THE BUDDHIST SOCIETY OF W.A.

NEWSLETTER
October - December BE 2537 (1994)
KATHINA CEREMONY

Sunday October 30 1994

Traditionally after the end of the three months Rains Retreat, lay Buddhists take the opportunity to make offerings of robes and other requisites to the resident Sangha. When the Sangha consists of five or more monks then this occasion becomes even more significant and is referred to as the "Kathina Ceremony".

The Kathina Ceremony simply requires that at the end of the Rains Retreat, a layperson or a group of laypeople choose a day on which to offer cloth, sufficient to make at least one of the monk's three robes, to the resident Sangha. On receiving the cloth, the monks then elect one amongst them to be the recipient of the Kathina robe, usually the monk with the worst robe. Then all of them must help make the Kathina robe, complete it before the next day and present it to the recipient monk. Having successfully done this the monks are then allowed to use the rest of the cloth and the other requisites offered on the Kathina day for many months.

As the stewards of the Sangha, the Committee of the Buddhist Society feel that the Kathina offering should not be reserved for any individual person or group. Instead we see it as an opportunity for all the Buddhist community to join in a harmonious expression of support for our Sangha. Thus we have chosen SUNDAY 30 OCTOBER, 1994 for this year's Kathina Offering and take this opportunity for all those who benefit from the Teaching to show appreciation for the Sangha.

The programme for the day will be:

9.30am   Gathering at the monastery
10.00am  Receiving the precepts and chanting
10.30am  Offering of food to the Sangha and sharing a meal
12.00noon Offering of the Kathina Robe and
   Blessing by the Sangha and Dhamma Talk

ALL ARE WELCOME AND ENCOURAGED TO ATTEND
This sutta opens with the words ‘before my enlightenment, while I was still only an unenlightened Bodhisattva’. We may not be Bodhisattvas but we are unenlightened so the Dhamma of this Sutta has some application to our condition. If we are to apply it, then we shall need mindfulness enough to distinguish Wrong Intention - which is thoughts of sensual desire, ill-will and cruelty, from the second factor of the Noble Eightfold Path, Right Intention - thoughts of renunciation, non ill-will and non-cruelty. The last two are, positively phrased, loving-kindness (metta) and compassion (karuna). On becoming aware of thoughts of sensual desire, ill-will or cruelty, one should consider them in this way: They harm me or They harm others or They harm both or They prevent the development of insight-wisdom, increase trouble and lead away from Nibbana. It is well to note the warning that the way a person habitually thinks will increase his/her tendency to think like that in future. The other kind of thinking, with renunciation, loving-kindness and compassion, should be cultivated because it will never lead to any being’s harm and does lead to Nibbana. Still, continuous thoughts of this sort could be tiring (and all kinds of thinking is tiring) which makes for a troubled mind and loss of concentration. So even this stage of training should be transcended by meditation to become one-pointed in jhana.

The Sutta (19)

1. Thus I heard:

On one occasion the Blessed One was living in Savathi in Jeta’s Grove, Anathapindika’s Park. There he addressed the bhikkhus thus; ‘Bikkhus’.
'Venerable Sir', they replied. The Blessed One said this:

2. 'Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisattva, it occurred to me: Suppose that I divide my thinking into two classes? Then I set on one side thinking with sensual desires, thinking with ill-will, and thinking with cruelty, and I set on the other side thinking with renunciation, thinking with non-ill-will, and thinking with non-cruelty.

3. 'As I dwelt thus, diligent, ardent and self-controlled, thinking with sensual desire arose in me. I understood thus: There is this thinking with sensual desire arisen in me. And that leads to my own affliction, to others' affliction and to the affliction of both; it obstructs understanding, promotes annoyance, and leads away from Nibbana. When I consider: "This leads to my own affliction", it subsided in me; when I considered: "This leads to other's affliction", it subsided in me; when I considered: "This leads to the affliction of both", it subsided in me; when I considered: "This obstructs understanding, promotes annoyance and leads away from Nibbana," it subsided in me. Whenever thinking with sensual desire arose in me, I abandoned it, removed it, did away with it.

'As I dwelt thus, diligent, ardent and self-controlled, thinking with ill-will arose in me... I abandoned it, removed it, did away with it. As I dwelt thus, diligent, ardent, and self-controlled, thinking with cruelty arose in me... I abandoned it, removed it, did away with it.

4. 'In whatever way a bhikkhu keeps thinking and pondering, that will effect the inclination of his mind accordingly.

