THE TRUE REFUGE

To sacred hills, woods and groves,
To sacred trees and shrines
Do people go, gripped by fear.

But they are not safe refuges,
Not the best refuge.
Not by going there
Is one freed from all suffering.

But whoever takes refuge
In the Buddha, the Dhamma and the Sangha
Will understand with wisdom
The Four Noble Truths:

Suffering, its cause, its overcoming,
And the Noble Eightfold Path
Leading to its overcoming.

And this is safe refuge,
The best refuge.
Having taken refuge here,
One is freed from all suffering.

Buddha Vacana
“Namo Tassa Bhagavato Arahato Sammasambuddhassa”

Quite often I hear people complain that Buddhism is too intellectual, and although I have assured people that this is not so, I am not sure that they believe me. Some people are still convinced that Buddhism is too intellectual a philosophy, and of course it may appear to be so if it is presented in a way which emphasises only the intellectual concepts and analytical processes.

However, this is not the whole of Buddhism, nor is it the only way to cultivate an understanding of Buddhism. It is just that the majority of Westerners who come to Buddhism do so through an intellectual assessment and appraisal of it. Westerners are trained to think things out for themselves and to rely heavily upon reason and logic and that is why we use this approach. Yet in spite of this, there is a great need to cultivate the heart, and that is what I wish to speak about this evening.

What do we mean when we talk about balancing the path and cultivating the heart? Usually we associate the heart with emotions, but as we have already observed, emotions are not particularly reliable. Passion, for example, is not necessarily a good thing. It is important for us therefore, to understand the distinction between passion and compassion. They are not the same thing. In Buddhism, compassion means cultivating the heart so that certain positive qualities arise and these are called "Brahma Viharas."

These are the qualities normally attributed to heavenly beings and are sometimes referred to as the qualities of the gods. As you all know, Buddhists aspire to cultivate the qualities of loving kindness, compassion, sympathetic joy and equanimity.

These qualities refer to people whose hearts and minds are truly mature. That is, their hearts and minds are truly evolved and complete. The heart that can truly love, the heart that operates above passion, this is the compassionate heart.

Compassion (karuna) means 'to feel with', or 'to feel for', someone. The cultivation of compassion enables us to bring warmth and kindness into our lives.
This quality of compassion is crucial for the cultivation of peace, harmony, unity and well being, within any group, and within society as a whole. Compassion allows us to feel that we are all part of life and as such, we share the same problems and challenges.

This is quite different from our understanding of the word "passion", which can be used to convey an intensity of feeling, or to refer to a certain kind of love. It is different from the passion expressed in the phrase "I love you", which usually means I love this person to the exclusion of all others. You can only love someone, or some few people in this way. This kind of romantic, or passionate love, is not the love people can feel towards everyone. Similarly, people can feel passion for beauty, or music, or whatever. But this passion is also exclusive, in that it relates to what "we" think constitutes beauty or good music. It is certainly not an inclusive term.

Compassion does not exclude anyone from the benefits of loving kindness. In fact compassion is not based upon "my liking" something or somebody. It has nothing to do with passionate loving for this person or that person. It has nothing to do with feelings or romantic love at all. Compassion means the ability "to feel with" everyone. It means the ability to open the heart and mind towards everyone, and every living creature. This may sound extraordinarily idealistic and impossible, and if one expects to be at the top of the tree as it were, one can only become disheartened. But if we start from where we are now, even though we have all kinds of selfish feelings, all kinds of ideas and views, there is a training that can cultivate the mind and heart so that it achieves this compassion.

We can begin by noticing that we are fortunate to have so many good friends. We can begin to see that the Buddhist Society is full of wonderful, generous people, people who are loving and concerned and who want to live good and peaceful lives. Certainly we may have different ideas, opinions, and views, but we are all moral people and as such it is easy to respect one another. If we can just remember that people who have committed themselves to Buddhism in one way or another, are also committing themselves to morality and to the three wonderful virtues of wisdom, purity and truth, this can be a unifying factor which provides us with an environment where we can cultivate compassion for one another.
Notice how, even in this positive environment, you are attracted to some people and not to others. Notice how some personalities appeal to you more than others. Watch this selection process with the conscious mind. See for yourself how these tendencies give to exclusiveness and separation. If you can perceive these tendencies as they happen, you can also see how easy it is to blindly follow habit and instinct. It is so easy to simply follow our loves and hates, our likes and dislikes. Only through conscious training of the mind, can we change our perceptions. Without awareness we cannot cultivate compassion. Compassion requires an alertness of mind which allows us to observe ourselves acting from habit. Try to see that there is more that joins us together than there is to separate us. We are part of a whole. It is the ego, the sense of “I” and “mine” which wants to fragment us.

