



Tashi Choling Dharma Foundation Inc.

Newsletter Winter/Spring 2004

ZASEP TULKU RINPOCHE

Tashi Choling Dharma Foundation has a long-standing relationship with the Venerable Zasep Tutku 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.

Since Tashi Choling Dharma Foundation has bought Dorje Ling, Zasep Tulku Rinpoche's position as Spiritual Director has not yet been formalised. We are intending to bring a motion to this effect to the next Annual General Meeting, which will be held in December. All TCDF members will be given notice of this motion before the AGM, where they will be given an opportunity to vote.

PRESIDENT'S REPORT

Winter moves into Spring so we combine the two into one newsletter. Please pass it on to interested friends as we are only distributing to TCDF members and Dorje Ling contributors, A copy by email is freely available however, and membership details for those who wish to join are on the last page of this newsletter.

We are delighted to welcome Mikhail as the caretaker at Dorje Ling Retreat Centre. He has had experience in the unique lifestyle of Buddhist retreat centres from assisting at Chenrezig Institute. Mikhail has taken up the role for an initial 3-month period and will be collaborating with Annie and Bart as well as Anna Crotty in renovating the gardens and planting vegetables and herbs for the forthcoming summer retreats. We are truly grateful to have these people keeping the Gompa humming and the new Spring growth manageable for the summer fire threats.

We gratefully acknowledge the continuing pledges and contributions for the purchase of Dorje Ling by our Sangha and encourage others to make a one-off donation or a monthly pledge for the preservation of this precious sacred retreat land for present and future generations.

We were delighted to meet with Fern & Joan (both active members of the Nelson Tashi Choling Committee in Canada, and devoted students of Zasep Rinpoche) who visited Tasmania last month. They had a weekend reunion at Dorje Ling with Wayne Duncan, a long-standing retired caretaker of Dorje Ling, to reminisce and vision. The dedicated service of both Fern and Wayne will always be valued and remembered.



Guy at Kouyasan

The bequest of money from Tim Hohenboken's estate has finally been released from legal entanglement and his wishes granted. Sincere thanks go to his family Shona, Emily and Gus for endorsing this, and for Roger McLennan's help with the legal matters. We have learnt from this experience and consulted Anna Crotty as a lawyer to advise us on correct procedures for those who wish to dedicate funds in their wills.

See the article later in this newsletter.

Enjoy these warmer days and take the opportunity to practise outside in the gardens.

(In absentia compiled by the editors Roslyn Alexander & Maria Grist)

TCDF are excited to announce Tarchin Hearn's return to Tasmania. His teaching and retreat program is enclosed. Please let us know if you can distribute more flyers, and remember to book early. An example of Tarchin's teaching is below. Also, Cecillie Kwiat is expected to visit in March 2005, and Zasep Tulku Rinpoche later in the year.

A Yoga/Sadhana of the Eight Offerings

by **Tarchin Hearn**

Nature is a dance of continuous offering. Rain moistening ground and ground water birthing clouds. Sunlight energising plants and plants modifying sunlight. Creatures being food for others who, in turn, become food for yet others. Giving and receiving and receiving and giving. These flows of transformation are the ungraspable substance of everything. You could say that the entire the path of awakening revolves around recognising and releasing into this spontaneous fluidity of being. On the other hand, pain and suffering, anguish and worry, plotting and planning, the chaos of terror and the dreaming of security, these all too common energies help to craft a frozen world of forgetfulness, of blindness to the dynamic creative multi-weaving processes that we are. How can we thaw? How can we soften? How can we make the brittle more malleable and the stiff both warm and flexible?

In most religions there are ceremonies of offering. In the Tibetan tradition, especially the lower tantras, an immense effort is put into offerings. Thousands of butter lamps, bowls of water, flowers, food and so forth, are stacked up in front of statues or paintings of the Buddha. In Southeast Asia the temples are filled with elaborate offerings often given by people who are materialistically very poor. While we were visiting Myanmar it was explained to us that by making offerings people were "accumulating merit" and by giving as much as they could now, they hoped to be born wealthy in a future life. This is the point where many western Buddhists can begin to experience a flutter of doubt. Psychologically, it seems too much like trying to bribe or placate the deities, not to mention it being a backhanded way of financing the monasteries. Undoubtedly, when in the flow of religious devotion, these practices can be very uplifting, but when the critical thinking cap is on you might find yourself asking, what does this religious tinsel and decoration have to do with mindfulness, with awareness, with compassionate activity? Many people I have spoken to feel they can dispense with all the ritual. 'It might be okay for those people, it's part of their culture, but we have to have a practice that is in harmony with our culture.'

