THE BUDDHIST SOCIETY OF W.A.

NEWSLETTER

October – December, BE 2536 (1993)
Traditionally after the end of the three months Rains Retreat, lay Buddhists take the opportunity to make offerings of robes and other requisites to the resident Sangha. When the Sangha consists of five or more monks then this occasion becomes even more significant and is referred to as the “Kathina Ceremony”.

The Kathina Ceremony simply requires that at the end of the Rains Retreat, a layperson or a group of laypeople choose a day on which to offer cloth, sufficient to make at least one of the monk’s three robes, to the resident Sangha of five or more monks. On receiving the cloth the monks then elect one amongst them to be the recipient of the Kathina robe, usually the monk with the worst robe. Then all of them must help make the Kathina robe, complete it before next day and present it to the recipient monk. Having successfully done this the monks are then allowed to use the rest of the cloth and the other requisites offered on the Kathina day for many months.

As the stewards of the Sangha, the Committee of the Buddhist Society feel that the Kathina offering should not be reserved for any individual person or group. Instead we see it as an opportunity for all the Buddhist community to join in a harmonious expression of support for our Sangha. Thus we have chosen SUNDAY NOVEMBER 7, 1993 for this year’s Kathina Offering and take this opportunity to invite all of you to participate in this auspicious occasion. It is an opportunity for all those who benefit from the Teaching to show appreciation for the Sangha.

The programme for the day will include:

- 9.30am: Gathering at the monastery
- 10.00am: Receiving the precepts and chanting
- 10.30am: Offering of food to the Sangha and sharing a meal
- 12.00noon: Offering of the Kathina Robe Blessing by the Sangha and Dhamma talk

ALL ARE WELCOME
We practice meditation in order to cultivate peace, peace in our minds, peace in our lives. We can see that it is quite difficult to establish ourselves in peace, even under the most idyllic conditions. There will inevitably be some disruptions to the peacefulness of mind, usually internal disruptions. These disruptions are of great variety. But ill-will, aversion, anger or hatred are the disruptions that destroy the peace of mind most quickly, not only in times of meditation, but in the general daily course of living. Whenever anger, ill-will, or irritation arises it immediately destroys our peace of mind, our mental well-being. There are many things, many people, many situations which may trigger off this reaction in the mind, but we must be very clear that the problem is within us and not 'out there'.

Most of the time we justify our reasons for being angry, for being disturbed, but that doesn't help us to experience peace and well-being in life. In fact the more we justify our anger, the more prone we are to indulge in it. The more we indulge in it, the more it becomes habitual and the more often we experience it. On many occasions, the Buddha taught about the dangers of indulging in thoughts of ill-will, anger and aversion. He encouraged his disciples to train by various means in order to reduce the power of this a version, to conquer this enemy, to free oneself from this bondage called anger. It is important to contemplate and see the faults of anger, see that it is a blemish, see that it is a trouble maker in our lives. The first step is quite often contemplating to see what is the result, what is the effect of this thing called ill-will, anger, on our lives, physically, mentally and socially.

The Buddha pointed out some of the obvious faults. He compared ill-will, anger and aversion to an enemy. An enemy would wish harmful things towards one and would rejoice when harmful things happen to one, and anger achieves this very effectively.

An enemy would not want you to be handsome or attractive, he/she would want you looking ugly and miserable. The Buddha said that anger does this to you. If we have the state of anger, and we have this state often, our features will not be pleasing to look at. Anger, hatred, ill-will and aversion has the effect of detracting from our physical appearance. When you are angry, when you are full of hatred and anger, your features are not pleasant, attractive or pleasing or in any way beautiful. Why? Because the features are an expression of the mental state. When the mind is agitated, negative, disturbed, the features become distorted. This is the first blemish, the first fault of indulging in an angry state of mind - the physical appearance is not pleasing.

The second disadvantage is that, like an enemy would not wish you to have well-being, nor to be able to rest at ease and
feel peaceful and comfortable, but would want you to be miserable and suffer discomfort and pain, anger does that. When you are angry, when you are irritated, you can’t rest, you can’t sleep, you can’t eat. You suffer from lack of sleep, lack of good nutrition, you get ulcers and all sorts of physical health problems as a result of anger.

