NEWSLETTER

OF THE BUDDHIST SOCIETY
OF WESTERN AUSTRALIA (INC)
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SPECIAL DHAMMA TEACHINGS

INTRODUCTION TO BUDDHIST MEDITATION

Ven. Ajahn Brahmavamso will be conducting a four week course for people who wish to learn about Buddhist meditation. It will be held at Dhammaloka from 4pm - 5.30 p.m. on:

Sundays 5, 12, 19 and 26 February 1988

This is an ideal opportunity for people who are interested in meditation practice to learn in a comfortable, peaceful manner. Please encourage as many people as possible to attend. It would be advisable for attendees to wear loose clothing and bring a sitting cushion.

MEDITATION RETREAT

10th., 11TH., & 12TH. OF MARCH, 1989

Ven. Ajahn Brahmavamso will be conducting a three day, two nights meditation retreat for meditators at the Mt. Helena Centre of Theosophy in March.

Further details will be given on the noticeboard at Dhammaloka a little closer to the date or else ring the Vihara, 345 1711, in February.

DHAMMA SCHOOL

The Dhamma School for children between the ages of 8 and 13 has been revived and is held every Sunday, 12 noon - 1 p.m., at Dhammaloka.
Dear friends,

Ajahn Jagaro has gone 'walkabout' as the aboriginals call it, or rather 'jet-about', having a well deserved rest, hopefully, in Thailand, and England. So the responsibility has fallen on me, with a heavy thud I might add, to write this introductory article and get this newsletter out on time.

There has been a saying that has lingered in the forefront of my mind during these last few weeks, busy weeks now that Ajahn Jagaro is away, a saying from the Ven. Tich Nhat Hanh, the wonderful Vietnamese monk now living in France:-

"THERE IS NOT MUCH TIME, THEREFORE WE MUST GO SLOWLY"

With Ajahn Jagaro overseas I have had much to do, not much time - so I have resolved to go slowly!

If I went fast and rushed around I would become confused, probably irritable and soon burnt out. It is not my job to be confused nor to spread confusion. Actually it is nobody's task to cause such stress. I look at the world and it goes so fast, too fast. In fact, if there were a God he would have given this planet a speeding ticket before now.

But if I go slow, carefully attending to one task at a time, I will be clear and calm. I will have time for everyone. And I won't be exhausted when Ajahn Jagaro returns. Moreover, I will be able to lead the rest of the Sangha and our lay-supporters, by my example. I will slow you down. That is my job.

Will I complete my tasks? What are my duties anyway? Is it to get this newsletter out on time, to build up the monastery, to write letters and give talks? Or is it to be at peace and to engender peace, to be softly caring and to encourage good will? Of course this last is my task. I know I will always choose the 'spiritual' over the 'material', the 'person' above the 'things'. That is why I am a monk.

So what about you? Can ordinary folk afford to go slowly? what are your priorities? must you wait until the kids are grown up, the mortgage is paid off and you are financially secure before it is 'safe' to go slowly? Will there ever be an end of 'things to get out of the way' before you can relax and start enjoying life, spending time with people and not with problems? It seems to me that the more one rushes the more there is
to do and the faster one has to rush. Like a dog 'chasing its tail' we never catch up. Are we getting things done in rushing around, or are we getting 'done in' by rushing around?

Should you slow down a little, I reckon you'll get more done. If you are clear in your mind, decisions are easy to make and they seldom go wrong. If you can spend time listening to others, you will know what needs to be done. If you are patient and don't get angry, then there will be harmony in the workplace. How much time is thrown away in squabbles and resentment, in mending bad decisions, in unravelling confusion - because we didn't take the time.

Try slowing down and see how it feels. Not grinding to a halt but avoiding both extremes; finding the MIDDLE WAY between frenzy and inertia. Try a pace that you can sustain and which can sustain you! If you feel you have no time for your family and friends, perhaps it is because you are going too fast. If relationships break up and our children misbehave, perhaps it is because we give them no time. There IS an alternative, a gentle activity which can achieve a great deal - look at our monastery - and which will keep your heart healthy for many happy long years.

So in this new year of 1989 there are only 12 months - therefore we must go slowly and enjoy them all.

Best wishes for a fulfilling and a slow New Year,

Ven. Brahm.

