THE BUDDHIST SOCIETY OF W.A.
NEWSLETTER
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THE BUDDHIST WAY
PUBLIC TALKS IN FREMANTLE

During the month of February Ven Ajahn Jagaro will give a series of public talks on Sunday afternoons in Fremantle. The talks to be given are as follows:

Sunday Feb 4th – The Way of the Buddha
Sunday Feb 11th – Self Discovery Through Meditation
Sunday Feb 18th – Beyond Conflict
Sunday Feb 25th – Karma and Rebirth

TIME: 3.00 PM - 4.30 PM
PLACE: FREMANTLE TOWN HALL

ADMISSION FREE

ALL ARE WELCOME

ANNUAL GENERAL MEETING

The Annual General Meeting of the Buddhist Society of W.A. (Inc) will be held at Dhammadloka Buddhist Centre on Saturday 17th of February 1990 at 4.00 pm.

We would like to encourage all ordinary members of the Society to attend for this important occasion.

Nominations for committee members have been called in accordance with our constitutional procedures.

Nominations close 5.00 pm Friday 12 January.
"Namo Tassa Bhagavato Arahato Sammasambuddhassa"

Dear friends,

It has often been suggested that Buddhism, with its emphasis on meditation, peace and contentment encourages people to become indolent and lackadaisical about life. This is certainly a misunderstanding of the Buddha’s teaching and even a casual investigation will reveal that Buddhism encourages the very opposite qualities.

If we contemplate the Buddha’s own practice before His enlightenment we see a human being applying himself with great effort, commitment and patient-endurance in the cultivation of all that is wholesome. And after enlightenment His life was one of untiring service "for the welfare and happiness of the many, out of compassion for the world."

Likewise I have not heard any of the great Buddhist masters of today say that they arrived at their wisdom through half-hearted commitment and effort. Nor do any of them teach that spiritual or material progress is to be achieved through laziness and carelessness. On the contrary we are continually encouraged to be diligent with our striving, and constant with our effort, in the cultivation of all that is good.

"Too cold! Too hot! Too late!" they say.
Thus pushing all their work aside,
Till every chance they might have had of doing good has slipped away.

But he who reckons cold and heat
As less than straws, and like a man Undertakes the task in hand,
His joy will never grow the less.

Words spoken by the Buddha in the Sigalaka Sutta.

Right Effort is one of the factors in the Eightfold Path and Energy is one of the five mental powers. We are encouraged to develop these two qualities and in doing so we learn how to apply ourselves fully to the task at hand. It is a dynamic expression of our ability to act and create and thereby make a valuable contribution to life.
However in order for this energy and effort to be most effective and truly constructive it must be contained and carefully directed. Otherwise the energy will become disruptive restlessness and the effort will often be misguided. An appropriate example may be that of a cyclone. Here we have tremendous power and energy but it is uncontained and reckless so that it is a source of danger and destruction to humanity. How many walking and talking “cyclones” are there in our society and how often do we become one ourselves?

Here the need for meditation becomes apparent because the purpose of meditation is to cultivate the qualities of sensitivity, concentration and wisdom.

If we are truly sensitive and wise we will know what needs to be done and how to go about doing it. With concentration we can actually focus our attention and fully channel our energy into the task rather than being half-hearted about it. One may say that the peaceful and collected mind is the channel through which energy and effort can be most effectively applied.

At Wat Pah Nanachat, the forest monastery in Thailand where I lived before coming to Perth, there is a large multipurpose meeting hall. It is the practice that all the monks help to sweep the floor in the hall every morning before they go on alms-round. There are also many visitors to this monastery and often some of them help to sweep the hall. I remember noticing the difference between those who had been training at the monastery for sometime and the newcomers. The way they swept the floor seemed to reflect the state of their minds. Those who had been meditating for a long time swept methodically, effectively and carefully. While the newcomers were often erratic with their effort, a bit here and a bit there without really noticing what area had been swept and what remained. True, it is only a small thing but I believe that the difference seen in this small matter will be even more obvious in bigger and more important matters.

Indeed the Buddha’s teaching often stresses the need for the arousing of energy and making of effort in order to fulfil our responsibilities and achieve our aspirations. However there is equal emphasis on the need for a peaceful and clear mind to ensure that our efforts don’t go astray. Or to put it in the Buddha’s own words, “...This Dhamma is for the energetic, not for the lazy; for one who has set up mindfulness, not for the laggard therein; for the composed, not for the flustered; for the wise, not for the unwise;...”

