BEGINNING OF THE RAINS RETREAT
BODHINYANA MONASTERY

SUNDAY 1 AUGUST, 1993

During the Lord Buddha’s time a rule was laid down for all monks and nuns directing that they should spend the three lunar months of the rainy season in one place, either in a monastery or alone in a suitable place. This is a period when external work is kept to a minimum and the emphasis is placed on developing peace and wisdom. Quiet surroundings, good Dhamma friends and many hours of meditation provide wonderful support for this noble goal. The monastic Rains Retreat begins the day after the full moon of August. This full moon is Asalha Puja which commemorates the start of the Buddha’s Teaching career for it was on that day that He give His first sermon to the five disciples. On Sunday 1 August we will celebrate both Asalha Puja and the beginning of the Rains Retreat at Bodhinyana Monastery.

The programme for the day will include:

9.30am    Gathering at the Monastery
10.00am   Taking of the Three Refuges and Five Precepts
          Auspicious chanting and a short Dhamma talk
10.30am   Offering of dana to the Sangha
11.00am   Sharing a meal
12.30pm   Offering of requisites to the Sangha
2 - 4.00pm Meditation and Dhamma talk

ALL WELCOME
"NAMO TASSO BHAGAVATO
ARAHATO SAMMASAMBUDDHASSA"

There is this great desire to know what life is all about. What am I? What am I doing here? Where do I come from? This is the natural quest for knowledge, it's in all of us, all human beings have this. It's been there a long time. Of course people have always tried to give the answers. World religions and modern day religion in the form of science are trying to give answers to the question "What is life, and where does it come from?" Delving, going deeper and deeper, trying to go further and further into the recesses of the universe. Philosophers spend their lives in the most intricate contemplations, thinking, trying to figure it out. But how can we know? The Buddha had this same force, the quest for happiness and the wanting to know what this life is about. He experimented in various ways and came up with this solution, that the way to know is by looking inwards and refining the mind, cultivating calmness, stillness and purity of mind, not for its own end, but for the end of acquiring penetrating insight, understanding and wisdom. It is about resolving doubt.

So it is just not good enough to accept what is written in a book or what someone else says. To know for oneself is very important because until then one is still unsure, still in doubt. All of us seem so different from each other and so separate. We look at this world with its multiplicity of human beings, the multiplicity of other beings and creatures in nature and one must wonder why is it like this, where does it come from, what purpose is there in it? Why are people so different, with so many different capacities and skills? Can one explain the differences just as biological differences? I would hardly think so.

What is this thing we call the mind? The ability to think, this consciousness, this faculty which is consciousness itself. We are conscious, we can be conscious of all the various sensory perceptions and sensory contacts. We can analyse and project, we can do things with the mind and conceive. What is this consciousness? Where does it come from? Can this consciousness come from matter? An egg and a bit of sperm coming together and then a
consciousness is created out of those molecules and atoms? Does life end at death with nothing after it? At one stage or other in the evolution of matter has this consciousness developed out of this lump of matter which was previously not conscious? Contemplate this now. Usually I don't encourage speculation, but this is for a particular purpose.

Many people hear about Buddhism and are very interested in the meditation and all the logical things which are relevant to us here and now. But some people have great difficulty even opening the mind to the possibility of past lives. What sense is there in this life if one hasn’t got an open mind to the idea of past lives? Where does the variety, multiplicity, different tendencies, different skills, different temperaments, and different physical make up and consciousness itself come from? When people hear this teaching of rebirth they say “Oh, but it's not logical.” And when people ask me about the beginning in Buddhism I say “We teach no beginning. A beginningless beginning is the realm of becoming, of birth and death.”

It is completely illogical to say there is a beginning, because the obvious question is, “Well, what was there before that point?” Consciousness cannot come from matter, consciousness must come from consciousness. A conscious moment can only arise and be conditioned by another conscious moment, it cannot spring up out of matter.

When the Buddha was asked why are things this way, he said there are many different approaches and ideas. One of course is the theistic idea, the very simplistic theistic approach is to attribute everything to a God, a being or a super being who is omnipotent, who creates and determines everything, who punishes and rewards. Another idea is that life is just an accident, something went wrong in the test tube and life resulted accidently. Everything just happens haphazardly. Finally there is the belief that everything is pre-determined according to a grand plan. All these views would lead one to a state of non action. They are not conducive to taking responsibility for oneself and striving for happiness. Thus in Buddhism we reject these views.

