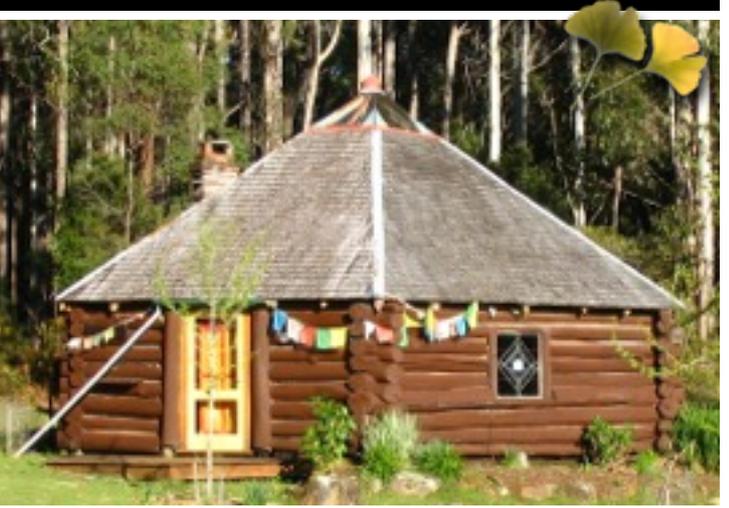


Hobart Buddhist Meditation Centre

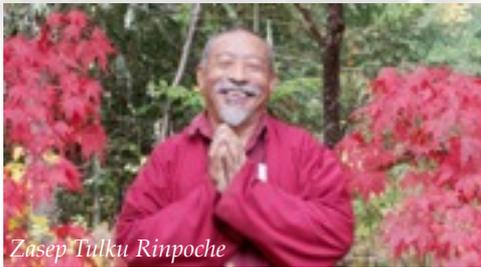
NEWSLETTER

Including Dorje Ling Retreat Centre
Tasmania



TCDF Quarterly Newsletter

Summer 12-13 edition



Zasep Tulku Rinpoche

Spiritual Director

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 recognized 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.

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PROGRAM: Hobart Buddhist Meditation Centre

Tuesday evenings, 7.30 pm - 9 pm: Meditation, teaching and discussion led by senior students. For up-to-date information please subscribe to our email list. Email info@hobartbuddhistmeditationcentre.com for email list enquiries.

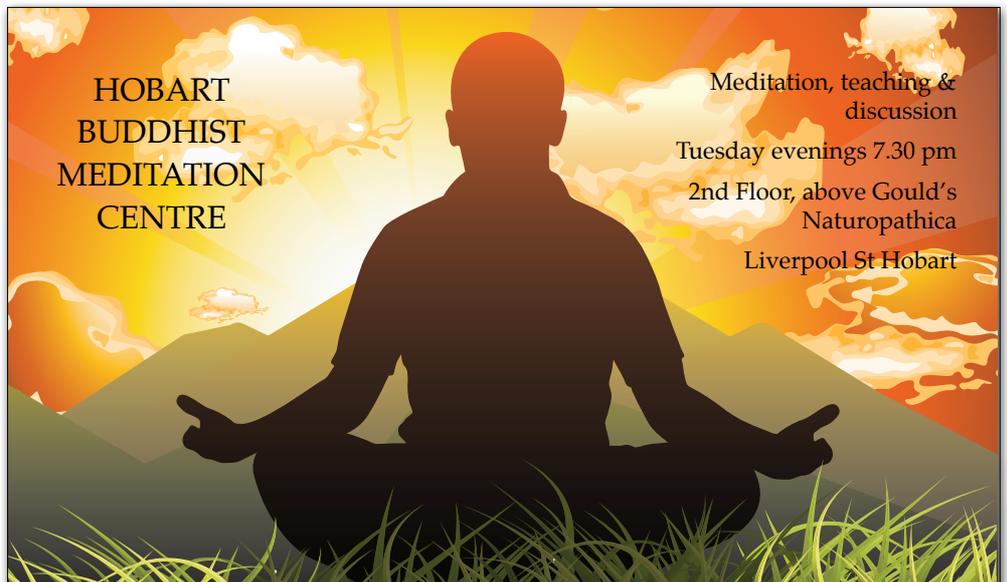
AGM

The annual general meeting of Tashi Choling Dharma Foundation will be held at 7.30 pm on Tuesday the 11th December at our meditation rooms in Liverpool St. All are welcome, and if need be you may pay your annual membership on the day (\$45).

