THE BUDDHIST SOCIETY OF W.A.

NEWSLETTER

July - September BE 2539 (1996)
BEGINNING OF THE RAINS RETREAT
BODHINYANA MONASTERY

Sunday 28 July, 1996

During the 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.

This year we will be celebrating the “entry to the Rains” at Bodhinyana Monastery on Sunday 28th July. The program 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
12.00noon Offering of requisites to the Sangha
2 - 4.00pm Meditation and Dhamma talk

ALL WELCOME
NAMO TASSA BHAGAVATO ARAHATO
SAMMASAMBUDDHASSA

The Case of the Unfinished Pagoda

For several nights during his meditation, the Venerable Acharn saw in his vision a small samanera and a girl walking back and forth round the area. Uncertain as to what their purpose could be, he later asked them what they were doing. They replied that they had been building a pagoda but had died before they were able to finish it. The small samanera was the younger brother of that girl. Both were passionately attached to their former plan and that's why they had been walking around that area for so long a time. They were in fact not so much tormented by other suffering as by their own attachment, which was preventing them from taking birth in a higher plane.

Knowing this, the Venerable Acharn gave them a sermon saying, 'It is useless to worry about the past, which is already gone and is incorrigible. It cannot be made present, however earnest our wish. To linger on it will only produce depression and disappointment. The same is true of the future. Both should be left as they are. It is the present which must be made use of in the right way, since it is within our means to do so. This truth should also be applied to the building of the pagoda,' he said. 'Should it have been made to conform to your wish, you would have been able to complete it. The fact that you died before its completion shows you its impossibility. Now you are being troubled by your own regret that you died before it could be completed. This is your second mistake. And that you are worrying about it all the time, trying to complete it despite the fact that it can never be done is your third mistake. This threefold mistake or wrong thinking does not end here.'
It produces wrong birth and unprofitable suffering as a result. All this originates from your wrong attitude of mind. It is advisable that you change this wrong attitude for your own sake and not hope for any more impossibilities.

'The purpose of building a pagoda is the merit to be obtained from it and never to carry around with you its bricks, stones or other building materials. What belongs to you in building the pagoda is merit [your wholesome thoughts and effort], but not the pagoda itself. Whatever merit is gained from it, be it much or little, is your rightful possession. Why should you be worrying about its bricks and stones? All merit-makers carry with them merit, and never the bricks, stones or other things they have already given away.

'Just think of the building of a monastery, a road, or a water tank, the donation of money or various other things. Those things that were built or distributed freely are but the means by which to make manifest the motives of the merit-makers. They are not of themselves the merit, the happiness in a celestial realm or nirvana. After a time they are sure to deteriorate, decay and disappear. But the merit obtained through their building or donation remains in the minds of those people. It is the mind [not the bricks, stones, or other material things] that experiences the merit, the Path, the Fruition, and Nirvana.

'There isn't anything more to be obtained from your unfinished pagoda. To worry about it is to be attached to it, although the thing you are attached to is a source of merit. That attachment is itself an unwholesome state of mind. As a result you have been nailed to it instead of taking birth in a suitable plane and experiencing the fruits of your merit. If you had concentrated on the merit obtained from the pagoda, and not on the pagoda itself, you would have been well-gone through your merit by now, for that is the nature of the merit itself. It is timeless and unchangeable. It is your own mistake in clinging to what should be let go of. Your regret and worry are unprofitable because they are impossible.

'The amount of your merit is enough for birth in a better plane if you are not delayed by your own attachment. It is time now that you changed your state of mind and took birth in a suitable plane.
Concentrate on the present, the real merit, for the sake of your advancement. It is a pity that you have made merit for your own progress and then have been retarded by your own attachment to bricks and stones. These things have blocked your progress for so long. Let them go out of your mind and before long you will be freed. Whatever plane of existence you are entitled to, that you can expect by virtue of your merit.'

