

# ***dharma vision***

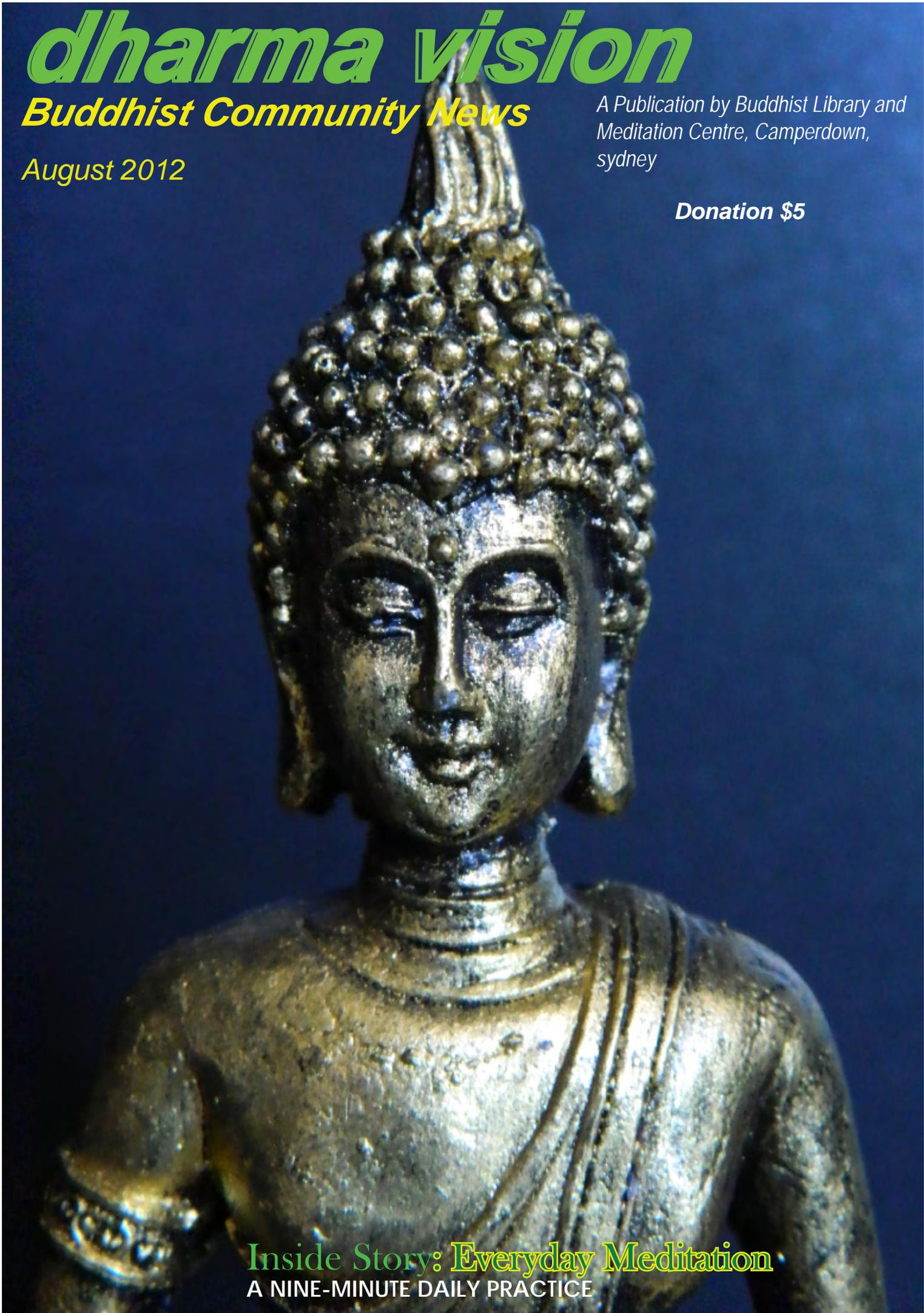
***Buddhist Community News***

*August 2012*

*A Publication by Buddhist Library and  
Meditation Centre, Camperdown,  
sydney*

