THE BUDDHIST SOCIETY OF W.A.

NEWSLETTER

January - March BE 2539 (1996)
SEASON'S GREETINGS

Whoops! Another year has gone by. If time had four wheels it would certainly have received many speeding fines by now. The year that was, 1995, has surely broken the world record for the fastest 365 days in history (and the previous record was only a year old!) Where has it all gone, and what is there to show?

Thus, the passing of a year causes us to reflect. We think deeper than usual about all that we are doing and what it all means. In Buddhism, wise reflection is the pathway to Truth. The Buddha often said "The days and nights are relentlessly passing, how well are you spending your time?" Noticing time is investigating "Annica", Impermanence, and that always helps focus on life's true purpose. Such wise reflection reveals what is really important and generates the effort to fulfil true goals.

Indeed it is good to have a clear purpose, a reasonable goal. The desire to achieve that which is good was not discouraged at all by the Buddha. He taught that one should know two types of desire. There is the desire which brings true happiness, and there is the desire which leads to suffering. The first is always to be encouraged, the second one lets go of. So, unafraid of desire when it is accompanied by wisdom, we choose goals that will stretch us but which are within our means to achieve, and which will bring sure benefits all round. Once a wise goal is made clear, the aspiration to achieve it quickly arises. Energy comes forth and life then has both vitality and meaning.

Working patiently towards one's goal is rarely easy but the the obstacles that we encounter become the source of our wisdom. If life was easy we would never learn. Whether or not we achieve our goals, we always achieve wisdom through the process of trying. We see that the goal has its causes and if we work on the causes the goal must surely come about. Life becomes the work of building up causes and patiently waiting for the result, like the gardener growing flowers whose duty is to weed and to water, to fertilize and protect, leaving the flower to do the actual growing. The achievement of wisdom is the highest goal of this Teaching.
With wise goals and with energy, years do not go by aimlessly and confused. When the end of a year invites each one of us to review what we have done, we notice our purpose appearing clearer and our Truth coming closer. The years are not seen as wasted, but as more progress on the path, the path of inner wisdom, the Path to Nibbana. However little the progress, it always brings joy, the happiness of ever deeper understanding and freedom from suffering. Then indeed it is a Happy New Year.

If you are interested to know what my own goal is for the New Year, my own New Year’s resolution, it is “May you all become fully enlightened in this very life!” As I hope you will see, this is such a high aspiration that I will require all of you to help me on this one. So I end by seeking your assistance to achieve my goal!

With every wise wish and warm regards,
Ajahn Brahm

Drops of Water

Keep your precepts. At first you’ll make mistakes. When you realize it, stop, come back and establish your precepts again. Maybe you’ll go astray and make another mistake. When you realize it, re-establish yourself.

If you practise like this, your mindfulness will improve and become more consistent, just like the drops of water falling from a kettle. If we tilt the kettle just a little bit, the water drips out slowly - plop! ... plop! ... plop! If we tilt the kettle a little bit more, the drops fall faster - plop, plop, plop! If we tilt the kettle even further, the water doesn’t drip any more but turns into a steady stream. Where do the plops go? They don’t go anywhere. They simply change into a steady stream of water. This is how your increasing mindfulness will be.

from A Tree In A Forest -
A Collection of Ajahn Chah’s Similes
Dhamma and Non-Duality part 2, by Bhikkhu Bodhi

In this sequel to the previous essay, I intend to discuss three major areas of difference between the Buddha’s Teaching, which we may refer to here as ‘the Ariyan Dhamma’, and the philosophies of non-duality. These areas correspond to the three divisions of the Buddhist path - virtue, concentration, and wisdom.

In regard to virtue, the distinction between the two teachings is not immediately evident, as both generally affirm the importance of virtuous conduct at the start of training. The essential difference between them emerges, not at the outset, but only later, in the way they evaluate the role of morality in the advanced states of the path. For the non-dual systems, all dualities are finally transcended in the realization of the non-dual reality, the Absolute or fundamental ground. As the Absolute encompasses and transcends all diversity, for one who has realised it the distinctions between good and evil, virtue and non-virtue, lose their ultimate validity. Such distinctions, it is said, are valid only at the conventional level, not at the level of final realization; they are binding on the trainee, not on the adept. Thus we find that in their historical forms (particularly in Hindu and Buddhist Tantra), philosophies of non-duality hold that the conduct of the enlightened sage cannot be circumscribed by moral rules. The sage has transcended all conventional distinctions of good and evil. He acts spontaneously from his intuition of the Ultimate and therefore is no longer bound by the rules of morality valid for those still struggling towards the light. His behaviour is an elusive, incomprehensible outflow of what has been called ‘crazy wisdom’.