Actually, the culture I grew up in, and probably the culture you grew up in, is a culture that is hugely devoted to consumerism. It is devoted to establishing and maintaining one's identity on the basis of what one owns. Our sense of self is amazingly tied up in the objects that surround us. We live in a culture of greed and self interest, a strange mix of fantastic material wealth running hand in hand with a mindset of poverty. In the midst of plenty there is a pervasive feeling of never enough coupled with fear of loosing what we do have and all of this contributes to an inflexibility, a stiffness in body, speech and mind that warps our ability to relate to others.

In dharma, the classical antidote to greed and self interest is generosity, giving, offering. The real meaning of punya which is the word commonly translated as merit, is power. "Accumulating merit" through the practice of generosity means to accumulate more energy, a more powerful ability to compassionately, responsively and skilfully live in the constantly changing mystery of what is.

In the Vajrayana Buddhism, there are eight traditional offerings: water for drinking, water for washing the feet, flowers, incense, light, perfumes, food, and music or sound. These would be offered each day to the Buddha, the Dharma, and the Sangha, or to other symbols that represent the flowering of wisdom and compassion. These offerings can be profound practices that have little to do with giving flowers and incense to brass statues or paintings or even living teachers. The Buddha really doesn't need water and candles and incense. Your liberation is not going to be bought for 100,000 butter lamps!



In the East, though offerings are made in a real and tangible way, they are supposed to symbolise inner qualities. Think of the eight offerings as a yoga or a sadhana which can have the power to transform the way we live. By cultivating the essential meaning behind these eight symbols, we remind ourselves of what is truly valuable. Loosening the strings of attachment, and resting with increasing confidence in an inexhaustible flow of mutual shaping and support, we gradually recognise and appreciate the real wealth that is in all of us. This is the heart of empowerment.

The following words are written in the first person. As you read them, take them to heart and feel that it is you who is speaking. Allow the meaning behind the words to flower in your midst as direct experience.

Preparation: Reflecting on Refuge and Aspiration

I rest at ease enjoying the flowing of breath. Within me and around me is the shrine of the world, a monastery of becoming. The clouds in the sky, the rabbits on the lawn, the meditators in their huts, the birds singing bell-like in the bush, the river rushing in the valley, the farmer bringing in the cows for milking, this is where I am. Open your senses to where you are.

I feel the presence of my teachers inspiring awakening in the marrow of my being. I sense my ancestors, a river of talent flowing through the changing landscapes of time. I rest in the immense ecology of this living world, breathing with a matrix of beings and being. I pray for the well fare of everyone and make offerings to give myself away.

Actual Offering Practice

To all of you, teachers, ancestors and matrix of life, I offer water for drinking. Crystal water flowing through the body purifying the sense doors. Cleansing my seeing, hearing, smelling, tasting, touching and mental activity so that I can meet the world, just as it is, to be utterly present and compassionately responsive, to every arising object whether inner or outer, animate or inanimate. To offer water for drinking is to flood the entire of being with the fluid bliss of seeing clearly without judgment, of hearing

without confusion, of touching with wonderment and curiosity, of smelling with vast sensitivity, of tasting with fine and subtle discrimination, of remembering, emotioning, thinking, and conceptualising whilst clearly knowing that this is what is happening. This is the offering of water for drinking and I offer it without attachment.

I offer water for washing the feet. This represents the purification and nourishing of the foundation of motivation, one's heart for awakening (bodhicitta). The act of purifying is the act of hundred percenting, being utterly present, giving all of my attention to whatever is arising. Instead of a chaos of conflicting projects, whirlwinds of hopes and fears that churn the ocean of my life, by washing the mud from my feet I reveal the mystery of awakening that is already in process. I nourish a deepening appreciation for the interdependency of everything and feel a conscious determination to unfold myriad talents and good qualities in order to help all beings flourish in this tapestry of awakening star dust. This is the offering water for washing and I offer it without attachment.