*Donation \$5*

*Inside Story: **Everyday Meditation**  
A NINE-MINUTE DAILY PRACTICE*

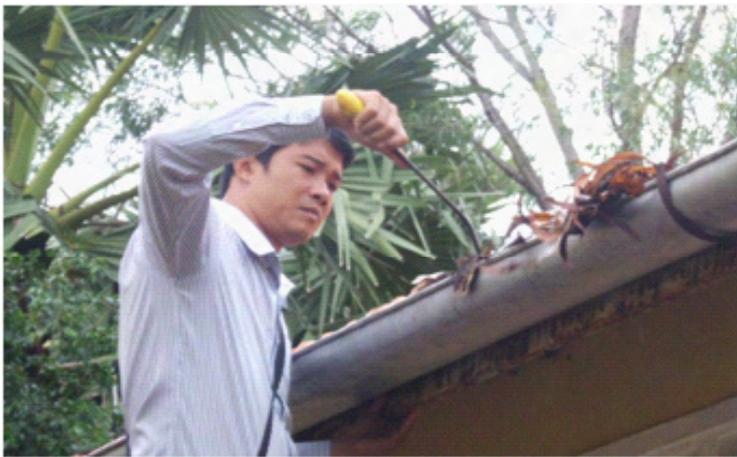




# Planning for 5000 water tanks by the end of 2012



**Enjoy** the personal satisfaction of knowing your generosity is giving needy children clean drinking water for years to come. We are asking our regular donors and those who have yet to practice their Dharma to help us reach a target of 5000 tanks by the end of this year, providing drinking water for 200,000 wonderful children. Rest assured, your tanks and guttering (see picture) will be maintained on a regular basis along with buckets for every class room.



**Our bigger and new water tanks deliver more drinking water**

**Dental** - At the end of June 2012, our two dental clinics and the mobile clinic have treated more than 24,440 patients since they opened in 2008. Most of our patients were treated for teeth extractions and restoration. Thanks to visiting volunteer dentists from Australia and Europe who assisted our regular team.

**English Classes** - Our 83 daily English classes are teaching 2,500 students. These classes are facilitated by 41 teachers. This includes 2 classes that were opened recently for top students to give them extra help.

**Computer Classes** - 30 computer classes are preparing students for a better career path.

## Progress of Project Cambodia

as at June 2012

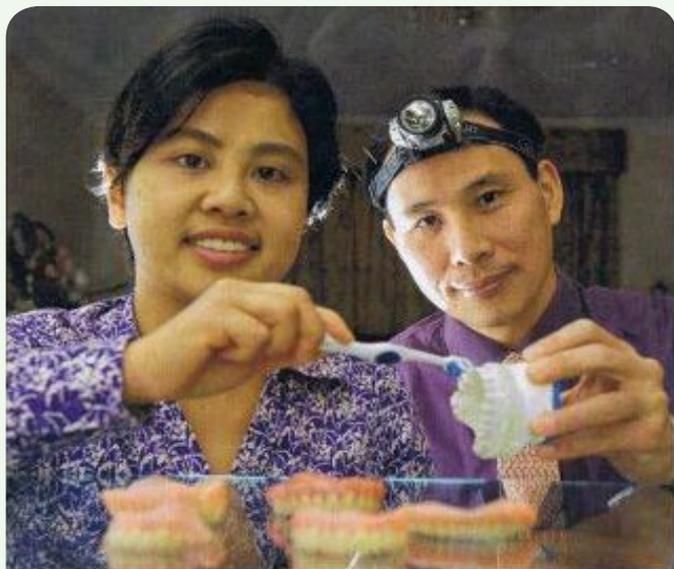
Province	Water Tanks	No of children treated at dental clinics *			
		No. cases of Restoration	No. of Teeth Extractions	No. of root canal fillings	No. of cases of prevention
Kampot	2848	12733	7138	221	5223
Kampong Speu	783	2095	1179	13	2180
Takao	475				
Kep	176				
Prey Veng	32				
Mobile Clinic	-	2613	1877	0	975

\* Not including oral health education

source: Buddhist Library Project Cambodia

# A quest for better teeth

## DENTISTS GO TO CAMBODIA



Dentists Cecilia So and Cheng-Yee Rossiter.

Picture: PHIL ROGER

Photo : Courtesy North Shore Times

Dentist Cecilia So, has inspired thousands of Cambodian orphans and children to pick up toothbrushes.