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The sage has transcended all conventional distinctions of good and evil.
For the Ariyan Dhamma, the distinction between the two types of conduct, moral and immoral, is sharp and clear, and this distinction persists all the way through to the consummation of the path: ‘Bodily conduct is twofold, I say, to be cultivated and not to be cultivated, and such conduct is either the one of the other’ (MN 114). The conduct of the ideal Buddhist sage, the Arahant, necessarily embodies the highest standards of moral rectitude both in the spirit and in the letter, and for him conformity to the letter is spontaneous and natural. The Buddha says that the liberated one lives restrained by the rules of the Vinaya, seeing danger in the slightest faults. He cannot intentionally commit any breach of the moral precepts, nor would he ever pursue any course of action motivated by desire, hatred, delusion, or fear.

In the sphere of meditation practice, or concentration, we again find a striking difference in outlook between the non-dual systems, distinctions are ultimately unread, mediatation practice is not explicitly oriented towards the removal of mental defilements and the cultivation of virtuous states of mind. In these systems, it is often said that defilements are mere appearances devoid of intrinsic reality, even manifestations of the Absolute. Hence to engage in a programme of practice to overcome them is an exercise in futility, like fleeing from an apparitional demon: to seek to eliminate defilements is to reinforce the illusion of duality. The meditative themes that ripple through the non-dual currents of thought declare: ‘no defilement and no purity’; ‘the defilements are in essence the same as transcendent wisdom’; ‘it is by passion that passion is removed’.

In the Ariyan Dhamma, the practice of meditation unfolds from start to finish as a process of mental purification. The process begins with the recognition of the dangers in unwholesome states; they are real pollutants of our being that need to be restrained and eliminated.
The consummation is reached in the complete destruction of the de-
filements through the cultivation of their wholesome antidotes. The
total course of practice demands a recognition of the differences be-
tween the dark and bright qualities of the mind, and devolves on effort
and diligence: 'One does not tolerate an arisen unwholesome thought,
one abandons it, dispels it, abolishes it, nullifies it' (MN 2). The hind-
rances are 'causes of blindness, causes of ignorance, destructive to
wisdom, not conducive to Nibbana' (SN 46:40). The practice of mediti-
tation purges the mind of its corruptions, preparing the way for the
destruction of the cankers (asavakkhaya).

Finally, in the domain of wisdom, the Ariyan Dhamma and the
non-dual systems once again move in contrary directions. In the non-
dual systems the task of wisdom is to break through the diversified
appearances (or the appearance of diversity) in order to discover the
unifying reality that underlies them. Concrete phenomena, in their
distinctions and their plurality, are mere appearance, while true reality
is the One: either a substantial Absolute (the Atman, Brahman, the
Godhead, etc.), or a metaphysical zero (Sunyata, the Void Nature of
Mind, etc.). For such systems, liberation comes with the arrival at the
fundamental unity in which opposites merge and distinctions evaporate
like dew.

In the Ariyan Dhamma wisdom aims at seeing and knowing things
as they really are (yathabhutananadassana). Hence, to know things as
they are, wisdom must respect phenomena in their precise particular-
ity. Wisdom leaves diversity and plurality untouched. It instead seeks
to uncover the characteristics of phenomena, to gain insight into their
qualities and structures. It moves, not in the direction of an all-em-
bracing identification with the All, but towards disengagement and
detachment, release from the All. The cultivation of wisdom in no way
'undermines' concrete phenomena by reducing them to appearances,
nor does it treat them as windows opening to some fundamental
ground. Instead it investigates and discerns, in order to understand
things as they are: 'And what does one understand as it really is? One
understands: Such is form, such its arising and passing away. Such is
feeling... perception... formations... consciousness, such its arising and
passing away'. 'When one sees, 'All formations are impermanent, all
are suffering, everything is not self,’ one turns away from suffering: this is the path to purity.’