When we see ourselves as part of a whole, we can begin to see that all people deserve respect, and when we can see this much, it is possible to cultivate some degree of compassion, even towards people who have radically different ideas and views to our own. They may look different, they may act in a different way, they may have diametrically opposed personality traits, but if we remember that their feelings are very similar to our own that is to say, they want happiness and well-being, the same as we do, then compassion can arise. They fear the same things as we do, such as rejection and alienation, pain and sorrow. More importantly we are all in the same boat in so far as we experience birth, old age, sickness and death.

Seeing things this way enables us to begin to feel for each other. It enables us to watch the mind discriminating, labeling and acting in a hurtful way and more importantly, it allows us to do something about it. By remembering that we are all the same, we can begin to train ourselves in the most ordinary situations in life, with the most ordinary people, and to feel compassion towards them. We do not have to wait to be confronted with people who are starving or being tortured to death. Cultivate it within your family, with your workmates, with the people who live on the same street as you do. Try to bring into your mind the thought that “this person feels just like I do. They have the same aspirations and fears as I have, the same hopes and sorrows”. 
Compassion allows us to accept other people, just as they are. Compassion allows us to care equally for all people, and all creatures, because we share a common experience of life and death.

*Taken from a talk given by Ven. Ajahn Jagaro at Dhammaloka Buddhist Centre*

**Tolerance, Patience and Contentment**

"To live in the world and be intolerant of another’s race, religion, customs and colour is like being born an eskimo and having an aversion to snow."

Tolerance is an important virtue in the buddhist moral code. We should cultivate tolerance because it helps us to avoid problems. It also helps us to understand other people’s troubles, to avoid giving destructive criticism, and to realise that even the finest human being is not infallible. We will also realise that some of the weaknesses found in our neighbours can be found in our own selves as well.

A spiritually enlightened person is likely to be more tolerant than others. A tolerant person does not like to interfere with another person’s freedom of thought, which is the birthright of every individual. He is not easily offended and grants the possibility that others could also be right even if he does not agree with their views. If he thinks the other person is wrong, he may try to persuade him to see the error of his ways by clear reasoning, but never will he force another to accept his view.

One of the greatest tragedies in human relationships is the inability and unwillingness to tolerate and accommodate views that are different. If, on account of religious views people of different faiths cannot meet on a common platform like cultured people, then surely the missions of the compassionate religious teachers have failed miserably. On such platforms, it would be better to discuss and exchange those views which we agree on and tolerate those which we do not. When certain disturbances arise we must know how to overcome them without aggravating the situation.

*K. Sri Dhammananda*

"*How to Live Without Fear and Worry*"
Sometimes people, sceptics mostly, ask me “What use to the world is a monk who just sits in his monastery? What don’t you go out and DO something!” My standard answer to this not unusual challenge is that the Sangha IS doing something vital for the future well-being of the planet - we are helping to solve the world population problem!