PROGRAM: Dorje Ling Retreat Centre

- Tarchin Hearn retreat starts 30 November until 9 December.
- Lam Rim Retreat with Zasep Tulku Rinpoche starts February 15th Friday until Saturday 23rd. For all levels of students, including beginners. A poster is included with this newsletter.
- Vajrasattva Retreat and Initiation with Zasep Tulku Rinpoche starts February 24th until Sunday March 3rd. Please enquire for prerequisites.

For more information please see our [upcoming events](#) web page.



PRESIDENT'S REPORT FOR SUMMER & AGM

It is with a sense of appreciation I write this annual report, sharing some of the activities and successes of the past year. While I draw attention to these activities I may miss some so please accept my apology for any missing detail however, this doesn't mean anything more than a poor recollection by me!

Regular monthly management committee meetings continue in the homes of the committee and at the centre. Much is discussed and many decisions are made on an ongoing basis. It is such a blessing to work in a very mindful way, with a Committee, so committed to working for the benefit of others and who take responsibility for self and our actions in an ongoing way. We don't always get it right and aren't always altruistic, but we are on the path to awakening, and it feels like such a gift to work in this way with a group of committed dharma practitioners.

As President, I wish to acknowledge the support of each member of the Committee for the work they do on behalf of our Centre and Dorje Ling. I would like to thank those who volunteer to teach on Tuesday evenings, I would also like to thank our caretakers at Dorje Ling and the Lorinna Valley residents who continue to give and give to support our vision. Thank you to Sue Willey who is leaving us to spend some time working in the desert. I also add my thanks to those members of TCDF, who make financial contributions so we can continue to provide a beautiful, pristine natural retreat environment that is Dorje Ling for the benefit of all beings.

During 2012 I have increased my appreciation of what Tashi Choling and Dorje Ling have to offer in these busy, stressful times. We are experiencing an increase in number of individuals wanting ... (Continued next page)

Lam Rim Retreat at Dorje Ling Tasmania 2013

Friday 15 (evening) – Saturday 23 Feb 2013.

WHAT IS LAM RIM?

Lam means "path" and *rim* means "stages." *Lam Rim*, then, means the *Stages of the Path* or the *Graduated Path*.

In the early eleventh century, the Indian Buddhist master, Atisha, condensed all the essential points of the Buddha's teaching and ordered them into the text, "Lamp of the Path". These were then expanded upon in the fourteenth century by the great Tibetan Buddhist master, Lama Tzong Khapa, into the text "The Great Exposition on the Gradual Path to Enlightenment" ("Lam Rim Chenmo").

The Lam Rim or Graduated and Complete Path to Enlightenment contains all of the essential teachings of the Buddha, and includes subjects such as the need to rely on a spiritual guide, the preciousness of human life, death and impermanence, suffering, the development of love and compassion and the altruistic wish to bring all beings to Enlightenment, the path of the bodhisattva and the attainment of wisdom.

The Lam Rim presents these teachings in a systematic manner, arranging the different important Dharma topics in a meaningful sequence, so that anyone interested in the Dharma can proceed from one topic to another, understanding the teachings in an orderly way. Through studying and meditating on these teachings, the practitioner can proceed surely and steadily towards complete Enlightenment.

Sue Willey

About this retreat: Practical considerations

Dorje Ling Retreat Centre is situated in a remote area and the closest shopping facilities are an hour's drive away. The centre has limited power facilities so please do not expect to be able to charge e.g. phones/cameras/iPods/electric toothbrushes or shaving equipment. A poster is included in this newsletter: We would greatly appreciate it if you could print one out and place it where it can be seen.

Please enquire or [see our web site](#) for a list of items to bring.

Some cabins are available as well as some dormitory style accommodation. Priority will be given to families or to those with special needs. Ample camping spots are available.

Dana (financial offering to teacher) is not included in costs. We do suggest that people bring extra money for dana as an act of appreciation and generosity.

Cost: \$640 / \$520. TCDF members' price: \$600. Sumptuous vegetarian meals are included in this cost. Bookings essential, min. \$100 deposit or full payment with booking appreciated.

to do personal retreats, and this shows we are providing what we intended. The group retreats also reach a wide range of the community, and with a range of visiting teachers, we are fortunate to be able to meet many of the needs of our members and public interested in the dharma. The Tuesday night sessions have been well attended this year, with good numbers and covering a wonderful range of topics.

Earlier in the year we hosted a much appreciated retreat with Leander Kane. 18 participants shared 10 days of body work and meditation. Many thanks to Leander for returning to Dorje Ling.

The easter working bee was a great success. We were able to chop and transport wood to all the dwellings in preparation for winter. We also felled some old dead trees to prepare some wood supplies for next winter. We planted bamboo around the dam, installed a septic system at the teachers house, covered the yurt in preparation for winter, amongst many other achievements that many hands can do.

