

dharma vision

Buddhist Community News

April 2012

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Inside Story: Intuitive Action, Don't Check it, Just do it

Buddhist Library gets a New Website.....

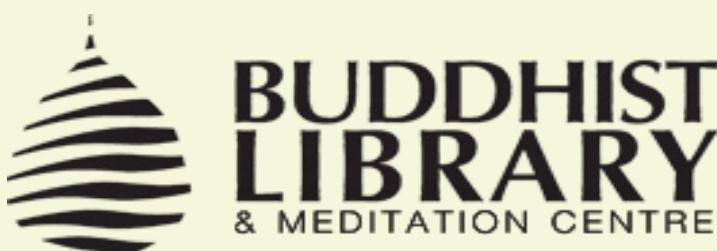
New Features

The library catalogue is now available online to browse. We are planning to introduce a full fledged catalogue where members can take control of their own account.

All the library events are now categorized under main areas of Library Events, Community and Special Events. Registrations for events at the Buddhist Library can now be made online by simply filling a registration form.

If members or public wish to volunteer or donate towards the library or Project Cambodia, requests for volunteering or donations can be made online.

We have also made subscription to our monthly newsletter online, thus making way to the spread of Dhamma in this electronic era.



.....and a new Logo

The current Buddhist Library logo designed by two Buddhist Architects, Tracy Tilaka Weerasinha and Kah Heng Yep, was introduced as a revised logo in 2011.

The logo has the form of a bodhi leaf representing the teachings of the Buddha and a water droplet representing the Buddhist Library's outreach work in Cambodia. This integration in design reflects the emphasis on both the practices of wisdom and compassion in the functions of the Buddhist Library. The dipping waves refer to the vast and boundless ocean of the Buddha's teachings, represented in the wealth of reference material and teachings available in the Library itself, and also the spread of the Library's work across borders in all directions.

After several years of existence of the old website, Buddhist Library has determined to introduce its new site with features in par with the current demand of our valued members and the well wishers.

The website is a brainchild of our new Trustee Dr. Chien Hoong Gooi and was designed by web designing company "One Click".



Intuitive Action

Don't check it, just do it.

Sometime ago Zen master Soeng Hyang (Bobby Rhodes), the guiding teacher of the Kwan Um School of Zen, gave a talk to a group of students. Afteward, during questions and answers, one of her students began to ask about all the problems in her life and how sad and perturbed she was. "I do not know what to do" she said.

When the student has finished, Zen Master Soeng Hyang looked at her kindly and simply asked, "Well, can you just trust all that?" In other words, instead of deciding that this experience is good or bad, can you just be with it and see where it wants to guide you? Can you ask what the experience and thoughts are telling you instead of trying to make them all stop?

What would happen if we didn't try to push painful experiences away? What if we didn't try to cling to pleasant experiences? What if, instead, we looked for our correct relationship to those experiences and our correct function in the face of them?

When considering the world's gigantic crises-the rising global tempereture, the mass extinctions, the wars, the teetering economic system - the planet can seem like a terrible place; it can seem a lot like that sad student's life. For me and maybe for you, waves of great sadness swell when thinking about the state of the world. Feeling of deep confusion and worry and despair arise, along with lots of fear.

When faced with these feelings, our first temptation is often to react like that student on Zen Master Soeng Hyang's group: "Zen Master , there are terrible feelings inside me. I don't like them. Please tell me how to make this fear and worry about our unstable world go away. I can't stand these feelings."

May be the Zen Master would look at us kindly and say, "Can you just trust all that?"

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What would happen if we did not try to push our deep concerns about the war and the economy and the environment away from us? What if we didn't cling to thoughts and feelings that distract us from the world situation? What if, instead, we trusted those feelings and examined them without opinions of good or bad-with a not-knowing mind-and tried to see what they were telling us? What if we simply tried to understand our life-functions in relation to these feelings?

This is not complicated. It is very simple. When you see a hungry man, what do you do? The first thing that occurs to you: feed him. When a thirsty man comes to you What do you do? the first thing that occurs to you: give him water. This is intuitive action, acting without desire or attachment. So when yo see the whole world suffering, what do you do? The first thing that occurs to you within the context of your own life situation: intuitive action.

In the face of the world suffering, the desire to help and the intuitive impulse toward a helping action arise spontaneously. But the sad news is that if I'm not paying attention, I might try to push that impulse away. I don't trust it. I trust my thinking instead. What good can my little action do?

