The Buddhist Society's Millennial Bash

What are you doing for the New Year's Eve to end all New Year's Eves, on the ultimate event of the century? Instead of ending the millennium in a haze of bad karma (and having to spend the next 1,000 years paying it off), instead of starting the new century broke and with a hangover – begin the new millennium with sensible serenity in a beautiful Buddhist ceremony at Dhammaloka Centre.

The evening will commence with the usual Friday programme of chanting at 7:00pm, meditation at 7:30pm and a rip-roaring Dhamma talk from 8:00-9:00pm. After that, refreshments will be available in the reception area. From 10:00-11:00pm there will be time for quiet meditation or a chat with the Sangha. At 11:00pm, a Dhamma talk to end the century will begin, merging into a profound loving kindness meditation just before midnight. As the clock turns to 2000 the Sangha will begin the powerful blessing chanting to bring in the new era in the most magnificent, moving and meaningful way.

All are welcome.

Friday 31st December 1999

7:00pm  Chanting
7:30pm  Meditation
8:00pm  Dhamma Talk
9:00pm  Refreshments
10:00pm Meditation
11:00pm Dhamma Talk
Midnight Chanting
NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA

Attachment

Probably the most misunderstood term in Western Buddhist circles is that usually translated as ‘attachment’. Too many have got it into their head that they shouldn’t be attached to anything. Thus jokes abound such as the one on why the houses of Buddhists have dirt in the corners – because they don’t allow even their vacuum cleaner any attachments. Some misguided pseudo-Buddhists criticise those living a moral life as being attached to their precepts and thus praise immoral action as a sign of deep wisdom. Bah! Others in traditional Buddhist circles create fear of deep meditation by incorrectly stating that you will only get attached to the Jhanas. It all goes too far. Perhaps the pinnacle of mischievous misinformation was said by Rajneesh who claimed “I am so detached, I am not even attached to detachment” and thus conveniently excused all his excesses.

The Pali work in question is UPADANA, literally meaning ‘a taking up’. It is commonly used indicating a ‘fuel’, which sustains a process, such as the oil in a lamp being the fuel/upadana for the flame. It is related to craving (TANHA). For example, craving is reaching out for the delicious cup of coffee, Upadana is picking it up. Even though you think that you can easily put the cup of coffee down again, though your hand is not superglued to the cup, it is still Upadana. You have picked it up. You have grasped.

Fortunately not all Upadana is un-Buddhist. The Lord Buddha only specified four groups of Upadana: ‘taking up’ the five senses, ‘taking up’ wrong views, ‘taking up’ the idea that liberation may be attained simply through rites and initiations, and ‘taking up’ the view of a self. There are many other things that one may ‘take up’ or grasp, but the point is that only these four groups lead to rebirth, only these four are fuel for future existence and further suffering, only these four are to be avoided.

Thus taking up the practice of compassion, taking up the practice of the Five Precepts or the greater precepts of a monk or nun, and taking up the practice of meditation – these are not un-Buddhist and it is mischievous to discourage them by calling them ‘attachments’. Keeping the Five Precepts is, in fact, a letting go of coarse desires like lust, greed and violence. Practising compassion is a letting go of self-centredness and practising meditation is letting go of past, future, thinking and much else. The achievement of Jhana is no more than the letting go of the
world of the five senses to gain access to the mind. Nibbana is the letting go once and for all of greed, hatred and delusion, the seeds of rebirth. Parinibbana is the final letting go of body and mind (the Five Khandhas). It is wrong to suggest that any of these stages of letting go are the same as attachment.

The path is like a ladder. One grasps the rung above and lets go of the rung below to pull oneself up. Soon, the rung just grasped is the rung one is now standing on. Now is the time to let go of that rung as one grasps an even higher rung to raise oneself further. If one never grasped anything, one would remain spiritually stupid.

