THE BUDDHIST SOCIETY OF W.A.
NEWSLETTER
OCTOBER – DECEMBER BE 2534 (1991)
THE KATHINA CEREMONY  
SUNDAY 27th OCTOBER 1991

Traditionally after the end of the three months Rains Retreat, lay Buddhists take the opportunity to make offerings of robes and other requisites to the resident sangha. When the sangha consists of five or more monks then this occasion becomes even more significant and is referred to as the "Kathina Ceremony."

In essence the Kathina ceremony simply requires that at the end of the rains retreat, a layperson or group of laypeople choose a day on which to offer cloth, sufficient to make at least one of the monk's three robes, to the resident sangha of five or more monks. On receiving the cloth the monks then elect one amongst them to be the recipient of the Kathina robe, usually the monk with the worst robe. Then all of them must help make the Kathina robe, complete it before the next day and present it to the recipient monk. Having successfully done this the monks are then allowed to use the rest of the cloth and the other requisites offered on the Kathina day for many months.

As the stewards of the sangha, the Committee of the Buddhist Society feel that the Kathina offering at Bodhinyana Monastery should not be reserved for any individual person or group. Instead we see it as an opportunity for all the Buddhist community to join in a harmonious expression of support for our growing Sangha. Thus we have chosen SUNDAY THE 27th OCTOBER, 1990 for this year's Kathina Offering and take this opportunity to invite all of you to participate in this auspicious occasion.

The programme for the day will include:

9.30 am   Gathering at the Monastery
10.00 am  Receiving the precepts and chanting
10.30 am  Offering of food to the Sangha and sharing a meal
12 noon   Offering of the Kathina Robe, Blessing by the Sangha and Dhamma talk

Rest of the Day – Enjoying the peace of the monastery

ALL ARE WELCOME
"NAMO TASSA BHAVATO ARAHATO 
SAMMASAMBUDDHASSA"

Meditation is a skill which needs to be developed through regular practice and also through careful consideration. One can do meditation for a long time, for years, and yet not learn very much. This is especially true if people are only meditating for short periods of time, or on an irregular basis, because they are often unaware of what the mind is really doing when it is engaged in meditation.

Meditation is a very important part of the spiritual life. When I was a novice, I once asked a senior monk, who had been practising for 20 years or more and who was quite a scholar, if he still meditated regularly and he replied: "Oh yes. I don't think that one can lead a spiritual life without meditation being an integral part of that life." His answer is a useful reflection for all of us.

If we can, we should try to develop meditation as a regular practice. However, careful consideration needs to be cultivated also, because meditation is not a mechanical activity which one does repeatedly, in the hope that something will come of it. Meditation should be approached with interest and a genuinely enquiring mind.

Sometimes meditation can become just a habit of "breathing in and breathing out" while the mind remains fuzzy and distracted. In this state we do not know what we are doing, and consequently meditation is unproductive. We must not allow this haphazard approach to become the norm, because it produces dull meditators. For meditation to be truly worthwhile, there must be life -real life- in the meditation, where the breathing in and out is accompanied by awareness of what the mind is actually doing. The mind needs to be aware of what it is thinking moment to moment. When the mind is not aware, when it is heedless, then it is lost in habitual, obsessive and unskilful thinking and this becomes a problem.

When we are mindful, thinking becomes just another object of awareness. So when we meditate we should be aware of what is happening within us. If the mind is not on the breath, where is it? What is the mind doing?

