Vigilance is the path to the deathless. Heedlessness is the path to death. The vigilant die not. The heedless are as if dead already.

Clearly understanding this distinction of vigilance, the wise exult therein and enjoy the resort of the Noble Ones.

The wise ones who are ever meditative and steadfastly persevering, they realise Nibbana, the freedom from bondage, the Incomparable.

_The Dhammapada_ verses 21, 22 and 23.
Dear Friends,

Inner peace is the prerequisite for the development of outer peace and it is because more and more people are recognising this to be the case, that we have such an increase in interest in the various ways that are being offered by different teachers to help individuals develop inner peace.

Buddhism has a special contribution to make because it has been said often, that the Buddha taught the "Way to Peace". Some of us have heard that the goal of the Buddhist path and training is the realising of Enlightenment. Some of us may know the Indian or Pali name for Enlightenment, which is Nirvana or Nibbana. But the Buddha said that this Nibbana was peace, the Highest Peace. The goal of the Buddhist path is the realisation of this peace.

It is important to understand that the stress of dis-ease of the mind is not our true nature. Thus, in order to understand peace we also have to understand the lack of peace. Peace is the state of being when suffering is not. Peace begins when suffering ceases.

Some people might say that it is impossible to be peaceful in a world that is so greedy, violent, agitated and destructive. But this way of thinking needs to be examined. Sometimes it appears that we are actually justifying our right to suffer! We can spend our whole life grasping and holding on to our ideas about why it is impossible to have peace.

If we are committed to pleasure and gratification then we must also be committed to fearing and having aversion for all that is not pleasurable or gratifying to us. In fact it is this very movement in the mind that causes stress and creates our lack of peace.

My teacher Ajahn Chah used to say that the mind is like a leaf on a tree. When there is no wind, there is no movement. The mind is still, not chasing or fighting anything at all.

Whenever the mind is preoccupied with greed and craving, then it is absorbed with thoughts of winning. The mind says, "I must achieve. I must get. I must have." Whenever the mind is obsessed with getting, or with achieving, or with desiring, then suffering inevitably results. The commitment to realising only one side of life, automatically also brings into being the fear of the other side.

Even the desire for peace itself can be such a longing, such a craving, that it ensures that suffering continues because the intensity of
that wanting becomes just another obsession of the mind. However, when the mind accepts things the way they are, then the mind becomes clear and quiet. Look for yourself, observe that this is the way life is.

The world is just as it is. We can spend all our lives trying to justify the suffering, or we can spend our lives waiting for the world to become perfect. Both aims are futile. The world cannot be perfect, it cannot deliver the happiness and perfection which we expect of it. So we have a choice. We can say that we will postpone being peaceful until life is just the way we want it, or we can be peaceful right now by letting go of our craving and aversions.

When the mind is still and at rest, then it is possible for us to experience peace even in the midst of worldly turmoil. When we are peaceful, then we contribute something of immediate value to those around us. From such a state of inner composure, right view and compassion for all beings can arise.

"When the foolish man becomes wise, he gives light to the world like the moon breaking free from behind the clouds."

(Dhammapada 172.)

With Metta
Jagaro Bhikkhu

BOOK REVIEW

The Compassionate Universe
by Eknath Easwaran

Presented in his usual deceptively gentle and very readable style, this humane and beautiful book gives up-to-date, optimistic, and yet realistic facts on the state of the ecology and what can be done about it.

Written from a spiritual perspective he reminds us that (as Ajahn Jagaro has also said) our environmental problems begin—and therefore can only end with the mind—that the crisis is not a separate, isolated concern—attitudes must change and we must become the trustees of the planet.

This renowned meditation teacher tells us to make the connection between what we know and how we behave, and stresses the urgency to act as distinct from thinking about it. In a quote from British Statesman Edmund Burke “The only thing necessary for the triumph of evil is for good men to do nothing.”

This book makes for excellent contemporary reading yet is not depressing. Published 1989, it is “a must” for all thinking and concerned individuals.

Jan
TOUR OF THE 14TH DALAI LAMA

This is to inform you and your friends that His Holiness the Dalai Lama of Tibet will be visiting Western Australia in April, 1992.

