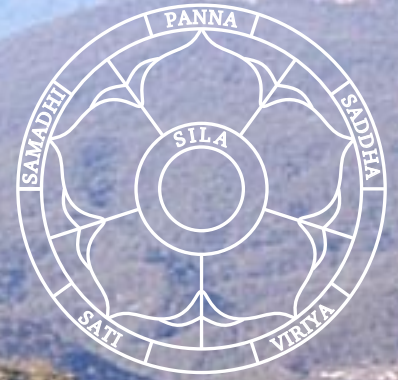


Buddha Sāsana

Newsletter of the Blue Mountains Insight Meditation Centre



Four Kinds of Truth in Buddhism

Venerable Chanmay Sayādaw Ashin Janakabhivamsa

This transcribed talk is one of thirteen given at BMIMC in February-March 1998 by Sayādaw U Janaka. His meditation centre is Chanmyay Yeiktha, in Yangon, Burma.

Before we deal with *paññā* (insight, Enlightenment, wisdom and knowledge), I think I should first explain the four kinds of Truth in Buddhism.

The First Truth is to be realised, the Second Truth is to be abandoned or removed, the Third is to be experienced and the Fourth is to be developed. The First Truth is called in Pali, *pariññā*, the dhamma that must be realised by meditators. The Second is called *pahāna tabba*, which here means the dhamma that must be abandoned or removed. The Third is called *sacci tabba* in Pali, the dhamma that must be experienced. The Fourth is called *bhāvitabba*, the dhamma that must be developed.

If a meditator has developed the Fourth Truth, they are sure to realise the First Truth, and if they have realised the First, then they are sure to abandon the Second. When they have removed the Second, they are sure to experience the Third.

The point is that the First Truth, which is nothing but *nāma* and *rūpa*, mental and physical phenomena, must be thoroughly realised by the meditator. The Second Truth which must be removed is *taṇhā*, attachment. The Third Truth which

must be experienced is the Cessation of Suffering, liberation. The Fourth Truth which must be fully developed is the Noble Eightfold Path.

Why do we need to realise the First Truth, *nāma* and *rūpa*, body-mind process, psycho-physical phenomena? Because *nāma* and *rūpa*, body-mind process, is the Truth of Suffering. All mental states, all physical phenomena are suffering from the point of view of the meditator who wants to get rid of suffering, as the Buddha said.

All five aggregates of grasping are suffering. All the five aggregates here means the aggregates of *rūpa*, physical phenomena, *rūpa khanda* —the aggregate of feeling, *vedana khanda*, the aggregate of perception, *sañña khanda*, the aggregate of mental formations, *saṅkhāra khanda*, and the aggregate of consciousness, *viññāna khanda*.

When the Buddha delivered the first sermon setting in motion the Wheel of Dharma, the *Dhammacakka pavattana* discourse, he described the Truth of Suffering:

Jātipi dukkhā, jarāpi dukkhā, vyādhipi dukkhā, maraṇampi dukkhaṃ, soka paridevadukkhā domanassūpāyāsāpi dukkhā.

Apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampiccham na pabhati, tampi dukkhaṃ. Saṅkhittena pañcūpādānakkhandhā dukkhā.

Birth is suffering, decay is suffering,

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sickness is suffering, death is suffering. Worry, sadness, lamentation, pain, grief, desperation—all these are also *dukkha*, suffering. To associate with a beloved is suffering and to be separated from a beloved is suffering. Not to get what one wants is suffering.

Then in one sentence the Buddha summarised all this suffering:

Saṅkhittena pañcūpādānakkhandhā dukkhā. 'In short, all the five aggregates of grasping are suffering'.

Birth, decay, sickness, sadness, worry, pain and grief are all included in the five aggregates. So all kinds of suffering in the world can be summarised in two types, mental and physical. When mental suffering and physical suffering are divided into five, they become the five aggregates



of grasping, the aggregate of physical phenomena, *rūpa khanda*, the aggregate of feeling, *vedana khanda*, the aggregate of perception, *sañña khanda*, the aggregate of mental formations, *saṅkhāra khanda* and the aggregate of consciousness, *viññāna khanda*.

Here, *nāma* (mentality), consists of four aggregates, and *rūpa* (physicality), consists of one aggregate only. The other four are *nāma khanda*, the aggregates of mentality or mental suffering. Feeling is mentality, perception is mentality, mental formations is mentality, consciousness is mentality. These four aggregates are mental phenomena.

