live in or near Nelson? Then we need you!
The running of our beloved Wangapeka centre runs on a core group of Sangha members aka board members the hardworking caretakers and volunteer individuals and groups. We are currently running on small man/women power with potential to be down to 2 or 3 board members only. This means a bigger work load and invariably a bumpy road of decision making and things getting done.

Please! If any of the above speak to you then we want to hear from you. Lets keep the running of our beautiful centre at its optimum for the speedy awakening of all beings. You're welcome to join us at the next board meeting. Come and meet us and see what's involved.

We'd love to hear from you,

In kindness,

Lara cusdin

EDITORIAL

by Mira Riddiford

I have recently been on Lama Mark Webber's seven day retreat on 'The Union of Awareness and Sound', where each day was spent meditating on sections of the Ali Kali Sanskrit alphabet. Toning them out loud, when sitting together or by ourselves we explored the experience of sound. While walking in nature or in the shower, we invited a richer union in speech, song and motion. The instruction was to keep doing them until you could feel the vowels and consonants resonate through your fingers and toes. The retreat culminated in the Wongkur of Sarasvati, whose name means 'Flow', and the practise of which increases skill in 'Dharma exposition, dialectics and composition'.

It was a very body based retreat, the use of sound was very grounding, opening and pleasurable. Anchoring into the present moment. When engaging in each segment of sound, perception grew about where there was frustration or tightness in communication. With this knowledge, and in continuing with the practice, each sound became the opportunity for the flow of purification and hence deeper feelings of tranquillity and less feelings of separateness. Questions arose: Why do we communicate? What is that initial yearning behind the sound?

Fresh out of retreat and when driving, the car's acceleration pedal is touched with gentleness and consideration. Awareness of the sound of my foot on the pedal allows for a slower, gradual ascent into speed that feels less jarring and unkind than it can be. Driving in the flow, rather than tensely racing around.

Why go on retreat? You may feel scrubbed clean at the end and you may give yourself the time you need to relax and let go into life in all of its beauty. ❖

ERRATUM

In our previous issue of the Newsphere in 'Knowing How We Know' by Dominique De Borrekens, a mistake is located in the second column of the second page, 3rd paragraph. It should read: 'They call the action of living an 'enactive view if knowing': enactive, because 'what is known is bought forth' not simply found or made up.

The word inactive was incorrectly changed through the spellcheck. Inactive is passive while 'enactive implies that creation is taking place. This is the core of what the theory discusses. ❖

Cover shot by Rona Spencer

‘F’ IS FOR FAMILY

HOW MEDITATION VIEW AND MAHAYANA/ VAJRAYANA CAN HELP US

by Lama Catherine Rathbun

I distinctly remember the first day my two small sons boarded the school bus. I lay down on the grass, arms wide, looking at the morning sky and thought ‘This must be something like what Liberation feels like!’ For the first time in my life, since the age of 12, I faced a day ahead that I could structure any way I liked.

After seven years of travelling through mouldy temples, hordes of desperate beggars with children on my back to ‘get’ the teaching, after seven years of wiping bottoms and noses, camping in Africa with wild animals just outside the mosquito screen, was I free? Was I free, finally, to do my prostrations without a small boy laughing and throwing himself down on the mat in front of me, daring me to do a prostration on top of him? Was I free to meditate in quiet without a small figure slipping into my lap to waggle his fingers upwards towards my nose to see if he could disturb my concentration?

I thought so. But it was not true or not true yet. Many years of practice were to pass before I could definitively make the statement of Awakening and have it confirmed by my teachers.

But living within the family dynamic has been part of the practice and my training, an invaluable and precious jewel. Others before me and alongside of me have made different choices: they have chosen the celibate path or have found themselves unable to have children. I see their path as legitimate and valid and well supported by history. My journey has been otherwise.

I have come to the conclusion that our children can be the most significant teachers we can ever face. They show us the heights and depths of experience. There are moments of great fury, great frustration, great love, great doubt, great sadness, and great loss. The textbooks of Awakening talk about the ‘Great States’ and yet the early ones talk as if women can never be liberated. Perhaps these men of old didn’t realize, because they couldn’t experience, that women go through an incredible dynamic of development through raising, develop-

ing and relinquishing their children. The fullest dynamic of suffering is encompassed within the full experience of motherhood.

It is equally true that one of the fullest experiences of ecstasy can be found in motherhood. The arrival of my youngest child, a daughter, was accompanied by a time of deep love in my life. I remember a time when, gazing at her sweet face as she slept in my arms, there was such a wash of ecstatic communion with the world that I felt moved beyond my own personal depths to a place of deep peace and unity with all existence, completely open, expansive and without significant form. I have only ever experienced such a state when, much later, I became adept at the states that eventually accompany Dzogchen meditation.

The very act of giving birth can be a time of great change for a woman. As her body opens ‘like a purse’ (as Julian of Norwich wrote in the 1600s) and new life gushes forth, a deep spiritual opening can occur. If unprepared, a woman can become overwhelmed by visions and she may experience agitation and delusion. It is called postpartum psychosis and attributed to the shift in the hormonal balance within. But there will be cases, I am sure from my own first experience of birth, where the visionary states, if prepared for and understood, could help women to advance spiritually. Those who survive and are committed to developing on a genuine spiritual path are those for whom that birthing experience acts as an incentive as well as a cautionary note for the rest of their lives.

Breast feeding is another area where women can experience the ecstasy that the mystics speak of. The



channels that produce sexual arousal can mysteriously be activated as the milk begins to flow. Truthfully, a woman at this time is giving her very life essence to her child. Her body has become the tool of survival and development for another. She inherently understands the Bodhisattva vow, that putting all others before herself, she is contributing to developing a compassionate world. This is the world of Tantra.

As children grow and become independent, other motifs arise. A mother learns to let go, first of her own needs and wants (starting with sleep), then of her wish to be always 'there'. Understanding the need for the child to develop, she moves out with him or her to the world: play groups, friends over and then SCHOOL, the first major launch away from her skirts.

Tantrums test our patience to the 'Nth' degree. School reports that say 'Unsatisfactory' test our discrimination and skill. Emotional upheavals challenge our openness to opposing points of view. Sick children require our constant vigilance and consistent energy. Dana, sila, ksanti, viriya, prajna: all the paramitas are required by us to develop. Is it any wonder that the Mahayanaists portrayed Discriminating Wisdom Mind as a woman?

Once off the breast, raising children becomes the territory of both parents. We are turned into teachers, first at the physical level, encouraging them to crawl and walk, to run and swim. Later at the emotional level, we teach them how to control negative emotion, to understand it and to let it go or resolve it. Then we teach them how to plan, to see consequence. And finally, we surrender them completely: to their own lives whatever that may bring. We learn to stand back and let the world and others instruct them, hold them, harm them or help them. We must deeply let them go. Completely.

Throughout this great journey, we can and should, indeed must, meditate. We need to develop the calm, the awareness, the openness and the divine pride of the deity mind. We need the compassion of Chenresig, the support of Tara, the clarity and wisdom of Manjusri and the depth of Amitabha to help them to walk free but also to walk free ourselves. We need to learn to forgive ourselves for our own shortcomings, to celebrate our victories and to see and understand that the lives of our children, their karma, their future is theirs. We are there to protect, to harbour and then to let go, to free all the birds in our care, no matter the outcome.

