RESIDENT COMMUNITY AT BODHINYANA


Middle Row: Anagarika Robert, Ajahn Gunakah, Ajahn Jagaro.

Front Row: Sister Rocana, Anagarika Donald, Anagarika Doug, Chandima.

MOON DAYS
(8 Precept Observance Days)

Moon days for October, November and December are:

October          7  15  21  29
November         5  13  20  28
December         5  13  19  27

(FULL MOON DAYS ARE SHOWN IN BOLD PRINT)
“NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA”

Dear Dhamma Friends,

Life is just a flow, a movement from one condition in nature to another. So two months ago, we flowed into the Rains Retreat — a time of relative outer quietness to help cultivate the inner refuge of peace and wisdom. One could say that it’s the monks’ vacation.

It is very interesting to hear the debate on the relative merits of being engaged in good social actions in contrast to the passive “activity” of meditation. With the increased social awareness as a result of improved world-wide communications, the gross material and psychological problems oppressing great sections of humanity are now very obvious. Quite naturally the sincere and caring human being will have to consider, “What is the best way to respond to this situation? Is it better to get involved in the good causes for social reform and aid to the needy or should one be more concerned with cultivating meditation in retreat?”

This may be a very relevant question to many of us, however it is only one specific expression of the same dilemma which faces us in all situations where there is a choice. Making a choice is actually a volition, an intention and it is a factor involved in every moment of consciousness. Hence we are making choices in every moment. No wonder that there are so many different approaches to every aspect of life.

When I first ordained as a Buddhist monk, I can remember listening to the endless debates on “the right technique of meditation” and “whether or not the monks’ rules of discipline were relevant to modern day monasticism”. Even after I had chosen to go and stay with Ven. Ajahn Chah, there were still the echoes of “should forest monks accept invitations to eat in lay people’s houses?” and “should the monks do any work or should they just meditate?” On and on it goes. And all of this is in the confines of a monastic life, so what can one expect in the complexity of social life at large? It can all become rather confusing if not contentious.

How do we approach this dilemma? From a Buddhist perspective, the action is not as important as the source of that act which is the intention. If the volition behind the action is one of ill-will, cruelty or selfishness, then the action will
certainly be an unwholesome one, unworthy of a sensitive and caring person. And, of course, the opposite type of volition will imply a skilful action.

However, in practice, it's not all quite so simple. Firstly, our intentions are not so clear cut because although each conscious moment has a volition associated with it, the conscious moments are coming and going extremely quickly. And so there may be quite a variety of volitions behind the eventual action. That is why it's sometimes difficult to know our real intentions for doing something. This is even more so for non-meditators who are quite unfamiliar with the workings of the mind.

The second reason why real life is not quite so simple is due to the fact that the choices to be made are often not a matter of good and bad, black and white. Certainly one couldn't say that it's evil or bad to go and help the starving, but neither is it bad to go on a meditation retreat.

So how do we approach life? I think that as sincere Buddhists, we are committed to living moral lives with the basic intention of not maliciously hurting other forms of life sharing samsara with us. We also have the basic intention of trying to help to alleviate all forms of suffering, but here there are many approaches possible. The most important thing is that one should be coming from a "place of peace" within oneself. When the mind is peaceful and clear then wisdom and compassion will be able to function naturally. The choice of response to a situation will be the appropriate one although not necessarily an absolute one. Different people will still choose to respond in different ways, but as long as they are coming from the basic commitment to goodness and are centred in peaceful clarity then there is no real problem.

In this realm of conditioned existence or what we normally call nature, there will always be a variety. And when everything is relative how can there be a best? The best can only be that which is beyond relative truth or conditioned existence. It is the ultimate truth or Nibbana. Let us make this our goal and in the meanwhile, strive to flow through life being centred in peaceful awareness so that we are sensitive to time and place. Then our response to life will be appropriate, but not so much because of what we do, but of where it will be coming from.