Grant yourself a moment of peace
and you will understand how foolishly you have scurried about

Learn to be silent
and you will notice that you have talked too much

Be kind
and you will realise that your judgement of others was too severe

Chinese proverb
DHAMMA SECTION

"ATTITUDES" - By Venerable Ajahn Jagaro

These days, especially in the West, more and more people are becoming aware of the ailments of the mind and are seeking for a way to cure or at least reduce these ailments. This is why people are turning towards the practice of meditation.

So one comes to this Buddhist Centre and we practise Buddhist meditation using a specific technique and method of training. But always remember that one's aim and interest is to realise peace and happiness and each of you must reflect on your own experience.

The Lord Buddha said all human beings who are as yet unenlightened have the same problems - they are not happy and peaceful. So as human beings there is this great affinity which we all have with each other, this sense that we all aspire for peace and happiness and that we are all in the same boat together.

How can we find peace? Now, I would say the most important thing in our lives is our attitude. If you have the right attitude there will be peace and happiness but if you have the wrong attitude there will be suffering and difficulty.

Now whether you experience peacefulness or tension in your meditation just depends on your attitude. Sometimes we have such high ideals about what a peaceful meditation really means. Does it mean that our mind has to enter a state of concentration and be perfectly one-pointed, not one distracted thought, sitting in stillness and silence?

If we have to experience that every time we meditate I'm afraid our meditation practice is going to be very disappointing. Leading an ordinary life, particularly a lay life, it is very difficult to make that ideal into a reality. So to have a different idea of peace, we must change our attitude.

The right attitude which we should develop as we sit in meditation is the attitude of accepting things as they are right now.

You are sitting in meditation, breathing in and breathing out, relaxing into the breath and being at peace with the breath. When thoughts come, you know them, let them go. You accept that it is quite natural, that is just
the way of the mind. This accepting attitude immediately gives you a sense of peace and relaxation.

Now this is very important because if you approach meditation with a sense of gain and achievement, expectation or force, then it is no longer an exercise in peace. It's strange, isn't it, we sit in meditation to be peaceful and it turns out to be an exercise in tension and frustration, simply because we are refusing the present moment.

A more peaceful approach when one sits is to remind oneself to be peaceful - peacefully breathing in and peacefully breathing out. When thoughts come just accept them and let them go. Now what is important here is not to allow your thoughts to go on and on and on. Recognise thinking and stop. That's all. No need for aversion, hatred or getting uptight. Let go and gently come back to the breathing.

Then, when the mind drifts away and you go on dreaming for five minutes, Stop. Just that, stop. No need for anything extra, and then gently return to the breathing. Start anew. Just this starting anew every time with a peaceful attitude means that every moment of peacefulness is a moment when you have attained your goal. And when you have this peaceful attitude, that is when mindfulness can arise.

Now the stress here on peacefulness is not necessarily stillness. It does not mean emptiness or stillness of mind with absolutely no thoughts. To be peaceful does not mean we have to go through the whole day without getting uptight, without any friction, restlessness or conflict in the slightest way. It does not mean laziness or complacency either, nor condoning what is wrong or unskilful. It just means what it says, accepting the present situation, relaxing and being peaceful so that you can do the best thing that is possible next.

But if your ideal of peace is to go through life smiling like a Buddha statue then you are only going to be more and more disappointed which means less and less peace. So you see in meditation practice and life this accepting attitude of being with the situation, yourself and what you are experiencing, brings relaxation and peace of mind.

This attitude of acceptance is also the means to develop love. Here again we have such high ideals that we think we should love all humanity. But can you love, like and agree with everyone? If you think that's what love is then it's an impossible task. But here love is a different quality. Love at it's lowest point, we can say, is just accepting.
To love simply means I can accept you and give you space to be without developing aversion or being overly critical, without wanting to do something to change you. This is the first step, then, of loving, to accept and allow others to be, to give them space. Do not dwell in aversion or try to destroy them in your mind. Just as we accept the present situation about what we experience in the mind, so also we accept others as they are with their limitations and differences.

This is breaking down the barriers and the distance between people and this is really loving.

If our goal is peace then the method, path and approach must be peaceful. So with this new attitude of acceptance begin to see that peace does not mean always being blissful, loving everybody and everything. The right attitude of acceptance means accepting things just as they are right now, relaxing into the moment and giving space to the situation and others.

When we begin to develop and sustain this attitude, peace arises in the mind, peace with ourselves and others and out of that peacefulness arises all that is noble, worthy and skilful.