You may wonder why you should know of His Holiness' tour.

His Holiness the 14th Dalai Lama is the spiritual and political leader of the Tibetan people and the winner of the 1989 Nobel Peace Prize. He is also a Buddhist monk, who continually acts out of wisdom and compassion and is committed to working towards peace and harmony for the whole world.

The Dalai Lama is renowned for the clarity and insight of his discourses which contain a message of peace, forgiveness and compassion that can applied to one's life, regardless of personal philosophy.

Whilst here His Holiness will give two public addresses to which all Western Australians are invited.

To enable this to happen, funds are currently being raised to pay for airfares, venues, etc. and, as part of this, membership of the Tour of the 14th Dalai Lama Inc. is being offered. Membership entitles you to front reserved seating at His Holiness' Dhamma Talks at the Perth Entertainment Centre.

Your assistance in helping bring His Holiness to Perth will not only be of benefit to yourself, but will give others the opportunity to have contact with a truly special being.

If you are able, and wish to help with your skills, your time, or your donation, please contact:

CAROL DAVIES
Tour of the 14th Dalai Lama
W.A. Inc.,
P.O. Box 114
BELMONT 6104
Phone .... (home) 299-7443
............... (work) 277-1321
Fax ........ 479-1082

with Metta
Chris Banks

His Holiness, Tenzin Gyatso
14th Dalai Lama of Tibet
GUIDELINES TO SUTTA STUDY

The Dhammacakkappavattana Sutta, The Setting in Motion of the Wheel of the Dhamma (in Three Cardinal Discourses of the Buddha, Wheel No. 17), is the first discourse ever spoken by the Buddha. Its unique significance is highlighted by its title, which refers metaphorically to the Buddha’s first proclamation of the Dhamma as the setting in motion of a wheel. The commentaries to the Pali Canon explain that the expression “Wheel of Dhamma” has a twofold meaning. First it signifies the ‘wheel of penetration’, the Buddha’s own realisation of truth as he sat beneath the Bodhi Tree. And second, it signifies the ‘wheel of teaching’, the expounding of the Dhamma to others out of concern for their welfare. It is this second meaning which is intended by the title of the present sutta.

Though the sutta opens at the Deer Park in Isipatana, near Benares, an account of its origin takes us back to the period immediately following the Buddha’s enlightenment. While the Buddha sat in the vicinity of the Bodhi Tree, having just emerged from the bliss of deliverance, the question arose in his mind whether he should attempt to teach others the profound world transcending truth he had realised. As he contemplated the Dhamma and examined the minds of living beings, he came to the conclusion that the task would be fruitless. The Dhamma was just too deep and subtle for the people of the world to grasp.

But no sooner had his mind inclined to a life of quiet meditation than the high deity Brahma Sahampati became aware of the Masters inclination. In a fraction of a second Brahma left his celestial abode and appeared before the Buddha, entreatling him to make known the excellent doctrine. Out of compassion for beings, the Buddha then surveyed the world. With his unobstructed vision he saw that among the masses of humankind swept along by greed and hate there were a few ‘with little dust in their eyes’ who needed only the proclamation of the Dhamma to awaken. He saw as well that there were many others who were like sprouting lotuses: though still immersed in the mud of desires, they were groping towards the light and capable of responding to the truth. Confident that there would be those who could understand, the Buddha consented to take up the task of teaching.

He next considered who would be worthy to receive his first exposition of the Dhamma. He first thought of
his two former teachers—Alara Kalama and Uddaka Ramaputta—but by clairvoyance he learned that both had just passed away. Then he thought of the five ascetics who had served him when he was engaged in the practice of austerities. Though they left him disillusioned when he resumed taking solid food, he saw that their spiritual faculties were sufficiently acute to enable them to comprehend the Dhamma, and thus he set off towards the Deer Park at Isipatana where he knew they had taken up residence.