The third disadvantage, the Buddha said, is that just as an enemy would not wish you to be prosperous and successful, anger makes it difficult to be prosperous, to be successful. If you are given to anger, if your mind is irritated, you will not have good judgement. When we are given to anger, ill-will, and aversion, many things go wrong in our lives: business, work, study. As a result of anger we make mistakes. If we indulge in anger often, express anger often, have an angry disposition, we will have a reputation, but not a good one. We will not have a reputation of being a responsible, level-headed person, one that people will respect. We will be known as someone who can’t control their emotions, short-tempered. Just as enemy would not want us to have friends and companions, if we give vent to anger, indulge in anger and hatred, we are not going to have too many friends and companions. It is not easy to live with someone who is always getting angry, upset and showing a lot of irritation.

If one really indulges in anger and makes it a habit, a really strong habit, its consequences are more far-reaching than just this present life, in that it will be a cause and condition for an unhappy rebirth. A negative state of mind causes us to act in unskilful ways of body and speech, that is unwholesome kamma, which, if it becomes habitual, leads to an unhappy rebirth in a future life.

So the Buddha pointed out these faults of ill-will, of anger, and hatred. How do we deal with anger? What can we do to try and reduce its power, to try and reduce its strength, to avoid these pitfalls, to avoid these consequences, to avoid this suffering? The Buddha gave many illustrations, many skillful means by which we can deal with anger. In one particular discourse the Buddha gave five. He said to try these things, develop these five things, one or another, to counteract anger and ill-will, to try and reduce the power of anger and ill-will.

The first one, which is the direct opposite of anger and ill-will, is loving kindness. To cultivate goodwill, to establish the mind in loving kindness, metta is a wonderfully effective remedy for anger. This is a contemplation which weakens the tendency towards ill-will, towards the negative perception. Loving kindness is cultivating a more positive perception. Having the aspiration or the wish for goodwill, the well-being of oneself and others as one’s wish or intention, one can cultivate this as a meditation. Ill-will and aversion can’t get through, can’t come and disturb and irritate the mind that is well established in the perception of loving kindness, even in difficult situations. To counteract ill-will, and to develop goodwill, we are encouraged not to allow the mind to dwell only on the negative, only on what is wrong, only on what is faulted, but to intentionally, consciously, make the effort to see the good side as well. Loving kindness meditation is a very good thing to do. It is a very important thing to do often,
to find ways to bring into the mind positive perceptions and sustain them in the mind.

The second way is the development of compassion. Compassion is the recognition of suffering and the wish to relieve suffering in oneself and others. Once we see suffering most of us will respond and wish to relieve it. When you have ill-will, aversion towards people, you quite often fail to realise that that person is suffering. Suffering takes many forms. When someone is being quite nasty, instead of just reacting, have you ever stopped to ask why they are being so nasty, so aggressive? Or why they are being so unreasonable? Emotionally, mentally, they are unhappy, that’s why they are behaving like that. A happy person, a joyful person just doesn’t behave like that. When a person is acting in an obnoxious way, if we are mindful, we can recollect and say: “Well, maybe they’re having a hard time. Maybe they’ve got a real problem.” Once you see that they are suffering, you feel compassion and you won’t be caught in a reaction of ill-will and anger. You’ll be more forgiving and allowing. Remember to notice the suffering and you’ll wish to relieve suffering and you won’t react in a way to make the suffering worse. The enemy all of a sudden becomes someone you care for. Compassion is a very wonderful quality of mind, and it is quite easy to aroused, provided that we somehow remember to see, and to recognise, the suffering in life, in the hearts of all beings. That will change our perception of the person. Perception is very important because that’s what affects the way we respond, the way we act.

Another skillful means is to develop equanimity, non-reacting. If you can’t develop loving kindness, and you can’t feel compassion, develop equanimity. We can’t make everything be just as we want it to be. It is not possible. Bring that into the mind, accept that things are just the way they are. People are just the way they are. There is just so much that we can do and then there is a great deal beyond our control, beyond what we can shape. Equanimity is an essential part of life if you want to remain sane. Otherwise you would go crazy, or just end up being a very irritated person, continually irritated by a world that just will not do what you want it to. Equanimity means appreciation, understanding, accepting, coming to terms with, being at peace with the fact that there is a limit to what one can do and can achieve. One just accepts that people are like that and then stands aside. Just let it be. Be at peace.

