THE RAINS RETREAT AT BODHINYANA MONASTERY

During the Lord Buddha's time a rule was laid down for all monks and nuns directing that they should spend the three lunar months of the rainy season in one particular place, either in a monastery with fellow monks or nuns or alone in a suitable location.

Traditionally this is a period when external work is kept to a minimum and the emphasis is placed on developing one's introspective meditation practice, facilitated by the quiet surroundings and many hours of formal meditation.

The monastic Rains Retreat (Vassavaso) usually begins the day after the full moon of July. In fact the full moon in July is Asalha Puja which commemorates the start of the Lord Buddha's Teaching career for it was on that day that He gave his first sermon to the five ascetics.

On **Sunday 12th July, 1987**, we will celebrate both Asalha Puja and the "ENTRY INTO THE RAINS RETREAT", at the monastery in Serpentine. We invite all the Buddhist community, together with their friends, to join us on this auspicious occasion.

The programme for this day will include:

10.00am  Auspicious chanting by the Sangha and a short Dhamma talk on the significance of this day.

10.30am  Offering dana to the Sangha.

11.00am  Sharing a meal for all the lay-people present.

2.00 - 4.00pm  Meditation and a Dhamma talk.

**All welcome** - please come along and join us for this joyous occasion at **Bodhinyana Monastery**, Lot 1, Kingsbury Drive, Serpentine.
Dear Friends,

I have just returned from a five week visit to Thailand, a country which has become a "second home" for me, despite the fact that all monks are actually homeless ones. As a monk, I was born in Thailand and spent the first ten years of my monkhood there. During this time I had many pleasant and unpleasant experiences, but it was indeed a worthwhile period in my life.

Through the open hearted generosity of the Thai people, I was able to live with, and train under, a very special teacher, Ven. Ajahn Chah, who seemed to be the embodiment of the Buddha's Teachings. When I left Thailand to come to Perth, at the invitation of the Buddhist community here, Ven Ajahn Chah's last instructions to me were quite simple: "Go and spend at least one rains retreat there and see how things are. If it seems suitable then stay on to help establish a monastery there".

Nearly five and a half years have passed since then and there has been wonderful progress made in establishing both a monastery and a city centre with very few difficulties or obstacles. Unfortunately, Ven. Ajahn Chah was not able to come and visit Perth because his health deteriorated very rapidly shortly after I came here and that trend has continued at a slower rate over the last five years. One of the reasons for my yearly trips to Thailand (my holiday abroad as it is referred to in good humour!) is to visit Ajahn Chah and spend a little time with him. He is unable to voluntarily move any part of his body and he has not spoken for nearly five years. The doctors have put a tube in his throat to help him breathe more easily and it also facilitates the use of a suction machine to remove any obstructing phlegm from his wind pipe. He is fed through another tube which passes through his nose down to his stomach. To see one's teacher like this is quite a powerful experience for no one would wish to see that which is loved and respected in such a state.

One is mindful of the Buddha's words to Ven Anando, who had become quite saddened by the imminent passing away of the Master, "Enough, Ananda. Do not sorrow, do not lament. Have I not already repeatedly told you that there is separation and parting and division from all that is near and beloved? How could it be that what is born, come into being, formed and bound to fall, should not fall?
That is not possible," Indeed impermanence is the ruler over all conditioned existence and old age, sickness and death are to visit all of us. However, the Buddha also said that "there is the unborn, unageing, unailing, deathless, sorrowless, undefiled supreme cessation of bondage - Nibbana". Ven Ajahn Chah has devoted his life to the realization of this freedom and the guiding of others towards this goal. The body may be sick with all the physical and mental activities dependent on the body deteriorating. However, the mind that is unattached and freed from delusion is never sick.

When we visit Ajahn Chah, we see a sick body and that is all. I am sure the Ven Ajahn Chah is not burdened by it. I remember on one occasion he pointed to a large rock on the ground and asked, "Is that rock heavy?" After a short pause he answered his own question, "Only if you try to lift it will it be heavy!"

This year I had only a brief stay with Ven. Ajahn Chah, however, it was an inspiring experience to witness the power of a life well lived with compassion and wisdom. Without a cent to his name and without an insurance policy or old age pension, we see Ven. Ajahn Chah being cared for with complete love and devotion by both monks and lay people, motivated only by appreciation and gratitude. In an age where the emphasis is so much on the power of money and all that is material, it is good for all of us to be reminded of the power of goodness, wisdom and compassion.

