END OF THE RAINS
ROBES PRESENTATION CEREMONY
SATURDAY 29TH. OCTOBER, 1988

Traditionally after the end of the three months Rains Retreat, lay
Buddhists 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"

For a Buddhist monastery the Kathina Ceremony is the most
important annual event involving both Sangha and lay people. It is an
opportunity for all the Buddhist Community to join in an harmonious
expression of support for our growing Sangha.

As a fitting example of the universality of the Dhamma and the
unifying power of goodness, a group of devout Buddhist supporters
from Thailand will come to join in this year's Kathina Ceremony at
Bodhinyana Monastery.

The programme for the day will include:

9.30 a.m.  Gathering at the Monastery
10.00 a.m. Receiving the precepts, chanting and a short
Dhamma Talk.
10.30 a.m. Offering of food to the Sangha and sharing a
meal
12.30 p.m. Offering of the Kathina Robe. Blessing by the
Sangha and a Dhamma Talk
Rest of the Day Enjoying the peace of the monastery

All are Welcome
"Namo Tassa Bhagavato Arahato Sammasambuddhassa"

Dear friends,

This is indeed a wonderful time of year for the Sangha at Bodhinyana Monastery. Surrounded by the tranquillity and beauty of the natural bush and bathed in the warm sunshine of spring, one feels most fortunate for the opportunity of living the life of a bhikkhu here. With the four requisites of food, robes, shelter and medicines made available by our generous supporters, we are well cared for and one cannot help but feel a deep sense of gratitude. (It's hard to imagine that this standard of living is classified as "below the poverty line"!)

The Buddha said that gratitude is a rare quality in this world, but that is not because of universal unabated deprivation, hardship and pain. Rather it is due to the human tendency of taking for granted what we already have and pining for that which we don't have. In fact it seems that the more one has the less gratitude one feels. This is indeed unfortunate because the feeling of gratitude is closely associated with feelings of joy and contentment. It also weakens any sense of isolation because it helps us become aware that our lives depend on so many other people and conditions. We are part of the whole of existence. So it is very skillful for us to cultivate gratitude for all that we have.

Someone told me a marvellous story which may illustrate this point. An elderly lady living in England received a rather high bill from the Energy Commission and her initial reaction was not very lady-like. However she stopped herself and began to contemplate how much comfort and convenience she enjoyed as a result of having gas and electricity in her home. As she thought about it the initial feelings of anger and resentment over the bill subsided and she began to feel a sense of gratitude towards all the people involved in providing that service. So she wrote a letter to the Energy Commission thanking them for the service they were providing (and at the same time, I suspect, paid her bill!). Now this was a rather unusual letter to arrive at the Complaints Department - it was so unusual that everyone heard about it and they in turn were very grateful for such kind consideration. This was a wonderful cycle to start in motion because when people feel gratitude they also care and when they care then they will look after each other. This is the source of all goodness and hope for the world.

Now consider our situation here in Australia. "The lucky country" is an apt description and there is so much that one can easily feel grateful for.
Yet there is the tendency within us to dwell on all that is wrong and awful - unless we stop and notice all the good things (and I hope your mind is not immediately thinking "like what?!")

Of course having noticed how fortunate we all are, there is then the possibility of becoming very possessive and hoarding - afraid that others will come and spoil it all. This is not gratitude but rather selfishness. It is this type of attitude which motivates the anti-Asian and anti-migrant sentiments expressed by a small but very vocal section of our society. "They're just coming to take our jobs and spoil everything!". It is indeed a very small mind that cultivates such thoughts. It is not much different from the behaviour of a dog which has eaten it's fill but lies by the left-over food and growls at any other dog that comes near.

A far more noble attitude and one in keeping with Dhamma is that of caring and sharing. We live in relative safety and abundance with so much opportunity - surely we can share some of this with people who are living in conditions of deprivation and fear, as is often the case for those in refugee camps.

