The Buddhist Society of W.A.  
4 Magnolia Street  
NORTH PERTH, 6006  
tel: (09) 444 7013.

Serpentine Buddhist Monastery  
Lot 1/Kingsbury Drive  
SERPENTINE, 6205  
tel: (095) 252420.

REGULAR ACTIVITIES AT
THE BUDDHIST CENTRE (VIHARA)  
4 MAGNOLIA ST.  
NORTH PERTH  
tel: 444 7013.

WEDNESDAYS: 7.30-9.30pm  
Hatha Yoga Classes with Mrs Cotesworth at Highgate Primary School, Lincoln St. Highgate.

FRIDAYS: 7.30-8.00pm  
8.00-9.00pm  
Guided sitting meditation  
Followed by a talk on Buddhism by Ven. Ajahn Jagaro.

SATURDAYS: 3.00-3.45pm  
7.30-8.30pm  
Meditation for beginners.  
Sitting meditation.

SUNDAYS: 3.00-4.00pm  
Buddhist religious school for children. April 14th and 28th. May 12th and 26th and June 2nd and 16th.

7.30-8.30pm  
Sitting meditation.

Greetings Dhamma friends,

While I was living in Thailand some years ago I met a deep-thinking man who was rather interested in religion. He had studied about Christianity and Buddhism and, being in a position of authority, he wanted to apply some of the religious principles to foster a healthy and responsible attitude in the community. He felt that it was quite easy to motivate people of a Christian belief by appealing to their love or fear of god. "If you love god then you should do what is pleasing to him and he will reward you; but if you do what is not pleasing to him then he will punish you". This is a good simple way for motivating people to do good and refrain from evil. So this Thai man wanted to find a similar principal in the Buddhist Teaching in order to motivate the Buddhist community towards a greater moral and spiritual awareness. So what motivates a Buddhist to do good, refrain from what is bad and endeavour to develop the noble qualities of one truly human? How does a Buddhist know the right standard and direction of one's life?

When the Christian concept of god was explained to one of the teachers in Thailand he simply replied that it seemed to him as though god was just another word for the Law of Kamma. This all encompassing universal law of cause and effect governs the workings of all physical and mental things within the conditioned world. So if one must speak of god in Buddhism it may be appropriate to refer to this basic law of nature which is all inclusive - including beginning and ending, creator and created.

Now this is all rather high-minded conceptualizing but of what practical significance is it to us as followers of the Buddhist way? An understanding of this basic law, not as a theory but as a practical reality of the relationship between how we live and the results that come of it, is what gives us a standard and direction in life.

As this law of Kamma is all encompassing everything that happens in nature or life is perfectly natural or rather quite within this law of nature. So acts of killing, stealing, and selfishness are quite natural and so are the acts of kindness, generosity and selflessness. To be homosexual is just as natural as being heterosexual, to be faithful is as natural as being promiscuous - all acts are natural in the sense that they are possible modes of conduct within nature
and all are subject to the law of Kamma. This means that just as all these natural acts are different so all the corresponding natural results of such action will be different. This is why a Buddhist must use wise reflection in order to know what mode of conduct is to be followed in life. What is the quality of life in a society where killing and stealing go unrestrained? What are the results of sexual promiscuity whether homosexual or heterosexual? As human beings we can reflect in this way and we can choose modes of conduct most conducive to a peaceful and harmonious society.

So a Buddhist develops goodness not to please anybody but through the understanding that goodness is its own reward. Generosity, the act of sharing one's life with others has its own reward. That openness of heart which can include the welfare of others in one's life helps to break down that cold, isolated and lonely feeling which so many of us experience in the west where independence has come to be so overrated. Being able to share by listening, by giving and by helping brings a sense of belonging and joy into one's heart.

Patience, kindness and compassion are their own rewards as one with such qualities naturally experiences more joy and peace. Having a joyful and peaceful mind one can easily concentrate one's mind in meditation for the mind is not disturbed by feelings of regret or guilt. Being kind and compassionate does not mean that we have to like everyone and everything. It does not mean that we have to always feel a great love for all or that we must be ' mushy' and weak. It means that we are trying to be a little more sensitive to the feelings of others, it means that we can try to see the other person's point of view. We try to be a little more patient with ourselves and others, being able to allow failings and shortcomings because we know that nobody is all good and nobody is all bad. We are quick to forgive for we know that we will all die and it can come at any time.