In May we celebrated our 30th birthday with the launch of our new name, Hobart Buddhist Meditation Centre, and an Open Day. This was attended by a number of people walking in off the street. The meditations on the hour were well attended. All who came were grateful to receive meditation instruction and interested in what facilities we had to offer. Inspiring conversation was shared with cups of tea, filling the centre with relaxed, smiling satisfied faces.

Our Wednesday evening sessions ended at the end of May to make way for a new approach to our 1 month "Introduction to Buddhism" course. We had a successful course during the winter but were unable to get the numbers to run a spring course. We will continue these next year. They are a great opportunity to give the public an overview of Buddhism and Buddhist philosophy in four sessions.

During late winter Dorje Ling participated in a sustainable living open day. This is a national initiative that supports sustainable practices, and by way of an open day invites the public to see and be inspired by alternative power systems. Lorinna is perfectly positioned, being off the grid. Dorje Ling was able to show off its solar thermal shower block,

off-the-grid power systems and garden. We had approximately 40 people drop in, some having never heard of Dorje Ling. Everyone was delighted, interested, respectful and in awe of the beautiful place.

Leander Kane came to visit again in October. Leander's retreats are always very popular and very deep healing and realisations are experienced by those who participate in her retreats. Many thanks to Leander for returning to Dorje Ling.

The annual show day weekend working bee went ahead as usual this year. A great effort was made to clear the old dead hazelnut hedge from the edge of the gompa paddock and open the area up.

We've had Tarchin Hearn to visit in November, with a retreat at Dorje Ling in early December. We recognise that many people value Tarchin's approach to the dharma. Tarchin is a popular teacher and it's wonderful that both he and Leander value and make use of the facilities at Dorje Ling.

And finally, our beloved spiritual director Zazep Tulku Rinpoche will be with us in February 2013. There will be an opportunity to spend time with Rinpoche at Dorje Ling for 2 weeks from mid February.... We have something to offer beginners and more familiar practitioners. Rinpoche will teach on Lam Rim for the first week, followed by Vajrasattva. For those of you who may not be familiar with Lam Rim, it's considered to be the definitive teachings on the path to enlightenment. A truly practical teaching for those new to the path and also the more familiar students. Vajrasattva is a preliminary practice, a tantric deity purification practice.

A very busy year for us all. Thank you.

May the coming season be filled with love, generosity and appreciation. May we remember that we have the opportunity every moment, to use our outer circumstances as our teacher. Instead of blaming our discomfort on others, events, or our own weakness, we can use the opportunity to stay present, and be awake to our experience. Not reject it, or grasp or continually get involved in the stories we tell ourselves. We all want happiness and to be free from suffering ... may we abide more and more in wisdom and compassion every day....

from the President ... Madhu Lilley

Report on October 2012 retreat by Leander Kane

We were "ring-ins" from outside, i.e. outside Tasmania (Newcastle NSW), and outside much buddhist experience and we had no idea what was waiting for us. We did have experience of Feldenkrais and that was what irresistibly attracted us to this retreat when Jetse found it on the Tashi Choling website. We also wanted to come to Tasmania for yet another walking holiday, albeit a little later in the year... So we made contact and it all rolled on from there. Within a day we had booked on the Spirit of Tasmania and were impatiently waiting out the next 3 weeks for the retreat to begin!

We decided to approach it as openly as we could. Without expectations, except that we secretly thought that we would be able to dance away from Dorje Ling after that week, and "do a few mountains" in our stride! Well, the mountains only happened slowly, but no regrets about that.

Not a day goes by for us without one or more references to our Leander retreat. It has been such a special and profound experience for us; it has become part of who we are. We have also noticed that all of the other participants feature very prominently in this imprint on our being. We had not quite expected that, but it is a really nice feeling to have been there with this group of people and to have shared the experience of change in each of us. I am not sure how to describe the change, perhaps it is just a greater openness toward everything around me; an ability to meet everyone and everything with a greater awareness of and often amazement about his/her or its uniqueness. It is a bit of the "curiosity in anything and everything and everybody" which was my aspiration and is now descending on me, I think. There is also a greater calmness and sense of fun in life. It has been incredibly valuable for us to do this together (as a couple).

We are no experts on Tasmanian weather conditions (shows as we seriously contemplated to do that walking in high alpine areas during the second half of October!), but to us it felt very cold when we arrived and we were so glad of all our woollies. But spring was really breaking through and while the daffodils faded away, the leaves of the birches and, on our last days, the ginkgos as well, began to unfurl. Leander began the week by talking about "aspirations". It was important for all of us to name some aspirations we had for this retreat. During the week we talked about this more during the sessions and it was interesting how most people's aspirations

took slightly different forms in that time. My impression was that they widened out a bit, but perhaps that is generalizing a bit too much.