The Buddha taught “Conditioned Arising”, or “Dependent Aris-
ing”. This is a law of nature, a law which operates from the beginningless beginning, that is all inclusive, all encompassing, reaching through everything. The law of conditioned arising is the basis of all existence - because of these conditions, this result comes to be. By the arising of these conditions, this result can arise. When these conditions are not there, then this result cannot be. By the cessation of these conditions, this result ceases. A simple law, but it is not quite the mechanical cause and effect that sometimes we think about in terms of one cause, one result. Many, many conditions are involved, and this law operates through time and space in every realm of existence. Now if we open up our mind to this then we can ask, “Where does this baby come from and why in growing up is this baby like this?”

The Buddha taught conditioned arising. So where does this baby come from? The Buddha said from the past, from the beginningless beginning, from this stream of consciousness. Not a fixed entity, but this stream of consciousness, this river, this flowing, this flux. This individual flux without an individual point being in it, just an individual flow of conditions and results which has been travelling from the beginningless beginning, led by desire, blinded by ignorance, this mind, this consciousness which arises and passes away.

Led by desire, do you see the mind jumping to this, going to that? Do you see the mind seeking for a sight, a sound, a touch, going from one experience to another, led by desire, blinded by ignorance. Not understanding the way things are. This quest and seeking for happiness from the conditioned world, taking that which is not real to be real, taking that which is not oneself to be oneself. So this has been a process operating from the beginningless beginning. This stream of consciousness, a flowing river. Now at death this body can no longer support the stream of consciousness. It can’t provide the sensory experiences to satisfy the craving to be and to experience. So what happens? The mind at the death moment, being blinded by ignorance and led by craving, causes the arising of the next conscious moment in a “new” body. The birth of this human being is not the first life, that conscious moment that arises has within it all the potential of the past experience, all the tendencies that were
accumulated from the beginningless beginning are within it. They are the imprints of all the previous lives.

Each person is an individual, each individual is not just conditioned by the genes from the mother and father. There is this extra factor, the factor of the past, the beginningless beginning and that is why the variety is endless. Who is it that we are then? Are we just the helpless result of the past? In actual fact the present moment is completely the result of the past, this one moment. This body, the tendencies, feelings, views, and ideas which have been conditioned by the past are just the result of this moment and the process will continue into the future. But there is a magical present moment, a magical now. What we do now with what we have here, is of utmost importance. This is the magical moment, the only reality, the now which is what will act and interact with the forces from the past to create the future. This is why the future is not pre-determined, it cannot be pre-determined because it depends on this now, this choice that we make. The volitional choice that we make now will interact on the forces from the past to create the future. It is not pre-determined or fatalistic. There is certainly the possibility for change, growth and enlightenment, otherwise the Buddha would have wasted his time. If all was pre-determined or all was by chance, then there would not be the possibility of liberation. Because there is this magical moment, the now, we can change, and cultivate, we can abandon that which is of no use and cultivate that which is useful. This is the wonderful thing that we can say is the gift of nature, it is for us to take and for us to use.

The karmic tendencies are our plot of land, this is our garden which we have developed over this life and previous lives. Maybe it’s a very nice cultivated plot of land and we’ve developed skills and precision of mind, the ability to think, the ability to remember. Some of us have developed meditation over many lifetimes so that we can meditate very easily. That one consciousness which arises at the moment of conception is the imprint of the past, the potential of all the past, to be acted upon by the present to create the future.

So here we are with our plot of land. What do we do with it? The very first thing, the essential thing is to accept it. This is what you’ve got so it’s no good going on about it, not wanting your plot of land,
looking over the fence and wanting someone else’s plot of land. Sometimes people just refuse to accept it, just pretend it’s not there, just ignore it. The wise approach is to accept that this is my plot of land, these are my tendencies, my abilities, these are my failings, it’s alright. Everything can be cultivated.

This teaching of impermanence is very, very important. We don’t have to remain what we are now. We are this now, but the wonderful thing is the potential, because of this magical moment of the present where there is choice, potential for cultivating, growth and change. When Siddartha was born he was not yet a Buddha. He still had limitations, a very beautiful plot of land but he still had a few weeds. Through his effort, cultivating, weeding out, enlightenment was possible and the Buddha arose.