I offer flowers, mysteries of living beauty. Not dead plants, not style or fashion, but the natural beauty that shines forth when we feel utterly in tune, when the inner and the outer mesh together in a harmonious burst of creativity birthing newness into the world for others. Ultimately, offering flowers is to offer the beauty of buddhahood, the flowering of wisdom and compassion, tolerance and kindness, the budding, the bodhi, the buddha that is everyone's very nature shining forth and functioning well through body, speech and mind. I offer the flowering beauty of my life and I offer it without attachment.

I offer an immense cloud of incense, the incense of pure moral conduct, scenting each activity of my body, speech and mind. Appreciating and supporting life, cultivating a mind of spontaneous generosity, actively using the senses to explore the world, communicating skilfully and compassionately, and nourishing myself and all beings in ways that support awakening; all these actions pervading my relationships with people, animals, plants and landscapes, with micro beings too small to see and macro beings beyond my comprehension, with inner

thoughts and feelings and memories, with each facet of this vast dance of life. To offer incense is to perfume every action with love, compassion, clear seeing and deepening understanding. May the activities of my body, speech and mind become perfume for all that I meet. This is the offering of incense and I offer it without attachment.

I offer light, not merely candles or butter lamps, but the illumination of wisdom; knowing with appreciative understanding the profound interconnectedness and interdependence of everything and everyone. Just as the light from one candle can ignite another, so the natural play of broad and inclusive continuously fresh awareness, awakens others to broad loving inclusiveness and these in turn awaken others; a fire of love and understanding spreading in every direction. Dwelling in the domain of the all embracing, I offer the light of deepening wisdom. May all beings shine forth illuminating the best in each other. This is the offering of light and I offer it without attachment.

I offer the perfume of sincere devotion. This is an offering of love and support for all that is wholesome, perfuming each moment with immense energy; a heart felt commitment to uplift beings. Devotion to truth. Devotion to honesty. Devotion to compassion. Devotion to questioning and exploring freely. Devotion to looking deeply into whatever is arising and then to living according to the implications of what is discovered. May all beings enhance the world with the perfume of total engagement flowing from a fearless heart. This is the offering of perfume and I offer it without attachment.

I offer a banquet of food. This represents abundance, an abundance of talents, interests and engagements all laid out as a magnificent feast to feed beings, each according to their needs. I offer the food of delight which comes from living in accord with dharma. I offer the food of samadhi, the harmonizing of body and mind through meditation. I offer the food of prajña, the wisdom of seeing through the illusion of separateness. May the activities of my body, speech and mind become a banquet for all beings. This is the offering of the food of abundance and I offer it without attachment.

I offer music, the voice of Dharma, a symphony of teaching, encouraging, cajoling, inspiring, instructing, humouring, reasoning, uplifting and, demonstrating through the voice of silent action. I offer the wonderful rhythms, harmonies, syncopations and surprises, the music of heart and mind functioning beautifully, singing the song of awakening to all and with all that I meet. This is the offering of music and I offer it to all without attachment.

I stand in the midst of the miracle of being and offer all that I am and all that I have.

E, MA, HOH!

Resting in a beginningless endless stream of offering, parent to child, child to parent, teacher to student, student to teacher, friend to friend and friends to friends, creature to creature, being to being, this is the yoga/sadhana of the eight offerings, a celebration of life. May all of us carry it through every situation of the coming day.

These words contain whispers of ancient wisdom from the treasury of a multitude of cultures. Reflect on them again and again until they become inseparably braided into the cloth of your life. Take the practice and make it your own. Find your own words to call forth the essence in an intimate and personal way. Bring to life the meaning behind the words and manifest it in the market place, the current shrine of global culture. Help dissolve the madness of desperate grasping with the solvent of remembering the vast flowing of giving and receiving - time and space weaving meaning and empathy and understanding, in the living loom of now.

We are pleased to include the first part of a story by our dear friend and travelling yogini Vichara who is currently voluntarily teaching English in Tibet/China.

Letter from Tibet by Vichara

PART ONE (Part 2 next newsletter)

It's summertime in the Amdo grasslands; the high mountain meadows are an ocean of shimmering long grass and wildflowers. It's as green and wet as Tasmania - just as much rain, but not as many trees. The sheep have beautiful long, curly horns, the yaks are black and shaggy. The hills are sculpted into beautiful rounded shapes, with intricately terraced fields (how do they ever manage to get anything down from there?). The air is clean here, and the water in the sacred springs is still pure.