During my stay in Thailand, I also had ample opportunity to give Dhamma talks as there is now a great revival of interest in Dhamma throughout Thailand, especially amongst the educated middle class. Although my Thai is getting rather rusty and it is all quite tiring, I do enjoy doing this for it is a way of expressing gratitude for all the help that the Thai people have given to us. Of course, being in a culture steeped in Buddhist tradition, where people treat monks with such respect and devotion, can be quite an overwhelming experience. However, whether in the "land of smiles" or back in the land of "G'day mate", the practice always remains the same.

As Ven. Ajahn Chah has taught, "Be patient. Practice morality. Live simply and be natural. Watch the mind. This is our practice. It will lead you to unselfishness - to peace.

May you all be happy and well. Jagaro Bhikku
PARABHAVA – SUTTA
(The cause of one's downfall)

Thus I have heard. Once the Exalted One was dwelling at Anathapindika's monastery, in the Jeta Grove, near Savatthi.

Now, when the night was far spent a certain deity whose surpassing splendour illuminated the entire Jeta Grove, came into the Monastery and drawing near the Exalted One saluted Him respectfully and stood at one side. Standing thus, he addressed the Exalted One in verse:

Having come here with our questions to the Exalted One, we ask Thee, O Gotama, about man's decline. Pray tell us the cause of downfall:

Easily known is the progressive one, easily known they who decline. They who love the Dhamma, progress; they who are averse to it, decline.

This much do we see; this is the first cause of one's downfall. Pray, tell us the other causes:

The wicked are dear to them, with the virtuous they find no delight, they prefer the creed of the wicked – this is the cause of one's downfall.

Being fond of sleep, fond of company, indolent, lazy and irritable – this is a cause of one's downfall.

Though been well-to-do, not to support father and mother who are old and past their youth – this is the cause of one's downfall.

To deceive by falsehood a monk or any other mendicant – this is a cause of one's downfall.

To have much wealth and ample gold and food, but to enjoy one's luxuries along – this is the cause of one's downfall.

To be proud of birth, of wealth, of clan, and to despise one's kinsmen – this is the cause of one's downfall.

To be a rake, a drunkard, a gambler, and to squander all one earns – this is a cause of one's downfall.

Not to be content with one's wife and to be seen with harlots and wives of others – this is the cause of one's downfall.

Being past one's youth, to take a young wife and to be unable to sleep because of jealousy of her – this is the cause of one's downfall.

To place in authority a person given to drink and
squandering - this is a cause of one's downfall.
To be of warrior birth, with vast ambition and of slender means, and to crave for rulership - this is a cause of one's downfall.

Knowing well these causes of downfall in the world, the noble sage endowed with insight shares a happy realm.

(Adapted from a translation from Pali by Ven. Narada Maha Thera)
More than once, someone has asked me why I don't write about what really happens in this monastery, cutting out all the bright-eyed, flowery, mushy stuff and telling it how it is, warts and all. The Buddha always praised honesty, so here it is: **BODHINYANA EXPOSED!**

The truth about Bodhinyana Monastery, in the hills above Serpentine, is that it is a beautiful, tranquil, uplifting garden of the Buddha. There! I have probably just disappointed many a reader conditioned by the Sunday scandal press and T.V. soaps, looking for titillating gossip. But I experience this monastery precisely as I write about it. The point is, of course, that our perceptions are almost completely influenced by our inner state. Should we be at peace then we feel deep gratitude at having noble minded people as our friends and workmates, and we appreciate that this monastery is as conducive an environment to attain liberation as one can hope to find.

On the other hand, when we feel down, the whole world is a hopeless mess, Bodhinyana included -- too much work, too much free time, too hot, too cold, too strict, too lax.....I've even heard some monks complain that an idyllic monastery overseas is too quiet! So I'm afraid you will have to wait until I'm depressed and upset to read about the squalid, sordid details of monastic life -- here follows the usual flowery mush.