Sometimes, we have deep rewards from our parenting, sometimes we have deep sorrow to face. The fires of hell in which the loving heart is forged can seem unfair, inexplicable and confusing. At these times, the wisdom of the Prajnaparamita can serve to re-balance us, to help us be open to whatever experience is arising, to let go into the mystery of creation and dissolution.

When we are tempted to feel extra pride in the accomplishments of ourselves or our children, we need the humbling mind of prostrations and the Guru tree teaching to see that we exist in a long line of seekers that stretches backwards and forwards through time and space for thousands of years. Whatever our practice: whether Christian, Buddhist, Sufi, Hindu or something else, we are only one small part in that line, granted an illusory sense of specialness, but really just a dust mote in the space/time continuum.

In the end, may we never forget to see all beings as our own precious, most beloved child. May we weep with those who have fallen; may we celebrate with those who have triumphed and may compassion mark our footsteps each and every day of our lives.

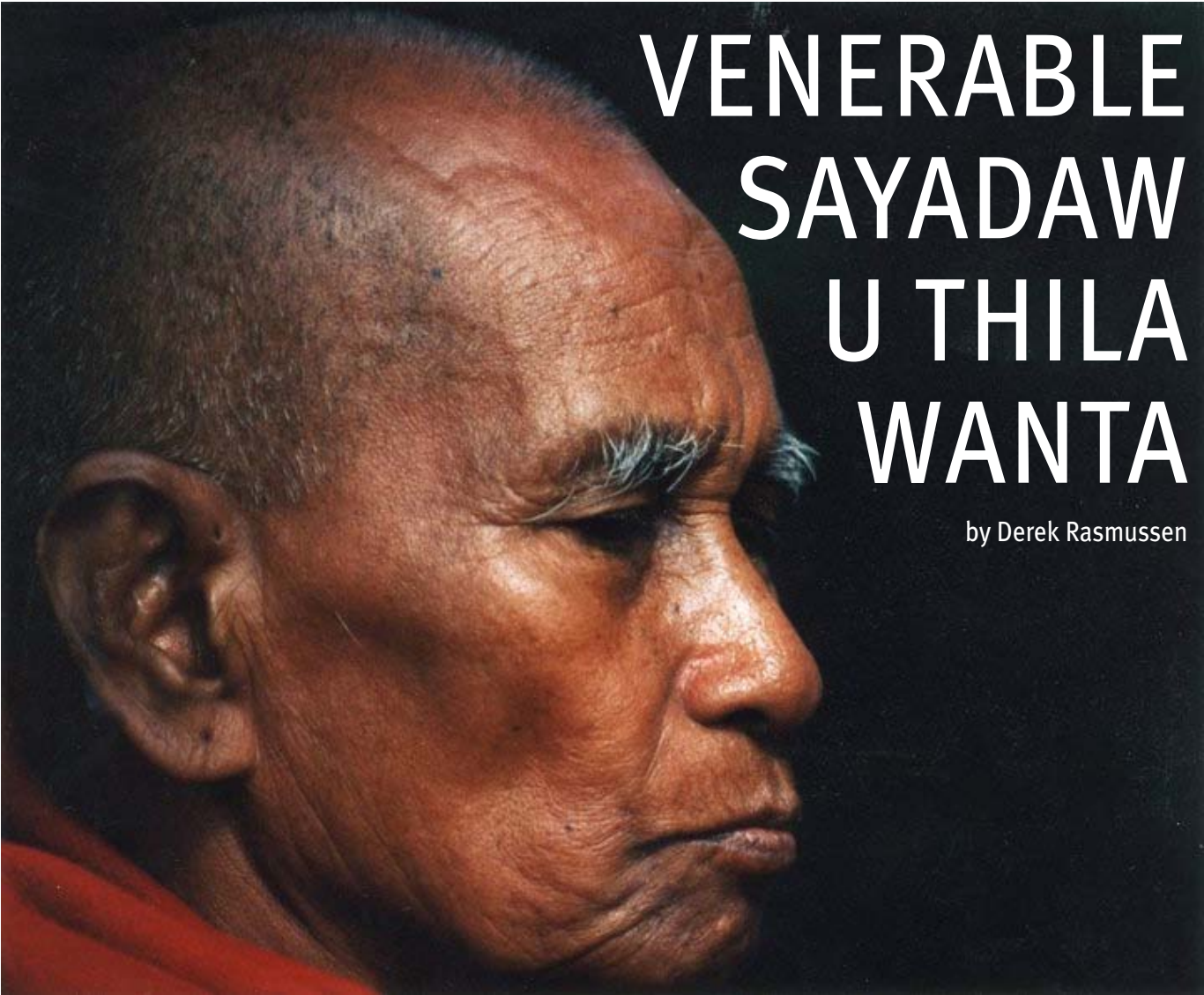
Sarva Mangalam ❖

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Rona Spencer



VENERABLE SAYADAW U THILA WANTA

by Derek Rasmussen

There is a gross misunderstanding that some Mahayana Buddhists have about Theravadin Buddhists, claiming that Theravadin Buddhism is focused on individual attaining his or her own personal liberation (and forsaking the well-being of all). This misunderstanding was amply illustrated in my last conversation with the Venerable Sayadaw U Thila Wanta in Burma in December 2006.

At that time I had spent almost two weeks near his monastery coming over with two other students to meditate on the grounds once a day and share in the daily meal offered to Sayadaw (which he then passed on to his 40 or so meditating cats and then to the Western visitors — in that order 'Better meditators than you!' he sometimes said). But all in all, very little appeared to be happening. Truth be told I was a bit disappointed; I guess I kept expecting some kind of lightening bolt, a profound teaching from him to come out of the blue. But every day he just sent us off to eat his (and the cats') leftovers...

On the final morning, as the taxi to the airport waited down below, we went up for a final goodbye. At this point I remembered that I had promised Bodhinanda

(Ven. Sonam Senge, who had been ordained as bhikkhu by Sayadaw 25 years before) that I would pass on his best wishes to Sayadaw and specifically his wish that Sayadaw have a long life (Sayadaw was already 94 or so). Smiling and expecting a simple exchange of pleasantries I repeated Bodhinanda's request: 'Sayadaw, Bodhinanda asked me to wish you a long life.' I was blindsided by Sayadaw's response.

There was a pause as the translator passed on the message — and then Sayadaw's frown deepened and suddenly he spat in his spitoon and he barked out (half in English and half in Mon, via the translator): 'Long life not important! Ha!' He waved his hand dismissively, 'If want liberation for one person, for you, alone, then — short life good enough!' Spitting again, he repeated, 'Short Life good enough—Ha!' A pause, and then a long stare into my eyes 'Long life only if wish liberation for all beings!'. 'If, if want help all beings, then... OK... Long life. OK.'

'Ha!' ❖

CARETAKER'S REPORT

by Adrian and Pema

Kiaora, Autumn is letting the first of her solar discs float down and onto the earthen floor. The vegetable garden is offering up Inca style corn, tomatoes, courgettes & mangle beet. The orchard below the Octagon is overflowing with sweet tasting royal gala apples. The pears, nashis and apricots have also supplied us with good crops this year.



