Kathina 2016 at Dhammasara!

On 16 October 2016, many supporters of Dhammasara Buddhist Nuns Monastery came to celebrate the end of the Rains Retreat at Dhammasara. After the ceremonies, a number ventured out into the Gidgegannup bushland in search of what our team scientist called ‘a very rare species... almost extinct - a bhikkuni! They found one. Venerable Upekkha guided them on a lovely walk through the bush, with sites including a kuti, ancient trees, streams & wildflowers.
From the President
Drew Bellamy

Welcome to our spring edition of the Enlightened Times. In this edition I wish to inform you that the Committee will be considering some further changes to the Society management model and may bring these to the AGM in March 2017.

The Society’s Constitution states our aims as providing an environment for the development of Buddhist Monastics and propagating the Dhamma for the benefit of the community. To do this we must not get side-tracked in supporting things that might be political or commercial and make sure the current custodians of the Society have the resources they need.

In the last seven years the Society has greatly expanded. With the addition of Jhana Grove and Dhammasara Nuns Monastery, we are considered one of the largest Buddhist Societies in the western world. Now that we have invested such significant capital in infrastructure, we need to improve our management model to safeguard the sustainability of the Society over the long term.

Although not as glamorous and visible as new facilities or events, ensuring we have robust and resourced leadership is a top priority. Even in the Buddhist world, I see the disastrous impact of poor management when I go on my business trips to Thailand and observe a great many magnificent temples standing empty after only a generation of all that community effort.

More details will emerge as the Committee works through this and I encourage you to attend the AGM and have your say. In the meantime, I leave you with my (paraphrased) quote for the edition, which I came across recently reading Friedrich Nietzsche:

‘First we sacrificed to the Gods, then we sacrificed vocation to God, then we sacrificed God.’

Contact us:
For the Editor of the Enlightened Times: editoret@bswa.org
For membership enquiries: asec@bswa.org
For all other BSWA matters: admin@bswa.org

VINAYA
The time and place for eating

For a monastic (a monk or a nun) food is to be regarded as medicine and not as a pleasure. In the spirit of the Middle Way it should be taken in just sufficient quantity to keep the body healthy. In the KITAGIRI SUTTA of the MAJJHIMA NIKAAYA is found the following passage:

“Once when the Buddha was touring in the region of Kasi together with a large Sangha of monks he addressed them saying: ‘I, monks, do not eat a meal in the evening. Not eating a meal in the evening I, monks, am aware of good health and of being without illness and of buoyancy and strength and living in comfort. Come, do you too, monks, not eat a meal in the evening. Not eating a meal in the evening you too, monks, will be aware of good health and….. and living in comfort.”

Consequently, eating only in the period from dawn until noon became the tradition for Buddhist monastics, but not without some resistance at first. In the LATUKIKOPAMA SUTTA, also of the MAJJHIMA NIKAAYA, Venerable Udayin spoke thus to the Buddha:

“We, revered sir, used to eat in the evening and in the morning and in the afternoon. Revered sir, the Lord at that time addressed the monks saying: ‘Please do you, monks, give up eating at this wrong time during the afternoon’. I was depressed because of this, revered sir, I was sorry and thought ‘The Lord speaks of our giving up that sumptuous food which faithful laypeople give us in the afternoon and of our rejecting it’. Then we used to eat (just) in the morning and in the evening. It was at this time that the Lord addressed...
the monks saying: ‘Please do you, monks, give up eating in the evening’. I was depressed because of this, revered sir, I was sorry and thought ‘The Lord speaks of our giving up that which is reckoned as the more sumptuous of these two meals and of our rejecting it’.