To those without wisdom, letting go may often appear as attachment. For example a bird on the branch of a tree at night appears to be attaching firmly to the branch, but it has actually let go and is fully asleep. When a bird lets go and the muscles around its claws begin to relax they close on the branch. The more it relaxes, the more the claws tighten. That’s why you never see a bird fall off a perch even when they are asleep. It may look like attachment but, in fact, it is letting go. Letting go often leads to stillness, not moving from where you are, which is why it is sometimes mistaken as attachment.

So don’t be put off by well-meaning but misinformed L-plate Buddhists who have completely misunderstood Upadana and attachment. Attach without fear, to your precepts, your meditation object and to the path for it will lead to Nibbana. And don’t forget to purchase the attachments for your vacuum cleaner too!

Ajahn Brahm.
SANGHA NEWS

In Israel some years ago, someone recently told me, the doctors went on strike abandoning the patients in hospital to the care of nurses and volunteers. The result was the hospital death rate fell by about 50%! I don’t know how reliable that anecdote is, but it does make me feel better that our Sangha abandoned our lay community at Dhammaloka city centre for the whole of three months so as to enjoy the solitude of the annual Rains Retreat. Indeed, no regulars of Dhammaloka died during that time, so perhaps we should go on retreat more often?

We entered the retreat shortly after I had returned from U.K. where I had gone to visit my mother and also attend the opening ceremony of Ajahn Sumedho’s new temple at Amaravati. “Killing two birds with one stone” you might say, but my mother might object to being called a ‘bird’ at 71 years of age and Ajahn Sumedho would certainly object to being killed in any sense of the term. Still, I had a wonderful time in the land of my youth. Many abbots came for the ceremony at Amaravati so it was a good opportunity to form an abbot’s therapy group, provisionally called AA (Abbots Anonymous)! I gained a lot from the trip, several kilos in fact. You see, I was fed most of the time by my Mum. I only manage to get to see her once every 6 or 7 years and she likes to see more of me, especially around the middle. Her idea of a balanced meal is a bag of fish and chips in either hand. So instead of being a fact-finding mission to England, it became, I confess, more of a fat finding mission. That’s why I only dare go and see her once every 6-7 years.

I have been waiting an even longer time to get a proper flagpole for our monastery so that we can fly the Buddhist flag on important occasions. Now we have our flagpole and flag, no visitors will be confusing our monastery for the prison down the road, driving into the open prison farm and asking, so embarrassingly, “are there any monks here?” Actually, a Buddhist monastery has much in common with a prison, such as the inmates living in cells, spending time in solitary confinement and getting visits on the weekend. Some time ago, one of our monks began teaching meditation in the top security prison at Casuarina. When he described living conditions here in our monastery – eating nothing in the afternoon or evening, sleeping on the floor, no TV or music and so on - the prisoners were so aghast that they said to the monk “Why don’t you come and stay with us?”

Back up the flagpole, the flag was hoisted in time for the nation-wide referendum on an Australian Republic. Considering the merits of both sides and noting that our monastery now has its own flag, I thought that it was time Bodhinyana Monastery severed its historic ties with its mother country, and declared independence from Australia. Just like Prince Leonard Cassley declared
independence from Australia in the far northwest of W.A. A fully independent Bodhinyana Monastery can declare a 200km economic exclusion zone around our 100-acre monastery, which will solve our problems with nearby quarries and clay trucks once and for all. Our Hon. Treasurer can raise so many funds through commissions on ‘off shore trusts’ and money laundering that we will be able to build our Nun’s Monastery in no time. We could even enter a separate team in the Sydney Olympics, but the Buddhist monks winning gold medals in such events as the high jump through the power of levitation might be called cheating. Anyway, the fully independent Buddhist Republic of Bodhinyana is an idea whose time has come. Well, if the Vatican got away with it, why can’t we?