Rather than doing the first thing that occurs to us, as we would do to the hungry man, many of us begin to think about the scale of the problems and our tiny size in relation to them. We become attached to our analysing thoughts instead of acting on our intuitive wisdom. This is what Zen Master Seung Sahn, founder of the Kwan Um school, called the "checking." He would always say, "Don't check. Just do it!" When a compassionate intention arises, don't evaluate it. Trust it. Just do it.

Many years ago, Zen Master Seung Sahn decided that world peace would be achieved if the great religious leaders got together to hash things out - in a hot tub. He didn't check. Instead, he flew all the way to Rome to try to

convince the Pope to convene a meeting of religious leaders in, yes, a hot tub. In 1992, Maha Gosanada, one of Cambodia's most respected Buddhist monks, decided that walking across his country's battlefields with a group of refugees, monks, and nuns might bring peace and reconciliation. He didn't check. He walked.

In the past few years, hundreds of thousands of people may be millions, have made art as part of a political campaign, organized by 350.org to bring attention to climate change across the planet. They didn't check. Meanwhile, in the last year, some 30,000 people have participated in No Impact Week, organized by my nonprofit No Impact Project, attempting to live for seven days without causing environmental degradation. They didn't check.

Hot tubs, walks across battlefields, political art, No impact weeks: do any of these things really help? Don't check! Just do it. Let's try not to push our feelings of despair and confusion away. Instead, let's trust them. Let's trust our wonderful desire to help. Maybe you want to sing for climate. Maybe you want to lead a march. Trust that. maybe you simply want to plant a local garden or lead an effort to reuse discarded goods. Trust that.

So here's my advice (to myself as much as to you): Don't ask yourself what good our intuitive action will do. Don't ask if acting will take away our feelings of despair. That's only thinking. Analysis is not required. When we let go of attachments, the wisdom of intuitive action arises by itself. Hungry man -- food. Thirsty man ---- water. Suffering world -- help. It's so simple. Don't check. Just do it.

Colin Beavan is the executive director of the No Impact Project, the author of *No Impact Man*, a 350.org "Messenger," and a dharma teacher in the Kwan Um School of Zen.