There are wild west pilgrimage centres with monasteries the size of small towns. Getting there requires long hard hours on horrendous roads (rutted dirt tracks, really, with cars frequently passing on both the right and the left simultaneously). I visited the place where a mythic Tibetan king won a battle by driving his sword into mountain range, splitting it in two. I went on a four-day

picnic at a Tibetan campground, which involved lounging around in a big blue and white tent, beautifully decorated with eternal knots. I snacked on boiled mutton bones and imbibed too much weak Chinese beer and then rode back to the hotel in a car driven by a very drunk driver .. "Are you nervous?" the other passengers kept asking. "No, no, of course not, not at all," I replied. Check out my true Asian-style fatalism! I said to myself, "I'm ready to go at any time, even now would be okay." Afterwards I read that China holds the world record for automobile fatalities.

"Where am I" I frequently ask myself in utter wonder and amazement, and how did I ever manage to get here? It seems like one night I was snuggled in my bed in North Hobart as usual, and the next thing I knew I was waking up in a Buddhist Pure Land -- in the Tibetan Shangrila fantasyland that I've always dreamt about.

Well, friends, I got here because one day I was surfing the net looking for an English teaching job overseas, and I inserted 'Tibet' and 'ESL' into Google, and out popped the website of ROKPA International (<http://www.rokpa.org>). It's a charity established by Akong Rinpoche and Lea Wyler, a Swiss philanthropist. Akong Rinpoche is a brilliant Kagyu lama who first came to the West in the '60s with Chogyam Trungpa. Together, they established Samye Ling in Scotland, now the oldest Tibetan Buddhist Centre in the West (www.samyeling.org and <http://london.samyeling.org>).

ROKPA International currently sponsors about 130 projects in Tibet, Nepal and Zimbabwe, including a half dozen Tibetan schools here in Amdo (Eastern Tibet). Part of the mandate for these schools is that they teach in Tibetan rather than Chinese. They also welcome native-speaking English teachers. The teaching is voluntary, but very adequate accommodation and food are provided, as well as some priceless touring experiences, as described above!

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Where I am, technically, is Gannan Tibetan Prefecture, altitude 3000 m, in the southern part of the Chinese province of Gansu. Where I am not is the Tibetan Autonomous Region, the place I used to think of as 'Tibet'. But in fact, Tibetans live in an area about twice the size of the TAR, inside four or five different Chinese provinces in small, semi-autonomous 'prefectures'. These prefectures are slightly more self-governing than other places, and they attract a certain amount of special federal 'minority' funding for education and public improvements.

Gannan is composed of seven Tibetan counties, and each has its own Tibetan dialect, which all sound completely different from the Tibetan spoken in Lhasa, although they are written with the same alphabet. Each county has its own distinctive culture: clothing, ethnic blend, personality, dialect, dances, songs, etc. When I ask the schoolgirls where they're from, they don't say 'Tibet' or even 'Gannan' -- they tell me the name of their county. There is also a sizeable Muslim minority in Gannan, and of course, lots of Han Chinese, many of whom have moved here for the employment opportunities.

I live in Hezuo, the biggest town in Gannan, situated in a long narrow valley, with one main street, perhaps 7-8 km long. It's five long hard hours by road to the nearest big city of about 5 million people. The central government has been investing in development here, and there's a beautiful huge central paved square with a fountain and big statues (an antelope, a yak, a Tibetan-style conch shell.) and a huge lawn that absolutely no one is allowed to walk on - ever! I practice tai ji quan every morning on one side of the square, while the Chinese ladies practice their folk dances on the other. People play badminton there in the morning, and exercise on brightly painted tubular steel exercise equipment.

Just since I've been here the tiny, dark, mysterious, ancient shops on the main street on either side of the school have been torn down, so that the road can be widened and paved. Everyone seems to think it's a good idea, but I miss them. Urban development here consists of modern 4-5 story Chinese-style apartment blocks and even a modern department store with a supermarket. There are lots of noodle restaurants (definitely

non-vegetarian) with colourful signs decorated with grassland paintings of yaks, cows, and sheep. There is hardly any traffic, and many people ride bicycles. Taxis cruising up and down the main street cost 1 yuan (20 cents) per person. There are open markets, schools, public buildings, and still lots of undeveloped areas. It's relatively quiet (except for the frequent fireworks), and you can see snowcapped mountains in the distance. It's a nice, peaceful place to live.