These above-mentioned qualities are no more natural than their opposites however the results arising from developing these positive qualities are far more pleasant and desirable and that is why we strive to develop these dhammas within our hearts.

... With mettha, Jagaro Bhikkhu.
VEN. GUNARATANA AND VEN. AJAHN JAGARO SEATED OUTSIDE THE BUDDHIST VIHARA, NORTH PERTH.

A MOST REWARDING VISIT

Once again we were fortunate to have another respected Dhamma Teacher visit us for a few days. On this occasion our guest was the Ven. Gunaratana who is usually resident at the Washington Vihara in the U.S.A.

Ordained in Sri Lanka since he was a small boy, Ven. Gunaratana has travelled to many different countries during his long teaching career making the Dhamma available for the benefit of the many. His peaceful presence, wide knowledge of the Scriptures, experience in meditation and the ability to clearly present the Teaching of the Buddha in English made his visit a memorable experience for us all.

Whilst here Ven. Gunaratana gave inspiring nightly Dhamma discourses which were well attended and received. Being a meditator himself, he was pleased to discover that we usually sit in meditation before listening to Dhamma to allow our minds to quieten down and thus be more open and receptive to any instructions a teacher may give.
The Venerable Teacher greatly enjoyed his day's outing at the Serpentine Monastery and showed much enthusiasm in seeing such good progress being made towards establishing what he described as an 'excellent' monastery.

On receiving dana from the many kind hearted people he praised the attitude and benefits of generosity and also pointed out the need to follow this up with a moral life allowing regular times for meditation and quiet reflection.

The Sangha and the lay Buddhist community of W.A. would like to thank Ven. Gunaratana for his kind visit and invoke the blessings of the Triple Gem to safeguard him on the rest of his journey to the eastern states and N.Z. before returning to the U.S.A.

The following teaching on meditation was adapted from a talk given by Ven. Gunaratana in Perth on March 15, 1985.

"MEDITATION"

When we are asked why we meditate we can give many different reasons and answers. Some people meditate for gaining great material success, to gain more wealth. Some meditate to gain great strength, some meditate to gain miraculous powers. We have even seen people advertising meditation for sex. This shows just how deteriorated, how corrupted is the very concept of meditation in some people's minds.

The Buddha gave 5 purposes of meditation at the beginning of the 'Satipatthana Sutta', the sutta or discourse which outlines the whole system of Buddhist meditation. The first purpose is for the purification of the mind of beings, that is, we meditate in order to purify our minds. Secondly, we meditate to overcome sorrow and grief and thirdly to overcome pain and disappointment. Fourthly, we meditate in order to tread the path leading to the attainment of Enlightenment. And finally we meditate in order to attain Enlightenment. So these are the five purposes of meditation in Buddhism.

Unfortunately when people are so busy with their daily activities, they find it extremely difficult to find time to meditate. We know some people who are very kind, generous and compassionate and yet they do not take a little time to meditate. People are so busy and those who wait until the hustle and bustle of daily activities are over to meditate in order to purify their minds are compared to a person who goes to the sea shore and waits for the sea to become perfectly calm before having a swim. This person would never swim because the sea is never going to be perfectly calm,
there will always be some waves. Similarly, life is full of waves, the hustle and bustle of activities and therefore we will never find a moment to meditate if we wait until everything is over before doing it. Instead we might compound our existing stress, pain, suffering, disappointment and thus create even more tension in our minds.

So we must learn to make use of our everyday experiences mindfully. Meditation is a repetition - we repeat everything in our lives. We are changing every second, every moment and this change is called repetition. It just happens by itself. See how many times our heart beats, it repeats itself, so we learn to use all kinds of repetition profitably. We learn to mindfully use these repetitions so that we can learn something of ourselves. This is meditation.

In Buddhism there are two major systems of meditation. One is called Samatha or tranquillity meditation and the other is called Vipassana or insight meditation. In insight meditation we use our own experiences and we watch these things that repeat within ourselves. By watching we learn what things are beneficial for us and what things are not. We can know the things which, if repeated, enable us to purify our minds, and also those things which if repeated make the mind impure. And since we repeat certain things consciously, willingly, we have the ability or power to have controlled repetition or mindful repetition. We can repeat the same things over and over again mindfully.