In my previous talk, I briefly explained consciousness and its associates. Consciousness has the characteristic of cognising an object, and it doesn't do anymore than that. Then there are fifty-two mental concomitants or associates that arise together with that consciousness in accordance with the object. Not all fifty-two concomitants or mental associates arise together with consciousness, depending on the object and on the mental attitude of the person.

Among the fifty-two concomitants or mental associates are also included feeling or sensation and perception. Of the fifty-two concomitants, the Buddha said feeling or sensation (*vedana khanda*) is a separate aggregate, and in the same way, perception, *sañña khanda*, is also a separate aggregate.

The remaining fifty mental associates or concomitants are called the aggregate of mental formations, *saṅkhāra khanda*. Among these are included contact, volition, psychic force, attention, craving, lust, greed, hatred, anger, aversion, ignorance, conceit, jealousy, pride, sloth and torpor, restlessness and worry, moral shamelessness and moral fearlessness.

Actually, to make progress in meditation, it is not necessary to have these things explained in detail. These five aggregates are the Truth of Suffering which must be thoroughly realised by a meditator.

Straightaway we can say these aggregates of body and mind are the Truth of Suffering which must

be thoroughly realised by us. That's why we have to watch any mental state or physical process arising as it is, to be mindful of all mental states or physical processes as they really are, with the purpose of realising their true nature. Though we are not aware of it, these mental states and physical processes which constitute the so-called person or being or self,



Sayadaw U Janaka retreat, Kurrajong 1991

are suffering. So we may not accept that the *lobha* (desire) to be wealthy or famous or powerful is suffering, but actually it is so. When desire arises in us abundantly or intensely, we feel uneasy in the mind as well as in the body. That is suffering.

Buddhism is neither optimism nor pessimism, but realisation. We must see reality as it is, suffering as it is, as suffering. Only when we thoroughly realise any mental or physical phenomena as suffering, will we want to get rid of suffering and seek ways and means to do this. If we don't realise suffering as suffering, we will be struggling in the 'ocean of suffering'. The Scriptures describe the whole world is an ocean of mental and physical suffering.

When this *dukkha sacca*, Truth of Suffering, is thoroughly realised (*pariññā*), we can be free from it, but to be free from it we have to find out what causes it.

Buddhism is neither optimism nor pessimism, but realisation

Then we come to rightly understand that the cause of mental or physical suffering is *taṇhā*, attachment. This *taṇhā* covers all senses of desire, greed, lust, craving, attachment, grasping, love and so on. *Taṇhā* is the immediate cause of suffering. So why does *taṇhā* arise, when attachment to mentality and physicality arises? What is the cause of attachment?

The cause of attachment is ignorance

of *dukkha sacca*. Ignorance of both mental and physical phenomena causes attachment to arise. So ignorance is the original cause of suffering and if we do not want to suffer we must eliminate this cause.

What is the cause of suffering? The immediate cause is attachment, the original cause is ignorance. Only when we are able to remove the original

cause will the immediate cause, *taṇhā*, no longer arise. When the immediate cause has been destroyed, no suffering at all will arise and we can get free from suffering.

How do we remove the original cause of suffering, ignorance, which is called *avijjā* or *moha* in Pali (sometimes translated as 'delusion')? When we are able

to replace ignorance with *vijjā* which is 'realisation' or 'right understanding', we can eliminate that original cause of suffering.

Here we need to realise *nāma* and *rūpa* or to rightly understand the dual process of mentality and physicality. Then ignorance can be removed and the original cause of suffering will not arise.

When we realise *nāma* and *rūpa*, mental and physical phenomena, we rightly understand it in two aspects. One is *sabhava lakkhaṇa*, specific or individual characteristics, *nāma* and *rūpa*, mental or physical phenomena. The other is the general or common characteristics of *nāma* and *rūpa*.

These two aspects of dhamma are very important for a meditator to realise with the deeper concentration which is caused by constant and continuous mindfulness, obtained by strenuous effort.

So the specific or individual characteristics are the four primary material elements, earth, water, fire and air. Every mental state and physical process has its own specific characteristics.

