

**NYIMA TASHI Kagyu
Buddhist Centre presents**



BUDDHIST SUMMER SCHOOL 2025

23rd – 26th January 2025



CLEARING AWAY SELF OBSESSION IN ORDER TO MAKE WAY FOR THE TRUTH

Nyima Tashi is honoured to present the 2025 Auckland Buddhist Summer School.

This year we have an ensemble of gifted orators at the 15th Auckland Buddhist Summer School. This is a precious opportunity to engage, question and contemplate the Wisdom of all traditions which can be a catalyst for transformation.

This year, courses will be run in-person and via Zoom. We look forward to bringing all zoom viewers a quality audio-visual experience of the teachings in 2025.

Online registration and booking payments are available through our website. It has never been so easy to purchase a ticket to single or multiple sessions in advance. All students joining via Zoom will need to pre-purchase their sessions. Students attending in person can pay by cash or EFTPOS on the day, but we recommend you register in advance to attend in person by emailing nyimatashi.nz@gmail.com.

Please take your time to read this document and savor the offerings for 2025.

The Opening Forum will be on Thursday 23rd January at 6.30 pm. It is a **FREE** event, but please register to receive the Zoom details or to let us know you will be joining in person. Email emailing nyimatashi.nz@gmail.com to register.

See you at the Summer School!

For more information go to <https://nyima-tashi.org.nz/> or contact Jangchub at nymatashi.nz@gmail.com

DISCOVERING OUR HUMAN POTENTIAL

Traleg Kyabgon Rinpoche

The transition from mahayana to vajrayana takes place when we can both accept our emotional instabilities and also see them as a component of our own being. They are no longer regarded as something that needs to be worked with, because as long as we see a neurosis as something to work with and eradicate, we will create a barrier between ourselves and the neurosis.

This conflict is not resolved by trying to overcome the neurosis; it is resolved by seeing the neurosis as part of the whole mental process. In some ways, neuroses are a necessary condition for attaining enlightenment. This type of conviction can only come about because the vajrayana introduces the notion of the 'nature of mind' (*sems nyid*) as well as the notion of mind (*sems*). The nature of mind is where the mind reveals itself to the practitioner as it is, instead of as a distorted form of perception.

Tantric literature does not talk about the mind as we ordinarily understand it. Nonetheless, the mind is not regarded as something separate from the nature of mind. In fact, mind exists because there is such a thing as the nature of mind. Our ordinary mind consists of emotional and conceptual experiences.

The nature of mind is the background of that and provides the necessary conditions for mind to exist. The analogy that is often used is that of clouds and the sky. Like the sky, the nature of mind has no limit and is able to accommodate everything, while the mind is like the clouds that pass through that open space. It is this perspective that allows the tantric practitioner to see emotional instabilities as a necessary condition for attaining enlightenment. Mind is not something we have to dispense with; it is part of our own nature. When we begin to practice meditation at the vajrayana level, we use any mental experience we might have as the object of meditation. There is nothing special to meditate upon because any experience we have can be used as a tool for meditation. If aggression comes up, we concentrate on aggression. If jealousy comes up, we concentrate on jealousy. If we feel completely aggressive when we meditate, that is not to be regarded as something bad. It is not as if we should not be feeling aggressive. Aggression is just used as a tool for meditation, and we simply have to concentrate on it. In hinayana shamatha, we are not concerned with our mental activities so much as with the breath. In mahayana shamatha, we provide some room for emotional experiences to take place, but they are not used as tools for meditation.

