Ajahn Brahm and the Sangha have left the building! While the image above was taken at the conclusion of the Vesak celebrations, it says it all. The Entry to the Rains Ceremony was held at Dhammasara Monastery on Sunday 10th July 2016 and at Bodhinyana Monastery on Sunday 17th July 2016.

Historically – even before the time of the Buddha, the rains retreat (Vassa) was the time where travel was restricted due to monsoons and flooding. The Buddha made it mandatory for monks to stay in their temples and refrain from traveling because of the risk to crops and insects. The three months of the rainy season are often a special time of study or meditation.

We won’t see our monks and nuns at Dhammaloka now for a few months, but you needn’t miss them too much! They will continue to welcome visitors at the Monasteries for dana. Additionally, Dhammaloka will have visiting speakers on Friday nights for the duration.

At the end of the Rains Retreat the Kathina Ceremony will be held where offerings are made to the monks and nuns, particularly of cloth for robes. Kathina ceremonies will be at the end of October.
In the time of the Buddha, when a lay Buddhist offered lands and buildings, or money for such things, to establish a monastery, they would dedicate it to The Sangha of the Four Quarters Present and Yet to Come. The Sangha of the four quarters present and yet to come means ALL properly ordained monks and nuns. This would include all legitimate Buddhist monks and nuns, of all nationalities and sects. Today it would probably include most Chinese Mahayana monks and nuns (bhikkhus and bhikkhunis) but it would exclude some Tibetan lamas and most Zen roshis, the married ones at least! Thus the owners of the monastery are the worldwide and “time-wide” community of monks and nuns.

The administrators of the monastery were those monks or nuns who lived there. They would meet regularly to make any decisions concerning their monastery and all such decisions had to be unanimous. But there are many rules of Vinaya which restrict what the resident monastics may do, in order to safeguard the monastery from corrupt monks. For example, they cannot decide to give Sangha property away (unless it is trifling), nor to divide up the goods among themselves, (then disrobing, selling up, and moving to Majorca!). The community at a monastery is bound to preserve and maintain in good order all Sangha property, holding it in trust for the monastics now and in the future.

In large monasteries, and some had thousands of monks and nuns, the community would delegate some of its responsibilities to competent monks and nuns. Thus, there would be a monk in charge of allocating lodgings, and one in charge of building and maintenance.

Ven. Maha Moggallana, one of the Buddha’s two chief monk disciples, was perhaps the most effective of the building monks. Once the Buddha commissioned him, with the assistance of 500 monks, to build the grandiose dwelling called the “Migaramatu Pasada” at Savatthi, with funds donated by the foremost female lay disciple Visakha. This monastic dwelling had two stories, each with 500 rooms pinnacled with gold! Because of Ven. Maha Moggallana’s psychic powers (they did not have cranes and bulldozers then) it took only 9 months to complete. It makes our efforts at Bodhinyana look puny.

In conclusion, in the time of the Buddha, the resident monastic community ran their monastery in every respect, maintaining it in good order for the benefit of all monks and nuns, now and in the future. And monastics did get involved in the building, although only now and again. The famous monasteries in ancient India, such as the Jeta Grove outside of Savatthi where the Buddha spent 19 rains retreats, were owned by the Sangha and run by the monks - there was no Buddhist Society of Savatthi! Then there was no need.

Ajahn Brahmavamso - reprinted from BSWA Newsletter, October-December 1995
What are these five great gifts taught by the Buddha? These are the beloved five precepts. The five precepts when upheld, result in greater peace, progress, and merit throughout our lives. They serve as a guide to a moral and ethical life by leading us towards skilful actions, and away from unskilful ones. This lifestyle allows for fruitful progress to be made on the path to liberation. Without the precepts, our progress is akin to a house built on a shaky foundation, at risk of crumbling any moment in time.

A heart and mind plagued with troubles and emotions of guilt, greed, and remorse - as a result of unskilful actions - will face vast difficulties in reaching deep states of meditation. Without access to deep states of meditation, wisdom cannot be fully perfected and liberation from suffering will be far from one’s reach.

There are two common approaches to the precepts. The first, as rules imposed upon us -- kill-joys that dictate how we must live our lives. Alternatively, they can be viewed as personal vows we choose to uphold to realize the ultimate benefits of doing so. When the precepts are not something we must follow, we can perceive them as something we choose to follow for the benefit of ourselves and others. From here, it is possible to experience joy in keeping the precepts.