General characteristics here means the characteristics which belong to all mental or physical processes. They are nothing but *anicca*, *dukkha* and *anattā*, impermanence or transience, suffering or unsatisfactoriness and impersonal nature or no soul, no-self. These three characteristics are known as *sāmañña lakkhaṇa*. Every mental state—*dosa* and *moha*, ignorance or

delusion, *lobha*, desire or craving, *thina middha*, sloth and torpor, *uddhacca kukkuccha*, restlessness and worry—has these characteristics.

When a meditator realises or rightly understands mental or physical phenomena, first of all he experiences the specific characteristics. Then the meditator comes to rightly or clearly understand or experience the three general or common characteristics of mental or physical phenomena, *anicca*, *dukkha* and *anattā*, and only then can it be said that the meditator has made progress in meditation.

When you observe a painful sensation, it means you are mindful of *vedana khanda*, the aggregate of feeling or sensation. This aggregate must be thoroughly realised as it really occurs. So when a meditator feels a painful sensation, he is fortunate! He is presented with a good opportunity to rightly understand the specific characteristics of pain and also the general characteristics of the pain, *vedana khanda*, its impermanence, suffering or impersonal nature.

So the pain is not to be feared, but to be loved. A meditator must love the pain, it is his friend.



At this point in the talk, the Sayadaw recounted the story in the Pali canon of a ninth century monk in Sri Lanka. A senior monk was in considerable bodily pain, but had given up being mindful of it. A younger monk urged the senior monk to make strong efforts to realise the nature of painful sensation. The Sayadaw continued:

Because the monk attentively watched the pain, his mind became more and more deeply concentrated, so that it

penetrated the pain. Because of deep concentration, insight knowledge arose and realised the unpleasantness of the pain as waves of unpleasant sensation, arising and passing away one after another.

In this way, he came to realise the general characteristics of painful sensation, the arising and passing away of sensation. At that moment, because he realises this is just unpleasant sensation which is ever-changing, arising and passing away, he doesn't take that pain to be a me or mine, a person or being. The pain is something separate from himself, and he has lost the location of the pain. What he realises at that moment is just painful sensation, *dukkha vedana*.

The Scripture said: *anittaphoṭṭhabba ... nupavanna lakkhaṇa dukkha*. The meaning is 'painful sensation has as its characteristic: the experience of undesirable, tangible things'.

So the meditator comes to realise the specific characteristic of the pain first, and then, after striving to observe the pain, comes to realise its general characteristics, its impermanence, its suffering and its impersonality—that it is just a phenomenon.

In a short time the monk's meditative experience developed and he finally attained arahatship. He has experienced the Cessation of Suffering, the Third Truth, *nirodha sacca*, that Truth which must be experienced.

Why is he able to experience the Third Truth, Cessation of Suffering? Because he has fully developed the Fourth Truth, the Noble Eightfold Path.

The Noble Eightfold Path, as you know, includes *sammā ditthi*, right understanding. He rightly understood the pain. He abstains from wrong speech, wrong deeds and wrong livelihood through *sammā sankappa*, right thought, *sammā vācā*, right speech, *sammā kammanta*, right deeds, *samma ājiva*, right livelihood.

Then he strives to put his best effort into the noting. That effort is *sammā vāyāma*. Then the mind is very sharply mindful of the pain. That mindfulness is *sammā sati*. The mind is very concentrated on the painful sensation. That concentration is *sammā samādhi*.

The eight factors of the Noble Path are included in his observing of the pain. Because he has finally developed

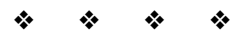
the Noble Eightfold Path he comes to realise the First Noble Truth, the Truth of Suffering, in its two aspects—the specific characteristics, and then the general characteristics. Here the Truth of Suffering, unpleasant feeling or sensation, is thoroughly realised.

So he doesn't take this painful sensation to be me or mine, a person or being. He just sees it as a natural process of mental and physical phenomena, ever-changing and arising and passing away. No attachment arises because he doesn't take the painful sensation to be a person or being.

So realisation of the specific and general characteristics of the painful sensation has removed the attachment, *taṇhā*, the Second Truth, that which must be abandoned. Then because there is no *taṇhā*, no suffering at all will arise. Then he experiences the Cessation of Suffering, the Third Truth, *nirodha sacca*.

Here, the senior monk had a very good key to open the door of *Nibbāna*, the third Truth of the Cessation of Suffering—the key of painful sensation. You may also be the person or meditator who can attain the Cessation of Suffering, deliverance from suffering, using the key of painful sensation.