The two daily sessions with Leander were a sort of tender unfolding of newly found "discoveries" anyone had made, such as subtle changes people had perceived in and around themselves. Leander would then pick up these discoveries and use them in a discourse on related things, encouraging us to explore more in some of those directions. After a while, when the discoveries had run out, we would start on some Feldenkrais exercises. They were simple exercises, reasonably easy to remember and, without fail, they made a big difference to everyone there. Leander made a big point of impressing on us that it was really important to define those changes we felt, so that we could recall them when we needed them and so that we would know what it was that we were looking for. "That feels really good" was not acceptable, we needed to know that it gave way to: more openness or a certain lightness, to easy movement, or as in my case a really funny inner elegance - that produced a good chuckle. I have now understood the importance of naming those feelings with some sort of precision and being able to remember what it felt like, makes reproducing it a little easier.

In a nutshell, this is what I think the core of the retreat was about: We tried to become aware of the many possibilities we have in the movement of our body, so that we can learn to move more freely and openly. We did the same thing with our mind and became aware of new possibilities for our mind so we can live more freely and openly and more aware of ourselves and all around us. And while we do this we are wrapped in Loving Kindness, Compassion, Compassionate Joy and Equanimity, notions which became more meaningful as the retreat went on; everything re-inforces everything else.

Other aspects of the retreat were a meditation in the dark cold morning, followed by a Puja session. The best breakfast in Tasmania and meals with kale, kale and more kale, but never boring and always delicious! We ate many other things as well, thanks to the loving efforts of Mary and Todd! We worked with Jack's advice on various jobs outside; I have loved the work in the garden for a bit of vigorous movement and Jetse has profoundly learned from the thistles, e.g. patience and that there doesn't need to be a finished job at the end... The evening meal and meditation closed off every day.

We have enjoyed this retreat enormously. We'll be back if we can! Thank you for the presence of Dorje Ling and all the people who make these retreats possible!

Martine and Jetse Kalma, Newcastle, NSW

Leander Kane Retreat: Report 2

Recently there was a mysterious retreat among the rainforests of northern Tasmania. It was led by a miracle-working woman who is all about wholesomeness of body and spirit. The link between these two aspects is brought to life by none other than Leander Kane, who has been seen in these parts before to much acclaim.

She has studied the Feldenkrais body toning/healing technique in depth and then added her own truly unique approach.... She has a compelling dynamism that generates the feeling that just about anything is possible if you bring your body and mind into an integrated state. Significantly, Leander puts emphasis on diagonal moves that lead to systemic balance.

Her method of delivering this mystical treatment ranges from back lying to detect differences in body tone, and hands on "sprit wrestling" that has the effect of getting the body to grow in acceptance of the need to change. Her silent retreat, complete with tasty vegetarian food, was run over 7 days at Dorje Ling center, but the effects of Leander's presence could be multiple and life-long.

WORKING BEES

Report on working bee at Dorje Ling 25-28 October 2012

As it turned out only two people made "the long schlep" from Hobart to Dorje Ling for the annual working bee over the Hobart Show long weekend. For a number of people personal circumstances at the time meant they could not be there.

The weather was good for working outdoors. Cool conditions with some light showers on the Friday, fine with a cool breeze on Saturday and a "perfect" glorious cornflower blue sky and warming day with a light breeze on Sunday.

The main task undertaken by the gang of three (Jack, the caretaker, being the other one) was the removal of a line of dead hazelnut trees from the top of the hill near the Purple House down to a large blackwood. These were cut down using a chainsaw. The trees provided many barrowloads of firewood which were taken to various places on the property. Kindling was also collected. Many branches and other debris were dragged down the slope to the rather large "bonfire" heap growing in the Gompa paddock.

The old fence was removed as well. Netting and wire cut and rolled up and taken to the shed down near Beyond Hut.

Summer Holiday Teachings and readings

Geshe Sonam Rinchen on mp3. Bring your USB stick into our library and make a donation to take one of these with you: *The Heart Sutra*, *Introduction to Vajrayana*, *Peace as a Personal Thing*, *Seven-point Mind Training*, *Teachings on Chenrezig*. Or borrow Geshe-la's book: *The 37 practices of Bodhisattvas* (catalogue no. 1222).



Damien came down one morning with his tractor and post-hole auger and, helped by Jack, dug two postholes for the new entrance gate.

Todd came up daily to tend to the vegetable garden which will provide produce for the upcoming retreat with Tarchin Hearn.