Developing the skill of calming the mind, collecting the mind, involves tranquillity and the attainment of concentration, which is the purpose of meditation, at least in the first stage. Probably this is the reason why meditation is so attractive to many people. However, it is necessary to remember one thing: concentration cannot be
achieved through willpower alone. You must come to this alert state of mindfulness through the arousing of real interest in meditation. And what can be of more interest than the study of your own mind? Surely, this is the most fascinating phenomenon which we can study! What does it do, this mind?
Meditation is a way of discovering the nature of the mind, and through it the peace that we all hunger for. Where shall we find peace if not in the mind? It is therefore important that we look deeply into this mind and begin to develop the skill of calming the mind. It is not a matter of how much time you spend meditating, it is not just a matter of how long you sit, but rather what you do when you meditate, and what you bring with you to the practice of meditation.
What do you bring to meditation? Surely you bring your experiences, your memories, your attitudes and indeed your whole life. So one can't underestimate the importance and value of having an accumulated source of merit or goodness. When we have a lot of goodness in our lives, then we also have a lot of joy in our lives. Generosity and giving service to others develops this quality of joy and lightness of heart which in turn is a wonderful foundation for practicing meditation and achieving inner peace. A joyful heart attains concentration easily.

*Taken from a talk by Ajahn Jagaro*

**IF YOU HAVE TIME TO BREATHE; YOU HAVE TIME TO MEDITATE**

*Ajahn Chah*

_HAPPY BIRTHDAY AJAHN BRAHM_
THE ENVIRONMENTAL IMPLICATIONS OF THE FIVE PRECEPTS

Venerable Shravasti Dhammika
(Reprinted from Mandala, April 1991)

The environmental crisis, as we understand it today, is very much an outcome of our misuse of the gifts of the scientific and technological revolutions. Mankind's towns and cities have always been surrounded by piles of rubbish and waste that have given off bad smells, and the fields and forests together with their wildlife have always been exploited with little regard for the consequences.

But now, the accumulation of centuries of disrespect for the environment together with the industrialization that a consumer-based economics requires, is posing a real threat to the continued healthy functioning of the planet. The problem is not regional any longer; it is global.

At present there seem to be two main responses to the environmental crisis. The first is to deny that there is a problem, do nothing, and continue as before. It is not just vested interests that respond in this way. Sadly, human beings, whenever confronted with massive problems, have a dangerous tendency to retreat into denial. The other response, more constructive, is to try to develop new technologies that will not be so harmful to the environment. So for example, there is talk of using the tides and the wind as new sources of energy, and engines that use less fuel and give off less exhaust are being designed. It is encouraging to see scientists and engineers using their skills to try to help solve the problem, but many thoughtful people who are not specialists in these fields are asking, "What can I do to help?" "In what way can I contribute to restoring the planet's health?"

In answering the questions, we will have to briefly take a deeper look at the problem. The environment seems to be suffering as a result of too much, a glut, an overload of everything. There's too much plastic, there're too many cars, there's too much waste, there's too much demand. Standing behind all this is that old enemy, pointed out long ago by the Buddha – lobha, greed. We demand more than we need, we demand more than we can actually use; the result being that more than is needed is produced and much of what is produced is wasted. One of my students, who works as a chef in a leading restaurant, informs me that if you look in the restaurant's garbage cans on a Saturday night, you will find that rather than being full of bones, shells and peels, they're full of food.

We all know what he is talking about because we have all ordered a meal when we
are not really hungry, picked at it listlessly and then thrown half of it away. That food would have required land, chemical fertilizers, water and the energy of farm machinery, transport and refrigeration to get as far as the restaurant table, after which an unacceptable amount is simply thrown away. In itself this is only a small thing but it is very much indicative of the problem as a whole. And at this level, there is something that all of us can do to help. If we, each one of us, restrain our greed and try to be more content with what we have, live more frugally and reduce our wants, teaching these values to our children, and encouraging them in others, we could make a small but significant difference.

Of course there are good economic reasons for being frugal. If you are poor, you have to reduce your wants and use what you have carefully, but the Buddha taught frugality because of the spiritual qualities it engenders: contentment, non-greed, simplicity; and if a person lives frugally, while surrounded by abundance, this imparts them with a particular dignity. Buddhist monks were encouraged to be frugal out of thoughtfulness and respect for those who supplied them with their needs. Robes, for example, when worn-out were made into coverlets, when the coverlets were worn-out they were used as mattress covers, when no longer presentable as mattress covers they were made into rugs; old rugs were used as dusters, and when the duster's life was over, it was torn up, mixed with clay, and used to repair holes in the wall.