The lemon tree even has a few on it inside its little house and the vine transplanted from the corner of the vege garden is producing its first lot of grapes in its new home below Bellbird. We have full woodsheds thanks to a skilled and highly motivated crew of keen hardworking West Coasters not put off by a bit of rain. At the moment the stupa is getting a thorough clean down, revamp and paint it is great to see the pursuit of excellence in order by the Queenstown Group who are also supplying the paint. During Garden of Mindfulness work was put in on the waterfall track clearing an extensive root system of fallen Pinus radiata below Skydancer and repairing and reconstructing the retaining wall, about ten trailer loads loads of Robinia were shifted from the main road for use as stakes and seating, whoever said teenagers were lazy may need to rethink things!?

The wood supply at Omahu also got a huge boost. The zen group split a good load of Robinia stakes and and planted out the seedlings sown during Bonni's retreat into the vege garden. The Iyengar Yoga group weeded and planted out in the vege garden and cleaned up felled trees. On Leander's retreat the wood split by the West Coast crew was stacked neatly into the sheds. The tracks are being raked level and the roadsides cleared. Michael and I have constructed a new front gate from Douglas-fir and Mikes cottage addition (a meditation room with space for bodywork) is complete. Mike is currently on retreat for four weeks in this new addition which a few of us have helped out in building. As you can see many hands make light work, Wangapeka is a huge task and every little bit helps in the grand scheme of things. The flow continues with hara and elbows and hands and feet. May you all be well and enjoy your breakfast with a smile. May the timeless song of awakening be knowing across this precious land,

With praise and thanks Adrian Gascoyne ❖

Wangapeka is in all its autumn shades, each season bringing a new wonder and beauty! The Japanese maple in its shades of red, the Cherry tree leaves orange. The hydrangea turning shades of dark blue and purple, and the Elders leaves bright yellow. The valley floor covered in mist, and when the sun rises it paints the mist apricot... ahhh, an artist's palette awakening the senses.



Gratitude!

We have had six retreats of different durations since Christmas. All have been outstanding and left us with such positive energy, memories and gratitude towards the Teachers and the retreatants. As caretaker it is such a pleasure to support the unfolding of all the wonderful beings that come through.

Gratitude!

As Adrian has mentioned it has been a fruitful and busy time here. Omahu and Namgyal huts are looking great. Curtains have been dry-cleaned, walls and floors washed and fixed. New odds and ends added to make retreatants lives a little easier. Also brand new mattresses in both huts, thanks to the generosity of the Queenstown Dharma centre. We have also started upgrading the Manchester throughout the centre, so some new pillows, duvet and mattress protectors. We are looking at getting new curtains in the lower units, and adding some in Bellbird.

The Stupa is looking amazing with its new coat of white and gold paint, again thanks to the Queenstown Dharma centre, who scrubbed, patched and painted over a period of a month. And what synchronicity that it was ready when we commemorated the passing of Venerable Sayadaw U Thila Wanta, who was the main force behind the building of the Stupa.

Gratitude!

The West Coast group has just had their second visit this year, they plan to come four times a year, and again all their work is very much appreciated!

We have also had some interesting and helpful Work Experience people. Who keep us company and share our load.

Gratitude!

Well that's it in a nut shell. And I look forward to seeing many of you again on your visits to Wangapeka.

With Gratitude for the opportunity to be of service!

Pema Parigot ❖



BOARD UPDATE

by Lara Cusdin

Dear Sangha, here's a bit about what your board has been up to: **Role of Board members:** As a new member of the board I have been learning a lot what is involved in the running on the centre, policies and procedures, finances and interpersonal relationships. It is a enriching experience for me to be involved in communication with people who aim to adhere to the precepts and whose common vision is to benefit all beings. We each bring a host of different skills to the trust and I am enjoying getting to know these valuable beings. **Logging:** As you would have heard has been a major undertaking and project. We are indebted to Chris Petzold for his hard work and skills implementing this project. If it wasn't for Chris we believe it would not have happened so quickly and efficiently. As a result the centre has now a healthy bank balance We are presently looking at suggestions from members of the sangha about how best to proceed with the land and we will be consulting about spending priorities.

Mira: our virtual North Island Board member has had bountiful emails about the logging and we are also extremely grateful to her for her prompt communication and fielding of enquires. She also does a brilliant job of the Newsphere. Thank you! It is the unseen and often unsung efforts of such beings that contribute to the smooth run-

ning of the Wangapeka. **Caretakers:** The wellbeing and support of the Caretakers is paramount, these people are at the centre 24/7 and can be left feeling unsupported and overwhelmed as the board members are also busy in their daily lives. So to that end we have implemented supervision visits for both of the caretakers. The feedback has been positive to date. **Sub committees.** *From Ramona:* Life use to be more simple at the Wangapeka, but increasingly there have been more items on the agendas than we can discuss at one meeting and sometimes the board needs advice from others with more expertise and time to get to grip with the matter at hand. Having committees and sub committees can lighten the load for the board and the caretakers. It also gets more sangha members involved. Like the Working Party, committees cannot take decisions or make policy but they can advise the board and the board will take them seriously because the advice has been well considered. Legally only the board of trustees can take decisions and this is from the perspective of having the big picture. To date we have a IT, communications and finance sub committee and as of writing this a Sangha support/scholarship committee.

Call for board members We have a need for local board members. If you are interested and able to contribute your time and energies please email me for further details at: shiatsu.lara@yahoo.co.nz ❖

A FOUR MONTH ABHIDHAMMA RETREAT

by Dyana Wells

Galiano Island is a wild slip of land grown up between mainland Canada and Vancouver Island. Punyashri and I arrived by ferry, an hour's journey, ploughing through dark space and water, getting closer, excitement rising; we were almost there. Our New Zealand lives were now thirty hours behind. Libby, a fellow student, met us at the wharf and I finally breathed out, long and deep. She loaded our heavy luggage into her four-wheel drive and we drove the backbone of the island, slowing only to let the deer cross. White tails flashed and plunged back into the dark.

I smiled some more as I poked around my centrally-heated, luxurious (by retreat standards) meditation home. Forest was all around. The firewood was cedar, spruce, fir and arbutus. The big eyes of the house looked out over Trincomali Channel, where otters and seals and pods of whales froliced and fed just below. The hills of Vancouver Island across the water gathered the sun down into flamboyant sunsets and the snow fell and melted throughout the retreat, as the warm ocean currents from Japan and the warmer air currents from Hawaii, took turns with colder weather systems pouring down from the Arctic.

I watched the beaver ponds freeze up under snowy trees and melt again. I watched small beavers at dusk, swimming through their domain and feeding in the mud close to shore. Their dams are turning large belts of cedar forest into swamp. Rotting tree skeletons fall regularly with loud thwacks when the winds rush at them. I came across at least twenty freshly-beaver-felled saplings, awaiting the spring floods for the beavers to move them to a new dam site on Crystal Mountain.

Abhidhamma – it's tricky to describe just what this is. Our commentary, the *Abhidhammathasangaha* says 'Buddhist philosophy and psychology'. Lama Mark said, incorrect, 'an Insight manual for professional yogins, a brilliant Insight manual'. The original Abhidhamma, is said to be the direct teaching of the Buddha, but clearly not all of it is. It was quite a challenge. We poured over our Sanskrit and Pali dictionaries, unraveling the roots for clues about the ultimate realities of experience.