"Peace is the highest joy" Children in the grounds of the monastery during a Cambodian festival
SANGHA NEWS

MAY ALL BEANS BE PEAS!
'Why do you Buddhists keep saying that?', asked a Westerner new to Buddhism and with bad ears. Of course, he had misheard the common expression 'May all beings be at peace' but his mistake has stuck in my mind ever since. The correct sentiment is for all beings to be at peace and we take that goal very seriously here.

For beings to be at peace they need a refuge of peace and Bodhinyana Monastery is such a refuge. Last december was the fifth anniversary of the purchase of that portion of Australian bush which has now become our monastery. Frankly, often during the first few years it wasn't all that peaceful: there was more activity than stillness, more attention was given to the rise and fall of the hammer than to the rise and fall of the breath, more construction than contemplation - but then it was all so necessary.

I feel fortunate to be able to write that building takes second or third place here now, while being at peace has become the main aim. Though the Rains Retreat ended in late October, the gentle pace of the monastery has hardly changed. We are working at various chores 5 or 6 days a week for just two and a half hours in the morning, while the afternoons are free for individual meditation. In the early mornings and evenings we meditate together in our comfortable new hall. Sure, there is always more to do but it doesn't seem so desperately important anymore. When you focus the mind on what you already have you will feel at peace, but if you allow your mind to dwell on what you are lacking you will forever be busy. Enough of endless busy-ness here - may all monastics be at peace.

We have a modest building program this year: another kuti, a gateway at the front entrance, and an extension to the abbots hut. Most of the work is to be done by contractors, thanks to a large donation from a wonderful Thai couple who visited us here, so that the Sangha will have minimal involvement.
To avoid misunderstanding; the abbots hut extensions do not include such things as his T.V. room, rumpus room and the like, nor are we extending the kuti because our abbot is getting any longer (!), but we are adding an adjoining room with an en-suite for the use of senior visiting monks. In the past, I have felt quite embarrassed that Ajahn Jagaro has had to move out of his quarters into the office or some other pokey corner, whenever a visiting senior monk arrives. So we have decided to add an extension so that our abbot can stay put - may all abbots be at peace.
Looking after the grounds of Bodhinyana Monastery must include adequately protecting against the threat of wild bush fires. Already some bushfires have come to the very boundary of our property but, being easy to put out, have been little more than a flaming nuisance (!). However should a bushfire sweep through our monastery on a hot summer’s day it would be, literally, a grave threat (i.e. lethal). Last year we received a fiery letter from who else but the Bush Fires Board officially warning us of the danger. Their letter was rather unfair to us, though, for I had consulted with them on several occasions and had received little if any constructive advice. One feels like telling them to "Go to blazes!". The local volunteers of the Bush Fire Brigade, who are farmers living in the area, have been much more helpful and on their advice we are to perform rotational controlled burns in different sections of the monastery each spring on a 5-6 year cycle. Not only will this reduce the fire hazard but it is also good for the forest, producing vigorous regrowth plus multitudinous wildflowers (though being a hay fever sufferer I am not too sure about more flowers!).

So having spread loving kindness to all beings in the area which was to be affected many days beforehand, one Thursday afternoon in late November we set aflame part of our monastery. One of my lasting memories of that afternoon, apart from the billowing smoke, was seeing Surakit, one of our anagarikas, dash off into the flames and come out smiling a huge Thai grin while holding a little bob-tailed lizard which he had rescued from the conflagration. Carefully he released it into an area which was safe. May all bob-tailed lizards be at peace. The burn off was very successful for though the forest floor will look somewhat charred in one section until the next rains, it will mean that there will be no fried monks this year!

Of 'comings' we had the pleasure of receiving yet another visit from our Thai Buddhist friends, 130 of whom came especially to 'spearhead' the annual Kathina ceremony, the traditional alms-offering ceremony of ALL our supporters at the end of the Rains Retreat. The weather on that day was magnificent, as we take for granted here now, and hundreds upon hundreds came to the monastery for the day. The monks had their bowls filled to overflowing with a bit of everything once again, and one thoughtful person offered the Sangha some Eno. May all stomachs be at peace!

We were also very fortunate to receive a visit from Ajahn Khantipalo of Wat Buddha Dhamma in N.S.W. Ajahn Khantipalo used to visit the Buddhists in Perth during what I call 'the Dark Ages', being the period when there was no resident Sangha here.
While Ajahn Khantipalo was here and just before Ajahn Jagaro left, we had the unusual occurrence of the birthday of them both on the same day, Nov. 10th. Not so unusual was the amount of dana brought to the monastery that day, with more cakes offered that morning than there were monks to eat them. Our noble band of lay supporters are now coming to understand why we eat but one meal a day - our poor stomachs couldn't handle such treatment any more often! Seeing that such a double birthday was an 'extremely auspicious' occasion ( which is a few notches up in auspiciousness than a mere 'highly auspicious' one ) both Ajahns jointly planted a Bodhi Tree sapling close to the hall commemorating the day.