May you all be happy and well

Jagaro Bhikkhu
A DAY OF MINDFULNESS

Every day and every hour, we should be practising mindfulness. That's easy to say, but to carry it out in practice is not. That's why I suggest to those who come to the meditation sessions that each person should reserve one day out of the week to devote entirely to their practice of mindfulness. Although, in principle, every day should be your day, and every hour your hour, the fact is that very few of us have yet reached such a point; we have the impression that our family, place of work and society rob us of all our time. And so I urge that everyone select one day each week as their own day. Saturday, perhaps. If it is Saturday, then Saturday must be entirely your day, a day during which you are completely the master. Then Saturday will be the lever to hold on to in order to form the habit of practising mindfulness. Every worker in our community of service must also have the right to such a day, for if we do not, we will lose ourselves quickly in a life full of worry and action. Whatever the day chosen it can be considered as the day of mindfulness.

If you want to set up a day of mindfulness, you should figure out a way to remind yourself at the moment of waking that this day is your day of mindfulness. You might hang something on the ceiling or on the wall, a paper with the word "mindfulness", or a pine branch — anything that will suggest to you as you open your eye and see it that today is your day of mindfulness. Today is your day. Remembering that, you should smile a smile that affirms that you are in complete mindfulness, a smile that nourishes that perfect mindfulness.

While still lying in bed, begin to follow your breath — slow, long and conscious breaths. Then slowly rise from bed (instead of jumping out all at once as usual), and nourish mindfulness by every motion, Once up, brush your teeth, wash your face, and do all your morning activities in a calm and relaxed way, each movement done in mindfulness. Follow your breath, take hold of it and don't let your thoughts scatter. Each movement should be done relaxingly. Measure your steps with quiet, long breaths. Maintain a half-smile.

At the very least, you should spend a half hour taking a bath. Bathe relaxingly and mindfully so that by the time you have finished, you feel light and refreshed.
Afterwards you might do household work such as washing clothes, dusting and wiping off the tables, scrubbing the kitchen floor, arranging books on their shelves. Whatever the tasks, they must be done slowly and with ease, in mindfulness. In any case, don’t do these tasks in order to get them over with. Resolve to do them relaxed, all your attention focused on them. Enjoy them, be one with them. If not, then the day of mindfulness will be of no value at all. The feeling that these tasks are a nuisance will soon disappear if they are done in mindfulness. Take the example of the Zen Masters. No matter what task or motion they undertake they do it slowly and evenly, without reluctance.

For those who are just beginning to practice, it is best to maintain a spirit of silence throughout the day. That doesn’t mean that on the day of mindfulness you shouldn’t speak at all. You can talk, you can even go ahead and sing, but if you talk or sing, do it in complete mindfulness of what you are saying or singing and keep talking and singing to a minimum. Naturally it is possible to sing and practice mindfulness at the same time, just as long as one is conscious of the fact that one is singing and aware of what one is singing. But one should be warned that it is much easier, when singing or talking, to stray from mindfulness if your meditation strength is still weak.

At lunchtime, prepare a meal for yourself. Cook the meal and wash the dishes in mindfulness. In the morning, after you have cleaned and straightened your house, and in the afternoon, after you have worked in the garden or watched clouds or gathered flowers, prepare a pot of tea to sit and drink in mindfulness. Allow yourself a good length of time to do this. Don’t drink your tea like someone who gulps down a cup of coffee during a work break. Drink your tea slowly and reverently as if it were the axis on which the earth revolves — slowly, evenly, without rushing towards the future. Live the actual moment. For only this actual moment is life. Don’t be attached to the future. Don’t worry about the things you have to do. Don’t think about “departing”. Do you remember the lines in my poem,

“Butterfly Over the Field of Golden Mustard Flowers”?