I would like to encourage, especially within our Buddhist community, the cultivation of a true sense of gratitude for all that we have by consciously noticing our good fortune. Instead of only seeing that the glass is half empty, to notice consciously that it is in fact half full! And may this feeling of gratitude help awaken a mind of compassion that cares for others and is willing to share with them too.

with Metta
Jagaro Bhikkhu

"Reverence, humility, contentment, gratitude and the opportune hearing of the Dhamma - this is the Highest Blessing"

from the Mangala Sutta.
The Outer Space of the Mind

This is an extract from a talk given by Ven. Acariya Maha Boowa taken from the book "Things as they Are"

People who practise in earnestness, trying to develop and improve the qualities in their hearts step by step, beginning with virtue, the stages of concentration and the levels of discernment, are -- to make a comparison -- like the people who build a rocket or a satellite to travel to outer space. They have to put their vehicle into good shape. Otherwise it won’t get off the ground -- because the things which can act as obstacles to their vehicle are many. The object which is to travel in space has to be developed in order to be completely suited to its environment in every way. Before they can get it safely past its obstacles, they need to have made ample calculations. Even then, there are times when mishaps occur. But once the vehicle has been thoroughly developed, it can travel easily in outer space without mishaps of any sort. This is an analogy for the minds of those who practise, who have developed the qualities within themselves and put them into shape.

The heart is what will step out beyond the realm of conventional realities which exert a gravitational pull on it, into the outer space beyond convention: to vimutti, or release. The things which act as obstacles, preventing it from stepping out, are the various kinds of defilement.

For this reason, we have to make a very great effort. The defilements have various levels of crudeness and subtlety, so in developing the heart so as to pass through the crudeness and subtlety of the various levels of conventional reality -- and of the defilements in particular -- we must try to make it just right. We must use whatever qualities are needed to get the mind past the crudeness of conventional realities or defilement, stage by stage, by means of our practice, by means of our efforts to improve and develop it. Our persistence has to be strong. Our efforts, our endeavours in all ways have to be strong. Mindfulness and discernment are the important factors which will take the heart beyond the various obstacles which thwart it step by step. All of the techniques and strategies taught by the Buddha in the area of meditation are means for developing the heart so that it will be suited to transcending the realm of conventional reality so as to reach outer space: nibbana.
What is it like, the outer space of the Dhamma? They no longer doubt about whether the outer space exists or not. The things which lie within conventional reality are known to exist. Outer space beyond our atmosphere is another level of conventional reality. Outer space: What is it like? Does it exist? How does our world in the atmosphere differ from the things outside, the world of our atmosphere called outer space? Both of these levels exist.

The mind which lies in the realm of conventional reality -- surrounded and controlled -- is like the various objects in the world which are trapped by the pull of gravity at all times. The mind is trapped by the pull of defilement in just the same way. It can't escape, which is why it must develop its strength to be able to escape from the world of this gravitational pull. The gravitational pull is something the Buddha has already explained. In briefer, there is craving for sensuality, craving for becoming and craving for no becoming. The details -- the branches and offshoots -- are more than can be numbered. They fill this world of conventional realities. They are all factors which make the mind attached and entangled -- loving, hating and resenting different things, different beings, different people. All these factors can be adversaries to the heart, and come from the preoccupations of the heart itself which labels things and misinterprets them.

For this reason, the principles of the Dhamma which the Buddha taught in the area of meditation for developing and modifying the heart are very appropriate for helping us as meditators to escape from all the things in our hearts which exert a pull on us or weigh us down.

We have followed the principles of the Bhudda's Dhamma, and in particular the practice of meditation. Try to build up your strength and ability without flagging, so as to resist and remove all the things which coerce or exert a gravitational pull on the heart. Don't let yourself become accustomed to their pull. They pull you to disaster, not to anything else. They're not force, which will pull you to what is auspicious. They'll pull you to what is inauspicious, step by step, depending on how much you believe, give in and are overcome by their pull. Even though there are the teachings of the religion to pull you back, the mind tends to take the lower path more than the path of the religion, which it is why it is set adrift. But we're not the type to be set adrift. We're the type who are swimming to release using the full power of our intelligence and abilities.

Wherever you are, whatever you do, always be on the alert with mindfulness. Don't regard the effort of the practice as tiring, as something wearisome, difficult to do, difficult to contend with.
Ven. AJAHN KHANTIPALO to visit Perth

We are very happy to announce that Ven. Ajahn Khantipalo will be visiting Perth between the 31st October and the 14th November 1988. Ajahn Khantipalo is the Abbot of Wat Buddha - Dhamma and a well known Dhamma teacher throughout Australia. Originally from England, he trained as a monk in Thailand where he lived for many years. He has also spent time in both Sri Lanka and India.