In vajrayana shamatha, the emotional instabilities are themselves used for meditation. The tantric literature says that without using the emotional instabilities as tools, enlightenment is impossible. The concept of transmutation is not particularly present in vajrayana shamatha, but that process

takes place only on the vipashyana level. On the shamatha level, we first have to be able to contemplate on our experiences. If that becomes too much and the whole thing gets out of hand, two techniques are recommended, both of which involve visualization. In vajrayana, no matter what we experience, all the obstacles that were enumerated in the hinayana section can be reduced to two: the experience of depression or drowsiness and the experience of elation or excitement. When you feel drowsy, depressed or heavy, visualize a four-petaled white lotus in your heart center, upon which is sitting a white ball the size of a pea and it is vibrating. As you exhale, the white ball shoots through the crown of your head and sits in space above your head. Gaze upwards into space and feel as if you have been uplifted and refreshed and then concentrate on that. This is known as '*the samadhi of the crown of Brahma.*' When you feel excited or disturbed by your emotional experiences, visualize a four petaled black lotus in your heart center, upon which is sitting a black ball the size and it is also vibrating. As you exhale, the black ball shoots into the ground and rests there. Downwards at the ground and feel as if you have been grounded and stabilized and then concentrate on that. This is known as '*the samadhi of the underground.*' It is said that doing these visualizations out in the open, in a park or near the sea, is good. When you are about to finish the visualization, you bring the white or black ball back to the lotus in the heart center and then you finish the session. Try to generate this type of atmosphere and mental attitude. When we meditate on the vajrayana level, we should be able to sit with aggression, sit with jealousy, sit with pride, instead of using the antidotes that were recommended on the hinayana and mahayana levels. The antidotes are no longer used because even they are a part of our conceptual paraphernalia and if we continue to use them at this stage of our practice, we might fixate on them, which become a kind of conceptual crutch. We have to let go of our fixation on the antidotes at this stage. If we have to resort to any form of antidote, we apply the visualizations recommended above, but they are only to be used when we can no longer relate to our emotional states of drowsiness and agitation. From the outset, a *tantrika* needs to have the attitude that the way we function in everyday life is not the real self. There is a higher form of existence of which we are normally unaware.

There is the mind and then there is the nature of mind. This should not be understood as a duality within us – the function of mind and the function of the nature of mind – they are completely interrelated. Whether we are operating from within the ordinary state of mind in motion or from the nature of mind at rest during meditation, we should not distinguish between those two states. If the mind is at rest, that is well and good and if the mind is in motion, that is also well and good. We do not discover the nature of mind through creating a particular situation. In fact, the nature of mind begins to reveal itself through not doing anything, by just letting go.

We should not cultivate the nature of mind and reject the mind. There is no rejection and no acceptance. Whatever we are sitting with – be it a disturbed state of mind or a peaceful state of mind – that is the enlightened attitude. That in itself integrates mind and the nature of mind. We are not trying to get rid of mind and attain the nature of mind through these meditations. We have to do this form of meditation to discover the nature of mind because we are normally

familiar with mind, but not with the nature of mind. We do not even know whether the nature of mind exists or not. Through this particular technique, we begin to become aware that there is much more to us than the temporary experience of emotions and thought processes. We begin to realize that they consist of only a fraction of our whole personality.

There is a dimension of which we are unaware. In fact, we start to see that the mind we are aware of operates almost like a machine. We are completely conditioned, which means that in some ways we are preprogrammed. We do all kinds of predictable things because of our mind, because of our traces and dispositions, but we are completely unaware of the other aspect whereby we are able to become spontaneous, freely wilful and volitional beings. The way we normally operate is so mechanical that things happen to us rather than us bringing things into effect. We are unconscious to the point that we are not even aware of a lot of the actions we bring about and all kinds of things happen to us. We are not aware of how we initiate the actions we initiate, and we are not aware of how the results come about. Through vajrayana practice, we begin to realize our whole personality consists of mind and the nature of mind and that they function together. Until we really look into it, we are totally unaware of this whole dimension of our mind or being. The *tantrikas* are concerned with finding out what our real being or our real human nature is. On the hinayana and mahayana levels, human nature is not talked about at all. It is only on the tantric or vajrayana level that the discussion centers on the discovery of our full human potential.