Be a bud sitting quietly in the hedge
Be a smile, one part of wondrous existence
Stand here. There is no need to depart.
This homeland is as beautiful as the homeland of our childhood
Do not harm it, please, and continue to sing....
In the evening, you might read scripture and copy passages, write letters to friends, or do anything else you enjoy outside of your normal duties during the week. But whatever you do, do it in mindfulness. Eat only a little for the evening meal. Later, around 10 to 11 o’clock, when you sit in meditation, you will be able to sit more easily on an empty stomach. Afterwards you might take a slow walk in the fresh night air, following your breath in mindfulness and measuring the length of your breaths by your steps. Finally, return to your room and sleep in mindfulness.

After only three months of observing such a day of mindfulness once a week, I know that you will see a significant change in your life. The day of mindfulness will begin to penetrate the other days of the week, enabling you to eventually live seven days a week in mindfulness. I’m sure you’ll agree with me on the day of mindfulness’ importance!

(An extract from “The Miracle of Being Awake” by Thich Nhat Hanh)

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**BUDDHISM ON THE MARCH IN W.A.**

Well, not quite, but the results of last year’s census revealed a total of 7,178 people in Western Australia who were prepared to admit they were Buddhist. Of these, 3,677 were male and 3,501 were female. This represents ½ % of the population.
LITTLE NOTHINGS FROM THE SANGHA

It is early spring, of warm mornings and quiet days. These last weeks of the Rains Retreat flow easily and unhurried. Wildflowers embroider the forest underbrush and stillness surrounds the huts. Nothing has been going on in the monastery, lovely nothing! And nothing is better than building (why is it when I say that I always end up with a trowel in my hand?) — much better. There is nothing to write about during the Rains Retreat, so I write about nothing, about watching the breath, about being still.

“How do you do nothing” asked Pooh after he wondered a long time. “When it’s when people call out at you just as you’re going off to do it . . . “What are you going to do Christopher Robin?” and you say . . . “Oh, nothing”, and then you go and do it. It means just going along . . . listening to all the things you can’t hear and not bothering.”

Nothing usually starts happening here around 4am when the monastery bell is repeatedly “bonged” sending a delightful resonance into the surrounding forest. Unfortunately the melodious tones disappear somewhere before reaching into my hut, except on those mornings when it is carried on the wind from the east. Then it brings back memories of my years in the finest monasteries of Thailand. Yes, I can say it rings a bell for me, it is indeed a very appealing bell. Ajahn threatens to have it amplified electronically with big speakers above the bell tower to ensure it reaches not only into the huts, but into the ears beneath the layers of blanket as well. Hells Bells! Whatever next? Will there one day be hidden cameras in each hut with the senior monk in front of a bank of TV. consoles monitoring all activity. “Vee monks have our vays of making you get up at 4am.” Fortunately we all have alarm clocks and this is not a concentration camp . . . well it is in a way.

Nothing happens again at 4.30am when the first hour’s meditation begins. Then chanting and after a further hour of sitting meditation one opens one’s eyes to a bright new day. It is 7am and it is amazing to reflect that many people in Perth aren’t out of bed yet, they are missing the best part of the day. But don’t say that you’ll take my word for it; the truth of these things, the Buddha taught, has to be experienced each for oneself. Anyway the ungodly hours are most suitable for an atheist Buddhist. At 9.30am I read out the Vinaya, the
rules and traditions of Buddhist monks and nuns. In the famous simile of the raft, the Vinaya rules are likened to the timber which keeps the raft from sinking, the means of propulsion is meditation and the rudder is wisdom. With all three one can cross to the other shore (nibbana) . . . or win the America’s Cup back for Perth?

At 10.30 am our one meal of the day, so painstakingly prepared, is all put together in one bowl and then we are speechless — that is we eat in silence (though sometimes chant verses of protection first — for the laypeople, of course). The afternoon is time to be oneself. At first some get lost in thinking, thinking leads to doubt, doubt leads to restlessness and restlessness leads them to the Abbots door. It takes a lot of wisdom to know how to do nothing properly. One learns, though, because nothing is more pleasurable than anything.