Two abbots who take the cake! Ajahn Khantipalo and Ajahn Jagaro enjoying their mutual birthday at the monastery

Two days after his birthday ( when the cake had run out ) Ajahn Jagaro left for his trip to distant shores, travelling first to Thailand and then later to England. He will be away until April. Ajahn Jagaro often used to say that 'when the cat's away, the mice will play', but the truth of the matter is that the mice are too busy doing the cat's job to do much playing! So hurry back soon, Ajahn, and give the mice a break. May all mice be at peace.
During the last winter I had a trip away from the monastery but it was no holiday for I was admitted to hospital. Though quite sick I kept up my practice for I can write with all honesty that I was meditating flat out. As I had no pyjamas, nor was there a pair to be found in the monastery, nor would I know what to do with a pair anyway, I was allowed to wear my robes. One afternoon, while painfully shuffling from my ward to the toilet past a woman's ward, a young girl in the ward took a bad fright on seeing me. I saw her later and said sorry - she said that she had thought it was one of her friends come to spook her. Do monks really look that weird? I was glad she wasn't in for a heart condition, it could have been fatal. I am fully recovered now and all at the monastery are also in good health. Perhaps just as sickness is contagious, good health can also be contagious? At least Peace is contagious, so if we can build peace in our monastery maybe all who come close can 'catch' it from us. Who knows, maybe we can start an epidemic........

May all beans be peas,
Ven. Brahm

"On Time or Justifying It"

I've been at the Serpentine Monastery for as long as it takes an embryo to develop into a fully fledged human being, and it's mind boggling to think that right now, after that period of time there are millions of new babies screaming their heads off all over the world. What can happen in nine months is indeed mind boggling.

One can easily notice events outside oneself, but to gauge what has happened in one's own being is another story. For if one isn't able to demonstrate one's progress in solid form, how does one justify one's own existence to oneself and others? All this doesn't mean that I like to compete with embryos, but rather to notice that we tend to measure ourselves within the context of time. As a song from the 70's says "....Year after year, round and round, And what have I found? Apart from my same old fears ...."

Nine months seems to be such a little time that even my clumsiness as an anagarika may (I like to believe) be excused. But nine months isn't such a short time when compared with screaming babies. Therefore isn't it complacency that deludes me when measuring or justifying time? I have to admit I still have trouble in trying to justify my new life style to my non
Buddhist friends and family. But why do I feel I have to justify myself? After all, is my new life that strange? I can understand that it may be rather confusing to my friends and family to know that I'm bald, dress like a cricketer, live in a water tank in the bush and eat my only meal of the day out of a salad bowl sitting on the floor. But somehow I think it isn't the lifestyle that shocks them for I've noticed that when asked about my new life, the issue of 'time' keeps popping up in questions such as, "How long do you intend to stay there?" "How do you spend your time?" Therefore what is the main issue, life style or time itself?

One is also tempted to believe that if money was involved in being a monastic, that it would be a different kettle of fish altogether, for as they say "Time is money". That's why spending your time at being a bookie, pawnbroker or gun manufacturer is considered acceptable.

It all begins to sound as if money instead of time was the sacred cow. But isn't money mainly wanted to have a 'good time'? Time is indeed the heart of the matter. And even the devas are 'time freaks', for they are deluded by the apparent infinitude of time, as experienced in their deva-realms. But according to the Lord Buddha they are in for a surprise. A Spanish proverb says that one doesn't kill time, but it is rather the other way round.

In the final analysis, aren't we all 'doing time'? But how does one explain to friends and family that the reason for me to embrace this 'exotic' discipline is with the aim of not having to 'do time' any longer? It may be that trying to justify oneself to others is all self-deceiving, for it may be like trying to solve one's doubts in the eyes of others. As for time itself I think it's only a yardstick with which one can measure one's success and failure. For after all, isn't this whole mess, as the Lord Buddha said, rooted in the beginningless beginning?

