



# Tashi Choling Dharma Foundation Inc. Newsletter Spring 2006

## **ZASEP TULKU RINPOCHE**

*Tashi Choling Dharma Foundation has a long-standing relationship with the Venerable Zasep Tulku Rinpoche, a meditation master of the Gelugpa Tradition of Tibetan Buddhism. Rinpoche received his training under some of the most competent Buddhist masters in Tibet prior to the Chinese invasion of that country. Later on in India he graduated from Varanasi Sanskrit University with an Acharya degree and spent 18 months in Thailand at the request of His Holiness the Dalai Lama. He first came to Australia in 1977 and taught for three years before leaving for Canada. He has established Buddhist centres and taught throughout North America. Rinpoche has also been the Spiritual Director of Dorje Ling Retreat Centre (formerly Illusion Farm) in Tasmania for many years. He is recognised as the 13th incarnation of the great Kagyu teacher Lama Chabdak who lived in the Kham region of Eastern Tibet and founded Zuru Gompa 600 years ago. Rinpoche is known for his gentle compassion and good humoured wisdom.*

## **TASHI CHOLING DHARMA FOUNDATION 2006 PRESIDENT'S REPORT.**

Hello friends

Welcome to the Spring/ Summer newsletter. I would like to take this opportunity to review some of the year's highlights.

For those of us lucky enough to have been at Dorje Ling at Easter the highlight was certainly the time spent together studying and meditating with our dear teacher the Venerable Zasep Rinpoche. For others it may have been facilitating the wonderful Gyuto Monks visit or in participating in retreats at other centres here and overseas,. We have a strong connection with our friends at Wangapeka and a fairly regular exchange has been happening in recent years. This is a great example of refuge in the jewel of the Dharma and Sangha together.

As practitioners it is tempting to see our own practice as the main challenge and goal. In a sense this is usually the case. However, one aspect of the Bodhisattva's way of life is the spontaneous impulse to act to help beings when we see a need and an opportunity to do so. When news of the devastating earthquake that hit Pakistan started to filter through to our awareness it triggered a response in some of our Sangha members that has borne fruit in a most remarkable way. Quite early in the aftermath of the quake, Anna Crotty and Chaitanya became determined to do something to help the victims. A fundraising drive resulted in the immediate purchase and dispatch of about 1000 tents for Pakistan. With such a wonderful result the ladies did not sit satisfied but went for an even more significant goal. The rest, as they say, is herstory...and I will let Anna tell it. Look for instalments in future newsletters.

How many times a day, a week, a year do we get asked to donate to this or that deserving cause? I bring this up because I would like to say two things on this subject. One is to thank all those people who have kept up their commitment to helping with the ongoing mortgage repayments we have with the purchase of Dorje Ling. This is not a big news item...not a catastrophe that needs a quick fix. However, it is part of the remedy that is needed for the longer term healing of all our lives. I know that some of you contributing may seldom, if ever, visit the place. In fact, even for us 'locals' the remoteness of Lorinna and our busy lives often means we fall into the seldom category. I believe



that this situation will gradually change and that for many of us the opportunity to do longer and deeper retreats will manifest in the years to come. I can think of no better place to engage in this activity than Dorje Ling.

Now the second thing I would like to say. Some of you who were standing on the hill during the Easter retreat will recall a little comedy act performed by yours truly to do with manifesting a new kitchen/ dining room facility. There was also a more serious request by Zasep Rinpoche for the building of a new Gompa...why not? We can't afford one so why not two large projects!! So here is the plan. We are going to raise enough money to commence the building projects and you are hereby invited to participate in whatever way you are best able. With financial contributions... sometimes the easiest way...with energy in fundraising activities and submission applications...with labour when we come to the building stage...with whatever you can imagine.

Rinpoche has offered to lead a group of pilgrims for another India Tour as a direct fundraiser for the Gompa. So you folk who, like me, would like to see a new kitchen/ dining room/bathroom need to designate contributions for that project...we could turn this into a friendly competition!! Not one but two thermometers with \$100,000 goals. I can see it now. Team colours and cheerleaders. The Yamantakas and Yummytuckers. To culminate in a giant bonfirepuja where we cleanse our karmas and cook dinner at the same time. As someone once said "Dhamma is eating...eating is Dhamma!"

Enjoy the feast...you are it!