Perhaps it is not necessary for us to go this far; but with a little care and creativity, we can probably all think of ways we can reduce our wants and use what we do have more carefully. Never waste food and the best way to do this is to discipline your eating habits by only eating when you are hungry. Don't throw away clothes simply because they are last year's fashions. Buying clothes that are designed for utility rather than the newest trend means you will be neatly and acceptably dressed and be able to wear them for several years.

Take your own plastic or paper bags when you go shopping and put your purchases in them. Where possible buy products packaged in glass or paper rather than in plastic or polystyrene. Before you throw away any paper or plastic containers or sheets, think of ways you might use them again. And very importantly avoid being an impulse buyer. Every month or so, the media and the supermarkets promote some new gimmick, a toy or a product. Every one rushes out and buys it; soon they get bored with it and it is relegated to the cupboard; and by the time the next gimmick has become the rage, the first one has been completely forgotten. This kind of behaviour, buying on impulse rather than out of need, has become a significant characteristic of our buying habits. Before going shopping, write out a list of the things you need and while in the supermarket, be aware of the mechanisms used to trick you into buying things you neither want nor need (special offer, free gift, 10% off). And do not respond to these mechanisms.
Some people will object to these and other such measures, saying that they cause some inconvenience, and one would have to concede that there is some truth in this. But every time we go out of our way to help someone, we are to some degree inconvenienced. But we have the compensation of knowing that we have done the right thing. And besides, these minor inconveniences are small compared to the problems we will all have to endure if we do not change our life-styles. Another objection is that such things are only piecemeal, and ultimately have no effect. This is not true. If enough people lessen their wants and utilize resources fully, things would change. Thoughtful people don't wait for others; they put their foot forward first. You can make a difference. What you do does have an effect. And as well as being environmentally helpful, trying to modify greed-based behaviour contributes to the very qualities that Buddhists should be trying to develop: simplicity, contentment, and the calming of passions.

Celebrating the start of the Rains Retreat
the day! But in the confusion which has become a tradition, many hundreds talked and walked, wandered and pondered, queued and chewed, recited and delighted in the beautiful monastery grounds.

Twas a warm and sunny occasion indeed, a smile of a day.

Only a day or two before the beginning of the Retreat we were delighted when, out of the womb of Mother Qantas, so to speak, stepped Ven Kovido, transmigrated into this Australian incarnation from his previous life in England. This is Ven Kovido's Sixth Rains Retreat as a monk and so he will be senior enough to help with some of the teaching duties. We wish him a happy and talkative stay with us! The arrival of Ven Kovido meant that the resident community for this year's Rains Retreat consists of 6 monks, 5 anagarikas (laymen), 2 eight precept nuns and 3 laywomen. One of the eight precept nuns is Sister Arunee, formerly known as Daang, who was ordained here by Ajahn Jagaro in mid July. We take this opportunity to wish her, also, a long, happy and enlightening stay here at Bodhinyana. The other, more senior, nun is Maa-Chee Kim who is from Thailand. She has been a nun for fifteen years and has come to Australia for a stay of just six months.