On completing the week-long journey from Gaya to Isipatana, the Buddha found that he still had one more obstacle to overcome: the five ascetics were not prepared to look upon him as a teacher. When he approached they refused to show him reverence and continued to criticize him for backsliding. Twice the Buddha declared that he was not a backslider, had not reverted to a life of luxury, but was now the Tathagata, fully enlightened, who could teach the path to the Deathless. Twice, however, the five ascetics protested and refused to hear more. Finally the Buddha asked them if they had ever know him to claim enlightenment before, and with that the ascetics had to acknowledge his claim. Now prepared to listen they sat around him respectfully, intent upon learning the way to the goal of the holy life. It is at this point that the Dhammacakka Sutta opens—on the full-moon evening of July, just when the sun was about to set in the west and the moon had arised in the east.

This background to the Sutta explains the apparent lack of logical order in the text. Though the Noble Eightfold Path is the last among the Four Noble Truths which Buddha intends to expound through his discourse, he presents it first as part of his explanation to his new disciples as to why he decided to abandon the austerities by which they set so much store.

The Buddha opens the discourse by declaring that there are two
extremes to be avoided by one gone forth from the home life into homelessness. One is devotion to sensual pleasures, the low and common course followed by ordinary worldlings; the other is devotion to self mortification, a painful and futile pursuit that does not conduce to the goal. Above and beyond these two extremes, the Buddha points out, is the Middle Way discovered by him, which rises up from a foundation of moral and mental training to culminate in enlightenment and Nibbana. And now, for the first time in history, the Buddha makes known the name and factors of that Middle Way. It is the Noble Eightfold Path, made up of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

From the BPS Newsletter, courtesy of Buddhist Publication Society, Kandy, Sri Lanka

MEDITATION RETREAT

1ST TO 4TH MARCH, 1991

A retreat will be held during this long weekend at the Mt. Helena Centre for Theosophy on 1st, 2nd, 3rd and of March 1991.

Further details will be given on the noticeboard at Dhammaloka in February.
DHAMMA SECTION

If we establish the Buddha within our mind then we see everything, we contemplate everything, as no different from ourselves. We see various animals, trees, mountains and vines as no different from ourselves. We see poor and rich people—they’re no different from us. Black people and white people—no different! They all have the same characteristics. One who understands like this is content wherever he is. He listens to the Buddha’s teachings at all times. If we don’t understand this, then even if we spend all our time listening to teachings from the various Ajahns, we still won’t understand their meaning.

The Buddha said that enlightenment of the Dhamma is just knowing Nature, (which here refers to all things, mental and physical, not just trees and animals), the reality of which is all around us, the Nature which is right here! If we don’t understand this Nature we experience disappointment and joy, we get lost in moods, giving rise to sorrow and regret. Getting lost in mental objects is getting lost in Nature. When we get lost in Nature we don’t know Dhamma. The Enlightened One merely pointed out this Nature.

Having arisen, all things change and die. Things we mould, such as plates, bowls and dishes, all have the same characteristic. A bowl is moulded into being due to a cause. Man’s impulse is to create, and as we use these bowls, they get old, break up and disappear. Trees, mountains and vines are the same, right up to animals and people.

When Anna Kondanna, the first disciple, heard the Buddha’s teaching for the first time, the realisation he had was nothing very complicated. He simply saw that whatever thing is born, that thing must change and grow old as a natural condition and eventually it must die. Anna Kondanna had never thought of this before, or if he had it wasn’t thoroughly clear, so hadn’t yet let go, he still clung to the khandas. As he sat mindfully listening to the Buddha’s discourse, Buddha-nature arose in him. He received a sort of Dhamma ‘transmission’, which was the knowledge that all conditioned things are impermanent. Anything which is born must have ageing and death as a natural result.

This feeling was different from anything that he’d ever known before. He truly realised his mind, and ‘Buddha’ arose within him. At that time the Buddha declared that Anna Kondanna had received the Eye of Dhamma.
What is it that this Eye of Dhamma sees? This Eye sees that whatever is born has ageing and death as a natural result. ‘Whatever is born’ means everything. Whether material or immaterial, it all comes under ‘whatever is born’. It refers to all Nature. Like this body for instance, it’s born and then proceeds to extinction. When it’s small it ‘dies’ from smallness to youth. After a while it ‘dies’ from youth and becomes middle-aged. Then it goes on to ‘die’ from middle-age until old-age, finally reaching the end. Trees, mountains and vines all have this characteristic.