Just after going to press with the previous newsletter we were privileged to be host once again to Ajahn Sumedho from England. It is always delightful to hear his teachings and enjoy the warmth of his presence. His is an inspiring example of where this path leads to and the way it brings great joy to so many beings. While here, Ajahn Sumedho gave the 'going forth', the novice ordination to Anthony who now has a new name, Abhinyano, meaning 'one with higher wisdom'. May he live up to his lofty name and bring happiness to himself and countless others! A few weeks later Lynne Charlesworth also took ordination as an anagarika, or nun. Her new name is Rocana, which means 'the shining one' (so, is her job to polish all the brass Buddha statues?). Actually, the name is given in memory of a western nun of the same name, a disciple of Ajahn Sumedho, who recently died in India while on pilgrimage.
Ven. Thavaro, a Queenslander who spent many years in Thailand, is also now staying with us. Then there is Robert from Canberra recently arrived to be the monks 'charioteer', cook and spade man. As I write there are now eleven bald heads at Bodhinyana (a veritable barber's nightmare!), seven monks, one novice, one nun, one charioteer and one lady, Terri, recently arrived and freshly balded who intends to spend the rains retreat here.

Other new arrivals at the monastery are the joeys for it is that time of the year that half the kangaroos one sees have two heads - one on the top and a little, big eyed one poking out of the middle. Visitors often remark how tame the kangaroos have now become, so much so that when they are squatting on the path busy munching they don't hop away on our approach, but it is we who have to detour off the path through the wet grass. I imagine that in five or so years we will be able to pat them, then in ten years we will have them bowing down to the Buddha, then in twenty years meditating, then in.........

Our massive main hall is progressing well. For the last few weeks the monks have been assisting by erecting the scaffold and passing up materials to build the tall gables. You could say the work has been uplifting! The top brick is over 30 feet (9 metres) above the earth, which does not seem far looking up from firm ground, but
seems a loooooong way looking down from wobbly scaffold. We are now about to have the big Oregon timbers for the roof put on. We were checked in our progress a little by the quotes for the roof, the price went through the ceiling one could say, but strangely enough there is always just sufficient funds to keep going. Maybe we will have the roof erected before the start of the retreat. We are also currently building another brick kuti (chalet) to accommodate our growing number of residents. We will try to have the roof on that complete before the rains too. Here the monastery is open for criticism, for this is the time of year when the monks, supposedly peaceful, seem to be always 'raising the roof'.

Accommodation has become a problem at the monastery as we are attracting more and more visitors who wish to spend a quiet time here. This year we have concentrated our resources on building our main hall, next year we must think about more kutis and maybe another guest house. Of course one alternative is to start writing rotten negative articles about the monastery, emphasising all that is wrong with the place so that no-one will want to come, then we won't have to build anything. Tempting, but it is not the way of the Buddha, is it?

Ven. Brahmavamso
WOMEN'S PLACE IN BUDDHISM

The following is adapted from an interview with the highly respected monk and Buddhist scholar Phra Rajavaramuni who visited Perth in 1986. The original article was printed in two parts in the Vesakha issue of the Bangkok Post, 11 and 12 May, 1987.

What is the status of women in Buddhism?

In the time of the Lord Buddha, women had an inferior social status. Yet He established the Bhikkhuni order as a female counterpart to the monks order and they were equally and highly respected.

So, there is no question about women's spiritual ability to achieve Enlightenment (Nibbana). However, if we study the origin of the Bhikkhuni we will know that it did not come about without difficulty. It was with great reluctance that the Lord Buddha agreed to the ordination of women.

The question of women's ordination has to be looked at on two levels, spiritually and socially.

Spiritually, Lord Buddha conceded that women, too, can achieve Enlightenment and it was for this reason alone that he finally ordained Bhikkhunis, although at a social cost.

Socially, women's ordination had the capacity to weaken Buddhism because it made the religion, which was still young at the time, an easy target of attack.

There are also special problems springing up from the nature of womanhood itself that made it more difficult and dangerous for women to live the ascetic life.

The host of complicated rules and regulations for Bhikkhunis were formulated in recognition of these difficulties.

In the early phase, the Bhikkhunis roamed the forests alone in search of tranquillity, like the monks, but they were attacked. Lord Buddha then had to set rules requiring the Bhikkhunis to live in monasteries together with monks.

Because of such difficulties resulting from social factors, Lord Buddha had to establish various preconditions for women who wanted to be ordained. As I see it, it was His own cautious way of making women realise the difficulty that lay ahead of them, and ensuring the Bhikkhunis' own institutional strength.
Historically, however, the Bhikkhunis did not last very long. This may have been caused partly by the war-related disasters which had almost entirely swept the Bhikkhus from the Indian subcontinent.

Today we have fewer problems regarding safety and women are enjoying a better status.

What do you think should be done to help women who want to devote themselves to an ordained life?

Our ancestors faced the same question, that is why we have nuns as an alternative.