But Venerable Udayin, who, by the way, was known for being fat, soon got over his disappointment and realized the benefits of restraint in eating. Moreover, he appreciated that as monks obtain their food mainly on almsround, going out for almsfood in the evening had certain disadvantages. The same sutta continues:

“Once, revered sir, when monks were walking for almsfood in the dense darkness of the night, they would walk into a pond at the village entrance, or they would stumble into the village cesspool, or they would blunder into a thorny hedge or stumble into a sleeping cow, and they would meet young men up to no good and wanton women. Once, revered sir, I walked for almsfood in the dense darkness of the night and a certain woman saw me during a lightening flash as she was washing a bowl and, terrified at seeing me she uttered a scream of horror: ‘How terrible for me, indeed there is a demon after me’. This said, I, revered sir, said to this women: ‘Sister, I am no demon, I am a monk standing for almsfood’. She said ‘The monk’s father must be dead, the monk’s mother must be dead! It were better for you, monk, to have your stomach cut out with a sharp butchers knife than to walk for almsfood for the sake of your belly in the dense darkness of the night’.

A monk or nun who eats food outside of the proper time, from dawn until noon, commits an offence called PACITTIYA. To free themselves of the offence they have to approach a fellow monk or nun and tell them of their misdeed. This simple acknowledgement is all that is required for it serves to heighten one’s sense of duty, and of responsibility, and so it is a strong incentive to be more punctilious in the future. Thus, these rules of Vinaya do not rely on punishment but rather urging greater mindfulness and restraint so that the same mistake will not be repeated.

Though solid foods are disallowed outside of the morning period, other substances were allowed in the afternoon or evening, especially where there is a need such as sickness. Strained fruit and vegetable juices are allowable in the afternoon, especially for thirsty monks and nuns. Then the five traditional Indian ‘medicines’ of ghee, oil, butter/cheese, honey and sugar were allowed in the afternoon as a ‘tonic’, to be used for such reasons as when a monk or nun had been working hard, when it was very cold, or when they had received insufficient almsfood that morning. Clear meat or bean broths are allowed in the afternoon for very sick monks or nuns. Drinks like tea, herbal infusions, ginger, cocoa and coffee are also allowable in the afternoon as much as a monk or nun requires. Milk, however, is the subject of some controversy. Some monks say it is allowable in the afternoon, some say it isn’t and our tradition says it ‘aint.

Whatever is allowable and what is not and when, a good monk or nun always remembers the WHY of eating. The following verses of the Buddha are to be reflected upon whenever taking nourishment and they are heard recited at Bodhinyana before every meal by one of the monks:

“Wisely reflecting we use this almsfood, not for fun, not for pleasure, not for fattening and not for beautification. But only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the holy life, thinking thus: I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.”

Farewell to some good friends of BSWA, Dania and Michael Percy
By Drew Bellamy

BSWA would like to wish Michael and Dania Percy the fondest farewell and best wishes for the future. After 6 years and 9 months as the Jhana Grove caretakers, Michael and Dania have decided to move on to a new chapter in their lives and will finish up on the 7th of November. Michael and Dania have given great service to the Society looking after Jhana Grove and will no doubt be missed by many.
Once, there was a beautiful, strong tree in the forest and a young boy who liked to play in that tree. Even though the boy trod on the branches as he climbed the tree and carelessly broke twigs and tore off leaves, the tree never minded. The tree loved that boy.

One day, the boy came to the tree in tears. All his friends had little play houses but his family were too poor to build one for him. “Don’t be so sad, little friend” said the tree, “I have lots of twigs and lots of leaves. Please take them and build a little play house for you and your friends. It will make me so happy and I can make some more twigs and leaves next year”. So the boy broke off many twigs and took so many leaves that the poor tree looked as if it had been through a terrible storm. It must have hurt terribly, but the tree was happy to help his friend.

As the years passed, the boy visited the tree less frequently. So when the boy, now a young man, visited the tree again, the leaves of the tree seemed to shake with happiness. “I am sad again” said the boy, “I have done well enough at school to go to University, but my family can’t afford the fees.”