Now when we try to repeat everything that we experience mindfully we may not feel any immediate success. However, we should never be discouraged because every moment we meditate, every moment we mindfully learn to watch the things that are within ourselves, we gain a certain amount of insight or understanding. Perhaps this insight and understanding gained is not be very noticeable, but it has an accumulative effect. The Buddha said, "Never think that a small unit of merit that you gain is not going to produce wholesome results". Just as the pot which is finally filled with water by falling drops, likewise every time we meditate, no matter for how short a period, we gain certain experience in meditation, certain insight and understanding. Every time we repeat meditation we see the changes taking place within ourselves and we begin to understand that whatever we experience is not permanent. And when we gain this experience, this insight, we do not try to hold on to any experience we have, no matter how pleasant it may be.

Of course it is natural to want to reject unpleasant
experiences and hold on to the pleasant experiences, but in fact both pleasant and unpleasant experiences slip away from our grip and disappear. We cling on to pleasant experiences but as nothing remains the same, they slip away against our wishes, against our will and so there is tension, anxiety and fear. But if we experience all things with the understanding that the experience is impermanent, then when pleasant experiences slip away we won't have tension, anxiety, fear and worry. Why? Because we anticipated the disappearance, we anticipated impermanence.

So friends we try to live in the present with the knowledge and understanding that all we experience is impermanent. We are mindful while the experience lasts and when it disappears we are not disappointed. This is the skillful way of overcoming tension and stress in our lives.

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TAPES AVAILABLE FROM OUR LIBRARY ...

Tape recordings of Dhamma talks given by Ven. Gunaratana as well as many other teachers who have visited us are filed in our tape lending library. Anyone wishing to have personal copies of these tapes should bring along a blank tape as we now have available at the Centre a fast tape copier. Also available is a tape recording of guided relaxation to help promote physical and mental well being by removing stress and tension in the body.

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AN OBITUARY

Anicca vata sankhara
Uppada vaya dhammino
Uppajjitva nirvijjhanti
Tesam vupasamo sukho.

Conditions truly they are transient with the nature to arise and cease having arisen, then they pass away. No more to arise or fall, that peace which is Nibbana is best.

In March of this year an old member of our Society Margaret Tucker passed away after a major operation. Margaret had done much to help the Society and last year served on both executive and social committees. Although we share in the feeling of great loss experienced by all her family and friends we can remain peaceful in the knowledge that Margaret lead a good live with a heart of loving kindness. May the merits of her life be a support for her birth in a happy state and may she attain the true peace of Nibbana.

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NEWS FROM THE FOREST MONASTERY

One of the joys of living at Serpentine Monastery is that of being close to nature. It becomes very easy to be peaceful when walking to and fro on a walking meditation path under the tall green gum trees on a warm breezy autumn morning. There are few sounds of cars or other people; all one hears is the sound of the wind amongst the trees and the calls of many birds. There are many more birds here than when we first came and they fly quite close to you, unafraid. A small red-eyed young dove has taken to bl四个自信 nonchalantly at the caravan, our kitchen, picking up crumbs from by our feet. During the hot weather in February, regular visitors to our caravan were the bobtail lizards, following the old Buddhist tradition of begging for alms. The mendicant lizard's favourite was undoubtedly water melon and one day someone even gave him water melon with custard on top, which was promptly devoured, probably the first in his species long history ever to eat water melon and custard (makes a change from insects). Then, of course, the kangaroos were often to be seen in the early evening bouncing along towards the dam for a drink after a hot day.

The ants have also become very friendly! One type of ant, small, black and biting, has taken up residence in Ajahn Jagaro's hut during the day and we are not sure if it is by some agreement, another species of ant, big, black and also biting, visits at night. We have decided that this is living too close to nature and we are now trying various powders and potions which we hope will deter the inconsiderate ants without murdering them. Similarly, we agreed that the mouse, a nig time vandal in our caravan-kitchen, had to go. Notwithstanding health reasons and the effect seeing an arrogant, fearless upstart of a mouse had on our lay visitors, the blighter used to chew off the labels from our tinned food so that our poor cook couldn't tell whether it was a can of lychees or a can of baked beans being opened for the sweet! The mice, there were more than one, were eventually caught and taken for a journey up the road towards Karnet Prison Farm where they were released - we expect that they are probably living at the Prison Farm now, a sort of Karmic retribution for their misdeeds in a monastery kitchen.