Back to reality, we had a marvellous Kathina ceremony at the end of October this year with many hundreds of the more sensible of Perth Buddhists coming for the occasion. One of the astute monks counted on alms round 365 spoons of rice drop in his bowl – isn’t that amazing, that someone can still count so far these days without a calculator! But then many supernatural things occur on such occasions. One couple had told me that they had wanted to offer flowers from their own garden at the Kathina, but the shrub in their garden had finished flowering five weeks before. So the night before the Kathina they chanted and asked for three flowers from the shrub to take to the monastery. In the morning their eyes must have been as wide as the full moon as they saw on the shrub three fully formed blooms, appearing out of season and born out of faith. The power of goodness is a miracle indeed.

One of the popular highlights of our Kathina ceremony is the conducted tours around the meditation area to inspect the monks’ huts and see how we live. It is also an effective way to get all the monks to tidy up their huts at least once a year! We now have 20 monks’ huts at Bodhinyana, 12 with their own covered walking meditation paths. Early next year we will commence construction of a 4 room anagarika’s (postulant monks) dormitory to cater for the millennial rush, the ‘strain to ordain’, of those wishing to get out of Samsara while there’s still time. Indeed, on Sunday January 2nd there will be a novice ordination at Dhammaloka and on Sunday January 30th a monk’s ordination at Bodhinyana.

Unfortunately, with every coming there’s always a going and by the time you read this Ven. Sujato, the monk who undermined the gravel pit proposal and who helped put the skids under the clay-trucks, in a manner of speaking, will be resting in Thailand. Even more unfortunately for Perth, Ajahn Nyanadhammo has requested a sabbatical; a year away from Bodhinyana in his much loved Thailand. Ajahn Nyana has served the Sangha and lay community so selflessly over the past 6 years that he well deserves his long service leave – without pay of course! He plans to travel in Jan/Feb next year. The good news is that the warm and kindly deputy abbot of Chithurst, Ven. Karuniko, will be paying a 3 week visit in January next year. The bad news is that with Ajahn Nyana in Thailand, I am effectively
grounded, unable to gain any more frequent flyer points by accepting invitations outside of Perth. I’m stranded, wings clipped, tied to my post. But then at my stage of monk-life, it’s kind of nice to stay home. As the Tibetan Buddhists say, “There’s no place like OM.”

Happy not to be going anywhere, 

Ajahn Brahm.

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Aimless Wanderer

When we have no real home, we’re like an aimless wanderer out on the road, going this way for a while and then that way, stopping for a while and then setting off again. Until we return to our real home, whatever we do we feel ill-at-ease, just like somebody who’s left his village to go on a journey. Only when he gets home again can he really relax and be at ease.

Nowhere in the world is any real peace to be found. That’s the nature of the world. Look within yourself and find it there instead.

When we think of the Buddha and how truly he spoke, we feel how worthy he is of reverence and respect. Whenever we see the truth of something, we see his teachings, even if we’ve never actually practiced Dhamma. But even if we have knowledge of the teaching, have studied and practiced them, but still have not seen their truth, then we’re still homeless like the aimless wanderer.

Ajahn Chah
From “A Tree in a Forest”
The Rains Retreat, which has just concluded, was the first in Dhammasara's short history.

I was delighted to find that it coincides with the wildflower season when, with the help of the heavy rain of this time of year, the normally dry and drab bush transforms into lushness and colour as masses of flowering plants burst into bloom.

From August until now, daily walks continue to provide surprises as I discover the quality and variety of wildflowers and flowering shrubs that the bush contains.

Constant change is evident everywhere as flowers bloom for a week or so and then fade away, and another kind of bush or creeper emerges to produce its short-lived display. Just like my life, the scene is constantly changing in ways I haven't expected.

I was able to spend most of September on silent retreat. My sincere thanks to those who supported me during that time of more intensive practise and inner exploration. Living in seclusion is not necessarily all bliss and peace. In fact the inner climate it can produce is sometimes more like the outer weather of this season, where the rain, though welcome, is accompanied by cold blustery winds and often thunder and lightening, and so can seem decidedly unpleasant.