A local family of four came on the last morning to spend some time weeding in the vegetable garden.

Lunches were congenial each day, complemented with salad ingredients from the garden, and the above mentioned joining us for lunch when they were there.

Dorje Ling looks great and is heartily well-cared for.

Next working bee and summer holiday: Christmas to New Year at Dorje Ling Retreat Centre

Bring kayaks, bathing suits etc. for a relaxing holiday break. Please also bring any building, gardening or similar tools that you think might help in the working bee. Skilled and non-skilled workers welcome.

Book Review

David McRaney: *You are not so smart*

- Why your memory is mostly fiction
- Why you have too many friends on facebook and
- 46 other ways you're deluding yourself.

Buddhism asserts that we are deluded and that what we experience as reality is distorted by our own biases and preconceptions.

This book written by journalist David McRaney is an account of assorted ways we mislead ourselves. It is written in 46 short chapters. Each chapter is about a particular kind of mental failing and starts with what we think about ourselves and what is actually true and then describes psychological findings to back this up.

In the first chapter, 'Priming', our belief is described as that we know when we are being influenced and how it is affecting our behaviour. The truth is that we are unaware of the constant nudging we receive from unconscious ideas.

Then detailed accounts of psychological experiments showing this phenomenon are described, such as researchers taking three groups of subjects and asking them to unscramble words. The first group had neutral words, the second group had words associated with rudeness and aggression such as brazen, disturb and bluntly, and the third group polite words like courteous and behaved. The subjects were taken into another room where an actor was pretending not to understand the task and was talking to the researcher who completely ignored

the subject until he or she interrupted the conversation or 10 minutes had passed. The results; the polite-word group waited an average of 9.3 minutes before interrupting, the neutral-word group 8.7 minutes and the aggressive-word group 5.4 minutes. When interviewed later the subjects had no idea that the words they had unscrambled had affected the length of time they waited before interrupting the researcher. In a second experiment subjects unscrambled words associated with age like retired, bingo and wrinkle. These participants were then timed walking back to the lift at a slower rate than when they walked in. Whereas a control group who unscrambled neutral words walked out at the same speed they walked in. Much of what we think, feel and do is being nudged by unconscious priming by words, colours, objects, and personalities infused with meaning from our personal life or the culture we identify with. We cannot prime ourselves directly but we can create environments conducive to the mental states we wish to achieve and we can build positive feedback loops into our lives. We can also resist priming by others, such as taking a shopping list to the supermarket rather than just going there and seeing what you end up with!

The chapter, 'Confabulation', describes experiments that show, how despite our belief that we know when we are lying to ourselves, in fact we are often unaware of our motivations and make up narratives to explain our decisions, emotions and history without realising it.

Another chapter on Confirmation bias shows how our opinions are built up of years of selectively paying attention to ideas that confirm our beliefs and ignoring

ideas that run counter to our beliefs rather than years of objective, rational analysis.

The chapter on 'Catharsis' shows how venting anger increases aggressive behaviour over time whereas we may believe that venting anger is an effective way to reduce stress and prevent lashing out at friends and family.

The other chapters each detail a particular way we deceive ourselves or a misconception we may hold about the way we operate. I found it insightful.

Charles Chadwick

Tarchin Hearn in Tasmania



Tarchin Hearn is currently visiting Tasmania, and will travel to Dorje Ling on Friday November 30 for a nine day retreat at Dorje Ling.

There is then a possibility of an overnight walk in the Cradle Mountain area, should people be interested, followed by an evening of teaching in Devonport before he and Mary head home to New Zealand.

Find out more about Tarchin on his web site [Green Dharma Treasury](#).

You can find the full Tasmanian program on our [web site](#) under the News page.

The Consecration Ceremony for the Gaden Tashi Choling Temple in the Nelson area of BC, Canada

6-7/10/2012

I am sitting here in the home of Pamela and Wayne, in Nelson, British Columbia, near the mighty Rocky Mountains of the West Coast of Canada and I have had a rare opportunity to spend some very deep quiet time sitting by the waterfall on the meditation platform on the edge of the forest.

To put you in the picture a little more, today is the day after the final event of the big weekend 'party' which has been the consecration of the Gaden Tashi Choling Temple here in Nelson. This is where our dear Teacher the Venerable Zasep Tulku Rinpoche has his own home, not far from the temple and surrounded by dharma students in many dwellings scattered around this beautiful valley. There is something uncannily like the feeling of the Lorinna Valley in Tasmania pervading this place, though civilisation is more close at hand here.