Our current building project at Serpentine, a mouse-proof, ant-proof kitchen block is over half way to completion. The
THE KITCHEN-DINING ROOM COMPLEX UNDER CONSTRUCTION

drainage system was installed and passed by the Shire, the concrete footings and floor slab were laid and then recently we hired a professional to lay the bricks with us humping the bricks and mixing the mortar. Though it only takes a few lines to write about, it was an enormous amount of work. Now, we are about to erect the roof and, hopefully, by the time of Vesakha Puja (beginning of June) we will be able to use the large kitchen and ample hall. Meanwhile, the hut in the nun's section was completed and also another hut was built in the forest on the monk's side of the creek. Now we have 3 permanent huts, 2 temporary huts, one room in the toolshed, and one tent in the monk's section and 1 hut, 1 cosy shed and 1 tent for the ladies. It was pleasing to see members of the Buddhist Society making use of our growing facilities by coming to spend a few days with us, especially over Christmas and the new year. When the hall in our kitchen block is completed our present shrine room will be partitioned to make 2 further rooms for guests. Also, plans are already being drawn up for a 3-room ladies guest house on a beautiful site overlooking the dam.

The thought might cross your mind that at this rate Serpentine Buddhist Monastery will be completely built by the
end of the year, but you would be wrong. To illustrate what I mean, on a few occasions visitors being shown around have asked me where we are going to build "the monastery". I reply that THIS IS the monastery, the trees and the bushes, the sky above, the views out towards the ocean, the dam and the creek, the birds, bobtail lizards and kangaroos, the monks and the laypeople staying here, the atmosphere of tranquillity and harmlessness - these are the monastery. The buildings are only the finishing touches to a monastery which is already here.

... Brahmavangso Bhikkhu.

TVING AT THE FOREST MONASTERY FROM A LAYWOMAN'S POINT OF VIEW

When I was preparing for a 3 month stay at Serpentine Forest Monastery I commented to Ajahn Jagaro that I could always 'escape' to the city if I didn't adapt to the way of life at the monastery. He wisely advised me to be patient with the conditions at Serpentine, and to use the experience as an opportunity to watch the mind, to reflect upon and to observe everything that arises in the mind, remembering that due to impermanence, all that arises will also pass away.

It didn't take long for me to become entrenched in the busy routine of the monastery and my fears of not adapting to the way of life were soon dispelled due to the kindness, helpfulness and patience of everyone living here. My stay has coincided with the construction of the dining/kitchen complex which entails an intensive work programme for monks and lay people alike. Watching the hard physical labour and tremendous endurance that is necessary during the various stages of building I soon came to realize that I would be most effective and helpful during this busy period by looking after the more menial tasks such as cooking and cleaning. Following Ajahn Jagaro's advice I reflected upon my reaction to adopting the traditional woman's role, and surprisingly enough, there was little reaction. Somehow it just felt right to be able to help in the establishment of a Forest Monastery in whatever way I could. And I wasn't the only one undertaking a new role - the monks, whom we see as our spiritual guides, had suddenly become brickies labourers, carpenters, plumbers and painters in order to establish a spiritual centre for the benefit of all people who want to grow in the Dhamma.

I soon discovered that there were many valuable lessons for me to learn in my new role. Everyday in the caravan (which is presently the kitchen) I watch aversion arise - aversion to the heat, to the flies, to the two-burner stove
(when I would prefer four burners plus an oven), to the fridge that is never cold enough, to the lack of space, to the mice that nibble at anything and everything, to another way of trying to do something inventive with potatoes, cabbage and carrots. And then the doubting mind arises - is there enough? Does it taste alright? Have I given myself enough time to prepare everything? I'm so busy watching my confused mind and forgetting about cooking with mindfulness that often the rice boils over and the vegies burn! So the kitchen becomes a Dhamma lesson for me, where I try not to react to all of these conditions, but see them as Anicca and Anatta.

Like everything else at the Forest Monastery the rewards of preparing food and providing daily nourishment for monks and laypeople alike, who are devoted to the development of their own and others spiritual growth, far surpasses the dukkha encountered in the kitchen. Another benefit of working in the kitchen is sharing the joy of other people's generosity. Since all the food being prepared is kindly donated by lay people. I feel a great sense of happiness to think that it is through the kindness of others that this food is available. When Dana is offered by the lay people, who make a special trip to the monastery for this purpose, again I feel fortunate to be able to observe such generosity and kindness.