Just as the flowers need the rain to bloom, it seems the heart feeds off the silence of retreat to develop a spaciousness which the inner storms can move through, until eventually what arises is a profound acceptance of things as they are, i.e. as changing, unstable and unsure. And with that comes a deep sense of relief and ease.

On a practical level one of the certain uncertainties of life on a heavily wooded block such as ours is the ever-present threat of bushfires.

During September the local Volunteer Bush Fire Brigade conducted a controlled burn of some of our bushland to help reduce the flammable material of dry leaves and fallen branches that litter the forest floor, and which constitute a severe fire
hazard. We also held several very enjoyable Busy Bees, in which our energetic volunteers cleaned the debris by hand, so we wouldn’t have to burn. This is an ongoing priority and new recruits to this project are always welcome. Speak to Chris Banks or me if you are interested.

In August we were able to repay the last of our loan for the purchase of the land for Dhammasara. We expect to commence work on the first buildings in a few weeks. In the meantime my temporary dwelling has been upgraded with the addition of a pergola to give protection from the summer heat and winds. Many thanks to those who donated most of the materials and to John and his team who masterminded and built it.

December 5th marks the first anniversary of my taking up residence on the property and we will be holding a special almsgiving Ceremony to celebrate. Ajahn Brahm and other Sangha will be present and everyone is invited to join us for this day of thanksgiving and sharing. Details will be on the notice board at Dhammaloka. Dhammasara is growing through the efforts of many people. Few are in the position to be as generous as the person who recently made a substantial donation to the building fund in memory of their mother. But there are many other simple ways in which you can contribute. Those who give their time, energy and material offerings do so not only for Dhammasara and for their own benefit, but also for the peace and happiness of all beings everywhere.

We invite you to join us in this wonderful opportunity to grow in Dhamma, until like the wildflowers after the rain, we burst forth into the full bloom of Nibbana.

With Metta,
Ajahn Vayama
Dana at the Nuns’ Monastery

There is a dana roster for the Nuns’ Monastery on the Notice Board of the Buddhist Society at Dhammadoka.

Sr. Ajahn Vayama receives dana daily at 10:30am. Visitors are welcome between 10:30am and 12:30pm. Gentlemen please remember to ensure a lady will be present.

Sr. Ajahn Vayama is always at Nollamara the 3rd weekend of each month, as she loves attending our committee Meetings!

Alms Giving Ceremony at Dhammasara Nuns’ Monastery

On Sunday December 5th is an Alms Giving Ceremony at Dhammasara, Lot 233 Reen (off Toodyay Road) Gidgegannup.

Please car pool, as parking is limited.

B.Y.O. Chair!

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For any information about the Nuns’ Monastery please ring Chris Banks: 9448-0854
Dhammasara’s Busy Bee
(With apologies to Ogden Nash)

They met at eight on Saturdee
For Dhammasara’s Busy Bee.
The sound of chainsaws rent the bush
Asunder form its usual hush.
And budding lumberjacks chopped wood
While those well-past-it wished they cood!
Remembered when they felt much fitter
As they raked the bushland litter,
Paused to rest on log or rake
Before their aching backs could brake.
Recalling that to work they oughta,
Refreshed themselves with juice or woughta.
Set to work once more with verve
Despite the sore sciatic nerve.
They cleared away the bush detritus,
Forgot their osteo-arthritis,
Beamed with pride and felt much betta
When Sister praised their work with metta,
Then urged them on to greater merit –
“Ignore the pain – just grin and berit!”
So share with them the honeycomb
All those drones who stayed at homb!
If ageing worker bees can do it
(May their kamma bear good frooit)
Then next time there’s a Busy Bee
Donate your excess energee!
P.S.
The young and fit, they toiled as well,
But can they pen such doggerel?