Here goes. In Abhidhamma there are four ultimate realities. The first three – consciousness, mental factors and matter – are conditioned; the fourth, Nibbana, is un-

conditioned. We seem to be mainly studying the conditioned realities. There are 121 states of consciousness, categorized as wholesome, unwholesome, sublime, functional and transcendent, and 52 mental factors including will, desire, one-pointedness, tranquility, shame, greed, compassion etc. The third conditioned reality, 'rupa' or 'matter', can't be experienced directly, because all experience is mediated by concepts. However, the fundamental rupas, the mahabutas (earth, air, fire and water), are experienced directly. I couldn't work that one out.

The fourth ultimate reality, Nibbana, the unconditioned, is only experienced in a path-moment, in a fraction of a second, although the Fruition moments (Phala) that feel like the path moments are many, and last longer (or apparently so). They can happen sometimes off and on, for the rest of a being's lifetime, and are the direct experience of the cessation of clinging. Nibbana is defined as the absence of greed, hatred and delusion. Now this is where it gets confusing. Self is not discussed directly in the Abhidhamma as it has no ultimate reality, however many states of consciousness, which are ultimately real, are rooted in a self eg. greed, hatred, delusion and their opposites, and many of the mental factors are complex and are also built around a self. Kamma, which is discussed in depth, is also built by a self. Animals don't accrue kamma. Our teacher said the Buddha neither denied nor asserted the existence of a self. I would have to discover the truth for myself, through insight

Mornings, we walked through the forest past the beaver dams up the hill to Lama Mark's new home, a large Tibetan/Austrian, temple-like abode, with beautiful carpets, brocade chairs, art work, minerals and ornaments all around. It has both a laboratory and a shrine room. Many times we stayed on for coffee and analysed the latest blend. Eighty per cent Papa New Guinean and twenty per cent Ethiopian. Hmm. Sometimes the coffee tasted of almonds, sometimes of creosote or chocolate. It could be sweet or sour, full of high notes or low notes. And we



watched the junks and chickadees outside at the bird feeder. Then the coffee roaster arrived! Discrimination, mindfulness and etiquette were blended skillfully by Lama Mark into the sublime and the humorous.

The forest abounded in wild mushrooms. Under the trees by the road they were as large as dinner plates. No good for eating though. I plucked some lobster mushrooms, big as a small lobster but curled like a misshapen ear, and bright orange, because a hard, orange fungus has crawled all over them Every day until it snowed, Shelane, Barrie and I arrived home with new specimens. Libby, the expert, said yes or no. We cooked the yes's slowly with garlic, salt and butter. Delicious. Libby shared Chanterelle with us, and Anya distributed her basketful of White Pine mushrooms. Eighty dollars per kilo on the open market!

Lama Mark quoted, one moment from the text, the next from the texts of famous Zen-Hwa Yen masters, or from the Kalacakra-tantra, and from teachings of Namgyal Rinpoche, then from books on neuroscience or a recent experiment in psychology précised in a recent New Scientist. One day the tree existed even when no one was looking at it, the next week it didn't. How could it? Tree is a concept. One day the whole universe was nothing but clinging, the next day freedom lay in the absence of clinging. The Abhidhamma model of the cognitive process posits a repetitive series of 17 discrete, linear mind moments, each 1/ 47,000th of a second long. Cognition is the dance of the bhavanga (the storehouse and base operating system of mind), the senses and matter. When they come together the 1/47,000th of a second individual mind moments arise and fall in sequence. En masse, voila. We would have to slow way down to directly observe the process ... way, way down. Lama Mark told us many times that experiencing the cognitive process at the micro-momentary level—paying very close attention—breaks apart the formation, the illusion and brings forth Insight.

To keep our minds open and pliable, Lama Mark invited us up for regular movie evenings. We laughed and debriefed through 'The Love Guru', 'Wayne's World', 'The Prisoner', 'The Matrix' and 'Inception'. The raccoons came visiting at my house. I trained Ruby, Rudy, Robin and Rose to wait their turn for the dog biscuits and other scraps I held out. I enticed them inside with biscuits trailing across the carpet. I studied their habits as I reflected on the human hallucination. Sunny days, I meditated on the rocks outside. Deer rested and browsed just below. Squirrels skittered past with their cones, again and again, one cone at a time. I knew when a whale arrived from the noise of water spouting.

Evenings, we gathered for class in front of an open fire, in the house I shared with Barry and Shelane. Large thangkas on the wall and a white marble Buddha – with a

plush, golden-pillow halo, atop an altar of eight offering bowls – infused our minds with reverence and respect as we awaited the arrival of Lama Mark and his attendants. And through the confusing richness our minds slowly turned and wandered and tuned themselves to what lay beyond and behind and within the vast panorama of life. I'm not sure any of us knew what was going on initially, we were too busy, we just trusted the process. What else could we do? We hooked ourselves up to the mind of the Lama and let go.

We were in class five-six hours a day. The laboratory work and group work was extra. We carefully poured sulphuric acid through a labyrinth of clamped glass tubing into a glass flask of bleach, and produced chlorine gas – yellow as daffodils. Chlorine is an element in the periodic table, a Mahabuta of modern science. We grew crystals on threads from a super-saturated solution of Epsom salts. We put menstrual blood and sperm under the microscope, to see in detail the nature of the fluids frothing from the skull cups of tantric deities, and we extracted pure DNA, seeds of karma, from cheek cells. We became like medieval alchemists, boiling and decanting, distilling and blending our lump of lead, looking for gold. The ancients couldn't do it but they got wise on the way.

The Abhidhamma reduces experience to mind moments. We reduced mind states to chemistry. No self in either, of course. Calm and bliss arise from a precise cocktail of hormones, mediated by the mind. Meditation manipulates the hypothalamus (and other parts of the brain-body) according to the recipe.

We rushed onwards. Mind and matter are linked in our experience, moment by moment. Nama-rupa: naming the form, forming the name. Lama Mark warned about the peril of blending them together and becoming conceptually trapped in a world of pure mind, but when he raised his hand he said, you are raising a concept, your experience is mental. The pendulum swung erratically from conventional belief in the concrete reality of chairs and hands to the absolute denial of any reality beyond experience; it hovered above the union of nama with rupa and the shivering convergence of space and mind. Again and again he pointed out the necessity of Insight, to clearly distinguish consciousness from matter, moment by moment, and not confuse the two.

I looked outside, at the faded Tibetan flags, tossing under the swaying trees. Are they really moving or is it only the concept of flag that is moving? I looked deep into the Abhidhamma. Is the movement most accurately described as a recombination of the air and earth Mahabutas? I paused to reconsider. Maybe it is only the mind that moves, or not even this; maybe the flag is merely a flickering pattern of light in the mind? I sipped my coffee again, this time a dark Columbian roast. Is

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there a correct answer? I smiled and let it go.

We gathered in the afternoons, stretched out on the Persian-style carpet, to share and compare our dictionary work. Words sometimes broke apart in different ways, into different roots. The evolution of language, like the Abhidhamma, isn't clear-cut and logical, even though I thought it might be. To great yogin scholars, the Abhidhamma has always held up to refined logic, but then they were insight specialists. On the surface, I found it an uncomfortable, contradictory mix, roughly stitched together from different sources.

In the end it was the perceived conceptual contradictions that liberated me. Part of my mind is ruthlessly logical. However humans are irrational and all concepts are partial view. Truth isn't a concept. I understood why the Buddha never got caught up in metaphysics. What would he have made of the two thousand years of tortuous argument and profound commentary, wrestling and growing an ontological and epistemological monument for his teachings? Lama Mark said that as a training in contemplation the Abhidhamma is superb. Western psychologists and philosophers have been 'mining' the Abhidhamma for decades, with good results. Schopenhauer, a favourite Western philosopher of mine, probably studied the Abhidhamma. We had only scratched the surface.