Soon after the sun disappears below the western ocean the community assembles once more for the evening session. An hour’s meditation can be an interval of bliss over too soon, or an eternity of torture from a loony mind — it just depends on how you look at it, really! Whichever one, it is stopped for evening chanting followed by another encounter with one’s reality in meditation. After 9.30pm it is back by the trails through the trees in the dark to one’s hut. More sitting meditation, or walking meditation — nothing to it, really!

Then this is to say nothing of our plans for after the Retreat. This will be the first time there have been enough monks (a minimum of 5) to hold the traditional Kathina ceremony after the Retreat. Over 80 devoted Buddhist laypeople are coming all the way from Thailand to be here especially for the ceremony on November 1st. So, from now on, anyone who doesn’t come to the monastery thinking that an hour or so’ drive is too far should feel thoroughly ashamed of themselves, seeing some people come all the way from, Bangkok! Our unfinished new hall will be used for the ceremony. The roof was tiled in the second week of the Retreat. There are no doors yet, but that will be symbolic of the openness of this Teaching, there is but the bare concrete floor to sit upon, but that will remind people of simplicity and knowledge (they should simply know to bring a cushion) and there is no heating to represent the way that this practice cools the fire of passion. It will all be symbolic — or is it just that a smart-talking
monk can wheedle his way out of working?

There will be some comings and goings in the Sangha towards the end of the year. Ven. Thavaro will be travelling to Thailand and I have made plans for a trip to visit my neglected family in England, via Thailand. If I get homesick for Perth, I shall think of the flies. I have made these plans well in advance, just in case the unexpected happens and nothing goes wrong.

Which brings me back to “nothing”, the Vast Emptiness, the Great Void, the Untrembling Stillness, the “space between events” . . . how many are the ways one can talk about nothing.

Ven. Brahmavamso

A CAMBODIAN FESTIVAL AT NOLLAMARA

On a sunny Sunday morning in September about three hundred Cambodians descended on our new city centre in Nollamara to hold their traditional mid-rains ceremony for deceased relatives and friends. As usual there was much laughter and many smiles for this is the way the Buddhists celebrate their religious rites — even for the dead! May their example of leaving behind the past and celebrating the present be an example to us all. May such festivities show quite clearly that going to the city centre and performing good deeds is, believe it or not, enormous fun!

THE ALMS ROUND AT THE CAMBODIAN FESTIVAL
AN INVITATION TO VISITORS

It is indeed a blessing to have a refuge such as Bodhinyana Monastery to turn to in which one can find support to cultivate a peaceful mind. Once again, a number of local and interstate lay visitors joined the resident community for all or part of the Rains Retreat. So much so that this year Bodhinyana Monastery was packed to capacity and it became necessary to turn people away. So with the coming of the resumption of the building work programme, it is hoped to build more kutis (huts) to house our ever growing community and to accommodate the anticipated visitors for next year’s Rains. But the first priority will be the completion of our new hall in time for its opening next year. The main areas of work include painting, fitting the ceiling, lining and extensive landscaping. So, this is an invitation to you all to lend a worthy hand towards building this monastery and so relieve the work load of our resident community.

During the normal routine at Bodhinyana Monastery, one continues to direct one’s efforts towards cultivating the wisdom of the mind and so the afternoon is set aside as a period of private meditation. Keeping a balanced approach to spiritual development, three hours of the morning are devoted to the needs of the monastery by physical work performed in harmony with others. Actually the work is an integral part of one’s practice. It is an important skillful means to free oneself of the likes and dislikes that arise out of the mind. Each Tuesday there is the opportunity to intensify one’s practice when the morning work schedule is stopped in favour of private meditation. The visitor is given much support towards his/her practice and usually there are morning and evening meetings of group meditation and chanting.