*Angutara Nikaya IV 229*

With Metta, Jagaro Bhikkhu
LOVE AND COMPASSION
by Tenzin Gyatso, The Fourteenth Dalai Lama

In 1989 H.H. The Dalai Lama was awarded the Nobel Peace Prize in recognition of his living example of one truly committed to peace. We offer our joyful congratulations to His Holiness on this wonderful occasion.

Through various factors, mainly material, the world is becoming smaller and smaller, providing the peoples of the world with good opportunities to meet and talk with each other. Such contact provides a valuable chance to increase our understanding of each other's way of living, philosophy, and beliefs and increased understanding will lead naturally to mutual respect.

As we meet, I always keep in mind that we are the same, being human beings. If we emphasize the superficial differences, I am an Easterner and furthermore a Tibetan from beyond the Himalayas, with a different environment and a different culture. However, if we look deep down, I have a valid feeling of I, and with that feeling, I want happiness and do not want suffering. Everyone, no matter where they are from, has this valid feeling of I on the conventional level, in this sense we are all the same.

With this understanding as a basis, when I meet new people in new places, in my mind there is no barrier, no curtain. In my mind, as human beings, we are brothers and sisters; there is no difference in substance. I can express whatever I feel, without hesitation, just as to an old friend. With this feeling we can communicate without any difficulty and can contact heart to heart, not with just a few nice words, but really heart to heart.
Based on such a genuine human relation – real feeling for each other, understanding each other – we can develop mutual trust and respect. From that, we can share other peoples’ suffering and build harmony in human society. We can create a friendly human family.

This attitude is very useful. If we put too much emphasis on the superficial differences – culture, ideology, faith, race, colour, wealth, and education – if we make small rigid discriminations, we cannot avoid making additional suffering for human society. A troublesome atmosphere will be created from the exaggerated but very small differences.

As one brought up in the Mahayana Buddhist tradition, I feel that love and compassion are the moral fabric of world peace. Let me first define what I mean by compassion. When you have pity or compassion for a very poor person, you are showing sympathy because he or she is poor; your compassion is based on altruistic considerations. On the other hand, love towards your wife, your husband, your children, or a close friend is usually based on attachment. When your attachment changes, your kindness also changes; it may disappear. This is not true love. Real love is not based on attachment but on altruism. In this case your compassion will remain as a humane response to suffering as long as beings continue to suffer.

This type of compassion is what we must strive to cultivate in ourselves, and we must develop it from a limited amount to the limitless. Undiscriminating, spontaneous, and unlimited compassion for all sentient beings is obviously not the usual love that one has for friends or family, which is alloyed with ignorance, desire and attachment. The kind of love we should advocate is this wider love that you can have even for someone who has done harm to you: your enemy.

I am a religious person, and from my viewpoint all things first originate in the mind. Things and events depend heavily on motivation. A real sense of appreciation of humanity, compassion and love, are the key points. If we develop a good heart, then whether the field is science, agriculture or politics, since motivation is so very important, these will all improve. A good heart is both important and effective in daily life. If in a small family, even without children, the members have a warm heart to each other, a peaceful atmosphere will be created. However, if one of the persons feels angry, immediately the atmosphere in the house becomes tense. Despite good food or a nice television set, you will lose peace and calm. Thus, things depend more on the mind than on matter. Matter is important, we
must have it, we must use it properly, but this century must combine a good brain – intelligence – with a good heart.

Everyone loves to talk about calm and peace whether in a family, national, or international context, but without inner peace how can we make real peace? World peace through hatred and force is impossible. Even in the case of individuals, there is no possibility to feel happiness through anger. If, in a difficult situation, one becomes disturbed internally, overwhelmed by mental discomfort, then external things will not help at all. However, if despite external difficulties or problems, internally one’s attitude is of love, warmth, and kind-heartedness, then problems can be faced and accepted easily.

The human essence of good sense finds no room with anger. Anger, jealousy, impatience, and hatred are the real troublemakers; with them problems cannot be solved. Though one may have temporary success, ultimately one’s hatred or anger will create further difficulties. With anger, all actions are swift. When we face problems with compassion, sincerely and with good motivation, it may take longer, but ultimately the solution is better, for there is far less chance of creating a new problem through the temporary solution of the present one.