The Venerable Acharn then explained to them the Five Precepts along with the benefits of their observance. 'Firstly, all living beings have a value and meaning of their own; there should not be the doing of anything that will hurt or destroy their value and meaning, for evil is sure to befall one who does so. Secondly, everyone's possessions are priceless to himself although they may seem to be of no value to others. Any attempt to violate that ownership, in whatever way it is done, will certainly cause ill-will and a fight to protect those possessions. This a wise man should not do. Thirdly, a person's spouse or son or daughter is the apple of his eye. This feeling must be guarded with respect. To lure any of them from their owners is to have his or her eyes gouged out. Fourthly, to tell a lie is to betray another's confidence in the liar. No one, not even [the liar] or an animal, welcomes any falsehood. This is to be avoided. Fifthly, liquor is by nature an intoxicant which can drive a person out of his senses. It rids the drinker of his conscience and self-control. It should be avoided by those who do not want to be driven to insanity and the collapse of his health, both physical and mental.

'The benefits of the observance of the Five Precepts are as follows: 1) longevity and good health, 2) financial security, 3) a happy and harmonious family life, 4) being always reliable and trustworthy in the eyes of others, being looked up to with confidence, loved by gods and
men, and harmless to oneself and others, 5) being equipped with wisdom, not being absent-minded.

"One who observes Precepts sows the seeds of happiness and harmlessness to men and animals. He is not suspected. He does not resort to violence, since he always considers others' feelings as his own. One who observes Precepts and is truthful is sure to enter the realm of happiness in the hereafter since he is supported by morality and dharma. This you should bear in mind," he said, 'and before long you will be blessed with what belongs to you through your merit.'

Evils of attachment

At the end of the sermon, brother and sister were delighted in the dharma and asked him to give them the Five Precepts. He gave them the Five Precepts in compliance with their request and they took leave of him and suddenly disappeared. Due to their merit obtained from generosity and morality, they took birth in the celestial realm called Tavatimsa and later occasionally came back to listen to his sermons and to express their gratitude to him for having given them helpful advice. It was because of his teaching, they said, that they were delivered from their own attachment, which had made them linger uselessly about the unfinished pagoda. They now knew how dangerous attachment is to the development of the mind, retarding a person's progress and preventing him from experiencing the happiness and peace which should have been his.

He then explained to them how such an attitude of mind is really a great obstacle to advancement. At the dissolution of the body a wise man should take care of his own mind instead of the body or any other thing. Otherwise, the mind will be overwhelmed by attachment or aversion to outside things. Irritation or anger [another aspect of
attachment or desire] is but a self-consuming fire, and at the critical
moment it can drag a person to any of the realms of woe, such as the
hell realms, the realms of hungry ghosts, demons, and animals. These
are the realms of misery where suffering predominates. It is highly
advisable that a person train his mind while he is in a position to do
so, so that he will be able to understand the workings of his own mind
while there is still time for self-rectification or self-improvement. At the
critical moment when the body is going to dissolve, the mind, having
been trained and prepared, will be able to detach itself, at least to
some extent, from the manifestation of suffering. At the most, it will
remain an absolutely detached observer, not being involved in all the
good and evil of the world. This is the practice superior to all others,
being supreme and unequalled.

Wise men, realizing that the state or condition of the mind is of the
utmost importance in the Three Worlds, always take pains to train
their minds and also urge others to do the same. It is the mind that
enjoys or suffers results of karma, that experiences happiness or
suffering, that produces gain or loss, that takes birth or undergoes death
in the realms of bliss and those of misery. Thus it is of the utmost
importance that a person treat, train, and guard his own mind in the
right way, at present and in the future.

Brother and sister, now angels in the Tavatimsa heaven, were greatly
impressed by his instruction, saying that they had never before heard
such dharma. After that, they took leave of him, circumambulated
him three times, drew back until they were outside the area where he
was dwelling and then took to the air like wisps of cotton blown up by
the wind.

Reprinted from a book on the life of
Ven Phra Ajahn Mun Bhuridatta Thera, Meditation Master
VINAYA

This is the fourth article in the series about the *Vinaya*, that body of monastic rules and traditions binding on every Buddhist monk and nun. In this article I will discuss *wrong livelihood*.

Buddhist monastics are called bhikkhus (monks) and bhikkhunis (nuns), which literally means men and women who rely on alms for the necessities of life. That is, they depend solely on the generosity of lay supporters. However, some monks, dissatisfied with the amount and uncertainty of alms, have tried to secure a more comfortable lifestyle by practising various crafts or trades and expecting a fee. This is called *wrong livelihood*.