Another suggestion that the Buddha made is the idea of actually avoiding, not getting close to the situation, not getting involved. If you really can’t cope with the situation or a particular person, then avoid the situation. Sometimes that’s about the only thing that people can do. This not only means physically avoiding, but mentally as well. Sometimes you avoid them physically, but they are very present in your mind, aren’t they? Mentally we continually bring up something over and over, it takes on life, we live with it. It’s very unhealthy. Put it aside, forget it. Let it be.

One last approach that the Buddha encouraged was to contemplate the law of
kamma. There is justice. There is always justice. No-one gets away with anything. No-one escapes the fruit of their kamma. When anyone does unwholesome or unskillful kamma, when they rob, when they cheat, when they abuse, whether or not you take them to court, whether or not you beat them on the head, they cannot escape their kamma. Everyone inherits their own kamma. Contemplating the law of kamma is sometimes very good to try and help us rise up and accept some apparent injustices in life. This doesn’t mean that we should not take steps to protect ourselves, or to try and correct injustices. But sometimes there is nothing we can do. To relieve that sense of injustice, righteous indignation, which is just a glorified way of saying ‘I feel angry, resentful’, contemplate the law of kamma.

These are very useful, skillful means that we can utilise in order to reduce the power of ill-will and aversion. If we can reduce it, we are reducing self-torment. If we eliminate it, we eliminate an enemy, our own inner enemy. This is why the Buddha said:

Through one may conquer a thousand enemies on the battle field, single handed, and conquer them a thousand times over, yet greater is the one who conquers oneself.

Conquering oneself means conquering one’s defilements and, in this case, means conquering ill-will and aversion. I encourage all of you to contemplate the nature of ill-will, to begin to recognise the faults, the disadvantages and to endeavour to cultivate these skillful means: loving kindness, compassion, equanimity, avoiding, and contemplating kamma, so that we can be freed from those disadvantages, that suffering.

Taken from a talk by Ven Ajahn Jagaro

Ven Ajahn Jagaro, Abbott of Bodhinyana Monastery
PRACTICE AFTER THE RETREAT

(Extracts from a talk given by Sister Sundara during a ten-day retreat at Amaravati)

There is a line in the Dhammapada which says that the mind is the forerunner of all things: if one acts with evil thoughts the result is evil, if one acts with kind thoughts then the result is kind. Now to see that you have to investigate life, you have to investigate your mind. We call that process ‘wise reflecting’. When we talk about looking at thoughts, you may misunderstand and feel perhaps that you’ve got to stop thinking in order to be wise, instead of actually reflecting on your life, on your actions, your family, your job, your needs…reflecting with mindfulness and attention, rather than just thinking about things, and being confused by your fear of not being able to solve problems.

So we can reflect on our feelings right now. We can know that they’re changing and unsatisfactory, and we can also see that there is no need to identify with them.

All this nonsense about being a lay person or monk or nun, these are the kinds of excuses we make for not taking Refuge in mindfulness. But if you really want to be free, then that’s what you have to do, rather than take refuge in your excuses for not being mindful.

Before the retreat, I was reflecting on my position, thinking, ‘Well, you’ll be talking to a group of lay people. Now, what’s good for lay people? What’s good for monks and nuns?’ But what’s the difference? When I look at you, I feel that there isn’t much difference. I don’t think it’s really a kindness to you to think, ‘This is for lay people, this is for the Sangha - they do the advanced practice and you do the lay people’s practice.’ I don’t think it’s a kindness, because one doesn’t want to appeal to the idea that one can make excuses - to feel that one can’t do it because one is a lay person. If your aim is to be free, then keep that in mind, don’t lose that intention in your heart. Then you can observe the amount of excuses one can come up with just to forget about it.

Or we make excuses because we think practice should be good; that if we practise rightly we should be OK. We should feel happy and contented, calm, peaceful, loving and compassionate. We think that this is
the practice - we mix our ideas about practice with our desires. But when we practise correctly, we reflect on desires, rather than mixing 'practice' with what we want and what we think it should be, what we think it should feel like.