5. 'If he keeps thinking with sensual desire and pondering with sensual desire, he has abandoned thinking with renunciation to cultivate thinking with sensual desire, and then his mind is inclined to thinking with sensual desire.
‘If he keeps thinking with ill-will .... his mind is inclined to thinking with ill-will.

‘If he keeps thinking with cruelty .... his mind is inclined to thinking with cruelty.

6. ‘Just as, in the last month of the Rains, in the autumn season when the crops thicken, a herdsman would guard his cows (constantly) tapping and poking them on this side and that with a stick to check and curb them. Why is that? Because he could foresee the flogging or imprisonment or loss or blame that could befall him if he let them stray into the crops, so too, I foresaw in unprofitable dhammas a danger of degradation and defilement, and in profitable dhammas a blessing in renunciation, which blessing is on the side of cleansing.

7. ‘As I dwelt thus, diligent, ardent and self-controlled thinking with renunciation arose in me. I understood thus: “There is this thinking and renunciation arisen in me. And that does not lead to my own affliction, or to others’ affliction or to the affliction of both, it aids understanding, does not promote annoyance and leads to Nibbana. If I think with that and ponder with that even for a night, even for a day, even for a night and day, I foresee nothing to fear from it; only that even with the continuous thinking and pondering I might tire my body, and a tired body harries the mind, and a harried mind is far from concentration.” (Accordingly), I settle my mind in myself, quieted it, brought it to singleness and concentrated it. Why is that? So that my mind should not be harried.

‘As I dwelt thus, diligent, ardent and self-controlled, thinking with non-ill-will arose in me .... my mind should not be harried.

“As I dwelt thus, diligent, ardent and self-controlled, thinking with no-cruelty arose in me .... my mind should not be harried.

8. “In whatever way a bhikkhu keeps thinking and pondering, that will affect the inclination of his mind accordingly.

9. “If he keeps thinking with renunciation and pondering with renunciation, he has abandoned thinking with sensual desire to cultivate thinking with renunciation, and then his mind is inclined to thinking with renunciation.
‘If he keeps thinking with non-ill-will .... his mind is inclined to thinking with non-ill-will.

‘If he keeps thinking with non-cruelty ... his mind is inclined to thinking with no-cruelty.

10. ‘Just as in the last month of the heat, when all the crops have been brought inside the villages, a herdsman would guard his cows while staying at the root of a tree out in the open since he needs only to be mindful that the cows are there, so too there was need for me only to be mindful that those dhammas were there.

11 - 22 “Tireless energy was aroused in me (as in Sutta 4, para. 22 - 33) as (happens) in one who abides diligent, ardent and self-controlled.

23. ‘Suppose that in a wooded range there was a great low-lying marsh, near which a big herd of deer lived, and then a man appeared seeking what was not their good, their welfare, their surcease of bondage, and he closed the safe and good path that led to their happiness and opened a false path, and he put out a decoy and set up a dummy, so that later on the big herd of deer might come to loss, ruin and calamity; but suppose some man came seeking their good, their welfare, their surcease of bondage, and he reopened the safe and good path that led to their happiness and closed the false path, and he harried away the decoy and destroyed the dummy, so that later on the big herd of deer might come to growth, increase and fulfilment.

24. ‘Bhikkhus, I have given you this simile in order to intimate a meaning. Now the meaning here is this: The great low-lying marsh stands for sensual desires; the big herd of deer stands for beings, the man who sought what was not their good, their happiness and their surcease of bondage stands for Mara the Evil One; the false path stands for the wrong Eightfold Path, that is to say, wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, the decoy stands for delight and lust, the dummy stands for ignorance, the man seeking their good, their happiness and their surcease of bondage stands for the Tathagata, Arahant and Full Enlightened, the safe and good path that led to their happiness stands for the Noble Eightfold Path, that is to say, right
view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

25. 'So, bhikkhus, the safe and good path that leads to happiness has been reopened by me, the wrong path has been closed, the decoy harried away and the dummy destroyed.

26. 'What should be done for his disciples out of pity by a Master who seeks their welfare and has pity (on them), that I have done for you. There these roots of trees, these empty huts. Develop meditation, bhikkhus, do not delay lest you later regret it. This is our message to you.'

That is what the Blessed One said. The bhikkhus were satisfied, and they delighted in the Blessed One's words.