An exhaustive list of examples of wrong livelihood can be found in the discourse of the Buddha called *Brahmajata Sutta* which is in the section of the Tipitika called 'Digha Nikaya'. It includes such *priestcraft* as: palmistry, fortune-telling, interpreting dreams, determining propitious dates or sites, exorcism, reciting protective charms, incanting malevolent spells (!), foretelling a person's remaining lifespan, running errands for laypeople, casting astrological charts and so on.

Even earning a living in, what would be for a layperson, a good way such as practising medicine, is for a monk wrong livelihood. There is a story in the Dhammapada Commentary of such a monk who did very well out of practising as a doctor. One day, this monk received the most delicious almsfood from a man whom he had just successfully treated. On the way back to the monastery, he met Ven Sariputta, one of the leading disciples of the Buddha, proudly told him of his doctoring and offered some of the delicacies to him. Ven. Sariputta was dismayed and walked away without saying a word. Ven. Sariputta loved the simple tradition of depending on alms and he would not eat what was obtained by breaking the precepts, in this case through practising a craft for personal gain. When he returned to the monastery and related this incident to the Buddha, the Buddha recited the following stanzas:
“Bhikkhus, a bhikkhu who is shameless is coarse in thought, word and deed. He is arrogant like unto a crow. He will secure a comfortable living though unlawful means. On the other hand, life for a monk who has a sense of moral shame is not easy.”

(Dhammapada 244/245)

It is allowable for a monk skilled in medicine to treat people staying at the monastery, even to help those visiting - but not to make a business of it.

In the texts there are several stories where the Buddha, seeing an occasion to be of service, stopped while on almsround to give an inspiring teaching to a layman. The layperson would then run into the house and get some food to offer as a ‘reward’ but the Buddha would always refuse it. He explained that Enlightened Ones do not teach for a fee. Teaching for personal gain is also wrong livelihood. Teaching is a monastic’s way of giving, of serving, and it should never be regarded as a profession, selling the teachings for material gain.

A corrupt monk who tells fortunes for money, gives talks in exchange for gifts or practises any similar form of wrong livelihood has a special name in Buddhism - he is called alajji (rhymes with Apache), meaning ‘shameless’. Good monks are advised to shun shameless ones and if a group of alajji monks congregate in a neighbourhood the good monks are to go there and send them away (as in Sanghadisesa 13).

To emphasise the seriousness of the offence of wrong livelihood there is a well known quote from the Suttas. (The quote should be well know anyway, for it was printed in our newsletter two issues back!)
“There are, monks, these four stains because of which the sun and moon glow not, shine not, blaze not. What are these four?

Rain clouds ... snow clouds ... smoke and dust ... and an eclipse. Even so, monks, there are these four stains because of which monks and nuns glow not, shine not, blaze not. What are these four? Drinking alcohol ... indulging in sexual intercourse ... accepting the use of gold or money ... and obtaining gifts through wrong livelihood.”

Anguttara Nikaya 2.53

It is clear, then, what the Buddha thought of allajji monks who predict lottery numbers, give astrology readings and so on, for personal gain. They are grouped along with a monk who gets drunk, has sexual intercourse or keeps money. Monks who practise wrong livelihood are a stain on the Sangha should be known as such by the laypeople.

Ven Brahm
SANGHA NEWS

Fortune telling is against the rules for Buddhist monks. Unfortunately, some monks tell fortunes, not foreseeing the future misfortune they cause themselves! Nevertheless, some visitors ask me if I can tell fortunes. Of course I can: if you perform meritorious kamma then you will have good fortune, but if you perform bad kamma then you will suffer. That is how a monk tells fortunes. Then if they ask me to predict their future more precisely, I pronounce “Whatever you expect it to be, I guarantee it will be different”. Later, when their expectations don’t materialise then my prediction was correct. But if their expectations do come true, then I am correct again; they expected my prediction to be accurate and it was different! I could make a fortune telling fortunes, but fortunately I’d rather keep the Buddha’s rules. Monks are not allowed to receive money nor tell fortunes so whichever way you say it, ours is truly a non-prophet organisation!

