VESAKHA DAY

MAY 17th 2530 (1987)

To Buddhists all over the world the full moon day of Vesakha is an event of the utmost importance as it commemorates the Birth, Enlightenment and Parinibbana (final passing away) of the Lord Buddha. The Lord Buddha, as a human being, was able to reach the pinnacle of perfection and wisdom through his own efforts without the aid of any supernatural agency. This achievement of the Buddha gives us all much encouragement and inspiration in that if we make the necessary effort in the training of morality, meditation and wisdom, we can attain that same enlightenment. This is the very best possible way for us to show our respect and gratitude to the Blessed One.

On Vesakha Day our hearts and minds are naturally directed with reverence to the Blessed One who strove earnestly and strenuously to gain Supreme Enlightenment and proclaim the Dhamma for the benefit of all beings.

The programme for Vesakha Day will be as follows:

9.30am  Gathering at the Leederville Town Hall, 86 Cambridge Street, Leederville

10.00am  Group chanting including taking the 3 Refuges and the 5 Buddhist Precepts. Auspicious chanting by the Bhikkhus. A short Dhamma talk on the importance of Vesakha Day.

10.30am  Pindapata and offering food to the Bhikkhus. The lay people will then share a meal.

5.30pm  Films/videos/talk on Buddhism and social gathering.

7.00pm  Meeting at the Leederville Town Hall for the evening's celebrations. Taking the 3 Refuges and the 5 Buddhist Precepts. Chanting the Recollection of the Three Treasures (The Buddha, Dhamma and the Sangha). A Dhamma talk by Ven. Brahmacari followed by circumambulation of the shrine.
Dear Friends

The United Nations has proclaimed 1987 to be the year of providing shelter for the homeless. Although one could not say that our Buddhist Society is homeless, it is certainly true that we have long since outgrown our present home. Hence it seems most appropriate that this should be the year for moving into a new centre so that we can provide shelter for the increasing number of people who are becoming interested in the Dhamma.

In fact, the shelter which we wish to provide is a spiritual shelter or a refuge for the mind. The larger and better premises is only a means to facilitate our efforts in freely offering the wonderful gift of Dhamma which is the true refuge for the mind. It is quite obvious that as long as we have a body we will need the basic material requisites of food, clothing, shelter and medicine for the continuity of life. However, the fact that material prosperity doesn't guarantee happiness is also quite obvious and it was equally so in the time of the Buddha.

On one occasion the Buddha stayed the night under a tree by a path. In the early morning while He was sitting meditation a young man came by and asked the Buddha whether he had spent a good night. The night was cold, the Buddha's robes quite thin and there was but little leaf covering on the hard ground, so the young man was quite surprised when the Buddha replied that He had, in fact, spent a good night. The Buddha went on to explain that although one may be living like royalty in the lap of luxury, if the mind is disturbed by any form of greed, hatred or confusion then one cannot possibly have a really good night - or a good day for that matter.

As Buddhist monks we cannot contribute very much to society in a material sense, however, I feel that we can offer a great deal in terms of refuge. Our aim is not to convert people so that we can label them as "Buddhists" or as any one of the "Buddhist" sects or traditions. Our aim is to make the Dhamma available as a path for cultivating peace and wisdom within the mind. People quite often ask what type of Buddhism we belong to, whether we are a Thai temple, or what. It is true that our form is basically a Theravada one, and more specifically in the tradition of the forest monasteries of N.E. Thailand, however in my mind I do not see our centre, or the monks at the
monastery as belonging to any sect.

After I had completed my first five years of training, I decided to go on "tudong" (a kind of wandering pilgrimage) and so I went to ask permission from my teacher, Ven. Ajahn Chah. Before giving me his blessing he gave me some words of advice which I have found even more valuable since coming back to Australia. He said, "As you meet people they will more than likely ask you what sect you belong to or what ideology you prescribe to. In such a case you should reply that you are a follower of the Buddha and his Dhamma."

So we take refuge in the Buddha, but this is quite different to believing in the Buddha or holding to some concept about the Buddha. Taking refuge in the Buddha means that we are inclining towards wisdom — that open mind which is aware and awake, able to reflect on the nature of existence as we experience it. The Dhamma is not some abstract philosophy, but rather it is something quite obvious and to be seen within oneself in the present. It is to do with what we experience and what we create in the mind right now. To study the Dhamma is to study the mind and to practise the Dhamma is to cultivate peace and wisdom in the mind.