Spiritual systems are coloured as much by their favourite similes as by their formulated tenets. For the non-dual system, two similes stand out as predominant. One is space, which simultaneously encompasses all and permeates all yet is nothing concrete in itself; the other is the ocean, which remains self-identical beneath the changing multitude of its waves. The similes used within the Ariyan Dhamma are highly diverse, but one theme that unites many of them is acuity of vision - vision which discerns the panorama of visible forms clearly and precisely, each in its own individuality: ‘It is just as if there were a lake in a mountain recess, clear, limpid, undisturbed, so that a man with good sight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting. He might think: ‘There is this lake, clear, limpid, undisturbed, and there are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.’ So too a monk understands as it actually is: ‘This is suffering, this is the origin of suffering, this is the cessation of suffering, this is the way leading to the cessation of suffering.’ When he knows and sees thus his mind is liberated from the cankers, and with the mind’s liberation he knows that he is liberated’ (MN 39).
THE VINAYA

This is the second article in the series about the Vinaya, the body of monastic rules and traditions binding on every Buddhist monk and nun. In this article I will be concerned with the controversial issue of a monk’s or nun’s dealings with money.

The issue has been controversial for over 2,000 years. Around 200 years after the Buddha’s final passing away, there arose a great quarrel in which ‘both endless disputation arose and of not one speech was the meaning clear’\textsuperscript{1}. This dispute arose because a large community of monks were accepting money in defiance of the Vinaya. The proceedings of the dispute became known as the Second Council and it sowed the seed of the first great schism in the Buddhist world, which happened soon after.

Then, as now, there is no excuse for uncertainty on this point, for the Buddha’s own words make it plain...

On Monks and Money

Buddhist monks (bhikkhus) and nuns (bhikkhunis) are not allowed to accept money for themselves. Nor are they allowed to tell a trustworthy layperson to receive it on their behalf and keep it for them (e.g. keeping a personal bank account). Such practices are explicitly prohibited in the 18th rule of the section of Vinaya called Nissaggiya Pacittiya.

Nor may monks or nuns buy and sell things for themselves using money. This is prohibited by the 19th rule in the Nissaggiya Pacittiya.

Some people argue that these two rules refer only to gold and silver but such a view is indefensible. The Vinaya specifically states that these rules cover ‘whatever is used in business’\textsuperscript{2}, i.e. any medium of exchange.

Other people try to get around this rule by saying that it is only a minor rule, inapplicable to monastic life today. Indeed, the Buddha once did say that the Sangha may abolish the ‘lesser and minor’ rules.
But is this rule a minor one?...

'Monks, there are these four stains because of which the sun and moon
glow not, shine not, blaze not. What are these four? Rain clouds... snow
clouds... smoke and dust... and an eclipse. Even so, monks, there are these
four stains because of which monks and priests glow not, shine not, blaze
not. What are these four? Drinking alcohol... indulging in sexual inter-
course... accepting gold or money... obtaining one’s requisites through a
wrong mode of livelihood. These are the four stains, monks, because of
which monks and priests glow not, shine not, blaze not.'

Obviously, the Buddha thought that the rule prohibiting the ac-
ceptance of gold or money was, indeed, a very important rule.

The non-acceptance of money has always been one of the funda-
mental observances of those who have left the world. Money is the
measure of wealth and to most people material wealth is the goal of
life. In the renunciation of money by monks and nuns, they emphati-
cally demonstrate their complete rejection of worldly pursuits. At one
stroke they set themselves significantly apart from the vast majority of
people and thus become a constant reminder to all that a life based on
the struggle to accumulate money is not the only way to live. Through
giving up money they give up much of their power to manipulate the
world and to satisfy their desires. Thus, as the Buddha once said when
asked whether money was permissible to the monks and nuns:

'Whoever agrees to gold or money, headman, also agrees to the
five strands of sensual pleasure, and whoever agrees to the five strands
of sensual pleasure, headman, you may take it for certain that this is
not the way of a recluse, that this is not the way of a Buddhist monk.'