[Unfortunately I do not have the name of the author of this poetic piece, but thank you whoever you are! Ed]
Providing the Means of Support

Extract from 'Discipline and Conventions of Theravada Buddhist Renunciate Communities'

The Vinaya as laid down by the Buddha defines, in its many practical rules, the status of the monastic as being one of mendicancy. Having no personal means of support is a very practical means of understanding the instinct to seek security; furthermore, the need to seek alms gives the monastic a source of contemplation on what fundamental things are actually necessary – namely, the four requisites.

These four requisites – food, clothing, shelter and medicines – are what lay people can offer as a practical instance of expressing generosity, appreciation or their faith in belonging to the Buddhist Community. Members of the Sangha respond in various ways by helping spread goodwill and by making available the teachings of the Buddha to those who wish to hear.

The Four Requisites

(i) Food

➤ In Vinaya food refers to anything that is eatable or drinkable, except plain water and those items specially allowed as medicine.
➤ The Buddha allowed his samana disciples to collect, receive and consume food between dawn and noon (which is 1:00 pm in Summer Time). They are allowed neither to consume food outside of this time nor to store food overnight.
➤ Although samanās live on whatever is offered, many would encourage vegetarianism on ethical grounds. It is not permitted for bhikkhus to cook food.
➤ It is worth noting that, in the understanding of the Vinaya within the Forest Tradition, milk is considered to be a food, as are malted drinks such as Ovaltine and Horlicks, so these would only be allowed if offered and consumed between dawn and midday.

Offering of food and Medicines

➤ A bhikkhu may only consume eatables and drinkables except pure water, formally offered into his hands or placed on or into something in direct contact with his hands. In order to avoid physical contact with a woman, Thai tradition prefers that he set down a cloth to receive things offered by her.
➤ In the monasteries, a refinement of the guideline on offering is practiced. This means that, once offered, neither food nor medicine should be handled again by a lay person, as this implies that the lay person has taken responsibility for
the food away from the samanas who therefore should not consider it to be theirs.

- The rule for siladhara is slightly different, in that food or medicine should be offered 'by body, speech or arrangement'. Where possible it should be offered directly, e.g. women may simply hand food to a nun. Men should not offer the food directly into the hands of a nun but may simply place it down directly in front of her. Alternatively a verbal invitation may be made: ("This is for you, Sister."); "I'll put this on the table for you, Sister, please help yourself.")

- In the Vinaya, the formal manner of offering food and medicines is fulfilled correctly when the lay person approaches within forearm's distance of the samana, makes a gesture of offering and offers something that can be conveniently carries. All this serves to make the act of offering a mindful and reflective one, irrespective of what one is giving.

Making Fruit Allowable

In accordance with the discipline a bhikkhu must take care when offered fruit or vegetables containing fertile seeds. It is best, if possible, for the seeds to be removed before offering. Another way is for the lay person to 'make the fruit allowable' by slightly damaging it with a knife. So when offering these foods, this is done by piercing the fruit and saying at the same time 'kappiyam bhante', (meaning "I am making this allowable, sir."). This rule does not apply to siladhara.

(ii) Clothing

- The discipline makes a standard allowance of three basic robes for bhikkhus and four for siladhara.

- In the forest monasteries, samanas generally make these robes themselves from cloth that is given. Sometimes cloth of the appropriate colour is offered (please don't hesitate to ask for a colour sample) and cloth and garments of plain white cotton are useful – which can be dyed to the correct colour – dull ochre for bhikkhus, an dark brown for siladhara. For the thick outer robe, a woollen cloth is sometimes used, although the tradition for bhikkhus is to make this robe from two layers of thin cloth.

- In a cold climate, this basic robe allowance is supplemented with other garments: sweaters, T-shirts, socks, etc., and these, of an appropriate brown colour, can also be offered.

The traditional robes plus other items all need to be of the appropriate colour, and not of a luxurious or opulent standard.

(iii) Shelter
Solitary, quiet and simple would be a fair description of ideal lodging for a samana. From the scriptures it seems that the general standard of lodging was to neither cause discomfort, nor to impair health, yet not to be indulgently luxurious.