Nunhood was established to answer the needs of religious women who want to live their lives in search of spiritual truth when there is no Theravada Bhikkhuni left to ordain them.

Nuns don white robes and shave their heads to distinguish themselves from lay people, but socially they are not seen as the equal of monks.

This is the problem that we have to solve. We have to elevate the status of nuns through educational assistance and institutional strength. Or we can choose to set up a totally new institution like our ancestors did when they established the nunhood.

In any case, even after organisational and educational improvements, nuns, in the Theravada Sect, cannot be considered as equals to monks.

As for those who are struggling for such status, there is still the alternative of ordination in the Mahayana Sect. To be a Bhikkhuni is still possible. But they cannot use the Mahayana ordination to make them Bhikkhuni in the Theravada observances.

It has been reported there have been some movements in the West to raise this issue and that those involved have already contacted some high ranking monks in Thailand to ask for advice.

I don't know very much about this. I've heard, however, that women were also ordained in temples in England. But they are called by a different name, not "Bhikkhuni".

This is one of the efforts to set up a new institution to answer women's religious needs. It is like our own nunhood, but known under several different names, such as Dasa Sila Mata, meaning the mother with ten precepts, or another group called "Sila Jarinee".
Such efforts are normal. When there exists a real need on the women's part to live an ascetic life and they cannot be Bhikkhuni, new institutions are set up.

So far, this new institution has not proven very successful in Thailand, but that might not be the case in England where the social environment is different.

The question of the Bhikkhuni is twofold, involving both spiritual ability and social acceptance.

The lack of social acceptance and the implicit unequal status, however, does not affect women's spiritual capacity. In some places where social conditions are more favourable towards women, however, social acceptance of women's ordination can be a lot easier.

Do you think that the new generation of women who are conscious of women's rights, will be disillusioned with Buddhism if they are denied an equal opportunity to enter religious life?

There is no need to feel that way. The problem is not that difficult. We only have to look at where the problem lies and solve it.

It this case, it comes from society. Since the problem arises from the lack of social acceptance and from unfavourable social conditions (in Thailand), we only have to find social means to correct it. Women's spiritual capacity is not in question.

Do you think that campaigns to correct social injustices, especially the women's rights movement, are still hampered by emotional considerations?

It is still a problem. But it is also understandable. It is natural that men, or any human beings, will hold on to their privileges and do not want to see their interests compromised. But among them there must be some with good intentions who want to co-operate in bringing about change.

Also, the end should be consistent with the means. If we are pursuing a virtuous goal, the means must also be virtuous. Anger and hatred only evoke strong reactions that will only make our efforts to change things more difficult.

More often than not, we still rely on dominance and aggression to solve problems. This, ironically, shows that human beings have not made much progress in this sense.
Does that mean the use of united force and bargaining are still necessary then, given the selfish nature of human beings?
   Our means should help develop society at the same time. That is, to help create a society where problems are solved through wisdom and peaceful means.
   But this is often easier said than done. From what I've observed, even the women's right movement is focusing on the conflict of interests between men and women. It has become a battle.
   But this is one such form of struggle. The enlightened path is to use reason and rationality. We need to clarify the negative social consequences brought about by women's inequality.

Which Buddhist values do you think can be used in staging consciousness-raising campaigns on women's human rights?
   All. But the first and foremost is not to let ourselves be dominated by emotions. Apart from rationality, the movement should be based on compassion beyond our own interests for the good of society. The women's rights movement should also integrate compassion for men by encouraging people to help one another to have a better life together.

   The use of force to bargain may still be a necessary strategy given the awareness that human beings are still not developed. But it will be better if we use it as sparingly as possible so that we may help raise the standard of our society.

   To improve the status of women in religious life can be done through many peaceful means such as education, image improvement and endorsing their legal status.

Won't the establishment of Bhikkhunis help strengthen and spread the Lord Buddha's teaching?
   Yes. Even today when women cannot be ordained, they are already strong supporters of Buddhism. There are several women who are very knowledgeable in Adhidhamma or the high level of dhamma.
   It must be stressed, however, that we should not let efforts to improve the status of women develop into a conflict of interest which will trigger clashes and the use of emotions.
   The best way is to aim for higher good out of compassion for society, especially compassion for women, which also means a better life for men and women together.
What is Your Reverence's opinion about the changing of men's attitudes to keep up with the changing role of women.

Men must admit that the social situation now is no longer the same, and that it calls for some adaptation on their part.

