The Buddhist Society of W.A.

NEWSLETTER

APRIL - JULY BE 2535/6 (1992)
VESAKHA DAY
Sunday 17 May, 1992

To Buddhists all over the world, the full moon day of Vesakha is an event of the utmost importance as it commemorates the Birth, Enlightenment and Parinibbana (final passing away) of the Lord Buddha. The Lord Buddha, as a human being, was able to reach the pinnacle of perfection and wisdom through his own efforts without the aid of any supernatural agency. This achievement of the Buddha gives us all much encouragement and inspiration in that if we make the necessary effort we too can attain the same enlightenment.

On Vesakha Day our hearts and minds are naturally directed with reverence to the Blessed One who strove earnestly and strenuously to gain Supreme Enlightenment and proclaim the Dhamma for the benefits of all beings.

Programme for the Day:

9.00am    Gathering at Dhammaloka Buddhist Centre
9.30am    Group chanting, taking the Three Refuges and the Five or Eight Precepts, Auspicious chanting and Dhamma talk.
10.30am   Offering of food to the Monks and sharing a meal together
2.00 - 3.00pm New Buddhists are invited to formerly take the Three Refuges and the Five Precepts.
3.00 - 4.00pm Meditation and discussion
5.00 - 6.30pm Slides of Buddhist holy places and a pictorial history of Bodhinyana Monastery
7.00 - 8.30pm Evening ceremony including chanting, Dhamma talk and circumambulation of the shrine.
8.30 - 9.00pm Traditional Sri Lankan Buddhist chanting.
"Namo Tasso Bhagavato Arahato Sammasambuddhassa"

If you want to learn to swim, it's not much point going to ask a fish. A fish will never be able to teach you how to swim. You can talk to a fish, you can look at a fish, you can worship a fish, but the fish is not going to teach you how to swim. You can't swim like the fish. If you want to learn to swim, because you are a human being, you need another human being who has learned that skill and can teach it. And that is why Venerable Ajahn Chah was quite remarkable because, I think, in the beginning he was very ordinary. He knew what it was to be ordinary with desire, with aversion, with doubt, with anxiety. He knew what it was to be a human being in the most ordinary sense of the word and yet, through his own diligence, commitment and striving, through his confidence in the Teaching and the Teachers, his willingness to devote his life to the practice, he was able to attain something very special which, in the end, he was able to share in such a relevant way. One never heard Ajahn Chah teaching Dhamma in an abstract, theoretical way. One never heard the teaching as if it was talking about someone else. The teachings of Ajahn Chah were always about something so immediate, so close, that one could see it within one's own heart, every time.

One of his very last talks that he gave when he said that he was retiring, he said "It's not that I'm retiring, it's my body retiring me!" His body just wouldn't work any more. But he said, "I don't regret it, I don't mind. I think I've done enough. My life has not been empty. I have cultivated. I have established within myself and I have created something for others. I have given to others. I have established others. I think that is enough. I am satisfied." This is very important for us to understand, because so many times people ask "What's happened to Ajahn Chah now he's dead?" "Will he be reborn?" "Is he a Bodhisattva?" "I hope he has a good rebirth." To a disciple of Ajahn Chah it's a derogatory thing to say. To a disciple of Ajahn Chah one feels that he has transcended birth and death. There is no reason for him to be reborn. If he is enlightened, there is no basis for him to again seek becoming and birth in the mortal realm and this is a point I would like to clarify because sometimes people
misunderstand.

The Buddha said that the purpose of the spiritual life was to attain the complete liberation of heart. He said "This complete liberation is the transcendence of all craving, all attachment, the abandonment of all craving, all attachment for all forms of birth. There is no birth that I praise. No birth in any realm. None that I praise and the purpose of the holy life is to transcend birth and death and attain to the deathless Dhamma. Attain to complete liberation from mortality." These are very strong words. These are very explicit and clear as to what the Buddha wanted his disciples to do and, certainly, Venerable Ajahn Chah taught in that way.