Enough of this frivolity. My last subject in this report is Committee matters. Yes it really does. I would like to thank all the outgoing (and shy and retiring) committee members from this year for all the great work. And in advance we thank all you keen up and coming future members who will step into the breach when the time is right. Is it this year? Please come to the AGM on December 12th. By coming you will not be conscripted into committee work, but you will be appreciated for just being there.

Thank you  
Guy

## ANNUAL GENERAL MEETING

Notice is hereby given of the Annual General Meeting of Tashi Choling Dharma foundation, to be held at Tashi Choling meditation room, at 7.30 pm on Tuesday December 12th.

### AGENDA:

Present, apologies, minutes of last AGM.

President's report.

Treasurer's report.

Election of office bearers.

Appointment of auditor.

If you are a paid-up member and wish to nominate somebody for a position on the committee, please ask Maria for a nomination form (ph 62349404 or email info@mariagrist.net)

### Yoga and meditation retreat at Dorje Ling



Subject: The Five Elements: Earth, water, fire, air, and ether.

January long weekend 26, 27, 28 2007

Starting Friday noon (26th) to Sunday 28th (3 pm)

One-day Yoga retreat at Tara Nivas, Koonya Sunday December 17th

Contact 0439995655 for more information or to book.

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### Vajrayogini Tsog Dates:

Calculated from day 10 and day 25, the new moon being day 1.

November (Wed 15, Thu 30)

December (Fri 15, Sat 30)

2007: January (Sun 28)

February (Mon 12, Mon 26)

March (Tue 13)

Initiates who wish to practice together, please contact Rosie 043 999 5655



## Kirsten Mayer's Trip to Tibet (part 2)

Touring Tibet in 2005

By Kirsten Mayer

### Part 2: BEYOND LHASA

SHIGATSE AND TASHIHILPO GOMPA  
Shigatse is the home town of the Panchen Lama and his monastery: Tashihilpo Gompa. The Panchen Lama welcomed the Chinese to some extent, and perhaps as a consequence Tashihilpo Gompa is in far better condition than any other monastery I saw; its buildings are well cared for and there are many monks in each of its schools.

I visited the main prayer hall at midday while the hundreds of monks spend hours chanting their prayers. The prayers were interspersed with servings of Tibetan 'bo chai' (which I can stomach best when I think of it as 'soup'), served by very young monks. The bo chai is followed by servings of barley flour which is mixed into the tea with a finger to make tsampa. This sustenance was well earned; I could only sit through a fraction of their chants.

#### Movement restrictions

By our standards, China is one large prison. Very few Chinese are given passports, so they spend their growing wealth traveling around China. Bureaucratic control is also enforced through the internal travel permit system. Tibetans (if not also Han Chinese) are required to carry a permit if they travel outside their local area. Foreigners must obtain a permit if they travel outside Lhasa or Shigatse near surrounds.

In addition, regardless of permit, foreigners are forbidden to catch buses outside of the Lhasa-Shigatse route, and local people are forbidden to pick up foreigners on the road. In any case, aside from the very rare public buses, the only vehicles on the roads are trucks carrying trade with India and Nepal; and 4WDs packed with foreigners.

My only 'legal' way to obtain a permit to travel independently through Shigatse province to the border, was to pay several times the permit price to a Tibetan

woman who then openly obtained the permit from the Chinese. The Chinese refused to take my direct application. After that unpleasant transaction, and being rudely sent away by other Chinese government workers in both the post office and telephone exchange, I started off on my bike to the Nepalese border; glad of the very near deserted road.

#### Discovering Tibet

Cycle touring is THE best way to travel for so many reasons: it takes you off the beaten track; slows you down enough for the locals to interact with you as they so often love to do; it allows you to see and experience much more; it is super cheap, good for your health, and for the environment.

However, being a little unsure of myself on my first night alone in the Tibetan countryside, I pulled into a Tibetan village and tried to ask the locals where I should put up my tent. As sleep was easier to mime than tent, a very gregarious Tibetan woman soon grabbed me and took me off to her place!

Her name was pronounced "Chumola", which sounded to me a lot like the Tibetan name for Mt Everest: "Chumolongma". And to me, Chumola's heart seemed as large as her namesake.