The kitchen is only one small example of the many Dhamma lessons that can be learned here. The forest itself provides innumerable opportunities of co-existing peacefully with other living creatures. Encounters with spiders, snakes, ticks, mice, lizards and ants have all disrupted my mind and exposed many irrational fears.

Despite the apparent obstacles of living in an environment where conditions can be difficult, there exists here a peace and tranquillity that far outweighs the problems encountered in daily living. Just watching the monks living the Dhamma is a lesson in itself. Infinite patience, mindfulness and equanimity are apparent in their every action. Their sense of humour invokes a lightheartedness and spontaneity in those working with them, they demonstrate unlimited kindness and compassion to everyone they meet and they are constantly willing to expound any Dhamma problem that arises. All of these qualities invoke a strong feeling of trust and well-being amongst those living at the forest monastery. Daily meditation balances the busy work periods and helps to remind us that a Buddhist Forest Monastery is being established here for the benefit of all people who wish to grow in the Dhamma.

Nature, too, has many lessons to teach us. In the course
JANICE PRIDDY OUTSIDE THE FIRST KUTI BUILT IN THE WOMEN'S SECTION OF SERPENTINE FOREST MONASTERY.

of a day the diversified moods and transient character of nature is displayed. One can observe the gradual awakening of dawn with wisps of clouds tinted various colours by the rising of the sun. Occasionally a slight mist hovers gently over the dam creating an aura of mysticism. The shade of the gum trees provides welcome relief during the heat of the day, and dusk highlights the varied colours of the forest by providing a soft light that gives a golden glow to the trees and sky. Often when walking through the forest I want to envelope myself in its beauty and coolness.

Looking back over my short period of time here there are some special memories that stand out in my mind. I will always remember Ajahn Jagaro's compassionate and caring concern for 4 baby mice who were orphaned after their parents were taken (unwittingly) from them. He patiently and tenderly fed them and tried to keep them warm, but despite his noble efforts they all died. Ven Brahm holds a special place in my heart because he was able to remove a snake from the shed where I was intending to sleep. He assures me that the chanting of The Group Protection often works to dispel unwanted creatures,
but I feel his gentle nature and metta for all living creatures (combined with the chanting) was the magic formula for the removal of the snake. Ven. Panna's resolve and unswerving yet patient determination during the building of his kuti gave me the incentive to finally finish painting the window frames and door of the kuti where I stayed. To be honest, I was worried that he'd be finished building his kuti before I'd finished my small painting job. Ariyasila's thoughtfulness has been displayed innumerable times in the kitchen, but in particular I remember by first day on breakfast preparation. I was worried that I'd probably forget something that morning, but when I arrived at the caravan I discovered that he'd laid everything out for me the previous night.

Invaluable lessons in the Dhamma are here if one is willing to observe and reflect. These same lessons are also available in your own daily life, wherever you are, but here one has the support and encouragement of others developing along the spiritual path, plus the tranquillity of a forest environment to cool the mind.

Ven. Brahm has just asked me if I would like to try digging a verandah post hole with a pick and shovel! No doubt there will be many lessons to learn in that role also.

... Janice Priddy

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HATHA YOGA CLASSES

Hatha Yoga classes, which promote better mental and physical health, relaxation and stress release, will be held at Highgate Primary School, Lincoln Street, Highgate every Wednesday night at 7.30 pm. These classes are conducted by a fully-trained and very experienced Yoga teacher, Mrs Helene Cotesworth. The cost of each class is $2.50 and all proceeds go towards the Buddhist Society. Helene has kindly offered her time and experience as a gift of Dhamma. For more information please ring Christine Banks on 4482180.

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"Do not repeatedly draw near to anything that hinders the practice of the Way. No matter how painful or difficult it may be, draw near to a good friend and practice the Way." (from A Primer of Soto Zen, a translation of Dogen's, by R. Masunaga)
NEW YEAR CELEBRATIONS

In Thailand and Laos this festival is called 'Songkran' and in Cambodia 'Chaul Chnam Thmey', but most westerners know it as the 'Water Festival' for at that time there occurs a lot of good-humoured throwing of water. However, there is a more serious side to this festival as it is a time to show gratitude and respect to one's parents and teachers. Also, as on most other important occasions for Buddhists, it is a time for going to a monastery to reaffirm one's confidence in the Triple Gem and share the merit of one's life with others.