“No problem!” Said the tree, its leaves really rustling with joy this time, “Summer is coming and I am going to make so much fruit for you, the sweetest any tree has ever produced, and you may collect it all and sell it to pay for your studies. And the tree did just that. The fruit only fell when the boy came to collect it. That way he paid his way through the first year at College. The next year the tree produced even more fruit, because the fees had increased, and the next year even more. The final year was very hard on the tree because the fees were the most expensive. But with supreme effort the tree made enough fruit to cover his little friend’s costs. However, the effort injured that tree so badly that it was unable to bear any more fruit. Yet the tree was happy.

A few years later, the young man came back. He had fallen in love with a wonderful girl, was about to get married but could not afford to buy a house. The tree shook with excitement “I can help! I can help! Look at my thick branches full of hardwood. Saw them off for the beams, rafters and boards. There’s plenty. And use my thick broad leaves for thatch!” When the young man was finished, the once majestic tree was reduced to a lonely, bare trunk, barely alive. Strangely, the tree was so happy knowing that his friend could now have a house.

Years went by. When the boy came again he was a mature man. “I had children and grandchildren” he told the tree, “I am now retired and my wife wants to go travelling but I have no boat. If that tree had had any leaves it would have rustled the loudest “What a great idea! I can help. Look at my trunk. You can build a big boat with this and I do not need it anymore” said the tree lying a little. Though it hurt having its trunk sawn, the tree had never been happier.

Several years later, the tree, now a bare root, mostly asleep, was woken up by seeing his old friend come again. His friend was now an old man at the end of his life. “You have helped me so much for the whole of my life” said the old man, “You never minded when, as a child, I climbed all over you breaking your twigs and leaves. You sacrificed more twigs and branches to give me my play house. You put so much into making fruit to pay for my studies that you were no longer able to bear any fruit. Then you gave me your branches and leaves for my house and finally you gave me your trunk so I could make a boat. All the time, you never once thought of yourself, only how you can make me happy. You gave everything. And the old man started crying.

“Stop your tears” said the tree, “You are old and must be tired. These old roots of mine are all that I have left, but they are soft and comfortable. Rest your head on them for a while. The old man did so and fell into the softest of sleeps. And the old tree had never been happier.

In this story, the tree stands for His Majesty The King of Thailand and the little boy/young man/old man stands for the people of Thailand.

With Mega Metta, Ajahn Brahm

His Majesty King Bhumibol Adulyadej of Thailand passed away on 13th October 2016, having been ill for sometime. He was the ninth monarch of Thailand from the Chakri Dynasty and was crowned as King Rama IX on 9 June 1946. He was the world’s longest serving Head of State and the longest-reigning monarch in the history of Thailand, serving His country for 70 years, 127 days. BSWA monks follow the Thai Forest Tradition and our Abbot Ajahn Brahm received a life peerage from His Majesty King Bhumibol. The BSWA pays respects to the King of Thailand’s passing away and we wish to convey our heartfelt condolences to the Thai members of our community.
Erosion problem at Dhammasara

This winter’s wet weather has uncovered the insufficient drainage and water catchment solutions around the paved areas and roadworks at Dhammasara. More funds are required to have works done to combat the problem.

Please donate to the building fund online at:

You can also volunteer to help at do work at the monastery by contacting Dhammasara by email: officedhammasara@bswa.org

Attachment
by Dinusha Pathiraja

Imagine
A weary sailor
Storm-tossed and aching
Drenched in cold relentless rain
Thirst burning his dry-cracked lips
Staggering to the shore
Falling in a heap of human mass on
the cold sandy shore

Silence
Deafening silence
Engulfs him
Imagine his eyes
Barely opened
Seeing the rough dark waters
Being lulled into sleep from sheer exhaustion

The surge of strength
Pulsates through his veins
He breathes out in raspy coughs
He feels a yearning
A deep longing
To return home to the very same sea
That tossed him out and washed him ashore
Spring has arrived at Dhammasara!