Sometimes we look down on politics, criticizing it as dirty. However, if you look at it properly, politics in itself is not wrong. It is an instrument to serve human society. With good motivation – sincerity and honesty – politics becomes an instrument in the service of society. But when motivated by selfishness with hatred, anger, or jealousy, it becomes dirty.

This is true not only for politics but also for religion. If I speak about religion with selfish motives or with hatred, then though I am talking about religion, it is not useful because the feeling behind it is bad. Things depend on our own motivation. Through money or power you cannot solve all problems. The problem in the human heart must first be solved. Then, the other human-created problems will be solved naturally.

The principles discussed so far are in accordance with the ethical teachings of all world religions. I maintain that every major religion of the world – Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, Taoism, Zoroastrianism – has similar ideals of love, the same goal of benefiting humanity through spiritual practice, and the same effect of making their followers into better human beings. All religions teach moral precepts for perfecting the functions of mind, body and speech. All teach us not to lie or steal or take others’ lives, and so on.
The common goal of all moral precepts laid down by the great teachers, wanted to lead their followers away from the paths of negative deeds caused by ignorance and to introduce them to paths of goodness.

All religions agree upon the necessity to control the undisciplined mind that harbours selfishness and other roots of trouble, and each teaches a path leading to a spiritual state that is peaceful, disciplined, ethical, and wise. It is in this sense that I believe all religions have essentially the same message. Differences of dogma may be ascribed to differences of time and circumstance as well as cultural influences; indeed, there is no end to scholastic argument when we consider the purely metaphysical side of religion. However, it is much more beneficial to try to implement in daily life the shared precepts for goodness taught by all religions rather than to argue about minor differences in approach.

We must promote compassion and love; this is our real duty. In conclusion, no doubt you feel I am talking of an impractical dream. However, we human beings have a developed brain and limitless potential. Since even wild animals can gradually be trained with patience, the human mind also can gradually be trained, step by step. If you test these practices with patience, you can come to know this through your own experience. If someone who easily gets angry tries to control his or her anger, in time it can be controlled. The same is true for a very selfish person; first that person must realize the faults of a selfish motivation and the benefit in being less selfish. Having realized this, one trains in it, trying to control the bad side and develop the good. As time goes by, such practice can be very effective. This is the only alternative.

Without love, human society is in a very difficult state; without love, in the future we will face tremendous problems. Love is the centre of human life.

First printed in “Transnational Perspectives”.
SANGHA NEWS

Time flies. It is just over 6 years since we began our monastery. Our birthday was on December 1st. I once heard a theory that planet earth is orbiting faster around the sun every year and spinning more quickly on its axis every day. And that even the pendulums in the clocks are constantly accelerating. At least that would explain why 24 hours is not as long as it used to be when I was a boy and a year these days seems worth little more than 6 months of olden time. According to the theory, it is human beings racing around which speeds up time, just like little mice racing inside a wheel make it go faster. Maybe if we all slowed down, so would time.

I often remember the phrase ‘time flies’ on our anniversary for it is ‘time for flies.’ The flies have been, one might say, very friendly this year. In fact, one would not be exaggerating to remark that the little two winged monsters have been rather excessive in their affection for us this summer. It must be all the loving kindness meditation we practise here for there are swarms of them buzzing around. One only has to open one’s mouth to say “May all beings be happy...” and one happily dives in to explore! It can be very awkward when they do their suicide flights down one’s throat after 12 a.m. because then we have to confess an offence for eating in the afternoon! But without little irritations we would never learn patience, and we are lucky that here we have millions of two-winged little irritations to practise with. But fly time flies and soon our tiny friends will be gone – see you next year little buddies.

Time flies and so do nuns! Sister Rocana flew off into the sunset a few weeks ago heading west for England. On the way, she visited Thailand and saw for herself a country with a long Buddhist tradition. She wrote saying how much she was inspired by the sheer numbers of monks, encouraged by the commitment of the laity and awed in the presence of the great meditation teachers like Ajahn Chah. But she was also quite distressed seeing the hopeless situation of some of the nuns in Thailand. Many get very little support, both material and spiritual, and, frankly, their general lack of opportunity and second class status is an embarrassment to the Theravada tradition. There are historical, cultural and sociological reasons for this state of affairs but reasons are not excuses and something will have to be done. At least in the new monasteries in the western countries there is a wonderful chance for a fresh approach. Ajahn Sumedho and his senior monks in England have been experimenting with such a fresh approach and, indeed, Sister Rocana has gone to be part of this. What is really needed to restore the position of women in Theravada
monasticism is a core of calmed and wise nuns to lead, to teach and to
inspire. This will take time but ... time flies!