I was in the fortunate situation to be able to respond to Rinpoche's request for a representative from our Tasmanian sangha with a side trip from Indonesia after being there for a month on a visit that saw the first retreat led by Roslyn Alexander and myself in a beautiful place near Mt Batukaru in Bali. The offerings from that retreat paid for this journey and I am so glad that passing on the teachings of Rinpoche and all my Dharma teachers to those students in Bali resulted in my being able to afford to come here.

The overriding sense the many visitors have experienced these past few days has been that of being part of a very large global family. There have been representatives from most of Rinpoche's dharma communities, from as far away as Mongolia, Nepal, the Northern Territory of Australia right down to Tasmania, the various centres of the United States of America as well as those from across Canada. Distinguished guests included Ven. Zava Damdin Rinpoche from Mongolia, Ven. Kuten Lama from USA, Geshela Jangsem from Nepal and dear Anila Ann McNeil from Vancouver. The list of support people is much too long to start mentioning them here, but suffice it to say that the resulting celebration over the weekend of 6th and 7th of October 2012 was extraordinary and blissfully powerful.

What has struck me most, on a personal note, has been the way my journey has intertwined with so many



other students and how my only previous visit here in 1982, 30 years ago, gave me a unique view to see how Rinpoche's own journey has connected with so many people from so far and wide. On that first visit we stayed up on a high hillside in a small cabin surrounded by deep late winter snow and there were no great gatherings of students or major building plans afoot... just the beginnings of a spring thaw, the refrain of "boots off" and the very real

possibility of encountering a hungry bear waking from the long winter sleep. The seed of Dharma that Rinpoche was planting way back then has certainly sprouted, matured and now produced a most beautiful flower in the shape of the Temple which was the reason for the celebration.

Most of we older student, now nearing or past the age of 60, can really value the truth in the teachings we have studied. The building of temples, the maintenance of retreat centres and the editing and dissemination of newsletters have only one real purpose. All this work has the one aim of enabling individuals, and from them communities, to learn the trick of letting go. Or as Geshe Loden was fond of saying..."no cling". So as the truth of impermanence bears down on our aging bodies and minds, we realise that what we have been building is more like a launching pad than a safety bunker...

The paradox is that in order for us to learn this 'trick' we need the supportive and nurturing environment of the Triple Gem...a wise teacher...reliable instructions...and a loving group of friends. We are people fortunate enough to have found these ingredients and so it is up to us to care for these precious environments and make them

available for more people to come and share the benefits. In order for us to do so it is very useful to have a physical place to work and play in. For the Canadian Sangha this Nelson centre is such a wonderful place. For Australians, and Tasmanians in particular, our Dharma home is Dorje Ling retreat centre in the remote Lorinna Valley. Please treasure this place my friends.

It truly is a pure land.

These reflections have come about from the visit to the beautiful Gaden Tashi Choling Temple in British Columbia.

Guy Turnbull



*Zasep Tulku Rinpoche with
Zava Damdin Rinpoche (from Mongolia)*

The nitty gritty ...

Membership.

You may have noticed a fair bit of activity on the membership front recently. This has been for a few reasons.

1. Our constitution says that in order to be actively involved in the committee you need to be a financial member by December of any given year.
2. Our mailing list has now reached over 350 names. In the past we have managed this fairly efficiently in a casual and ad hoc manner. Possible we have let the details on the list become out of date. We are urging people to let us know if the information we have is current.
3. Lastly, we need more financial members. You have three options, a yearly fee, a donation to Dorje Ling or becoming a regular contributor to our Mortgage repayment account.

The last point is very important as we are regularly falling short of our monthly repayments, having to rely on other revenue that is targeted to run retreats, fund visiting teachers and the maintenance and development of Dorje Ling.

Membership entitles you to discounts on retreats, facility fees at Dorje Ling and access to our extensive library. Importantly, you are ensuring the ongoing survival of Tashi Choling. You will also sleep sound knowing that there is a beautiful place called Dorje Ling.

FAQ (Frequently Asked Questions)

- When is membership due?
Technically in December, as stated in our constitution.
- I paid my membership in September 2012, as I always do via automated direct debit – do I need to pay again?
No! If you have paid in the last 11 months you will be considered a financial member for or AGM.
- How do I know if I am a member?
Umm this has been a problem in the past. From now on we will issue a certificate of membership and a receipt. People making an ongoing contribution will receive at this time of year a receipt for the past year's contribution and a membership certificate for the coming year.
- How do I actually donate or become a member?
The best way is via our [website](#). You can also post a

cheque to PO Box 593 North Hobart TAS 7002. Or via a direct debit from your bank to Tashi Choling Dharma Foundation BSB: 067002 Account number: 10162638 Reference: (use your name!) You can always call me on 0429 014 155.