For the past three years a garden shed and two makeshift huts have served as “temporary” dwellings for the Sangha. Thus there is a pressing need to erect a number of brick huts. This will require the assistance of a volunteer workforce as access to some building sites is restricted, especially on the nun’s hill, and building materials will have to be carried in. So if you are young or old, male or female, there is a small but important job awaiting for you, be it digging a trench, painting timber or moving bricks. Your support, whether for a weekend or a more extended stay as a member of the community, would be most appreciated — just consult first with Ajahn Jagaro at the Nollamara Centre any Friday night. In consequence to your selfless act of giving to a cause such as Bodhinyana Monastery which is committed to establishing peace and
compassion in the hearts of others, you should not be surprised to find yourself enriched by a very real and practical experience of the Dhamma. By the way, visitors can expect to bed down in a cosy 5 star dormitory which rates significantly higher than the shelter presently being used by some Sangha members!

Ven Abhinyano

VEN AJAHN GUNHAH AND VEN AJAHN JUNDEE STANDING BY THE NEWLY ROOFED MEDITATION HALL AT BODHINYANA MONASTERY.
"RAISING CHILDREN"

The following words have been adapted from responses given by Ven Ajahn Jagaro to questions related to a major concern of laypeople: raising children.

It is important for you to take an interest in what your children want. Share their interests and gently guide the situations. It isn’t wise to completely deny them the things they really want. That will only make these things forbidden fruit and all the more appealing. The best way is to allow children to experience things in life in moderation.

You can be a moderating influence through the way you are as an example. Be as natural as possible while encouraging positiveness and the right attitude within the situation you share.

Be quite prepared for their enjoyment of excitement and even violence, whether on television or when they harm plants and insects. Try not to be too shocked or to react sharply. Gently find the way to give some perspective to the action. For example with words such as: “Oh, the poor little thing, it has feelings just like you. It’s probably in great pain”. They may not understand completely or even believe you. Just take the opportunity to plant the thought in their mind.

Be careful to comment on the specific action, what they are doing rather than what they are. You certainly can say to a child “I don’t like that”, but if you express rejection of what they are it is a general oppression. Then they really have to defend themselves and reject you.

The most important factor in raising your children is that they have absolutely no doubt that you love them. If you can instill that confidence in them then everything else will be all right. You can be wrong at times or say the wrong thing. You can punish them physically or in any other way and it won’t have harmful consequences if that confidence is there.

It is most natural for you to express your love for your children, to nurture their confidence in you as a parent. So just be natural and whatever you do will benefit their well-being.
COMMITEE NEWS

Recent Activities

Two months ago today, we were soaking up the ‘auspicious’ rain as we transported the Society’s belongings here to Nollamara. Now to sit in the meditation hall or to browse in the new library seems so familiar that it is difficult to bring to mind how recently we moved!

There have been outstanding efforts of diligent service which have resulted in the swift completion of our renovations. Everyone is grateful, especially the many new faces who have attended our activities at the Centre. It has been common to overhear . . . I didn’t realise you were here” . . . while paint brushes were being discreetly and quickly washed before an activity commenced.

The regular activities, “Introduction to Buddhist Meditation” course, lectures on Buddhism, Yoga, Tai Chi and fund-raising dinners have all attracted large crowds and engendered feelings of harmony and well-being amongst everyone present.

It is particularly gratifying that our new Centre is already recognised by other Buddhist groups as a fitting venue for their activities. Recently the Zen Group of W.A. initiated a video screening at the Centre on the visit of Thich Nhat Hanh to Australia. Invitations were forwarded to all of the Buddhist communities in Perth. A good representation of the groups attended and Ven. Ajahn Jagaro welcomed them to consider the Centre as “everyone’s”. Perhaps a Perth Buddhist Summer School is not too far into the future (we certainly have the summer for it!)

Comings and Goings

While it is not customary to include personal greetings in the committee news, there are some comings and goings which warrant recognition here.

Ven. Brahm is going on short term loan to England! As one of the Dhamma’s best assets here in Perth, Ven Brahm has worked tirelessly and joyously for many years among us and now we wish him well for his long overdue visit to his family and the Sangha in England. We look forward to his humorous account of his visit on his return.