In our last newsletter I wrote that we had approached Ajahn Sumedho to
see if some of the senior nuns training under him would be prepared to
come to Western Australia to help here. Unfortunately, the latest news is
that time has a long way to fly yet before senior nuns will be available to
come here. So we won’t be doing much building on the nun’s side of the
monastery yet. Actually, we haven’t been able to do much building
anywhere in the monastery because our local shire has told us that before
we can build any more huts we have to do something about the extremely
dangerous fire hazard on our land. Of course, we have done much already:
we have talked about it, written about and hoped a lot that it will not
happen. Apparently, this is not enough. So in the past few months we
have been busy installing fire-fighting pumps and hoses around the central
buildings and working out an alarm system to alert the residents. Also we
have carried out another controlled burn-off in a section of the monastery
with the aim of systematically reducing the amount of fuel on the forest
floor. If we were irresponsible and failed to take these precautions, the
danger would increase overtime until one day – a spark – a big fire – and
we’d all be ‘fried.’ A case of time fries?

On top of all this, or more correctly underneath it all, we are planning to
build underground huts, essentially for bush fire safety reasons. Once in
my underground kuti I will be able to call myself a true aussie – a digger
living down-under! But seriously, subterranean huts are a practical
solution to living in Australian bush conditions and they have added
advantages for a monastic community:- they are cool, silent and they do not
visually pollute the forest. Also, there is a long tradition stretching way
back of Buddhist monks living in caves throughout South and East Asia, in
fact they are wonderful places for meditation. And though one could
rightly say that this is one project that will never get off the ground(!), we
intend to start the first prototype cave-hut next March.

One of our two novices, Jayanto, left us shortly after the rains retreat and is
once again Jason. When I last heard of him, he had plans to use the in
depth training he had received as a novice in our monastery to start up a
‘hire-a-butler’ service, cooking and waiting at posh dinner parties. I think
he would do well, as long as he remembers not to serve the entree, the
main course and the sweet all in the same bowl! Of course, there is no
stigma involved in disrobing and one is always welcome back – ex butlers
being especially welcomed by the senior monks. Seriously, we thank
Jason for all his hard work over two years at the monastery and wish him
“adios amigos!”
Our Kathina ceremony, way back in October, went off splendidly yet again, this time with our local Buddhist Society offering the kathina cloth. It was wonderful to see the different ethnic groups that comprise our Buddhist community in Perth join together in one big ceremony. There were Cambodians, Sri Lankans, Thais, Burmese, Laos, Southeast Asian Chinese and Australians all in large numbers participating in the event. It needn’t be said that it was a highly auspicious occasion but I can’t resist saying it nevertheless. Once again Somchai led a devoted contingent of smiling Buddhists from Thailand especially to join in the Kathina ceremony and once again they had a lovely time. It is an indication of how much they enjoy coming here that some of this group were coming for the second or third time. It is inspiring to see how such good will from both sides of the Indian Ocean can simply overwhelm cultural and language barriers and make everyone feel at home.

As you can see, the last three months have been a busy time at the monastery, especially for the senior monks. Time has flown. It has soared and dived. But also, time has often rested still. For between and around all the activity, especially in the early mornings and late evenings, time is devoted to meditation, to slowing down and stopping. And that is what I like most of all – to stop.

Ven Brahm

Two recent visitors from Burma - Ven. U. Khema and his attendant monk.
VINAYA

Sister Rocana left Bodhinyana Monastery recently to take a ‘higher’ ordination in England. As I mentioned in the ‘Sangha News’ article, she visited Thailand en-route and was rather disappointed at what she saw of the opportunities for nuns there. The place of women in Theravada monasticism is a problem no less prickly than some of the native bushes here in the monastery! But it cannot be avoided. It can only be understood in relation to the VINAYA, the body of monastic rules and regulations established by the Buddha which are binding on every Buddhist monk and nun. Thus in this the fifth article in the series I will discuss the ORDINATION OF WOMEN.