The Buddha incontestably taught the four noble truths: the fact of suffering, the cause of suffering, the cessation of suffering and the path leading to the cessation of suffering. The Abhidhamma defines the ultimate irreducible ingredients of human experience. It analyses them cleanly so their impermanence, their unsubstantiality and their lack of any inherent self stand out like dogs' balls. The Abhidhamma is the foundation of the four noble truths.

After three months of intense study I gasped, then plunged into the freedom of the final month, a deep insight retreat. No classes, just interviews. I sat through bliss and boredom, just noting, following the breath, rising and falling, no self in the boredom, no self in the excruciating sense of oppression, impermanence in every breath, confabulation in every memory, noting the clinging, the determination to give birth to a self, minutes stretching into hours. Lama Mark was ready with his scalpel when I surfaced for my interviews. He sliced the bliss and clarity of samatha (tranquillity) from Insight, bare Insight, the rise and fall of the breath. Look directly at the breath. How does it break up? What happens at the end of the breath? He didn't want to hear about anything else. No stories. Only direct experience. Dong with the cudgel if I dared. Note in particular the end of every movement. Left foot raising, lifting, moving, lowering, touching, placing. Nothing else. Bash with the wooden club if I forgot. Seventeen paces towards the fireplace, standing, turning, standing. Seventeen paces back towards the kitchen. Slowing down, getting a bit

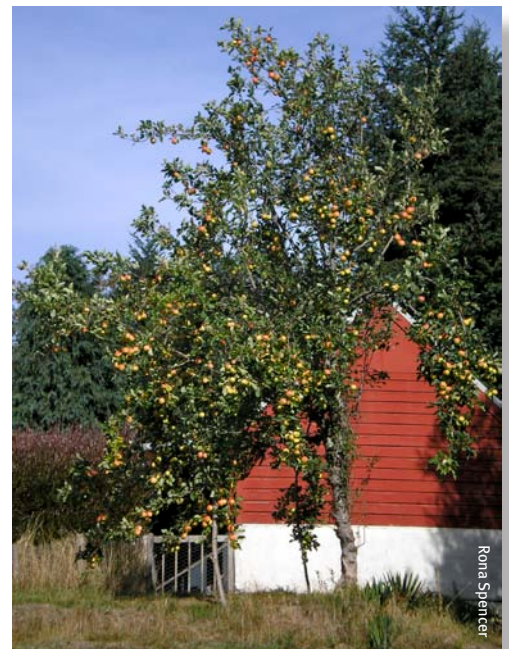
wobbly, snow falling, woodpecker at the feeder, squirrel running past, fridge starting up, drier stopping, clock ticking, clock ticking. What happens in the gaps between the in-breath and out-breath? Lama Mark's arrow pierces a stubborn resistance and suddenly it is all so obvious. Insight leaps into another little footstep on the path of waking up.

Boxes of food continued to arrive every week, like endless Christmas gifts: apples and pomegranates, organic brie and millet, large soft dates and of course, the coffee. Forty-ninth Parallel was my favourite, sweet and slightly chocolatey. Whatever we ordered, popcorn or shrimp kebabs, it arrived in a box, left at the front door. As part of this four month experiment, we got to choose the food we needed or just wanted. It was almost all organic. We were instructed to observe how different foods affected our energies and mental states. Nama-rupa. Mind choosing the food, food shaping the mind.

I was counting down near the end, and when it arrived I didn't want it. I was ready to plunge into a vast, inner universe, and un-spiral the mystery. My spaceship mind had become like a great intelligent telescope, finely polished, highly magnified, acutely focused. I had a glimpse of what was possible, a taste of further explorations just out of reach, and that glimpse, why it was worth the entire retreat.

Now I'm back home I realize that any fool can do a retreat. What matters is whether I can allow insight to transform my experience back here. Can I hold enough space to let changes in perception mature? Can I keep one foot up while the other foot steps firmly down into the matrix? Thank you Lama Mark, for your outstanding skill, compassion, and dedication to the welfare of all beings. To everyone who gave so generously of their time, money and energy to make this retreat possible, thank you so much. May what I learned benefit all beings.

Sarva Mangalam ❖



LIVING DHARMA

by Janet Eades

Having missed out on a retreat with Tarchin last year, I elected to attend his 'Ecology, Meditation and Living Dharma' retreat at the end of March. Tarchin's uncompromising emphasis on opening to reality as it is, not filtered through dogma, Buddhist or otherwise, appeals as to me as a Path in this busy city life of mine. My aspiration was to find a way to deepen the practice of ongoing presence and connectivity as I wait at the train station and as I walk down the road to work. I've returned from the retreat with a fire in the belly to do just that and to do what it takes to wake up to life.

We began with work to increase our sensitivity to our surroundings and to open our senses. Gently and with quiet presence we entered more and more deeply into communion with all the living beings at the retreat centre. We allowed ourselves to see and hear, and to be seen and heard, to touch on the deepest meaning of ecology, the 'symbiotic communing of all living beings and processes'. The work was enriched when Tarchin gave the Wongkur of Green Tara of the Acacia Forest. We explored her as the matrix of all life and also as the mystery of community-in-action.

As the retreat progressed, there were no specific objects of focus, no rituals, no set meditations. Instead we were encouraged to learn how to rest in tranquil presence while at the same time illuminating the field of contemplation with curiosity and question. To do nothing with the mind but rest; to contemplate the all-cognisant boundless emptiness of the mind. Understanding that all aspects of our life and ourselves are included – how could there be anything that is excluded from totality? All props taken away. Bare bones practice. Mahamudra.

Again and again and in myriad ways, Tarchin led us to contemplation of ourselves as an integral part of life on our planet. All of us as living subjects, not objects. Contemplation of the urgency of waking up to our interconnection with all living be-

ings. Contemplation of our humanness, ourselves as human animals. Now is not the time in history for paths that do not lead to deep acknowledgement of the world around us. The work of our time is to expand our humanity - to be compassionately engaged in living in a way that honours and supports all of the life on the planet. Living Dharma.

Starting out with a full house at the beginning, our numbers gradually whittled down over the two weeks as people left to return to their busy lives until in the last days we were just a group of four. The entire retreat, but especially these privileged few days were characterised by deep quiet and intimate endeavour. Many thanks to Tarchin for his skilled creation of the theatre for our endeavours, his illuminating direction and his enrichment of our contemplations. We are a fortunate community to have the opportunity to study with such a mature and experienced Teacher!❖



LAND IN WAITING

by Alan Macalister

It is always a wonderful experience to be back at Wangapeka. This year at the start of Lama Mark's Retreat I was quite tired and found it hard to sit without bouts of torpor. I decided that each morning I would walk down to the road and back to promote an 'awakening' of the formations. Nothing like shaking up the system I decided. One morning I noticed that Adrian had recut the track by the gate and I walked along to see what I might discover. I came across the partially overgrown 'Hexagon' cabin and the associated kitchen still with pots on the bench where they had been placed to drain some years, possibly decades, ago. The undergrowth was so entwined I was not sure that I could have gained entry. Not that I wanted to. There was some thing poignant about the scene as it was. It was saying something. I left it undisturbed for others to come across and ponder.