So if you're a lay person and the conditions you're living in are different from the conditions here, there is no reason to think that you can't be wise, that you can't be mindful. There's no reason to think like that, that's just the voice of Mara - which we tend to follow quite easily, because that feels quite comfortable. 'Of course I can't do it!' That feels much more 'home' than 'Yes, I can do it.'

Sometimes we tend to be quite disparaging about ourselves, not trusting our abilities, and it is this lack of trust that always makes us run away from that Refuge because we don't trust it. Maybe it's easier to put trust in someone else, or what somebody has written, than to reflect on things, cultivating wisdom, realising that it is possible to see things really clearly and to know what needs to be done. That we can live a life that we respect, that we like and feel good about.

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You can develop confidence in your practice by giving up certain things. It doesn't have to be anything much - just experiment with little things. Can I give up talking for an hour? Can I give up smoking for a day? Can I give up gossiping for an hour? Can I give up being grumpy for two days? Simple things like that. Just making the determination is very strengthening, using the power of the mind. We can feel really depressed if we lose confidence; the mind starts feeling all floppy, like withering flowers - a bit miserable looking. That's how our mind feels if we don't really nurture it and give it a bit of sunshine, a bit of water and a little bit of loving care, and help fill it with confidence.

If we don't cultivate the heart, it just flops and withers like a plant. We're living with something alive that needs care and attention and loving and strength. It needs to be given confidence, rather than saying, 'Oh I can't do it, I'm no good', and looking for reinforcement from outside: 'It's so difficult when you've got so many responsibilities.' 'I quite agree with you - it's quite impossible.' That way of thinking can be very damaging. 'I'll be wise tomorrow, but today - just leave me alone! Let me enjoy myself today, then when I get the right food or the right job - then I'll be wise!'

When I speak about nurturing or cultivating the heart, we can see it as a relationship we establish with ourselves where we begin to see ourselves as a human being - not as somebody who's always doing wrong. We establish a proper relationship with ourselves, instead of being critical, nasty, demanding and complaining, anxious, angry and upset; inspired then upset because we don't feel inspired any more then we get depressed and we get annoyed because we get depressed! This is not a very nice relationship, is it?

We have different needs, because we are different people, but what's good for all of us is to develop a very kind relationship towards ourselves. In meditation retreats you can observe meticulously how your mind works. You begin to see yourself as if you're some one else; you can see how
your senses, your eyes, ears, nose, tongue and thoughts create constantly - all sorts of interesting things - and sometimes no-so-interesting things!

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So Mara is very, very clever, he knows how to trick you. The favorite trick is to create the kind of images you might have about tomorrow - he just says boldly, 'Here I am, and I'm telling you tomorrow will be wonderful! or 'Tomorrow will be awful!' But being reflective, you know that this is happening right here and now ... and tomorrow hasn't arrived yet. Rather than trying to find ways of sorting out your life, trying to change the conditions to make your life OK, we take the time to sit quietly and reflect. Suddenly the mind becomes open, rather than filled with all our fears and desires and anxieties; there is a spaciousness, we can allow things to be seen in a new way - we can see life in a non-distorted way, see it with a bit more truth.

But we tend to be impatient - it doesn't seem to be so important for most people to go to that Refuge of mindfulness. What seems so important is to eat and to sleep and to talk and to have fun - looking for ways to satisfy 'me', rather than applying that Refuge we've been cultivating for the past week - that very knowing and clarity of the reflective mind which allows us to see what is necessary. If you reflect on your thoughts, you can see very clearly - the changing they come and they go, and you see them beginning and ending, you see through the whole of your melodrama. It's as clear as crystal. But then as you go back into your ordinary life, it gets a little bit more fixed, a bit more solid, and more solid! And finally you begin to believe it all again. It's such a lovely feeling - isn't it? - when you can see your difficulties and the things we get caught into as changing, as beginning and ending. There's a wonderful feeling about it, you can experience the joy of seeing their true nature that they're not what we are.

But the world of ignorance is pretty powerful and we are in the midst of it all the time - bombarded with wrong views, wrong intentions, wrong thoughts, wrong understanding, wrong livelihood. Everything seems to be wrong, out of ignorance. But when we start to a waken and can reflect, then there's this possibility of finding the way out.

(This article appeared in the Forest Sangha News April, 1990)
SANGHA NEWS

You wouldn't believe what's been happening at our monastery!