‘Bhikkhu’ is the name which denotes a fully ordained Buddhist monk. The term literally means one who depends on alms. Correspondingly, a ‘Bhikkhuni’ is a fully ordained Buddhist nun. During his lifetime, the Buddha established thriving communities of both bhikkhus and bhikkhunis. However, not only did the Buddha lay down more rules of discipline for the bhikkhunis, 311 as against the bhikkhus’ 227, but he also made it more difficult for them to be ordained.

To become a bhikkhuni a woman had to begin by asking for ‘ordination’ as a sikkhamana (meaning a woman in training) before an assembly of at least 5 bhikkhunis. Her training consisted of 6 rules: the Five Precepts, the third of which being extended to complete celibacy, plus abstaining from eating outside of the morning time. Only when she had kept these six rules UNBROKEN FOR TWO YEARS could she, with the permission of her parents and husband, take higher ordination as a bhikkhuni. Should she break a precept then she would begin her period of training anew. Having completed her training, she should then seek an experienced bhikkhuni of at least 12 years standing to be her preceptor. A preceptor has to be agreed upon as such by the local community of bhikkhunis before she may ordain another and even then, she may only ordain one candidate every other year. The candidate is first ordained in a formal meeting of at least five bhikkhunis and afterwards this ‘ordination on one side’ is confirmed before a formal meeting of at least five bhikkhus. Only then is she a fully ordained nun according to Theravada tradition.

The Bhikkhuni Sangha flourished for many centuries and spread throughout South and East Asia. It seems to have died out in Sri Lanka in the 11th century C.E. (according to Professor Malalasekera) mainly due to the civil turmoil coming from invasion and war. The fact that the Bhikkhuni Sangha was not re-established in the last decades of the 11th century when Sri Lanka was again peaceful strongly suggests that there
were few if any bhikkunis in neighbouring lands, such as India or Burma, who could be invited to Sri Lanka to re-establish the tradition. For, as explained above, to ordain another bhikkuni one requires a minimum of five existing bhikkunis; once their number drops to below five then the Institution is doomed.

For many centuries the Buddhists in Sri Lanka, Thailand and Burma have assumed that the Order of Bhikkunis died out ages ago and that it is impossible to revive. To compensate for this, other female monastic traditions have been established by the monks to help give the opportunity to women to live a simple meditative life. Such an Order is that of the white robed nuns of Thailand keeping the 8 Precepts and such a nun was Sister Rocana. But being a later addition, this ordination lacks the status of having been established by the Buddha and lacks the authority of an ancient tradition and thus social and cultural prejudices have been able to take root and prevail. For this reason many senior monks, such as Ajahn Sumedho in England for example, have attempted to revive and build upon the female novice ordination. Though still less than a bhikkhuni, a female novice wears brown and essentially keeps 10 precepts, the last of which is abstaining from the use or possession of money. Thus a female novice is more of a renunciant than the white robed Thai nun, and, wearing robes similar in appearance to those of a monk, she may get more of the respect she deserves.

There has even been much discussion recently, that is in the last decade or so, that it may be possible to revive the full bhikkhuni ordination. There are bhikksunis of the Mahayana tradition in Taiwan and Hong Kong. ‘Bhikksuni’ is merely the Sanskrit (the language of Mahayana) equivalent to our ‘Bhikkhuni’. If it turns out that the ordination procedure used by the Mahayana bhikksunis contains the vital ingredient of a formal resolution, put three times to a gathering of at least 5 bhikkunis, informing those gathered that the candidate wishes for ordination as a bhikkhuni and asking their approval, then the ordination is probably valid by Theravada standards. Should this be so, and I have no information on this at present, then we may see the full female counterpart of the monks restored to the Theravada tradition.

Whatever the technicalities, one should always keep in mind the old English proverb: “Where there is a will, there is a way”. I am often amazed to see how far rules can be bent under the weight of compassion. All it needs is the motive for doing the bending, and that motive will increase as do the numbers of women who show by their example a willingness to surrender to a renunciant’s life.

Ven Brahm
COMMITTEE NEWS

The new decade is now upon us leaving us but memory of the old ones. The development of our society over that period has been quite breathtaking, and as we now anticipate and plan for the next 10 years we will find increasing need to anchor ourselves in the present, and practice the Buddha’s teachings in order to keep our society, growing and going in the right direction.