Courtesy Tricycle Fall 2011

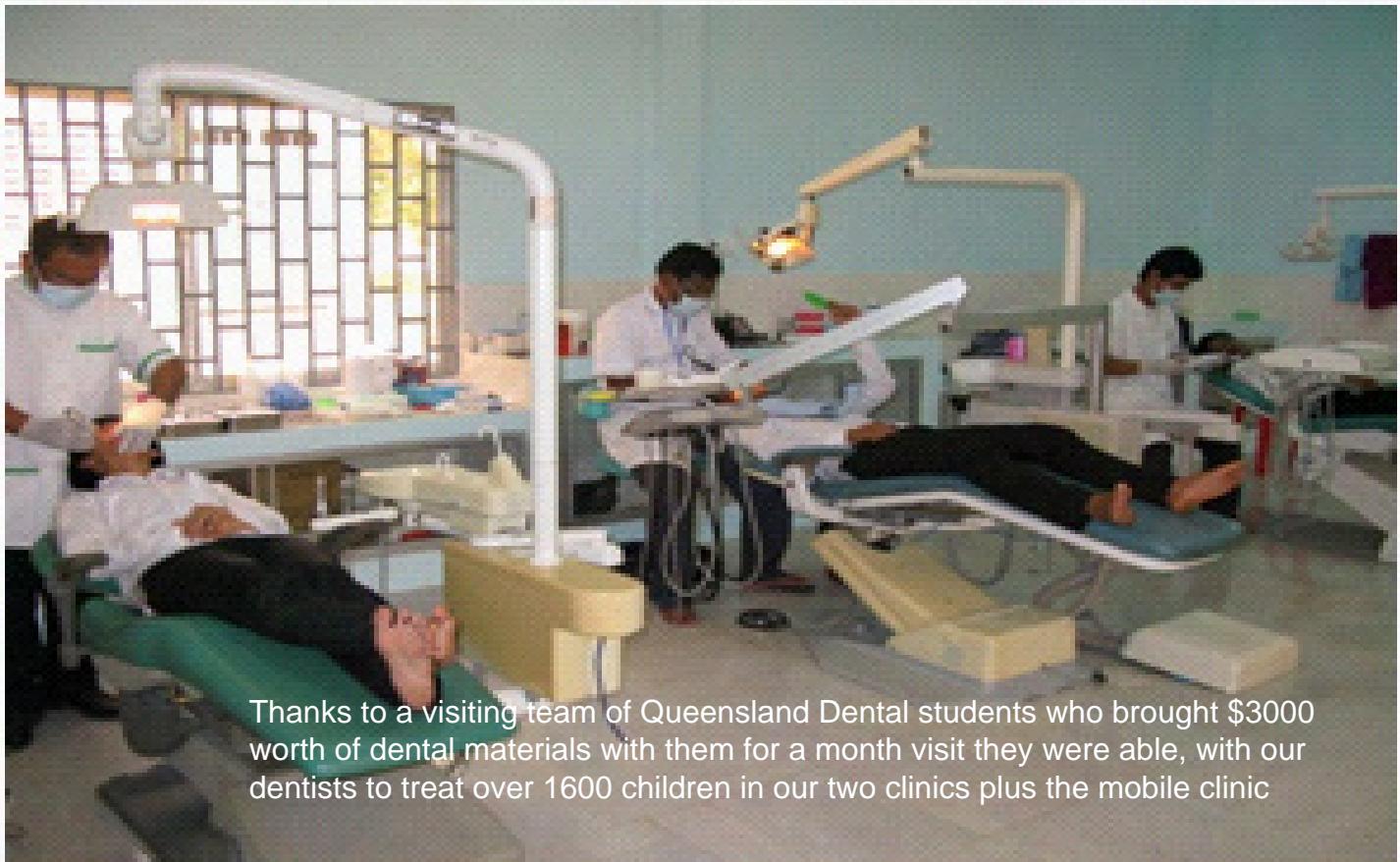


Buddhist Library funded new sewing class at Kor Toch. These girls are assured of a job at a new nearby garment factory.

*Intuitive Action : It's so simple.
Don't check it. Just do it.*

Good News !

His Excellency Yi Veasna, advisor to the Royal Government of Cambodia, having visited all aspects of our project, expressed his warmest thanks to Australia and the Buddhist Library Cambodia Project. He repeated H.M the King's remarks of last year, "there is nothing more important than the Health and Education of the country's children". By way of showing his appreciation Mr. Veasna granted 10 scholarships to the university for students of our choice.



Thanks to a visiting team of Queensland Dental students who brought \$3000 worth of dental materials with them for a month visit they were able, with our dentists to treat over 1600 children in our two clinics plus the mobile clinic

Because of the poor state of the Children's dental health we are spending much time on prevention. When we visit schools to make sure the water project is running smoothly, we take tooth brushes to be kept at the school for a midday clean. We bring students out from their class and demonstrate how to clean properly.