PROGRAM TIMETABLE

Opening Forum: All are welcome

Sessions on offer

On the Great Wisdom that is beyond discriminatory thought (Shobogenzo Makahannya-Haramitsu) – Ekai Korematsu Roshi

The Buddha's breath- Anapana: A technique for joyful living – Khenpo Ngawang Sangye

The expansive nature of Mantra and its use in Meditation- Khenpo Ngawang Sangye

Sacred Vision – Francesca Freemantle

Everything that lives is holy - Francesca Freemantle

Life hacks from the Buddha – Dr Tony Fernando

Introduction to the Twenty-One Taras in the Nyingma tradition of Dzogchen- Lopön Chandra Easton

Embodying Tara: Deity Yoga Meditation and Mantra Recitations to Awaken Your Innate Wisdom - Lopön Chandra Easton

Being at ease with unruly emotions– Ani Jangchub Lhamo

What is “The Ground”? An introduction from the Tibetan Buddhist perspective – Meaghan Duffy

Thursday 23 Jan	Friday 24 Jan	Saturday 25 Jan	Sunday 26 Jan
		Sacred Vision FF 8:30 – 10 am	Holy FF 8:30 – 10 am
		Great wisdom EKR 10:30 – 12 pm	The Buddha's breath KNS 10:30 – 12 pm
		Lunch break 12-1 pm	Lunch 12-12:30 pm
	Ground MD 12:30- 2 pm	21 Taras LCE 1-2:30 pm	Mantra KNS 12:30 – 2 pm
	Life hacks TF 2:30 – 4 pm	Embodying Tara LCE 3-4:30 pm	Emotions AJL 2:30 – 4 pm
	Great wisdom EKR 4:30 - 6 pm		
Forum 6:30 -8 pm	Great wisdom EKR 6:15 - 7:45 pm		

TEACHINGS

Ekai Korematsu Roshi

Ekai Roshi has been serving as the Abbot and Teacher of Jikishoan Zen Buddhist Community in Melbourne since 1999. Born in Japan in 1948, Roshi pursued studies in the Humanities and Buddhism across Denmark, the USA, and Japan.

Roshi was ordained by Kobun Chino Roshi at Haiku Zendo in Los Altos, California, in 1976. He then received Dharma transmission from Ikko Narasaki Roshi in Japan at Zuioji Monastery in 1986. His formal training spanned twelve years in three Zen monasteries: Eihei-ji, Zuioji and Shogoji. His Buddhist education is rooted in Soto Zen Buddhism.



Topic: "On the Great Wisdom That Is Beyond Discriminatory Thought" (Shobogenzo Makahannya-haramitsu)

Session 1: Friday 24th January / 4.30 – 6pm

Session 2: Friday 24th January / 6.15pm – 7.45pm

Session 3: Saturday 25th January / 10.30am – 12 midday

Joining in person at Nyima tashi

Ekai Korematsu Roshi explores the concept of wisdom (Prajna) in Buddhism from a Zen perspective in three 1.5-hour sessions.

In the second chapter of Shobogenzo, "On the Great Wisdom That Is Beyond Discriminatory Thought" (Makahannya-haramitsu), Zen master Dōgen presents profound teachings to his monks at Kannondōri monastery.

Rooted in the Heart Sutra (Maha Prajna Paramita Hridaya Sutra) and the Larger Sutra on Spiritual Wisdom and complemented by a poem from Chinese Master Tendō Nyojō, Roshi's talk explores Avalokiteshvara Bodhisattva's insight into the emptiness of the five skandhas—form, perceptions, conceptions, volition, and consciousness.

Dōgen highlights that true wisdom transcends dualistic thinking, revealing the interconnectedness of all phenomena. Ultimately, the talk suggests that all aspects of life and spiritual practice are manifestations of this great wisdom, indicating that the path to enlightenment is embedded in every moment of our lives.

Khenpo Ngawang Sangye

Venerable Khenpo Ngawang Sangay was born in 1976 in Cherem Village, in the district of Solukhumbu in Nepal, and he received his early education in the local school, Kailash Prathamik Vidhyalaya. Later, he joined the famous Guru Padmasambhava's Maratika Cave Monastery in Khotang Diktel Halesi. There he began his monastic training in Buddhist liturgies and completed his preliminary practices under the tutelage of His Holiness Trulshik Rinpoche and other Rinpoches.