So the question then, still remains. "But wouldn't Ven Ajahn Chah, if he really had compassion, still, even if he was enlightened, be reborn so as to help other people become enlightened?" This is the sort of question that comes from wrong view and wrong understanding, because the unenlightened mind will always create the enlightened mind in one's own image, just like people create god in their own image. In the same way Buddhists, whilst they don't create god in their own image, they certainly create the enlightened being in the image of the unenlightened mind, trying to contain the vastness of the universe in a glass, trying to understand that which has transcended all limitation, all description, all category, in description, in words, in concept, in ideas about this and that. The Buddha said that the enlightened mind leaves no tracks. There is no means by which one can point to it, describe it, contain it. So, in actual fact, when people start saying "but the enlightened being, surely he would do this...", the only sure way to find out what an enlightened being would do is to become enlightened, then your doubts will be removed once and for all as to what it is. But, if you wish to get some sort of idea, then the best thing you can do next to that is to actually study the life of the Buddha, what he did, how he spoke, how he lived and that may give you some idea of what an enlightened being would appear like.

The enlightened being is all-compassionate. Compassion is perfectly natural, but there is no reason, no basis for rebirth because there is no-one
to be reborn anymore. There is no-one to be reborn. To be reborn you need someone, you need identity. You need attachment and identification to a particular condition of mind, of body, a state which is in mortality. The enlightened being has no such centre, no such identification, no such identity. There is no sense of being anybody, anything, anywhere, so what is there to be reborn? How can this nothing be reborn? Because enlightenment is the complete abandonment of all forms of identification, of attachment which lead to the existence of this apparent entity, of this 'me', blinded by ignorance, led by craving, being reborn quite naturally. Of course. Blinded by ignorance, led by craving, there is rebirth. Where there is no ignorance, there is no craving, there is no longer the foundation for rebirth. There cannot be rebirth because there is nothing to be reborn. That which came into being reverts back to nature. That which was born, dies. That which came together, separates. That's all. So, why doesn't the enlightened one become reborn again? Because there is no "enlightened one".

It wasn't that Ajahn Chah wasn't compassionate. It was out of compassion that he taught. It has spread. It continues to spread, much further than a single being could ever achieve. It spreads because others also become enlightened. Others also follow the Path, understand, and pass it on.

So what is it that the disciples of Ajahn Chah can do? What is it that one can do to worship, to venerate and honour one's teacher? The Buddha answered this himself. "Those who wish to venerate me, those who wish to honour me, those who wish to worship me, let them practise in accordance with this teaching and follow this teaching and realise the result of following this teaching. Those are the ones who truly venerate, honour and respect me." And I think Venerable Ajahn Chah would certainly speak much the same words. He actually did, in many different ways. The best that a disciple can do for one's teacher is to become enlightened, or to at least strive for enlightenment, try to follow the Path as best one can. This is the way to honour one's Teacher.

(Taken from a talk given from Venerable Ajahn Jagaro at Dhammaloka Buddhist Centre on the day after the death of Venerable Ajahn Chah.)
AJAHN CHAH, 1918 - 1992

Ajahn Chah passed away on the morning of 16th January 2535 (1992) after a long illness. The immediate cause of death was the failure of his kidneys. The day before, Ajahn Chah was sent to the regional hospital in Ubon but, as nothing could be done, the monks asked the doctors that he may go back to his monastery, Wat Nong Pah Pong, for the final stage. According to the monks attending Ajahn Chah, at the moment he left the hospital a strong wind arose out of the perfectly still night and bent the trees around his hut. Again, as the ambulance carrying Ajahn Chah entered the gates of Wat Nong Pah Pong the strong wind arose out of nowhere to bend the trees for the second time. Then all was still again.