The aim of the Buddha's Teachings is to help people become truly happy, completely at peace. The peace and happiness of the Buddha is not just the feeling that one has when everything is going one's way, but rather it is unshakeable peace, independent of time, place or any condition. It is the peace resulting from the purity of an enlightened mind.

"It is easy enough to be pleasant when life flows along like a song
But the person worthwhile
is the one who can smile
When everything goes dead wrong"  (Anon.)

The Buddha was born as a human being with the limitations of a material body, feelings and mental contents much the same as you and I. That He was able to realize liberation is a testimony to the fact that other human beings, like us, can also achieve it. The time to do it is now, by inclining towards peace. The way to do this is what the Buddha taught and what Buddhist monks try to teach through talks, meditation, retreats and, most important of all, by example.
I can remember one of the old supporters of our monastery in N.E. Thailand. Even by the standards of his small village in that impoverished part of Thailand he was by no means well off. Yet he would say "I may have no money, but I am not poor!" He had been practising the Dhamma for many years and had found a new source of wealth - peace. It is not necessary, or desirable, that we should become poor, but rather that we should all realize this type of wealth!

Hence this year, being the year of providing shelter, it is indeed most appropriate that we are dedicating it to an increased effort in making the Dhamma available to all those interested.

With metta,
Jagaro Bhikkhu

MEDITATION AND DISCUSSION EVENING
SOUTH OF THE RIVER

A meditation and discussion evening will be conducted by a senior monk each Wednesday evening commencing 1st April.
TIME: 7.30pm - 9.00pm

VENUE: The Leisure Centre Room, next to Gosnells Library, Albany Highway, Gosnells.

This evening is suitable for both beginners and those who have meditated before. However, we ask those who are meditating for the first time to arrive at 7pm.

Please bring along a suitable cushion for meditation and wear loose and comfortable clothing.

ALL ARE WELCOME

Cost: Free
COMPASSION

As we open to suffering in ourselves and others, we see its universality and this allows us to open to the universality of compassion, as well. There's no need to set boundaries on compassion; it can embrace everything.

People often restrict their sense of compassion to particular people or situations. For example, we may have compassion for the victims of social injustice, but can we allow our compassion to extend to those perpetrating that injustice? It's not easy, because often our tendency is to feel hostile toward such people. But those who out of greed and hatred cause pain to others not only suffer the torment of their own greed and hatred in the present, but they are sowing the kammic seeds of their own future suffering. It's as though they are walking into a fire: If you saw someone walking into a fire you wouldn't condemn that person or feel hostile towards him, you would respond compassionately by trying to stop him.

There is a poem by the Vietnamese Zen master and peace worker, Thich Nhat Hanh, that very beautifully expresses that sense of all-embracing compassion:

I am the may-fly metamorphosing on
The surface of the river,
And I am the bird which, when spring comes,
Arrives in time to eat the may-fly.

I am a frog swimming happily
In the clear water of a pond,
And I am the grass-snake who approaching in silence,
Feeds itself on the frog.

I am the child in Uganda, all skin and bones,
My legs as thin as bamboo sticks,
And I am the arms merchant
Selling deadly weapons to Uganda.

I am the twelve year old girl refugee on a small boat
Who throws herself into the ocean
After being raped by a sea pirate,
And I am the pirate, my heart not yet capable of seeing and loving.
I am a member of the politburo,
With plenty of power in my hands.
And I am the man who has to pay his "debt of blood" to my people,
Dying slowly in a forced labour camp.

My joy is like spring, so warm it
Makes flowers bloom in all walks of life.
My pain is like a river of tears,
So full it fills all four oceans.

Please call me by my true names,
So I can hear all my cries and laughs at once,
So I can see that my joy and pain are one.

Please call me by my true names,
So I can wake up and so the door
Of my heart can be left open,
The door of compassion.

I think there are two basic styles of compassional response to suffering: alleviating painful conditions and awakening the heart. I have a friend, a lawyer, who works representing the legal rights of patients in state mental hospitals. As you are probably aware, the conditions in most of these hospitals are deplorable. My friend works to bring the state to ease restrictions on patients, and to get those patients who don't have to be in the hospitals out of them. One night we were talking about the work and the spirit of the work in which he is engaged, and I realised that although I had always appreciated his efforts to alleviate some of the terrible conditions these people face, that was not all what he saw as the primary point. He said that within the restrictive atmosphere of the hospitals there was little possibility for patients to grow as individuals, and his work is to help provide the opportunity for these people to take greater responsibility for their lives and take the next step in their own development.