Seeing as how you would not believe it, there's not much point in me telling you, so instead I will write only about the good news of the monastery. The good news is that nothing much has happened. "No news is good news", as they say. This time of year the Sangha is on retreat and there isn't much to write about. The monks are just meditating: sitting meditation, walking meditation, eating meditation (such as contemplating the impermanence of food - it doesn't last very long, not once it gets in my bowl!), sleeping meditation (what I call "meditating flat out") and etcetera meditation. That's it. The end of Sangha News. Nothing more to write about - I said that you wouldn't believe me!

OK, I suppose I could write about the Entry-to-the-Rains Ceremony which, though held in the wettest and coldest and stormiest time of the year, the beginning of August, once again turned out to be a brilliant, warm, sunny, blue-sky-glorious day! The weekend before was wet and miserable. The weekend after was wet and miserable. But, as always, on the day of the Entry-to-the-Rains Ceremony, wet and miserable it most definitely was not! It was a perfect day. I am surprised that the people at Perth's Meteorological Office haven't noticed the connection by now and all been converted to Buddhism! If they did adopt Buddhism, perhaps they might find a middle-way between all their "Highs" and "Depressions" and, understanding anicca (the law of impermanence), they would always forecast the weather, correctly for once, as "changeable". But back to E.T.T.R.C., which means the Entry-to-the-Rains Ceremony and if I had written it fully the first time I would have saved a lot of ink!

The donations raised that day went towards paying for the roof of our magnificent new Dhamma Hall in Nollamara. Thus, it is no wonder that everyone enjoyed themselves so much at the monastery, raising the roof!

On the lofty subject of roofs, recently a luxury bus carrying some visiting Thai pilgrims almost raised the roof over our entrance way, literally! Coming through the

Lay people at Badhinyana Monastery at the Entry-to-the-Rains Ceremony
gateway, the top of their coach caught the lower edge of our roof producing a resounding CRUNNNNCCCH! The coach came off much worse than our roof. As the horrendous bushfire of two years ago proved, our monastery buildings are the closest one can get to indestructible. Anyway, despite the little accident, our visitors had a wonderful time, a smashing time one could say (!) and even the gateway roof was somewhat uplifted by the experience!

Our new focus of tranquillity, the newly constructed lake, leaks. Someone suggested that I, as the monk responsible, put my finger in the leak to plug it like the heroic Dutch boy of old. However, I used my finger for better purposes by telephoning the dam contractor to come and repair the dam leak, dam soon! It should all be fixed up before the end of winter and then, after the retreat, we will set about landscaping the surroundings to make it a beautiful area for meditating - for pondering the pond, so to say.

This year we have five monks in residence for the Rains Retreat: Ajahn Jagaro, Ajahn Khemando, Ven. Visarado, Ven. Boonmee and myself, plus novice Santidhammo and three anagarikas. They are all wonderful companions on this journey of meditation. Ven. Sumangalo is spending this Rains Retreat in Sri Lanka. I regret that perhaps I enthused so much about Sri Lanka after my return from that beautiful island in June, that Ven. Sumangalo was inspired to ask to visit there too. However, Ven. Sumangalo promises to be back in Perth before the end of the year and we are all looking forward to his return. Ven Kovid returned to England in June and he is now staying in Amaravati from where he sends his regards to all. Sister Sumedha disrobed in August and we will all miss her at the monastery, non-the-less we will get by!

So, as you see, even during the Rains Retreat it’s all go at the monastery: GO to the hall to meditate, GO to the kitchen building for meals, GO to the ablution block for showers, GO to the library for study, GO to one’s kuti for rest - yes, it’s all GO here! You don’t believe me? See, I said at the start that you wouldn’t believe me!

See you after the retreat.

Ajahn Brahm
MEDITATION AT HOME
by Ven. Pannyavaro

An image often associated with meditation is that of the sitting Buddha - an imposing figure frozen in a crossed-legged posture. While such a representation is undoubtedly inspirational and aesthetically pleasing, it unfortunately suggests to the uninitiated that the practice of meditation is also a static, "statue-like" occupation.