Anagarika Jason

ZAFUS or ZEN MEDITATION CUSHIONS are for sale at Dhammaloka Buddhist Centre. These are beautifully made traditional cushions used for sitting meditation. They are available in maroon or deep blue and are only $20.00. All proceeds from their sale help to support the Buddhist Centre, Nollamara.
VINAYA

Vinaya is the name for that body of monastic rules and traditions which are binding on every Buddhist monk and nun. This Vinaya was established by the Buddha himself and is now preserved in written form both in the ancient Indian languages and in English translation. During the recent debate on the proposed Constitutional changes to our Buddhist Society, it became clear to me how little was known about this oldest of monastic traditions. So, I intend to write a short article, in each subsequent newsletter, to describe these rules and traditions, for the interest of many and the benefit of all.

On the ownership and administration of monasteries

In the time of the Buddha, when a lay Buddhist offered lands or buildings, or money for such things, to establish a monastery, they would dedicate it to 'THE SANGHA OF THE FOUR QUARTERS PRESENT AND YET TO COME'. The Sangha of the four quarters present and yet to come means ALL properly ordained monks and nuns. This would include all legitimate Buddhist monks and nuns, of all nationalities and sects. Today it would probably include most Chinese Mahayana monks and nuns (bhiksunis and bhiksu) but it would exclude some Tibetan lamas and most Zen roshis, the married ones at least! Thus the owners of the monastery are the worldwide and 'timewide' community of monks and nuns.

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

In large monasteries, and some had thousands of monks and nuns, the community would delegate some of its responsibilities to competent monks and nuns. Thus there would be a monk in charge of the Sangha's stores, one in charge of distributing food, one in charge of allocating lodgings, and one in charge of building and maintenance. Ven. Maha Moggalana, one of the Buddha's two chief monk disciples, was perhaps
the most effective of the building monks. Once the Buddha commissioned him with the assistance of 500 monks to build the grandiose dwelling called the 'Migaramatu Pasada' at Savatthi, with funds donated by the foremost female lay disciple Visakha. This monastic dwelling had two stories, each with 500 rooms, with a roof pinnacled with gold! Because of Ven. Maha Moggalana's psychic powers (they didn't have cranes and bulldozers then) it took only 9 months to complete. It makes our efforts at Bodhinyana look puny.

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

Ven. Brahm.

Two members of the monastery outside the abbot's hut.
COMMITTEE NEWS

The past weeks have been very active as our Society continues to consolidate itself both at Dhammaloka city centre and at Bodhinyana Forest Monastery. We do seem to have had our share of good fortune that is allowing our society to expand and flourish, and become more relevant in the wider community. Teachings are readily available on a number of levels within the community and our resident Sangha are creating a fine monastic environment, to ensure continuity of the Buddha's teachings.

COMINGS & GOINGS

Ajahn Jagaro has departed for his overseas trip, travelling first to Thailand, where he will visit the International Monastery and visit his teacher, The Venerable Ajahn Chah. He will be travelling on from Thailand to Great Britain, where he will spend the winter retreat with the British Sangha. Ajahn will be returning to Perth in April.

Ajahn Khantipalo arrived from N.S.W. in November and spent three weeks with us. As mentioned previously Ajahn Khantipalo is no stranger to Perth, as he has made many trips in the past to support and guide our society before our own resident Sangha arrived. Venerable Khantipalo gave teachings to the Wednesday and Friday night groups, conducted meditation workshops and a weekend retreat. It was both a pleasure and very inspiring to be in his company, especially to experience some of Ajahn's creative meditations on "Death" and "This bag of bones"! Ajahn Khantipalo has produced a book of chants, together with a tape he has made, to back up the book, and these are available for a small fee from Wat Buddha Damma, N.S.W.

Venerable Ajahn Sumedho will be visiting us again between April 16th and May 2nd. Most members will know of Ajahn Sumedho and the help and guidance he has given our society and it's members over the years. He is the most senior western monk of Ajahn Chah's disciples and has a very special gift in the way he teaches. Keep an eye out for his itinerary.
THAI PILGRIMS
The visit in October of a large group of Thai pilgrims seemed to go very well. These trips are becoming smoother each time under the sound organisation of Trinood Brown. This trip was especially meaningful as the group could join in with Kathina ceremony to mark the end of the rains retreat.

CONSTITUTION
The special general meeting held on Sunday Nov. 6th. in order to change the constitution went off very well, with all the proposals put being accepted.The committee wish to thank members for attending, and for the input that was forthcoming during the months of preparation of the proposals. The committee feels the society now has a constitution that reflects more accurately the way our society operates with our resident Sangha, and this relationship, together with the assets of the Society, now has more protection.