Sister Arunee receiving Alms

With so many finishing up at our monastery for this year's Rains Retreat it has become plain how very limited is our accommodation. There are only nine kutis (single roomed huts) in this monastery and that includes the underground kuti which, like a mafia victim, was hurriedly finished off and left unburied! (It will be covered over and thereby completed after the Retreat.) Consequently, we have had to commandeer most of the rooms in our visitor's dormitories for our residents. We are full and I have thought to post a notice at the monastery entrance:

"Sorry. No Vacancies. Nearest monastery 3,400 km to the East!"
But though this year our numbers are large for the facilities we have, there exists a happy harmony among all who are here. Everyone knows their duties and they go about them in a quiet, gentle way. The Sangha is meditating or studying, the kangaroos are peacefully grazing bearing their young in the pouch, the forest is silently regrowing its foliage destroyed in last summer's fire, the birds are making nests high in the trees and even our two cats are getting into the spirit of the Retreat spending even longer hours in deep tranquillity! This is the quiet time. Activity is ended. What's done is finished with. It is the season for drawing one's attention inwards, for meditating. After all, in the balance sheet of monastic life what else can the "bottom line" mean.....other than a row of monks sitting meditation in the Hall!!!

Ven Brahm

STOP PRESS!

Since "finishing" this article, we have heard that Ven Sreieng Lay Hout, the young Cambodian monk from the refugee camp in Thailand arrived in Perth on September 20th. Welcome to Australia, Venerable Sir.

The Monastic Community for the Rains Retreat 1991
BUDDHIST REFLECTIONS ON DHAMMA

"Until we have seen the Dhamma we must have patience and restraint. We must endure, we must renounce! We must cultivate diligence and endurance. Why must we cultivate diligence? Because we're lazy! Why must we develop endurance? Because we don't endure! That's the way it is. But when we are already established in our practice, have finished with laziness, then we don't need to use diligence. If we already know the truth of all mental states, if we don't get happy or unhappy over them, we don't need to exercise endurance, because the mind is already Dhamma. The "one who knows" has seen the Dhamma, he is the Dhamma.

When the mind is Dhamma, it stops. It has attained Peace. There's no longer a need to do anything special, because the mind is Dhamma already. The outside is Dhamma, the inside is Dhamma. The "one who knows" is Dhamma. The state is Dhamma and that which knows the state is Dhamma. It is one. It is free.

This Nature is not born, it does not age nor sicken. This Nature does not die. This Nature is neither happy nor sad, neither big nor small, heavy nor light; neither short nor long, black nor white. There's nothing you can compare it to. No convention can reach it. This is why we say Nirvana has no colour. All colours are merely conventions. The state which is beyond the world, no worldly convention can follow it.

So the Dhamma is that which is beyond the world. It is that which each person should see for himself. It is beyond language. You can't put it into words, you can only talk about ways and means of realizing it. The person who has seen it for himself has finished his work."

Ven. Ajahn Chah


ON ANATTA

"Birth means old age, sickness and death, but that's to do with your body, it's not you. Your human body is not really yours. No matter what your particular appearance might be, whether you are healthy or sickly, whether you are beautiful or not beautiful, whether you are black or white or whatever, it's all non–self. This is what we mean by anatta, that human bodies belong to nature, that they follow the laws of nature: they are born, they grow up, they get old and they die."

Ven. Ajahn Sumedho

"Now is the knowing"  p.39  Amaravti Publications, 1989
CONQUERING THE SELF

Once, many long ages ago, in a time beyond all reckoning, the Buddha was a king named Suprabhasa.

One day, King Suprabhasa told his elephant trainer to ready the great white elephant so that he might ride.

"My Lord," replied the trainer. "I cannot bring him. The great white elephant has broken his golden chains and gone back to the jungle. It is only temporary. He will return again. He has been well-trained."

The prince, angered, lost all self-control, shouted at the trainer, and dismissed him.

Next morning the trainer came before King Suprabhasa and announced, "Sire, the great white elephant has returned, my Lord, as I predicted. The training was good. We have conquered over his old, wild ways."

King Suprabhasa started. Those words touched his own fault. "Though I am a king," he realized, "holding great power over others, I have as yet failed to conquer what is closest — myself. I was not able to even control my own anger. This will not do."

"Tell me, trainer," he now asked, "are there any who have truly conquered themselves? For harder it must be, it seems to me, to conquer oneself than it is to control a powerful elephant when it seeks to have its way."