It was good fortune, and I don’t mind telling it, that over the previous few weeks we were honoured by receiving visits from several highly esteemed monks. I knew that they were coming and so tried to arrange for them to come at different times to spread out the marvellous opportunity of hearing their teachings. Perhaps I do have some ability as a fortune teller because I knew it would all go wrong and it did! They all arrived about the same time. If I had looked for signs in the positions of the planets I would have got horror-scoped! Juggling so many senior visiting monks, not literally of course, certainly kept me on my toes - some feet, you could say! But it was all well worth it. The delightful Phra Kroo Sunthorn and his attendant monk, both from Thailand, arrived first. A few days later came Tan Ajahn Liam attended by Ven. Kukrit. Ajahn Liam is the highly respected Thai monk who became abbot of Wat Pah Pong, our main monastery in Thailand, after Ajahn Chah passed away. His continuous equanimity and peaceful presence more than compensated for his lack of fluency in English. There are many ways to teach an inspiring sermon and Ajahn Liam taught us by the constant example of his profound serenity. He was so even minded that even now I do not know what he thought of his first visit here, assuming that he thought at all while in Perth! At
the same time came Ajahn Khamsouk, a lovely Laotian-born monk who I had known at Wat Pah Pong many years ago and who is now resident in Adelaide. Also at the same time (!) came the well-known Sri Lankan monk Ven. Piyadassi Mahathero. Though Ven Piyadassi is 82 and frail of body his mind is as sharp as a razor. Those who were fortunate enough to hear his most enjoyable talk at our city centre saw him make mincemeat of me when I suggested, with compassion of course, that this would probably be his final visit to Perth. “Who said I am not coming back and why not?” he replied, in public, to my considerable embarrassment! Someone predicted that if one talks a lot one will eventually put one’s foot in one’s mouth and that is a prediction I guarantee will come true. It does for me - often!

I read the lines on the palm of my hand the other day. The many cuts and scratches told that our monks are building again and that I am in the middle of it. I practice the middle way, you see, being in the middle

*Tan Ajahn Liam with some of the residents of Bodhinyana Monastery*
of everything, even building! We are extending our boundary stone wall down the slope alongside Kingsbury Drive. You could say, I suppose, that now the monastery's going down hill and, when the wall turns the corner, that we are going 'round the bend as well! We are also building covered walking meditation paths by two monks' huts. The covered walkways will protect our monks while they are engaged in walking meditation from the sun in summer, the rain in winter and,
at all times of the year, from the droppings of some birds there who simply have no respect for the monks! The new, all-weather, user-friendly, state-of-the-art, covered walking mediation paths with built-in bird dropping protection will certainly give our monks the competitive edge for a smoother, surer, and swifter path to enlightenment! If ‘Which’ magazine did a consumer survey of Buddhist monasteries then, with our new covered meditation paths, we’d be hard to match.

Talking of matches, some of the monks got all fired up to do some controlled, early-winter, burn-offs in some of the more dense areas of our forested monastery. It is now over five years since the huge and ferocious summer bushfires that almost wiped us out and the oracles in our local government forestry department predict a fiery future if we don’t do something to reduce the hazard. The controlled burn-offs were professionally managed by the monks causing minimal damage to the established trees but leaving many soot-covered monks, true disciples of Ajahn Char! To make up for the trees which did get cremated (and are now reborn in some lush, heavenly garden for trees with merit) our lay visitors have been busy digging holes for the monks to replant over three hundred new trees and shrubs. Digging holes is our visitors’ first introduction to the holey life at our monastery!

On the deep subject of holes, we are soon to drill a bore at the monastery for underground water. A local water diviner who is highly thought of in our area, came to our monastery with his divining rods and claimed that there is an underground stream of abundant fresh water just a short distance away from our visitors toilet block. No, he has not divined the position of our underground septic tanks! The spot is well away from all known pipes and pits. Should we strike the plentiful source of useable water as predicted then our monastery will be transformed - lawns, lush gardens, fountains... King’s Park, look out! Should we, instead, strike oil, then our monks might be transformed to a palatial monastery in Beverley Hills. The drilling begins in a few weeks from now, boring stuff, but if it augurs well then spring will come early to our well endowed monastery!

When I read the tea-leaves (an ancient method of fortune telling) in the bottom of my mug, the only thing that I could predict for sure was
that I would soon be needing another cup of tea. However, I can predict with equal certainty that there will be 12 monks resident for the coming Rains Retreat (which starts in late July) plus 3-4 anagarikas. Once again it will be a full house at Bodhinyana Monastery. Indeed I am looking forward to the quieter routine of our annual monastic retreat. As I look up into the night sky to look for omens in the stars, I read the clear message they are telling me: that it is getting very late and that if I don’t finish this article soon, I can predict a very sleepy abbot tomorrow! So I can tell the future after all. I predicted I would be able to do so!