If meditation is to be relevant in daily life it has to be done at your home base. This does not only mean a residence with a roof, but wherever your attention resides. To meditate at home, requires a 'hands-on' dynamic practice that is not restricted to any particular time, place or posture. If you are prepared to go to the trouble of applying meditation energetically and persistently to the ordinary activities of daily life then it will be integrated naturally and without having to abandon the home base for any introspective withdrawal, removed from the real world.

Studying what meditation is about, is just as necessary at the outset as acquiring the practical skills; the background knowledge equips you with a handy guide map; for without some guidance you will be inclined to lose sight of your home base. The preparatory work starts with a clear grasp of the two systems or modes of meditation. This will give you the means to interpret, adjust and manage the techniques that you are doing and perhaps the ability to cope with the problems along the way, especially if you are working without a teacher or guide.

With such a variety of meditation techniques to choose from, confusion can be avoided if this diversity is classified into the two systems of meditation: serenity and insight. Then you will need to do your homework and become thoroughly conversant with the techniques and effects of the different meditation systems. Being armed with this knowledge will allow you to skilfully combine and harmonise the meditation practices so that there need be no fear at all of getting into an unmanageable situation arising from the practice.

If the mind is too disturbed to be attentive or receptivity is lacking, then the strategic use of the serenity meditations, such as mindfulness of breathing or the development of loving-kindness, are used to stabilise, sweeten and purify the mind; but always returning to the main work of meditative attention. With the support of serenity, the blessings of wise attention such as clarity and equanimity become part of the meditator's everyday life.

Serenity is induced in meditation by fixing on a single object with unwavering concentration; while the practice of meditative attention is flowing moment to moment, non-interfering awareness that results in insights arising into the true nature of things. The effect of serenity meditation is basically therapeutic, that is, it soothes and heals the mind to produce calm; but although tranquillity is useful as a stable base for insight practice, it cannot of itself develop understanding as it restricts
the awareness. Whereas the exposing effects of insight meditation expands the awareness to uncover what really is and thus allowing for direct experiential knowing of the real.

The actual meaning of this key term, “attention”, indicates its practice: ‘to attend upon’, ‘to be present with’. So by being attentive, ‘presence of mind’ is developed. There are, of course, degrees of attention down to lack of attention - inattention. It can be said that there are two types: a ‘flowing’ attention which is largely unnoticed and deliberately focused, or ‘deployed’ attention.

Deployed attention is either passive or in the sense of being applied - active. The two types supplement each other: the massive mode is the practice of ‘bare’ attention, that is bare of reactions; just registering what is happening in a receptive state of mind; active mode of attention is applied when any kind of movement or action is done, including active reflective thought on things observed - meditation in action!

So what do you pay attention to? Yourself. That is, your own body and mind. There are four areas or four spheres of attention to focus on: - the body in movement and actions; feeling: which is a quality of either pleasant, unpleasant or neutral but not be confused with emotion; Knowing: the consciousness; Content: the things in the mind eg thought, mind states etc. The predominant experience then, in any of these four spheres of attention are frames of references to help guide the practice.

Being oriented to the six-fold sense bases brings you into play in your home ground. It is really a matter of coming to your senses, as it were, being attentive at the six sense doors; these are the five senses or the five physical sense organs: eye, ear, nose, tongue and body and the mind base or sixth sense, which is the collective term for the five kinds of sense consciousness - eye consciousness, ear consciousness etc. By being sensitively present with bare attention at these six sense doors, you become aware of the contact between the senses and their objects - the sense impressions. Try it!

You'll notice that with contact, ie the sense impressions, feeling arises. If the feeling sensation is unpleasant, a negative reaction occurs or if a pleasant feeling is present at any of the senses, grasping arises. With grasping as a condition, attachment arises. The result is that you are caught through attachment in a conditioned cycle of suffering. But by being attentive at the six sense doors and intercepting the sense impressions, you should be able to catch the primary feeling and not be sucked into the polluting emotions; slowly contaminated feelings lose their power over you, therefore they cannot be carried into grasping and clinging. The chain is broken at the linkage of feeling - so finally, there is freedom from conditioned suffering.

An ability to ‘home in’ is the key to the practice of ‘presence of mind’. Success in doing so will depend on the way you are relating to things: sensitively responding rather than a knee-jerk reaction; witnessing your experience, that is, noting impartially what ever you are experiencing from moment to moment; giving up or at least some abstinence from sensuality; of all thoughts, feelings and sensations into awareness without discrimination or selection.