A Joyful Circumambulation during the Kathina Ceremony

Of course, we do much more than just being celibate and “Sangha News” should inform it’s readers, assuming I’ve got any left by now, of what the Sangha does in the world beyond the meditation cushion. Indeed, that part of Sangha life called service can often become very busy and demanding, so much so that after a busy weekend ‘serving’ at our city centre, Dhammaloka, I usually return to the monastery feeling something like a used tea - bag. As if this wasn’t enough we also travel to other venues to teach: Armadale on Wednesday evenings, retreats up at Mt Helena, school visits and prison visits, seminars and interfaith conferences. I’ve even given a talk in a pub! but lest I get into trouble, I should explain that it was in a sober back room to a meeting of a local Rotary Club. Last December, Ven Sumangalo
taught a very successful weekend retreat at Balingup for our Buddhist Youth Group and I taught a very well attended meditation retreat in Albany. Recently a number of peripatetic - sounds like some kind of illness! - monks went on a ten day walk in the hills above Perth. Although that is a separate story to be told elsewhere in this newsletter, I will mention here that one of the traditional reasons for monks going walking is to make themselves more available to teach the Dhamma under the trees where it all originally began. In early February Ajahn Jagaro is to travel to Melbourne to assist the Buddhist Community there for a month. Then, we monks are usually available for individual consultation on anything from marriage counselling to stress management (same thing really!). Often we are called upon to perform the traditional Buddhist rituals for the 'ethnic' Buddhist Community such as blessing babies and marriages, new homes and new business ventures, chanting for sick Buddhists and then performing the funeral when this fails! It is no exaggeration to remark that for the traditional Buddhist, the Sangha provides a cradle to beyond the grave service! Then we also build monasteries........

Our monastery at Serpentine is very short of accommodation and so our apologies go to those who have wished to come and stay for a while but have been refused for lack of a room. We do have 3 new brick huts on the drawing board but it will be a while before they are approved by the Shire and we begin to build. If funds are forthcoming we hope to start in the most hopeful month of the year - May!

Part of the purpose of a Buddhist Monastery is to provide the appropriate venue for some of the major Buddhist Festivals such as the end of the Rains Retreat Kathina Ceremony. I am not exaggerating when I report that this year tens of thousands came to our monastery on Kathina - Day. However, if you don't count the flies the number comes down to a few hundred. But this human contingent had a wonderful day in happy surroundings among happy people celebrating a happy occasion. And, I am sure that the flies were happy too!

The grounds of the monastery still look quite frazzled in many areas as a result of last summer's bush fire which roared through our property. As well as many trees, much of the undergrowth was destroyed allowing for an infestation of weeds
such as thistle, wild-oats, dandelions and cape weed which do not belong in the Australian Bush. It's not that we've got an aversion to weeds; actually we hope that all weeds can grow happily - only somewhere else other than here! It will take many years of patient effort to restore this piece of Australian Bush back to it's natural balanced condition, but that is what Sangha life is all about - patiently working towards balanced perfection.

Offering the Kathina Robe

Which brings me back to what we do the other half of the time - meditation. Sangha life is a balance between service to the community and silent inner development. Even in the busy periods we try to maintain several hours a day of sitting meditation by getting up early. And when we are sitting hour after hour we are in fact building up such qualities as patience and compassion, serenity and wisdom, energy and restraint. Indeed, without such qualities our efforts to help would only end up making more of a mess than was there before. Which is why when a sceptic might bawl at us “Don't just sit there, DO something!”, we would reply “Don't just do something, SIT there!” Both are essential.

Ajahn Brahm.
COMMITTEE NEWS

Dear Friends it is that time of year again. No, not Christmas and New Year resolutions but the nominations for a new committee and the most exciting event of the year, the Annual General Meeting. Also, in addition to that we would like to part you from a little bit more of your money, for the annual subscription. Its all part of the lesson in letting go. You know!!

The dates when you can nominate someone for a committee post begins on the 27th December 1991 and closes at 5.30 p.m. on Friday 17th January 1992. The returning officer is the Secretary i.e. me (See end of article). In addition to the usual posts of President, Vice - President, Treasurer, Secretary and six members there are two new positions of Assistant Treasurer and Assistant Secretary. The Constitution also allows the Committee to co-opt an additional four members onto the committee.

Annual General Meeting

The next AGM will be held on Saturday February 22nd 1992 at 4.00 p.m. at the Vihara. Please note only ORDINARY members are allowed to stand for the committee or vote. If you are a committed Buddhist but have not formally taken the three refuges and the five precepts and filled out an ordinary membership application form, please do so if you wish to participate.

Once again our subscription rate remains at:  
$40.00 For family membership  
$30.00 For single membership  
$20.00 For unwaged membership.
We have not added 15% GST.
Now for something completely different.