So the vision or understanding of the ‘One who knows’ clearly entered the mind of Anna Kondanna as he sat there. This knowledge of ‘whatever is born’ became deeply embedded in his mind, enabling him to uproot attachment to the body. This attachment was ‘sakkayaditthi’. This means that he didn’t take the body to be a self, that is in terms of ‘he’ or ‘me’. He didn’t cling to it. He saw it clearly, thus uprooting sakkayaditthi.

And then Vicikiccha (doubt) was destroyed. Having uprooted attachment to the body he didn’t doubt his realisation. The attachment to rites and rituals was also uprooted. His practice became firm and straight. Even if his body was in pain or fever he didn’t grasp it, he didn’t doubt. He didn’t doubt because he had uprooted clinging. This grasping of the body is called ‘Silabbata paramaśa’. When one uproots the view of the body being the self, grasping and doubt are finished with. If just this view of the body as the self arises within the mind then grasping and doubt begin right here.

So as the Buddha expounded the Dhamma, Anna Kondanna opened the Eye of Dhamma. This Eye is just the ‘One who knows clearly’. It sees anew. It sees this very Nature. Seeing Nature clearly, clinging is uprooted and the ‘One who knows’ is born. Previously he knew but he still had clinging. You could say that he knew the Dhamma but he still hadn’t seen it, or he had seen the Dhamma but still wasn’t one with it.

The Buddha is just the ‘One who knows’ within this very mind! It knows the Dhamma, it investigates the Dhamma. It’s not that the Buddha who lived so long ago comes to talk to us, but this Buddha-nature, the ‘One who knows’ arises. The mind becomes illumined.

Open up any newspaper and there in funeral-black ink are the stories of woe—murders, robberies, the economic recession, impending wars in the Middle East, relief operations and peace delegations...the list gets gloomier and doomier. So much so that I find it hard to understand why more people don’t throw in the towel, shave their heads and come and join us. Perhaps the reason is that life in our monastery is not so different...

**MURDER!**

The nearest thing to a murder at the monastery occurred during our Kathina Ceremony last October. The weather was glorious and there was such a large number of visitors that one could say it was ‘murder’ to find parking space and ‘murder’ to get a spot of carpet to sit upon in the Hall! This was the biggest gathering ever to be assembled on the forested hillside that is Bodhinyana Monastery and it was so inspiring to see such a sea of smiles in the monastery grounds that never has ‘murder’ been so much fun, and so harmless. They had all come to express their support for the resident Sangha and to participate in a ceremony unchanged for over two-thousand-five hundred years! Though there were Buddhists from many nations it was an Australian Buddhist, Ron Storey, who formally presented the Kathina cloth to the Sangha. This presentation was a significant example which shows that Bodhinyana Monastery is not a Thai Buddhist Monastery, nor a Sri Lankan monastery, nor Burmese, nor Cambodian, Lao or Malaysian, but an AUSTRALIAN Buddhist Monastery, where as our festival demonstrates, everyone can, and does, feel at home.

**ROBBERY!**

What can one call a robbery also happened to occur on our Kathina Day. Our Grant-In-Aid community worker arranged for the various government welfare agencies to hold small stalls, just behind the monastery bell-house, to reach out to the large number of visitors, in particular the recently arrived refugees, with free advice on everything from electrical
safety in the kitchen to Family Planning. We monks sent our anagarikas (lay residents) to the former and steered a wide course round the latter! But the display of welfare services, another example of compassion in action which we are happy to encourage again, was so successful that it almost STOLE the show from the Kathina Ceremony itself. Thus, this was the nearest thing we have had to a robbery!