References
1  Book of the Discipline, volume 5, page 424.
3  Anguttara Nikaya, volume 2, page 53. (my translation)
4  Samyutta Nikaya, volume 4, page 326. (my translation)

Ven. Brahm
SANGHA NEWS

Someone once told me that the only occasion in their long life when they were wrong was many years ago, when they thought they might be wrong! Using similar logic, nothing is ever wrong here at Bodhinyana Monastery but everything is just right. There are seven monks and four novice monks resident and they are doing all right. It is peaceful here, slow and simple, and you can’t get more right than that. In fact all this right living makes us right happy to be right here in the right place at the right time. In our monastery, we call this the path to enrightenment!

Right at the end of our Rains Retreat we celebrated the annual Kathina Ceremony, the most auspicious monastery festival of the Buddhist year. Anyone who was anybody was at Bodhinyana Monastery for the glittering event but, seeing that we teach that in reality there is no-one, it would only be right to say that there wasn’t anyone really here that day! Nevertheless, the large number of illusory somebodies had a truly marvellous day, and if you missed the occasion then you should be ashamed of your no-self for not being there!

Also not here, now, is Ven. Vimalo who left Perth for Sri Lanka via England (life rarely travels along the direct route) in October. Ven. Vimalo had resided here for two years and was a very popular and valued member of our Sangha. Left and right being opposites, when someone’s left they cannot be right, so we hope that he makes amends and returns here some happy day. Ajahn Nyanadhammo visited Thailand for six weeks, Ajahn Khemanando visited Sydney and Ven. Nyanavisuddhi went to Adelaide, but though they left it was right because they all came right back. The senior monks at our monastery often get invited on Buddhist business to many places beyond W.A. and have their fares paid by the group that invites them. Travel seems to go along with the job. In November, I went to serve the Buddhist community on Christmas Island, in the Indian Ocean, and I feel that my visit was so successful that I am expecting those in charge to change the name of the island to Buddhamas Island soon!
Beyond my expectations also, was the success of the visit in late October of two Theravada Buddhist nuns and a female anagarika, all from Amaravati Monastery in the U.K. Sister Sundara, Sister Jitindriya and anagarika Sylvia had spent their Rains Retreat in the east, just north of Sydney and, being born in the west, it seemed only right that they should move back in that direction and visit us in Perth. They stayed in our monastery for just three weeks during which time they visited our centre in Nollamara, the Buddhist group in Albany and our south of the river group in Armadale. It was an immense inspiration for many and perhaps it will encourage some Perth women to get the ultimate hairdo and try the life of a Theravada Buddhist nun. We hope, one day, to have a nuns’ monastery just outside of Perth and you can’t have such a monastery without any nuns. Nun-the-less, for now, we are grateful to the Sisters for their visit. We were also very grateful for the visit of the world-famous Burmese monk and meditation teacher, Sayadaw U Janaka, who conducted a meditation retreat in Perth from late November to early December.

*Inside the meditation hall at Bodhinyana Monastery.*
Right on schedule is the finishing work on our upper-storey, monastery dining room project. It was mostly completed some time ago but the many little jobs, like painting the ceiling, were left for the monks to complete with their priceless efficiency. We got hold of some ceiling paint but it would have been better to have called it ‘floor paint’ because that is where most of it ended up! Nevertheless, enough stayed on the ceiling that I can only call it a very good job... a very good job that no professional painter saw what we did! After the painting, we truly went over the top! We started constructing ramp-bridges giving direct access to the upper storey for people in wheelchairs and others who cannot climb the stairs. A few months ago, I injured my back, so a ramp giving access for the old and infirm seemed to me like the proverbial good idea whose time had truly come! Fortunately, although I walked with a noticeable waddle and was very bent over for several weeks, I am now much better and more ‘upstanding’, as a right living monk is expected to be.

However, is it right that such an upstanding (now) monk like me should be spending as much time as I do in a notorious red light district of Perth? You see, every time I go from our monastery to our city centre, or back again, there are so many traffic lights along Morley Drive which always seem to be red when I come along, that I call that stretch of road a notorious red (traffic) light district of Perth and I go there every week! But in this article on all that is ‘right’, I must include what’s ‘right on’ as well as ‘right off’, which reminds me that I’ve been writing on too long already and it’s time to write off.