Through the generosity of one of our society’s most outstanding benefactors, our benefactors from Thailand, the committee has purchased the house next door to our Nollamara centre. Being right next to our vacant car park land the position is ideal for our purposes. Our benefactors have been looking to purchase accommodation close by the centre, to enable them to be near our community when they visit from Thailand. They are going to finance a duplex on the site with one dwelling being for their own needs, when they are here, and the other dwelling for our nuns and women in white. In the past it has been difficult, when women come up from the monastery. Monastic rules forbid co-habitation of monks and nuns so sleeping and ablutions have been difficult for the women. The committee on behalf of the society has entered into a legal agreement with our benefactors, which guarantees them use of their dwelling while they are alive.

We have also had plans prepared which will allow a further dwelling to be built on the same site in the future.

The generous gesture of our benefactors is gratefully and happily received by our society and we trust will bring great merit to their lives as they walk on the path laid down by the Buddha.

In early December our Secretary Brigid Lowry accepted an invitation from the International Young Buddhists Association of Thailand, to attend an international youth Buddhists seminar. The seminar was structured to provide Dhamma teachings meditation teachings and a forum to exchange views. Brigid reports 70 participants attended, with only 4 from the West, which highlights the infancy of Buddhism in the West. The agenda also allowed Brigid to meet the “Grand Patriarch”, who is the head of Buddhism in Thailand and the Princess of Thailand. The trip was valuable, both for Brigid and our society.

In the last newsletter we asked for ideas to put to use the fine bell that has been donated. The best idea was put forward by Ajahn Jagaro, who
recommends opening up the area outside the Vihara family room, extending the fencing and forming a Bell tower, with seating. A striking roof would be seen from the street. The committee will arrange plans for this venture together with plans to enclose the hall entry in a way to provide security for shoes, and a place to display various items and literature.

The Kathina ceremony that marks the end of the monastic rains retreat, went off very well. The monastery looked good, the weather was perfect and a big crowd attended. A big procession was headed by Don Weerakody who carried the cloth to be presented to the monks. The occasion was made special again because a group of visiting Thai pilgrims were also able to attend.

Thanks to the members who attended the welcoming dinner for our Thai pilgrims. These nights are very special and provide a venue for generosity to flow in all directions as we learn about each other. Special thanks to Ingrid and Wayne who organised the sausage sizzle, which went down well with the Thai visitors.

The fundraising dinners organised by the Burmese and Sri Lankan community both set new records in attendance and money raised. Both dinners were especially noteworthy in that they were organised and attended by some people who are not of the Buddhist faith, and we really appreciate their generosity and selfless giving.

Eddie and Bev from the fundraising group have been very active over the past 3 months. Much effort has gone into the manufacture and sale of a range of T-Shirts and Sweat shirts with the Buddhist emblems screen-printed onto them. The money raised has been a big help in keeping our society running smoothly. Imported Buddha rupas, as described in the last newsletter, are still available through the fundraising group.

Following the success of the Christmas cake sales from last year, Ron and Bianca have again given people the opportunity to purchase a delicious cake for Christmas as well as help the society in a financial way and we thank all people involved.

Trinood Brown is organising a return pilgrimage to Thailand in January that offers very reasonable fares to Thailand, and accommodation and travel within the country. The itinerary is full, with plenty to do and see. The International Monastery at Bung Wai is on the agenda and Trinood has been raising funds, in order to help with the education of the Bung Wai children. This gesture is particularly auspicious for our society, especially when you consider the benefits that now flow to us all
through our senior monks who were trained in the monasteries around that area and were supported by the people living there. We wish Trinood luck and good fortune with her activities.

The 10 day retreat held in November was well received by the people who attended. Ajahn Jagaro conducted the retreat with Ron and Bianca orchestrating the logistics. It is terrific to hear the different stories of the individual meditators on a retreat such as this, there is always good times mixed liberally with much pain and anguish but inevitably much is learned, especially when the instructions are as clear and precise as our monks make them.

If you haven’t attended a retreat before, look out for the next one, and join in, the work is hard, but very rewarding.

As this is the last newsletter to be presented by the current committee, I would like to thank all committee members for their hard work, and application in making the machinery of our society work so well. The work is of course voluntary, but not unrewarding, especially as we start to see the good effect our society is having in the wider community.

To the new committee we offer our support.