RECESSION!
In November our local newspapers were full of stories about the economic recession in Australia and, in the very same month, we had a recession at Bodhinyana! Ven. Nyanadassi, having been of invaluable assistance to the Buddhist community in Perth during the last three years, finally ‘receded’ to our sister monastery, Amaravati, in England. Then, but a few weeks later, Ven. Ariyasilo, having spent seven years at Bodhinyana Monastery, the last five as a monk, ‘receded’ to New Zealand to continue his monastic life in the monastery in Wellington. It is part of our tradition that a monk spends his first five years with his teacher and then goes away to visit other monasteries, or else goes to stay by himself, in order to widen his experience. Losing these two fine and experienced monks left us with a ‘workforce’ of only three monks, two ‘management’ and one ‘staff’, hardly enough to keep up with all of our responsibilities. These were grim days. Fortunately our recession did not last long. In early December Ven. Sudhammo returned from his sojourn in Thailand, the saga of which appears elsewhere in this newsletter, to continue his training and after he inestimable services at Bodhinyana. Accompanying him was Ven. Preecha, a young and very able Thai monk who has been a disciple of Ajahn Chah for several years and who speaks excellent English (though it will take him some months to understand Australian). Ven. Preecha will be residing at Bodhinyana for two years and we
hope he has a pleasant stay with us.

WAR!
The nearest thing to an impending war in the Middle East that I can report here is an impending wall in the middle and east of our monastery frontage! A generous disciple of the monastery wished to extend the wall our entrance-way to stretch the whole length of our boundary with Kingsbury Drive, a distance of over half a kilometre! The Sangha here felt this a bit extravagant so in the best traditions of diplomacy we negotiated a settlement whereby the wall will reach only a quarter of this distance. It should still look very impressive though and, even as I write this, the workers are busy brushing away the flies and enduring the summer heat—"going up the wall", one might say!

RELIEF OPERATION AT BODHINYANA!
Our other building project which is imminent is our toilet block for visitors, situated close to the car park. Considering that many of our visitors travel at least an hour by car from Perth and thus food is not the only 'donation' what they wish to leave at the monastery, a convenient convenience will bring them much relief. At present the plans are held up at the Shire offices, just another instance of a worthy 'Relief Operation' being held up by government bureaucracy. All being well, the relief workers, i.e. the bricklayer) will begin work in early January.

So go the attention getting headlines that lead the main stories describing the recent events at Bodhinyana and, like all newspaper headlines, they bear only a slight connection to the tale related beneath! But, at least they serve to make the tale more easy to read and, quite frankly, I do find it hard to write with colour about a life that is so essentially tranquil and free from excitement. Though the world seems to sum up a community's progress by comparing their GNP (gross national product), here at Bodhinyana our yardstick is different. Here it is our GMP, our gross meditational product, and moreover, I can report with a smile, the GMP of Bodhinyana monastery is on the rise. What more can I say.

Venerable Brahm
COMMITTEE NEWS

Hello again! (Here are some items of interest from the Committee.)

12 Nanson Way—It's official! Ron and Terri Storey will be moving into 12 Nanson Way. The house is owned by the Society, and Ron and Terri have agreed to live in it and in return, to take care of what is becoming a growing complex. We are very fortunate to have this role carried out by such a dedicated Buddhist couple who have the interest of the Society so much at heart.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Buddhist Society of W.A. (Inc.) will be held at Dhammadhaka Buddhist Centre on Saturday at 23rd February, 1991 4pm. The call for nominations has already been sent out under separate cover by the executive secretary. Nominations will close at 5pm on Friday, 17th January, 1991.

The Grant-In-Aid Committee's Open House
The Grant-In-Aid Committee (Buddhist Community Services) held an open day Friday afternoon, December 7th. The purpose was to familiarize various agencies and governmental bodies with the many activities of the Society—including, of course, Kanthi de Tissera, our Grant-In-Aid worker’s busy role. I gave a brief introduction, Ajahn Jagaro gave an excellent talk and Caroline Jacobsen, Federal Member for Cowan, also said a few appropriate words. Following the talks there was an outstanding Tai Chi exhibition. The afternoon had a “good feel” about it, and I’m sure that the guests left with far more knowledge about the Society than when they arrived.

These are the highlights for this quarter—may we all be happy and well.