Yes, we are conditioned by the past, past karmic tendencies, but our responsibility is to take things in hand and try to be awake now, mindful now, and because we are still practising, this mindfulness is not constant. An enlightened being has constant and effortless awareness and doesn’t forget. But the unenlightened being forgets and when we forget the habits, tendencies and foolishness comes through in speech, bodily actions, in thoughts and when we remember we become awake and we say, “Oh, good grief, failed again.” Start now, because when one is mindless or has no mindfulness it’s just as if you are in a dream and in a dream you dream all sorts of silly things. We can understand the process and start now with mindfulness which is the magic ingredient. This one thing, heedfulness, is what we have to try to encourage, to sustain, to bring into being and to cultivate. This is what the practise is for, the moral principles, meditation, the training is to establish heedfulness, so that we can make the choice in the moment, to be noble, to be good, to be kind, to be sensitive. When we fail, we can reflect on that, learn a lesson from it and try not to repeat the same mistake in the future. This is how we can shape ourselves and progress on the path.

* Taken from a talk by Ven Ajahn Jagaro °
TAKING REFUGE

by Sister Ayya Khema
(taken from "Be an Island Unto Yourself")

Taking refuge in the Enlightened One (Buddha), the teaching (Dhamma) and the community of enlightened disciples (Sangha), has a deep significance. A refuge is a shelter, a safe place. There are very few safe places in this world. In fact, to find a totally safe shelter anywhere in the worldly life is impossible. Physical shelters burn down, get demolished, disappear. Buddha-Dhamma-Sangha is not a physical shelter. They are a spiritual shelter and because of that, they can, and should, give one a feeling of having at last found a haven, a haven where the storm has abated. However in the ocean the storm and the winds and the waves make sailing very difficult. But when the ship finally comes to port, there is quietness in the water and there is shelter in the harbour and all the waves and the storms are calmed. One can come to anchor. This is what it means to take refuge in the Buddha-Dhamma-Sangha. It if doesn’t mean that for someone, then refuge has been taken in vain.

It means that one has finally found the place where one can come to rest. Namely, within the teaching that promises without a shadow of a doubt that there is an end to suffering, that there is an end to all ills which have beset mankind. The teaching, the Dhamma, propounded by the great teacher and perpetuated by his Sangha, have shown us the way. In this case Sangha means those who become enlightened using the Buddha’s teaching. It doesn’t mean just anyone who wears the robes. Unless one has seen that promise, not necessarily having experienced that release from suffering, but having seen the possibility of it, and become confident and trusting in the Dhamma’s efficacy, taking refuge means nothing.

*Buddham Saranam Gacchami*  
To the Buddha I go for refuge

*Dhammam Saranam Gacchami*  
To the Dhamma I go for refuge

*Sangham Saranam Gacchami*  
To the Sangha I go for refuge

It is said three times. It is important to understand the meaning,
otherwise we are repeating words in a foreign language just like parrots do who don’t know what they’re saying.

When we feel that taking refuge is a reality for us, then the heart opens up in devotion, gratitude and respect to the Buddha-Dhamma-Sangha, the teacher, the teachings and the enlightened ones that came after him who perpetuated the teaching. We must feel gratitude that cessation of suffering is available, the devotion to that which promises a totally otherworldly reality and the appreciation of those who made it their life’s work to propagate it.

Taking refuge can become the most important thing in one’s life. Everything that one does can be done for Buddha-Dhamma-Sangha. I can easily carry stones for Buddha-Dhamma-Sangha. They weigh nothing. But if I carry stones because somebody tells me to carry stones, they’re pretty heavy and tiring. It means nothing at all to perform tasks for that which is the highest and promises another reality when one has seen that the reality in which humanity lives is unsatisfactory and one is willing and able to let go of it.

Taking refuge in Buddha-Dhamma-Sangha is very often done parrot fashion. Many people do that. But many also do it with devotion and gratitude and respect - respect for a person, a human being who was able to reach the highest possible state that any human being can reach and was able and willing to explain that state so that others could follow after him. Explain it in such a way that we, ordinary as we are, can actually understand it. This is one of the great genius feats of humanity. It is worthy of every respect that one can offer it.