George Ramm Treasurer.

Treasurer's update.

Sometimes as Treasurer I feel it is my duty to bang on about how we have no money for projects, we can't afford this or that, the sky is falling and it will all end in tears.

This report is going to be different. I am going to be a glass half full sort of guy. My report is going to be full of praise and delight for the generosity of all the people who make up our wonderful Tashi Choling community. I am going to mention how much I appreciate and admire the people who donate their time to be on the committee, or volunteer to organise our visiting teachers and retreats. I will reflect on our wonderful, efficient and friendly caretaker at Dorje Ling. I will pay respect to our financial members – some who have been around for 30 years!. But I would like to reserve special praise to our small band of Contributors and Donators to the Dorje Ling Mortgage fund. The generosity of these people, some as little as \$5.00 per month, allow for the heart of our organisation to grow and prosper.

What would a Treasurer's report be without some numbers and facts? So for those of you who want, here is a brief summary of our year;

- \$38,371.49 dollars came in our door (last year \$84655.46)
- \$34,534.95 dollars went out the back door as expenses (last year \$67,645.81)
- Our biggest expenses are the interest on our loan (\$5,495), the cost of running retreats (\$5136) and maintenance of Dorje Ling (\$3697.86)
- Our largest capital expenses this year was the building of a kitchen bathroom on the caretaker's cottage and some power and sewerage work
- We had 26 financial members
- Our mailing list had over 350 names on it
- We have a loan for \$99,053.20 for Dorje Ling (down from \$160,00.00) paid solely for by membership and donations
- We have \$238,015.57 dollars worth of assets
- And, after paying all our debts we are worth \$145,243.25

TEACHING FROM Venerable GESHE SONAM RINCHEN

Taken from his commentary of Atisha's LAMP FOR THE PATH TO ENLIGHTENMENT – Translated and Edited by RUTH SONAM

The eleven major ways of helping and befriending others help us to exercise the ethical discipline of working for others.

People in all societies help and offer support to others in these ways. When done not merely out of a sense of obligation, but with a profoundly kind-hearted motivation by someone who holds the Bodhisattva vow, these actions become the ethical discipline of working for others as practised by Bodhisattvas.

The first of these eleven ways of helping others is to offer them our support and practical help in farming, business and other occupations, provided no wrong-doing is involved. Most people do not have independent means but need to work for a livelihood. We can offer them advice on how to make a living and how to increase and look after their profits by ethical means. We can help and support those who are suffering, for instance the sick, by donating medicine or nursing them. We help those who are disabled in whatever ways we can: by learning sign language in order to communicate with the deaf; by guiding the blind, teaching them Braille, buying a guide-dog or sponsoring its training. We can physically help the crippled or invent gadgets to overcome their disabilities. There are so many things we can do, once we are aware of the possibilities.

The second consists of helping those who are confused about what means to employ, particularly in their quest for happiness. They may be experiencing unhappiness and pain as a result of wrong actions. We skilfully try to help them recognize that their own actions are responsible and that if they want to avoid unhappiness and pain, they must avoid creating their causes. Of course, we can't stop their suffering in the way that you can stop the pain when you pull out a splinter, but we can perhaps help to decrease it and prevent them from doing what will bring future misery.

The third is being useful to others. This particularly refers to welcoming and receiving strangers in a gracious and friendly way and providing food, accommodation, guidance or assistance in a respectful and pleasant manner to whatever extent we can.

The fourth is helping and protecting those in fear. There are many ways we can rescue creatures and protect them from

being devoured, burnt or drowned. We can comfort people who are fearful and even if we cannot ourselves free those who are imprisoned and subjected to torture or otherwise in danger, we can contribute in different ways to organizations which work for their rights and freedoms.

The fifth is consoling the grief-stricken. They may be suffering the loss of parents, children, partners, loving or helpful friends, from the loss of their possessions or their country. Grief is not always apparent but may be deep-seated and unexpressed.

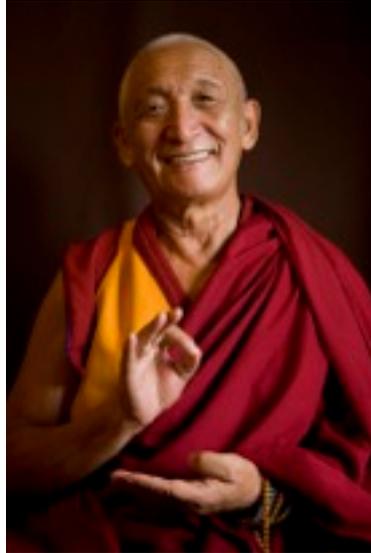
The sixth is helping the needy. This may be done by providing them with basic necessities. However, there are many people who suffer from spiritual poverty, who would like to practice meditation to bring about an inner change but do not know how and have no one to whom they can turn for reliable advice. Although we may not be in a position to alleviate the material poverty of many people, teaching others about authentic spiritual practice can have far-reaching effects. It can change their lives, affect their future and their interactions with other people.