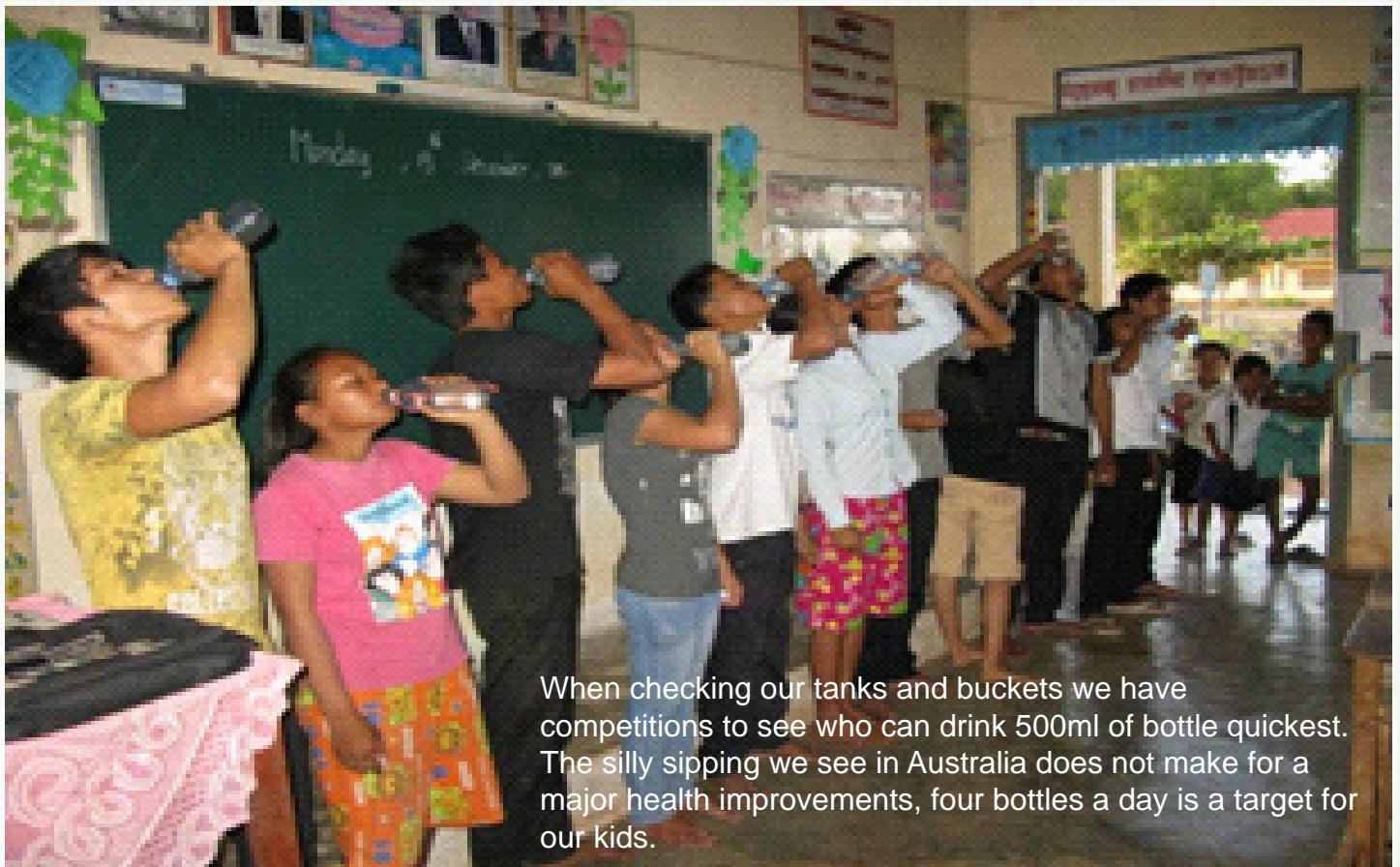


Our Head dentist Mr. Kim has invented a tooth brush rack with a number for each student to be kept in the class rooms. The cotton racks were made by our sewing class.



This Diesel generator supplies power when town supply fails or insufficient. Our three clinics are equipped with independent power supply.





When checking our tanks and buckets we have competitions to see who can drink 500ml of bottle quickest. The silly sipping we see in Australia does not make for a major health improvements, four bottles a day is a target for our kids.



Our tank building project continues with extra support from a donor who has now donated over 40 tanks in the last 3 years, enough to supply drinking water for 2 complete schools or 800 children. We have built over 4000 tanks to date,

WE NEED MORE PLEASE DONATE



Miss Ly Koun is both teacher and supervisor of our 5 non-formal classes to teach Khmer to children who missed a government education due to family situations but once they get the basics from us they move into government schools.



A very enterprising monk who repaired 10 old computers so he can teach a big group of students. he has one mobile broadband device but we provide coupons to be used at a nearby internet cafe, and a printer, scanner and a copier.



This brand new school of 3 classrooms donated by Buddhist Library Trustee Ian Murry, features not only glass on both sides for cross ventilation but ceilings to reduce heat, fluorescent light for night classes and overhead fans, power points to install computers for future computer classes, and water tanks. Great value for \$27,000. The building was opened by the province governor and Trustee Paget and featured on Khmer TV.



Great new classrooms with bright glass louvers instead of dark and dusty old wooden ones (inset). Even with security bars these cost no more than the old wooden once. We tiled the floor as well.

\$120 goes a long way to provide a poor school with no toilets with a septic tank, two porcelain squats and a foundation. It is up to the community to build walls and roof.



In conjunction with Riki Tiki Guest house in Kampot we built 2 new septic systems for this pre school. Cost \$850 shared 50/50.



Assistant country Manager Kin Pheap, who also coordinates the education sector for the project issues certificates to all students who graduate from various classes. A great help in getting employment in the future.

Mission Statement hot air or hyperbole.

Frankly we prefer to say “This is what we have done, and this is what we are doing now on a daily basis”

Hundreds of thousands of children benefiting from fresh rain water from our over 4000 tanks and thousands more getting a head start in English and computer classes, and Our dental care service position them front and centre for employment in the growing economy of Cambodia. These are basic facts.