When Ajahn Chah returned to his hut, his breathing was laboured and heavy but gradually became more and more easy. At midnight, he opened his eyes for the last time, as if to take leave of the attending monks, and, having closed his eyes again, his breath became more and more peaceful until it stopped altogether at 5.20am, as the dawn rose over the paddy fields of Northeast Thailand. In Thailand, the day of his passing away was National Teachers' Day.

A representative of H.R. the King of Thailand paying reverence to the body of Ajahn Chah.
We heard the news from Thailand later that morning and began to make plans to return to Thailand. Ajahn Jagaro went first returning after only 8 days to give Ajahn Brahm and Ajahn Nyanadhammo an opportunity to go to make a gesture of reverence and gratitude to our deceased Teacher. The few days spent at Wat Nong Pah Pong were very moving, though with inspiration rather than sadness. Disciples of Ajahn Chah had assembled from all over Thailand and also, of course, from all over the world. After many years living with so few monks here in Australia, it was immensely uplifting to sit once more amongst a Sangha of over 400 monks. But with hundreds of monks and many tens of thousand of lay people coming to bow before the coffin of Ajahn Chah it was amazing to notice how quiet that monastery still remained. Everyone showed their reverence with their silence and paid honour to Ajahn Chah's memory by listening to the Dhamma and by sitting meditation for many hours every night. What better way to pay respects and show gratitude to such a superb monk and Teacher than by following his example.

"All compounded things are subject to change, strive on with diligence"

(The Lord Buddha's last words)
THE PRACTICE OF MINDFULNESS (SATI)
by Ven Ajahn Chah

The Buddha taught to have constant SATI, recollection. Whether one is standing, walking, sitting or reclining, wherever one is, have SATI support the mind constantly. When we have SATI we see ourselves, we see our own minds. We see the "body within the body", "the mind within the mind". If we don't have SATI we don't know anything. Whatever drops down in front of us we know nothing of it if we don't have SATI. So having SATI is very important. One who has constant SATI will listen to the Dhamma of the Buddha at all times, because eye seeing forms is Dhamma; ear hearing sounds is Dhamma; nose smelling odours is Dhamma; tongue tasting flavours is Dhamma; body feeling sensations is Dhamma; when impressions arise in the mind that is Dhamma also. Therefore one who has constant SATI listens to the teaching of the Buddha at all times, whether standing, walking, sitting or reclining. The Dhamma is always there. Why? Because we have SATI, we are receptive.

SATI is recollection. SAMPAJANNYA is self-awareness. This awareness is the actual BUDDHO, the Buddha. When one has SATI-SAMPAJANNYA understanding will follow in their wake. One knows what is going on. When the eye sees forms; is this proper or improper? When the ear hears sound: is this appropriate or inappropriate? Is it harmful? Is it wrong, is it right, is it correct? And so on like this with everything. So if one understands, one hears the Dhamma at all times. Even seeing a tree is Dhamma, seeing various things is all Dhamma if we know the Dhamma.

So let us all understand that right now we are learning in the midst of Dhamma. Whether we go forward or step back we meet the Dhamma - it's all Dhamma - if we have SATI. Even seeing the animals running around in the forest we are reflective, seeing that all animals are the same as us. They run away from suffering and chase after happiness, just as we do. Whatever they don't like they avoid; they are afraid of dying, just like people. If we reflect on this we see that all beings in the
world, including humans, are the same in their various instincts. Thinking like this is called BHAVANA*, seeing according to the truth, that all beings are companions in birth, companions in old age, companions in sickness and companions in death. All forms of animals are thus the same as human beings and human beings are the same as the animals. Now if we really see things the way they are, our mind will give up attachment to all those things.

Therefore it is said to have SATI. If one has SATI one will see the State of one's own mind. Whatever one is thinking or feeling one must know it. This knowing is called BUDDHO, the Buddha, the One who knows ... who knows thoroughly, who knows clearly and completely. When the mind knows completely then one will practise correctly.