Changes to the Regular Programme

On Friday nights a regular chanting session has been added to the formal proceedings. This occurs between 7.00 to 7.20 p.m. The chanting is entirely voluntary. However, if you are not participating, silence during this period would be most appreciated. The rest of the evening remains the same with meditation at 7.30 pm and a Dhamma talk at 8.30 pm
On Saturdays we will introduce from 2.30 - 3.00 pm. instructions for first time meditators. The 3.00 - 4.00 pm. session will remain as per usual.

On Sunday mornings a session for dedicated meditators will be introduced. The programme will be as follows:-

8.30 - 9.15   Sitting meditation.
9.15 - 9.45   Individual interviews and/or walking meditation.
9.45 - 10.30  Sitting meditation.

Also commencing from 8th January 1992 the South of the River group will move back to Wednesday nights. The venue and time will remain the same at the Armadale - Kelmscott Hospital, Community Health Centre from 7.00 till 9.00 pm.

Buddhist Children's Day

In response to a request, from parents and children, sometime in March we hope to have a day when children, twelve and under, can come and formally take the 3 refuges and 5 precepts. To show their committment they will be expected to wear white (as a sign of purity) and learn the chanting by heart. Hopefully there will be no coercion involved and they will remember the day as a marker in their lives. Naturally, should they decide in future to follow a different path, they will be free to do so, since all perceptions and intentions are also subject to impermanence.

We can learn a lot from children as they still see things the way they really are, especially if they have not been subjected to too much Ninja Turtles! What they learn now will hold them in good stead through the trials and tribulations of life, so we may be able to help them avoid those mistakes that sink so deep and are so hard to undo when one grows up. Wunneenatd is organising this event. For more information or if you want to express your interest, drop me a note at the Society’s Office.

Duangchai Nana
The Secretary
A PERSONAL REMEMBRANCE OF THE NOVEMBER 1991 RETREAT

"That's what a 10 day retreat is supposed to be....a pressure cooker....the mind becomes peaceful, tranquil, serene and, hopefully, a lot wiser as a result of this endeavour."

Ven Ajahn Jagaro (Tape 712)

"Ten whole days without the kids - no demands, nobody else to think about....Aren't you lucky?!” That's what they all said. They made it sound like a holiday, but I didn’t see it that way at all! This would be serious business. After all, I'd waited a long time for the opportunity for such intensive formal practice. A holiday? No way! Then, of course, the doubts arose. Could I really cope with the discipline? Would I actually be able to wake up at four in the morning, and I eat like a bird (they all say). What if I started passing out by 6pm? Then there's the isolation. I'd really be on my own; no talking in order to reassure myself that others were feeling the same way, that this Path is not really one I must tread alone. Still, there was confidence that this was the way to go, so I decided to just let it happen. And happen it certainly did!

On Day 1 I had no trouble getting up well before the bell - I'd been awake all night! That was my only sleepless night. As the mind settled and shed the worldly concerns, peaceful sleep came easily.

By the evening of Day 2, my fervent wish was for rebirth (and soon!) in a formless realm (or at least a legless one). But, along with the physical discomfort came acceptance - this is the way it is for now. The knees may have been screaming, but the heart-mind was at peace. Ah, so this is the natural state of the mind; quiet, comfortable.

"States of mind; they do change. Don't believe any one of them."

Ven Ajahn Jagaro (Tape 721).

The mind states did alter; loneliness; contentment; elation after some small progress in meditation; disappointment on being back at square one at the next sit. I watched them and, sometimes, even managed not to get sucked into the abyss.
By Day 5, most of us were taller, at least in a sitting position. The spare pillows and scraps of foam rubber had all disappeared from the library and, along with almost every variety of bedding (I didn't notice any mattresses), reappeared in the meditation room, under bottoms!

The food was superb (much merit for the generous donors!) and I only came close to passing out once, and not because of low blood sugar. I did notice, however, that the lollies served at tea time assumed great importance in my day, and in that of others, I suspect, considering that, on the couple of occasions when they were absent from the table when we arrived for our cuppa, everyone stood around expectantly until they appeared and then made a (mindful) dash for the bowl!