In 1998, he joined Karma Shri Nalanda Institute, the principle monastic college of His Holiness the Gyalwang Karmapa. During his stay at the Institute, apart from the eleven years of courses in Buddhist philosophy, logic, grammar and basic Sanskrit, Hindi, and English language, he also served the Institute in various capacities. He was sent as one of the annual Tsenshab (debating assistants) of the present 17th Karmapa in 2003. H.E Goshjir Gyaltsab Rinpoche appointed him Disciplinary Master of Karma Shri Nalanda Institute from 2007 to 2008, and he has currently been working as Lopen (lecturer) in the Karma Shri Nalanda Institute, Rumtek.

In 2008, Khenpo graduated from Karma Shri Nalanda Institute for Higher Buddhist studies at Rumtek, Sikkim India and attained his Acharya (M.A.) degree.

In accordance with the request of Venerable Lama Tenpai Gyaltzen Rinpoche in 2009, H.E. 12th Goshir Gyalstab Rinpoche appointed and sent him as the Khenpo (abbot) of Karma Drubchen (KDC) Monastery in Kathmandu Nepal. He has also worked as a staff member of International Kagyu Monlam in Bodhgaya, India. In 2012, His Holiness Gyalwang Karmapa, Ogyen Trinley Dorje appointed him as Abbott and resident Teacher at Karma Choeling Buddhist Monastery in New Zealand. Khenpo now mainly Teaches and resides in the USA.

Session 1: The Buddha's Breath—Anapana: A technique for joyful living

Sunday 26th January /10.30am–12 midday

Session via Zoom

Anapana is the Pali term for breathing; sati is the word for mindfulness. Anapanasati is widely considered to be one of the most important meditation techniques taught in the early discourses of the Buddha, therefore it was taught as a complete approach to awakening. The breath offers meditators an extremely pliable meditation subject based on the ordinary, accessible experience of breathing in and breathing out. It can be used in conjunction with a wide variety of practices to steer attention away from distractions and anchor attention on a present experience. According to Buddhism, it's incumbent on each one of us to do something to diminish the power of lack of awareness, lack of insight, lack of attentiveness and so on. To do that, we practise mindfulness. According to Buddhism, there is no way to overcome the mind's propensity for delusions

without working with avidya, ignorance. The practice of mindfulness is the first step but, as I mentioned, when we do this, we must think of it as supporting our effort to transform the mind in a positive manner.

Session 2: The expansive nature of Mantra and its use in Meditation

Sunday 26th January /12.30pm – 2pm

Session via Zoom

Tibetan Buddhist mantras are words originally spoken by a Buddha while deep in meditation. Reciting them helps to replace the endless, internal chatter of the mind with calming syllables that purify karmic imprints, bring beneficial energy, focus the concentration, and offer protection and blessings.

Chanting a mantra cannot by itself liberate a person from cyclic existence. While chanting, one also must transform and focus one's thoughts.

To engage the mind in this way requires skill in meditation practice. In some sense Chanting is neither active nor passive—it's receptive. Although Buddhist chanting can have a melody, overall, it's more monotonous, which is why for the most part Buddhist contemplative practices are based in equanimity and repose.

The power of chanting arises from deep within, as one slowly learns to let go of the dualistic mind's desire to control reality.

Francesca Fremantle

Born January 3rd, 1941, in Edinburgh, Scotland. Francesca received a BA in Sanskrit at SOAS, University of London, her studies including a period of several months at the Sanskrit College in Kolkata, followed by a PhD for a study of the Guhyasamaja Tantra, which necessitated learning classical Tibetan. During this time, she also trained in the Indian dance form of Bharatanatyam and took part in performances throughout the UK.

In 1969 she met Chögyam Trungpa and immediately recognised him as her guru. After he moved to N. America she spent several years living in Boulder, Colorado, studying with him. They collaborated on a new translation of the Tibetan Book of the Dead, which was published in 1975.