May all of you rightly understand how the painful sensation can help you to attain the Cessation of Suffering, and strive your best in attaining *Nibbāna*, liberation.



Talks by Sayādaw U Janaka on BMIMC website

This talk is one of thirteen that have been transcribed by Nancy Dodge and John McIntyre, with the aim of providing a complete set of retreat teachings by this esteemed Burmese meditation master.

The teachings can be downloaded from www.meditation.asn.au/talks. These are edited transcripts in PDF format.

Further information about Sayādaw U Janaka may be found on BuddhaNet and on the Chanmyay Yeiktha website.

The address is www.store.7p.com/chanmyay/index.htm.

WA Ordination of Sister Nirodha

*Graham Wheeler,
Secretary, BMIMC Management Committee*

The ordination of one of our Centre's great supporters, Elizabeth Gorski, took place on the fourth of May 2003 at the Buddhist Society of Western Australia in Perth.

We understand that about 300 people, including bhikkhus from Bodhinyana Monastery, were present to witness the first ordination in WA of a woman in that tradition of Buddhism.

It was reported that 'there were tears of joy as well as an abundance of smiles and good wishes as Anagarika Elizabeth became Sister Nirodha in a ceremony conducted jointly by

Ajahn Brahm and Sister Vayama of Dhammasara Nuns' Monastery'.

Elizabeth Gorski has had an association with the Buddha Sasana Association of Australia since the nineteen-eighties and her support over the past 20 years has been instrumental in the development of our Centre at Medlow Bath.

We wish her the greatest happiness and success in her monastic life.



Sister Nirodha

The Winter Self-Retreat

*Gabrielle Cusack
BMIMC Management Committee*

In 2002, Patrick Kearney, then the resident teacher at BMIMC, proposed the concept of a self-retreat for four weeks during winter when the Centre suspends the regular programs due to the inhospitable weather.

It would be funded by donation only and restricted to people able to practise without teacher supervision. With the retreat limited to a few yogis it would be possible for everyone to sit on the left-hand side of the meditation hall and walk on the right—the non-timber, non-creaky half.

Of course, the hall is now able to be kept at a constant, comfortable temperature thanks to the new heating system so walking outside, pretty brutal even in the middle of the day, could be avoided altogether if necessary.

The first self-retreat was held successfully last year and this year there were five full-time yogis and several others for shorter periods.

I found that I had to adjust to the fact that there were no resident managers for the four weeks and that Patrick wasn't sitting as he did last year. I realised that I was quite attached to that sense of being 'looked after' and had to be mindful of that minor

anxiety.

Everyone very quickly formed their daily routines, we largely looked after the Centre ourselves and chores were done with no fuss. The group solidarity feeling was very strong. The small numbers meant that most of us had a room to ourselves and were sharing a bathroom with perhaps one other person.

One yogi practised largely in her own room, one yogi sat in the hall and studied the Abhidhamma in place of walking meditation. Remarkably, one yogi walked outside in all weathers.

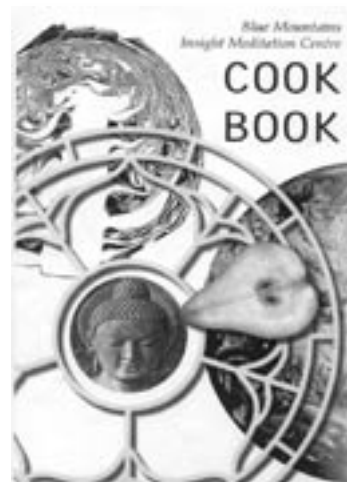
I had to leave the retreat several times for work commitments but because of the nature of the retreat this was all accommodated without any problems. I found my own ways of coping with the potentially 'dry' schedule devoid of Dhamma talks and chanting rituals. I read a chapter of a Dhamma book each evening, frequently finding just the words to inspire, as is often the case. Being the sole late sitter, I could light incense and candles and do some Wat Buddha Dhamma chanting which I still remember and love.

On our last morning everyone talked quietly around the breakfast table, cleaned up and dispersed. Many of

us intend to be there next year—the pioneering days will be over and doubtless we will be in one of the new accommodation buildings.

I will long recall the meal donated and so respectfully served by some Burmese supporters and the efforts made every day to provide me with gluten-free food.