"My Lord," he answered the trainer, "There are the Conquerors, Buddhas. Having triumphed over all greeds and desires, over all anger, hatred, and fear, they must surely be the noblest of all beings. Free from all egoistic delusions, they live in peace, seeing things as they really are."

At once, a great yearning arose in King Suprabhasa's heart, a yearning to conquer himself and also be free.

In this way Shakyamuni, the Buddha of our own age, many long ages ago, as an ordinary man of the world, first awoke to what was to be an ever-deepening longing for wisdom and truth.
THE BLUE BEAR OF THE MOUNTAINS

Once, long ago, many ages past, a bear with blue fur, silver claws and ruby-red eyes dwelt among the snow-covered Himalayan peaks. Kings and princes offered great rewards to anyone who could capture this bear. They wanted its blue fur and silver claws. And they wanted to eat of its flesh, which was said to be as sweet as honey. But no one ever brought accurate news of the bear.

One day, a hunter who had come in search of this miraculous bear became lost in a snowstorm. He staggered on through the drifts and whirling snow, calling for help.

The great blue bear, curled up in its den, heard those cries and awoke. It was a beast, but somehow those helpless cries pierced its heart. Rousing itself, the bear raised its paw, and with one blow broke down the snow-wall which blocked its den. Sniffing the air, it shuffled off through the howling storm to find the creature whose cries had awoken it from its winter's sleep.

In time the bear found the hunter. He was near death, half-buried in the snow. Scooping the man up in its paws, the bear carried the hunter to its cave, wrapped its great, furry arms around him, and breathed warmth back into the hunter's near-frozen body.

The hunter's eyes flickered open, and he looked into the face of a bear— the very blue-furred bear he had been seeking. Trembling with fear, he gazed up at the furry face, at the wet muzzle and the ruby eyes. He saw sharp teeth hovering over his own throat. But the bear's eyes were soft and the breath flowing from its mouth was as sweet as lotus honey.

Then the bear spoke in human words. "Hunter," it said, "when I heard your anguished cries, I thought my own heart would break. When you are strong enough to travel you may go freely friend. Only promise that you will never reveal where my den is hidden."

And the hunter promised. However, once the hunter had descended safely from the mountain, he thought of the reward, and the desire for riches again grew strong within him. "A man is greater than a bear," he growled. "A promise to a beast cannot compare with a man's welfare and comfort. I alone know where the bear's den lies. The gold is mine." And off he marched to tell the king.
The king was overjoyed. "However, if you are lying," said the king, "I'll have your head. Others have tried to trick me before this. Wait here while my huntsmen seek the bear." And he sent off three of his huntsmen to the den on the mountain that the faithless hunter had described.

The three hunters crept stealthily up to the bear's den, draped a net over the opening and sounded their horns. The bear awoke and rushed out from the darkness of its cave into the bright sunlight. Blinded by the light, it stumbled into the net, and was caught. The hunters tied the bear's silver-clawed paws together and lifted it up, still alive, onto a pole. But, before they tied its jaws shut the bear spoke. "Hunters," it said, "I have been betrayed. Take me to the king and I will reveal the treachery."

The hunters were startled, but they agreed. Then they set off through the snow and down the mountainside. Arriving at the palace, they set the bear before the king, cut its cords, and let it speak.

"Your Majesty," the bear began, "I saved a hunter from death, and in return asked only that he keep the secret of my den hidden. But, for the sake of your gold, he has broken his word, and thrown away his honour and my life. Even a beast knows better. I pity him."

The king was astonished to hear the bear speak. And he was angered by its tale. "Bring the hunter," he ordered.

Surrounded by guards, the hunter was brought to the throne room. Seeing the bear alive he sought to escape. "Hold him!" ordered the king, "and bring him near."