Close by were two old, stunted peach trees. Three tiny rock hard peaches clung to en-mossed branches. I wondered who had planted them and what their 'story' was. In various sheds were stacks of timber and joinery with their secrets about different places and times. Of homes and baches. Built occupied demolished... Retreat cabins in waiting?

I found a concrete mixer. I looked for the motor or where it had been. No sign. Nowhere for pulleys to run either. And it was hand made from an old oil drum and other bits and pieces. Then I realised that it was designed to be rotated by hand. After the retreat I stayed on for a day and I looked through the photo albums in the dining room. And in there the concrete mixer was featured in the hands of an enthusiastic group of hut builders in the late 1980's. The albums were time capsules and Mike volunteered some personal reminiscences that provided more detail.

The Wangapeka Retreat Centre was established by enthusiastic and dedicated volunteers. A group rented a house in Nelson. Some worked until their money ran out, got a job to make some more, saved and returned. Others turned up in the weekends. On site they slept on the floor in two small A frame huts. One for the guys and one for the girls. When the Centre was completed they lived there. Rammed earth floors and walls, timber framing and cladding, iron roofing. They gathered, meditated, ate and slept on the floor of what is now the living room in the Centre. The bedrooms and whare came later.

Walking back up the hill I marvelled at the height and steepness of the bank above the road, in places carved from solid rock. The spirit and enthusiasm continued with the construction of Bellbird, other buildings, tracks, an improved water supply and the planting of trees. Everywhere one is conscious of the aspiration and effort that went into

establishing the Centre. Present in every detail. Quirky little hangers. Well placed nails. The pig fence. Long drops with clear glazed doors! Notices, signs and instructions. The board in the workshop with its largely vacant silhouettes of by-gone tools. Drawers of used nails, screws, catches and other miscellany, all in waiting.

Pausing for breath on the walk back up the hill I would gaze out east over the valley. Were the scars from the logging useful tracks and platforms for some future enlargement of the centre or simply an aftermath to be left to heal in its own way? I can understand there being a variety of views held with regard to the future of the land exposed by felling. On the one hand replanting with a selection of trees and on the other simply leaving it as it is to evolve as it may. In between, many variations.

After some considerable reflection I feel that simply leaving the land clear felled is not desirable. The planting around the centre generally may not be a perfect example of what can be achieved but is nevertheless infinitely better than not having done anything. In places the planting has created space that is very special indeed such as the track from the Whare past Rinpoche's memorial. The Oregans there are developing a positively cathedral like grandeur. I have a number of photos of tracks and trees, of vistas and views, of light and shade... of unfolding.

During holy eucharist the wafer and wine are served with the words 'This is the Body and Blood of Christ - given for you'. When I look over that denuded landscape these words come to mind in the context of Buddha Dharma. 'This is the body and blood of the Wangapeka given for all beings'. In this context my view is that the offering should be accepted and the land skilfully and thoughtfully planted out as soon as possible. When I wandered over those slopes during the retreat I was concerned to find gorse and blackberry springing up over wide areas. In quite a short period of time much will become virtually impenetrable and a fire risk. At that point the present variety of options will be lost.

I realise that there are many arguments for and against every point of view regarding the future of this land. I have thought through as many of these as I can conceive of and have concluded that the land should be planted this winter with trees that have the potential to provide another 'wind-fall' to another generation of members should they wish to take that option and to beautify and protect the land where they may aspire to support the liberation of all that lives. That I think, would be in keeping with the spirit of Wangapeka. That, I feel sure, would be joyfully accepted, just as we have accepted the labours of the dharma pioneers of the Wangapeka.

With metta, Alan ❖

PLANTING PROPOSAL

by Rona Spencer

On Sunday 17th April three of us 'Coasters' were at Wangapeka on our second three day Working Bee commitment this year. That afternoon we joined Adrian (most excellent land caretaker) and James Matheson (our neighbouring tree expert and planter extraordinaire) to walk all around the logged hillsides. For those who have not visited Wangapeka recently the term 'logged' may sound sinister. In fact, under clear guidance from Chris, the contractors did an excellent job carefully leaving the Lawsons Cypress and larches and many natives. Already regrowth of natives like coprosmas, hebes and wineberry is happening, along with blackberry and self seeded pine which will need controlling.

As we walked we discussed and envisioned what species would be most successful in each of the very varied situations. That evening James drew a map of the whole area along with a list of suitable species for planting. Natives will be the most numerous while exotics like Douglas fir and colourful deciduous trees will go well amongst the areas of remaining trees. So after three days of talking, walking and sharing there is a plan in which we all concur.

This is that winter planting begins from June 12th. By that time plants, weed mats, stakes and triangular reusable protectors will have been procured and an easier access organised. We Coasters have the date on our calendars to add to our commitment of practical dharma to our precious Wangapeka Retreat. It is important that others can also make some commitment, not only for planting but also to generally assist caretakers who have enormous work loads which cannot be carried for long without help.

We know that there are wide differences of opinion but trust that this plan, put together with feet on the ground, wide experience and some vision, can be put into action speedily. Weeds will not wait for lengthy human deliberations but they doze a little through winter. Let's get together and enjoy putting dharma into action. ❖



RED BEECH

by Adrian Gascoyne

Equanimity steps into my sandals cheered on by the
quietly falling sunset of Autumn leaves,
My tired old body feels like a forest as its gnarly knots
unravel into the stars,
Help me take another breath where ever
you are – the silver birch in my right shoulder is
visible even in the dark of night,
Compassion streams out waves from
somewhere within Pagoda white,
Reminding my wandering to pause and
open to what has been locked away,
For a moment no reconstruction just rising and falling.

Kahu touches the vastness enlivens my eyes... sings to my
dreamtime... somewhere a mind of miracles is weaving
elements into the soil of life. ❖

DEPOSITS

FROM THE WET CRYPTIC CREDITS DEPARTMENT:

Did you credit WET at the bank using the codes '120121' (on 17/8/10), '37626401' (on 17/01/11) or '92' (on 19/01/11)? If so then you did not have your subs updated, or money credited as we don't know your name or what it was for. If you recognise one of these please contact the Wangapeka with details as soon as you can.

And a reminder to everyone - when you deposit money into the WET account, please remember to email us about it, with many thanks Thelma ❖

THE WANGAPEKA IS NOW TWITTER!

visit www.twitter.com/WangapekaDharma, for information on courses, and quotes from our teachers.

AND ON FACEBOOK:

search for 'Wangapeka Study and Retreat Centre' to see beautiful photos of the Wangapeka & meet fellow members.

BLOOM OF BOOKS & MUSIC

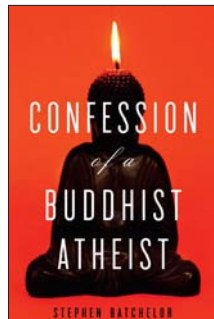
by Leopold Bloom

Bhutan Heartland, Travels in the Land of The Thunder Dragon, by Robert Koesveld and Libby Lloyd, who have made a number of trips to the heartland of the remote mountain kingdom of Bhutan and to experience what it is to live in a society that aspires to Gross National Happiness rather than Gross National Product. So it's

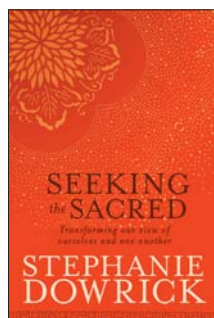


over the high passes, where Guru Rinpoche arrived on a flying tigress, moving east with Silk weavers and yak herders and to see how a young Buddhist monk spends his day – a beautiful stunning open window with delightful photographs of wonder showing the people, their lives, the majestic hermitages, as magical as the red rhododendrons and ancient oaks festooned with Spanish moss. Published by Freemantle Press 2010.