Thank you so much to Jill, Martina, Nipako, Maggie and the other volunteers.



Our cookbook offers almost 100 delicious vegetarian recipes, many contributed by the Centre's volunteer retreat cooks.

It can be ordered by phone +612 4788 1024 or by downloading the order form from the website at meditation.asn.au/cookbook.html

Currawongs and Contradictions

Jill Shepherd

BMIMC manager 2000-2003

I remember my first few weeks at Blue Mountains Insight Meditation Centre very well. It was a very cold winter, and on this day three years ago I had just arrived in Medlow Bath—it was my birthday.

There was still a blanket of snow left over from the day before, and it was much colder inside the house than outside. Even so, the kitchen seemed to be an attractive place for a small mouse to live, and after a few days of finding toothmarks in the butter and other less-appealing evidence, I decided the mouse would have to be caught.

I hadn't been at the Centre for long and I didn't want to start off badly by breaking the first precept (not killing living beings), so I found a non-harming trap, one of those black plastic tunnels with a door at one end. One end was baited with peanut butter, and I left the trap on the kitchen bench overnight.

The morning of my birthday, I found that the trap had gone off. I assumed the mouse was inside, and shook the trap gently to check. No movement at all. I had a sudden pang of guilt. Of course—it's so cold in this kitchen, the mouse probably froze to death overnight!

I didn't want to think too much about the symbolism of having caused this mouse's death on the anniversary of my birth. There was still the practical problem of having to get rid of its body. I took the trap outside to the pine trees, and opened it carefully.

The mouse shot out like lightning and ran straight for me. Alive! I jumped out of its way, my heart pounding with a mixture of surprise and elation that the mouse was OK. Then a moment later, a black and white streak shot out of the trees and descended on the mouse, now airborne in a currawong's beak, squeaking for its life, which no doubt ended moments later.

By the time I got back to the house, I felt quite exhausted by the drama of the mouse's ultimately unsuccessful

struggle for life. All that effort I'd made to remove it from the kitchen without killing it, and now it had died anyway as a result of my actions.

With hindsight, the mouse drama became something of a metaphor for my time at the Centre. Outcomes cannot be relied upon, because there are always other agencies involved. The only thing that can be known with any degree of certainty is intention.

Being at the Centre has taught me that metaphorical currawongs can appear at any time, upsetting a hoped-for result, and it has been a powerful lesson to let go of attachment to results. For most people in our society, results are all-important and any means are used to achieve them. It has been a challenge for me to try to change this conditioning, but rewarding too. Not many people have the opportunity to live and work in an environment where a more holistic approach is encouraged, and this was one of the main attractions for me in choosing to take on the manager's position.

Before coming to the Blue Mountains, I had been meditating for two years and had just finished a three-month period of meditation and service in Thailand. There seemed to me then to be an enormous gulf between the possibilities that arose while meditating, and that other so-called reality which overwhelmed me as soon as I stopped meditating. I had a vague idea that living in a meditation centre might shrink the gulf somehow, but in the meantime, I returned to Melbourne to be an architect again.

Then I heard via my teachers in Thailand that BMIMC was looking for a temporary manager for six months. Suddenly it seemed as if the dream might become reality. Here was just the kind of opportunity I'd been fantasising about, but instead of feeling pleased, my mind went into overdrive, spinning out hundreds of rationalisations about what a terrible idea it would be to take up the position. Because the mental

processes were accompanied by a golfball-sized knot in my stomach, it was obvious enough that fear was driving them. Still, the justifications were seductive, and I've noticed the same pattern often occurs for me in relation to any kind of dharma impulse.

There will be an initial, spontaneous, motivation to do something 'good'—go on a retreat, help a neighbour, give a bit of money to charity—then almost immediately, the so-called rational mind will kick in with all the reasons why it shouldn't be done.

Being at the Centre has provided the perfect environment for me to watch these contradictory impulses. At times I've forced myself to act on the initial motivation, even though another part of my mind might be saying: you're too tired, someone else will take care of it, you can't afford the time, the money, the energy, they'll think you're a do-gooder—whatever the current story might be. It seems that every time I've acted against the 'rational' voice, there has been an unexpected and beneficial result.

But then of course as soon as the expectation of a result comes into play, there won't be one. Those damn currawongs again! This hasn't been a very 'rational' exposition of my time at the Centre either, but hopefully you will be able to read between the lines.