So the straight way to practice or to contemplate is to have SATI. If one has no SATI for five minutes then one is crazy for five minutes, heedless for five minutes. Whenever one is lacking in SATI one is crazy at that time, understand it like this. SATI is really precious. One who has SATI knows oneself, knows in what state the mind is, in what state one's life is. This is one who has understanding and discernment, who listens to the Dhamma at all times. After leaving the teacher's exhortation he continues to hear the Dhamma, he knows the Dhamma continuously, because the Dhamma is everywhere.

So therefore, all of us, be sure to do the practice every day. Whether lazy or diligent, practise just the same. Practising the Dhamma is not done following our moods. If we practise following our moods then it's not Dhamma. Don't discriminate between day and night, whether the mind is peaceful or not ... just practise.

It's like a child who is learning to write. At first he doesn't write nicely - big long loops and squiggles - he writes like a child. After a while the writing gets better because he has practised. Practising the Dhamma is like this. At first one is awkward ... sometimes calm, sometimes not, one doesn't really know what's what.
Some people get discouraged. Don't slacken off! You must persevere with the practice. Live with effort, just like the schoolboy: as he gets older he writes better and better. From writing badly he grows to write beautifully, all because of the practice from childhood. Our practice is like this. Try to have SATI at all times: standing, walking, sitting or reclining. When we can perform our various duties smoothly and well, we feel peace of mind. When peace of mind arises with our work it's easy to have peaceful meditation, they go hand in hand. So make an effort. You should all make an effort to follow the practice with which the senior monks lead you. This is the training.

Ven Ajahn Chah

(*Footnote: Bhavana means 'development' or cultivation', but is usually used to mean Citta Bhavana, mind development or contemplation.)

100 DAY CEREMONY IN HONOUR OF AJAHN CHAH - 25 APRIL, 1992

Though the cremation of Ajahn Chah will take place on January 16th, 1993, a traditional ceremony will be held at Wat Nong Pah Pong in Thailand on the 100th day. Similarly, out of reverence and gratitude, the Sangha here have organised a special ceremony for the 100th day at Dhammaloka Buddhist Centre, Nollamara on Saturday April 25th, 1992 as follows:

9.30am  Gathering in the Hall
10.00am Taking the 3 refuges and 5 precepts and short Dhamma talk by Ajahn Jagaro
10.30am Offering of food to the Sangha
6.00pm Evening chanting and the chants for the deceased
6.30pm Dhamma talk in Thai, from cassette, by Ajahn Chah
7.30pm Meditation
8.00pm Dhamma talk in English in honour of Ajahn Chah by Ajahn Jagaro
9.00pm Conclusion of ceremony

ALL WELCOME
Hurrah for Club Med and the good life! That is, Club Meditation Serpentine and the good life under the tall trees of Bodhinyana Monastery. Life in a monastery may not be what most people understand as "the good life" but, as I see it, Sangha life is life as good as it gets. No stress, no kids, no bills, no hair. Just a happy little community exploring the depths of meditation and opening their heart to soul-shattering insight up in the hills south of Perth. Last week in town I saw a car sticker, alluding to the well known song from Snow White and the Seven Dwarves, which read "I owe, I owe, so it's off to work I go!" How aptly does that sum up life in the world for many these days. Instead, here at Club Med Serpentine, the Sangha usefully spends its days relaxing by the pool of deep meditation, sunning themselves in the rays of boundless compassion, eating the finest of foods being the Teachings of the Lord Buddha and, for exercise and recreation, courses in digging trenches, mixing concrete and building monks' huts are freely given by our expert staff of senior monks. Ah!, This is the life!