And then it was over. We had sat and walked meditation, practising the Path separately, yet together. We had eaten quietly, and our silence became a bond. We had heard the teachings and they had penetrated beyond the pain in our backs and knees. When one or another of us became ill, compassion had been the unhesitating response. Thirty people, whose reasons for being there were as varied as our personalities, had spent ten days in peaceful surroundings, quietly watching our minds. We may not all have found ourselves abiding in the bliss of Jhana, but the experience of the quiet mind, even for a moment, made it all worthwhile. A holiday, after all.

"Once the mind becomes more settled, once the mind is more still, once the mind is more clear, the Path becomes quite obvious."
Ven Ajahn Jagaro (Tape 729)

Lynne Collins

INTRODUCTION TO MEDITATION WORKSHOPS

Ajahn Jagaro will be conducting a four week course for people who wish to learn about Buddhist Meditation. This will be held at the Buddhist Centre from 4.00 to 5.30 p.m on Sundays the 4th, 11th, 18th and 25th of January.

ALL ARE WELCOME
OUR FIRST TUDONG

'The mindful exert themselves; they are not attached to any home. Like swans that abandon their lake, leaving home after home behind.

(Dhammapada, Verse 91)

In the time of the Buddha the majority of his monks devoted nine months of the year to practicing as wandering mendicants; travelling by themselves or in groups under a teacher. For the remaining three months the Buddha required them to determine a 'rains residence'; somewhere to spend the monsoon season while studying and practicing the dhamma; either with a teacher or, if especially fortunate with the Buddha himself. During the time of wandering, villagers would often invite the monks to rest, take alms and perhaps stay with them for a while. This provision of food, shelter and other needs would also enable monks to establish suitable places in which to spend the rains retreat. It was from these humble origins that the very first permanent monasteries evolved. The 'forest tradition', from which our own lineage descends still encourages the practice of wandering. In Thai it is called Tudong, which originates from the Pali word Dhutanga (austere practices), and it has the connotation of shaking off.

After the end of each rains retreat groups of monks will set off on Tudong. A senior monk will usually take along with him some junior monks, and this is particularly useful for helping to dispel some of the unresolved doubts that have accumulated over the past three months in their practice. The value of Tudong is such that for some years now it has also been used in Ajhans Chah's monasteries in Europe. Shortly before his joining us here at Bodhinyana, Venerable Kovido completed the longest Tudong to date; walking over 800 miles through England from north to south. The arrival of such a 'seasoned hand' helped to crystallize our own plans for the first local Tudong. All that was necessary was to have the blessing of Tahn Ajhan Jagaro; companions, a route, and most important of all, support from local friends. With a mind full of doubt from wrestling for three months with a recalcitrant mind, I confidently offered myself as suitable material; our newly arrived Cambodian monk: Venerable Lay Hout was also interested, and Anagarika Ben
volunteered as the fourth member of the party. With Tahn Kovido as our leader we represented an interesting blend of personalities and roles; all essential and mutually supportive.

ANYONE FOR A WALK?

Setting off on October 30th we planned to walk between the monastery and the retreat centre at Mt. Helena; our arrival there coinciding with the beginning of a meditation retreat. The route would take us through some beautiful forest, and by day three we intended to link up with the Bibbulmun Track; following it to its end at Kalamunda; afterwards continuing on to Mt Helena along the bed of the old Hills railway line that is now a bridle path. For the first eight nights we would be 'under canvas', but staying with friends for the last two nights. The Track itself is named
after an Aboriginal language group. The Bibbulmun inhabited areas through which the track passes today, and they often travelled for long distances for tribal meetings and corroborees (tribal festivals), probably on paths which the Track still follows. So one very old tradition (Buddhist Tudong) would literally be following in the footsteps of another - even older one: the local Aboriginal culture, now largely lost but which was already ancient at the time of the Buddha.

The rains had eased off. Spring was in full bloom; with a multitude of flowers carpeting the forest; so the walk promised to be a pleasant excursion, a break from the routine of monastic life - or that's how I envisioned it. But! We can always be sure of one simple truth: all our expectations invariably end as disappointments. But there was to be no disappointment in respect to the provision of the most important factor: the support of lay-friends. Maybe because I for one had fallen prey to "Ye of little faith"; there I was dashing my fears of death-by-starvation upon the rock like equanimity of Tahn Kovido, and all the time he was assuring me that all would be provided. Of course, by the time of our departure many people had come forward to offer dana and other assistance. Venerable Lay Hout put it perfectly: "If we look after the dhamma, the dhamma will look after us".