The Tibetans of Gannan are unique and fascinating. If you want to learn more about them, read a book called "Namma" by Kate Karko (it's in the State Library). Kate was an upper class English girl who fell in love with a Gannan nomad boy who'd crossed the border into India and was living in Dharamsala. They married, went back to England, and then, 5 years later, holding British passports, they returned to Gannan for six months, and lived with his family in their tent in the grasslands. She milked yaks, carried water from the river, and wore the 'bola' - the local dress, consisting of a woolen coat lined with sheepskin with sleeves at least a meter long. It's usually worn off one shoulder, with the extra sleeve wrapped around the waist and tucked in.

Many Tibetans are still living the traditional life here in Gannan. The nomadic lifestyle of herding sheep and yaks is still financially viable. It has undergone some changes of late, however; nowadays the open grasslands are mostly fenced, and the young men prefer hooning around on motorbikes rather than horses. As well as the nomads, there are also farmers who live in their own villages, where each family owns its own fields. There are also many poor Tibetans - both men and women - who eke out a living doing heavy manual labour such as road-building.

The traditional lifestyle, from what I have been able to learn, is problematic. On the one hand, the culture, spirituality and simplicity of the

people are so beautiful and valuable, and so important to preserve. On the other hand, the life is very hard, and the opportunities extremely limited. The women, especially, have a very hard life; they get the least education, do most of the hard work, look after the animals, raise the children, and have to stay home while the men go off carousing on their motorbikes!

Many Tibetans, however, have successfully made the transition into middle-class town life; they are teachers, government officials, police men and women, medical professionals, etc. They are a new breed of Tibetans, who care fiercely about their people and their culture, but who have adapted to the modern Chinese society in which they live. One of my private students, a middle-class Tibetan university student, took me on a bush walk. There were beautiful horses for hire, My student was terrified and couldn't wait to get off her horse. The locals couldn't believe she was really Tibetan, because they'd never seen a Tibetan who was afraid of horses before!

This ROKPA school was conceived as a way of improving the prospects for impoverished Tibetan girls, many of them orphans, who would be facing a dire future of poverty, neglect, and drudgery without the education it provides. There are 50 girls, ages 12-17, who came to the school two years ago. They were undersized, undernourished, and traumatized. Some had never been to school at all. Some spoke only Chinese; some spoke only their own local Tibetan dialect. They all had childhoods filled with hard work and suffering.

The girls constantly admire my hands, and how flexible my fingers are, because even at their young age, their knuckles and joints are permanently swollen and stiff, from doing so much hard physical work in the bitter cold.

It makes me feel awful; I don't deserve to be admired just because I was lucky enough to have had an easy life; it's not fair at all. But now, despite their stiff hands, these girls are hearty, healthy, confident, divine young dakinis, positively bursting with youthful life force.

The school itself is beautiful, new and clean. It has a well-equipped computer room, a sewing room, a dance studio, and a library. The dormitories are new, and comparatively spacious. There are solar hot water showers. As well as their required subjects, the girls can choose an elective such as computing, sewing, or dancing.



Dancing is my special interest, and I had hoped to be able to learn some traditional dancing while I was here, but I never expected to find it in such abundance. The traditional dancing and singing is just beautiful, and ranges from simple circle dancing to fully professional, performance-standard ensemble dancing. There are many videos and audio CDs in the shops featuring traditional Tibetan artists, and there is even a Tibetan pop subculture, with cute girl bands doing pop versions of Tibetan songs. Every morning the whole school (including me!) gets together to do traditional Tibetan dances. And, over the past 4 months, the dance majors have been working with a highly respected Tibetan choreographer, preparing a performance to celebrate the campus's 30th birthday in September. Their dancing is just superb.

PLEASE KEEP TUNED - THIS IS ONLY THE FIRST HALF OF VICHARA'S ARTICLE, THE REST WILL BE PUBLISHED IN OUR NEXT NEWSLETTER!

Tashi Choling Dharma Foundation recently received a bequest, which was held up for some time due to associated problems. As a result, we are asking any people considering making a bequest to follow these guidelines (prepared by Anna Crotty, a sangha member who has expertise in these matters).

BEQUESTS

In general, a bequest is a written statement in a will, which directs that a gift be made to a charity, organization or individuals, upon the death of the person who established the will (the testator).

FORMAT OF WILL

One of the most important factors to remember if you wish to bequeath a gift to a charity or organization of your choice is that it must be done in accordance with legal requirements.