Ten years ago he started Wat Buddha Dhamma ( in N.S.W. ) which has developed into a well known meditation centre, Buddhist community and monastery. As the author of many Dhamma books he is also a Buddhist scholar of wide knowledge.

It has been a very long time since his last visit so it will be wonderful to receive teaching from him once again.

The tentative programme for his visit is as follows:

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<tr>
<th>Day</th>
<th>Date</th>
<th>Time</th>
<th>Activity</th>
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<tr>
<td>Monday</td>
<td>31st October 1988</td>
<td></td>
<td>Arrives in Perth - 9.20 a.m.</td>
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<td>Wednesday</td>
<td>2nd November</td>
<td>7.30 - 9.00 p.m.</td>
<td>Meditation and Dhamma talk at Gosnells ( see back page )</td>
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<td>Friday</td>
<td>4th November</td>
<td>7.30 - 9.00 p.m.</td>
<td>Meditation and Dhamma talk at Dhammaloka</td>
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<td>Saturday</td>
<td>5th November</td>
<td>9.30 a.m.</td>
<td>Dana at Dhammaloka</td>
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<td>3.00 - 5.00 p.m.</td>
<td>Meditation Workshop</td>
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<tr>
<td>Wednesday</td>
<td>9th November</td>
<td>7.30 - 9.00 p.m.</td>
<td>Meditation and Dhamma talk at Gosnells</td>
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<td>Friday</td>
<td>to 11th November</td>
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<td>Weekend Meditation</td>
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<td>Sunday</td>
<td>13th November</td>
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<td>Retreat</td>
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<td>Monday</td>
<td>14th November</td>
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<td>Departs</td>
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The resident Sangha at Bodhinyana Monastery for the Rains Retreat 1988

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**Eight Precept Observance Days for October, November and December**

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<tr>
<th>October</th>
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<tr>
<td>3rd 1/2 moon</td>
<td>2nd 1/2 moon</td>
<td>1st 1/2 moon</td>
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<td>10th new moon</td>
<td>8th new moon</td>
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<td>11th 1/2 moon</td>
<td>16th 1/2 moon</td>
<td>16th 1/2 moon</td>
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<tr>
<td>25th Full moon</td>
<td>23rd Full moon</td>
<td>23rd Full moon</td>
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"A lot of b----y good you're going to do -- just sitting there"

It is not often that I hear a comment like that, even here in Australia, while sitting meditation. But then it is not often that I sit in meditation on the hard cold pavement, outside a church, by one of the busiest car-cluttered streets in central Perth and just across the road from the hubbub-ubub-ub of Perth's most popular shopping precinct - Hay Street Mall. Ven. Nyanadassi and I had been asked to participate in a peace vigil in the city centre, specifically directed to the crisis then in Burma but generally to foster the attitudes of Peace and Loving-Kindness throughout this withering world. It was a Saturday morning, during those hours when the shoppers swarm like our November flies. Letting my eyes close to the milling throng and shutting my ears to the jangling noises, I withdrew into peace. There, from that stillness I let grow the pure mind-energy of loving kindness, beaming it out to all beings in all directions - May all beings be happy, may they all be in peace! Just sitting there. A rare example in such a spot, I felt I was doing a lot of good. So much so that I decided not to get up to argue the point with the muscular man, because I was far too busy saving the world - just sitting there.

Now, in the midst of our three month long Rains Retreat, the Community at the monastery are exceedingly busy - just sitting there. For now is the time to perfect the vital art of 'just sitting there'. This is indeed the main purpose of a Buddhist monastic: to train the mind to be peaceful, to reflect on the nature of our being, to arouse wisdom and thereby liberate the mind. All done by 'just sitting there', and all done for the benefit of all beings. Building monasteries, giving talks and all that stuff are just extras, spare time hobbies one might say, to be put away while we get down to business, working overtime, maximum effort, Nibbana or bust - just sitting there.