With the promise of support, a not too gruelling hike through 'sylvan woodlands', balmy weather (it was before the bushfly season), and congenial company, how could my expectations not be realised? Perhaps it was the first blister; especially after it seemed to migrate from my big toe to lodge in my head! By day three (and have you noticed it is always on day three) I began to suspect that my companions were not quite such congenial company as I had supposed. But then, I recognised the corollary between the state of my feet and the state of my temper; so I stopped 'dumping' my feelings on the others (if I could help it). I then began to wise up a bit to the real meaning of Tudong: the process of shaking off only truly began when I was prepared to discard the excess baggage of my expectations: how it should be. Instead, I began to open up more to the living present, whether pleasant or not-so-pleasant it didn’t matter; the point was not to remain fixed in an attitude. Even the blistered feet only really hurt when they were touching the ground; for just as long they were also off the ground - when walking.
Tahn Kovid offered us an apt metaphor for the walk. He likened it to birth and death; with a conception; a birth; maturing and, inevitably an ending - before another beginning. And it did indeed seem that at various moments I was at the different stages of life; after the early days of 'childhood' there followed the frustration of 'adolescence' and, all too soon the realisation crept up on me that most of the journey was behind, which gave rise to feelings of sadness and regret that it must end. What then became important was how to relate to each passing moment; I began to appreciate that I was a Buddhist monk on Tudong, and I was a part of everything that I met; not least the people along the way. It was a moving and humbling realisation for me, much more than anything else which I may have benefited from on the walk - was heartfelt appreciation for the help and support of others, the many kind friends who made it all possible; giving shelter, food, and their delightful company. From this insight I have deepened my veneration for the Buddha, who's far-sighted wisdom has ensured that down to this day we can still renew a vital source of spiritual practice - through Tudong. While living safely 'cocooned' in the monastery there is always the natural tendency to take for granted the many acts of generosity that make such a privileged life possible. But just a few hours of walking in the rain while attempting to find a map reference, where kind people are waiting to feed us - that can work wonders to refresh ones appreciation.

And yes, at the end of our walk, when we arrived tired but happy at Mt Helena, we all felt that we had benefited greatly from the experience. Apart from meeting old friends, and making new ones; we had also learnt to appreciate each other and how each person contributed in their own way to the whole. Unfortunately space does not allow me to recount some of our 'adventures' (which seem to grow in the telling!). Instead, what I offer here is a reflection which I hope will convey the feelings of those of us who were privileged to take part in this our first Tudong. May there be many more.

"Just as a bee gathers pollen from the flower without destroying its beauty and scent, so let the sage wander in this life." (Dhammapada, Verse 49).
THE BUDDHIST YOUTH GROUP RETREAT

The Buddhist Society of WA Youth Group held its first retreat on the 6th to the 9th of December this year. Nineteen people attended the retreat including Venerable Sumangalo, who led the group, and Ian and Lalita, who so kindly stayed there to cook our meals for us. The idea of having a retreat for the youths (defined as those aged from 12 to 24 years of age) of the Buddhist Society, first emerged earlier this year, when Khanti, the social worker at the Buddhist Society, approached a few young members of the Society about starting a youth group. Khanti approached me about this too, and I was quite enthusiastic about it, although I had some doubts about us being able to organise a successful retreat within only a few months of starting the youth group. However, as things turned out, the right combination of people, circumstances, and timing managed to come together to produce what everyone agreed was a most memorable retreat.

We rented a retreat centre somewhere south of Perth at a place called Balingup. It was a pleasant little place situated in a valley. The retreat centre itself was called the Origins Centre. It was built by a group of people in the community to provide a peaceful environment for contemplation and study. There was a small meditation hall at the centre which was called the Rotunda Temple.

The programme for the retreat was something like that of a holiday camp. However, in place of the games, singing and late night activities which one might expect to find in a holiday camp, we had meditation, Dhamma talks and discussions, and a long walk through bush and hills. We also retired early and got up early.