*doing all right,*

*the right Venerable Ajahn Brahm*
SOCIETY NEWS

As another year comes to an end we are again preparing for the Society's Annual General Meeting, which is to be held on Saturday, February 24, 1996 at 4:15pm (see notice in this Newsletter). This is a very important meeting and one which we urge all full members of the Society to attend. Not only do we need people to attend to ensure we have the quorum - necessary under the Constitution to hold a meeting - but it is important that members have a say in electing the incoming committee, who are to represent us all for the coming year, vote on motions put forward, and bring forward any issues which need discussing.

The Introduction to Buddhist Meditation classes have been running every month for over a year now and we still have between 20-60 people attending. This shows that there continues to be a great deal of interest in meditation in Perth, and that we are meeting a need in the community. At the other end of the spectrum the Advanced Dhamma Classes have resumed after the Rains Retreat break and are also well attended. These talks have been taped, so if you have not been able to attend the classes you might like to borrow the tapes from the library. The text we have been using, The Word of the Buddha, is also available in the library, so you could virtually do the classes in your own home!

Two retreats were held recently. In November Ven Nyanavisuddhi guided a weekend meditation retreat in Safety Bay, one which was well attended and much enjoyed by all. A nine-day retreat led by Ven Ajahn Brahm was held at the Redemptorist Retreat House in North Perth and offered a wonderful opportunity for those who attended to strengthen their practice. Our thanks go to the Sangha for their time in leading these retreats, which greatly benefit those who attend.

We were delighted to welcome Sister Sundra, Sister Jitindria and Anagarika Sylvia for their three week visit in October/November. The sisters spent time at Bodhinyana Monastery, came to Dhammaloka on the weekends and generously participated in an open 'question and
answer’ session one Friday night, which was greatly appreciated. They also visited Albany, meeting with a group of Dhamma friends from the area. We certainly hope that they will return to Perth in the not too distant future, as we were inspired by their gentle manner and dedication to their practice.

We hope one day that there will be a nuns’ monastery in Western Australia, to provide a place for women to ordain and practice. To this end, we have opened a bank account which has been approved
by the Australian Taxation Department as tax deductible. Please mark your donations as being specifically for the nun's monastery account.

A very successful *Thai Food Fair* was held in November, and a huge crowd was treated to a fine feast of delicious Thai food, as well as cultural entertainment. There were very many people involved in this event and we thank them all for their generosity, time and culinary skills! The money raised went towards the running costs of Dhammadloka and was much appreciated as we have been struggling at times for adequate funds in our general account. The cost of running Dhammadloka is high, and as we rely totally on membership subscriptions and donations to meet these costs, at times our funds can run low. We have many bills to pay - electricity, water, library books and repairs, tapes, maintenance (painting, repairs, garden plants, plumbing etc), postage, newsletter printing and mailing, and other expenses. Your donations are appreciated and are essential for the continuation of the Society. Our thanks to all of you who generously give of your time and money.

In December we had another 'first' at Dhammadloka when, in a ceremony held in our Community Hall, five of our members became Australian citizens. We were pleased to welcome representatives of the Department of Immigration and Ethnic Affairs, who conducted the ceremony following a blessing given by Ven Ajahn Khemanando. This ceremony was unique in that it enabled those participating to take Australian citizenship in a Buddhist context. Their undertaking to keep the five precepts will undoubtedly ensure that they make fine Australian citizens.

The citizenship ceremony was organised by our welfare workers, Ying and Karu, who continue to provide a range of services to help our community, with particular emphasis on helping migrants to access mainstream services. For the past eight weeks there have been classes held in our community hall on a range of health issues, helping to improve the knowledge and understanding of many in our community.
The Community Hall is used for a wide range of activities - fund raising, yoga, weddings, cultural classes, danas etc. This requires flexibility, as sometimes we use it for religious purposes and other times we close the curtains so that the shrine is not visible. Recently we acquired some beautiful new tables for the shrine, thanks to the generosity of donors, and we will purchase new curtains when enough money has been collected for this purpose.

We finally received official approval of another marriage celebrant in our Society, so we now have two people within our community who are legally authorised to conduct marriages in a Buddhist context. If you would like to find out more about being married in this way, please contact either of our celebrants, Dennis Sheppard on 367 3918 or Jill Hanna on 341 6362.