The range and depth of our compassion is as great as the range and depth of our understanding of suffering. It is said that after the Buddha attained enlightenment he surveyed the world with this wisdom-eye, and what moved him to compassion was seeing beings seeking happiness, wanting happiness, and yet doing those very things
which cause suffering. He saw that at the very root of the problem was the belief in a separate self. Because of the belief in a self, we are compelled to protect and gratify it. At the deepest level, the Buddha responded to the suffering he saw by helping people awaken to the realisation of selflessness.

As long as there is a clinging to the idea of self, it is difficult to open to the truth of suffering in our own lives and in the lives of others. As we settle into the reality of selflessness — and this takes great patience and perseverance in practice because the idea of self is so deeply conditioned — the heart naturally opens, and we find that compassion finds spontaneous expression in our lives.

condensed from an article
Joseph Goldstein
(Unibuds Annual Magazine '83/'84)
IMPORTANT NEWS – A NEW BUDDHIST CENTRE

We have at last found it! The 'it' of course is our new city centre - a spacious and near perfect premises to house the Buddhist Society of W.A. and cater for its many activities.

Those of you who are regular readers of this Newsletter will be familiar with the saga of the search for a "New Buddhist Centre" in Perth. We have often mentioned the rapid growth in the number of people wishing to hear the teachings of the Buddha and practise meditation under the guidance of the Sangha, led by Ven. Ajahn Jagaro. Often the passage, kitchen and garden in our North Perth house have been used by people 'spilling out' from the shrine room during our regular activities. More and more of our activities during the past years have been held in other venues across the city giving rise to many difficulties in getting there. Yet as we wandered around various city venues, we knew that the day would come when we would have our own centre which would cater for all our needs.

So, after nearly two years of preparation and searching, involving many enthusiastic people, we are now at the point of realizing our goal. As to be expected when the right place is found everything happens very quickly with unanimous agreement amongst the Sangha, Committee and the many members involved. Within three weeks of the first inspection of the property the process of offer and acceptance came to a satisfactory conclusion.

Within 8km from the centre of Perth, 18–20 Nanson Way, Nollamara, is to be our New Buddhist Centre. The property is at present owned by the Anglican Church and it consists of a large church hall with kitchen facilities, ablution block and storage space. There is a large modern four bedroom house and ample parking facilities. The premises are in a quiet area looking over a beautiful park.

The Buddhist Centre in Nollamara will represent a new stage for Buddhism in Western Australia. It gives us the facilities to cater for all the present and near future needs of the Buddhist community in Perth and it will indeed be a blessing for the many people seeking peace and wisdom.

It is expected that once the purchase is settled the move to Nollamara will take place in June and that there
will be many Dhamma activities thereafter. Although the property is in excellent condition, we intend to carry out basic renovations (painting etc) during the first few months for we hope to have a grand opening ceremony towards the end of this year. Your help will be gratefully appreciated so please come forward for it is OUR CENTRE.

NEW YEAR CELEBRATIONS

In Thailand and Laos this festival is called 'Songkran' and in Cambodia 'Chaul Chnam Thmey', but most Westerners know it as the 'Water Festival' for at that time there occurs a lot of good-humoured throwing of water. However, there is a more serious side to this festival as it is a time to show gratitude and respect to one's parents and teachers. Also, as on most other important occasions for Buddhists, it is a time for going to a monastery to reaffirm one's confidence in the Triple Gem and share the merit of one's life with others.

New Year celebrations will be held on Sunday 12th April at the North Perth Town Hall, View Street, North Perth. The programme will be as follows:

9.00am  Gathering at the hall.
9.30am  Taking the 5 Precepts and Refuge in the Triple Gem with auspicious chanting.
10.30am  Offering of food to the monks.
11.30am  Sharing meal with all laypeople present.
12.30pm  The ritual washing of the Buddha-Rupa.