As we are on individual paths, we have differing levels of faculties and abilities. If one is unable to keep some precepts due to lifestyle or work, it is important not to be discouraged. There are still boundless opportunities outside of individual circumstances where one can uphold the precepts. We should not cling to how we would like our life and the precepts to be as it’s better to simply live and do the best with what we have available. There is always the opportunity to change our situations for the better when we are ready to leave behind certain lifestyles or occupations.

A breach of precepts will inevitably occur, and can be a positive thing - the only way to know the truth is to experience it. When it occurs, reflect on the experience and consider if it led to mental states of suffering such as remorse, greed, or regret. If so, plan out how you could avoid repeating the breach in the future.

The five precepts are generally stated with words similar in meaning to ‘refrain’ or ‘undertake’ as they are not commandments. As such, we should refrain from breaching the precepts unless a substantial reason calls for us to do otherwise. This idea highlights an important karmic consequence based on the intention behind our actions.

Each action we take either has an effect, or no effect on the suffering experienced by us or others. If an action has no effect, it can still carry karmic consequences for the doer based on the intention behind the action. If the truth is spoken to deliberately hurt someone, yet the ‘victim’ was not affected by the words, the action is still unskilful despite having not breached the precepts, due to the intention. Always consider if your actions are beneficial or un-beneficial to yourself and others.

Abstaining from unskilful actions or wrong deeds is the first step towards real progress on the path and is aided by upholding the precepts. Ironically, people are often so preoccupied with doing good that they forget the most important duty of refraining from unskilful actions. When unskilful actions are abandoned, it becomes much more natural for skilful actions to occur. If false speech is given up, whatever is spoken will naturally be truthful. If intoxicants are given up, the state of the mind will naturally be clearer and calmer. It is amazing at times to ponder why it is that people drink, especially because it seems that we are already ‘drunk’ on samsara.

Choosing the Precepts
by Eric Tsen

“Now, there are these five gifts, five great gifts — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & Brahmans.” – AN8.39

I refrain from killing so as to cherish all life.
I refrain from taking what has not been offered so as to respect the belongings of others.
I refrain from sexual misconduct so as to be honest and respectful in mind and action.
I refrain from false speech so as to cultivate an environment of harmony and trust.
I refrain from substances that destroy mindfulness so as to keep a clear and calm mind.
President’s Piece

Welcome to the winter edition of the Enlightened Times! The Society has been in good order since the last edition and the BSWA Committee is in high spirits with progress on various projects.

In particular, we are moving forward in discussions with the City of Stirling on our recent parking and event management issues at Dhammaloka. The Executive Committee met with the Council three times in the last three months and we managed to come to agreement on how we manage our large events at Dhammaloka for the benefit of both local residents and Society patrons in the future.

Our new website is now well under construction with the Website Sub-Committee having met numerous times in preparing the new format. This is a large task as we merge five websites into one.

I also take the opportunity to wish Ajahn Brahm a happy 65th birthday, thanking him for his Spiritual Leadership of the BSWA and we hope that he decides not to take his retirement this year.

Finally, I leave you with a quote I read in an Alan Watts book, which I recently borrowed from our library and gratitude to our volunteer staff in the library that make this service possible.

‘Everywhere there are now people absorbed in projects to change the world or change themselves, who will simply perpetuate or merely change the form, of the very troubles they intend to avoid, this is not to say that human life and conduct is inevitably a mess. It is to say that human life - and all life does not work harmoniously when we try to force it to be other than it is.’

p 17, Cloud-Hidden, Whereabouts Unknown, 1973

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Book Review

by Robyn Godwin, Editor ET

We all love Ajahn Brahm’s books and stories. I cannot recommend them highly enough. Of course, once we have read those books two or three times over, we might like to try something new!

Have you read a good book relevant to Buddhism lately? Write us a review!

Ayya Khema is a really easy author to read, and Know Where You’re Going is a great primer on the Buddhist path. Starting with the ‘why and how’ of meditation, Ayya Khema goes on to talk about such weighty topics as dependent arising and the importance of faith and confidence.

Her delightful book is available in hard copy or e-book from Wisdom: http://www.wisdompubs.org/book/know-where-youre-going

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Vesak Day 2016 - Fiona Newland (member at Armadale, 3 yrs) Taking the precepts online from Vietnam!