Her second book, Luminous Emptiness, was published in 2001. She contributed a chapter to Recalling Chögyam Trungpa, by Fabrice Midal, and a Foreword to Rigdzin Shikpo's book, Never Turn Away. Numerous translations, poems, articles and book reviews have appeared in



publications such as Buddhism Now, The Middle Way, Tricycle, Buddhadharma and Shambhala Sun. During the 1990's she joined the Longchen Foundation, which was founded by Rigdzin Shikpo at the request of Trungpa Rinpoche and Dilgo Khyentse Rinpoche. Following Rigdzin Shikpo's death in 2023 she is now engaged, together with his other senior students, in continuing his teachings.

Session 1: Sacred Vision

Saturday 25th January / Session 8.30am – 10am

Via Zoom

In meditation we can reach a state of mind where time and space collapse, and from which spontaneous action arises. This place is the source of all inspiration and creativity, and whatever flows from it is an expression of art in the truest sense. Great works of art engage our whole being, intellectual, emotional and sensual, in order to reveal an inner significance beyond the words, colours or sounds themselves, just as Trungpa Rinpoche's teachings on sacred vision show us how to transform our ordinary perception of the world into the enlightened perception of a Buddha's Pure Land. This is universal Dharma, not belonging to any religion, nation or age, but accessible to all.

Session 2: Everything that Lives is Holy

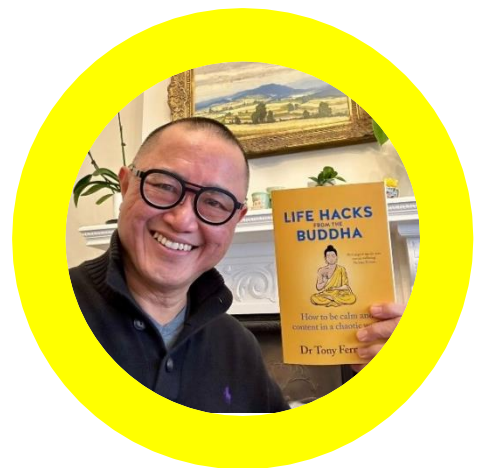
Sunday 26th January / Session 8.30am – 10am

Via Zoom

William Blake, poet, painter and visionary, displayed the most extraordinary affinity with Buddhist thought. He was an artistic genius who naturally embodied Dharma in his life and work, from his belief in the illusory nature of existence and his deep compassion for all living beings to his conviction that our senses and our emotions are not obstructions but gateways to transcendence.

Dr Tony Fernando

Tony is a practicing psychiatrist and sleep specialist who has worked in academia for more than two decades. His research has focused on sleep medicine and medical compassion. He came from a large Catholic family in Manila. He was a postulant at the Abbey of our Lady of Montserrat, a Benedictine monastery in Manila. He obtained his medical degree from the University of the Philippines and his psychiatry and sleep medicine training from the University of Pennsylvania. He recently completed his PhD on medical compassion at the University of Auckland. He has received many teaching awards from the faculty of medicine at the University of Auckland. He was awarded by the President of the Philippines in 2012 for his work on medical education. In



2015, he received the highest award given to doctors by the NZ Medical Association, the Chair's Award, for his work on physician well-being. He received his temporary ordination as a Buddhist monk in Myanmar in 2017 and was given the name Bhante Dhammosadha.

Topic: “Life hacks from the Buddha”

Friday 24th January/ 2.30pm – 4pm

Joining in person at Nyima Tashi

Dr Tony Fernando is the author of a recently published book called “Life Hacks from the Buddha”. In this talk he will be sharing some of the main points in his book. This book distils ancient wisdom into 50 simple, easy-to-follow hacks, including mindfulness, generosity, living simply, avoiding harm, and cultivating compassion. One of the greatest causes of suffering is our tendency to cling to ideas or beliefs. We hold on so tightly that we dismiss other perspectives as wrong. Whether it's how to stack dishes or parallel park, or more serious matters like political or religious beliefs, this grasping leads to conflict. Learning to “ungrasp” or hold our ideas lightly, while giving space to others, is a key teaching of the Buddha that leads to peace. You don't have to abandon your beliefs—just avoid clinging too tightly.