Modest furnishings of a simple and utilitarian nature were also allowed, there being a precept against using ‘high, luxurious beds and chairs’ – i.e. items that are opulent by current standards. So a simple bed is an allowable thing to use, and for the benefit of the back, many monastics prefer a firm surface. However, those hosting visiting monks and nuns can rest assured that almost certainly whatever is offered would be acceptable and in keeping with the training of samanas to be easy to look after.

The Vinaya precepts do not allow bhikkhus to sleep for more than 3 nights in the same room as an unordained person, and neither bhikkhus nor siladhara should lie down in the same room with a person of the opposite sex unless in exceptional circumstances, e.g. when ill.

So, in providing a temporary lodging for the night, a lay person need not go to a lot of trouble to provide anything special – a simple spare room is adequate – but there should be suitably private sleeping and bathing arrangements.

(iv) Medicines and Tonics

In the Vinaya, medicines can be considered as those things consumed by eating or drinking which are not normally considered as food and:

- Which are specifically for illness, e.g. pharmaceuticals, homeopathic remedies, vitamin supplements, etc.;
- Which have a tonic or reviving quality (such as tea or sugar);
- Which have a nutritional value in times of debilitation, hunger or fatigue (certain specified items such as fruit juice).

In contrast to food, monastics may store these medicines overnight. For bhikkhus, there are different limitations regarding the amount of time that such ‘medicines’ can be stored:

- One-day allowance: Filtered fruit juice (i.e. free of pulp) of any fruit. These juices are allowed to be received and drunk any time between one dawn and the dawn of the next day – this time-limit prevents the chance of fermentation.
- Seven-day allowance: Ghee, animal or vegetable oil, honey and any kind of sugar (including molasses) can be kept and consumed any time up to the dawn of the eighth day after which they were received. In modern times, certain other tonics are considered allowable. Donors should not hesitate to ask for clarification.
> **Life-time allowance**: Pharmaceutical medicines, vitamins; plant roots such as ginger, ginseng; herbal decoctions, such as chamomile; beverages such as tea, coffee and cocoa.

For siladhāras, all medicines are considered lifetime allowances.

Medicines which are not consumed orally, e.g. creams, massage oils, ear or eye drops, etc. may also be useful. These do not need to be formally offered into the hands in the way food or consumable medicines do.

**Other Requisites**

The Buddha also allowed monastics to make use of other small requisites, such as needles, a razor, etc. In modern times, such things might include a pen, a clock, a torch, etc. All of these were to be plain and simple, costly or luxurious items being expressly forbidden. Requisites may be communally owned by the monastic community, especially larger items, e.g. furniture, electronic equipment, etc.

**Extending and Invitation (Pavarana)**

The principles of mendicancy forbid samanas from asking for anything, unless they are ill, without having received prior invitation. (Two exceptions: samanas may always ask for pure water and may make other requests from family members.) So, as noted above, if there is the intention to give food or medicines, rather than wait for a samana to make a request, this can be made clear by saying, for example, “may I offer you some of this food?”; “May I offer you some tea?”

> One can also make invitation, *pavarana*, to cover any circumstances that you might not be aware of – a health problem, need for a toothbrush, etc. – by saying, e.g. “If you are in need of any medicine or requisites, please let me know.” To avoid misunderstanding it is better to be quite specific, such as – “If you need any more food ...” “If you need anything while you are staying here ...,” “If you ever need a new pair of sandals ...”

> Unless specified, an invitation is generally considered as lasting for up to 4 months, after which time it lapses unless renewed. Specifying the time limit, or giving some indication of the scope of the offering prevents misunderstanding – so that, for instance, when you are intending to offer some fruit juice, the monastic doesn’t get the impression that you want to buy a washing machine for the monastery!
A Matter of Etiquette

These observances are not ‘rules’ but can be seen as skilful means of manifesting beautiful behaviour. In monasteries, there is some emphasis on such matters as a means of establishing harmony, order and pleasant relationships within a community. Lay people may be interested in applying such conventions for their own training in sensitivity, but it is important for visitors to note that these are not to be considered as an imposed or obligatory standard. Such practices should only be entered into reflectively, when the individual is ready to do so.