In the old days, physical protection for women was important and that fact partly accounts for male dominance in society.

But society is changing vastly. There is more social safety, and reason is more important than force. The development of women's status has to go hand in hand with the development towards a non-violent society. If not, women and men will find themselves being enemies instead of helping one another toward a better life.

Parents should think about what they must do for the good of their own children, and not be obsessed with being equals.

There are some arguments that women's sacrifices have been so long emphasised that a woman's assertion of her rights is seen as selfishness.

We have to look carefully at how culture permutes and advances. Culture is partly determined by the natural biological differences of men and women. Culture was not created only to please one segment of people in society.

However, the stronger use their physical advantages to exploit the weak, which leads to an unequal relationship.

To solve the problem, we should not deny biological reality. But a stronger group should not take advantage of a weaker. This is the key, the rearrangement of relations.

In order to understand the problem of women's rights, we should take into account the three facets of the problem, biological, social and spiritual. They cannot be isolated from one another.

The problem can be solved through compassion. Men, given their better position, should even be more compassionate and try to give women more opportunities.

This is because, in terms of dhamma, when we admit that men and women could achieve the ultimate truth spiritually, a good society is, therefore, a society which gives opportunity for everyone to reach this potential.

What do you think about women's equality?

Equality should not be the end in itself. It should only be seen as a means or a factor to help men and women to live a life in which they are both able to achieve their spiritual potential and to reach the ultimate truth together.
"The Move"

Many thanks to everyone who so generously helped with our 'move' from North Perth to Nollamara. It was a time for our community to share in the decision making and effort involved in establishing the Society's new home. The planning, packing, initial painting and maintenance was quite a demanding project. Now many activities are underway while we are still settling in and considering the best use of the space and facilities.

One of the most inspiring aspects of the move was the harmonious and co-operative nature of the transaction between the Anglican congregation and our members. Each meeting was an opportunity to show respect and interest in each other's well being. We thanked the Anglican members for the peaceful surroundings they had created and wished them well in their new church premises.

It is expected that in due course an auspicious name may be found for our Buddhist Centre which will be officially opened in November when guests from Thailand as well as everyone associated with the Society since the mid seventies, will be invited to share in the joyful occasion.

Ideas Welcome

We invite all members to offer their ideas on activities for the use of the Centre. To date it has been suggested that our regular activities be extended to include one day or weekend meditation workshops, lecture series on Buddhism, Sutta study, chanting practice groups and general discussion groups on selected topics relevant to the lay life. Please make your suggestions when you call in, or phone on the NEW NUMBER (09) 345 1711.

Fund Raising

The next Fundraising function will be a Vegetarian Dinner following the last Introduction to Meditation class on Sunday 26 July at 6pm at the new Centre. Please contact Niranjala on 341 8627 if you are able to help with food.

A Sri Lankan Dinner will also be held on 30th August. For more details contact Niranjala. Watch for more details on the notice board at the Centre.
The major fundraising function for the year will again be the International Food Fair, which was so successful last year. Mark the date, 28th November, in your diaries now! It will be held in the grounds of the University of W.A. and promises to be even bigger and better this year. Niranjala is looking for people to help with the cooking, entertainment, setting up etc. and would like the name of a co-ordinator from each community. If you can help please phone Niranjala (341 8627).

Dhamma teaching

Our thanks to Alana Wee who has been teaching Dhamma to 20 Cambodian children at the Victoria Park Primary School every Wednesday morning.

Society Donates:

While we are continuously receiving most generous donations towards supporting the Sangha and the spread of the Dhamma here in Perth, the Society has recently had two small opportunities to offer help in return. It was a wonderful opportunity recently for the people in Perth to be able to offer a piece of medical equipment towards the caring of Venerable Ajahn Chah. As well, one of our members will convey, on our behalf, a modest donation to one of the monastery orphanages in Thailand. We are grateful for these opportunities.

May you all be happy and well.

Kathy Shiels
President

DONATION FOR NEW CENTRE

The Society has been given a ring as a donation towards the cost of establishing the new Buddhist Centre in Perth. It is a diamond ring, set in white gold, containing 1 large diamond (approx .38 ct), 24 small single cut diamonds (approx. .02ct each [pique]) and 10 single cut diamonds (approx .01 ct each).

The ring was valued by Mazzucchelli's, the jewellers, for insurance purposes on 9 June, 1987 at $3,400.00.