The summer season at Club Med Serpentine saw many celebrated visitors drop in and stay. In December we were honoured by a visit from the inspiring Burmese monk, Ven U Nyanika, now resident in Wolverhampton, U.K. and who I will always remember for having so few belongings. In the pure tradition of Buddhist monks, he arrived at Perth Airport without suitcase or travelling bag - just carrying his bowl and robe and a tiny shoulder bag which I missed at first. It is rare and wonderful to find such monks these days and as a result, I was inspired no end. Later came Ajahn Koon and Ajahn Sophon, two Thai monks who are also disciples of Ajahn Chah. They kindly made the long trek to the north of the state to visit the isolated but devout Thai Buddhist communities in Port Hedland, Karratha and Mt Newman. Their trip was a great success.

In February, Sayadaw U Janaka, the well known Burmese meditation teacher, visited Perth and led a very well attended
weekend meditation retreat as well as giving many inspiring talks. The Ven Sayadaw was accompanied by the Australian monk Ven Pannyavara, whom we thank for helping organise Ven U Janaka's successful visit.

In January, as many of you will know, Ajahn Chah passed away and those members of our resident Sangha who were close disciples made a quick trip to Northeast Thailand to express the debt of gratitude that we own to such a masterful Teacher. Although that story is told elsewhere in this newsletter, I will mention here that while in Ajahn Chah's monastery I met Ajahn Gunhah and Ajahn Jundee (who many will remember as both having stayed 2 years at our monastery) and also Ven Visarado (who was ordained at Bodhinyana Monastery and spent several years here). All three wonderful monks were healthy and glowing, it seemed, as a result of living "the good life". Indeed, this is the life!

In February, Ajahn Jagaro went to Melbourne to help the Buddhist Society of Victoria and also to spend time with his ageing father. Ajahn Jagaro will be returning to Bodhinyana, I mean Club Med Serpentine, in mid April. Ven Sumangalo also went East to visit his parents and will probably return together with Ajahn Jagaro. In the absence of Ajahn Jagaro, an inspiring Adelaide born disciple of Ajahn Chah, Ajahn Nyanadhammo, who has been a monk for 12 years, has come
to help out both at the monastery and at our city centre. During March and April, he will share the "hot seat" with me on Friday nights at Dhammaloka and fire up our members with his wonderful talks.

On the subject of fire, a grim anniversary passed on January 31st, being one full year since the devastating bush fire which almost cremated our monastery. No, we didn't toast the anniversary with a barbecue under the trees! Fortunately the unexpected and heavy rainfall in February helped enormously with the regeneration of the forest. It is amazing to see the regrowth in only twelve months and to give you the picture (!) here are two photos of the monastery taken 12 months apart.

*Bodhinhana Monastery immediately after the fire*

*The same part of Bodhinyana Monastery 12 months later*
The underground kuti will be finished, dead and buried so to say, by the time you read this article and only the worms will ever appreciate the quality of the work which went into its construction. Still, it serves as a comfortable hut for one of the monks as well as a secure refuge in case of a fire. But instead of continuing with such expensive and labour intensive designs, we now have approval from our local Shire to construct 3 above ground huts with added fire protection features, such as shutters over the windows. These huts are now under way and will be completed when they are finished! Which is our way of saying that we will work on them steadily without having a deadline. For such are the "union rules" at Club Med Serpentine - where, when there is not much time, we must go slowly. Where we develop peace of our mind rather than give a piece of our mind to another. Where the manner of our life is the sign of what is achieved.

Ah, the "good life" at Club Med Serpentine! This is the life.

*Ajahn Brahm*

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**VISIT BY VEN. K. SRI DHAMMANANDA**

**9 - 17 APRIL, 1992**

Ven K Sri Dhammananda will be visiting Perth from 9th - 17th April. He is a very senior monk (60 years in robes), who was originally educated at the Oriental Buddhist Institute in Sri Lanka, founded the Kuala Lumpur Buddhist Missionary Society and the Paramadhamma Buddhist Institute in Sri Lanka and was recently honoured by the King of Malaysia.