It has been said somewhere that the beginning and the end of a journey are essentially the same. This is especially true of meditation - for there is nowhere you need to go to discover the true nature other than where you are now - at home base.
BUDDHIST SOCIETY NEWS

With the Rains Retreat more than half way through, our thanks go to the fine laypeople who have given their time to lead the meditations at Dhammadoka while our hardworking monks are on retreat. We have been able to share some wonderful meditations and to settle our minds before listening to the recorded Dhamma talks, thanks to the skillful guidance of these people. We are very fortunate to have the wealth of recorded talks in our library to draw from and to borrow to remind us of the Dhamma during our often busy lives.

The new Meditation Hall and additions to our Centre are continuing to provide us with wonderful surroundings to develop our practice, enjoy the library facilities and meet with others interested in the Dhamma. The new kitchen has been completed and it is good to see a growing number of people enjoying the tea and coffee facilities after the meditations.

The new Buddha rupa for the Meditation Hall and the standing Buddha for outside this building have now been poured during a special ceremony in Thailand and are due for delivery in Perth in November. Details about their arrival and installation will soon be available at Dhammadoka.

The official opening of the new Centre will be held over the weekend of December 3rd, 4th and 5th. This will be a very special time for us all and the culmination of several years work and planning by many people. We will have several very senior monks visiting us during this time and will have the opportunity to hear a number of them give Dhamma talks.

Pouring of the new Buddha rupas in Thailand
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<td>Carrying of relics into the Dhamma Hall</td>
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<td>3.00pm</td>
<td>Short speech by the President of the</td>
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<td>Buddhist Society</td>
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<td>Short speeches by invited dignitaries</td>
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<td>Taking of the 3 Refuges and 5 precepts</td>
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<td>Speech by Ven Ajahn Jagaro</td>
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<td>Chanting</td>
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<td>Placing of the relics in the head of the</td>
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<td>Buddha</td>
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<td>4.00pm</td>
<td>Afternoon tea and a cultural show</td>
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<td>presented by children</td>
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We invite you to attend this commemoration of our beautiful Centre which we hope will continue to be a place of peace where the Dhamma can be heard.
A successful fundraising dinner was held in July by the Sri Lankan community. The fine food offered at this dinner was appreciated by all in attendance and the funds raised will go towards payments on our mortgage. Our thanks for those who worked tirelessly to make this function successful and enjoyable.

Special thanks go to the Thai Australia Association, Thai International Airways, the Thai ladies and all who contributed to the raising of a large sum of money which was given at the start of the Rains Retreat. These funds will go towards the cost of the roof of the new Dhamma Hall.

The impermanent nature of existence was recently demonstrated again with the death of two of our very valued members. Keith Fell-Gordon left this life on Saturday 14th August and Chippy Brown on Sunday 15th August. Both were highly regarded in the Buddhist Community and our thanks go to them both for the kindness and compassion they showed to us. May they have joyous and peaceful rebirths. (Please see obituary notices in this newsletter.)

Yodying Taylor, our Grant-in-Aid worker has left us to return to Thailand. Our thanks go to her for the excellent work she has done while in this position and the help she has offered many people. Her many friends in the Buddhist community wish her every happiness. Two people, one from the Thai community and one from the Sri Lankan community, have temporarily been appointed to share the Grant-in-Aid work and the position will soon be advertised.

The Rains Retreat is a time for us all to put additional effort into our practice, to simplify our lives and to develop loving kindness towards all beings. We invite you all to join with others interested in the Teachings in sitting meditation together and listening to the Dhamma at our regular times (see back page).

May all beings being happy and well,
May all beings be at peace.

The Committee

New Dhamma Hall - completed at last!
KEITH FELL-GORDON died of a heart attack on Saturday 14 August, 1993. Originally from England, Keith was involved in many public service activities, both professionally and as a volunteer. Within the Buddhist Community of WA he was very supportive of the Cambodians. Having retired from the Department of Community Services in 1983, he was able to bring a special ability to their assistance. Following the Rosicrucian service and cremation at Karrakata, his ashes were scattered on the ocean by his wife with the assistance of the Whitfords Sea Rescue. Keith was survived by his wife and daughter in Perth and two sons in England. “Your sparkling eyes shone full of light as a quiet, steady beacon for those tossed upon the troubled ocean of this existence.” Thank you Keith.