She has also encouraged other dentists from around the world and Australia, including Cheng Yee Rossiter of Chatswood, to treat children at our clinics.

The idea sprung from Dr. So's Buddhist faith and a meeting with 82 year old Paget Sayers, the founder of the Buddhist Library in Camperdown who offered to build clinics for her.

Since 2008, the clinics have treated about 1000 - 1500 children a month.

Dr. So said it was vital other dentists like Dr. Rossiter to volunteer in Cambodia which he first visited in 2010. Those who do so love the experience and the children. "Dr. Rossiter loves it so much he brings his wife and kids.". The excellent Dr. Cruikshank not only donated time but also terrific equipment.

For more information please visit [www.buddhistlibrary.org.au](http://www.buddhistlibrary.org.au) or email [dental@buddhistlibrary.org.au](mailto:dental@buddhistlibrary.org.au) or phone 02 9519 6054

## Rith Chandara and Chheab dana tell the story of Change

Name: Chheab Dana  
Age : 13  
Year : 7  
Treated by Dr. Timsan



Name: Rith Chandara  
Age : 14  
Year : 8  
Treated by Dr. Sovann





# Everyday Meditation

A NINE-MINUTE DAILY PRACTICE

By Joseph Goldstein

Recently I was thinking about some close friends who are younger than I am, raising families, with busy lives in the world. I could appreciate that it might be quite some time before they would be able to sit a long retreat. So I started wondering if there was a way for people in those circumstances to integrate some kind of meditation technique into their daily activities that could really touch the transformative power of the practice. On longer retreats it's easier to access meditative depths, but when we're otherwise intensely engaged, it can be quite a challenge.

The foundation of the Buddha's path to liberation is known as right understanding and application of the teachings on the law of Karma—that is, that our actions have consequences. Seeing this, we undertake the practice of generosity and the practice of the precepts. We take care with what we do that we're creating conditions for happiness rather than suffering, both for ourselves and others. This strand is frequently talked about, and it covers a lot of what people who are committed to the path usually practice.

But in the context of one's daily life, the second strand is more difficult to work with. This is the basic understanding of *anatta*, or “no-self”—the absence of an inherently existing self. In Pali, the language of the oldest written Buddhist teachings, the belief in some core notion of self is called *sakkaya-ditti*; this is sometimes translated as “personality belief”. It's said to be the most dangerous of all the defilements, more dangerous

than greed or even hatred, because these are rooted in this mistaken belief. This wrong view of self is central to how we go about in the world, and all kinds of unskillful actions come out of it.

Of course, the Buddha is talking about the unwholesome effects of acting out of this wrong view—this personality view—not only in terms of one life, but of many lifetimes. It's an extremely powerful conditioning force. And the aim of the practice, central to everything we're doing, is to free the mind from this misconception.

So the question that arose: how can we really address this issue as laypeople caught up in our day-to-day activities? Quiet spontaneously a nine minute-a-day plan came to me, a way to “turbo-charge” our ongoing practice by doing three short meditations a day, each three minutes long. Each of these sessions targets a particular area of identification where the mistaken sense of self is created and strengthened.

## Session 1 who is knowing?

During the first three-minute session we simply sit and listen to sounds, in whatever surroundings we find ourselves. It makes no difference whether we're on a noisy street or in a quiet room. As we open and relax into the awareness of the various sounds, we ask ourselves a question: “Can I find what's knowing these sounds?” Clearly, we're aware of them. But can we find *what* is knowing? When we investigate, we see there's nothing to find. There's no *knower*, even though knowing is happening.

This seems a very straightforward way of loosening and hopefully breaking the identification with the knowing as a knower. All that's going on is just hearing. There's no "I" behind it. No knower can be found.

So that's the first three-minute exercise: listen to sounds, see if you can find what's knowing them, and then explore the experience of not being able to find a knower, even though knowing is still there.

## Session II

### Breaking identification with the body.

The second three minutes helps break through the very deep identification with the body. For this there are two exercises that could be alternated, or the time could be divided between them.