Ven K Sir Dhammananda will give the Dhamma talk at Dhammaolka Buddhist Centre on **Friday evening 10 April**.

For further details of his visit please contact the Monastery or the Vihara.
Ajahn Brahm, Ven Kovid and 32 ordinary Buddhist Society of WA members attended our friendly Annual General Meeting on Saturday February 22nd where the following committee members were elected for 1992. Don Weerakody (President), Chris Banks (Vice President), Ron Storey (Treasurer), Dirk Collins (Secretary), Angelica Bruss, Chippy Brown, Shirley Jackson, Jill Hanna, Carol Dawkins, Margaret Durrens, Eddie Khoo and Phussadee Cockburn. Noel Hatton and Wunnunatd Intranagson were co-opted to the committee at the AGM. When one reads the many regular activities (on the back page) offered by our Buddhist Centre, one realises the fine energy of the lay people who offer their time to make it all happen. To the outgoing Committee, our sincere thanks go to you for the many hours of work you have put in for the benefit of spreading the Dhamma here in WA.

Committee members: (front row l - r) Chris Banks, Ratana Kay (visitor), Jill Hanna, Carol Dawkins, Phussadee Cockburn, Shirley Jackson, Angelica Bruss (Back row) : Ron Storey, Dirk Collins, Don Weerakody, Eddie Khoo, Chippy Brown, with Ven Ajahn Brahm and Ven Kovid (not pictured: Margaret Durrens, Noel Hatton & Wunnunatd Intranagson)
After 5 years of tremendous service in the Library, our ever smiling, ever patient Jan Kernahan is 'semi retiring' to spend more time on the cushion. Jan, thank you for all the hours of hard work you've put in every Friday evening and Saturday afternoon over the last 5 years.

We are very fortunate indeed to have a dedicated Buddhist couple, Ron and Tere Storey who manage the Dhammaloka Buddhist Centre now. They reside at 12 Nanson Way. Please contact them if you wish to use the hall or if you wish to help out in any way. Perhaps there are some good hearted gardeners, typists or cleaners who wish to contribute in some small way!?

A very successful Chinese New Year Dinner and Cultural evening was organised by Eddie Khoo on Saturday February 15. Many thanks to Eddie and members of the Chinese community who kindly cooked and provided wonderful entertainment for the fund raising event. All funds went towards the building costs of the new meditation hall to be built this year in Nanson Way.

On Sunday 23rd February a group of Thai ladies organised a delicious lunch at the Thai Orchid Restaurant in Francis Street, Northbridge as a fund raiser for the new meditation hall. Good food is always a great way to bring people together! At these functions it is uplifting to see Buddhist people from many different cultures joining together in friendship to contribute towards the Buddhist Society.
I believe the successful and harmonious running of the Buddhist Society has been largely due to the inspiring, impeccable example set by our very respected senior monks Ajahn Jagaro and Ajahn Brahm. The past 10 years of selfless service teaching the Dhamma here in Western Australia has brought many hundreds of people together in a good and uplifting way.

I will leave you with these few words and encourage you all to put time aside each day for some meditation.

"Wonderful indeed it is to subdue the mind, so difficult to subdue, ever swift and seizing whatever it desires. A tamed mind bring happiness."

(The Dhammapada)

With Metta,
Chris Banks (Vice President)

COMMUNITY SERVICES REPORT

Services rendered by the Buddhist Community Services have increased in the second year. Case work is done at the Karrawarra Community Centre on Monday afternoons and as from April 7th at the Health Centre in Lockridge every Tuesday morning. We have been setting up self help groups among different ethnic communities and liaising with government and non-government departments on the various needs of the communities.

With the help of the Women's Health Care House we are conducting 5 workshops on mid-life changes. There have been requests to have a similar course in English. If you are interested please contact Kanthi (344 4220) or Lyn Collins.

If anyone is able to spare some time for volunteer work would you please contact me. It is a very good opportunity to practice dana.