MOON DAYS

Moon days for April, May and June are:

April  5,  12,  20,  26
May    4,  11,  19,  26
June   3,  10,  18,  25

(Full moon days shown in bold print)
SANGHA NEWS

When I boarded the plane in London, many years ago, heading for Thailand and ordination as a Buddhist Monk, I had dreams of spending the rest of my days in some secluded and forgotten monastery. It would be remote, in some inaccessible mountain vastness, or hidden far away in a dense forest, resounding with the shrill of jungle wildlife, or, best of all, deep, deep in a black and soundless cave, dense with stillness. There I would sit crosslegged and motionless for days, even months, on end, in the ecstasy of knowing, to emerge only after long years as the wise old hermit monk, silent, except for the rare and thunderous words of enlightenment that I would toss to my disciples now and again! It didn't quite work out like that!

Our teacher, Ven Ajahn Chah, did not use his obvious control of his monastery to make it anything like my fantasy. Often we had to work long hard hours labouring, or sit up all night, not silently in some dreamy meditation, but listening to gossip and jokes in Lao with aching bodies longing for sleep. It was all deliberate. He was teaching those who would listen to give up their fantasies and concocted opinions on how meditation and monasteries should be, and come back to the reality of the present. You either dared to let go of your theories and be empty and spontaneous, peaceful in other words, or else you suffered with aversion, pain, disillusionment, frustration and all the rest of the ingredients of a rat-bag mind. It was a powerful teaching method. It produced many fine monks.

The last three months at the monastery have been very busy - "business as usual" one might say! The demands and needs of our layfollowers and friends are very great for just a few monks, but we joyfully get tired giving ourselves completely to Buddhism, to further the happiness of 'all sentient beings'. This is Metta in practice. There is a massive heap of work now building our main hall and often I return to my hut in the evening exhausted, but with a smile. I reflect that the hall is not for me, but for the many hundreds who will sit in it over many years to come, whose hearts might be melted hearing the Dhamma taught, or whose minds might touch stillness
meditating there. Last weekend, having spent the afternoon in Buddhist Society business, then given the Friday night talk, Ajahn Jagaro sat up all night in hospital giving his support to a Buddhist friend an inch from death, then back to the Vihara for a full Saturday programme. Why do we do it? Why don't we go back to Thailand or Sri Lanka and find a fantasy monastery as above? Because the 'penny has dropped' that the happiness of a Buddha is to be found within, right here, right now, laying bricks in 40° heat or by the bed side of a cancer victim.

The base of the main hall is now complete. Our thanks for the foundation trench go to our "chain gang" of Thai students and friends who came here once a year to work off the accumulated bad kamma of the previous year at the end of a pick or shovel! We can now hold the ordination of Visaradu, scheduled for late March, on the completed slab in full view of an expected large gathering.

The entrance way to the monastery has been remade in preparation for a tasteful wall and gateway – too many have missed the monastery, driving past it on to the prison up the road (some even mistaking the prison for the monastery which says something for our asceticism!). The car park has also been improved and we have now electrified the abbot's hut – that should have given him a buzz – shocking what monks will do to en-lighten someone! Unstoppable as the seasons our young monastery grows, driven by the power of good kamma.

Ajahn Jagaro gave another very successful "Introduction to Meditation" series in Perth in February and followed this with an equally successful series in Armadale. We hope to follow up the Armadale course by establishing our first sub-group in the area, meeting weekly for a talk and meditation. Ajahn also continues to lead very popular weekend meditation retreats at Mt Helena, the last which was so well appreciated that I continue to hear people praise it. Then there are school visits and prison teachings, marriages to bless and funerals to tend, counselling and travelling, talk and work.....indeed, it is not what I expected when I left for romantic Thailand long ago – but it will do!

a grinning Brahmvamso
VENERABLE VISARADO'S ORDINATION

Thirty minutes before the open air ordination ominous black clouds gathered to the north of Serpentine. The Buddha statues, tables, carpets, mats and cushions were all set out on the concrete slab of our half finished main hall, ready for the ceremony. Early guests began to take their seats.

The rain came gently at first. Then it poured, sending our visitors scurrying for shelter. Carpets and cushions, so painstakingly arranged, were hurriedly put away. A harried voice complained in my ear that I had promised it wouldn't rain. "Holy water", I said, looking on the bright side. "The heavenly beings are blessing the ordination". But looking up at the darkening sky, rolling thunder in the distance, one wondered at the forces of malevolence.