The friends I had in mind had both lost one parent recently, so the focus of one session is to reflect on anyone we know who has died. If we were with them during that process, what was happening as they were dying, during their last days? Or if we don't have this personal experience, we can reflect on the great sweep of generations over time, that birth inevitably ends in death. Really try to take in the truth of the body dying, take in what our bodies are and what happens to them. This is something that will come to pass for us all.

The idea of this exercise is to reflect on dying in as vivid a way as possible, and to apply it to our partner, to our children, to our friends - seeing that this is what naturally happens to all of us. It isn't morbid, but rather a way of keeping front and center the truth that we all die. This can serve as a powerful reminder that our body is not "self". It is simply going through its own process. One day, it's going to decay and die - that is nature. It's just how it is.

The other exercise for loosening identification with the body is carried out in motion. When I walk somewhere, for example, if I'm mindful and really feeling the body moving, I notice that I am simply experiencing sensations in space - pressure, motion, lightness. That is all that's happening. There's not the sense of a solid body, and certainly not the sense of an "I" that's doing the walking.

When sensations in space are being known, through the act of walking or any other movement, we begin to get a sense of the body as a fluid energy field. This can be illuminating - it can free the mind from being caught in the notion of the solidity of the body. These two approaches are a good way of weakening the identification with the body as being self.

## Session III

### As the thought arises.

The last area where we get caught a lot in terms of self is the identification with our thoughts. We have thousands of thoughts a day, most of which are casual and low-key. Often we're not even aware of them. And almost all have to do with self - our activities, our future projects, our memories and the imagined events that involve us.

During an earlier retreat, I noticed that this more subtle stream of thought is like dream state, and the thought arose, "*I'm just dreaming myself into existence*".

Reflecting on this in the time since then, I see that we're continually dreaming ourselves into existence because we're not aware of thoughts as they're coming through. So the sense of self is continually being reinforced.

For the third three minutes, then, we simply watch for thoughts arising and passing, as we often do in meditation, but with a further turbo - charge: we pay more careful attention so that we're right there, *precisely* as the thought arises. If the awareness is sharp, we'll observe a thought arise and vanish in the moment. The experience repeatedly weakens the identification with thought. We discover that there's hardly anything there, just a wisp. In our normal lives, with our usual level of attention, we're not conscious of this. But for three minutes we can bring in enough focus so that we actually see it.

This is what I call "the nine - minute - a - day, turbo-charged path to enlightenment,". It's important to add, though, that nine minutes a day by itself won't be enough. It needs to be built into the foundation of a daily meditation practice, together with the cultivation of the first strand of right understanding mentioned earlier: the awareness that our actions have consequences. If this nine - minute - a - day program is combined with other aspects of a daily practice, then I believe it can really enliven our understanding of how to apply the teachings in the midst of a very busy life.

**Joseph Goldstein** is co-founder and a guiding teacher of the Insight Meditation Society in Barre, Massachusetts, and its Forest Refuge Program, and helped establish the Barre Centre for Buddhist Studies. His recent books included *A Heart of Full Peace* and *One Dharma: The Emerging Western Buddhism*. This article first appeared the Fall 2011 edition of Insight Newsletter: an Insight Meditation Society Publication, available at [dharma.org](http://dharma.org)

Courtesy Tricycle Spring 2012

## Kampot schools need new school buildings

**Mean Rith Primary School  
needs a new building**



This is Beung Touk Primary school. Buddhist Library has agreed to repair it with the contribution from the community.

While the government is building new schools, there are many more needed. Thanks to our donors, Australia is seen to be building yet another school. One of our regular donors offered to fund for a new school building by a bequest. We suggested to the donor "why not enjoy building a new school now?".

You too can have the satisfaction by funding five room school in your name for \$49,000 to house 225 children. Imagine!!!

## New Building for Preah Norodomranariddh High School



Preah Norodomranariddh High School too had buildings in dilapidating condition.

One of our regular donors has funded for a new building and is now under construction. It will be completed this year.



Clever Deputy Principal of Keathavong Primary School, Mr. Chum has brought water to every classroom in his school with the aid of a electric pump connected to our water tanks.



This technical course teaches boys how to repair motor bicycles.



## Garlic to the Rescue

The Sydney Morning Herald reported on 5th May 2012 an article by the Journal of Antimicrobial Chemotherapy covering research in the use of a garlic compound that revealed it to be 100 times more efficient than two popular antibiotics, erythromycin and ciprofloxacin in treating food poisoning commonly used as an anti bacteria treatment.