New Year celebrations will be held on Saturday 13th April at the North Perth Town Hall, View Street, North Perth. The programme will be as follows:

9.00 am  Gathering at the hall.
9.30 am  Taking the 5 Precepts and Refuge in the Triple Gem with auspicious chanting.
10.30 am  Offering of food to the monks.
11.30 am  Sharing a meal with all laypeople present.
12.30 pm  The ritual washing of the Buddha-Rupa.
1.30 pm  A cultural show by the children of the Cambodian Buddhist community.
2.30 pm  Traditional music and dancing of the Cambodian community.

Please come along and we can all share a happy occasion together.

JAPANESE TEA CEREMONY AND LUNCHEON

While on the subject of happy occasions, we will be having another fund-raising luncheon on Sunday, 26th May at 12.30 pm at the Migrant Resource Centre, North Perth. This is going to be a very interesting event as a member of our Japanese community will perform the Japanese Tea Ceremony. After the ceremony we will be serving traditional Japanese food. Please come along and join in. Cost of lunch is only $3.50 per person and all proceeds go towards the Buddhist Vihara.
FINANCIAL SUPPORT OF THE BUDDHIST VIHARA

The following is an extract from Sujata's excellent book "Beginning to See": "Generosity is the number one prerequisite for progress on the spiritual path. Without joyful and natural giving, there can be no receiving. The reason for this is simple: generosity is the direct expression, in action, of non-attachment, and non-attachment is the key to freedom from suffering.

Like all virtues, generosity needs constant attention to flower and mature...While we should give generously to those who need help, it is important that our first tithe regularly goes to our place of spiritual inspiration. We must feed the fountain which nourishes our awakening wisdom."

With these words of wisdom we would encourage all members to consider making a monthly donation towards the mortgage repayments on the Vihara in Magnolia Street. Monthly repayments are $330.00 and even one dollar a week would be helpful. All donations of $2 and more are tax deductible.

COMMITTEE MEMBERS FOR 1985

The Buddhist Society held their A.G.M. on 24th February, and the following members were elected as office bearers:

David Miller (President), Sanath de Tissera (Vice-President), Ron Storey (Treasurer), Lynne Jackson (Secretary). Binh Anson, Suparb Delaney, John Peters, Beng-Keat Chan, Trudy Tranter and Chris Banks are all committee members. Reports delivered at the A.G.M. are on the noticeboard at the Vihara.

HELP IS NEEDED

With so many activities now at the Vihara we need people who can help with transport, gardening, cleaning, cooking for retreats, office work, helping with Vesakha, etc. If you have time to help it would certainly be appreciated. Please see or ring David Miller on 459-3606.

EIGHT PRECEPT OBSERVANCE DAYS: April 4th (full moon), 12th, 18th and 26th. May 3rd (full moon), 11th, 18th and 26th. June 2nd (FULL MOON of VESAKHA), 10th, 16th and 24th.

"AN INTRODUCTION TO BUDDHIST MEDITATION"
A 4-WEEK COURSE BEGINNING
SUNDAY, MAY 5, 1985

This is a graduated four-week course in meditation for beginners conducted by Ven Ajahn Jagaro. During these four weeks students will be gradually introduced to the various aspects of Buddhist meditation beginning with right posture, right attitude and the actual meditation techniques of calming the mind and developing insight. The sitting meditation exercises will be short and the sessions will close with discussion/questions and answers.

Classes will be on SUNDAYS, 5th, 12th, 19th and 26th MAY, 1985 at the North Perth Resource Centre, 66 Angove Street, North Perth, beginning at 4 pm and ending around 5.30 pm.

Please wear comfortable, loose clothing and bring along a hard cushion suitable for sitting meditation. This course is free and open to all interested persons.
"AKKOSAKA SUTTA"

Once when Lord Buddha sojourned at Bamboq Grove near Rajagaha city, a Brahmin called Akkosaka came to see Him and abused Him violently. Akkosaka was displeased with Him because his friend Bharadvaja who used to be a Brahmin, became a new convert to Buddhism.