For this, our fifth Rains Retreat at Bodhinyana Monastery, much of the 'just sitting there' has happened in our magnificent, inspiring and sublime (!) new Dhamma Hall. And anyone who thinks that I am exaggerating (again) should come and see for themselves. Completed after two years' hard toil by the Sangha, it was ceremoniously opened for business (the work of just sitting there of course) in July. Many a comment of praise was heard from the layfolk and many a sigh of relief was heard from the Sangha. It was a lot of hard work but it has turned out delightfully.
The opening ceremony, scheduled in the middle of winter when relentless rain and chattering cold are common, was, for those of little faith, a dubious time for such an open air ceremony. But the forecasters of doom were trounced yet again, and even I was a little amazed, when the day turned out to become one of the most glorious, warm and sunny, idyllic days of the entire winter! The new Dhamma Hall seemed to glow in the sunshine. It was the sort of day one would be happy to find even in the heavenly realms - a fitting response to all the noble aspirations, all the tireless effort, all the pure energy which has gone into every brick and tile of the structure, the edifice to such a soaring purpose - just sitting there.

Our next building project here is to be an entrance way, a monastery gate. Not only are we constantly being embarrassed by first time visitors missing our current, unmarked driveway, arriving at the prison further down the road and asking the guards if it is the monastery and where are the monks (!!!) but also, unhappily, we need to provide better security here. Recently, an escaping convict from the nearby prison, rather than hiking to Perth, 'borrowed' our monastery bus instead! The stolen vehicle was recovered a few days later with only light damage, for which we were exceedingly lucky. So, after the retreat we will erect a gate to be locked at night. From now on, a prisoner on-the-run will have to live up to that name. Then, to deter further unwanted, late-night visitors, I am thinking of erecting the following sign, which should make many an Australian think twice, at appropriate intervals along the fence:

![Warning! Trespassers will be converted.]

Thanks to last minute phone calls to the Australian Embassy in Bangkok, Ven. Nyanadassi finally arrived in Perth only a few days before the start of our Rains Retreat. Ven. Nyanadassi, born in England, was a Buddhist monk of the Tibetan tradition for a year and a half before joining the Sangha at Chithurst. He has now been a monk in this tradition for 7 years. Not only has he settled happily at Bodhinyana, but also he is already helping with the teaching, giving meditation instruction at Gosnells and at Karnet Prison (I would add here, for those of little faith, that the convict who stole our bus was not one of the meditation group at Karnet, indeed, the members of that group were most upset at the theft).

Another welcome visitor was Ven. Kassapa from Rockhill Hermitage Meditation Centre in Sri Lanka. During his stay with us last August, the venerable teacher delivered many an inspiring talk, especially on the practice of Metta - Loving Kindness. Shortly after leaving us, apparently,
Ven. Kassapa had a meeting with our Prime Minister, Mr. Bob Hawke, for many people told me that during an evening news broadcast, in August, there was a brief segment showing the two of them walking together discussing Buddhism. What an encouraging thought, that those entrusted with such high responsibility are hearing of the wonderful practice of Metta. After that, who can now say that ‘just sitting there’ is a waste of time?. Indeed, it is one of the most radical and powerful acts which may yet heal this world. Which statement rounds off this Sangha News. Not much to say, really, at this time of year, for we’re not doing much, just sitting here and saving the world!

Ven Brahm

A proud father, Binh Anson, brings the newest member of the family to meet the monks at the monastery
A Personal Reflection of a Weekend Retreat

Things seemed to be getting me down more than usual this winter. My job seemed boring and pointless, my relationship with the lady I love was deteriorating and I couldn't see any easy way to make things better.

So when I heard that Venerable Ajahn Jagaro was conducting a weekend meditation retreat at Mt. Helena, I jumped at the opportunity. I was looking forward to experiencing two days and nights of stillness and silence away from the demands of everyday life. I was not disappointed.

Braving the cold and rain, about 40 of us turned up on Friday night for the first sit of the retreat. After the introductory talk we retired early to our allotted huts, somewhat daunted by the prospect of being woken at 4.30 am for the first session on Saturday.

However, it wasn't as bad as I'd expected and in the cold dark silence of very early morning I found I was actually able to focus my attention on my natural breath, just like we'd been instructed. In fact, by breakfast time I was feeling quite conceited about the way I'd been able to keep still for whole hours on end, scarcely twitching a muscle, while apparently keeping my restless mind more or less under control for the first time ever.