For several years the library has passed on to members the good news about the use of fresh garlic to strengthen the immune system. we are getting more and more feedback from people who are delighted the way this has prevented them getting common colds and other virus.

Fear of not being kissable due to garlic is dismissed by your taking a sprig of fresh parsley or mint along with 2 cloves of fresh garlic with food daily. You can easily prove this works for you and then pass on the news to friends, a good Karma earner to be sure.



The sculpture on the coverpage of April 2012 issue is by Sydney Artist

Janet Selby

[www.janetselby.com.au](http://www.janetselby.com.au)

**HELP US REACH OUR TARGET OF 5000 TANKS THIS YEAR.**

**Come and see the tanks being built and the children learning English. Enjoy Cambodia**

Web: [www.buddhistlibrary.org.au](http://www.buddhistlibrary.org.au) Phone: 02 9519 6054

Search over 6000 of the Library's books by title, keyword or author, instantly, online.

Browse upcoming events and courses at the Buddhist Library and register on the website.

Stay up to date with the latest developments and news from Project Cambodia.



# [www.buddhistlibrary.org.au](http://www.buddhistlibrary.org.au)

The Buddhist Library & Meditation Centre has teamed up with One-Click Australia Website Design to bring to members and the public an all-new website portal with cutting-edge technology.

“As a Buddhist, I am very grateful to have the chance to help spread the Dharma through this new medium - the web. In today's day and age, I think we need to reach out in every way that we can...”

- Ariya Chittasy, One-Click Australia Website



For free advice about developing a website or app, please call Ariya Chittasy on **0422 083 694** or email [ac@one-click.com.au](mailto:ac@one-click.com.au)



# SOCIAL AWAKENING

REALIZING THE BASIC GOODNESS OF SOCIETY

BY FLEET MAULL

Even with the minimal attention I've given to the televised and online political scene of late, the cartoonlike quality of our fractured, fear-based, and largely exploitative body politic in the U.S is all too painfully obvious. How did we end up in such a mess? Dare we imagine anything better? Is it really as dark and hopeless as it appears, or is this just the current manifestation of the amazing and wondrous human condition we all share?

Many in my generation have been working for progressive social and political change for 40 years or more, and for some portion of that time we have tried to inform those efforts with a spiritual or contemplative context. We have tried to move beyond the divisive, angry and polarized "us versus them" social action and politics of our youth. Successive generations have taken up their

own causes and continue the search for a spiritually informed contemplative approach to social action. However, many of us - young and old alike - have given up on the mainstream political scene, seeing it as hopelessly corrupt, ineffective, and bordering on irrelevant, except for the mostly negative impact it has on our lives. Our anger can motivate us to get involved, but it won't sustain us.

As an itinerant meditation teacher and social activist, I enjoy meeting young meditation practitioners in their twenties and thirties all across the U.S on a regular basis. I find these young people to be almost universally interested in and even passionate about the intersection between the spiritual life and the social activism. They are hungry for teachings on socially engaged Buddhism, socially engaged spirituality, and contemplative approaches to social and political engagement.

While there are many wonderful examples of contemplative approaches to social engagement, most such spiritually informed efforts still begin from a perspective of their being something fundamentally wrong with the current situation or the way things are. Many Buddhist traditions emphasize in various forms the innate goodness and awakened nature of all beings. Many traditions also share the aspiration to lead all sentient beings to the realization of this innate goodness. But how does this translate into social action? What about society itself, which appears so deeply challenged by materialism, injustice and conflict? Could we imagine such a radical vision for social and political engagement as one grounded in seeing and experiencing society itself as essentially and innately good. What about governments, corporations, and other social institutions-can we recognize their basic goodness?

In his presentation of the Shambhala teachings, Chogyam Trungpa Rinpoche not only exhorted us to embrace our shared responsibility to create enlightened society, he also proclaimed the radical view that the path to creating enlightened society begins not just with the realization of the basic goodness of all beings but also with the realization of the basic goodness of the society itself. "Society does contain profundity and sacredness," Trungpa wrote in *Work, Sex and Money*, "The sacredness of society is potent and powerful."