*Predictable, as always*

*Ajahn Brahm*

*Novices taking full ordination at Bodhinyana Monastery.*
MEDITATION WORKSHOP AND RETREATS

A wonderful meditation retreat, skilfully led by Ven Ajahn Brahm was held during June at Safety Bay and was enjoyed and appreciated by thirty people. Retreats are a wonderful opportunity to receive special guidance and focussed teachings in the practice of meditation and we are fortunate to have a number of chances during the year to participate in a retreat.

We are very pleased that Ven Gunaratana has accepted an invitation to return to Perth again this year to conduct a seven day retreat in July and to conduct an afternoon meditation workshop at Dhammaloka. **Ven Gunaratana will also give a Dhamma talk at Dhammaloka on Friday night, 12 July.**

Registration forms for retreats are available from Dhammaloka four weeks prior to the start of each retreat.

**Saturday 13 July**  
Ven Gunaratana will be conducting an *afternoon meditation workshop* at Dhammaloka between 2 - 5pm.  
Registration is not necessary.

**July 15 - 21**  
*Seven day retreat* with Ven Gunaratana at the Redemptorist Retreat House, North Perth.

**November 22 - 24**  
*Weekend retreat* at St Joseph's Retreat House, Safety Bay

**December 13 - 22**  
*Nine day retreat* at the Redemptorist Retreat House, North Perth. This is an excellent opportunity to gain meditation experience in peaceful surroundings.

If you have any queries regarding these retreats, please phone Ron or Bianca on 299-7185
THE LIFE OF AN ANAGARIKA

Many people may not be aware of what an anagarika is. Basically we are trainees for the monk’s or nun’s life. At Bodhinyana men train as anagarikas for at least one year before they can ordain as a novice monk and after a further year of training they can take full ordination to become a Bhikkhu or Buddhist monk, usually staying with their teacher for a further five years.

The training for anagarikas gives us an opportunity to see how the life suits us and how we suit the life. Anagarikas wear white (the colour of mindfulness, especially in the kitchen!) shave their heads and observe the eight precepts as well as the rules and conventions of monastic life. In essence our life follows that of the monks. Much of the training is by example, through observing what is happening, though we are also encouraged to ask questions, and there have been classes on monastic behaviour and conventions.

The life of an anagarika is busy, though this depends on how many anagarikas there are at the monastery. The daily routine begins at 5.30am, organising a simple breakfast for the monastery residents and cleaning up afterwards. This is followed by setting up for the meal at 10.30am, cooking for it (the amount depends on the number of people bringing dana that day!), and cleaning up usually until 1pm. We encourage anyone bringing dana to ring first (525 2420) as it saves on wasted food and unnecessary effort.

In the evening we offer hot or cold drinks to the monks and set up for breakfast next morning, finishing by 7pm. In addition there is driving, handling the money, feeding the cats and kangaroos and other duties. Currently with two anagarikas at the monastery all this takes about 4 - 5 hours each a day. Fortunately we get a lot of much appreciated help from lay people visiting or staying at the monastery. The generosity and support of these people is very inspiring and touching.

Usually I find time to meditate an hour or two before breakfast, and two to three hours in the afternoon and evening. I feel I learn much from being here and that, most of the time, this life is very happy,
inspiring and heart warming. Personally, it is wonderful to be able to look after the monks, a real privilege, and incredible merit! It is a responsibility too, because the monks rely very much on the anagarikas, so one has to be mindful of the various situations that arise, particularly when outside the monastery, and be aware of what is appropriate.

In many ways living in the monastery is like living in a large family, a family consisting of many different personalities and temperaments, who, fortunately, are going in the same direction. It is an exercise in being mindful and thoughtful.

All in all, I wouldn’t miss it for the world! After all, how many people in Australia, or in the world for that matter, have such an opportunity? Nevertheless, I am certainly looking forward to ordaining.