In walking meditation, when I became aware that sometimes I was loping along my meditation track like an Olympic walking champion, I would pull myself up with a jerk and endeavour to examine my position. Sure enough I'd find my mind filled with habitual fears, doubts, worries, fascinations and revulsions that I've always deluded myself as being "thinking".

When I slowed down and deliberately concentrated on each step again, I discovered that all the mental struggle and strife just passed away after a while. For the first time I think I recognised that my sufferings really were all in the mind. And what was more, my thoughts were not me, but just things that could come and go harmlessly - providing I didn't let myself get excited or depressed about them. At last I thought I'd found a way to liberate myself. I'd discovered how to meditate! Or so it seemed to me on that first morning.

At lunchtime I felt really high and had trouble restraining myself from talking to people about my discovery. However, during the afternoon, after a two-hour break spent wandering about the lovely bushland, I had another less pleasant awakening. I found that I simply could not reach the same level of concentration in meditation as I had in the morning. Try as I
might, I found my legs aching and my mind wandering restlessly. I couldn’t sit still for ten minutes. I’d utterly lost my new found skill and I had to face the fact that I hadn’t achieved instant Buddhahood after all!

That evening Ajahn Jagaro gave another of his brilliant discourses on Metta (loving kindness), part of which struck a particular chord with me in the circumstances I then found myself in.

The last day of the retreat, Ajahn Jagaro forced us out of our sleeping bags at the appalling hour of 4 am and again I found the first sitting of the day the most blissful; but again I had a relapse after breakfast. My knees ached, my back hurt and my mind filled with agitation. I felt angry, upset, bored, frightened, doubtful all over again.

During the long lunch break things improved. Walking amongst the trees, the customary thoughts about the unsatisfactoriness of my career, the unhappiness of my relationship almost dissolved. For the first time I saw how much of it I’d created entirely by myself. In fact it was hard to remember what had really depressed me. All I could focus on really was my immediate surroundings, the grey skies, green grass and dripping trees. For the first time that I could remember I felt I was really here, now, and not dwelling in the past or future.

Later I had the chance of a private interview with Ajahn Jagaro and told him about my experiences and my fear that it might all disappear without trace. He was most sympathetic and encouraging. He explained that what I’d experienced was quite normal for a beginner and now all I had to do was simply maintain the meditation practice at home. I would have difficulties, of course, but now I knew it really was possible to centre myself by focussing the breath, I could use the memory to encourage myself when things got difficult.

And so it has proved. My friends and workmates all noticed a change in my demeanour. Nothing in the circumstances of my life has changed, only my attitude to them - but what a difference that has made.

In conclusion I would like to quote a Zen haiku I came across recently which I think really says it all.

"Sitting quietly, doing nothing
Spring comes and the grass grows by itself"

Alex Levack
Meditation Retreat

A meditation retreat will be held on the weekend of the 11th - 13th October at the Theosophical Society's centre in Mt. Helena. The retreat will be led by Ven. Ajahn Khantipalo who will give instruction and talks as well as have individual interviews with the meditators.

The retreat begins at 7:00 p.m. on the 11th. October and finishes at 4:00 p.m. on Sunday the 13th. of October.

The cost for food and accommodation is $40.00

Registration forms can be obtained from Dhammaloka or for more information please ring Ron or Bianca on 299 7185 or ring Dhammaloka on 345 1711.
Buddhist Welfare Support Group
When arriving in a new country migrants and refugees need time to become oriented to a new culture. This is particularly difficult if it is necessary to learn a new language. Within our Buddhist community there is a great desire to assist migrants and make them feel welcome in their new country. While we extend the hand of friendship we gain so much more by sharing in other cultures and understanding our fellow Buddhists.

Venerable Ajahn Jagaro suggested the Welfare Training course to enable us to become more aware of our community's needs. Waneenadt Rangson and Jenny Owe, who are social workers in full time jobs and part time at the Vihara, obtained a grant from the Dept. of Immigration and Ethnic Affairs. The course, which was conducted by Helen Catalini and Ranil Ratnayake include interpersonal skills, the roles of various government departments and Community Services agencies.

Participants were Christian as well as Buddhist, coming from such diverse cultures as Thai, Burmese, Sinhalese, Cambodian, Filipino, Italian, German and Australian born. As migrants, or as children of migrants they were able to teach us from their personal experiences. Strong bonds of friendship were formed in the group which will continue to meet on a monthly basis. At the first of these meetings we will be honoured by a visit from Mr. Tran who is the co-ordinator of the community Refugee Settlement Scheme in DIEA.