On Sunday, we got everyone together to write brief comments on what they thought of the retreat. Below are extracts of some of those comments:

"We had great meals. It is actually the best way to learn meditation."
"The retreat was an ideal opportunity to relax one’s mind, i.e. idyllic setting, meditation, comfortable lodgings, nourishing food. One of the reasons I came down was to relieve myself of
stress that had built up during my examinations - the retreat certainly helped in that regard."
"The food was good, the leader was good and so were the people that were there...I was the youngest but that didn’t bother me as I still had some great meditations."
"The retreat centre was located in the most beautiful part of W.A. There, I experienced the practice of Buddhism and a wonderful holiday together. I realised that to be a true Buddhist, there is still a long way to go for me."
"Besides spiritual peacefulness, I enjoyed socializing with different races and knowing more about their cultural and social backgrounds....I liked the idea of a Buddhist monk (Ven. Sumangalo) being the leader of the retreat because interaction with him gave me spiritual knowledge."

THE HAPPY PARTICIPANTS

"It was a pleasant mix of young and old folk...most enjoyable."
"Peaceful and meditative. Ven. Sumangalo’s thoughtful words dispelled many myths and cleared the way to further development."
“...fun...setting was wonderful. I have left with a peace I didn’t arrive with. Thank you.”
“...This is the first time I have been to a meditation retreat. It is wonderful. I liked it very much and hope to come again for another one.”
“We were very inspired to see so many different young people aged from 12 to 30 coming together to discuss and practise the Buddha’s Teaching. A wonderful harmony and happiness developed which, I’m grateful to say, even the cooks shared in.”
“...great opportunity to meet young people with similar beliefs...and to learn what is involved in a Buddhist monk’s life from Ven. Sumangalo.”
“An excellent opportunity to meet spiritual people of my own age.”
“...This weekend was my first introduction to meditation and Buddhism, and I found it extremely interesting, the conversations stimulating, the countryside beautiful and the atmosphere peaceful and calming. I feel this could be the beginning of my spiritual growth.”

“Following the idea to stage this retreat, I don’t think anyone knew what to expect. Maybe that was perfect.”

Finally, on behalf of everyone else at the retreat, I would like to thank Ven. Sumangalo for his enthusiasm which saw to it that the retreat became a reality, as well as for his thoughtful guidance and for setting such a good example for us to emulate; John Ballard for his cool way of organising all the resources and people necessary for making the retreat a success; Tan and Lalita for cooking the most wonderful vegetarian meals which everyone thoroughly enjoyed; the people at the monastery who cooked for the twelve retreatants on Monday morning, and washed up after them; Khanti and Lynne for their support, time and energy in publicising the retreat and getting things going; and everyone else who contributed in many other ways towards making the retreat a success.

May the merits accrued during the retreat while making efforts to understand and practise the Dhamma bring great happiness for the participants and all other living beings.

Lai Chee Kin
The Library is open at the following times:

Fridays        4.30 pm - 10 00pm
Saturdays      2.30 pm - 5 00pm

The tape library is bursting at the seams due to an avalanche of new tapes.

The November Retreat tapes are now available with talks by both Ajahn Jagaro and Ajahn Brahm, the complimentary between them was fantastic, and the talks quite mind-blowing. Be sure to listen to them.

There is also a new set by Ayya Khema of her Retreat at Wat Buddha Dhamma in 1990. Both sets comprise 18 tapes, but the latter are faulty in parts, still well worth listening to for the practical guidance this exceptional teacher imparts.

Another set of 5 from a recent weekend Retreat conducted in Perth by Pende Hawter, a monk in the Tibetan tradition, have the interesting title “Living and Dying Consciously”.

Recent new additions to the Book Library include:

The Heart of Buddhism
Everyday Zen
Buddhist Reflections
A Living Buddhism for the West
Elements of Buddhism
Stories of the Buddha
Do you Want to Meditate?
Sakyadhitta: Daughters of the Buddha
The Awakened Mind
Gandhi the Man

Guy Claxton
Charlotte Joko Beck
Lama Govinda
Lama Govinda
John snelling
Caroline Rhys Davids
Eric Harrison

and others by Krishnamurti etc. Come and browse!