“I streamed online from Vietnam on Sunday 22nd May 2016 listening to Ajahn Brahm conduct the Vesak Day ceremony from Perth. The names of New Buddhists were read out as part of the blessing ceremony. My name ‘Fiona Newland’ was one of them as accepting the Five Precepts.”
How wonderful to know the stillness of my mind, 
A beauty that softens to make my heart kind. 
Living life with a still filter before ego kicks in, 
Making a bigger picture beyond worldly sin.

A singing mind that accepts my life as it comes, 
Receiving life’s gifts while equanimity hums. 
Practising to notice when I am pulled into the form, 
Then working to balance and make stillness the norm.

As I understand this still refuge found, 
I see it reflects the ignorance of my birth. 
Blind lifetimes lost in Samsara’s round, 
Without knowing, what stillness is worth?

Being pulled into life’s conditions, 
Born always in my own backyard. 
Lost in my stream of consciousness, 
Hoist up on my own petard.

But the vicissitudes of my life work, 
Can play out in a mysterious way. 
Often with opportunities to balance, 
And bring stillness home to stay.

This still consciousness brings potential, 
With experience that is essential. 
To know when I am lost without perspective, 
Inside a world, now seen as defective.

As this stillness starts bringing me sanity, 
Soothing my madness and its vanity. 
I see desire grasped as the driving force, 
Creating a world I can no longer endure.

Mindfulness persists to make stillness real, 
Engrained habits feedback, loading tension with appeal. 
I see it move to create mental, then physical realms, 
A shared world created, but with me at the helm.

Still Consciousness shows too --- how it penetrates, 
To break up the world that I know, 
Leaving peace in its place to ponder, 
A delight that continues to grow.

The present moment then shows me its power, 
Beginning and end, right there in the now. 
Paradoxical questions ready to be resolved, 
My head and my heart balancing, as things evolve.

Mindfulness then builds a momentum, 
To penetrate deeper into the stillness I know, 
My forensic gaze getting stronger, 
Until the truth I see becomes the only show.

Shocked by the truth of the display, 
Past knowing works habitually to hold its sway. 
Cessation seen! 
Before momentum starts to subside, 
Then still consciousness holds on to stay alive.

It’s a fearful view to begin, 
As the world barrels back to its conditioning. 
My fear has blocked a sustained view to the finish, 
Momentum lost with truth diminished.

But Mindfulness now knows what is 
“Supra Mundane” life, 
Compared to grasping the “mundane”, with all its strife. 
An infertile knowledge that no longer depends, 
It’s the present moment where consciousness ends.

This fear has stopped me living an enlightened life, 
It keeps pulling me back into the world. 
My karma continues to flow in my mind, 
A read and write taken from the Universal mine.

The paradox of the other is still potent, 
Separation from it causes the fear. 
Its consciousness that is keeping me tethered, 
But wisdom displays and I know it is near.

When consciousness is ready let go, 
My mind stream will cease into the status quo. 
This knowing goes beyond birth and death, 
Leaving enlightenment in place with peace to bless.

To get to this place requires balance, 
The head and the heart must be one. 
Wisdom the key to allow the present moment to unfold, 
Beauty and truth driving the story to be told.
I first met Ajahn Brahm (or Pete Betts as he was then) when we were students together in Cambridge 45 years ago. The story of our meeting is now well-known and even recorded in a YouTube interview with Ajahn. I was a member of the Cambridge University Buddhist Society (CUBS), recruiting new members at the Societies Fair in October 1969. He was keen to join immediately but apparently I urged restraint and suggested that he wait until after the first talk to confirm that Buddhism really was his "cup of tea". However, he rejected my advice and joined immediately.

After such a long time I cannot recall this incident very clearly. After all, I must have recruited – or discouraged! – Many other people that day but it illustrates an important point. One never knows which encounters in life will turn out to be important – just as one never knows which person in a crowd will change the world or which moment will bring enlightenment. An occasion which seems insignificant for one individual may be life-changing for another. It is like the butterfly which flaps its wings and later causes a storm on the other side of the world. In this case, I was the butterfly and maybe the 9th Global Conference on Buddhism (2015) at Perth is the storm, although that is hardly the best image to associate with the Buddhist message of peace.