Through nothing but gestures, sounds, imaginations and pure interest Chumola, her children and I shared 12 wonderful hours of each other's company. She and her children were incredibly thoughtful, helpful, and understanding hosts. They were very careful to ensure that I had everything I needed, and strongly assured me that my belongings would be safe.

Chumola had, I think, 6 children, with the eldest a mother herself and the youngest still un-weaned. She especially fed me two delicious eggs, then shared her families' simple dinner of tsampa and daikon radish with me, and only ate when everyone else was finished.

It appeared that her entire family lived and slept in the one small room of her house/compound which was perhaps 3 x 3.5 metres in size. This room, on the first floor, faced north, had a stove for cooking and heating, one carpeted bed frame, one additional mattress and carpets, two traditional decorative sideboards, buckets of water, a mud floor which was regularly splattered with water, and a storeroom attached where the hens lingered between their forays out towards the sitting/sleeping/dining area for scraps from the floor. During daylight the toilet was any spot behind the village houses, while at night it was the mud balcony area just outside the room.

The only Buddhist symbols present were the square paper prayer package around Chumola's brother-in-law(?)'s neck, and the photos of Chumola and her husbands in front of the Potala. However, Chumola and her children knew by sight all but the most distant monasteries and loved to look at their photos in my guide book.

#### Road Travails

The dirt road from Shigatse to the Nepalese border is called the "Friendship Highway". The Chinese are re-building all 500 kms of it; at once. It is a 10+ year project and employs a large number of Tibetan laborers who work in contracted groups on their local section of the road, and get paid once a month; but only if their contractor/group leader has managed his money well, and not cheated them. They are poorly equipped, use explosives unsafely, and die as a consequence. They also use an awful lot of raw stone. Very heavy, hard work.

Despite directions from kind Tibetan men to take the longer but better road, I tried to travel one of the poorest sections of the highway and nearly collapsed – overcome with exhaustion and the bad water I drank the night before. Fortunately, a Chinese road manager gave me a lift to Lhatse, and I was carried through rivers, pouring rain and over a pass where the rocks were piled perhaps 6 stories high to support the road! He also proudly gave a lift to a young female Tibetan teacher who left us at a remote village.

#### Chinese veneer

The town of Lhatse sits at the base of some beautiful mountains and looks over a beautiful plain of mostly Chinese-enforced cash crops, and some of the traditional, more suitable crop, millet. Unfortunately, I only saw this once out of the main street of the town which is lined with Chinese-style white tiled, two storey, concrete commercial buildings. Chinese and Tibetan shops and restaurants fill the ground floor of these buildings, but the first floor has hundreds of mostly empty hotel rooms; hopefully not all with waterless never-cleaned toilets like mine! The Chinese have built these 'town facades' throughout Tibet; spreading their mark and their presence from the town and city centres outwards; seemingly replacing all the Tibetan structures in their path.

#### Into the wild west

I rode west out of Lhatse, off the beaten track to Everest, to meet Peter. I wasn't keen to spend too much time in such a remote area alone so I hitched a ride with a very lovely Tibetan truck driver. Though I was in the middle seat between him and his young helper, I felt entirely at ease and respected. A while after dark we stopped in a town and slept in a Tibetan roadhouse where again, everyone was entirely trustworthy, friendly and respectful.

The trucks took a northern road here so for the next 3 days I was on my own and had quite an interesting time! I rode through majestically enormous broad, grassy plains where nomads were occasionally camped with their animals nearby. At one point two genuine Khampa cowboys rode up to me to check me out; when I offered them a little of my precious few sweet dried pineapple pieces they spat them out in disgust – Tibetans don't have sugar in their diet. I played and ate with children who were absolutely delighted to see me and didn't want to let me go! I rode over two high passes through rain and hail on both. And I had some interesting encounters with men who grabbed at my body, mostly, it seemed to me, to either tell me that I was inappropriately dressed, or to figure out what sex I actually was!

I finally met up with Peter in a very small town; he found me by recognizing my tire tracks on the wet road as he was riding out past my guest house! From there it was just 500kms over three 5000m+ passes to the border with Nepal.

#### To the border

As we neared the border, in the south of Shigatse province, the nature of the people changed. Some Tibetans were aggressively begging from us, while some others were less friendly and helpful. We met a local who spoke very good English. He invited us into his sisters road house for tea and tsampa, and told us how some people in this area were paid 200 yuan a week the by Chinese government to inform the Chinese when they saw Tibetans secretly traveling to the border. (In contrast, the road workers were paid one hundred to 150 a month.)