A Dhammasara Bhikkuni with visitors to the monastery
Stupa containing enshrined relics of the Buddha
United Nations Day of Peace

By Don Weerakody


Ajahn Brahm nominated Don Weerakody, past President and current Treasurer of BSWA, to attend in his stead. Don spoke on the parallels between Buddhism and the principles embodied by the UN.

Buddhists try to live in peace with the environment, with other human beings and with the animals in the world. Buddhism is a religion of peace, both in word and deed.

As we all know in 1945 the United Nations was formed to ensure a lasting peace after a tumultuous period in the world. The highlight was the formulation of the Charter of the United Nations (the Charter) which was a very succinct but detailed set of rules of how to deal with any international conflict. Action based on these rules has been successful in resolving many conflicts and achieving peace or at least reducing the damaging effects of other conflicts. At the same time some would argue that the world is still suffering the consequences of some world leaders not acting as specified in the Charter.

Another important document was the Universal Declaration of Human Rights (the Declaration) adopted by the UN General Assembly in 1948 in Paris. The Declaration detailed the fundamental rights and freedoms applicable to individuals and the international community. Respect and adherence to the values enshrined can lead to peace in the local community and throughout the world. These values, however well established, cannot safeguard or preserve themselves – we must all act individually and collectively to safeguard and preserve them to ensure peace.

There are parallels between articles in the Universal declaration and the Buddhist teachings. One example from 2600 years ago is where the Buddha advised the Kalama people not to simply accept without contemplation. The Buddha advised against:
- believing what you heard just because you have heard it repeatedly;
- following traditions blindly because they have been practised for many generations;
- being quick to listen to rumours;
- assuming a thing is true merely because the Buddha has taught it;
- making foolish assumptions;
- drawing quick conclusions from what you see and hear;
- being fooled by outward appearances;
- holding tightly to any view or idea because you are comfortable with it;
- accepting as fact just because you find it to be logical;
- being convinced of anything out of respect or deference to your teachers.

The Buddha advised that a person should only accept as true what has been deeply contemplated and only if the resulting action leads to the wellbeing and happiness of one and all.

The right and freedom to judge for oneself what is true or not is enshrined in articles 18 and 19 of the Declaration.

18. Everyone has the right to freedom of thought, conscience and religion

19. Everyone has the right to freedom of opinion and expression

Human beings are born with the ability to think rationally, and in my view, a major obstruction to peace is the abandonment or suppression of this faculty to think for ourselves. In Australia we are fortunate to live in a country where there is absolutely no impediment to freedom of thought and expression, and it is my hope that this facility is used to achieve peace in the community.

Respecting the rights of others to those set out in the Declaration will lead to peace and harmony both locally and internationally.
SNEAK PEEK! New BSWA Website

By Sol Hanna

The Buddhist Society of WA has for the past six months been planning and developing a new super-site that will combine the existing websites with new functionality and design. The professional design will be responsive to whatever device - mobile phone, tablet or large screen desktop - is accessing it and have an intuitive, user-friendly design. It will become the single point of access for people wanting to find out information about the Buddhist Society’s many locations and services, and all online services. An example of this will be a searchable database of all dharma teachings by the Buddhist Society’s sangha in video, audio and text format. This new super-site is planned for release at www.bswa.org by the end of the year.

The new design is focused on contemporary look and feel, but most importantly will be easy to navigate and read, and pages and the images on them will resize to fit a variety of screen sizes and be user-friendly on both touch-screen and keyboard-connected devices. All events and news posted on the site will have useful meta-data like dates/times and locations associated with them, which will also make them easier to search for information.