With Metta
Jan
On Sunday the 7th of December at 5.40 pm (Daylight saving time), Maa Chee Yib passed away at the age of 86. Maa Chee Yib had been a Buddhist nun for 26 years, the last five of which were spent in Perth. Due to her advanced age, she was not able to stay at the monastery and so lived with her daughter Ratana, who is well known to our community in Perth as an untiring worker for the Buddhist Society. Many of our members are familiar with Maa Chee Yib as she attended all the important religious occasions and frequently participated in the Saturday and Sunday morning "Danas" at Dhammaloka. She was the cheerful and patient little nun who sat quiet and content amongst all the activity going on around her. Maa Chee Yib had been ill since early November but she remained in good spirits throughout. When I went to visit her on the day before her death she immediately sat up on her bed. When we did some chanting for her she was full of joy. the next day we sat with her as she took a final breath and died peacefully giving up the burden of an old and sick body.

Maa Chee Yib lived a good life and died a peaceful death. How wonderful!
If she has not achieved final Nibbana then may the power of her accumulated merit bring her a rebirth in a happy realm where she will abide in joy and peace for a long time.

Ajahn Jagaro
Can You Help?

During her last days, Maa Chee Yib expressed the wish to return to Thailand so that she could die and be cremated at the monastery where she had lived for 20 years. Unfortunately she died before the travel arrangements could be made. So, in keeping with her mother's wish, Ratana has decided to send the body to Thailand. As you will appreciate the expense involved in sending a body to Thailand is quite considerable. We would like to encourage friends of Ratana to offer some assistance by making a small contribution towards the cost. This would be of great help to her family and also a great act of compassion.

The contribution should be addressed to:
Maa Chee Yib
c/o Tere Storey
Buddhist Centre
18-20 Nanson Way
Nollamara 6061.

Thankyou.

INVITATION

TO CELEBRATE KONG HEE FATT CHOY
(Chinese New Year of the Monkey)

Date: 15th Feb. 1992 (Saturday)
Time: 7 p.m.
Venue: Dhammaloka Buddhist Centre
        18 - 20 Nanson Way, Nollamara

Chinese food will be served to a background of Chinese cultural music and folk dancing including the traditional lion dance.

Tickets from Eddie and Chris on Friday evenings at the Buddhist Centre.
## Regular Activities

**DHAMMALOKA BUDDHIST CENTRE, NOLLAMARA.**

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<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activity</th>
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<td><strong>FRIDAY</strong></td>
<td>7.00-7.20pm</td>
<td>Chanting</td>
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<tr>
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<td>7.30-8.00pm</td>
<td>Guided sitting meditation</td>
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<td>8.00-9.00pm</td>
<td>A talk on Buddhism by one of the senior monks.</td>
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<td><strong>SATURDAY</strong></td>
<td>10.30am</td>
<td>Food offering to the Sangha.</td>
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<td>2.30-3.00pm</td>
<td>Instructions for new meditators.</td>
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<td>3.00-4.00pm</td>
<td>Meditation and discussion.</td>
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<td>Dhamma School for the young.</td>
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<td><strong>SUNDAY</strong></td>
<td>8.30-9.15am</td>
<td>Sitting Meditation.</td>
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<td>9.15-9.45am</td>
<td>Interviews.</td>
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<td>9.45-10.30am</td>
<td>Sitting Meditation.</td>
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<td></td>
<td>10.30am</td>
<td>Food offering to the Sangha.</td>
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<tr>
<td><strong>WEDNESDAY</strong></td>
<td>7.30-8.30 pm</td>
<td>Yoga, Relaxation and Meditation.</td>
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<td><strong>THURSDAY</strong></td>
<td>9.30-11.00 am</td>
<td>Beginners welcome and creche available.</td>
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### South of the River

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

## Addresses

- The Buddhist Society of W.A. (Inc)  
  Dhammaloka Buddhist Centre  
  18-20 Nanson Way.  
  Nollamara, 6061.  
  Tel: 345 1711

- Bodhinyana Monastery  
  Lot 1, Kingsbury Drive  
  Serpentine, 6205  
  Tel: 525 2420

- Buddhist Community Services  
  Social Worker,  
  14 Nanson Way, Nollamara, Tel: 344 4220