Most of the Tibetan travelers being spied on, simply want to see the Dalai Lama in person (a traditional obligation). They usually plan to return to their homes in Tibet. However, they have very few resources and often

walk most of the way; and at times they have to go to villages to ask for food. This is where the Tibetan spies can alert the Chinese to their presence so the Chinese can capture them and throw them in jail.

Those who do make it to India, stay there as long as their money lasts then return to Tibet, often with nothing. They then don't mind being caught by the Chinese on their return though as, although the Chinese will put them in their dreadful jails for a year as punishment; the Chinese do feed them and transport them back to their homes.

On a final sad note, when traveling outside of Tibet's towns, you can see the many, many ruined monasteries on the hillsides. Our



English-speaking Tibetan host told us that people in his village now had to travel to the next valley to visit a gompa; in the past they had one beside their own village. He also explained that to travel anywhere out of their local region

(smaller than the provinces), Tibetans had to apply and pay for a travel permit. And, the final note of oppression, he said the Chinese could now have a military presence in any part of Tibet within one hour.

Perhaps because of their increasing presence and control, the Chinese do seem to have at least relaxed the rule that forbids Tibetans from keeping a portrait of the Dalai Lama (as all Tibetans would traditionally have in their homes). Once out of Lhasa and Shigatse, I was regularly asked for a portrait of the Dalai Lama and I strongly regretted following my guide book's advice not to carry any.

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## *A positive spin. The Three Principals of the Path*

*November 11-12 weekend retreat*

As I am writing this at short notice, I will give a précis from the notes that come to hand from the weekend. Apologies to Maurice if I have been too succinct as he covered a lot of ground and my memories are a little cloudy.

Maurice taught Dharma as “food for life” based on a theme of “The three principals of the path”: Renunciation, Bodhicitta and Shunyata. He asked us what we meant or understood by renunciation, and there were differing responses. Maurice used the term “definite emergence” as a synonym for renunciation. We are emerging! We can interpret what is going on! We can find the space of detachment in our emotional responses. We are challenged to emerge from the mire of our emotional disturbances.

Using the Om Ah Hum – white, red, blue – body, speech & mind – crown, throat, heart areas, we focused on these areas and colours as our fully developed stabilised Buddha nature. We can emerge from our emotional confusion and be in a space to invite more positive emotions and consequently be more useful to ourselves and others. How can we empower ourselves at times when we lack power? How do we talk ourselves up? Renunciation is seen

as a positive attribute which enriches us rather than impoverishing us.

Maurice used visualisation techniques such as the earth, air, fire body mandala to reinvigorate our awareness of the non-inherent self. Shunyata does not mean we don't exist, but that we are compounded of many elements and shifting all the time. It is the control of our minds which enables us to reevaluate our lives and to develop the power to reorient ourselves to an awareness of the spectrum of relative and absolute realities.

I did not attend the last sessions of Sunday but I felt that the teachings, Maurice's methods and humour enriched my understanding of the dharma.

We had fun, good conversations, meditations and useful insights.

- *Tony Dix*



At Maurice's recent retreat (l-r): Stuart, Tony, Kate, Beth, Maurice, Anna, Kirsten. Absent: Guy and Roslyn.

### *From Maurice Oliver:*

The weekend retreat for me was a wonderful time energized by the coming together of friends who are keen Dharma students. Engaging each other through discussion on the themes of the text I think we can really clarify the points for both ourselves and others. We shared and supported each others exploration and application of the deep transformational psychology and spirituality that is the Buddhism. Active and sitting meditations were introduced as well deepening our applied understanding, and although it was a modest sized group of eight to nine it was very vital energizing and rich.

My thanks to Rosie for helping our bodies and minds adjust to the demands through her yoga instruction, and to all participants in the workshop. What a great way to help each other along. From the practice developing in these workshops the great gifts passed on to us by our Tibetan lineage teachers is fulfilling their wish for Dharma to take root in our lives.