One of the exciting new features will be a searchable database of ALL Dhamma teachings given at BSWA centres and by BSWA sangha (including teachings given overseas). Over the past year, volunteers have been gradually collating this information, and presently there are over 800 Dhamma teachings in the catalogue, though it’s anticipated that this will double by the time the volunteers have catalogued all available teachings online. These teachings are catalogued by teacher, date, predefined categories and topic tags. This will make it easier for the site users to find what they are looking for, but will also make the whole site more search-engine friendly, which will likely increase traffic to the site. We’re aiming to increase our monthly views/downloads of Dhamma teachings by 25% to 500,000 per month, and believe that having everything catalogued in an easy-to-use website will make this more appealing to our online community.

This is a huge effort that is still underway - and will continue after the new site is released. If you have spare time and are comfortable with using web apps and would like to help out, please contact Sol (tech@bswa.org). Or if you don’t have spare time but would like to support the development of the site, please donate to the Dhammaloka Expense Fund - http://cms.bswa.org.au/donations/#dl
It was 125 years ago that the Buddhist Flag as it is known today was first raised on the full moon day of April, on 26 April 1885. Prior to this there was no Buddhist Flag used all over the world.

In the year 1882, a group of Buddhists known as the Colombo Group first conceived the idea of having a Buddhist Flag to be hoisted at ceremonies and Buddhist occasions. However for two years they could not agree to the many proposals put forward. Then they realised that in Buddhist literature it was mentioned that the Buddha image gave six colours, namely Nila (Blue), Pita (Yellow), Lohitha (crimson), Odata (white), Manjesta (tawny) and Pabbasara (a mixture of all above). So they planned to have the flag with above colours and the formation was finally evolved as seen today.

Incidentally at this time the European rulers of South East Asian countries did not accept Buddhism as a religion of the majority of people in these colonies. With the influence of English educated Colonial people, the British rulers were willing to accept Buddhism as an important religion in the colonies. At this time a well known American Buddhist educator, namely Colonel Henry Steel Olcott stepped in and requested the British rulers to declare the Vesak day a National Holiday, to which the British rulers agreed. This news was received by the Colombo group a few weeks before the full moon day of the month of May and to express their appreciation hoisted the first Buddhist Flag on the full moon day of April 1885 (The Bak full moon day) at Dipaduttaramaya temple in Colombo, Sri Lanka.

On the Vesak day of 1885, Anagarika Dharmapala, the founding president of the Mahabodhi society got down a flag from the Colombo group and hoisted it in Bodhgaya in India where Sri Gauthama became Samma Sambuddha over 24 centuries ago. In 1889 Anagarika Dharmapala and Col. Olcott took a flag to Japan. Before the end of the century, the flag was introduced to Burma, Korea, China and many other countries.

In the year 1950, the World Fellowship of Buddhists (WFB) first held their meeting in Kandy, Sri Lanka attended by representatives from 29 countries. The president of WFB, Professor G.P. Malalasekera proposed that the Buddhist Flag be accepted as the universal symbol of Buddhists to be hoisted at all Buddhist occasions and was accepted unanimously by the WFB members. So today we have the Buddhist Flag as our symbol of Buddhist unity.
The emotional baseline.
By Nicholas Allott (nickjallopt.com).

A lottery winner's elation
returns to normal.

A paraplegic's despair
returns to normal.

By training well
we change what is normal.

My Gratitude list
- Warm showers.
- Walking path

For more information, research Buddhism, the hedonic treadmill and positive psychology.
I came to the first session of this loving-kindness meditation series last week, not to learn Metta, but to say thanks to Rachel for running this group. Sixteen years ago I came one Tuesday evening and Ajahn Brahm, the boss monk from Bodhinyana, gave a talk on loving kindness. I intuitively knew this was something I should pay good attention to.

I had been very depressed for the previous twenty years or so and I thought this might help.

I will set the scene of how things were for me.

I was sent to a catholic boarding school a long way from home, aged eight. This was no place for a child. I did not do well at maths or science, but I did major with honours in fear, shame, guilt, anger and self-loathing. These are excellent subjects for guaranteeing a deep and long term depression. And so it was.