If you visited Dhammaloka recently you may have seen the beautiful greeting cards we now have on sale. These cards are all handmade with photographs depicting Buddha statues in different settings at Bodhinyana Monastery. These cards can be used for any occasion - birthdays, Vesakha Day, weddings, anniversaries etc! They cost $2 each or $10 for a pack of five and are available at the reception desk at Dhammaloka Buddhist Centre.

We thank you all for your continuing help and support during 1995. So many people - in so many ways - help to keep the Buddhist Society of WA going. Some helpers are seen - many are unseen, but to you all we say a heartfelt thank you, and we wish you a happy and peaceful 1996. May we all grow in the Dhamma.

The Committee
MEDITATION RETREATS

There are a number of retreats being offered during 1996. They present a wonderful opportunity to take time out to concentrate on your meditation practice. Registration forms will be available from Dhammaloka Buddhist Centre four weeks prior to the start of each retreat.

**March 1-3** - *Weekend Retreat* at St. Joseph’s Retreat House, Safety Bay.


**July 15-23** - *Six-day Retreat* with Ven Gunaratana at Redemptorist Retreat House, North Perth.


**December** - *Nine-day Retreat.*
(Details to be confirmed.)

*Ajahn Brahm surrounded by happy meditators from a previous retreat.*
ANNUAL GENERAL MEETING

Saturday 24th February, 1996

In accordance with the constitution of the Buddhist Society of Western Australia, our Annual General Meeting will be held on Saturday 24th February, 1996 at 4:15 pm, at the Dhammadaka Buddhist Centre. At this meeting the Committee of the Society will be elected for the next twelve months.

Nominations are called for the positions of President, Vice President, Honorary Secretary, Honorary Assistant Secretary, Honorary Treasurer, Honorary Assistant Treasurer, and six committee members. Nomination forms are available at the Dhammadaka Buddhist Centre reception desk. All nominations must be received by the Secretary no later than 5 pm on Friday January 12, 1996.

It is important to note that under the Society’s constitution, only full members are eligible to stand for committee positions or to vote. People nominating and seconding anyone for these positions must also be full members. If you are a committed Buddhist, but have not formally taken the Three Refuges and Five Precepts and/or filled out a membership form for full membership, please do so if you wish to participate. As all nominations for membership (including changes from associate to full membership) must be accepted at a committee meeting, any application for membership (or change to membership) must be received before the committee meeting on 17 February if the applicant wishes to be eligible to vote at the AGM. Anyone submitting an application after this date will be ineligible to vote.

All members are asked to carefully consider who they would like to represent them on the Committee, and also to consider whether they could make a contribution themselves. Committee members need to be able to contribute to the planning and decision-making process of the Society, and to fairly represent the views of members.

All full members of the Society are encouraged to attend this very important meeting to participate in the election of the Committee and to hear the reports from 1995. It is necessary for a significant number of our members to be in attendance to allow this meeting to be held.
LIBRARY REPORT

We often have members asking which particular books and tapes would be of value to them in their practice. So, with this in mind, we conducted a survey over a three month period to ascertain which books and tapes were most frequently borrowed from the Dhammaloka library. We hope the following list will, in the future, assist those members with similar queries.

Books
1. *Mindfulness in Plain English* - Ven. Gunaratana
2. *Autobiography of a Forest Monk* - Ven Ajahn Tate
3. *Living Buddhism* - Andrew Powell
4. *Being Nobody, Going Nowhere* - Ayya Khema
5. *The Dhammapada*

Tapes
1. *Illusion and Delusion* - Ajahn Brahm - tape 1144
2. *Kamma* - Ajahn Brahm - tape 1179
3. *Loving Kindness* - Ajahn Brahm - tape 1152
4. *Overcoming Dukkha* - Ajahn Jagaro - tape 1159
5. *Sweet and Sour* - Ajahn Brahm - tape 1174
6. *Advanced Dhamma Class* - Ajahn Brahm - tape 1151
7. *Advanced Dhamma Class* - Ajahn Brahm - tape 1168
8. *Striving for Understanding* - Ajahn Jagaro - tape 1173
9. *Our Inner Home* - Ajahn Brahm - tape 1180
10. *Attachments* - Ajahn Brahm - tape 1184