Kanthi de Tissera
MEDITATION RETREATS

PERTH:

A weekend retreat will be held at St Joseph's Retreat House in Safety Bay on the weekend of 5th, 6th & 7th June. Registration forms will be available from the Vihara in May. Cost will be $60. If you require any further details please phone Ron or Bianca on 299 7185.

ALBANY:

A weekend retreat will be held in Albany on 29/30 May & 1st June. For further details contact Sally-Ann Hayter on 098 421 835.

BUDDHIST YOUTH GROUP

The Buddhist Youth Group looks forward to holding another Youth Group Retreat from 5th July to 12th July, venue to be announced. If you are interested in participating, please contact either Samali De Tissera on 385 2126 or Ananda Barton at Dhammadoka Buddhist Centre.
SE ASIA NEW YEAR CELEBRATIONS
SUNDAY 12 APRIL

In Thailand and Laos this festival is called 'Songkran' and in Cambodia 'Chaul Chnam Thmey', but most Westerners know it as the 'Water Festival' for at that time there occurs a lot of good-humoured throwing of water. However, there is a more serious side to this festival as it is a time to show gratitude and respect to one's parents and teachers.

Also, as on most other important occasions for Buddhists, it is a time for going to the Buddhist Centre to reaffirm one's confidence in the Triple Gem and share the merit of one's life with others. New Year celebrations will be held on Sunday 12th April at Dhammaloka Buddhist Centre, Nollamara. The program will be as follows:

9.30am    Gathering at the hall

10.00am   Taking the 5 Precepts & 3 Refuges with auspicious chanting

10.30am   Offering of food to the monks.

11.00am   Sharing meal with all laypeople present

12.00noon The ritual washing of the Buddha Rupa and the Sangha

Blessing from the Sangha.
His Holiness, the Dalai Lama, will be visiting Perth in late April and will give 2 public talks on Thursday 30th April at the Perth Entertainment Centre. The talks will be at 10.30am and 5.30pm and will be of approximately 1 1/2 hours duration. These talks are free and everyone is welcome to attend.

Not to do any evil,
To cultivate good,
To purify one's mind.
This is the teaching of the Buddhhas
POSON DAY

SUNDAY 14TH JUNE

Poson Day is the celebration of the introduction of Buddhism to Sri Lanka. A special 8 precept day will be held on Sunday 14th June at Dhammaloka. The programme for the day will be:

9.00am    Taking the 8 precepts

10.30am   Offering of Dana to the monks

12.00noon Dhamma talk

Afternoon Video and discussion

4 - 5.00pm Meditation

5.00pm    Puja

Participants are encouraged to wear white if possible.

THANK YOU

I would like to express my deepest gratitude to Ajahn Jagaro, Ajahn Brahm and the Sangha and to all my friends in the Buddhist Society who gave so much of their time and energy to support me and my mother, Maa Chee Yib, during her illness and passing away.

For all your generosity and loving kindness, thank you.

Ratana Kay
A GUIDE FOR LAY BUDDHISTS

The Discipline of a Buddhist monk is refined and is intended to be conducive to the arising of mindfulness and wisdom.

Many of the rules of discipline were developed specifically to avoid offending lay people or giving rise to misunderstanding or suspicion (for example, the rules stipulating that another male be present when a monk and a woman would otherwise be alone together). This article is designed to be a guide to the lay person with regard to the Sangha and the offering of food.

A monk is allowed to collect, receive and consume food between dawn and midday (taken to be 12 noon). He is not allowed to consume food outside of this time and he is not allowed to store food overnight. Plain water can be taken at any time without having to be offered. Although a monk lives on whatever is offered, vegetarianism is encouraged.

A monk must have all eatables and drinkables, except plain water, formally offered into his hands or placed on something in direct contact with his hands. In order to prevent contact with a woman, he will generally set down a cloth to receive things offered by a lady. In the Forest Tradition of which our resident monks are a part, milk is considered to be a food, as are malted drinks such as Ovaltine and Milo, so none of these should be offered outside the proper times.