He has already advised us of the expected arrival of 25 Cambodian families in the coming year. Ways that we can help these families include helping to find a house, shifting furniture, donating clothes, furniture, and household goods, driving members of a family to doctors, hospitals or shopping, speaking English, helping children with homework, or any of those tasks which we rely on extended family and friends to assist with. If anyone would like to be involved please contact the Vihara.

* * * * *

"Just as a mother would protect her only child even at the risk of her life, even so let one cultivate a boundless heart towards all beings."

- from the Metta - Sutra
COMMITEE NEWS

Whenever an endeavour has a successful conclusion there will be a celebration. Such was the case at the monastery when, on the last Sunday in July, hundreds of people flocked to Bodhinyana Monastery in Serpentine to celebrate the opening of our new Dhamma-Hall. It was a splendid occasion, on a beautiful warm and sunny day, when the monastery, and in particular the new hall, looked magnificent. All the work and care that our community has put into the building and its surrounding area has certainly produced a wonderful result - our special thanks go to all those who made it possible.

COMINGS & GOINGS

On behalf of the Buddhist Society, I extend the warmest of welcomes to Ven. Nyanadassi who arrived here from Thailand just before the start of the Rains Retreat to join our resident Sangha. We wish him a happy and healthy stay here in W.A. and, especially, a long stay.

Thanks to the generosity of the Quaker movement we were privileged to host a talk by the well known Thai social-commentator Sulak Sivaraksa at Dhammaloka in August. Sulak, a layman of many years practice as a Buddhist, spoke in excellent English on the use of Buddhist principles as the vehicle for effective and non-violent social change. Afterwards, he addressed a contingent from our Thai Buddhist community in their own language encouraging the use of the teachings of the Buddha to ease the problems of life, not only of the individual, but also of the family and society as well.

Longer standing members and friends will be delighted to know that Venerable Khantipalo has accepted our invitation to visit Perth from October 31st. to November 14th. and will be giving many talks, workshops as well as a weekend retreat while he is here. Long before our own resident Sangha came to W.A., Venerable Khantipalo would visit Perth regularly, travelling all the way from N.S.W. to encourage and inspire the small but dedicated Buddhist community in W.A.

On November 12 Ajahn Jagaro will be leaving Perth for a few month's sojourn overseas. His trip follows an invitation by Ajahn Sumedho for him to visit the Sangha in Britain for a well deserved rest as well as to observe the phenomenal growth of monastic Buddhism in that country. Realising the pivotal role that Ajahn Jagaro plays in our Buddhist Society here, it is with some reluctance that we let him go for such a long time. However, we are fortunate now to have a strong Sangha and a well
established Buddhist Society which should manage to survive until he returns. It still amazes me as to how Ajahn Jagaro got through those early days in Magnolia Street when things were so tentative. Certainly, the time is now ripe for his coming trip and we give him our best wishes for a happy trip and a good rest - as far as it is possible for a senior monk to rest on a trip like this.

CONSTITUTIONAL CHANGES
As mentioned in our previous newsletter, a Special General Meeting will be held on Sunday 6th November 1988 at 3.00 pm at Dhammadoka Buddhist Centre to seek acceptance from our Ordinary Members to the proposed changes to our constitution. These changes have been thought necessary by our Committee, after consultation with the Sangha, in order that our constitution allows a more effective decision making process which both reflects and safeguards the interests of all concerned. A copy of the proposed amendments together with a copy of our present constitution can be found on display in the library at Dhammadoka up until the Special General Meeting. Also, a copy of the proposed amendments will be sent to each Ordinary Member well before the meeting. I would urge here that should any Ordinary Member have any strong feelings about these amendments that he/she should contact myself, another member of our committee, or one of the senior monks, well in advance of the meeting in order to clear up any misunderstandings that often arise at such a time.

Following the meeting, a FUND RAISING DINNER will be held at 6.00pm. The dinner will be prepared by the Sri Lankan Buddhist Community and everyone, including all your friends, will be welcome.