The "holy water" had ceased, but the skies were still angry as the mats were reset and monks and visitors took their seats. Our guest of honour, Luangpor Pannyaandha from Thailand, began the proceedings by placing the first plaque on one of the four marker stones of the hall. The stones delineate the boundary, or sima, of the ordination area. It is a tradition from the very beginnings of Buddhism to mark out a sort of consecrated area. The sima (boundary) was then formally established, the first of its kind in Australia.

Novice Visarado then came up for his full ordination. Born just a few kilometres from the monastery in Mundijong, he had certainly earned his chance to live the monks life.

For the past two years he has laboured hard building the monastery. Such is his uncomplaining enthusiasm that three hard thick steel picks and mattocks have been split, bent and snapped by him digging through the granite strewn soil of Bodhinyana Monastery. A touching opening of the ceremony was when Ven. Visarado's mother, Doreen, presented her son with his monk's requisites, thereby showing her family's full support for his noble endeavour. As the proceedings continued a light rain fell softly - it was hardly enough to discourage anyone, but it did give rise to a luminous rainbow to the east. The lay guests had a view of brown robed monks with the shrine in their centre, haloed by colourful lights. As the monks came to the heart of the chanting, the resolution of the Sangha to accept Ven. Visarado as a full monk, the second rainbow appeared above the first. It was a magic event.
Twilight came as the ordination was complete and Luangpor Pannyananda rose to address our guests. "When you are determined on something noble and pure," he said, "nothing will hinder you. The light rain and the menacing clouds came to test if you were really serious. Seeing your intent on good work the rain became ashamed of itself and went and fell elsewhere!" As he said this the sun was setting and the clouds which had been black an hour before now blushed an embarrassed crimson! It produced a spectacular backdrop to Luangpor Pannyananda's delightful sermon.

It was late and dark when the last guests began their journey back to Perth. Ven Visarado is now a bhikkhu, a fully ordained Buddhist monk. Each of those who gazed and listened and felt at Bodhinyana Monastery that Saturday afternoon went away with something very, very special in their hearts.
Annual General Meeting - The Society's Annual General Meeting was held on 14th February. It was well attended by members who once more enjoyed social fellowship while reflecting on the growth of the Society and the achievements of working together in harmony throughout 1986.

Our President Chris Banks offered, on behalf of all members, formal thanks to Ven. Ajahn Jagaro and Ven. Brahmovamso for their wise guidance and inspiring example of diligent and energetic efforts for the benefit of all.

Grateful thanks were also extended to the many people who worked with the resident Sangha to make 1986 one of the Society's most fruitful years in terms of Dhamma activities, social gatherings and funds raised in readiness for the purchase of our new Centre.

Reports:
Chris (President), Jill (Secretary) and Ron (Treasurer) presented their well detailed reports which are now available at the Centre for members to peruse should they so wish. Some of the main items are included here below:

* We were very fortunate during 1986 to welcome Ven. Gunah and Ven. Jundee to Bodhinyana monastery for an extended stay and to receive brief visits from Ven. Luang Por Pannyananda, Ven Ajahn Sumedho, Ven Ajahn Luang Por Jun, Ven Ajahn Maha Supong and Ven. Nyanadhammo.

* Ven Ajahn Jagaro was a special guest at the Buddhist Summer School of Victoria and throughout the year he and Ven. Brahmovamso have provided Dhamma talks at our local Universities, Colleges of Advanced Education, Schools, Churches, Prisons, the Zen and Vietnamese Buddhist gatherings and many special interest community groups.

* As well as the regular weekly meditation classes at the Centre, there were four weekend meditation retreats and three courses on "Introduction to Buddhist Meditation" conducted during 1986.

* The New Vihara Foundation has proven a most beneficial way of raising funds as have the many ideas suggested by members at the beginning of the year.


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Grateful Thanks
Chris Banks (President), Chan Beng Keat (Vice President), Ron Storey (Treasurer) and Jill Stump (Secretary) are warmly and gratefully thanked by all members for their kind leadership and diligent efforts. The level of co-operation and enthusiasm generated during 1986 is evidenced clearly by the agreement of seven members of the Committee to stand for re-election in 1987. Thank you.