In accordance with the discipline, a monk is prohibited from eating fruit or vegetables containing fertile seeds. So, when offering such things, a layperson can either remove the seeds or make the fruit allowable by slightly damaging it with a knife. This is done by piercing the fruit and saying at the same time "Kappiyam bhante" or "I am making this allowable, Venerable Sir". It is instructive to note that, rather than limiting what can be offered, the Vinaya lays emphasis on the mode of offering. Offering should be done in a respectful manner, making the act of offering a mindful and reflective one, irrespective of what one is giving.
LIBRARY NEWS

Due to changes in staff, the Library, for the present, will not open on Friday afternoons.

Please bear with those who will have to cram the same amount of work into a shorter time.

The new times are as follows:

Fridays 7.00pm - 7.20pm
         9.00pm - 10.00pm

Saturdays 2.30pm - 3.00pm
          4.00pm - 5.00pm

*Do not put faith in traditions, even though they have been accepted for long generations and in many countries. Do not believe a thing because many repeat it. Do not accept a thing on the authority of one or another of the sages of old, nor on the ground that a statement is found in the books. Never believe anything because probability is in its favour. Do not believe in that which you yourself have imagined, thinking that a God has inspired it. Believe nothing merely on the authority of the teachers or of the priests. After examination, believe that which you have tested for yourselves and found reasonable, which is in conformity with your well-being and that of others.*

*The Lord Buddha's advice to the villagers of Kalama*
# REGULAR ACTIVITIES

**DHAMMALOKA BUDDHIST CENTRE, NOLLAMARA**

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<td>FRIDAY</td>
<td>7.00-7.20pm</td>
<td>Chanting</td>
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<td>7.30-8.00pm</td>
<td>Guided sitting meditation</td>
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<td>A talk on Buddhism by one of the senior monks.</td>
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<td>SATURDAY</td>
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<td>Food offering to the Sangha</td>
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<td>Instructions for new meditators.</td>
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<td>3.00-4.00pm</td>
<td>Meditation and discussion</td>
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<td>Dhamma School for the young.</td>
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<td>SUNDAY</td>
<td>8.30-9.15am</td>
<td>Sitting Meditation</td>
</tr>
<tr>
<td></td>
<td>9.15-9.45am</td>
<td>Interviews</td>
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<tr>
<td></td>
<td>9.45-10.30</td>
<td>Sitting Meditation</td>
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<tr>
<td></td>
<td>10.30am</td>
<td>Food offering to the Sangha</td>
</tr>
<tr>
<td>WEDNESDAY &amp;</td>
<td>7.30-8.30pm</td>
<td>Yoga, Relaxation &amp; Meditation</td>
</tr>
<tr>
<td>THURSDAY</td>
<td>9.30-11.00am</td>
<td>Beginners welcome and creche available</td>
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</tbody>
</table>

**SOUTH OF THE RIVER**

<table>
<thead>
<tr>
<th>DAY</th>
<th>TIME</th>
<th>ACTIVITY</th>
</tr>
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<tbody>
<tr>
<td>WEDNESDAY</td>
<td>7.00pm</td>
<td>Instruction for Beginners</td>
</tr>
<tr>
<td></td>
<td>7.30-9.00pm</td>
<td>Meditation and Dhamma talk at the</td>
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<tr>
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<td>Community Health Centre, Armadale</td>
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<tr>
<td></td>
<td></td>
<td>Kelmscott Hospital, Albany Highway</td>
</tr>
</tbody>
</table>

**ADDRESSES**

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

Bodhinyana Monastery  
Lot 1, Kingsbury Drive  
Serpentine 6205  

Buddhist Community Services  
Social Worker,  
14 Nanson Way, Nollamara. Tel: 344 4220