To see how donations are spent, explained line by line, donors are welcome to come and see our financial records, As a teacher of English or a dentist or dental student volunteer, visit Cambodia to see the terrific way your contribution is being spent on water tanks, health and education. we were told by the king's staff, that HM was surprised to see our team arriving at the palace to receive our award in a Hilux truck while others arrived in Land Cruisers!. Your donations are too valuable to be spent on luxury.

Your gifts of concrete water tanks are maintained by us continue to give water to generations of children who arrive a high school or university ready to complete their education.

Importat also our classes for poor students who missed out on a government education due to family commitments.

the BODHISATTVA'S gift

When we examine our own giving, we often discern that we give for a wide variety of reasons, often with mixed motives. Although we may have the well-being of the recipient in mind when we give, we also give in order to receive.

Giving often creates the expectation that it's now our turn to get something. We give because we like the other person and hope to be liked in return. We give in order to be accepted or recognized in a particular community, to be admired, honoured, or praised. Often we give in order to think well of ourselves, in order to think of ourselves as truly generous people. Even the admirable desire to become a profoundly generous person still maintains the primacy of self-concern. It focuses on me, the giver, rather than those who might need my help. But it is a mistake to simply reject these mixed and sometimes immature motivations, because for most of us these are motives that do in fact drive our lives.

The movement from ordinary states of self-concern to selfless giving always involves a gradual transformation of character, not a sudden leap. Like any form of strength, generosity needs to be intentionally cultivated over time, and everyone must begin in whatever state of mind they already happened to be. Understanding and accepting who you really are right now is as important as the commitment to become someone more open and generous. Whatever the quality of motivation, when we intentionally reach out to others in giving, some degree of transformation occurs. We become what we practice and do in daily life. When we engage in acts of giving, we begin to feel generous, and the force of this feeling encourages our wanting to give.

Generous feelings are not always enough to make someone truly generous, however, because there are other important capacities entailed in effective giving. One of these is receptivity, a sensitive openness to others that enables both our noting their need and our willingness to hear their requests.

If we simply don't notice the problems and the suffering all around us, our generosity won't amount to much. And if we don't present ourselves as open and willing to help, we probably won't help, because we won't be asked. Our physical and psychological presence sets this stage and communicates clearly whether or not we care about the plight of someone there before us.

The traditional Mahayana embodiment of receptivity is the Bodhisattva of Compassion, Avalokiteshvara, whose multiple arms are always extended in the gesture of generous outreach. Bodhisattva of Compassion welcomes and invites all pleas for help. Other familiar forms of presence, other gestures, restrict the field of asking and giving. Eyes down and arms folded tightly around ourselves communicate that we are self-contained, not open outwardly. Arms raised in gestures of anger or self-assertion say even more about our relations to others. The extent to which we are sensitively open to others and the way in which we communicate that openness determine to a great extent what level of generosity we will be able to practice in daily life. Practicing mindfulness, we open our minds to the very possibility that someone may need our assistance, and we welcome their requests for our help.

If we are both open to offering help and notice when help is needed, but are mistaken and ineffectual in how we go about giving it, then what we intend as an act of generosity may in fact just compound the difficulties. Without practical skill and wisdom, giving may be counterproductive or misguided in a number of ways. First, giving is best when it is based on a sound understanding of the overall situation. Effective generosity requires understanding who might benefit from your giving and how that giving might affect others beside the recipient. It is important to know when to give, how much to give, and how to do it with integrity, both for the well being of the recipient and for that of others, including yourself. Wisdom is involved in knowing how different ways of giving might be received by others, and to what effect. There is also wisdom involved in asking how often to give and at what intervals. Intelligent giving is learned through practice, both as a meditation when we reflect on possible giving and as an activity in the world. Moreover, wisdom includes mindfulness that is watchful for our deepest ingrained habits, most especially the intrusions of self-concern and the always-present manipulations of self-interest.