I’m not sure whether I come out of this story as the hero who recruited Ajahn to Buddhism or as the villain who might have put him off but I confess to rather enjoying the ambiguity. With the wisdom of hindsight, I can only infer that I was testing his resolve. Indeed, this relates to another early incident at Cambridge. One of Pete’s first challenges as a Buddhist was to take a 10-day rice and water diet. Our mutual friend Geoff Perry decided to test his resolve by inviting him to tea and asking him to toast and butter his crumpets. In those days, nothing was more tempting to a young student than hot buttered crumpets, so Geoff probably expected Pete to succumb to temptation. But he didn’t, so Geoff realized that Pete was serious about Buddhism and had chosen the right path. The moral of both these stories is that Pete was being tested – after all, testing is an essential part of university life – and in both cases he passed!

Ajahn recalls that the talks to CUBS were rather academic and lacking in humour. This may have been true sometimes. I recall one talk at which the chairman – who was sitting at the front with the speaker – fell asleep and started snoring! However, since I should still be encouraging people to join CUBS, I must stress that this was not always true. I remember many inspiring talks and on one occasion the Dalai Lama came to tea and spoke to us. However, that was after Pete had left, so he did not butter the crumpets on that occasion!

In any case, Buddhism in Cambridge was not only about attending talks. It was also about meditation and we were both introduced to Samatha by Nai Boonman, a former Thai monk who came to England in 1963 and taught meditation to students at Cambridge for 10 years before returning to Thailand.

We did not only know each other through Buddhism. We were also both studying physics and we were both members of the Cambridge University Society for Psychical Research (CUSPR). Indeed, we met Geoff Perry through the CUSPR. Psychical research aims to examine scientifically those interactions between minds or between matter and mind which cannot be explained by the current scientific paradigm. This includes phenomena like telepathy, clairvoyance, precognition and psychokinesis (which can be examined experimentally) and more dramatic phenomena like apparitions, poltergeists, out-of-body experiences and spirit communications. So we used to spend a lot of time ghost-hunting, visiting mediums and trying to levitate tables.

As I emphasized in my conference talk, psychical research forms a bridge between science and spirituality because meditation may lead to the development of psychic powers ("siddhis"). Indeed, I probably had more psychic experiences at Cambridge through meditation than CUSPR activities. However, being on such a bridge is not comfortable: scientists tend to regard psychical research as too mystical (and generally discount the phenomena altogether), while mystics tend to regard it as too scientific, a distraction from the spiritual path (like flowers on the wayside). Not many CUSPR members were interested in spiritual matters but myself and Pete were and this helped to cement our friendship. In any case, building a bridge between science and
spirituality is important because otherwise there will always be a gulf between them.

Two experiments that I conducted at Cambridge illustrate how science can shed light on spirituality. The first was a telepathy experiment with the Samatha group after a meditation session, in which I looked at images with strong emotional content and the meditators had to “pick up” the emotions. I think the group was surprised that Nai approved but he did and we found interesting (if unexpected) results. There was a correlation but it was with one of the meditators rather than with me!

The second experiment involved an attempt to weigh the soul at Addenbrookes hospital in 1970. The idea was that the soul should leave the physical body during sleep, so – if the soul has weight – this should be indicated by a decrease in weight on falling asleep and a corresponding increase on awakening. I cannot claim that the results were very convincing but it does illustrate how a spiritual question – about the existence of the soul – can potentially be addressed scientifically. Pete took part in these experiments but I don’t think he gave positive results. So either he didn’t fall asleep or his soul is very light!

After graduating, Pete and I followed different paths, scientific in my case and spiritual in his. I remained at Cambridge and became a physicist, studying for my PhD under Stephen Hawking and eventually becoming a Professor in London. As is well known, Pete moved to Thailand and studied under Ajahn Chah, eventually becoming an Abbott and founding the monastery at Bodhinyana. People often ask me whether Hawking has an interest in spiritual matters. He doesn’t but that is fine because he would not have been such a great physicist if he had spent his time meditating. One cannot do everything in a single lifetime and the world needs both great physicists and great spiritual teachers.

Despite our divergent paths, Ajahn and I have maintained the three interests which brought us together at Cambridge – science, psychical research and Buddhism – albeit to different degrees. I left CUBS when I moved to London in 1985 but I am still interested in Buddhism, even though I’ve not advanced much spiritually and I certainly don’t expect to attain enlightenment in this lifetime. I believe Ajahn has also kept abreast of developments in science and psychical research.