Confession of a Buddhist Atheist, by Stephen Batchelor, former monk and author of **Buddhism Without Beliefs** and **Living with the Devil**, delivers the ultimate spiritual search from hippie to monk to lay practitioner, teacher; far removed from dogma and written from the perspective of 'one who seeks a life that embodies Buddhist values within the context of secularism and modernity'. This is bold and radical Dharma, one to be lived rather than adapted and believed in, so meditation and mindfulness alone are not enough and that the outlook of the Buddha was far removed from the piety and religiosity that defines much of Buddhism today. Zen, breaking ground notions of karma and rebirth may never be looked at in the same light again. Essential reading. Published by Spiegel & Gran 2010.

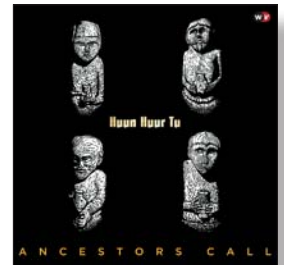


Seeking the Sacred, Transforming our View of Ourselves and One Another, from Stephanie Dowrick writer of numerous books, including **Intimacy and Solitude**. She asks us to imagine a world where we dare to see all life as sacred and identify with love, 'Do not harm' reverence and transformations that makes differences less frightening. On this sacred way we can discover and rediscover the source



and vitality of our own spirituality, thus actually acting on these holy words, which is essential to the focus of this grand work. Published by Allen & Unwin 2010.

Ancestors Call, Huun Huur Tu, vintage Tuvan throat singing, shaman's drum, Tuvan flute, diamond over tone singing – 'there are no strategies for creating the music, we let it come through us.' So be led to the eternal landscapes of Tuva on the windswept Mongolian border of Southern Siberia and be carried across vast steppes, green meadows, thick forests, misty mountains and Crystal Rivers. This is transformative music, opening ancient Siberian Shamanistic sound elements of primeval time. Let's fly and commune with the sacred spirits. World Village 2010.



AlCantarAmanuel, Mayte Martin, supreme flamenco singer and guitarist, composing spacious music for the poems of Malaga writer Manuel Alcantara, beautiful observations on life and death, like the aroma of jasmine, remembrance of things passed, refined lyrical Koans, an intimate meditation of life in Spain, the books, the sea and port. Mayte's voice is like a fragile flower, almost heart breaking, small is beautiful! Exquisite. World Village 2010.



The Road to Damascus, Syrjana, a marvellous musical dialogue between East and West, themes of tolerance, peace and hope, interconnected with Arabic rhythms, the qanun, the ancient 81 string Arabic dulcimer, the stirring violins from the Pan Arab strings of Damascus and Western Surf 1950's guitar, a perfect marriage of Souks, dusky desert sounds and western filters. A film noir meditation that aspires to East-West musical understanding and who knows what else? Real World 2010.



*You wander from place to place
You hunt for a necklace of diamonds
It is already around your neck*

Rumi ❖

TARCHIN HEARN

TEACHING SCHEDULE

MAY 27 – MAY 29

RESIDENTIAL RETREAT AT BELLA RAHKA CENTRE,
AUCKLAND, NZ. For more information contact Janet:
janete1.ihug.co.nz or Mobile: 021 298 1242.

JUNE 4 – 6

KATIKATI NZ. BLOWING ZEN – A SHAKUHACHI WINTER
GATHERING. Contact Kelvin at tusciafalconer@kinect.
co.nz

JUNE 25 – 26

RESIDENTIAL RETREAT AT BELLA RAHKA CENTRE,
AUCKLAND, NZ. For more information contact Janet:
janete1.ihug.co.nz or Mobile: 021 298 1242.

JULY 22 – AUG 22
WANGAPEKA WINTER

RETREAT

Contact: retreatcentre@
wangapeka.org for
registrations or Mary for
more information tarchin.
mary@clear.net.nz.

SEPT 17 – SEPT 18

Auckland NZ
Residential Retreat dates
and venue TBA

OCT 15 – 23

Melbourne, Australia
Living Dharma, The heart of buddhist meditation and
practice. Contact Kathryn at kshain@aapt.net.au
or www.openpathmeditation.com.au.

NOV 11 – 17

Te Moata Retreat Centre, NZ
Living in the Flow of Compassion and Deepening
Enquiry. A meditation retreat with Tarchin Hearn
contact info@temoata.org or www.temoata.org.

LATE NOVEMBER

Auckland NZ. Residential Retreat dates and venue TBA.

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



Wangapeka Winter Retreat
July 22 – August 22, 2011

GREEN DHARMA LIVING DHARMA

Meaningful Liberation

Four weeks of meditation and exploration with
Tarchin Hearn

During this year's winter retreat, Tarchin will guide participants in a journey of meditative enquiry that merges classical buddhadharma and ecological perspectives. This way of meditation is not based on withdrawal, renunciation or rejection, but is founded in inclusivity, wonder and absolute commitment to living richly and fully, owning and honouring the vast expanse of life and the fullness of our humanity.

The retreat will involve: personal guidance, individual sitting and walking practice, group explorations, and body awareness work. All of these activi-

ties will be punctuated with experimental exercises to cultivate inner and outer clarity, presence and compassion in action.

Throughout the retreat, Tarchin will interweave a classic teaching text called 'Recognising the Natural Way of Abiding Through the Grace of Chenrezi', with eclectic and personal instruction.

Tarchin Hearn is an elder in the tradition of innovative Buddhadharma and has taught in many places throughout the world. He is a guiding teacher here at Wangapeka. See <www.greendharmatreasury.org> for more about Tarchin and his work.

A RANGE OF POSSIBILITIES FOR PARTICIPATING

1) *Full Retreat:* Preference will be given to participants who intend to do the whole retreat.

2) *Weekends:* Depending on the availability of accommodation it may be possible to join the retreat on the weekends, when Tarchin will teach from the text, 'A Sadhana for Recognising the Natural Way of Abiding Through the Grace of Chenrezi' (This text is available for download from www.greendharmatreasury.org in the section on 'Practices')

3) *Individual Practice:* If there is space, more experienced meditators may come and receive personal guidance from Tarchin and not attend classes. ❖

CHIME SHORE'S TEACHING SCHEDULE



Wangapeka

JUNE 24 - JULY 4

Teachings on Traditional Mindfulness

The cultivation of a meaningful peace can be understood as the human enlightenment project. According to traditional Dharma, this means cultivating mindfulness, the humane in us. This is the central idea of the Dharma. The teachings here are created to serve mindfulness.

For this reason, the Buddha devised reflections and exercises that are intended as universally helpful practice. Within this view, the foundations of mindfulness might be thought of as mental health. In this case, mental health is the first priority of mindfulness practice.

Sacred Art and Theatre

Sacred art and theatre applies creativity and imagination to the pursuit of peace in the world. Since it involves the deep it's also called the theatre of the Holy. Our efforts are grounded in the Tibetan buddhist tradition of 'wongkur' where archetypes symbolise the different aspects of experience. These act as memory loci that enable awareness and change.