One of the reasons that practicing generosity is so closely linked to Buddhist enlightenment is that the quality of our giving always proceeds from the true state of our character. Normally, we act as separate and self-contained beings who need to attend to our own well-being and security. Grounded in that ordinary but limited self-understanding, the generosity that we are able to practice is at least partially self concerned. Still, as we practice generosity in the spirit of selflessness, we develop a sense of interdependent connection to others, a sense of community and reciprocal responsibility and we begin to understand and feel all the way in which our selves are in fact interlinked with others. When barriers separating the self begin to dissolve, generosity becomes easier-more-natural-because more in alignment with our self-understanding. When this occurs, the motives that initiate giving becomes less patently selfish, and the meaning of the Buddhist sense of no-self begins to become clear. Indeed, every act of generosity reminds us of the possibility that we might actually live the bodhisattva's vow, the vow to engage in everyday life as though the well-being of others is just as important as our own.

To act generously is to awaken a certain kind of freedom: freedom from the stranglehold of self-concern, and, consequently, freedom to choose a level of responsibility beyond the minimal charge most of us have for ourselves. To give unselfishly is at least momentarily to be free of ourselves, free of greed and attachments, resentments and hatreds, habitual and isolating acts of self-protection. In this sense, the practice of generosity is the practice of freedom, and it carries with it all the joy and pleasure that are associated with liberation. Indeed, there may be no greater sense of fulfilment in life than the simultaneous feelings of human interconnection and pure freedom that arise from an authentic act of selfless generosity.

Dale. S Wright is the Gamble Distinguished Professor of Religious Studies at Occidental College. He has published a number of books, including *The Six Perfections: Buddhism and the Cultivation of Character*, and *Philosophical Meditations on Zen Buddhism*

Courtesy Tricycle Winter 2011

Events @ Library

Buddhist Scripture Class

By Bhante Tejadhammo

Date : 12/04/2012 to 17/05/2012 09:00

Time : 7.00 - 9.00 PM

This is a 5-week course exploring Buddhist scriptures led by Bhante Tejadhammo. It will include an overall introduction to Buddhist scriptures and its origins, and also introduces various important scriptures for Buddhist and meditation practitioners.

By Donation

Buddhist Library Daytime Meditation

Thursdays 1.00 - 2.00 PM
starting on 5 July 2012

Registration is essential. Check our website in Late May for details.

By Donation

Mindfulness Meditation Workshop – By Dr. Chien Hoong Gooi

Date : 1/05/2012 to 29/05/2012
Time : 7.00 - 9.00 PM

This five-session workshop is an introduction to the Buddhist practice of mindfulness meditation. Each session includes presentation of topics relating to mindfulness and guided sessions for both sitting and walking meditation practices

By Donation

Fearless Spirituality

Public Talk by
KHANDRO THRINLAY CHODON
at the Buddhist Library

Date : Thursday, 24 May 2012

Time : 7.30 - 9.00 PM

Enq: www.khachodling.org

Services Provided by Buddhist Library

We provide number of services for the benefit of the Buddhist community in Australia. The library has a collection of Buddhist books and other media for sale.

Free books on Buddhism and meditation are available for sale. Please visit our website.

We have a hall available for hire.



Meditation Stools and cushions are available for sale.

Meditation Cushions : \$ 80
Meditation Stools : Folding \$85, Fixed legs \$70

Regular Programmes at the Buddhist Library

Tuesday Night Meditation Class 7.00PM with Giles Barton, Grahame White, Dr. Chien Hoong Gooi and Jim Teoh

Wednesday Evening Meditation Class - Lotus Buds Group 7.30PM - 9.30 PM

Info: www.lotusbudsangha.org or John Barclay 9559 8805 Khan LeVan 9543 2873

Zen Open Circle Friday evenings with Susan Murphy. Starts at 5.30PM - Info: 0413 646 377 or info@zenopencircle.org.au

Yoga and Meditation Class with Giles Barton 10AM - 11.45 AM Saturday Mornings

Library Opening Hours

Monday	12.30 - 5.00PM
Tuesday	12.30 - 7.00 PM (Library has extended hours of borrowing and browsing before the Tuesday night class)
Wednesday	12.30 - 5.00PM
Thursday	12.30 - 5.00PM
Friday	12.30 - 5.00PM

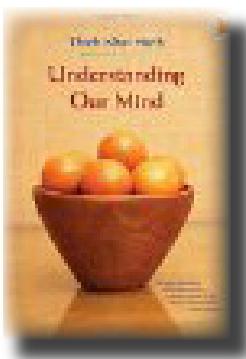
Address : 90, Church Street, Camperdown NSW 2050