GENERAL
The regular dinners put on by the Thai, Sri-Lankan, Burmese, and "Rest of the World" communities, within our society have continued to be the core of our social and fund raising activities. These functions have been very successful, and they will continue from time to time throughout the year. Look out for the dates and join in as much as you can, as these functions are a great opportunity for us all to get to know one another, and at the same time raise a little money for the society.

A group of our members led by Trinood Brown, have extended the society's dinners in November and December by running fund raisers for the Bangladesh and Thai flood victims. These successful dinners raised $1270 for the Bangladesh flood victims and $1360 for the Thai flood victims. Congratulations to Trinood and her merry band of cookers, and to everybody who donated money for the dinners.

Congratulations are also in order for Ron & Bianca who have conducted a very successful Christmas cake sale. Many hours of work have been put in and the results are quite sensational. Thanks also to the many people who were customers. We hope you all enjoyed your cakes.
The society's computer should now be in place and we hope the next newsletter will be produced on it. Gradually we will load most of the society's business into the computer, with a view of having a more streamlined administration. The committee have wanted to purchase a photo-copier for some time now, but funds haven't been available. It has been resolved that as soon as funds are available we will complete our office hardware with a photo-copier to complement the computer. The security of the office in the Vihara has been upgraded with new doors and a security grille to the window following a series of break-ins last year. We trust these moves will offer some protection to the society's equipment.

Special thanks go to Mark Wilshire who has conducted the yoga classes during the past year without charge, and is continuing into the new year. The funds raised from Mark's classes have been significant and a large number have benefitted from his magnificent effort.

The Social Welfare group is continuing its good work and is becoming recognised, and its help sought after, by the various government departments that operate in this area. The group's work, especially with the Cambodian community, has been of great value. The organisers have asked that sincere thanks be passed on to all those members who have helped with donations of furniture etc. for the refugee families. As this work will be ongoing, needs in this area will continue and any help that can be offered will be appreciated.

The Christiansen Society have offered to set up a display of sacred artworks from the Indian Ocean region that they have in their archives for members of our society to view. Anyone interested in viewing the collection, when it is displayed, should keep an eye out for the date & time.

The date for the next Annual General Meeting is Saturday, February 18th, at 4.00 p.m. Nominations for the 1989 committee should be received before January 17th. Only financial ordinary members are entitled to vote or stand for office of the Buddhist Society. So if you are an associate member and wish to become further involved with the society as an ordinary member, you are invited to submit the appropriate signed form before the committee. Ordinary members should take refuge in the Triple Gem and undertake to practice the 5 precepts of a Buddhist.
Lastly, a reminder that member's subscription fees fall due on January 1st and prompt payment would be appreciated.

I would like to take this opportunity to thank all outgoing committee members for their dedication and hard work over the past year. Also a special thanks to our resident Sangha whose support and commitment to the Buddha Dhamma is truly inspiring. Finally, may I wish all members, friends, and your families a happy and prosperous new year.

With Metta

Dennis Sheppard
President.

Kathina almsround, 1988
A Fundraiser in February - A 'SKILLS' Auction

On Saturday 26th at 5.00 pm at Dhammaloka, we will hold our first Skills Auction to raise funds to help meet the monthly loan payments (over $1,100 per month) contracted when we purchased our city centre over a year and a half ago.

Volunteers will be looked for (i.e. press-ganged!) well before the day of the auction to offer a 'skill'. The skill can be absolutely anything, a product or a service. For example; 2 hours of gardening, wood chopping, babysitting, ironing, cooking a meal for 4, a therapeutic massage or some finished article such as a knitted garment, a cake or some pots of jam.

You will then be invited to attend the function where the 'skills' or services will be auctioned off to the highest bidder. All the funds so raised will go to the Buddhist Society, while all the fun so raised will go to the participants - it is usually a very entertaining event. Refreshments will be provided. See you there.
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

SUNDAYS
8.30-9.30am  Sitting meditation.
9.30 a.m.     Food offering to the Sangha
12.00-1.00pm  Dhamma School for Children

MONDAYS AND TUESDAYS
7.30pm       Tai Chi classes

WEDNESDAY
6.00-7.30pm  Hatha Yoga, meditation and relaxation classes commencing 8th. February, 1989 for 8 weeks.
7.30pm       Meditation for those south of the river. Recreation room next to Gosnells Library, Albany Highway, Gosnells.

Addresses
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