Trungpa's notion of the basic goodness of society is not a simplistic expression of good versus bad. It is a calling to see the sacredness in the totality of society, where there are "flashes of positive energy, flashes of destruction, flashes of hatred and love." He talks about a big perspective, a mandala perspective that recognizes the essential goodness or sacredness and thus the potential for awakening in the wholeness and totality of our societal situation as it is.

In the "Social Awakening" retreat, we will explore how our individual spiritual path and our aspirations to work for positive social change intersect. We'll look at the traditional bodhisattva vow to save all sentient beings,

first from the traditional "motivation perspective", where the liberation of all beings becomes our motivation for attaining liberation, and then from the more radical perspective of collective awakening or social enlightenment. What does it mean to awaken together, to practice social enlightenment together? How do we progress from anger at injustice to doing something positive to bring about change?

Conventional contemplative wisdom states clearly that the path begins with ourselves, that we have to do our own work of cultivating mindfulness and awareness. We are told that we need to make friends with ourselves and develop loving kindness and compassion before venturing very far into the sphere of bodhisattva activity or engaged spirituality. But, what if this is an unnecessary limited or even mistaken view? What if the path actually begins with us, the *collective us*, with *interbeing*, as Vietnamese peace activist and Zen master Thich Nhat Hanh teaches? What if the paths to both genuine liberation and collective awakening are inseparable and best informed by a social view of spiritual development from the very beginning?

At a recent meditation retreat, Sakong Mipham Rinpoche, the current Shambhala lineage holder, spoke about the necessity of seeing the basic goodness in society and asked his students to "take a seat at the table of society and gently interject, *Can we please consider an alternative possibility, which is that people and society are basically good.*"

In the *Social Awakening* retreat, we explore through both traditional and innovative, awareness-based community practices how entertaining the possibility of innate awakened nature of basic goodness not just of all beings but of society itself changes our practice, and how developing confidence in this view can transform our path and society.

**Acharya Fleet Maull** is the founder of Prison Dharma Network, Peacemaker Institute, and National Prison Hospice Association and the author of *Dharma in hell: the Prison Writings of Fleet Maull* and the forthcoming book *Radical Responsibility: A Path to freedom*

Courtesy Tricycle Winter 2011

# Events @ Library

## Vipassana Meditation Course

By Grahame White

Date : 28 Aug 2012 - 18 September 2012 at 7.00PM

This 4-week course led by meditation teacher, Grahame White, will be an introduction to Vipassana meditation that is suitable for beginners and experienced meditators. The sessions will include guided meditations and also discussions of topics relating to the practice. Participants will have an opportunity to ask questions about meditation practice and obtain feedback on their practice.

By Donation

## Public Talk by Dharmaruwan

on 25 September 2012 at 6.30PM

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

By Donation

## Mindfulness Meditation Workshop — By Dr. Chien Hoong Gooi

Date : 13/11/2012 to 11/12/2012

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

## UNTANGLING THE ENTANGLEMENTS

Long weekend retreat

Teachers: Grahame White and Dhammaruwan

Date : 28 September - 1 October 2012

Enq: [sanghalodgeretreat@gmail.com](mailto:sanghalodgeretreat@gmail.com) or 9692-9540

## 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](http://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](mailto: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

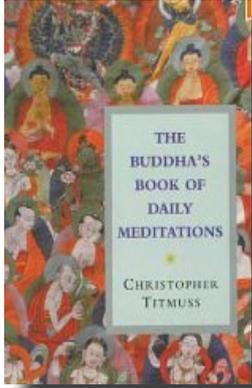
Address : 90, Church Street, Camperdown NSW 2050

Phone: 02 9519 6054

Website: [www.buddhistlibrary.org.au](http://www.buddhistlibrary.org.au)

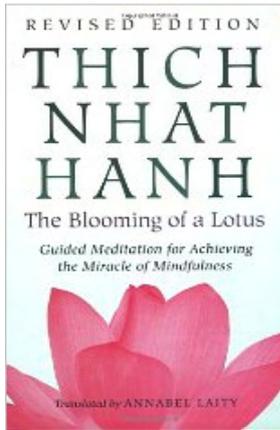
Enq & Bookings : [library@buddhistlibrary.org.au](mailto:library@buddhistlibrary.org.au)