"Man," said the bear, "do you not see that you have done an evil thing? Did I not give you your life, and did you not promise, in return, to protect me?"

But the hunter turned angrily away. "Your Majesty," he said "you have the bear. Though it may talk, remember, Sire, that you are a king and it is just a beast. You may kill it, cut off its fur, and eat its flesh just as you please. What is that to me? Give me the reward I deserve."

Then the king said, "Release the bear and with all honours escort it back to its home in the mountains. And as for this hunter, he shall, indeed receive the reward he deserves. Take him from our city immediately. We shall not harm him. The treasure I give him is his own life, a gift greater than all gold. From this bear I have learned a little of honour and kindness."
The hunter's lips snarled and his beard bristled in anger. "I'll be revenged," he roared, "revenged on you all!" But before he could lay hold of his weapons the king's men drove him from the palace and beyond the city walls.

The king bowed to the bear, and with his own hands placed a garland of flowers around the wise beast's neck.

Escorted safely by the king's soldiers, the bear returned to the mountains, where it chose another den and lived in peace for many years.

These two beautiful stories were taken from the Book —
"The Hungry Tigress," Buddhist Legends & Jataka Tales, as told by
Rafe Martin, Parallax Press: Berkeley, California.

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TEN DAY MEDITATION RETREAT

This retreat will be conducted by Ven Ajahn Jagaro and is suitable for people with previous meditation experience.

**Venue**
Centre for Theosophy, Mount Helena.

**Date**
8th – 17th November

**Cost**
$160 for food and lodgings

**Registration**
Registration forms are available at the Dhammaloka Centre.

**Enquiries**
Bianca or Ron on 299 7185
Buddhist Society News

Yoga and Relaxation Classes

Many of you may not be aware that Margaret Willcocks holds Yoga and Relaxation Meditation classes on Wednesday evenings between 7pm and 8.30pm and on Thursday mornings from 9.30am till 11am. Below, Margaret shares with us an account of a recent class activity:

In July we held a special day for 'Share Your Heart'. This day was wonderful for everyone who attended. We began the morning with some yoga, followed by a meditation period to 'heal our planet'. We had a short break for refreshments, then had a relaxation session followed up with a visualisation exercise on 'Loving Yourself'. Our lunch period was most enjoyable, as people brought some food to share. Everyone sat around together eating and, later, talking about their feelings of the morning.

Our highlight of the lunch break was having a walk around the park opposite, to not only walk off our lunch but to really 'let go' and have some fun. Most of the people enjoyed having a swing, slide and see-saw. We all went back to our childhood days and enjoyed playing together. Then it was time to take our shoes off and begin the afternoon session. This was a lovely time for all. We played some gentle music and moved slowly and softly to the rhythm, really letting ourselves go and releasing emotions to the music.

Time for some more meditation, followed by relaxation and visualisation exercises. We had a small time of quietness at the end. When we began to get up, we hugged the person next to us and wished them 'love, peace and happiness'. There were many moist eyes, cheery smiles and much love around. Everyone enjoyed the day so much we decided to organise another day for October. Watch the noticeboards for information.

Our classes on Wednesday evening and Thursday morning are very popular. I encourage everyone to call in at any time to these classes. Everyone is most welcome. The classes are held every week and not run as a course. Thursday morning is quite a social time after class, as most people stay behind for refreshments and a friendly chat. We are very fortunate to have these beautiful facilities for all to enjoy.

Margaret Willcocks, Yoga Teacher.
Fundraising Dinners

As most of you will know, the Society has been holding regular dinners to raise funds for the New Vihara Building Project. So far this year there have been three dinners organised by our various communities. The first raised $1,170, the second, the Sri Lankan dinner, $1,300 and the most recent, organised by the Burmese community, raised approximately $600. Our thanks go to the members of each community who worked so hard to make these functions a success, and to all the people who supported the cause by coming along and, hopefully, having an enjoyable meal and a good time. We will continue to hold dinners every couple of months, so watch the noticeboards for details. These dinners are an opportunity for everyone to get together to meet old friends and make new ones.