Phone: 02 9519 6054

Website: www.buddhistlibrary.org.au

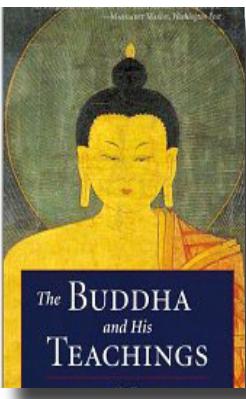
Enq & Bookings : library@buddhistlibrary.org.au

New in the Library



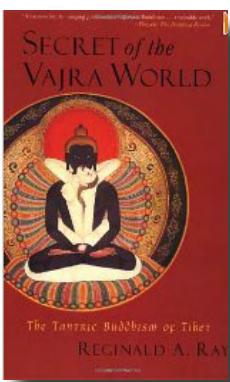
Understanding our mind Thich Nhat Hanh

Understanding our mind is an accessible guide for anyone who is curious about the inner workings of the mind. Originally released as Transformation as base, a finalist for the 2001 Nautilus award, this seminal work on Buddhist applied psychology features a new introduction by Dharma teacher Reb Anderson.



The Buddha and His Teachings

Among many good introductions to Buddhism, this one stands out for seeing to it that its principles and practices are presented – through either translations or original commentaries- by masters who have dedicated their lives to teaching Westerners. The result is a book which, while faithful to the Buddhist tradition, speaks usually effectively to an English-speaking audience.

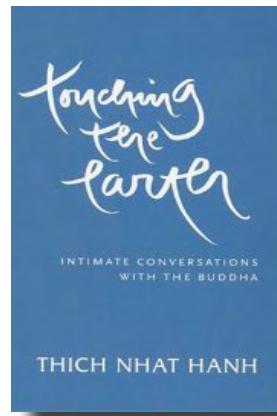
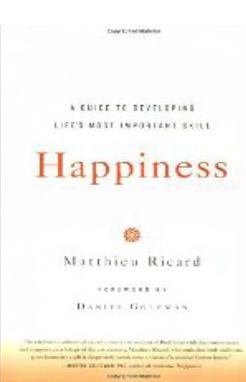


Secret of the Vajra World

Enter into the colourful world of tantric Buddhism, with its unique visualizations, liturgies, initiations and “inner yogas” as practiced in Tibet and the west. Using nontechnical language, Reginald Ray demonstrates how the practice of the Tantra opens up an appreciation for ordinary life.

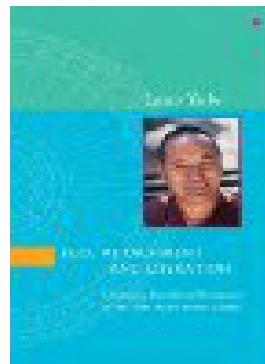
A guide to Developing Life's Most Important Skill Happiness

Mixing erudition with wisdom and compassion, Matthieu Ricard has written a remarkable book. It is hard to imagine a more convincing guide to that elusive thing: happiness



Touching the earth Thich Nhat Hanh

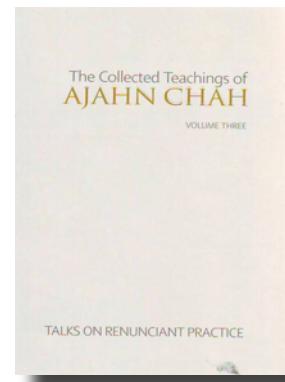
Touching the earth has the capacity to awaken us to the nature of reality, to transform us, to purify us, and to restore joy and vitality to our life. As soon as we begin to practice, we can taste the benefits.



The Peaceful Stillness of the Silent Mind Buddhism, Mind and Meditation Lama Yeshe

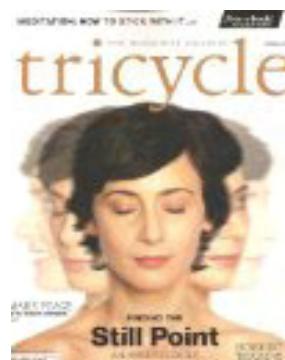
The six teachings contained in this book come from Lama Yeshe's 1975 visit to Australia. The first three are series of consecutive evening lectures Lama gave at Melbourne University.

The last three teachings are public lectures given in Sydney.



The collected Teachings of Ajahn Chah – 3 Volumes

Talks on daily life practice
Talks of formal practice
Talks on renunciant practice



Tricycle Spring 2012

Aging as a Spiritual Practice : Q&A with the author Lewis Richmond

Buddhist Training for Modern Life, Interview with Segyu Rinpoche