Taken from A Treasury of the Buddhas Words, by Ven Nyanamoli (available in Dhammaloka Library).
AJAHN CHAH

The following articles were taken from teachings given by Ven Ajahn Chah over many years. They appear in the book entitled "A Tree in a Forest - a collection of Ajahn Chah's Similies."

FIRE

Nothing happens immediately, so in the beginning we can't see any results from our practice. This is like the example that I have often given you of the man who tries to make fire by rubbing two sticks together. He says, "They say there's fire here!" He then begins rubbing energetically. He's very impetuous. He rubs on and on, but his impatience doesn't end. He wants to have that fire, but the fire just doesn't come, so he gets discouraged and stops to rest for a while. He starts again, but by then the initial heat he had has disappeared, so the going is slow. He just doesn't keep at it long enough. He rubs and rubs until he is tired and then stops altogether, more discouraged. "There's no fire here!" he finally decides and gives up completely.

Actually he was doing the work, but there wasn't enough heat to start the fire. The fire was there all the time, but he didn't carry on to the end. Until we are able to reach peace, the mind will continue as before. For this reason the teacher says, "Just keep on doing it. Keep on yet understand, how can I do it?" Until we are able to practise properly, wisdom won't arise. So we say just keep on with it. If we practise without stopping, we'll begin to think about what we are doing, and consider our practice.

KEY

If we take the precepts simply out of tradition, then even though the master teaches the truth, our practice will be deficient. We may be able to study the teachings and repeat them, but we have to practise them if we really want to understand. If we do not develop the practice, this may well be an obstacle to our penetrating to the heart of Buddhism, and we will not get to understand the essence of the Buddhist religion.
The practice is like a key to a trunk. If we have the right key in our hand, no matter how tight or strong the lock may be, when we take the key and turn it, the lock falls open. If we have no key, we won’t be able to open the lock, and we will never know what is inside the trunk.

EMPTY SPACE

People want to go to nibbana but when you tell them that there is nothing there, they begin to have second thoughts. But there’s nothing there, nothing at all! Look at the roof and floor here. Think of the roof as a ‘becoming’ and the floor as a ‘becoming’ too. You can stand on the roof and you can stand on the floor, but in the empty space between the roof and the floor there is no place to stand. Where there is no becoming, that’s where there’s emptiness, and to put it bluntly, we say that nibbana is this emptiness. People hear this and they back up a bit. They don’t want to go. They’re afraid that they won’t see their children or relatives.

That’s why whenever we bless the laity by saying, “May you have long life, beauty, happiness and strength,” they become very happy. But if you start talking about letting go and emptiness they don’t want to hear about it. But have you ever seen a very old person with a beautiful complexion or a lot of strength or a lot of happiness? No! But we say, “Long life, beauty, happiness and strength,” and they are all pleased. They’re attached to becoming, to the cycle of birth and death. They prefer to stand on the roof or on the floor. Few are they who dare to stand in the empty space between.

Where there is no becoming, that’s where there’s emptiness.
SANGHA NEWS

As I write this, the Sangha at Bodhinyana Monastery is on retreat - no teaching, no ceremonies, no duties, no writing. It is what I call “REST” time, that is, a time when the senior monk does all the teaching, ceremonies, duties and writing while the “REST” of the Sangha have little else to do but meditate! Oh, ‘tis a hard life being senior monk of a large monastery. No peace for the wicked, so they say, and I’m supposed to be good, so if this is what it’s like being good, I’d hate to be wicked! But I can’t complain, really, for my time in the ‘hot seat’ is only temporary until Ajahn Jagaro returns from overseas .... sometime soon ....I hope ....! We did receive a nice letter from Ajahn Jagaro written just after he had begun his Rains Retreat in a pleasant forest monastery outside of Mawlamyne (Moulmein) in the Mon State of Myanmar (Burma). He wrote “I have never been in such a wet place - it’s like living in a shower cubicle with the tap on!” Other than feeling a little washed out, naturally, he reports that he is well and content. Indeed, we all wish Ajahn Jagaro a happy retreat which fulfils all his aspirations completely and, most importantly, quickly!

Being boss-monk here, I mean ‘senior monk’, I have had to leave the monastery during the retreat to go into town on a couple of occasions for funeral services. Previously, every year before the Retreat, Ajahn Jagaro used to invoke the compassion of our lay Buddhist community and request that no-one dies, please, while the monks are on retreat! Even so, there are always a few funerals to attend during the Retreat although I have been assured that those responsible do not do it on purpose! Seriously, though, the time of our death is uncertain and the monks are happy to be of any assistance at this traumatic event at any time of the year. A few months ago, I remember, I performed two Buddhist funerals on the same afternoon and I recall conveying my concern to one of the funeral directors that if the Buddhists continue dropping off at such a rate then I will soon be out of a job!