When we have gratitude, devotion and respect., we have love. All three are connected with love. We cannot be grateful, devoted and respectful towards someone whom we don’t love. Love and respect go hand in hand with the spiritual path. The two are appropriate for any relationship that one has, but primarily for the spiritual path which is a close relationship, the closest one can have because it’s with oneself. Heart and mind must be engaged. The mind understands and the heart loves. Unless that happens one is walking on one leg. Hopping around instead of walking steadily.
That unsteadiness in one’s practice will again and again bring dissatisfaction into one’s heart and also sceptical doubt: “Am I doing the right thing?” or “What am I doing here?” “How did I get here?” “What’s this all about?” “Why don’t I go back where I came from and do what everybody else is doing?” Sceptical doubt arises because one is shaky. Walking on one leg is a very shaky business. One has to be solidly grounded. To be solidly grounded one has to have both heart and mind wholeheartedly in every action. Wholeheartedness is only possible if the heart has opened up.

Being able to take refuge is not only rare, but it denotes excellent kamma. One has made excellent kamma to be able to do that, but it will only bear fruit if one takes it with one’s heart and not with one’s mouth.

You’ve seen Buddha statues. Maybe you even have one, or some pictures of the Buddha. Nobody knows what the Buddha really looked like. In those days there were no cameras and to my knowledge nobody made a drawing of the Buddha either. What we see in the statues and in the pictures is the artist’s idea of beauty and each country has its own ideal. Every artist tries to depict the Buddha as perfect and whatever you see is that artist’s idea. It may not be your own idea of perfection.

Alright, make your own Buddha statue in your mind the way you think it’s perfect. Make it as beautiful as you can. Let golden rays emanate from it. Whatever you think is beautiful. Make it the most wonderful thing that you can possibly visualise or imagine and then carry it around in your heart.

We have a lot to be grateful for and it is our own good kamma which has made it possible to be here. But we don’t have to pat ourselves on the back for that because we don’t even know whether it happened in this lifetime. It may have been lifetimes ago and whoever made the kamma and the one who reaps the results are certainly not the same person. They’re not different either. The answer lies in the middle, the Buddha said. So we can be grateful to the kamma, the impersonal results, and open up our hearts to this refuge that we take, where we actually can lie at anchor and workwithin ourselves in a situation where we’re safe.
The Dhamma protects the Dhamma practitioner. When one really practices the Dhamma, one is fully protected. One is not protected because others don’t get near one, but one is protected because one’s own reactions are safe. This is the only safety that can be found.

Whenever you chant, Buddham Saranam Gacchami, it may help if you actually do realise a beautiful Buddha within your heart to have the feeling that pervades one when one is connected and actually communicating with the one whom one loves.
MAKING OUR NEW BUDDHA STATUES

We are having two large Buddha Statues especially made for the new Dhammaloka Centre. One will be a 3 metre standing bronze statue to be placed on the plinth in the courtyard in front of the Dhammasala. The second will be a gold gilded brass Buddha in the sitting posture for the main shrine inside the hall.

These statues are being made in Thailand by Laam Sing who is an artist and a skilled craftsman specialising in the casting of Buddha statues. He has already finished the clay models of the statues and the casting will be at 3.00pm (Perth time) on Saturday the 17th of July. This auspicious event will take place at Wat Bovoranives Vihara in Bangkok with the Supreme Patriarch of the Thai Sangha, His Holiness, Somded Nyanasamvara, presiding at the ceremony. We are indeed grateful to His Holiness for this kindness towards the Buddhist community in Perth and also to all the people who have helped in this wonderful project.

AN INVITATION

To commemorate the making of the Buddha statues we will be having a special ceremony of chanting and Loving Kindness meditation at 3pm on Saturday 17th July. We would like to invite all of you to participate in this ceremony.

Also, we would like to encourage people to have a part in the making of these statues by making some contribution, regardless of how small, towards the expenses incurred.

Thank you.
WHY DID I ORDAIN?

The ordination of Samanera Santidhammo

One should not go looking for a teacher (nor a spouse for that matter); when the time is right the teacher (or spouse) will appear. Though I did not believe this some eleven years ago when I first met Ajahn Jagaro, I certainly accept it now. Living in the country at that time, I came to Perth to find someone who could teach me the basics of meditation. Fortunately I chose to go to the North Perth Vihara. Ajahn Jagaro not only made me feel welcome but his quiet, controlled demeanour and careful explanations of Dhamma, along with the book of Ajahn Chah's teachings that he gave me, made a profound impression on a mind that had been searching for meaning for many years. So I got more than I'd bargained for - no spouse, but a Teacher and a Teaching which explained the truth about the human situation.