- *Maurice Oliver*



# Three Principals of the Path

## Extracts from Maurice's presentation at the recent weekend retreat

### Commentaries in English

- by Zasep Tulku Rinpoche , Web site.
- by H.H. 14th Dalai Lama, published in Four Essential Buddhist Commentaries by TLWA
- by Pabongka Rinpoche translated by Geshe Losang Tharchin with Michael Roach as The Principle Teachings of Buddhism Classics of Middle Asia

### Expansive Commentary

- Liberation in the Palm of your Hand
- Pabongka Rinpoche via Trichang Rinpoche translated by Michael Richards

## Three Principles of the Path by Je Tsong Kapa

### Subjects

- Renunciation
- Bodhicitta
- Sunyata

### Translation

- Definite emergence
- Abandon this life

### Meaning/Characteristics

- Willingness to embrace change & reality
- Willingness to grow emotionally spiritually
  - Ability to recognize & give up attitudes and ego territory
  - Ability to face & use challenge

### Bodhicitta

- Enlightened
  - Altruistic
  - Concerned and competent with the benefit of all
- Mind
  - Awareness
  - Attitude
- Characteristics
  - Great Loving Kindness
  - Great Compassion
  - Wish to be Enlightened to benefit all

### Sanskrit - Sunyata

### Tibetan - stong pa nyid

- No English word equivalent

### Sunyata

- Wisdom understanding the nature of reality
- Wisdom understanding Two Truths
- Wisdom understanding emptiness of inherent nature

## THE TEXTS:

The meaning of the essence of all the words of the Victorious Ones  
The Path praised by the excellent offspring of the Victorious Ones  
and the procedures for all fortunate to quest for liberation.  
These I shall explain according to my ability.

You, who cling not to the pleasures of the world,  
Who mentally rely on the path that pleases the Buddhas  
Who strive to give meaning to this precious form of Leisure and endowments,  
You fortunate ones listen with pure attention.

Since there is no way to subdue the fervour for pleasure  
in the ocean of existence, without pure renunciation.  
Since the burning desire for the world also completely binds all beings  
First of all seek renunciation of everything.

To be aware of the difficulty of obtaining this  
precious form of leisure & endowments,  
with its short span of time will change ones fancies  
for this life.

To consider again and again the immutable  
relationship between actions and there results  
As well as the sufferings of the rounds of existence  
will change ones fancies for another.

Accordingly, when through training,  
When you feel not even a moment's wish for the  
good things of cyclic life,  
When constantly night and day the mind seeks  
for liberation,  
at that time renunciation is born.

However, if your determination to be free  
is not sustained by pure bodhicitta,  
since it does not become the cause for the  
wonderful bliss of supreme Enlightenment.  
Therefore, the intelligent generate the supreme  
thought of enlightenment.

As long as the immutability of the interdependent  
origination of apparent reality,  
And our understanding of Voidness transcending  
the intellect,  
Appear to be disconnected,  
We have not yet realized the thought of the  
Mighty Ones.

Violently swept along by the force of the four  
rivers,  
Tightly bound by the hardened chains of karma,  
Deeply trapped in the iron net of self-grasping,  
And completely shrouded by the dark gloom of  
ignorance

In birth after birth in the round of existence,  
endlessly and ceaselessly tormented by the three  
types of suffering -  
Contemplate on the state of our mothers who  
exist in such a condition,  
Then cultivate the sublime mind of Bodhicitta.

Yet, even if one generates renunciation of  
worldliness and Bodhicitta,  
But lack the discriminating intelligence that  
cognises the true nature of phenomena,  
One is unable to cut the root of cyclic existence.  
Therefore, exert effort in the means of  
comprehending interdependent origination.

One who sees that the relationship between the  
causes and effects  
Of all phenomena in samsara and the state  
beyond sorrow never changes,  
And who entirely dissolves all projections of their  
phantasies of true existence  
It is he/she who enters the Path pleasing to the  
Buddhas.

When simultaneously, rather than successively,  
The mere seeing of the immutability of  
interdependent origination  
Eliminates the projected, self-existent object  
grasped by ignorance,  
Then the investigation of the philosophy has been  
brought to fulfilment.

Furthermore,  
when our understanding of appearances dispels  
the positive extreme,  
Our understanding of Voidness dispels the  
negative extreme,  
And we understand the manner in which Voidness  
manifests as causes and effects,  
Then we cannot be carried away by the views  
that cling to extremes.