Anagarika John

Anagarika John at Bodhinyana Monastery
POSON DAY

Saturday 6th July, 1996

Poson Day is the celebration of the introduction of Buddhism to Sri Lanka. A special 8 precept day will be held on Saturday 6th July at Dhammaloka. The programme for the day will be:

9.00am  Taking of the 8 precepts
10.30am  Offering of dana to the monks
12.00noon  Dhamma talk
Afternoon  Meditation and discussion
6.00pm  Puja

ALL ARE WELCOME
VESAKHA CELEBRATIONS:

Vesakha Day is the most important festival of the Buddhist calendar and this year the day was again filled with joy, happiness and quiet repose by the people who attended the celebration at Dhammaloka Buddhist Centre. Over thirty people took the eight precepts for the day and many others came for the Dhamma talk given by Ven Ajahn Brahmavamso, to meditate and to offer dana to the monks present. Following in the tradition started some years ago, ten new Buddhists took the five precepts for the first time during the afternoon, marking this special day with a formal commitment to the Buddhist path.

Following the Sri Lankan evening devotional songs and a play presented by the Dhamma school, the quiet suburban park opposite the Centre was transformed when a shrine was set up near the Bodhi tree for the night time circumambulation by many members of our community carrying lighted candles, incense and flowers. Although dark clouds threatened to dampen the proceedings, the devas were again looking after us as the beautiful full moon presented itself during the circumambulation.

DHAMMA SCHOOL NEWS:

The Dhamma School at Dhammaloka is expanding very rapidly. About thirty children ranging from 7 - 13 years come every second and fourth Sunday of each month for a fun-filled lesson between 12 - 1.30pm. The children begin with chanting and a recitation of the five precepts, after which they hear stories and undertake activities designed to give them an understanding of the Buddha's life and his teachings. Quizzes, puzzles and games are used during the Dhamma school and meditation is taught and practised during the class. The children are encouraged to be involved with the special Buddhist festivals by presenting plays and devotionals songs on these occasions.

As you can see, our Dhamma teacher has quite a workload! As her student numbers increase, so does her work. If anyone would like the
opportunity to earn some very special merit by helping out with the Dhamma School, please leave your name and contact details at the Centre.

A former graduate from our Dhamma school, Dr Sumedha Gahenage, receiving a traditional Buddhist blessing on the occasion of his graduation as a medical practitioner.

GREAT NEWS! OUR MORTGAGE IS CLEARED!

After years of hard work and generosity by many people, the final payment on the mortgage on Dhammaloka Buddhist Centre has been made and our Centre is now debt free! To all people who have generously donated time and money to help pay off this debt we pass on our grateful thanks.
It was only nine years ago when we first bought the Centre, which was then only the Community Hall and the house (which was much smaller than it is now), plus part of the land where the Dhamma Hall now stands. At that time the Society’s community was much smaller, but it had outgrown the small house we owned in North Perth and it was not without some trepidation that the committee of the time took out the first mortgage. As time went by and attendances grew at the Centre, the original mortgage was repaid, two more properties were acquired (thanks to a very generous donation), the Dhamma Hall and car park were built and the house was expanded to include the monks’ quarters, the library and the enlarged reception room. These building projects necessitated taking out a large mortgage once again and it’s a great achievement that this has now been cleared.

HELP NEEDED:

The Society has been recording talks given at the Centre and at retreats for over a decade and as a result we have a wonderful collection of tapes which are borrowed and purchased by our members as a way of hearing the Dhamma, and they bring many hours of pleasure and support to a great number of people. The tape library has, however, now got to the stage where we need some expert advice on how to store and maintain these tapes. Can you help? If you have some knowledge or ideas in this area would you please contact the librarians as they (and the hundreds of people who use this facility!) would be grateful for your help.

Speaking of special talents... we are also in need of a talented photographer who may be able to give some time to take photos for use in this newsletter. We would like to build up a ‘library’ of suitable good quality photos, particularly of scenes, people, flora, fauna etc at Bodhinyana Monastery and at Dhammadala. Can you help? If so, we’d love to hear from you - just leave your name and contact details for the Newsletter Editor at the Centre.
SOUTH OF THE RIVER GROUP:

The Armadale or South of the River group meets every Tuesday evening at 7pm (except public holidays) at the Community Health Centre, Armadale-Kelmscott Hospital.

Many of the regulars have never been to Dhammaloka Centre, while others are Buddhist Society members who also attend the city centre, and who enjoy the relaxed informality of the Armadale group.

A large part of the pleasure of this group is having a different monk from Bodhinyana teaching each week, with visiting monks and nuns also regularly sharing their time and wisdom with us on their usually busy and short trips to W.A.