Being from that all too common Western 'Christian-but-not-religious' background, but having studied basic philosophy and made an unsuccessful attempt to make sense out of the teachings
of the Christian churches, I had joined the Humanist Society. By a strange co-incidence I met a Schopenhauer philosopher with an extensive knowledge of Abhidhamma at the same time that I met Ajahn Jagaro. The result of such a formidable combination was inevitable. Within a few short months I was a dedicated Buddhist.

Moving to Queensland I joined the Buddhist Society which met at Dhammadinna House, the home of Klaas de Jong. When I relocated to Hobart eighteen months later I opened my home as a sister centre to Dhammadinna House. I called it Woodward House in honour of F.L. Woodward, the Pali scholar who spent the last thirty years of his life in Tasmania translating for the Pali Text Society.

Woodward House struggled along for seven years with a small number of devoted supporters, chief amongst them Ven Sumangalo’s parents, Derek and Pam Wakeling, who had had contact with the English Sangha. Visits by monks were rare but we were fortunate to have Ven. Mahinda adopt us and to benefit from teachings by Ajahns Munindo, Jagaro and Nyandahammo, Venerables Mahinda and Pyadassi, Phra Ajahn Yantra and over latter years a number of visits and much support from Ven. Sumangalo.

By 1991 I had decided that the centre would not develop without a resident bhikkhu. At the end of that year it became necessary for me to sell the beautiful six acre property with its large stone building and so when Ajahn Nyanadhammo came to Hobart in April 1992 and no suitable monk was available to reside in Tasmania, I made the decision to come back to Perth to ordain.

I arrived rather late for the 1992 Rains Retreat apologising to Ajahn Jagaro for having come back to take advantage of all the hard work that had been put into developing Bodhinyana Monastery. I had had no previous opportunity to visit, let alone stay at a monastery. With only one or two weekend retreats as my total experience of intensive meditation and two difficult years behind me, I knew I would not be able to make the final commitment to ordain unless my very basic meditation improved. However, I found walking mediation to be very beneficial and with encouragement from the Ajahns and timely advice from Ven. Sumangalo and Sister Sumedha, my
meditation improved and I felt confident about my decision to ordain.

People often ask how that decision came about. It was the inevitable outcome of a steady growth of confidence in, and understanding of, the Dhamma through applying its principles in everyday life. Sensitivity to many of the problems in the world made the bhikku’s life of harmlessness more and more appealing until it became the only path for me to take.

Bodhinyana Monastery is such a beautiful, peaceful place and so well supported it is a privilege to be here. Ordaining when one is older has its advantages (again I apologised to Ajahn for not being younger) - for those who ordain at a young age I have immense admiration; I certainly wasn’t ready for it then. Mind you, if I’d started meditating earlier my knees probably wouldn’t hurt so much now!

During the eleven months I have been at the monastery the feeling that I have come home has grown stronger. The encouragement, support and friendship of the lay community has been overwhelming (not to mention the building of a new Sala for my ordination!) Even with a strong commitment to the Path and the homeless life it would not be possible for me to live and practise as a monk without the dedicated support of so many people, and for that I am most grateful. I shall endeavour to be worthy of such faith.

Samanera Santidhammo
SANGHA NEWS

"While ever at my back I hear,
Time’s winged chariot hurrying near."

Donne’s famous lines contain a ‘timely’ message for all of us. We should never put off until tomorrow that which we can do today. Nor should one let the sun set on one’s anger.

That was the gist of a talk given by Ven Kovidó to a group of Sri Lankan visitors who brought dāna to the monastery. After the meal the grandfather suffered a heart attack, collapsing and dying near the entrance to the Sala. A sad event, but a meaningful Dhamma lesson. Not having had the opportunity to be so close to a dead body, nor witness a death taking place within a Buddhist environment, I was deeply moved by both the family’s attitude and interaction with the Sangha and Ven. Kovidó’s skillful handling of the situation. With the body laid out in front of the shrine he explained the process of bodily cooling after death to the grandchildren and encouraged them to feel their grandfather’s feet and hands. They responded with an interest and a complete lack of the bewilderment and fear which is so often present at such times. The resultant tableau with its atmosphere of loving and caring is forever etched in my consciousness as a beautiful memory. Death need hold no fears for us if we open our minds to it in the light of the Buddha’s teaching.

At another level those comings and goings mentioned in the last Sangha News have continued their lesson on impermanence. Ven. Kovidó, along with Ajahn Brahm, is now away in Sri Lanka! In the absence of the two previous reporters I am endeavouring to bring you up to date on Sangha happenings.