About the tapes...
Sometimes there is confusion regarding the recordings of the talks, especially about where side one ends and side two begins. The person in control of recording judges when the talk has reached the halfway mark, and then turns the tape over while the monk continues. Because of this, there is a minor disruption in continuity. However, the tape continues on side two from that point - it should not be fast forwarded or rewound. If you are unclear about this method, please talk to one of our librarians. We have found this to be the best way of taping the talks.
Another difficulty which we have been made aware of is that after a mediation period, the monk may be in a very relaxed state of mind, and his voice may become quite soft and difficult to hear. Usually this situation can easily be remedied by increasing the volume of the player, and perhaps listening to the tape in a situation more conducive to concentration. However, as we have had some problems in the past with our tape media, we are now using higher quality tapes to alleviate this problem.

Obviously we appreciate any reports of defective cassettes, and would appreciate the specific fault being described to us in detail.

Over time, a number of our master tapes have gone astray and we are trying to track them down. If you have amassed a collection of tapes and are willing to lend these or donate them back to the library we would be most grateful. Please leave your name, address and telephone number at either the reception area or the library and if we require any of your tapes we’ll get in touch with you.

Sometimes elderly or disabled people, or those from country areas, have difficulty in accessing books and tapes for sale. If you require assistance in this area we have available a comprehensive list of books which we can forward to you on request. If you would like to purchase something on this list, please write to us with the details and your payment, and we’ll process your order as soon as we can.

All of our tapes are available for sale, but currently there is no list available. Topics covered are extensive and include talks on kamma and rebirth, loving kindness and dependant origination. In fact, talks on all aspects of the Buddha’s Teachings have been recorded. A popular purchase is the Essentials of Buddhism series, which covers all aspects of the Teachings in 10 tapes and costs just $25.00 for the set.

Because the library is run entirely by volunteer staff (most of whom have other, full-time, jobs) - we are at present only able to offer this service to the above-mentioned groups.

The library staff wish you all a very special festive season, and may you find peace and happiness in the New Year.
Ushering in the Chinese New Year...

SWEET, SOUR AND SPICY FOOD FAIR '96

Saturday 17th February, from 4-7 pm
at Dhammaloka Community Hall
Nanson Way, Nollamara

♦ Coupons: $5.00 per booklet
♦ Door Prizes!
♦ Great variety of Foods
♦ Sweet Stalls
♦ Lion Dance and other Cultural Performances
♦ Commencing from 7 pm (after the Food Fair)
♦ Bring your family and friends to celebrate with us!

Coupons are available at the Dhammaloka reception desk,
call Michael or Rosemary on 310 2026, or phone
Dhammaloka Buddhist Centre on 345 1711.

Proceeds go towards the running costs of Dhammaloka Buddhist Centre.
REGULAR ACTIVITIES

DHAMMALOKA BUDDHIST CENTRE NOLLAMARA

Friday
7.00 - 7.20pm Chanting
7.30 - 8.00pm Guided sitting meditation
8.00 - 9.00pm A talk on Buddhism by one
of the senior monks

Saturday
10.30am Food offering to the Sangha
3.00 - 4.15pm Instruction, meditation and discussion.
Separate classes for new and experienced
meditators. A four week Introduction to
meditation course begins on the first
Saturday of each month

Sunday
8.30 - 9.15am Sitting meditation
9.15 - 9.45am Walking meditation and interviews
9.45 - 10.30am Sitting meditation
10.30am Food offering to the Sangha
12.00 - 1.30pm Dhamma school for children is on the
2nd and 4th Sundays of each month
3.00 - 4.30pm Advanced Dhamma class (2nd & 4th)

Wednesday
7.30 - 8.30pm Unguided meditation followed by an
informal discussion

SOUTH OF THE RIVER

Tuesday
7.00 - 9.00pm Meditation Instruction
Meditation and Dhamma talk at
Armadale-Kelmscott Hospital
Enquiries to Dave Reed, 399 1411

ADDRESSES

The Buddhist Society of WA (Inc)
Dhammaloka Buddhist Centre
18-20 Nanson Way
Nollamara WA 6061
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