Any realistic offers for the ring to support this worthy cause would be very welcome. Anyone wishing to inspect the ring should contact Tere Storey on 276 8169 or enquire at the new Vihara (345 1711).
The full moon day of June is an important festival day for the Buddhists of Sri Lanka. It is Poson Day, the anniversary of the arrival on the island of Lanka of the first Buddhist monk, Ven. Mahinda Thera, in the 3rd Century B.C. It is regarded as the birthday of Buddhism in Sri Lanka, the beginning of a tradition which has endured through 23 centuries, from where the blossoms of Truth have spread to many lands.

This year Poson Day was celebrated at our new Vihara in Nollamara and though the assembly was mostly of Sri Lankan origin, many Australians, Burmese and Thais also joined in the meaningful ceremony. It was the first celebration in our new Vihara and thus the first opportunity for many to make good use of the spacious and friendly hall.

May this be the first of many festival days at our centre in Nollamara, remembering our roots and traditions in a spirit of joyous and generous good will.

MEMBERS OF THE SRI LANKAN COMMUNITY PLACING THE BUDDHA STATUE IN PLACE AT THE NEW VIHARA ON POSON DAY.

(Photo by courtesy of West Australian Newspaper)
YOGA FOR BEGINNERS

A four week yoga course designed specifically for beginners will commence on TUESDAY JULY 7th at 7.30pm.

Emphasis will be on yoga for exercise, relaxation and meditation.

Cost: $3. Bring a blanket. You and your friends are welcome!

LIBRARY BOOKS

Now that we have moved into our new Centre, may we respectfully ask that all library books and tapes which have been out for some time be returned so that we can stocktake and generally rearrange the library.

Please dig deep under beds and on the backs of shelves! Thank you.

MOON DAYS

(8 Precept Observance Days)

Moon days for July, August and September are:

July 3, 10, 18, 25
August 2, 9, 17, 23, 31
September 7, 15, 22, 30

(FULL MOON DAYS ARE SHOWN IN BOLD PRINT)

Sandalwood, tagara, lotus, jasmine, above all these kinds of fragrance, the perfume of virtue is by far the best.

- Dhammapada 55
SPECIAL DHAMMA TEACHINGS
AN INTRODUCTION TO BUDDHIST MEDITATION

A series of four workshops exploring the meditation techniques of both calm and insight as taught by the Buddha, will be conducted at the new Centre, 18–20 Nanson Way, Nollamara.
These workshops will be led by Ven. Ajahn Jagaro and will commence on Sunday July 5th.
Please bring along a suitable cushion for sitting and wear loose and comfortable clothing.
These workshops are free and open to all who are interested, whether a practising Buddhist or not.

Dates: Sundays July 5th, 12th, 19th and 26th.

Time: 4 – 5.30pm

Place: Buddhist Centre, 18–20 Nanson Way, Nollamara.

WEEKEND MEDITATION WORKSHOP
8th and 9th August

A weekend workshop will be conducted at the Centre in Nollamara by Ven. Ajahn Jagaro. This informal weekend will be suitable for beginners, but is open to all who are interested.
The programme will include talks, meditation, questions, discussions and videos.
The small cost of $15.00 will cover lunches and afternoon tea.
For further enquiries please phone Ron or Bianca on 299 7185.

REGISTRATION FORMS AVAILABLE AT THE NEW CENTRE

DHAMMA LECTURES

A series of lectures giving a systematic study of Buddhism will be held for 6 consecutive Sundays commencing on 23rd August between 3 – 5pm.

Everyone is welcome to attend. (Chairs will be available)
REGULAR ACTIVITIES

AT THE BUDDHIST CENTRE (VIHARA)
18-20 Nanson Way, Nollamara

FRIDAYS
7.30pm-8.00pm Guided sitting meditation
8.00pm-9.00pm A talk on Buddhism by Ven. Ajahn Jagaro

SATURDAYS: 9.00am
Food offering (dana to monks.
3.00pm-3.45pm Meditation for Beginners. Instruction by Ven. Ajahn Jagaro
7.30pm-8.30pm Sitting meditation

SUNDAYS: 4.00pm-5.00pm Dhamma school for 8-14 year olds.
(alternate weeks)

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ADDRESSES

The Buddhist Society of W.A. (Inc)
18-20 Nanson Way,
NOLLAMARA  6061
Tel: 345 1711

BODHINYANA MONASTERY
Lot 1, Kingsbury Drive
SERPENTINE  6205
Tel: 525 2420