COMMITTEE FOR 1987

A committee of ten people were elected for 1987. Each member has offered to co-ordinate different aspects of the Committee tasks. Some of the committee are pictured above. (Back, left to right) Dr Chan Beng Keat (Vice President - 364 8688), Rosemary Roche (Treasurer - 384-2627), Bob Dawkins (Centre Maintenance - 448 3702), (front row) Wuneenatd Rangson (Religious Days - 367 3740), Kathy Shiels (President - 381 4929), Jill Stump (Newsletter - 341 6330) and Carol Dawkins (Secretary - 448 3702). Other committee members are Ron Storey (Membership Records - 276 8169), Liz Wynne (Library - 328 4653) and Don Weerakody (Assistant Treasurer - 275 3138)
Recent Activities

It was decided at the A.G.M. that the focus for 1987 would be to respond as fully as possible to the rapidly increasing interest in the Teachings of the Buddha. With the skilful assistance of Bianca Di Bua, Ron Battersby and Kathy McPhee, who have undertaken the organisation of behalf of the Society, there has already been two courses on "Introduction to Buddhist Meditation", one very well attended retreat and another planned for April, under the guidance of Ven. Ajahn Jagaro.

**Yoga Classes** are once more offered at the Centre on Thursday nights at 7.30pm. We are grateful to Helene Cotesworth for her generous assistance and welcome members to attend.


**Fund Raising** - Naranjala Galahenege (341 8527) and David Miller (459 3606) have generously offered to co-ordinate the fund raising activities of the Society this year. These activities will commence with a Vegetarian Dinner at the North Perth Resource Centre on Sunday 5th April at 6pm at the low cost of $4 for adults and $2 for children. Please come along.

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**OBITUARY**

**DAVID MILLS 1941–1987**

We would like to take this space to reflect on the life and death of David Mills. David was a practising Buddhist, member of the Buddhist Society and friend of the Sangha. He often came to the monastery at Serpentine to help with the construction or to bring dana to the monks. He often went also to the Vihara in North Perth to bring dana, listen to the Friday night talk or practise his meditation.

David died of cancer on March 11th, at home with his family and Ven. Ajahn Jagaro by his side. His final moments were peaceful, serene in his understanding of the nature of his life and death. That a life well lived, following the Dhamma, should have such a graceful end is an example to all of us.

May we express our sympathy to David's family and friends and may we wish that David continues his journey in a happy realm and soon attain full enlightenment!
A WEEKEND MEDITATION WORKSHOP

10th - 12th APRIL

COST: $30

A weekend workshop will be conducted at the Bickley Community Recreation Camp by Ven. Ajahn Jagaro.
This informal week-end is suitable for both beginners and those who have meditated before. It will include talks, meditation, questions, discussions and videos.

Registration forms are available at the Buddhist Society.

For further enquiries ring Ron or Bianca 299 7185
REFLECTIONS OF A NOVICE TO BE

Soon I am to ordain as a samanera so it is timely that I reflect upon my past twelve months at Bodhinyana Monastery. It has been a most beneficial year, but not without its ups and downs which is to be expected if one has any real appreciation of the Dhamma. I came to Perth essentially for a visit before going to Asia to investigate the prospect of ordaining there. But it became immediately obvious that the support for practice was in abundance right here. I considered myself most fortunate to have found a very skilful and patient teacher in Ajahn Jagaro and I was most impressed by the standard of practice of the Sangha. If I was ever to take robes Bodhinyana Monastery was the place to do it and it became increasingly important to pursue that goal in the present moment rather than deferring it to the distant future. Living at the monastery, I soon learnt the meaning of making a commitment to the Teachings as the invitation is to let go of the Self. Consequently, my initial stay at the monastery was fraught with confusion and my impulse was to seek escape. This came as somewhat of a surprise as I had, for some time, aspired to becoming a monk. With the realisation that I was simply reacting to the threat to my ego, my anxiety ceased. There have been periods of real inspiration, but, for the most part, my practice has been to patiently bear with the mental suffering I habitually create for myself out of ignorance.

Presently I look forward to taking the step of ordaining as samanera as I have sampled, in part, the freedom that comes from abiding in a peaceful mind.

Anthony Vella

FRONT COVER

The artist's impression of the new Buddhist Centre was kindly drawn by Mr and Mrs Somsuk Jungpakdee
REGULAR ACTIVITIES
AT THE BUDDHIST CENTRE (VIHARA)

THURSDAYS:  7.30-9.00pm  HATHA YOGA

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

APRIL 5th, 19th
MAY 3rd, 24th
JUNE 7th, 21st

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