CHIPPY (HAMILTON) BROWN died on Sunday 15th August, 1993.

Chippy had been a member of the Buddhist Society of WA for eight years and had made many friends in the Community with his friendly and cheerful manner. He was often seen on the verandah of the Hall, greeting new people to the Centre and ensuring that they were made to feel comfortable and welcome. Chippy had served on the Committee for several years and also contributed a great deal of time to helping whenever needed. In accordance with Chippy’s wishes, Ven Ajahn Jagaro arranged the funeral. A viewing of the body was held and a funeral service was conducted at Dhammaloka and was attended by a large number of Chippy’s family and friends, prior to his burial in his mother’s grave.

Chippy will be missed by his many friends amongst the Sangha and the lay community. We all wish him a happy rebirth and thank him for his kindness, compassion and friendship in the life he shared with us.
MEDITATION RETREAT
DECEMBER 3 - 12, 1993

The internationally known Burmese meditation master, Ven U Janika will be conducting a 10 day retreat from December 3 - 12. For further details please telephone the Burmese Buddhist Association on 457 2152.

8 DAY RETREAT
MARCH 19 - 26, 1994

Ayya Khema will lead this retreat at the Vipassana Retreat Centre in Ganggalara. Registration forms will be available at Dhammaloka in February.

* * *

FOR SALE

Beautifully made white shoulder bags $12.00 each
Meditation cushions: $20 plain, $25 patterned
Meditation stools: $20
Stirling silver jewellery Buddha figures suitable for wearing on a chain $25
Buddha statues in various sizes and styles

These items are available from the library

ALL PROCEEDS GO TO DHAMMALOKA
LIBRARY NEWS

Our beautiful new Library is up and running thanks to a team of dedicated volunteers. We are grateful to the anonymous donors who made possible the purchase of the new library shelves and counter.

The library bookshop has recently increased the number of Dhamma book titles available for sale at reasonable prices. The following are highly recommended:

"The Life of the Buddha" by Ven. Nanamoli
"Rebirth as Doctrine and Experience" by Francis Story
"In This Very Life" by Sayadow U Pandita

The library is open for everyone to visit and browse at leisure. Books and tapes may be borrowed by members of the Society. The Library is open:

- Fridays: 6 - 7.20pm
- 9 - 10.00pm
- Saturdays: 2 - 5pm

Please feel free to come in and browse

YOUR NEWSLETTER

This Newsletter is published every 3 months and is funded by fees paid by members and by donations. If you are not a member and would like to make a contribution towards printing and mailing costs please send your donation to Newsletter, Dhammaloka Buddhist Centre.

It would also be appreciated if you would let us know if you wish to be removed from our mailing list or if you have moved.

The Newsletter Editor would welcome suggestions for improvements to this publication and would be happy to receive articles for possible inclusion.
REGULAR ACTIVITIES

DHAMMALOKA BUDDHIST CENTRE NOLLAMARA

Friday
7.00 - 7.20pm  Chanting
7.30 - 8.00pm  Guided sitting meditation
8.00 - 9.00pm  A talk on Buddhism by one of the senior monks

Saturday
10.30am  Food offering to the Sangha
2.30 - 3.00pm  Instruction for new meditators
3.00 - 4.00pm  Meditation and discussion
Dhamma school for children  (during school term)

Sunday
8.30 - 9.15am  Sitting meditation
9.15 - 9.45am  Walking meditation and interviews
9.45 - 10.30am  Sitting meditation
10.30am  Food offering to the Sangha

Tuesday
7.00 - 8.30pm  Lo Han Kung

Wednesday
7.30 - 8.30pm  Unguided meditation followed by an informal discussion

Thursday
9.30 - 11.00am  Yoga, relaxation & meditation  (beginners welcome)

SOUTH OF THE RIVER

Wednesday
7.00pm  Instruction for beginners
7.30 - 9.00pm  Meditation and Dhamma talk
Enquiries to Dave Reed, 399 1411

ADDRESSES

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Buddhist Community Services
Social Worker
Tel: 344 4220