Jesper departed after another year of dedicated service and plain hard work at the monastery. His quiet efficiency and expertise are missed. I was very fortunate in having such an experienced senior anagarika here during my breaking-in period at the monastery.
Though the building programme is virtually complete, Ajahn Brahm still manages to find outlets for his boundless energy. Concrete water tanks have been appearing at those kutis without such luxuries and he has organised the construction of an impressive new dam in addition to the cleaning out of the old one. With the recent rains the new dam is filling rapidly and the view from the dining hall area of two large bodies of water in the valley below is eyecatching: a sight bound to cool visitors next summer after their long hot drive from Perth.

We look forward to a cleaner, softer water supply to the laundry block. Ajahn Brahm assures me that the soap will now lather as it is supposed to do. There is absolutely no truth to the rumour that Bodhinyana is part of the official water catchment supply for the metropolitan area!

Our tireless Abbot visited Melbourne again helping to assist the Buddhist Society of Victoria in its endeavours to acquire new premises and attract resident teachers. Soon thereafter Ajahn Jagaro was off to Thailand again. I’m hoping that if I stay long enough he will impart the secret of his ability to deal with so much so continuously.

As mentioned in the previous newsletter Sister Sumedha has spent some time at the Monastery. Her cheerful outlook and willingness to help out have been a pleasant addition to the monastic routine. The community’s chanting takes on a pleasant tonal improvement when Sister is with us. More recently Sister Yang Chen joined us for a brief stay and it has been good to see nuns sharing the fellowship (if that’s the right word?) of Sangha life.

We welcomed Ajahn Khemanando from Thailand just in time for the Vesak celebrations. His learning and experience gleaned from thirteen years in Thailand are a much appreciated contribution to Dhamma discussions. It is good to know we will have three Ajahns resident during this year’s Rains Retreat. A Laotian Bhikkhu, Phra Boon Mee arrived from Sydney and we trust he enjoys an extended stay with us.

In Ven. Kovido’s absence, Ven. Sumangalo has stepped into the
breach, or rather the gaol, visiting Karnet Prison in addition to the extra teaching at the Armadale group, youth group activities, retreats, the university group and Dhamma instruction for younger Buddhists.

Vesak celebrations at the new Dhammasala had Ajahn Jagaro wondering whether the new Hall was large enough. We were fortunate to have with us on that auspicious occasion, Ven. Pannasara from Sri Lanka, Ven. Sayadaw Dipaloka from Burma and Ven. Sreng Lay Hout from the Khmer Temple in East Perth.

The Sangha and the new novice were in danger of getting sunburnt from the extra lights for film-making, along with the constant exploding of camera flashlights, not to mention the sunny weather so perfect for the occasion. My most memorable impression of the day (apart from my muffed lines!) was the torchlight procession circumambulating the temporary shrine in front of the newly planted Bodhi tree in the public park. A spectacular conclusion to a very special day. Thank you one and all.

The main activity at the monastery is now centred on clearing excessive regrowth from the forest for it inhibits the development of mature trees and constitutes a major fire risk. We are grateful to the visitors who have regularly helped out with ongoing
talks. Thanks are also due to those dedicated lay supporters who have offered to transport Sangha members following the dearth of anagarikas and consequent lack of drivers.

Samanera Santidhammo

Meditation Hall at Bodhinyana Monastery
SOCIETY NEWS

Carrying of the Buddha rupa from the old hall to the new Dhammasala

Vesakha day this year held even greater significance for us as we began the day by carrying the Buddha rupa into the beautiful new Dhammasala. After many months of planning, building and landscaping by a great number of people, it is wonderful to be able to sit in comfortable meditation in the spacious and very beautiful surroundings of the new sala. We are very fortunate to have had the support of so many people who have contributed their time, energy, talents and funds to enable people in Western Australia to hear the Dhamma and practise meditation in this Centre.

Not only have we built the new Dhammasala, but extensive renovations have been done to the house to enlarge the reception area, add a library and the monks’ residence. It is now planned to finish off the renovations in the Vihara by enlarging the kitchen area. Work on this will begin soon.

It is through generous donations that we have been able to extend Dhammadaloka Buddhist Centre, but we have also had to take out a mortgage of approximately $200,000 and we will be again
relying on donations to meet our commitments in this way. If you would like to make regular donations through the Building Fund would you please contact our Treasurer, Ron Storey, or donations can be left at the Centre (or sent in) at any time.