Meanwhile Christine Banks (Immediate Past President) and her family are greatly missed now that they have taken up temporary residence in England. We wish them well.
Rosemary Roche is thanked on behalf of all members for her efforts as Treasurer over the years and Ron Storey is thanked for accepting the Treasury position once more during this year.

Finally as this is our last newsletter for the year, we take this opportunity to extend all members a happy and peaceful close to 1987 as it goes and the new year comes in.

Kathy Shiels
President

NEW VINHARA FOUNDATION

Recently it became apparent that many new regular attendees at our Nollamara city centre were unaware of the new Vihara Foundation. This Foundation at present consists of 80 people who pledge $3 a week towards repaying the bank loan incurred in purchasing our Nollamara centre. It is their way of expressing their gratitude and support for our activities, their way of contributing to the welfare of others. Our centre was bought for $162,000 and to date renovations have cost $20,000 and thus the Buddhist Society contracted a ten year loan of $72,000. Should you wish to join the new Vihara Foundation please contact Ron Storey for further details (276 8169) or speak with Ajahn Jagaro.

SOUTH OF THE RIVER MEDITATION GROUP

On Saturday afternoon, 5 September, Robin and Jill Phillips opened up their art gallery in Roleystone for a social gathering of meditators and others interested. It was a great time to meet one another informally over tea and cake, to chat with the monks and watch some interesting videos. Making good friends of similar inclination is an important ingredient for happiness on the spiritual path. Our thanks to Robin and Jill for providing this first opportunity, the first of many we hope.
LIBRARY NEWS

All members are invited to browse and use our ‘new look’ library. The new shelving for books and tapes allows for much expected expansion and the introduction of the Dewey classification system, which is used in all public libraries in Australia and in many countries throughout the world, should provide easier access to books. Books are classified according to common numbers and breakdowns of numbers for each subject and its various aspects. They are then filed alphabetically by the author’s name, thus bringing all works of a particular author together on the shelf within each category or subject.

The system will become more meaningful on the completion of the card catalogue presently being compiled, as this will enable books to be located with whatever information about a book the reader has, that is there will be an author, title and subject(s) card for each book, with references from related subjects where applicable.

As the borrowing system required someone to be in attendance to issue books and tapes, the opening hours, subject to any necessary change are as follows:

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<tr>
<th>LIBRARIAN ON DUTY:</th>
<th>Tuesdays</th>
<th>2.00 — 5.30 pm</th>
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<td>Fridays</td>
<td>2.00 — 10.00 pm</td>
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<td>Saturdays</td>
<td>2.30 — 4.30 pm</td>
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Books and tapes may also be taken out whenever a member is on office duty and returns may be left in the box provided at any time. Members could ring before making a long journey to make sure someone is there.

To assist with expansions of holdings, donations of suitable books in good condition would be appreciated. Should you have any good quality Dhamma books lying neglected and dusty on your shelves, how about sending them to a good home in our library where they will be used by a much wider populace than the odd household spider or wandering cockroach!

For me it has been, and is, a pleasure and a privilege to work in the library and I hope greater use will be made of it as a result.

HAPPY BROWSING!

JAN KERNAHAN (LIBRARIAN)
VIHARA CARETAKER

Our thanks go to our resident caretaker, Henry Earles who has taken care of our North Perth Centre and now our new Centre in Nollamara. Henry has indicated that it may be necessary for him to move towards the end of this year and consequently a new caretaker may be needed. The caretaker must be a male and a non smoker. A practising Buddhist man who is able to be at the Centre most of the time to answer the telephone, greet visitors and help to look after the garden would be most suitable. If you are interested in living at the Vihara and performing these functions please talk to the Ajahn.

THE FIRST WEDDING AT THE NEW CENTRE

Pictured are Sally and Phon Pipiatthana at their wedding ceremony which took place at the new Centre a few weeks ago.