Addressing Members of the Renunciate Community

In the Western monasteries of the Thai Theravada Forest Tradition, there are different titles used in addressing monastics:

- The title ‘Venerable’ may be prefixed before a bhikkhu’s Pali name, e.g. Venerable Jauuyamangalo. The Thai form ‘Tan’ may also be used for monks, e.g. Tan Parisuddho. ‘Sister’ is the respectful title used for nuns, e.g. Sister Sujata.
- Both bhikkhus and siladharas who have been in the community for more than ten years are referred to as ‘Ajahn’ (a Thai word, from the Pali acariya, which means ‘teacher’). Sometimes one might hear a senior bhikkhu referred to as ‘Tan Ajahn’. Both titles may be prefixed to the Pali name of the samana or used on its own, e.g. “Excuse me, Ajahn…”, “Ajahn Sujata is coming.”, “Is Tan Ajahn Parisuddho here?” etc.
- All bhikkhus may be addressed with the word ‘Bhante’, and all siladharas with the respectful form ‘Sister’.
- The Thai way of addressing someone, who is considered a very venerable elder is ‘Luang Por’, which means Venerable Father; e.g. Tan Ajahn Chah is often referred to as Luang Por Chah.

Gestures of Respect

- There is a custom of bowing to a shrine or teacher. This is done when first entering their presence or when taking leave. Done gracefully at the appropriate time, this becomes a beautiful gesture that honours the person who does it.
- Another common gesture of respect is to place the hands together in front of the chest, the fingers pointing upwards. The gesture of then raising the joined hands to the slightly lowered forehead is called ‘anjali’. This is a pleasant means of greeting, bidding farewell, saluting the end of a Dhamma talk, or concluding an offering.
Meditation Retreats 2000

March 3rd – 5th
St. Joseph's Retreat House, Safety Bay

April 20th – 29th
Nine-day retreat
Redemptorist Retreat House, North Perth

June 2nd – 4th
St. Joseph's Retreat House, Safety Bay

November 17th – 19th
St. Joseph's Retreat House, Safety Bay

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Registration forms are available from the notice board at Dhammaloka four weeks prior to the start of each retreat.

In order to simplify registrations please forward FULL PAYMENT WITH THE REGISTRATION FORM.

As the retreats are always very popular, early registration is advisable. Applicants will only be notified if the retreat is already full.

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Enquiries:
Bianca & Ron – 9299-7185
REGULAR ACTIVITIES

DHAMMALOKA BUDDHIST CENTRE

Friday
7:00 – 7:20pm  Chanting
7:30 – 8:00pm  Guided sitting meditation
8:00 – 9:00pm  A talk on Buddhism

Saturday
10:30am  Food offering to the Sangha in the Community Hall
3:00 – 4:15pm  Meditation – instruction and discussion conducted by one of our senior Sangha. A four-week Introduction to Meditation course begins on the first Saturday of each month.

Sunday
8:30 – 10:30am
10:30 am  Sitting and walking meditation
10:30 – 12noon  Food offering to the Sangha
3:00 – 4:00pm  Dhamma Class for children on the 2nd & 4th Sundays of each month. For information Tel: Mrs Fernando – 9310-3654
4:30 – 5:30pm  Advanced Dhamma class 2nd & 4th Sundays of each month

Wednesday
7:30 – 8:30pm  Unguided meditation

LIBRARY HOURS

Friday
6:00 – 7:30pm & 9:00 – 10:00pm
Saturday
2:00 – 3:00pm & 4:00 – 5:00pm

SOUTH OF THE RIVER

Tuesday
7:00 – 9:00pm  Meditation instruction
Meditation and Dhamma talk at Armadale-Kelmscott Hospital
Enquiries to Jim Hanna 9524-1098

ADDRESSES

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