The seventh is helping those who seek a spiritual teacher by agreeing to teach them, not for the sake of fame or for respect and reward but out of a genuine and compassionate wish to help them. We try to help them materially both by seeking support for them and sharing what we have, We then teach them how to gain mental stability through counteracting individual disturbing emotions, how to transform themselves through understanding the middle way and how to prevent or overcome pride based on the misconception that they have attained insights or results which they have not.

The eighth is helping in ways that accord with others' thinking. We must consider others' dispositions, interests and abilities when helping them but only concur with their wishes when their fulfilment will bring both temporary and ultimate well-being. Sometimes we may have to give advice that conflicts with their immediate desires, if this will ultimately lead them to happiness.

The ninth is supporting and encouraging those engaged in good works, those who have faith, who study the teachings or practice generosity or ethical discipline or who cultivate wisdom or enthusiastic effort. We may do this by reminding them of the excellent results their endeavours will bring. Ethical discipline and generosity lead to good rebirths and prosperity. Wisdom gained through hearing, thinking and meditating is the key to liberation. Faith and enthusiastic effort are essential both for the attainment of good rebirths and liberation. We offer support to those who are discouraged and in danger of giving up the good they are doing and try and help them overcome the obstacles in their way.

The tenth is to direct those who are heading for trouble back to the right path. The eleventh consists of using miraculous feats to help others. This cannot be done unless we possess different forms of higher perception that depend on the development of a calmly abiding mind.



The nitty gritty ... Continued.

A final note to our contributors and donators; from now on I will be referring to you as a "Friend of Dorje Ling" and not a financial member or contributing member. Of course you will continue to be classed a financial member. I appreciate that some donors may wish to remain anonymous – though I am concerned that this may not be the case and you have wondered why you not received anything from me. Simply, your donation comes into our account with little detail. If you are donating on a regular basis and have not received a receipt or certificate of appreciation, you are one of the anonymous donors!

George Ramm Treasurer.

A Caretaker's Summer Daze

Inexorably we shuffle towards the solstice, preparing to rejoice in the Halcyon-daze of the unfolding summer. All is synchronised and poised for the culmination and celebration of a solar cycle. The air mass is stabilising, the lake is warming, the deciduous trees have budded and the seasonal birds have returned to fill the forest with cheerful dialogue.

Everywhere I look there is another species teaching their wide-eyed offspring about the joy, abundance and delights of summer. Possum mothers carry the young on their backs in comedic routines of on-again, off-again, pademelon youngsters likewise with in-again, out-again at the nearest sign of an unknown hazard. Bush chooks race across the paddock with their young in formation, heads down, bum up, all practicing their guttural, heavy guffaws as they run. Black cockatoos fly around in threes, teaching their young to crack



nuts and drop husks for sport on anything that moves below the tree tops. Amidst this Elysian setting we enter our retreat season, the time of year that many of you know so well and equate with a visit to this unique Northern Tasmanian hideaway.

This season we have two confirmed retreats on offer, Tarchin Hearn's and the long awaited return of Zasep Tulku Rinpoche. For anyone that is feeling like they want to visit over the summer in a less structured group gathering, an informal get together has been planned.

This is to be held from Boxing Day to New Year's Day and will combine a bit of fun, sun, swimming, physical exertion and some impromptu meditation. There is always space for anyone who wishes to come and retreat during the summer season outside of group activities, although it's always good to call beforehand for bookings.

The first noticeable change for anyone who visits this summer will be the entrance to the property. There is

now a mesh fence and gate along the front boundary and driveway. The gate's main purpose is to make unaware callers more mindful of purpose and intent when visiting whilst silent group-retreats are in

progress.

Another change is the high knoll where the old milk shed stands. The October working bee focused on clearing the dead hazel trees and bracken from the Southern side of the knoll. So now, one is able to get a clear view across the gompa paddock from the site. It is one step closer in the planned full re-vamping of the area as a contemplative space. The beauty of Diamond Land is that even the property infrastructure constantly mirrors the Buddhist truth of impermanence and every time one returns there is always something different about the space, both in season and form. An aesthetic waypoint of gradually developing imprints to reflect and mark one's inner growth.

What better reason than to join with this truth, return for a spell and witness the unfolding and blossoming of a very special place amidst the halcyon days this summer.

Caretaker