Or perhaps I should be more explicit. The last three years and three weeks have been the best of my life so far, and I'd like to thank the Centre's management committee and all the people who've participated in courses for giving me such an incredible opportunity.

The place exists only because of the generosity of so many, in giving time, money, energy, and in just giving of themselves. I've met many inspiring people, and have learnt something from every single person that I've met since being at the Centre.

And of course a very big thank-you goes to all the people who have donated to the staff scholarship fund, which means that I'm able to leave the Centre at last! My dream of doing the three month retreat at IMS looks as if it will be possible, thanks to your encouragement. May all the benefits be shared by all.

Sādhu sādhu sādhu.

Around the Centre

John McIntyre, editor

Management Committee member

Welcome to Kris Baird who is the new manager of the centre. We wish her well in her time with us at BMIMC. Jill Shepherd has now left to travel overseas including a three month retreat at IMS in Barré Massachusetts. In recognition of her key role in the development of the Centre over several years, the management committee has given Jill a donation from the Staff Scholarship Fund to support her dhamma practice.

NEW STAFF WANTED. Kris will be with us for some months we expect, but we are still looking for new people to help us manage the Centre in the coming year, particularly in the busy summer retreat season.

Potential managers need to be experienced meditators with a strong commitment to dhamma service, an ability to relate to people from diverse backgrounds, familiarity with computers and office software (or a willingness to learn these), and strong oral and written communication skills.

Some combination of skills in small office administration, including book-keeping, cooking and house-keeping and building, gardening and grounds maintenance is desirable.

For more information about employment and volunteering at the Centre, please visit the website pages at www.meditation.asn.au/working.

COMMUNITY WORKDAYS. We are hoping for a big turnout at our next community workdays on November 8th and 9th. This will be the last opportunity to complete the painting and landscaping around of the new building before the retreats in November. We hope that approval to use the building will be achieved before this date.

If you are coming from Sydney and would like to stay overnight, please let Kris know.

Our phone is 02 4788 1024 and our email bmimc@pnc.com.au.

We try to ensure that the website has up-to-date information. Please visit the site at www.meditation.asn.au.

As we announced in the last newsletter, Patrick Kearney is now an independent dharma teacher, after ending his term as the Centre's resident teacher earlier in the year.

Since many past students will want to know Patrick's current teaching schedule beyond BMIMC, a summary is presented here. Further details may be found at his page on the BMIMC site, meditation.asn.au/patrick.html.

Patrick's schedule

22-23 November: Lismore mindfulness weekend. Non-residential weekend, Kuan Yin Meditation Centre Lismore. Contact Christine Wynard on (02) 6689 7116, or Ellen Davison on (02) 6688 6112 (a.h.)

Wednesday nights 1 - 29 October: *Evam me suttam.* Sutta study classes at the Buddhist Library, Camperdown. Ph (02) 9519 6054; or email info@buddhistlibrary.com.au.

Tuesday evenings 3 February to 2 March: Introduction to Meditation at the Buddhist Library in Camperdown.

Wednesday evenings 4 February to 3 March: Insight meditation course for experienced practitioners (at least one previous course completed) at the Buddhist Library in Camperdown.

Thursday 12 February: Public talk at the Buddhist Library in Camperdown, on "Is there life-after-life in Buddhism?"

Saturday 17 April: A one day introductory workshop on meditation at the Buddhist Library in Camperdown.

Sunday 18 April: A one day workshop on meditation for experienced practitioners at the Buddhist Library in Camperdown.

14 - 24 May 2004: Perth nine day residential insight meditation retreat. Information & bookings: Contact Norlia Ariyaratne on (08) 9386 2450; or email ariyaratne@wn.com.au.



BMIMC management committee

Supporters may be interested to know more about how the Centre is structured and operates. The Buddha Sāsana Association of Australia Inc. is a non-profit organisation that was founded in 1981 and incorporated as an association in 1986. The association owns and operates the Blue Mountains Insight Meditation Centre.

The association is endorsed as an income tax exempt charitable entity by the Australian Taxation Office and operates a building fund recognised by the ATO as a deductible gift recipient. Blue Mountains City Council has exempted us from rates as a charitable organisation. The association's income is primarily derived from fees paid by people who attend courses at the Centre and from donations.