We have also remained friends and meet occasionally on his visits to London. However, this is the first time I have been to Perth and I am tremendously grateful to Ajahn and his colleagues for all the hospitality I have received here. When I became his friend, I did not realize that this would bestow such benefits 45 years later. The three days I have spent at Jhana Grove have been particularly special – not only on a personal level but also perhaps because they symbolize a reunion of science and spirituality, of which our personal reunion is but a reflection.

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**The Science of Human Flourishing - it’s the science of Buddhism!**

The Center for Compassion and Altruism Research and Education (CCARE) at Stanford University School of Medicine conducted a workshop on Meditation and The Science of Human Flourishing and put the videos of it on Youtube.

*Can we cultivate well-being in the same way that we can train our bodies to be healthier and more resilient? If so, how might we use the practice of meditation to experience equanimity, to open our hearts fully to others, and to cultivate insight and wisdom? In this workshop, two world-renowned experts, Yongey Mingyur Rinpoche and Richard J. Davidson, PhD, shared their perspectives and insights on meditation and the cultivation of well-being. This workshop included teachings on simple meditation practices that help us to recognize and nurture the mind’s natural qualities of awareness, compassion, and wisdom, as well as discussions on the practice and science of self-transformation and the cultivation of well-being.*

https://www.youtube.com/user/CcareStanford/featured

Any submissions for the next issue, comments, ideas or questions can be submitted via email: editorET@bswa.org
Buddhism has been flourishing in Sri Lanka since the 3rd Century BC receiving royal patronage since its introduction during the reign of the great Indian emperor Asoka (273-236 BC). His son Arahant Mahinda arrived in Sri Lanka and preached the teachings of the Buddha to the reigning Sinhalese king who was greatly impressed and accepted Buddhism along with his countrymen. Sri Lanka’s capital at the time being Anuradhapura, in the north central part of the country saw successive kings building Buddhist monuments which to this day attract visitors from all over the world.

A UNESCO World Heritage Site, Anuradhapura is 165km from the commercial capital, Colombo and can be conveniently reached by rail or road.

Among the main attractions in Anuradhapura is the Sri Maha Bodhi, the sacred Bo-tree (ficus religiosa), the oldest historically authenticated tree in the world. It is the right branch of the very tree beneath which, at Buddha Gaya in North India, the Buddha attained enlightenment. It was brought to Sri Lanka in 245 BC by Princess Sanghamitta, the sister of Arahant Mahinda, when she came over to establish the bhikkhuni order in Sri Lanka. The tree is being venerated daily with utmost devotion. The huge branches are supported with pillars and it is protected by a gold-plated fence and is tended with extreme care.

In walking distance along a well-maintained broad path is the Ruwanveli Seya, commonly referred to as the Maha Seya (Great Stupa) – arguably the most venerated among all stupas in Sri Lanka. The bubble-shaped 55 metres high dagaba (stupa) is said to contain the largest portion of relics of the Buddha. It was built by the great warrior king Dutugemunu (161-137 BC) who defeated a South Indian usurper and unified the country.

The Great Chronicle recording the history of Sri Lanka relates an interesting story on how the shape was decided upon. When asked by the king, the master-builder “had a golden bowl filled with water, took water in
his hand and let it fall on the surface of the water. A great bubble rose up like unto a half-globe of crystal. ‘Thus will I make it’, he said.”

The circumference of the Maha Seya being 370 feet, one can imagine the quantity of bricks laid for its foundation. The king had ordered that no one should work without wages in the construction work and had distributed numerous goods like clothes, ornaments, and food items to those who volunteered to work. Thousands of Arahants from all Buddhist countries at the time, which included India, Persia, and Alexandria had participated in the relic enshrinement ceremony.

Also close by is the Mirisawetiya Dagaba, the first edifice built by King Dutugemunu where the king’s sceptre which embodied a sacred relic of the Buddha has been enshrined. As to the origin of the dagaba, it is said that the king went to participate at a water festival in the nearby tank, placing the sceptre in the ground. When he returned it could not be removed and the king decided to build a stupa enshrining it. A monastery was also built nearby for the monks to reside.

The Thuparama Dagaba is the first historical dagaba built by King Devanampiyatissa (250-210 BC) during whose reign Buddhism was brought to Sri Lanka. The right collar bone of the Buddha sent by Emperor Asoka is enshrined in the dagaba which resembles a paddy heap. Smaller than the other stupas, this dagaba has had a roof over it as evidenced by the remains of a number of pillars around it.