Fast forward about ten years. I discovered alcohol and found that it relieved those feelings I was trying to escape from, for about ten minutes, then the very feelings I was trying to keep in the shadow, would surface and there was chaos. I became a binge-drinking alcoholic.

Fast forward another twenty five years. I woke one day after a binge, racked with guilt and shame. Then a very bright light went on in my mind and I saw with absolute clarity that I was an alcoholic and it was time to stop drinking. And so it was.

I have not had a drink, or wanted one since that time and I have a deep sense of gratitude that I was given the insight. That was thirty-four years ago.

I started going to AA and that was good for me. About five years after joining AA I began to realise that I still had the same feelings I drank to get rid of and they were getting out of hand. I knew I needed to seek help and do therapy.

Over the next ten years or so I saw various people and did various groups. I gained a lot of insight into what made me tick and why I felt the way I did, but the way I was feeling did not really change. My depression was becoming a big worry. One of the therapies I did was Jungian therapy. They use symbolism and dreams. I will refer to this a bit later again.

Sixteen years ago I came back to this room at the Armadale Meditation group and Ajahn Brahm was giving instruction on loving-kindness. Ajahn Brahm instructed us to get comfortable and then bring to mind a spouse, child, parent, or someone we looked up to or loved. Sadly I did not have anyone who fitted the bill. Then Ajahn said if you don’t have a person like that, use a pet. I had a cat that I adored and I used her as my meditation object.

Over the next three months I would attempt the loving-kindness meditation each night. I had success generating warmth and love to my cat, but I could not move the feeling on to myself, so I would finish off by doing mindfulness of breath meditation.

At this point in time I was living in an old farmhouse on 300 hectares in rural Mundijong. I was attempting to grow plants for a living, but like the previous five locations, I had salt in the bore water.

I came back from work one day to find the landlord’s son had lit the grass which was about a metre high. It burnt most of the acreage, most of my house and all my shade houses. Thank god my cat survived.

My depression hit rock bottom and I started to have suicidal thoughts. I got very scared. I did not want them, but that did not stop them. There was no power, I had no money, nowhere to go.

I did Metta meditation that night, and this time it was very different. I got scared again. I started to feel warm and safe. Now as an alcoholic these were the sort of feelings I was chasing by using alcohol or marijuana and I did not want any part of them.

Common sense prevailed and I remained sitting. I sat for about an hour during which time I felt safe and warm and free from fear. When I opened my eyes, I knew that everything was going to be ok.
and I realised that the suicidal feelings were gone, and they did not return.

Had I not learnt loving-kindness meditation, who knows how things would have turned out for me?

Two days later a neighbouring farmer came by and said, “We are looking for someone to take care of our horses. There is a free cottage goes with the job. Are you interested?” I was interested!

Two months later I thought ... well I’m still depressed. I wonder what would happen if I sent loving-kindness to my depression? I started visualising depression as this sad lonely entity that kept coming to visit me even though I did not want his company. Now it was counter intuitive behaviour and required a bit of discipline, but I started welcoming this entity to my meditations and sending him/it loving-kindness.

Bingo. This was the beginning of me losing my lifelong friend ... over a three year period The Black Dog just lost interest in visiting me! Such has been the power of Metta meditation in my life. Life-saving? Very possibly in my case.

I was neurally hard-wired to feel fear, guilt and shame and I had a toxic core of self-beliefs which included feeling unlovable amongst others.

Metta has changed all that. I now have self-esteem and feel love for myself. Because I was willing to sit with the unpleasant feelings, what has happened is there is now room in my life for feelings like joy, gratitude and exultation.

I spoke about Jungian therapy and how they use symbolism. Two years ago I had a very powerful experience of symbolism. I was sitting on the beach at Koh Samui. It was about 5.30 in the morning and I was coming to the end of my meditation, when I felt something touch my foot. I opened my eyes and there was a big black dog lying at my feet. He had put his paw on my foot to get my attention. I was immediately blown away by what I saw. I put my hand on his head and he licked my hand.