Jay Meddin
(President)
PARIS IS JUST A STATE OF MIND

“How are yer gonna keep ‘em down on the farm, after they’ve seen Paree?” These lyrics from a Broadway musical came to mind during the six months in which I was in Thailand. ‘Paree’, or Paris, can be synonymous with a place in the mind where our desires can take us; as an escape from our present dis-ease (and I have experienced much of that). I recall that when I first came to Bodhinyana as a lay man, how relatively easy it was for me to make the initial commitment to train; first as an Anagarika, then as a Novice. I was inspired by both the Way of Renunciation as revealed by the Buddha and by the person of Ajahn Jagaro as a tangible embodiment of that Way. The scene also held true for Ajahn Brahmavamso and other members of the monastic community. But it is in the nature of inspi-ration that it can lessen or even cease; and it is then that the real work begins. In my case, it meant that my teachers were no longer giving me what I wanted but rather were showing me what I needed, if I was to be able to take full ordination as a Bhikkhu.

I must have taken more steps forward than backwards, because I did make the commitment to a life as a Buddhist monk. And it was then that I really found myself ‘down on the farm’ working in earnest the peculiar field of the mind, choked with a life-long accumulation of weeds (the obscurations). Most of us find it all too easy to evade that which is necessary but unpleasant, even when we believe ourselves to be sincere. The movement then is toward evasion, blaming others, or the place we are in, for that which is not right with
ourselves. To see ‘Paris’ in this sense is to seek physical or mental escape, which is what our modern culture thrives upon; if you’re bored change channels! Well, the channel that always attracted me was marked ‘Thailand’, but also I was able to discern that such a move would be unskillful as long as it was escapism; I was where I needed to be. The Dhamma works in its own way, because when I finally let go of all desire to leave my own monastery I was offered the privilege of accompanying Ajahn Jagaro on his annual visit to Thailand, and staying on afterwards.

I was welcomed at Wat Pah Nanachat—the International Forest Monastery—as a member of the Sangha for the rains retreat. What immediately impressed me was the wisdom and compassion of the resident teachers, Ajahn Pasanno, the Abbot; and his deputy, Ajahn Jayasaro, who was the acting Abbot during the retreat. The obvious comparison was with our own teachers at Bodhinyana and I realised that this was a fruition in the practice of these who can give of themselves, rather than a shared personality trait. I found this to be a powerful and eloquent teaching which went beyond book knowledge to the very heart of Buddhist teaching—the practice, which is a tangible and living actuality in the presence of the great teachers and their disciples. A highlight of my visit was to be present for Venerable Ajahn Chah’s birthday, when many hundreds of his monks and thousands of his lay disciple gathered at Wat Pah Pong to express their gratitude of Luang Por for making possible practice in accordance with Dhamma/Vinaya. Each week on Wan Pradu day the monks from Wat Pah Nanachat chant before him in Pali, and I was privileged to be able to participate. He is now very weak and hearing and touch are his sole physical contacts with his environment.

No-one can say if Luang Por will still be alive next year; but there is no doubt that what he began as continuation of the Buddha’s lineage will be very much alive. In Thailand itself, in over eighty branch monasteries, and now spreading to many other lands—our own included. Another rewarding experience for me was to be able to meet and also find good friends on the path with monks from other countries. It is ironic for some of us that our fathers donned different uniforms in order to shoot each other, while we, their sons, now share the one ochre robe, united together in true peace and harmony, which is a timely example
LIBRARY NEWS

The Library is open at the following times:

Fridays .......... 3pm - 10pm
Saturdays ...... 2.30 pm - 5pm

It is respectfully asked that NO-ONE remove books/tapes outside these hours or in the absence of the librarian.

Also, rewinding of tapes before return would help minimize the time-consuming job of our tape service staff.

In line with our policy of increasing titles in the Books for Sale section, the following are now available; watch out for more as they come to hand:

Being Nobody, Going Nowhere .......... Ayya Khema
Buddha Vacana .................................. Daily Readings
All About Buddhism ......................... S. Dhammika
Mindfulness with Breathing ............... Buddhadasa Bhikkhu

These titles and many more too numerous to list have also been added to the library.

The tape library continues to flourish in size and popularity. A set of 18 Dhamma Talks and Meditation Instruction (no.'s 605 to 622) from the November 10 day retreat conducted by Ajahn Jagaro are now on the shelves. These contain a feast of helpful advice and information which have the uncanny knack of being ‘exactly right’ for whoever listens to them; something unusual and precious we have come to appreciate from Ajahn’s talks. They should benefit in particular those who take meditation seriously but were not able to make the retreat.