Thus, when you have properly realized the  
essentials of the three principles of the Path,  
Devote yourself to solitude,  
and by developing the power of enthusiasm  
Fulfil your eternal longing - swiftly, my son!

## Living the Dharma

*Sustainability at home - saving money, saving energy, and supporting our planet*

Sign up for the Environment Challenge at <http://www.up2me.com.au>

[www.up2me.com.au](http://www.up2me.com.au)

Much of our meditation practice helps us to experience the interconnectedness of all things, our breath is not just our physical lifeline but an actual connection to the web of life. But more and more we understand that our day to day lifestyle impacts are harming the planet.

We are living beyond the Earth's limits. All the planet's resources like water, air, land, plants and animals are being used faster than nature can replace or repair them.

It is hard to know how to make a difference when so much is outside our influence - but if you want to reduce your immediate personal impact you might consider signing on to the Environment Challenge.



Go to the up2me website and choose 2 areas of your householder lifestyle to tackle and click on 'Click here for ideas'. And you are on your way.

Take mindfulness from your meditation cushion into the kitchen, the supermarket, the garden and your travel..... everywhere.

*-Margaret Steadman, CEO, Sustainable Living Tasmania.*

### **Book Review: Essence of Refined Gold, the Third Dalai Lama, Glen H. Mullin (ed.), Snow Lion Publications, 1982**

There's gold here for sure, but Glen H. Mullin's book is also a trove of other precious treasure. Most of the words within were written by the Third Dalai Lama, His Holiness Sonam Gyatso. Mullin, a student of "32 masters from across all major lineages", has translated, edited and compiled this tome as part of his decades long effort to produce and contextualise works from throughout the century-spanning cannon of the fourteen Dalai Lamas.

The principle part of this work is a translation of a concise lam-rim text, expanded and explicated here through an accompanying commentary given by the current Dalai Lama, H.H. Tenzin Gyatso, in 1976. As if that isn't enough there's also "a simple and easily understandable outline" concerning various tantric practices of the deity Avalokiteshvara (Tib. Chenresig); five poems - a prayer to the lam-rim lineage gurus, several songs of advice, a paen to a beautiful and sacred monastery and a tribute to Guru Rinpoche (San. Padmasambhava); a translation of a traditional biography of H.H. Sonam Gyatso; and a synoptic overview of all fourteen Dalai Lamas!

There's even a Tashi Choling connection, as Mullin offers thanks to the Venerable Zasep Tulku Rinpoche who, "explained the difficult passages of the [poems] and also the biography."

The introduction and biographical works are inspiring and informative (unsurprising perhaps given that H.H. Tenzin Gyatso has said he thinks that Mullin knows more about the Dalai Lamas than he does!)

The eponymous work on the graduated path is based around one of Tsongkhapa's shorter Lam Rim texts. Pabonkha Rinpoche recommended these works for those of lesser capacity, and, while I'm sure there's material here for even the highest ranked of Bodhisattvas, it does seem easier to get your head some way around the path when fewer headings and simpler reasoning are involved. The double-layered commentary from the two Dalai Lama's is also direct and to the point. The tone is practical in orientation, not esoteric at all.

All in all Essence of Gold is profound yet accessible; comprehensive without being cursory. What more could you want?

This and a whole treasure trove of other texts are available from the Tashi Choling library.

*- Stuart Lord*

### **The Power of Presence**

#### **Workshop - Sonia Moriceau**

Founder of the Healing-Shiatsu Education Centre in the UK and student of Namgyal Rinpoche.  
<http://www.soniamoriceau.org>

7.30pm - 9.00 pm - Fri 9 Feb 2007  
9.00am - 4.00 pm - Sat & Sun 10 - 11 Feb  
Cost \$240  
Room 7, Adult Education, 32 - 26 Church St, Hobart

More information:  
Call Sue Gregory on 62347736 or 0419 1197 44.

Email: [sgregory@healthyoutlook.com.au](mailto:sgregory@healthyoutlook.com.au)

My left leg feels heavy and relaxed!



*We have been requested to include the following notice for the benefit of members who might be interested. TCDF does not necessarily endorse the content of these teachings.*

#### **Gangaji & Eli**

December 20 & 21, 7.30 pm  
Fahan School Fisher Ave Sandy Bay

Suggested donation: \$15  
More info: 62235531  
or [www.leela.org](http://www.leela.org)

"The fullness of being is whole, is endless.