Having heard the Brahmin's harsh words, the Lord Buddha asked him, "Brahmin, do your relatives and your friends ever visit you?"

The Brahmin replied, "Yes, they occasionally do."

Then the Lord Buddha asked another question, "Do you ever entertain them to some food or some drinks?"

And the Brahmin answered, "Yes, I sometimes do."

"If your guests do not accept what you give, whose food and drinks are they?" asked the Lord Buddha.

"They are mine" answered the Brahmin.

The Lord Buddha then said, "Your harsh words can be compared with your food and drinks. I shall not accept your abuse, and thus it is for you. Those who return abuse for abuse, or who return anger for anger were as if you and your visitors eat together. We do not eat together so your abuse is only for you."

The Lord Buddha continued his teaching, "Those who never feel angry; those who train themselves to perpetually lead their lives in virtue; those who do not return anger for anger were as if they had won the hardest battle. It can be said that those who are calm when knowing that others are angry at them, perform beneficial deeds for both sides - for themselves and others."

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"After you have practiced for a while, you will realize that it is not possible to make rapid, extraordinary progress. Even though you try very hard, the progress you make is always little by little. It is not like going out in a shower in which you know when you get wet. In a fog, you do not know you are getting wet, but as you keep walking you get wet little by little." (from Zen Mind, Beginner's Mind by S. Suzuki)
VESAKHA DAY
Sunday, 2nd June, 1985

To Buddhists all over the world the full moon day of Vesakha is an event of the utmost importance as it commemorates the Birth, Enlightenment and Parinibbana (final passing away) of the Lord Buddha. The Lord Buddha, as a human being, was able to reach the pinnacle of perfection and wisdom through his own efforts without the aid of any supernatural agency. This achievement of the Buddha gives us all much encouragement and inspiration in that if we make the necessary effort in the training of morality, meditation and wisdom, we ourselves can attain that same enlightenment. This is the very best possible way for us to show our respect and gratitude to the Blessed One.

The programme for Vesakha Day will be as follows:

9.30 am Gathering at the North Perth Town Hall, View St., North Perth (opposite the North Perth Post Office).

10.00 am Group chanting including taking the 3 Refuges and the five Buddhist Precepts. Auspicious chanting by the Bhikkhus. A short Dhamma talk on the importance of Vesakha Day.

10.30 am Pindapata and offering food to the Bhikkhus. The lay people will then share a meal.

5.30 pm Films or videos on Buddhism & a social gathering.

7.00 pm Meeting at the North Perth Town Hall for the evening's celebrations. Taking the 3 Refuges and the 5 Buddhist Precepts. Chanting the Recollection of the Three Treasures (The Buddha, Dhamma and the Sangha). A Dhamma talk by Ven. Ajahn Jagaro followed by circumambulation of the shrine. Close.

On Vesakha Day our hearts and minds are naturally directed with reverence to the Blessed One who strove earnestly and strenuously to gain Supreme Enlightenment and proclaim the Dhamma for the benefit of all beings.
DATES TO REMEMBER

APRIL

Saturday 13th
9.30 a.m.
SONGKRN (WATER FESTIVAL) CELEBRATIONS
North Perth Town Hall, View St,
North Perth.

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MAY

Sundays 5th, 12th, 19th and 26th
4.00 to 5.30 p.m.
AN INTRODUCTION TO BUDDHIST MEDITATION
A series of four workshops exploring the
techniques of Buddhist meditation as
taught by the Buddha.
North Perth Migrant Resource Centre,
66 Angove St, North Perth.

Sunday 26th
12.30
JAPANESE TEA CEREMONY FOLLOWED BY A
JAPANESE LUNCHEON.
(This is a social and fund-raising
activity organised by the Buddhist Soc.)
North Perth Migrant Resource Centre,
66 Angove St, North Perth.

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JUNE

SUNDAY 2nd
VESAKHA DAY - The celebration of the
Birth, Enlightenment and Final Passing
Away of the Lord Buddha.
9.30 a.m. - morning celebrations and
7.00 p.m. - evening celebrations.
North Perth Town Hall, View Street,
North Perth.

Friday 21st to 23rd
WEEKEND MEDITATION RETREAT
At the Mt Helena Centre of Theosophy,
Bunning Road, Mt Helena.