The evening starts with an introduction to, or talk on, some aspect of meditation, followed by a 30 - 45 minute meditation, often guided, and then a talk or discussion. The timetable says 9pm finish then a cup of tea, but we have been known to still be sitting around questioning and talking with the monks much later than that!

We have a small library that we have been putting together with the free distribution books that come our way. As not so many of these books have been available lately, we would welcome donations of any books you may like to see put to good use!

This group is relatively small - averaging 20 - 30 people a week, with up to 40 during peak times in the summer. We continue to meet during the Rains Retreat, with some of the more experienced members leading the meditation and discussion group, or giving a talk.

We invite you to join this group any Tuesday evening and also suggest that you might like to let your 'south of the river' friends know about the group too. All are welcome!
BUDDHIST COMMUNITY SERVICES:

Apart from services provided by our Grant-in-Aid workers which were mentioned in the previous newsletter, Ying and Karu are also involved with providing relevant welfare-related information through the Thai and Sinhala radio program on 6EBA FM 95.3 mHz. The Thai program is broadcast on Monday nights from 9 - 9.30pm while the Sinhala program is broadcast on Saturday nights from 10.30 - 11pm. Those of you who understand Thai or Sinhalese, or have a particular interest in these languages may like to tune in at these times. The programs include relevant local news, topical news from Thailand, classical and contemporary Thai and Sinhalese songs and music, community and welfare related news as well as the news from the Buddhist Society of WA. The major aim of the program is to provide a means of communication among the members of the above-mentioned communities and others who are interested in these communities.

LANGUAGE CLASSES:

Thai language classes are held at Dhammaloka every Sunday between 8.30 - 10.30am. All ages are welcome.

RAINS RETREAT:

We are soon to begin the period of the Rains Retreat which is the time for our monks, and all monks and nuns of this tradition, to concentrate on intensive practice. During most of the three months retreat period members of the Sangha will not be coming to Dhammaloka, however the committee have organised a program of visiting teachers, talks by lay people and recorded Dhamma talks for the Friday night sessions, so please continue to come along. The Introduction to Buddhist Meditation classes which are held on the first four Saturdays of every month will still continue, as will the Saturday afternoon meditations sessions.

Our readers are reminded that the Rains Retreat time is an excellent opportunity for the lay community to show their appreciation of the Sangha by taking food and supplies to the Monastery and offering
help and support in this way. During the year the Sangha put in much
time and effort in helping the lay people by giving talks, teachings,
participating in funerals, festivals and many other things, and the three
months of the retreat period is a time for us to reciprocate in some
small way.

KATHINA DAY

A date for your diary! We will be celebrating the Kathina Day at
Bodhinyana on Sunday 27 October. Further details will be in the next
newsletter.

We wish all members of the Sangha a peaceful,
happy and enlightening Rains Retreat!
The Committee

Meditators from the June retreat
# Regular Activities

**DHAMMALOKA BUDDHIST CENTRE NOLLAMARA**

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td>Friday</td>
<td>7.00 - 7.20pm</td>
<td>Chanting</td>
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<tr>
<td></td>
<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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<tr>
<td>Saturday</td>
<td>10.30am</td>
<td>Food offering to the Sangha</td>
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<td></td>
<td>3.00 - 4.15pm</td>
<td>Instruction, meditation and discussion. Separate classes for new and experienced meditators. A four week <em>Introduction to meditation</em> course begins on the first Saturday of each month</td>
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<tr>
<td>Sunday</td>
<td>8.30 - 9.15am</td>
<td>Sitting meditation</td>
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<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>
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<tr>
<td></td>
<td>10.30am</td>
<td>Food offering to the Sangha</td>
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<td>12.00 - 1.30pm</td>
<td>Dhamma school for children is on the 2nd and 4th Sundays of each month</td>
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<tr>
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<td>3.00 - 4.30pm</td>
<td>Advanced Dhamma class (2nd &amp; 4th)</td>
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<tr>
<td>Wednesday</td>
<td>7.30 - 8.30pm</td>
<td>Unguided meditation</td>
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## South of the River

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<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td>Tuesday</td>
<td>7.00 - 9.00pm</td>
<td>Meditation Instruction</td>
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<td></td>
<td></td>
<td>Meditation and Dhamma talk at Armadale-Kelmscott Hospital</td>
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## Addresses

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