There is no bottom to you, no boundary to you.

You are awareness, full beyond measure."

## *From the Tashi Choling Library* **LIBRARY BOOKSHELVES.**

Miranda has built one beautiful set of bookshelves and our library angel is sorting books onto the shelves.

To borrow items from the library please note your name, address, telephone no and the title in the loans book. Read, enjoy and then return. If you're going to have something out for more than a month it would be helpful if you could indicate your proposed date of return.

### **TCDF LIBRARY.**

The Tashi Choling library contains an eclectic collection of books on Buddhism and a prowl through the catalogue provides a picture of the take up of Buddhism in the West since the 1960s. Some books are dated much earlier though. There is a Tibetan-English dictionary from 1902 and several books by Suzuki from the 1950s. There are also books by early Western practitioners like Christmas Humphreys and Alan Watts. Approximately 112 titles have been catalogued into the collection over the last year.

The library covers every conceivable strand of Buddhism. There are many guides to meditation, lots of overviews for beginners and in-depth coverage of various sutras for those seeking to deepen their understanding. While you can find some fantastic podcasts and articles on Buddhism on the web, small libraries like Tashi's are a treasure trove of Buddhist information.

One interesting series is The Wheel, published by the Buddhist Publication Society in Kandy, Sri Lanka. This small Theravada journal covers one topic in each issue, and extends from the 1960s into the 1980s. They are short, engaging and easy to read. Here are some examples:

The Wheel ;

no 16

Khantipalo B (1968:1980) 'Practical advice for meditators.' (Buddhist Publication Society: Kandy, Sri Lanka)



no 266/267

Namato SS (1979) 'Wayfaring: a manual for insight meditation.' (Buddhist Publication Society: Kandy, Sri Lanka)

no 285/286

Jones K (1981) 'Buddhism and social action.' (Buddhist Publication Society: Kandy, Sri Lanka)

no. 112

(1967) 'The Buddha's last bequest: a translation from the Chinese tripitaka.' (Buddhist Publication Society: Kandy, Sri Lanka)

no. 16

von Glasenapp H (1963) 'Buddhism and Christianity.' (Buddhist Publication Society: Kandy, Sri Lanka)

no. 170

Thera N, Jackson N, Knight CF, Oates LR (1971) 'Mudita: the Buddha's teaching on unselfish joy: four essays.' (Buddhist Publication Society: Kandy, Sri Lanka)

no. 20

Wijesekera DOHdA (1960; 1970) 'The three signata: anicca, dukkha, anatta.' (Buddhist Publication Society: Kandy, Sri Lanka)

no. 258

Jayatilleke KN (1978) 'The contemporary relevance of Buddhist philosophy.' (Buddhist Publication Society: Kandy, Sri Lanka)

no. 268

Mendis DKN (1979) 'The second discourse of the Buddha: on the no-self characteristic (Anatta-Lakkhana Sutta) : Pali text and translation.' (Buddhist Publication Society: Kandy, Sri Lanka)

no. 273/274

Hecker H (1980) 'Ananda: the guardian of the Dhamma.' (Buddhist Publication Society: Kandy, Sri Lanka)

no. 51

(1963:1973) 'Taming the mind: discourses of the Buddha.' (Buddhist Publication Society: Kandy, Sri Lanka)

no. 6

Nyanaponika Maha Thera (1958:1980) 'The four sublime states ; Brahma-Vihara.' (Buddhist Publication Society: Kandy, Sri Lanka)

no.12/13

Story F (1973) 'The case for rebirth.' (Buddhist Publication Society: Kandy, Sri Lanka)

no. 139

Story F (1969) 'Prayer and worship.' (Buddhist Publication Society: Kandy, Ceylon)

Also newly catalogued into the collection: Nine-headed Dragon River: Zen journal by Peter Matthieson. He was ordained as a Zen monk, but is also highly acclaimed for his nature writing. The Snow Leopard is one of his better known titles.

## REGULAR MEDITATION MEETINGS

Our regular meditation meetings are held at 7.30 - 9.00 pm every Tuesday above Gould's Naturopathica in Liverpool St Hobart. All welcome. Those who wish can stay for a cuppa and a chat after our meetings.