Another interesting addition is a set of 8 tapes by Stephen and Ondrea Levine; these are the tapes of a ‘Conscious Living—Conscious Dying’ workshop conducted by them in the United States in 1989. Helpful therapies presented from a Buddhist perspective.

An exciting prospect for those who have suffered in the past from attacks of vertigo or cricks in the neck from listening to one side gazing at the tapes, is the introduction of a new Keyword Index System which is in book form and classifies the tapes into their subjects. This was devised by Michael Kile and it’s presented in such a way that in fact looking for your tapes could not be nearly as good as listening to them! But let Michael give you the details... (see article “Searching for Dhamma” on p. 19)

Ehipassiko (come and see)

for our planet. In Thailand itself there is now the problem of coping with very rapid industrial growth and the ensuing dislocation in the traditional fabric of society. It was therefore encouraging to see that the Buddhist Sangha is still a potent influence in Thai culture, affording a living channel back to traditions of restraint and conservation. It is
significant that Thai society still makes provision for the support of men and women who are striving for enlightenment, and it is that important (but often overlooked) factor which underpins the deep respect shown to their Sangha.

Ajahn Sumedho once likened our monastery at Serpentine to Shangri-La, the legendary valley of peace in the Himalayas, made famous in the book Lost Horizon. I began to appreciate the point of the simile while in Thailand. There, the constant monsoonal rains, together with living in a surviving remnant of rain forest, can give rise to a feeling of debilitation, recurring sickness and mental depression. These very conditions become one’s teachers in transcending suffering, but I should add that the hardships that I encountered are very minor compared to the ‘good old days’, the early years of Wat Pah Pong and Wat Pah Nanachat. I certainly seemed to have attracted my fair share of interesting maladies, some of which, like tick bites and split feet, linger on as reminders. But what also lingers is the memory of the sun rising over the paddy fields during our alms round; also the Wan Pra days when the villagers from Bung Wai would take the Eight Precepts and sit up with the monks during the night sharing a midnight cup of hot, sweet cocoa. Now it is all but the remembrances of things past, but with a thread that will one day weave me back into that world of sharp contrasts.

Before departing for Thailand I made an aspiration to be as open as possible to whatever I found as my practice there. In so doing I hoped to be able to bring back something of value to contribute in our monastery. Lest this became obsessive I also kept in mind some good advice from Ven. Sumangalo—to allow myself to make a few mistakes without succumbing to feelings of guilt. A good influence upon me was the time I spent with Thai monks. They demonstrated a lightness of heart without detracting anything from their practice. To be able to simply relax into the robes is a knack that makes any Bhikkhu a blessing to his monastery. I cannot so much intend it, as allow it to flower in its due season; which I feel now at the flood. Whether in Paris or down on the farm, there is no need to discriminate. The mind that is at peace can incline any way it pleases, now let us leave the last words to Ajahn Chah:

‘...it all comes back to this—just let it all be. Step over where it is cool, out of the battle. Why not give it a go, do you dare?’

Ven. Sudhammo
SEARCHING FOR DHAMMA?

If you are a newcomer to Buddhism, the first steps along the Dhammapada—the Path of Dhamma—can be rather daunting. The encounter with new ways of looking at life, new concepts, and the Pali language is always a challenging one. Vigilance is often required to prevent the traveller from drifting off into less productive byways.

To assist you in your own journey, the library has developed a new means of accessing its burgeoning collection of Dhamma tapes, now numbering over six hundred cassettes, all full of wisdom and inspiration. The system is based on eighty or so Key Words—ranging from ‘alcoholism’ and ‘attachments’ (Upadana) to ‘wisdom’ (Panna) and Zen Buddhism. With the new classification, tapes on a theme of special interest to you can be quickly located by reference to the Key Word Index and Key Word Cassette Number File in the library.

The Key Words are arranged in alphabetical order, with the equivalent Pali word or synonym provided, where appropriate, in brackets after the particular Key Word. The Key Word is then precisely defined, in order to clarify the Buddhist concept or theme you may be investigating. The definition emphasizes the important links between different themes, thereby illuminating the marvellous connectedness and wholeness that lie at the heart of the Buddha’s teachings. As this is something that may not be readily apparent to a newcomer, the Key Word Index should assist you scale any hills of confusion you may encounter along the Way.