The dog stayed for a moment then left.

I had spent time and effort in making friends with my Black Dog, and here on the beach, the Black Dog had come to make friends with me.

I felt a strong presence on the beach around me, which I won’t attempt to quantify. I had strong feelings of being healed, and of wholeness and gratitude. I was reasonably sure the Presence was wearing a bigger smile than I was.
This question comes up a lot, and many people think Buddhism is not a true religion because it does not have a “Godhead”, at least in the conventional way that one may think of a religion. I wish to make the case in this essay, that Buddhism is definitely a religion. A good dictionary definition of religion is hard to find because they try to cover all the different beliefs, however the best I have heard, that seems to cover what all religions try to reflect is --- “a practice that takes you home.”

Buddhism is often referred to as the “middle way”. A pathway between extremes! Buddhism is a religion that sees nature as the driver that built the world as it is and has got us to where we are presently as human beings. Beginning-less beginnings and endless ends are left without comment or at the least classed as uncertain! That is why truthful scientific study will never hurt what the Buddha taught. If the science is right it will always be in tune with what, in Buddhism, is called, “Right View”. In fact Buddhism can and does often assist Science to see things more clearly. (Psychology is a good case in point.) This will continue to be the case and I believe even more so in the natural science of physics.

So what is Right View? Right View is about recognising that truth and reality exist only in the present moment. It is recognition that the past is gone and finished and the future is merely speculation. This is not to deny the flow of time that exists from past to present to future, but merely an undeniable recognition that the present is the only truthful reality. So Buddhist practice is all about uncovering the present moment. This is done by practising meditation in order to recondition the mind and allow it to become still. Then the flow of consciousness in the mind becomes apparent.

One starts to see that the nature of this flow is impermanent, and because the compounded conditioning built up is also subject to change, it is unsatisfactory and not self. As this conscious flow becomes clearer, one starts observing it more from the stillness and not the conditions that make up and confuse the mind. Eventually we will observe this stillness as pure consciousness.

When one knows still consciousness the scene is set to make this the reference datum of our life. One will start to see our life arising and finishing out of this still consciousness. When one practices to have stillness in mind, wisdom will naturally grow as the impermanence and unsatisfactory nature of our conditional existence shows itself. This follows with the knowledge that there is no self, just a stream of consciousness that we cling to. This realisation can allow us to know and see our past lives, especially as they influence our present mind stream. We see that they are compiled into the conscious field of the Universe.

All this spurs us on to go deeper into the moment to where we can see that consciousness finishes. In Buddhist terms this is called Cessation and when this is clearly seen one can see the “Apparent” nature and the “Transcendent” truth of our lives all at once. In effect the Universe has stopped. We have become unified with it! No karma can be made in this state of existence! The body will live on with the Apparent and the Transcendent and at the eventual death of the body, with this knowledge in place, there will be no more beginnings and no more endings. There is only true peace. Perfect balance! The practitioner will be both come and gone, reflecting the middle way. The practitioner will be by definition --- “home”. Therefore, Buddhism by its very nature, is --- a Grand Religion!
Part A - Personal Details

Please print clearly

Family name
Given name
Mailing address

State
Postcode
Country

Phone
Mobile
Email

How would you like to receive our newsletter?
I can collect it  By email  By postal mail

Which is your main BSWA centre?
Dhammaloka  Armadale  Online

Do you have any skills that you may wish to contribute to the Society?

Part B - Membership Fees

Please tick ONE

Associate and Full Member  $50 per year
1 year  2 years  3 years  ___ years

Fully paid membership  $990

Full membership – Upgrade Only  FREE
Youth – Under 18 years  FREE

Part C - Associate Membership

Youth Subscription

Associate Membership is our regular membership open to anyone, Buddhist or Non-Buddhist, who wishes to support the aims and values of BSWA. Youth is free to under 18s.