We recently invited our neighbours from Nanson Way and the nearby area to have a look through our Centre and to join the Committee for afternoon tea. It was very pleasant for us to be able to meet our neighbours and share with them the result of the building activity which they have seen for so long.

Those of you who have been to the Centre lately will have noticed the new library shelving and probably have enjoyed the ease with which you can now find and replace books. Our thanks go to all who so generously give their time in the library to benefit us all. The library is a very pleasant place to spend some time browsing and choosing reading or tapes for use at home. Although borrowing is restricted to members, everyone is invited to come in to browse and to pick up free literature which is always available. The library hours are:

Friday: 6 - 7.25pm
         9 - 10.00pm
Saturday: 2 - 3.00pm
          4 - 5.00pm

We have been most fortunate to mark the unofficial opening of the new Dhammasala by a series of public talks on "The Essentials of Buddhism". These talks have been well attended and will continue on Sunday afternoons from 3 - 4.30pm until July 25. The titles still to be given are:

July 4    Tranquility Meditation
July 11   Loving Kindness Meditation
July 18   Insight Meditation
July 25   The Buddhist Approach to Life

All of the ten talks in this series will be taped and are available on loan from the library or if you'd like your own copy they may be ordered from the library for $4 per tape.
INTRODUCTION TO LO HAN KUNG
LOH AN QUANG

Lo Han Kung is believed to be an extremely old form of Tai Chi, possibly the forerunner of all other forms. Lo Han Kung incorporates both Buddhist and Taoist philosophy.

To overcome the symptoms of stress and everyday life, Woo Fong Lee, the inventor of Lo Han Kung, applied the Taoist concept of stretching and relaxing (opposites) to very slow martial arts movements as practised by warriors of his time. Nowadays, combined with the Buddhist philosophy of Chi King (controlled breathing), Lo Han Kung still gives great benefits to the practitioners of this ancient art.

Joanne and Barney Viersma conduct Lo Han Kung classes for adults every Tuesday evening from 7 - 8.30pm at the Dhammaloka Centre in Noillamara. The cost is $3 per evening and the proceeds go to the new Dhammasala mortgage.

For information please phone 349 7317.
# Regular Activities

**DHAMMALOKA BUDDHIST CENTRE NOLLAMARA**

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<th>Day</th>
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<td><strong>Friday</strong></td>
<td>7.00 - 7.20pm</td>
<td>Chanting</td>
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<td>7.30 - 8.00pm</td>
<td>Guided sitting meditation</td>
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<td>8.00 - 9.00pm</td>
<td>A talk on Buddhism by one of the senior monks</td>
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<td><strong>Saturday</strong></td>
<td>10.30am</td>
<td>Food offering to the Sangha</td>
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<td>2.30 - 3.00pm</td>
<td>Instruction for new meditators</td>
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<tr>
<td></td>
<td>3.00 - 4.00pm</td>
<td>Meditation and discussion Dhamma school for children (during school term)</td>
</tr>
<tr>
<td><strong>Sunday</strong></td>
<td>8.30 - 9.15am</td>
<td>Sitting meditation</td>
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<tr>
<td></td>
<td>9.15 - 9.45am</td>
<td>Walking meditation and interviews</td>
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<tr>
<td></td>
<td>9.45 - 10.30am</td>
<td>Sitting meditation</td>
</tr>
<tr>
<td></td>
<td>10.30am</td>
<td>Food offering to the Sangha</td>
</tr>
<tr>
<td><strong>Tuesday</strong></td>
<td>7.00 - 8.30pm</td>
<td>Lo Han Kung</td>
</tr>
<tr>
<td><strong>Wednesday</strong></td>
<td>7.30 - 8.30pm</td>
<td>Unguided meditation followed by an informal discussion</td>
</tr>
<tr>
<td><strong>Thursday</strong></td>
<td>9.30 - 11.00am</td>
<td>Yoga, relaxation &amp; meditation (beginners welcome)</td>
</tr>
</tbody>
</table>

**SOUTH OF THE RIVER**

| **Thursday** | 7.00pm          | Instruction for beginners                         |
|              | 7.30 - 9.00pm   | Meditation and Dhamma talk Community Health Centre, Armadale Kelmscott Hospital |

**Addresses**

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

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

Buddhist Community Services
Social Worker
Tel: 344 4220