Our exploration allows an original response. We do the ceremony, review the text and create new forms in response. The idea is always to invigorate and support the humane.

Chime is the founding teacher of the Wangapeka and Origins centres. His wealth of experience, in working with a wide variety of people combining both the Dharma and worldly is rare. Chime has been involved in community based projects for many years.

To register email: retreatcentre@wangapeka.org

Costs

Member: \$44 per day. Non member: \$50 per day

Cook Fee: \$5 per day

Travel: \$3 per person

Plus dana to teacher ❖

Auckland Teachings

Teachings on Traditional Mindfulness

Saturday 18th June, 9am to 11am. See Wangapeka column for information about these teachings on Mindfulness.

Amitayus Wongkur

Sunday 19th June, 9am to 1pm: plus review of the text and discussion.

Wongkur are forms of sacred art and theatre that extend the imagination into the practice of the path. Amitayus is everywhere throughout the vehicle as the locus of dedication to the future and as the capacity to endure. Some, thinking of the European traditions, would see it as an art of memory. Amitayus is prayer for longlife. ❖

4 day residential Mindfulness retreat

Thursday evening 21st July to Monday afternoon 25th July. See Wangapeka column for information about these teachings on Mindfulness. ❖

Tauranga Teaching

Tauranga Dharma Centre. Wednesday 22nd June. Contact: Tash 021 1079 577, tash.grant@slingshot.co.nz. ❖

Nelson Teachings

Nelson Buddhist Centre, 4th to 7th July. For further details and to register, contact: Keith 03 546 8419 keith@rigdzintrust.org. ❖

Queenstown Teachings

Chime will also be teaching in Queenstown, his schedule is still being confirmed. Please contact Alan: qtnhdharma-house@yahoo.com, for more information. ❖

LEANDER KANE'S TEACHING SCHEDULE

The Wonderful Mystery Called Body

HEALING and TRANSFORMING through MINDFULNESS

Our bodies hold the key to deep healing. All of our past experiences, our traumas, our emotional ups and downs are stored in the body and become our habitual way of being in the world. These patterns can limit our possibilities. By freeing ourselves of these held physical, mental or emotional patterns we touch our true self, our naturalness. The work unfolds as we explore the body using particular, precise, gentle, movement sequences largely carried out while lying on the floor. While resting in this new experience we learn how to recognise, and expand on new vibrant qualities as the clear, bright, alive, mind appears.

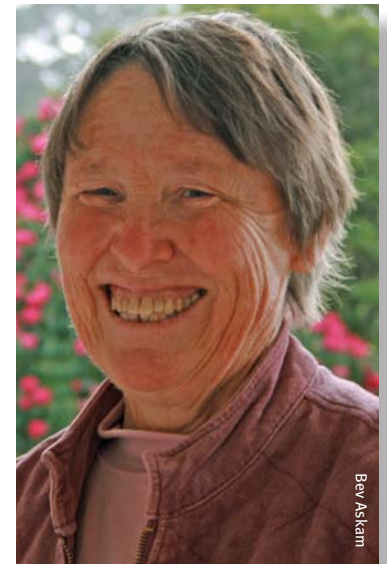
Leander is an innovative and inspiring teacher of 'Healing of the Whole Self'. She has developed this unique and direct way of Body/Mind healing over a period of 20 years, weaving seamlessly her deepening wisdom through meditation (yearly 3 month retreats) with her considerable skills as a Feldenkrais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

2011

Tuesdays: May 17th and 24th.

The Auckland Sphere Group have organised a series of Tuesday 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@auckland-sphere.org for more information or to be put on the email list for Auckland teachings.

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 aswell: www.facebook.com/pages/The-Auckland-Sphere-Group/202227256457843.



Wangapeka

JULY 15th-21st

Liberation Through The Body

This retreat can be taken on its own or as a wonderful preparation for Tarchin's Winter Retreat. 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.

Australia

SUNSHINE COAST

(DATES TO BE FINALISED) JUNE OR MAYBE LATER IN THE YEAR

MELBOURNE (EARLY DEC ---TO BE CONFIRMED)

TASMANIA---POSSIBLY

More information to come

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. ❖

AMNYI TRULCHUNG RINPOCHE

Awakening with Compassion

A RETREAT AT THE WANGAPEKA CENTRE
WITH AMNYI TRULCHUNG RINPOCHE
11th-16th Nov, 2011

On this course we will discover how developing a kind and compassionate heart not only transforms us into useful, helpful beings but also is the direct route to freeing us from emotional difficulty and mistaken views on the nature of our very existence. This retreat will be a rare chance to deeply study two remarkable texts that unfold the meaning of what it is to be truly compassionate and awake.



The 7 Line Prayer of Guru Rinpoche, though short and seemingly plain in meaning, is a surprisingly multilayered roadmap to complete realisation of how things truly are. Each layer is a different method of training that we can undertake according to our experience and abilities. Samantabhadra's Prayer of Great Aspiration develops a vast and profound vision of our human potential to attain peace and fulfilment realised by living with the welfare of others at heart.

Registration for this course will be essential since places are limited. For further details and to register, contact: Keith 03 546 8419 keith@rigdzintrust.org ❖

WANGAPEKA PROGRAMME

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

June 15 - June 21

Healing and Transforming Through Mindfulness, Liberation through the Body retreat with LEANDER KANE.

June 22 - July 4

Teachings on Traditional Mindfulness and Sacred Art and Theatre with CHIME SHORE.

July 10

THE WANGAPEKA AGM. All Welcome. Please bring lunch to share. If you wish to stay the night before at the centre, there is no charge. Contact: retreatcentre@wangaepka.org for booking a room.

July 22 - August 22

Wangaepka Winter Retreat. Green Dharma, Living Dharma, Meaningful Liberation. Four weeks of meditation and exploration with TARCHIN HEARN.

September 2 - 5

Insight/Vipassana with DAVID WAKELING.

October 21 - 23

THE WANGAPEKA ANNUAL HUI AND WORKING BEE. Contact: retreatcentre@wangaepka.org.

November 11 - 16

Awakening with Compassion with AMNYI TRULCHUNG RINPOCHE. Contact: Keith 03 546 8419 keith@rigdzintrust.org

December 27 - January 5

GARDEN OF MINDFULNESS.

January 7 - 13, 2012

DIAMOND SANGHA

January 15 - 22

YOGA GROUP

January - February 17

LEANDER KANE

February 21 - March 31

LAMA MARK WEBBER

April 6 - May 6

BONNI ROSS ❖



Rona Spencer

WANGAPEKA INFORMATION

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BONNI ROSS

KEITH ROWAN

LAMA MARK WEBBER

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GRANT & NATASHA RIX
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tash.grant@slingshot.co.nz

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

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(04)801 8896
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Golden Bay: DOMINIQUE DE BORREKENS
021 783 169
dominiquedeborrekens@gmail.com

ROB WESTERMAN
(03) 525 8155

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

CURRENT BOARD MEMBERS 2011:

Jane Hobday	Lara Cusdin
Duncan Henry	Raewyn Cornish
Ramona Clark	Louise Wilkinson
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

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) came into effect on the 1st of November 2010

UNIT OR HUT

Member*: \$44/night
Non-member: \$50/night

CAMPING

Member*: \$36/night
Non-member: \$39/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 \$8/night
14 yrs and over are \$13/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

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If undelivered, please return to:
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