I needn’t have worried though. According to a recent report in one of the daily newspapers, Buddhism is the fastest growing religion in Australia. Someone said that this may be because only the Buddhists keep getting reincarnated! Anyway, Buddhism is certainly the fastest growing religion in this part of Serpentine! This year
we have 11 monks, and 6 anagarikas for the Rains Retreat and all good quality meditators to boot. Not that I mean that as boss-monk I kick anyone around of course, ‘to boot’ is merely an expression meaning ‘as well’. To give an example of the quality of the practitioners here at our monastery, one of our anagarikas had to go into town for emergency dental work and had a tooth pulled out without any anaesthetic! Just meditation was enough. He was good at what is known as “T.M.”, the ability to “transcend-dental medication”!! (Sometimes I am told that anaesthetic should be given beforehand to those who have to read my jokes!)

With all the monks and anagarikas here now, the facilities at our monastery are stretched to their limit. And more monks have written requesting to come! So next year we will start building work again - that should frighten off some of the monks and laypeople wishing to come! On the drawing board at the moment is a second storey for our kitchen-dining room building. At present, the dining room is so crowded that
there is not even room to swing a cat, not that we’d ever do such a thing to our beloved furry monastery felines, ‘not enough room to swing a cat’ is just another of those expressive idioms which make English so colourful. Nor are we likely even to swing a hammer in the kitchen-dining room for we intend to hand the project out to a builder, a Buddhist builder if we can find one. We hope to begin construction in January-February when the weather is dry enough to enable the existing roof to be removed while the second storey is added.

Actually it has been so dry at the monastery over the previous 12 months that such a project could have been done at any time of the year. Last summer and autumn were exceptionally dry here, so much so that many of the trees between the Hall and the kitchen died because of the drought. At least that’s what I thought. But it looks like another case of reincarnation as those trees are putting forth new leaves again. It would have been awful to have to cut down such beautiful tall trees, so I can only say, “What a re-leaf”!

I was also much relieved on the occasion of our Entry to the Rains Day when the weather turned out so dry, sunny and warm for the festivities. Just the evening before, as I was coming back from Nollamara to the monastery, a huge black rain-storm thundered over the freeway and it was like driving through Niagara Falls. In 15 hours time, our guests would be arriving at our monastery to celebrate the start of the Retreat. Would it rain? Would the storm persist and drown the happiness of the occasion? Would our reputation of confounding the forecast and always providing beautiful weather for the ceremonies here hold up? (Actually, I confess, as this was the first Rains Retreat without Ajahn Jagaro I was concerned that my reputation might be finished if it rained!) Rain indeed was forecast, but only by those with little faith. It was, of course, yet another glorious day, the beginning of our 11th Rains Retreat here, and we had 11 monks resident, one monk for each year of the monastery... so by this year (94) next century we should have... perhaps we should build a 20-storey kitchen-dining room building and get the thing over with!

Just before the Rains Retreat began we were most privileged to be visited by Venerable H Gunaratana of the Bhavana Society in West Virginia, USA. Ven Gunaratana stayed at our monastery for a few days, gave some wonderful discourses on
meditation and it was an honour to have him as our guest. He also led a very highly regarded meditation retreat which concluded on the same Sunday as our Entry to the Rains Ceremony. Unfortunately therefore, none of the Sangha here were able to leave the monastery on the following morning to say "please come and visit again soon" when he left for the long flight back to Washington. But we do all thank him sincerely for coming this long distance to help teach the Dhamma and inspire us all. Thank you, Bhante.

On the list of "coming attractions", so to speak, I am delighted to announce that Tan Jow Koon Pannyananda has agreed to visit Perth again sometime in January 1995. Tan Jow Koon Pannyananda is an elderly but impressive Thai monk who speaks good English. He has visited Perth on several occasions in the past, officiating at some
of our ordination ceremonies. Indeed, we have invited him to preside over a triple
novice-monk ordination as three of our anagarikas change from white to brown - a
sensible step as brown robes are much easier to keep clean than whites! We have also
invited Ajahn Gunhah, the ever smiling senior Thai monk who stayed a long time with
us a few years back, but we do not know yet in which month he can come nor for how
long. Also invited is Tan Ajahn Tui who is a disciple of Tan Ajahn Maha Boowa and
highly regarded as a meditation teacher in his own right. Ajahn Tui visited Perth a few
years ago. Again, the exact date of his visit is as yet uncertain. Also invited for next
year, or at any time, is a monk who stayed here for a while and helped the Buddhist
Society and the monastery probably more than any other, and many of you may still
remember him ......Ajahn Jagaro! though once again, the exact dates of his return
home are still uncertain.