The Abhayagiri Vihara dating back to the 1st Century BC and standing at 113 metres high with a diameter nearly the same size was part of a monastery complex consisting of image houses, Bo-tree shrines, residences of monks, refectories, assembly halls and bathing ponds covering nearly 200 hectares.

The Jetavana Vihara is the largest and tallest brick-built monument in the world, utilising around 93 million baked bricks. It is the third tallest edifice in the world after the two tallest pyramids in Egypt. It has a diameter of 367 feet at its base, it is 120 metres in height and stands on a square platform eight acres in extent. Built in the third century, a researcher described the vast edifice as “an eloquent witness to the engineering expertise and the sound knowledge of geometry and physics of the ancient inhabitants of Lanka.”

Apart from the stupas, Anuradhapura is dotted with Buddha images and other sculptures signifying the presence of skilled craftsmen many centuries ago.
Ajahn Brahmali’s visit to Sri Lanka by DC Ranatunga

Ajahn Brahmali is fast becoming a familiar figure in Sri Lanka. In June he paid his third visit in four years and conducted a ten-day retreat in the cool climes at the Bandarawela hill resort.

Ajahn Brahmali enjoys his visits, particularly the greenery and the ruggedness of the rural villages off the hill resort. He observes with keen interest how the village-folk in their piety and respect for the monks bring alms at the crack of dawn having trekked for several kilometres. Although the Sinhala-speaking devotees are unable to converse with Ajan Brahmali, his charming smile means so much to them.

Amidst the lush greenery the participants pose for a photograph. Seated on the ground on Ajahn Brahmali’s right is Bhikkhu Mettavihari, the convenor of Ajahn Brahm Society Sri Lanka.

Nick’s Dhammatoon

Minor monastic training rules (sekhiya) 57–64

I will not teach dhamma to someone holding a

- Sunshade
- Staff
- Knife
- Weapon

- Wearing shoes
- Sandals
- In a vehicle
- On a bed

Exceptions

One of us is ill or the rule is broken accidentally.

(Drawn by Nick Alett @nickjallott)
### Friday Night Speakers during Rains Retreat 2016

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<td>22-Jul</td>
<td>Chris Perrier, Vice President of the BSWA</td>
<td>Emotional Resilience and the Practice of Metta (Loving Kindness)</td>
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<td>29-Jul</td>
<td>Gyani Anup Singh, religious teacher and Sikh Chaplain from Gurmat Parchar Sewa Society WA</td>
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<td>5-Aug</td>
<td>Dennis Sheppard, former President of BSWA</td>
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<td>12-Aug</td>
<td>Kathryn Choules, Founder of Mind &amp; Movement WA, Mindfulness teacher</td>
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<td>19-Aug</td>
<td>Len Warren, Hayagriva Buddhist Centre, Banksia Terrace, Kensington</td>
<td>How to help a loved one who is dying</td>
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<tr>
<td>26-Aug</td>
<td>Robert Gordon, Founder/Director of Board Accord, Coach, Adviser, meditation teacher</td>
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<td>2-Sep</td>
<td>Dr Noel Nannup, Nyoongar elder</td>
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<td>9-Sep</td>
<td>Kelsang Ani, Teacher at Dharmapala Kadampa Meditation Centre, Fremantle</td>
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<td>Ven. Sr Hue Can, Abbot- Sunyata Community &amp; Meditation Centre, Thien, Vietnamese Zen Tradition</td>
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<td>23-Sep</td>
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<td>7-Oct</td>
<td>Peter Langlands</td>
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Where do I get my copy of the Enlightened Times?
The Enlightened Times is only available to current paid-up members. Please go to http://www.dhammaloka.org.au/memberships.html or email Lucky at: asec@bswa.org or sign up in the Library.
DHAMMALOKA BUDDHIST CENTRE
REGULAR ACTIVITIES

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

MONDAY
11:00am – 3:00pm Open Day: A volunteer is available to assist with inquiries & memberships and show visitors around
2:00pm – 3:00pm Guided Meditation (Classes are held in the Community Hall)

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

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

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

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

LIBRARY HOURS
Fri: 6:00pm - 7:30pm & 9:00pm – 9:30pm
Sat: 2:00pm – 3:00pm & 4:00pm – 5:00pm

OFFICE HOURS
Mon to Fri: 10:00am – 3:00pm

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