Dennis Sheppard
President

‘Alana - Dana’

an almsgiving ceremony at the home of Alana Wee.
DHAMMA SCHOOL

Interested parents whose children wish to attend the Saturday afternoon Dhamma School are invited to attend a meeting with Ajahn Jagaro, Christine and Jill on SATURDAY JANUARY 27th at 5 PM. We will discuss the intended curriculum of the Dhamma School and call for parent volunteers to help on a roster; eg. one Saturday per month.

Parents please lend us your support and ideas and attend this meeting.

YOGA CLASS

The popular Thursday morning Yoga & Relaxation Class for women will commence its first term on THURSDAY FEB 1st at 9:30 AM. A creche for children is provided in the house next door by Barbara - a qualified nurse, and Trish - a qualified teacher.

The yoga fee of $3 and the Creche fee of $1 will help pay off the mortgage of our Dhammaloka Buddhist Centre.

Please wear loose, comfy clothing and bring a blanket to lay on.

Weekend Meditation Retreat

The Buddhist Society will be conducting another weekend meditation Retreat from the evening of Friday 9th of March to Sunday the 11th.

The retreat will be held at the Mt Helena Centre of Theosophy.

The cost of the weekend is $45 which covers food and accommodation - the teachings are of course free.

Registration forms and more information will be available from The Buddhist Centre.
LIBRARY NEWS

An important addition to our growing tape library is a set of 12 tapes of the Dhamma talks and Meditation Instruction given by Ven Ajahn Jagaro at the 10 day Meditation Retreat at Mt Helena in November.

It was an inspiring experience for those who participated and gives us a permanent record of our first 10 day Retreat. Both those who attended and others not so fortunate will I am sure derive much benefit from them.

The Library holdings now stand at approx. 900 books and 540 tapes. As we grow, keep an eye out for new books which are displayed for a couple of weeks before going to their final resting place on the shelves.

Some new titles in the ‘For Sale’ section are expected in the near future. The prices of these are very much lower than in other bookshops.

JAN
(Librarian)

ORPHANAGE APPEAL

We have a request for financial support for a very worthwhile cause.

Buddhist monks run an orphanage in Bangladesh where needy and homeless orphans are fed, cared for and trained in skills which may help them obtain work, such as typing and tailoring. They are very short of funds and would appreciate any financial aid which can be offered. To give generously to those in need of the basic requisites of life is of great merit. Far away are brothers and sisters who need your help, please open your heart and give.

Send International Money Orders to:

Venerable Buddhananda Bhikkhu
General Secretary
Ideal Brothers Orphanage
PO & Vill-Kadhurkil, Chittagong
BANGLADESH
DINNER AND LIVE MUSIC PERFORMANCE

Our Dhamma friends from Malaysia and Singapore invite you to a relaxing evening of delicious oriental food and live cultural music.

Date : Saturday 20th January 1990
Time : 6.30 pm
Venue : Dhammaloka Buddhist Centre
Tickets : Available from the Buddhist Society
Cost:  $8.00 Adults
       $4.00 Children
Limit : 200 persons (Entries by tickets only)

Co-ordinators : Reenee 332 7004 (a.h.)
                Eddie  457 8678 (a.h.)

All friends and family are welcome.

T-SHIRT AND WINDCHEATER SALE

By now many of you have purchased a T-shirt or windcheater with a Buddhist Logo on the front. However if you have not as yet done so, don’t be alarmed! We still have stocks available at the office after the Dhamma talk on Friday evenings.

The funds raised in this way are used to support our Buddhist Centre and we give sincere thanks to all the people involved in this project.
REGULAR ACTIVITIES

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

SUNDAYS  8.30-9.30am  Sitting Meditation
                9.30am  Food offering to the Sangha.

MONDAYS AND
TUESDAYS  7.30pm  Tai Chi classes

WEDNESDAYS  6.00-7.30pm  Hatha Yoga, meditation
                          and relaxation classes.

THURSDAYS  9.30-11am  Yoga with Christine Banks
                       Beginning February
                       costs $3.00 per class
                       plus $1.00 extra for creche.

SOUTH OF THE RIVER

WEDNESDAYS  7.30pm  Meditation and Dhamma
                    talk at the Community Health
                    Centre, Armadale Kelmstown
                    Hospital, Albany Hwy.

Addresses

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Nollamara, 6061. Tel: 345 1711  Tel: 525 2420