# New in the Library



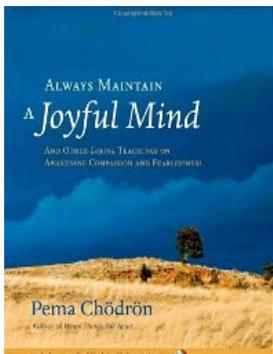
## The Buddha's Book of Daily Meditations Christopher Titmus

Christopher Titmus has specifically chosen quotations, one for each day of the year, to bring about fresh insight, to help free us from the deep conditioning of our minds and to point us towards making revolutionary changes in our personal, social spiritual and political lives.



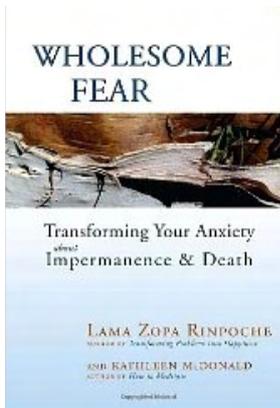
## The Blooming of a Lotus Revised Edition Thich Nhat Hanh

One of the world's great meditation teachers offers guided exercises that will bring both beginning and experienced practitioners into closer touch with their bodies, inner selves, their families, and the world.



## Always Maintain a Joyful Mind - Pema Chodron

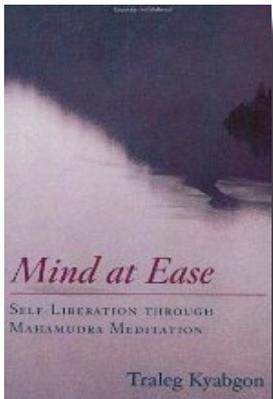
For centuries Tibetan Buddhists have relied on a collection of fifty-nine pith teachings (called Lojong in Tibetan) to help them develop wisdom and compassion amid the challenges of daily life. In this book Pema Chodron introduces these transformative teachings and offers guidance on how to make them part of our everyday lives.



## Wholesome Fear Lama Zopa Rinpoche and Kathleen McDonald

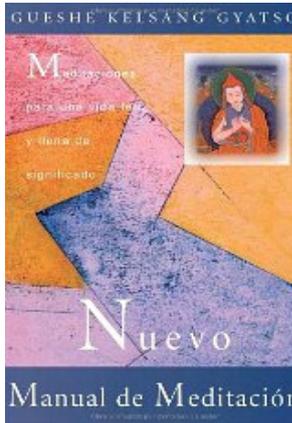
"This book is a powerful reminder of the gift of the truth of impermanence. It is a veritable treasure in the literature on being with dying."

- Roshi Loan Halifax, abbot of Upaya Zen Center



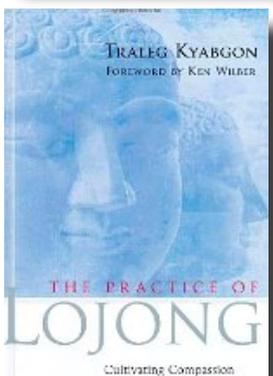
## Mind at Ease Traleg Kyabgon

This book includes an exploration of Mahamudra fundamentals and thorough explanations of ground, Path and Fruition Mahamudra, including meditation techniques for investigation, experiencing, and contemplating these teachings.



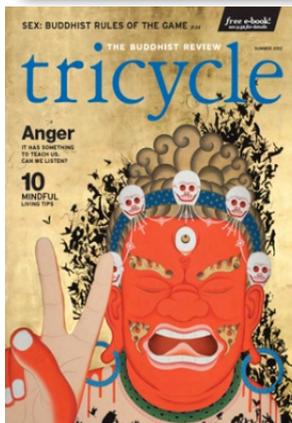
## The New Meditation Handbook Geshe Kelsang Gyasto

- \* Openness and Stillness within
- \* Fill your life with Joy
- \* How to solve your daily problems through meditation
- \* Methods to accomplish the highest goal



## The Practice of Lojong Traleg Kyabgon

The profound Mahayana trainings, practised for centuries in Tibet, are presented with clarity, compassionate directness, and penetrating insight. This volume should be cherished as the companion of all who seek true meaning of life.



Tricycle Summer 2012