RETREAT
The weekend meditation retreat held in July was well attended and highly appreciated by the participants - pain in the knees notwithstanding. Our special thanks go to Ron and Bianca who organised and cooked such beautiful food for us all, and also to Ajahn Jagaro for his selfless teachings.

THAI PILGRIMS
We are honoured to be able to announce that another large group of Thai Buddhists will be visiting WA arriving on 21st October. Our committee will arrange a welcoming dinner for them on the evening of Monday 24th October and we would ask members to help us in person and with food, in order to make this dinner even more successful than the previous ones. Our visitors come from all walks of life in Thailand and, we hear, are looking with eager anticipation to mix with the Buddhists, Australian and Asian, here in WA. So we would encourage all members to make a
special effort to come on this evening and show our hospitality to our friends and supporters from overseas.

FUND RAISING
As always the committee is interested in any suggestions for fund raising activities that our members might have. In particular, we would appreciate some feedback on the International Food Fairs that we have run in the past. If this event is to occur again, in January maybe, then organising will need to begin soon. We would like to hear from you to find out if there is sufficient energy to make this event successful, because our members will need to sell many more tickets than on the previous occasion if the profit is to reflect the amount of time and effort put in by the organisers. The International Food Fair is a spectacular event and also brings the Buddhist Society a lot of good will. So we would appreciate hearing your comments and seeing if anyone is interested in helping to organise it.

SOCIAL WORK
Our congratulations go to those of our members who passed through the course we ran on Social Welfare. It is encouraging to see our Buddhist Society becoming involved in this much needed work and any of our other members who are keen to become involved in this area of our activities can contact Waneenadt Rangson, Dave Miller or Lauree McLeod.
(telephone numbers can be found at the Vihara)

NEW YEAR'S EVE

A New Year's Eve "Peace Meditation" will be held at Dhammadaloka Buddhist centre starting at 7.30 p.m. on Saturday 31st. December.

Meditation for World Peace, Metta Meditation and talks by Ajahn Bramavamso will create a peaceful and joyful atmosphere for heralding 1989.

Please come and join us
Hatha Yoga and Total Relaxation classes

WHERE  Dhammaloka Buddhist Centre  
18 - 20 Nanson Way  
Nollamara, 6061  
Telephone 345 1711

DATE  Commencing Wednesday 5th October to  
23rd November 1988  
Wednesday evenings for an 8 week course

TIME  6.00 to 7.00 Hatha Yoga  
7.00 to 7.30 Total Relaxation (Yoga Nidra)


Hatha Yoga and relaxation classes will commence at the Buddhist Centre on Wednesday 5th October, 1988. These classes will be held once a week and run for a period of 8 weeks.

Yoga postures will be simple stretching exercises and suitable for all ages from beginners to intermediate.

Mark Wilshire, who will lead the classes is not only a gifted Yoga teacher but a trained, and practicing doctor in traditional Chinese medicine and has given his time freely as a gift of dana.

The cost of the course is $30.00 and all proceeds will be donated to the Buddhist Centre to support our many free activities.

For more information please ring
MARK on 383 3206  
or the BUDDHIST CENTRE on 345 1711
REGULAR ACTIVITIES AT DHAMMALOKA
BUDDHIST CENTRE, NOLLAMARA.

FRIDAYS  7.30-8.00pm  Guided sitting meditation
          8.00-9.00pm  A talk on Buddhism by one
                      of the senior monks

SATURDAYS  9.30am       Food offering to the Sangha
                      3.00-4.00pm  Meditation and discussion
                      Instruction by a senior monk
                      7.30-8.30pm  Sitting meditation.

MONDAYS AND
TUESDAYS    7.30pm       Tai Chi

WEDNESDAY  6.00-7.00pm  Beginning 5th October,
                        Hatha Yoga
                        7.00-7.30pm  Classes and Relaxation
                                      ( Yoga Nidra )
                        7.30pm      Meditation for those south of
                                      the river. Recreation room
                                      next to Gosnells Library,
                                      Albany Highway, Gosnells.

ADDRESS
The Buddhist Society of Western Australia (Inc)
Dhammaloka Buddhist Centre, 18-20 Nanson Way.
Nollamara, 6061. Tel: 345 1711

Bodhinyana Monastery  Lot 1,
Kingsbury Drive, Serpentine, 6025
Tel: 525 2420