No journey can be accomplished without a good deal of inspiration. So the Key Word Index also includes a brief quotation on themes of special significance for the Buddhist, generally sourced from the Buddhist Suttas or Commentaries. Under ‘mind’ (mano, nama, citta), for example, you will find the following illumination from the first Chapter of the Dhammapada itself:

“What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of the mind. If a man speaks or acts with a pure mind, joy follows him as his own shadow.”

The intrepid traveller who manages to reach Z for Zen Buddhism can pause and reflect on the following Koan from the Transmission of the Lamp:

“The Dhamma’s fundamental Dhamma has no Dhamma,
The Dhamma of No-Dhamma is Dhamma too.
Now that the Dhamma of No-Dhamma has been transmitted,
Has there ever been a Dhamma?”

Once you have selected your Key Word, you can find a list of all the tapes in the Cassette Library under your chosen word or theme. As many of the tapes have more one Key Word, they may occur under more than one Key Word Category.

Other categories include general subjects such as Buddhism in Action—which deals with the application of Buddhist principles to everyday life; Conflict—which deals with the Buddhist perspective on all aspects of conflict from irritation to hatred; Desire—which includes tapes on all forms of wanting and craving. Tapes recorded at Meditation Retreats are also classified separately for easy access, as are Interviews and Public Addresses by resident and visiting monks. Guided Meditation tapes are also available.

“The best of paths is the path of eight. The best of truths, the four sayings. The best of states, freedom from passions. The best of men, one who sees.”

The Path from The Dhammapada 273.
**Regular Activities**

**DHAMMALOKA BUDDHIST CENTRE, NOLLAMARA.**

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friday</td>
<td>7.30-8.00pm</td>
<td>Guided sitting meditation.</td>
</tr>
<tr>
<td></td>
<td>8.00-9.00pm</td>
<td>A talk on Buddhism by one of the senior monks.</td>
</tr>
<tr>
<td>Saturday</td>
<td>9.30am</td>
<td>Food offering to the Sangha.</td>
</tr>
<tr>
<td></td>
<td>10.00am</td>
<td>Lohan Kung with John Ross.</td>
</tr>
<tr>
<td></td>
<td>3.00-4.00pm</td>
<td>Meditation and discussion.</td>
</tr>
<tr>
<td>Sunday</td>
<td>8.30-9.30am</td>
<td>Sitting meditation.</td>
</tr>
<tr>
<td></td>
<td>9.30am</td>
<td>Food offering to the Sangha.</td>
</tr>
<tr>
<td>Wednesday</td>
<td>7.00-8.30pm</td>
<td>Yoga and relaxation. This is a new class that will be on-going and everyone is welcome.</td>
</tr>
<tr>
<td>Thursday</td>
<td>9.30-11.00am</td>
<td>Yoga and relaxation.</td>
</tr>
</tbody>
</table>

**SOUTH OF THE RIVER**

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wednesday</td>
<td>7.00-9.00pm</td>
<td>Meditation and Dhamma talk at the Community Health Centre, Armadale/Kelmstown Hospital, Albany Highway.</td>
</tr>
</tbody>
</table>

**ADDRESSES**

<table>
<thead>
<tr>
<th>Address</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Buddhist Society of W.A. (Inc.)</td>
<td>Bodhinyana Monastery</td>
</tr>
<tr>
<td>Dhammaloka Buddhist Centre</td>
<td>Lot 1, Kingsbury Drive</td>
</tr>
<tr>
<td>18-20 Nanson Way</td>
<td>Serpentine, 6205</td>
</tr>
<tr>
<td>Nollamara, 60601. Tel: 345-1711</td>
<td>Tel: 525-2420</td>
</tr>
<tr>
<td>Buddhist Community Services Social Worker,</td>
<td></td>
</tr>
<tr>
<td>14 Nanson Way, Nollamara, 6061. Tel: 344-4220</td>
<td></td>
</tr>
</tbody>
</table>