For example, bequeathing property to your local football club in West Hobart will be considered invalid by the Courts and will be set aside for uncertainty. The law is very strict on the requirements of legal identification and location of the organization you wish to bequeath to as well as the precision of the gift.

So ensure that the 'full registered name of the charity or organization' is precisely named in accordance with its legal registration. Even minor discrepancies such as a misspelt word or 'common usage used to describe an organization' will make the gift invalid.

Secondly, make sure you state precisely what you are leaving. If it is a sum of money specify that sum of money. If you wish to bequeath property describe the property as well as the legal title of the property. If the property is held in shares or tenants in common specify your share of the property. If the property is held in joint tenancy you usually cannot bequest this property to any other person or organization other than the person you hold jointly with. It is safer to describe the property in legal terms and often a copy of the Certificate of Title of the property is included in the will.

Thirdly, it is important to have the current address of the charity or organization described properly in the will. Although the address may change before the will provisions are invoked the courts have stated that the address goes to mitigating circumstances if there is any misunderstanding.

Fourthly, if you wish to place conditions of the inheritance of a 'specific gift' those conditions must be clearly described and be capable of

actuality. For example, one cannot say that certain property shall be bequeath to a certain person if he or she flies to the moon. However, one can stipulate that a certain gift be inherited by an organization provided at the time of your death that it operates as a Buddhist organization in accordance to its constitutional objectives.

TYPES OF BEQUESTS

The most popular form of bequest is the specific gift. This is because during the estate administration, specific bequests are satisfied first. Thus if the estate cannot support all of the bequests made in a will the recipients of a specific bequest are more likely to inherit than other estate beneficiaries. There are also taxation benefits to the individuals and organization that inherit 'specific bequests'.

The usual wording in a will for specific gifts is below.

Remember it is not necessary to make a new will if you wish to make a bequest which has not been provided for in your original will. You can make a codicil and attach it to the original will. Once again this must be done in accordance to law. The same principals apply as described above as well as identifying in a proper way that the document is a codicil to the original will. This can be done by describing the will and the date it was signed and witnessed in the codicil itself and attaching the codicil to the original will.

The usual wording in a will for specific gifts is:

I give, devise and bequeath the following described property to**(Full registered name of organization and registered address)**.

Property known as**(Full address of property with particular description and attached Certificate of Title)**.

TASHI CHOLING TUESDAY MEDITATION AND STUDY EVENINGS

7.30 – 9.00 PM Above 71 Liverpool Street. Laneway east of Gould's Pharmacy. Weekly meditation practice, and fortnightly an additional study topic is presented, with time allowed for discussion.

MEMBERSHIP.

Become a member of Tashi Choling Dharma Foundation. Membership costs \$30/\$15 p.a. Memberships fall due 1 December annually.

Send to Tashi Choling Dharma Foundation Inc., PO Box 593, North Hobart. TAS, 7002.

TCDF OFFICE-BEARERS 2004

| | |
|-------------------|-------------------------------|
| Guy Turnbull | President |
| Ian Taylor | Treasurer |
| Margaret Steadman | Public Officer |
| Maria Grist | Secretary (Correspondence) |
| Cathy Hope | Secretary (Minutes) |

ELECTED MEMBERS.

Annie Willock, Roslyn Alexander, Tony Dix.

"DHARMA WORKS" - CLASSIFIED ADS:

LAZY GIRL ART (Suze vanderBeek)

- Digital photographic prints
- Lazy Girl Art Projections
- Lazy Girl Art Cards
- Community artist

Suze has kindly donated a selection of her beautiful art cards for sale to help raise funds for Dorje Ling. You can buy these on Tuesday evenings at one of our regular meditation sessions.

You can contact Suze on 62536065, at PO Box Dunalley, or at lazygirl@tasmail.com.

If you would like to place an ad here, please send the wording (50 words) plus \$20 payment to TCDF, PO Box 593, North Hobart, 7002.



TASHI CHOLING DHARMA FOUNDATION

PO Box 593, North Hobart, TAS 7002. Room 1, 2nd Floor, 71 Liverpool St, Hobart.

Meditation time: Tuesday evenings, 7.30 pm - 9 pm.

Contact: Maria Grist -< info@mariagrist.net> (03) 62349404 or

Guy Turnbull <guyglass@southcom.com.au>

Dorje Ling web site < www.dorjeling.go.to>