## Tashi Choling Monthly Program

### 1st Tuesday of every month

Practice of Green Tara – Green Tara is the embodiment of that aspect of awakened mind which manifests as compassionate activity. This energy of compassionate activity is available to each and every one of us and the practice of this sadhana helps us to bring that forth within our own mindstream. Green Tara is said to be the most accessible of all the "deities", a protective energy and presence that is available to anyone who calls upon it. Born from a teardrop shed by Avalokiteshvara, or Chenrezig, she is the active, compassionate and skilful response to the depth of suffering in the world. Sadhana practice is led by senior sangha members.

### 2nd and 4th Tuesdays of every month

Sue Willey is leading fortnightly again. Sue has been practicing meditation since 1977. She has been a student of Zasep Rinpoche since 1978. In recent years she has also been studying and practicing under the guidance of Tarchin Hearn. She has undertaken numerous meditation retreats of up to 3 months duration and in 2005 and 2006 has also been a participant in the Wangapeka School of Living Dharma, study and meditation program. Sue's evenings focus on meditation, particularly the practices of Anapanasati (meditation on the breath) and the Four Foundations of Mindfulness. These evenings are interactive, with plenty of

time for discussion and the sharing of experience.

### 3rd Tuesday of every month

Various other members of the Tashi Choling sangha lead these evenings. Sangha members bring their wealth of practice and experience to lead and share as we travel this wondrous path together.

### Library

With the arrival of new shelves for the library, it seems timely to put a call out for books. I would like to invite every Tashi Choling friend and member to consider purchasing one book for the library. Just one book from each of us would enrich our library shelves, and each others' hearts and minds as we read them, immeasurably. (*More about library on Page 6 - ed.*)

Sue Willey



## WHAT IS MIND?

Here are the last of the Mindfulness Poems from the Easter 2006 retreat.

Plagued by rabbits, tormented by monkeys,  
a shooting star flashes then disappears  
leaving only remnants of investigative  
stardust and me preferring to be poetic  
than right.

-Ranald

- the mind is a gift of unlimited potential
- a disciplined mind leads to individual & resultant collective peace
- an undisciplined mind is dark & scary & leads to doom

-Gabe

mind is the wind  
and the tree  
and the sound of...  
inbetween  
gate gate

-anon

An unsparked flame; burning  
the fuel of  
experience  
creating the feeling  
of a separate "me"; in place of  
heat, light or smoke.

-Rob Williams

Oh mind, mind,  
where the heck art thou  
mind?

-Bess Hope

Dynamic play of awareness  
Sensing all objects & events  
Profoundly deep, yet  
intrinsically empty  
This is my mind, I think.

Consciousness & unconscious  
form & formless  
interconnected

-anon

Mind is like nothing, but is.  
Mind is not, but like everything.

---  
Mind is my love to all  
-anon

What is mind?  
Lost in language  
The Rinpoche's koan sits  
Breathing with the wind.

-Andy Baird

What is mind?  
Question like a stone  
dropped into a murky  
pool  
I see in to the depths  
and see nothing in a  
hint of sunlight

-anon

Mind is the seeker and the sought  
Grasping after something clever to say  
Easy enough to spout what it's heard  
But where is it now?  
PHAT!

-Diane Pitman

Mind  
is when the  
walls of mind fall down,  
the roof of mind lifts off  
and there is only  
the roar of the  
wind in the trees.

-Chani

Web of experience  
Dust is mind  
vacuum vigorously  
and empty bag  
-Tony

Mind is atmosphere which catches water  
and dust then rains down and blows soft  
and strong  
but there is nothing solid and it is as still as  
space and empty of itself.

-Andy McIntosh

Mind, in its natural state, is  
like the sun-filled sky,  
clear, bright, luminous & empty.

Covered by layers of  
clouds which obscure  
its true nature.  
-Jan

### WHAT IS MIND?

A delicate instrument,  
requiring a balanced string  
too tight – sharp, will snap  
too loose – flat, dull  
What reference point to play this instrument  
in tune?  
Teachers, but they can only point, hint at  
what the mind is, play their mind songs.  
Your direct experience will expose the  
symphony

within.

-Beth

(These reflections on "What is Mind?" were  
written by retreatants during the course of  
the recent Easter Mahamudra Retreat with  
Zasep Tulku Rinpoche at Dorje Ling.)