Chandra Easton

Chandra Easton is a Dharma teacher, author, and translator of Tibetan Buddhist texts. She has taught Buddhism and Hatha Yoga since 2001. She studied Buddhism and Tibetan language in Dharamsala, India, and at UCSB’s religious studies department. During her studies, she co-translated *Sublime Dharma: A Compilation of Two Texts on the Great Perfection* (Vimala Publishing, 2012) with B. Alan Wallace. Seeking to bring forth the voice of the empowered feminine in Buddhism, Chandra regularly leads retreats and classes for various organizations, develops programs and curricula for Tara Mandala Retreat Center, founded by Lama Tsultrim Allione, and teaches Dharma nationally and internationally. She co-founded the [21 Taras Collective](#) with Nina Rao and Genevieve Walker, to record music for the twenty-one Taras mantras found in her new book, *Embodying Tara: Twenty-One Manifestations to Awaken Your Innate Wisdom* (Shambhala Publishing, 2023).



Topic: Introduction to the Twenty-One Taras in the Nyingma tradition of Dzogchen

Session 1: Saturday 25th January / 1pm - 2.30pm

Via Zoom

Tara is called the "Savioress" because she is known for saving beings from the ocean of samsara (suffering). Her name also means "star," as she is as infinite as the stars in the sky. Ultimately, she represents the essential nature of your own mind, your buddha nature, and in this way, she can manifest in each of us in a myriad of different ways. The twenty-one aspects of Tara appear in the 11th-century tantric text called the *Twenty-One Praises to Tara*, a devotional hymn popular in Tibetan Buddhism, from which Lopön Chandra Easton's book, *Embodying Tara*, draws its teachings and practices. The Nyingma Twenty-One Tara tradition is found within the terma (treasure) cycle of Jigme Lingpa, "The Heart Essence of the Vast Expanse" (Longchen Nyintig), one of the most important of the Great Perfection, Dzogchen, traditions in the Nyingma ("Elders") school of Tibetan Buddhism. Lopön Chandra will share teachings and stories from this rich lineage as a way to set the context for a guided practice and mantra recitation to one of the Taras, Tara Vajra Saraswati.

Topic: Embodying Tara: Deity Yoga Meditation and Mantra Recitations to Awaken Your Innate Wisdom

Session 2: Saturday 25th January / 3pm – 4.30pm

Via Zoom

Tara, the Buddhist goddess of compassion, can manifest within all of us. In this class, Lopön Chandra will share how to invite Tara's awakened energy to come alive in yourself through teachings, guided meditations, and mantra recitations on various Taras from the Nyingma tradition of the Twenty-One Tara Pantheon (From the "Heart Essence of the Vast Expanse" treasure cycle of Jigme Lingpa). We will practice both mantra japa (recitation) and kirtan (mantra melodies) to Tara in her many forms.

Find out how important women and movements in modern history have achieved this through their own embodiment of Tara's enlightened activities. The stories of Jane Goodall, Nawal El Saadawi, Vandana Shiva, Ani Choying Drolma, and others will inspire you to bring these aspects of Tara into the world in creative and socially conscious ways for the benefit of all. You will learn meditations and mantras for many of the twenty-one Taras and hear stories of real-life women who embody their qualities. They will inspire you to bring these aspects of Tara alive in yourself, bringing your body, mind, and soul into alignment with your enlightened nature.

Ani Jangchub Lhamo

Ani Jangchub Lhamo is a Buddhist nun in the Tibetan tradition. In 2004 under instructions from her teacher, the 9th Traleg Kyabgon Rinpoche, Ani-la reluctantly agreed to Rinpoche's request to speak on various points of Buddhism, its Philosophy and its Practices.

Venerable Jangchub is of Maori/Samoan descent. Ani-la is both the caretaker and resident Nun at Traleg Kyabgon Rinpoches Nyima Tashi Centre in Auckland, New Zealand. Prior to her movement into Buddhism, Ani La's formative years were spent in the study of Theology, primarily liturgy, ethics and pastoral care.



Topic: Being at ease with unruly emotions**Sunday 26th January 2025 / 2.30pm – 4pm****Joining in person at Nyima Tashi**

In Buddhism the philosophical view that describes the nature of reality and the way that things exist is not separated from Buddhist psychology, because Buddhist thought always presents the subject and the object together. We cannot just analyse the objective world; we always try to include the subjective side - as in how we are experiencing the object under discussion.