TOOLS FOR LIVING

A group of people exist within the Buddhist Society of W.A. who are involved with refugees. They need clothing, furniture, kitchen utensils and other ‘tools for living’. These things are needed now to support the less well-off in Perth. Also, in the future, as more refugees come to W.A. they will have need not only for ‘things’, but also for people with time to assist others.

If you can provide either assistance or items please contact David Miller on 459 3606.
END OF THE RAINS ROBES PRESENTATION CEREMONY SUNDAY 1ST NOVEMBER, 1987

Traditionally after the end of the three months Rains Retreat, lay Buddhist take the opportunity to make offerings of robes and other requisites to the Sangha. When the Sangha consists of five or more monks then this occasion becomes even more significant and is referred to as the “Kathina Ceremony”.

This year, for the first time at Bodhinyana Monastery, we can have a proper Kathina Ceremony. It is an opportunity for all the Buddhist community to join in an harmonious expression of support for our growing Sangha.

The programme for the day will include:

9.30am Gathering at the Monastery
10.00 am Receiving the precepts, chanting and a short Dhamma talk
10.30am Offering of food and then a blessing by the Sangha
12.00noon Sharing a meal
2.00pm Group meditation and Dhamma talk for those who wish to participate.

COMING SOON!
THE GRAND INAUGURAL CEREMONY OF OUR NEW CITY CENTRE, SATURDAY NOVEMBER 14.

Of course our new city centre has been opened regularly since June, but never so GRANDLY as on Saturday 14 November. We are in the process of inviting distinguished representatives of the crown, the federal, state and local governments, fellow Buddhist organisations, leaders of the churches and anyone else special such as you! We have decided on a splash of pomp and ceremony as this seems the appropriate way to establish the reputation of the Buddhist Society and make its activities well known to people at large. Keeping the Dhamma to one’s own small group isn’t all that compassionate. So please come and help ‘fly the flag’ of the Dhamma on Saturday November 14, for the ultimate benefit of all sentient beings.

(Further details will be posted on the notice boards in the Vihara and possibly sent out in a “Bulletin” closer to the date.)
SPECIAL DHAMMA TEACHINGS

DHAMMA LECTURES

During the month of December a series of lectures on various aspects of the Dhamma will be given on a Sunday afternoon. The afternoons will take the following format:

2.00-2.45pm  Meditation
3.00-4.00pm  Dhamma Lecture
4.00-5.00pm  Questions and discussion

Everyone is welcome to attend (chairs will be available).

MEDITATION RETREAT

A meditation retreat will be held on the weekend 23-25 October at the Theosophical Society in Mt. Helena. This retreat weekend is for experienced meditators and it is not considered to be suitable for beginners. You may register at the Vihara or by telephoning 345 1711. The cost of the weekend (for food and accommodation) is $35. Numbers are limited so please register early. Registrations close on 17 October.

NEW YEAR’S EVE

A New Year’s Eve “Peace Meditation” will be held at the Centre starting at 7.30pm. Meditation for World Peace, Metta Meditation and short talks by Ajahn Jagaro will allow for all those in attendance to see in the New Year in a peaceful and joyful way.
REGULAR ACTIVITIES
OF THE BUDDHIST SOCIETY OF W.A. (INC)
18-20 Nanson Way, Nollamara

WEDNESDAYS
7.30-9.00pm Guided sitting meditation and
discussion at the Gosnells Leisure
(7.00 pm Centre (next to the library)
for beginners)

FRIDAYS
7.340-8.00pm Guided sitting meditation
8.00-9.00pm A talk on Buddhism by
Ven. Ajahn Jagaro

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

SUNDAY
9.00am Food offering (dana) to the monks
Afternoons See inside
4.00-5.00pm Dhamma school for
(alternate weeks) 8-14 year olds

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ADDRESSES

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18-20 Nanson Way,
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Bodhinyana Monastery
Lot 1, Kingsbury Drive,
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TEL: 525 2420