A Management Committee that meets every two months manages the association. To facilitate day to day decisions, and as a focus for organising the Centre's volunteers, there is a House Committee that meets once a month after Monday night meditation. A resident community of up to three people (including the manager) carries out the day to day work of the Centre.

The committee for 2003 includes: Chris MacLachlan (staff liaison), Peter Douglass (retreats and courses), Gabrielle Cusack, Graham Wheeler (secretary & public officer), Ian Baird (building & landscaping), Danny Taylor (financial), John McIntyre (publicity and fundraising), Tara MacLachlan and Theresa Baw.

If you would like to become more involved in the Centre, by joining the House Committee, volunteering to work in the kitchen during retreats as a cook or assistant, or on the ongoing building project, or in some other capacity, please ring or email Kris Baird, the manager.

Building project update

*John McIntyre,
Publicity and fundraising*

Since the last newsletter, the priority has been to organise the fit-out and finishing of the nine-bedroom building.

This will leave work to be done on the seven-room building as funds become available through our Building Appeals (see story on this page).

By July, the preliminary wiring was done for both accommodation blocks, thanks to the electrician Gino Baudo. By September the plumber had installed gas and water pipes, and Gino had completed the rough-out of the wiring.



Gavin

We were able to pay for ongoing costs including the fireproof mesh panels to enclose the subfloor framing, the bathroom cabinets and toilet partitions, the waterproofing and tiling, and the glass shower screens, bench seats and mirrors.

At this stage, a big volunteer effort was needed. Teams of volunteers led by Gavin Cusack installed insulation and wall-linings in the first bathroom to allow the plumbing and tiling to go ahead.

By late-September, the bathroom was completed, together with the rest of wall-lining, which was done by plasterers. By early October, carpenters had completed the fitting and finishing.

We now need another concerted volunteer effort to paint the entire interior of the building. This needs to happen by the end of October. Please ring us if you can help.

Then the carpeting can be done and final fittings made so that the building can be inspected and certified as ready for occupation.



Spring building appeal

We are now very close to having one new student unit ready for Sayādaw U Lakkhaṇa's retreat in November.

We have set up a Spring Building Appeal to help fund the cost of completing the nine-unit block, estimated in June to be \$30,000.

The second annual Vesak Building Appeal went some way towards this, with over \$13,000 donated between May and July. This helped to pay for gyprocking (\$7000), insulation (\$1500), underfloor heating (\$1200) and plumbing (\$5600).

We still need funds for such items as carpentry, painting, carpets, curtains, landscaping and all the small but mandatory items such as fire extinguishers, emergency exit lights and smoke detectors—an endless list, it seems, but by law such items must be installed before occupation.

Your donation may enable us to meet these costs, and to begin to the many tasks involved in finishing the second building.



Thanks to all the people who have helped get the buildings to this stage. Your efforts and generosity are much appreciated.



Spring 2003 Building Appeal Donation form

I would like to donate -

- \$20
- \$50
- \$100
- \$200
- \$500
- \$1000
- \$

to the BMIMC Building Fund. All donations to the Building Fund are tax deductible. A special receipt will be issued.

- A. Please find enclosed my cheque payable to *BMIMC Building Fund*, or
- B. Authorisation to debit my credit card for the amount of \$

Bankcard Visa Mcard

Card No

.....

Cardholder Name

Expiry date /

Signature

Thank you!

Please post to:

BMIMC
25 Rutland Road
Medlow Bath NSW 2780

More details of the progress of the building program can be found on our website at www.meditation.asn.au

INFORMATION REQUEST AND DONATION FORM

If you would like to receive the newsletter or make a donation to the Centre, complete this form and send to BMIMC, 25 Rutland Road, Medlow Bath, NSW 2780.

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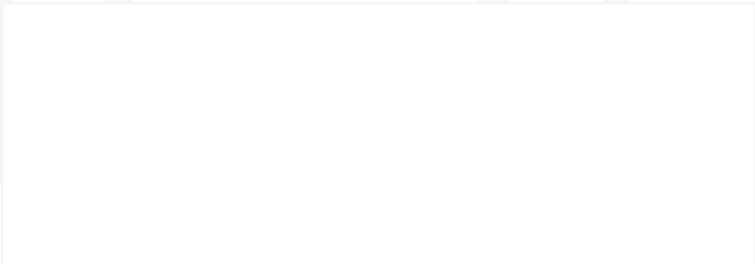
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