Which brings us to the case in point. How should one view an unhealthy mental event? How does one deal with it? Buddhism would suggest that when we can accommodate our own neuroses and emotional instabilities, then we can accommodate parts of ourselves, without having to reject them. Rejecting one's desire, jealousy, aggression would be rejecting part of ourselves. If we can't accept these tendencies as being part of ourselves and have some kind of warmth towards them then transmutation would not be possible.

Meaghan Duffy

Meaghan Duffy is a student of the Kamtsang Kagyu lineage of Tibetan Buddhism. In 2013 Meaghan took refuge with Khenpo Ngawang Sangye (who was appointed to his office in Aotearoa by HH 17th Karmapa Ogyen Trinley Dorje) and her principal teacher is Traleg Rinpoche. Meaghan is a member of Nyima Tashi Kagyu Buddhist Centre in Auckland and is undertaking a multi-year Shedra (philosophical studies) course embodying the study of both Sutra & Tantra.

An Australian by birth, Meaghan holds an honours degree in visual arts and has followed a career that is mainly driven by her interest in and genuine affection for people and the predicament of our contemporary lives. Meaghan lives in Auckland with her young son.

**Topic: What is “The Ground”? An introduction from the Tibetan Buddhist perspective****Friday 24th January / 12.30pm - 2pm****Joining in person at Nyima Tashi**

As students of Tibetan Buddhism, we often read and hear references to “the ground”. The notion of the ground – also called the basis – is a key concept for Mahayana and later forms of Buddhism and is often said to be synonymous with the understanding of Buddha Nature.

Drawing on the Teachings of Traleg Kyabgön Rinpoche IX, Meaghan will offer an introduction to the view of the ground and how this view informs the formative stages of meditation practice.

HOW TO BOOK YOUR PLACE.

This year, we are pleased you will be able to quickly and easily purchase sessions through the Nyima Tashi website. Once we receive notification that you have purchased sessions, we will email you confirmation which will include the Zoom invite to the relevant sessions.

It's easy to book and pay online through the "Book Your Place" button below. A credit or debit card is required to book through the website. It will be possible to pay via cash or EFTPOS on the day of a Teaching if you are attending in person – we do recommend you register in advance to attend in person by emailing nyimatashi.nz@gmail.com

If you prefer to pay via bank-to-bank transfer (NZ only) or stripe, then please get in touch.

Please note that all session times are based on Auckland, New Zealand time. Auckland may be several hours or possibly a whole day ahead of your local time, so please check session times against your local time zone.

RECORDINGS

All recordings will be available for purchase two weeks after Summer School concludes. These recordings have an expiration date of two weeks from the date of purchase.

FOOD AND BEVERAGES

Nyima Tashi's new location in Mt Albert does not currently house an on-site cafe. However, the Centre is a brief stroll or drive away from Cafe's on New North Road and St Lukes Mall. Mt Albert Village has a variety of Noodle and Dumpling restaurants a short drive away. You are also very welcome to bring a picnic lunch or thermos & blanket and relax on the lawn on the Centre grounds in between sessions.

CANCELLATION POLICY

Regarding the cancellation of a course, we request that you cancel at least 48 hours before a scheduled session. You may cancel by phone or online here. If you have to cancel either one or all of your suggested courses, we offer you a credit to your account if you cancel before the 48 hours. However, if you do not cancel prior to the 48 hours, you will lose the payment regarding your chosen course.

PARKING ON SITE

Parking on-site at 717 New North Rd is exclusively reserved for teachers and residents of the centre. There are several nearby streets that provide ample on-street parking. The nearest is Selkirk Rd

which is adjacent to the Centre and accessible from St Luke's Road. It is possible to park on New North Rd when it is not a clearway – please take note of the signs on the street.

SOCIAL MEDIA

You can follow us on social media to check our events, teachings, and functions.

YouTube: Nyima Tashi Buddhist Centre

Instagram: Nyima Tashi Centre

Phone: 09 8150850