Please tick ONE:
New Associate Membership
New Youth Subscription  Date of 18th birthday
Renewal of Associate Membership

Applicant’s signature  Date

Part C - Full Membership

Full Membership is open to practising Buddhists who have taken refuge in the Buddha, the Dhamma and the Sangha and who undertake the Five Precepts.

New and upgraded Full Memberships are subject to endorsement (*) by the Spiritual Director (Ajahn Brahm) or a co-Abbot of Dhammasara Monastery, and by the committee of the BSWA.

Full members are given priority for places at some meditation retreats.

Please tick ONE:
New Full Membership (*)
Upgrade to Full Membership (*)
Renewal of Full Membership

Applicant’s signature  Date

(*) Spiritual Director’s / Assistant Spiritual Director’s signature

IMPORTANT
Your membership only becomes active once it has been endorsed by the Committee at the next Committee Meeting, which is held every two months. Receipt of payment does not indicate membership endorsement. Please apply for membership well in advance of a retreat booking.

For any membership enquiries please contact the Assistant Secretary, BSWA asec@bswa.org
DHAMMALOKA BUDDHIST CENTRE

REGULAR ACTIVITIES

The centre is always open in the daytime between 9am-5pm for you to walk around the grounds and to use the shrine room on the right hand side of the Main Hall for meditation or contemplation.

| MONDAY – OPEN DAY | 10.00am – 2.00 pm | Library Open – For sale of Items and membership ONLY. |
| 11:00am – 3:00pm | Open Day. A volunteer is available to assist with inquiries & memberships and show visitors around |
| 2:00pm – 3:00pm | Guided Meditation Classes are held in the Community Hall |

| FRIDAY | 7:00pm – 7:20pm | Chanting |
| 7:30pm – 8:00pm | Guided Meditation by a senior monk or nun OR by a guest speaker during Rains Retreat |
| 8:00pm - 9:00pm | Dhamma Talk by a senior monk or nun OR by a guest speaker during Rains Retreat |

| SATURDAY | 10:30am | Morning Chanting then Dana offering of food to the monks or nuns then a shared lunch for all in the Community Hall (Except during Rains Retreat) |
| 3:00pm – 4:15pm | Ongoing Guided Meditation Class with a senior monk or nun (Except during Rains Retreat) |
| 3:00pm – 4:15pm | 4 Week Beginner’s Meditation Class that starts on the 1st Saturday of the month |
| 5:00pm – 6:00pm | Kalyana Mitta discussion and meditation group ‘A community of good friends’ The group meets in the room on the right hand side of the Main Hall. Email perthkalyanamitta@gmail.com for more information. |

| SUNDAY | 9:00am – 11:00am | Children’s Dhamma Classes (ages 3-17) (Please check Notice Board for details) |
| 10:30am | Morning Chanting then Dana offering of food to the monks or nuns then a shared lunch for all in the Community Hall (Except during Rains Retreat) |
| 3:00pm – 4:15pm | Sutta Class or Buddhist Study Group in the Main Hall every 2nd and 4th Sundays of the month (Not held during Rains Retreat) |

| FULL MOON (POYA) DAY | A day for those who would like to undertake the 8 precepts. Please check the notice board for program and dates. |

| LIBRARY HOURS | Mon: 10.00 am – 2.00 pm (ONLY for sale of books & Memberships) |
| Fri: 6:00pm - 7:30pm & 9:00pm – 9:30pm | Mon, Tue, Wed, Thur & Fri: 10:00am – 3:00pm |
| Sat: 2:00pm – 3:00pm & 4:00pm – 5:00pm | OFFICE HOURS |

FOR INFORMATION ON THE FOLLOWING:
Activities at Dhammaloka, Tel: 9345 1711 or visit www.dhammaloka.org.au
Children’s Dhamma Class, Lee Chan Tel: 9325 8238 (between 9am – 6pm)