Children's Dhamma School

The Dhamma School has had an extra long break of two months, but will be resuming on Saturday 5th October at 3pm. A lay person will take the class during October and, from November 2, the monks will be teaching until the end of term (mid-December). We have had to cancel the littlies class for the time being, although we hope to get it going again in the not too distant future. The Dhamma Class will now have a minimum age of seven years. If you would like your children to hear the Buddha's teachings and, at the same time, get to know other Buddhist children, we'd welcome their presence in the class.

Buddhist Youth Group News

The Buddhist Youth Group is holding a Weekend Retreat from Friday 6th December to Monday 9th December, 1991 at the Origin Centre, Balingup. The cost will be approximately $30 per person. A member of the Sangha will lead the Retreat, which will include meditation, bushwalking and other activities. A deposit of $10 is required to secure a place on the Retreat. If you are interested in attending, or would like more information, please phone Kanthi on 344.4220 during working hours, or Lynne on 447.3272 after hours.

Offers of help in organising catering and transport arrangements would be most welcome.

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"The Living Heart of Buddhism Today"
Venerable Ajahn Jagaro

This challenging Dhamma talk by Venerable Ajahn Jagaro offers reflections on the practice of Buddhism today. It was given after his recent return from Thailand. During his stay, he paid special homage to his teacher – Venerable Ajahn Chah – at a large ceremony on 17th June commemorating Ajahn Chah's birthday.

"We must acknowledge that thought – the intellect, ideas, notions, logic, reason, and so on – and feeling and emotions, are very much part of our makeup, and very much part of our lives. If Buddhism is only touching one side, then it is not really reaching the whole being."

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"When I go to Thailand I do not see a dry intellectual Buddhism there. I see instead tremendous devotion, warmth, and love. I see a tremendous faith. The alms round in Thailand is a very touching experience. There is, too, an extraordinary warmth and feeling that greets you when walking barefooted through a village – even though it may be all rundown, even though there is just a dirt road, and even though the people are poor, even though your robes are all wet and your feet are covered with mud."

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"There is, then, this other side of Buddhism – of love, of devotion, of feeling, of the heart – that is very much part of the Theravada tradition too. Of all the traditions, the Theravada tradition has emphasised the importance of the heart; not because it talks about it a lot, but because of the way it is set up. The one simple thing that is so fundamental, so ingrained in Theravada Buddhism is that of giving and sharing, that of dependence and support between the Sangha and the lay people. That open-hearted giving and sharing is the most wonderful expression of love."

"There are two spiritual qualities in Buddhism that the Buddha encouraged us to always try and balance as we go through life. They are faith or confidence, and wisdom or intellect. These two qualities have to be balanced, have to be in harmony with each other. One side alone will not be sufficient for our journey."

Michael Kile
A VISION FOR THE LIBRARY

Time off from the Library! Time in which to reflect on my vision of its future. Without too much attachment, I'd like to share it with you. In an uncertain world, where people are crying out for answers, what we offer here in our library is both valuable and unique, second only to the inspiring Dhamma we receive from our Sangha. For this is the place where people of many diverse backgrounds congregate to "mull over" what they hear; to cogitate, consider, read, enquire, question and discuss with us their feelings, which range from euphoria to doubt, and even mild panic when confronting the unfamiliar for the first time. So it's much more than just an exchange centre for books and tapes.

But the unprecedented growth in membership and general interest means, sadly, that we have outgrown our present library, and stand in urgent need of one which is more appropriate in size and facilities to accommodate people's serious consideration of Dhamma.

With this in mind, I see the "Library of the future" as a friendly, quiet place, warm and inviting – a place away from the bustle of other activities and hence conducive to peaceful contemplation and enquiry, a haven from the outside world, a place with chairs to sit on, carrels for private study and for listening to tapes, and hopefully, a place which can open extra days, a place spacious enough to house the increase in books, tapes and storage, and with the resources to enable staff to attend more efficiently to borrowers' needs e.g. as Readers' Adviser (we have the staff but cannot allocate duties to advantage).

So for Borrowers and Browsers – a place to talk, choose, buy, read, reflect, enjoy and just "be". And despite the changes, I see us maintaining that friendly intimacy we already have – for, as a consequence of rapid growth, there is always a danger of losing the vital heart and atmosphere of a place; but of course this will not happen in our "Library of the future."

Lastly, for we who work here, I see SPACE – to better handle the inevitable Friday night "rush hour" (it CAN be improved) and SPACE for a workroom (the ultimate fantasy!) – space to spread and do the "behind the scenes" work with some privacy and comfort, to eat a sandwich, gather our wits, hang our hats etc.

This is my vision for us all – it's planned, it's possible, and, I need to believe it's coming! Can't wait, can you?

With Metta, Jan

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LIBRARY HOURS:
Fridays: 4.30 p.m. – 10.00 p.m
Saturdays: 2.30 p.m. – 5.00 p.m
Please note change of opening time on Fridays
SANGHA NEWS

At last! The monastery is finished! I have often been asked when the building of Bodhinyana Monastery will be finished. Well, it finished at the end of July, just before the Rains Retreat began. Actually, every year the monastery is "finished" just before the start of the retreat. I mean, of course, that we regard what has been done as finished and forget about.....what was it we've forgotten about? After the Rains Retreat we will start up again and, I remember now, build some more huts, funds and monk-power permitting. But as for now, during the Retreat, what is done is finished. How else can anything ever be finished?

I thought that we were finished in another sense, in a worrisome sense, a day or two before the entry to the Rains celebration day. June was very wet and July was even wetter. There was hardly a day when it didn't rain up here in the hills above Serpentine. The weather was miserable. No, it was worse than that, the weather was chronically depressed and downright suicidal. Was our luck finished? Would the annual alms giving celebration be a damp and dreary wash-out? Would I have to excuse myself again with the worn out joke that the rain was merely the happy gods sprinkling holy water? Aha! The very day of the celebration, Sunday 28th July 1991, was the first dry day for months, the first real warm and sunny, bright and cheerful, day in what seemed like an age of gloom.

VEN KOVIDO

Now that's what I call AUSPICIOUS. The reputation of our festival days at Bodhinyana Monastery is reaching the stage where you can safely hang your washing out on such a day and come to the monastery without a worry. Indeed, a record number of happy Buddhists did come to the monastery that day (though I did not enquire as to their washing!) so many that our vast and new 80 vehicle car park was nowhere near vast enough. Once again, cars were parked outside the gate and along the road and under the trees and all over the place. We could have raised a small fortune for the monastery fund had we only thought to hire a parking inspector for
REGULAR ACTIVITIES

DHAMMALOKA BUDDHIST CENTRE, NOLLAMARA.

FRIDAY
7.30–8.00pm  Guided sitting meditation
8.00–9.00pm  A talk on Buddhism by one of the senior monks.

SATURDAY
9.30am       Food offering to the Sangha.
3.00–4.00pm  Meditation and discussion.

SUNDAY
8.30–9.30am  Sitting Meditation.
9.30am       Food offering to the Sangha.

TUESDAY
6.30–8.00pm  Tai Chi with John Ross.

WEDNESDAY
7.30–8.30 pm Yoga, Relaxation and Meditation.
THURSDAY
9.30–11.00 a.m. Beginners welcome but no creche available.

SOUTH OF THE RIVER

TUESDAY
7.00pm        Instruction for Beginners.
7.30–9.00pm  Meditation and Dhamma talk at the Community Health Centre, Armadale Kelmscott Hospital, Albany Hwy.

ADDRESSES

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