So enough of the uncertainties of the future. Now the rain drumming down
on my steel-roofed hut reminds me that it is our Rains Retreat and therefore
meditation time. Once I finish this article, I am handing over to Ajahn Nyanadhammo
for 2 weeks, locking the door of my hut and not coming out, not even for funerals
(except it be my own of course). A little retreat within a retreat. ‘REST’ time, when
the senior monk can disappear and the ‘REST’ may take over his duties.

Ajahn Brahm- may he Rest in Peace
VISIT TO PERTH BY
VENERABLE GUNARATANA

During July, the highly esteemed monk and scholar, Venerable Henepola Gunaratana spent two and a half weeks with us. He had been invited by the Buddhist Society well over a year in advance to accommodate his extremely busy schedule of meditation retreats around the world, as well as running his own program at his Forest Monastery and Retreat Centre in West Virginia.

Originally from Sri Lanka and ordained at the age of 12, “Bhante” Gunaratana has spent over 25 years in the U.S. where he completed his Ph. D. in Philosophy from the American University. He is particularly noted for his books “Serenity and Insight” and “Mindfulness in Plain English”.

Whilst in Perth, Bhante gave well-received talks at the Dhammaloka Buddhist Centre and to the South-of-the-River group. He then spent a week at the Bodhinyana Monastery where he was invited to give two talks to the community.

Then he tirelessly taught a 9 day retreat for 40 people. This retreat was a great success, particularly due to Bhante’s full participation in every meditation session (and then some!) and his illuminating answering of hundreds and hundreds of wide-ranging questions on the Dhamma.

His direct and fluent Pali quotations and translations of the Buddhist Scriptures, as well as his loving and compassionate personality greatly inspired us all.

Some people from the retreat have decided to go to West Virginia to take advantage of some more of Bhante’s teaching.

A full set of tapes of the retreat are available through the Dhammaloka Library. The retreat given by Ayya Khema in March this year was also recorded and those tapes can also be purchased or borrowed from the Library.
WEEKEND MEDITATION RETREAT

Camp Quaranup, Albany 4 - 6 November

This retreat will be designed around the Buddha’s Teaching of the 7 Factors of Enlightenment, thereby presenting and explaining in a straightforward way, different practical techniques and perspectives for the cultivation of the Spiritual Path in the context of day to day life.

The course is expected to be suitable for beginning meditators as well experienced practitioners.

The retreat facilitators will be Ian and Lalitha Johnson who have been practising meditation for over 21 years.

For information and/or registration forms, phone or write to Lynn Charlesworth, Lot 54 Frederick Street, Gledhow 6330. Phone; 098 418 272.

10 DAY MEDITATION RETREAT

Friday November 18 - Sunday November 27

Ven Ajahn Brahm will be lead a 10 day meditation retreat in November at the Santa Maria Retreat Centre in Gnangara.

Full details will be available soon at Dhammaaloka Buddhist Centre. Registration forms will be available from the Centre on 7 October.
SOCIETY NEWS

Thanks to the many people who offer help and support to the Buddhist Society and to Dhammaloka Buddhist Centre, our activities have continued to be performed with a minimum of difficulties. It is a source of constant inspiration to see so many people involved one way or the other in the running of our Centre to allow so many people to hear and practise the Dhamma.

During the Rains Retreat when we have not had our hard working monks at Dhammaloka for several months, we've had a very interesting program of guest speakers and panel discussions, including a Tibetan Monk, a Zen layperson and members of our own community. This is the first year that we have tried this type of program and judging by the numbers of people who continue to attend on Friday nights and Saturday afternoon it has been very successful. It has also shown that we have a number of laypeople who have a lot to offer our community in the way of meditation instruction and talks on the Teachings of the Buddha. To all of those concerned, we give our thanks for your contribution! Our monks have very generously offered to come to the Centre for our Friday night program in the last few weeks of their Retreat and we'll be delighted to welcome them back on Friday 7 October.

As always there has been quite a lot of activity around Dhammaloka including a very successful luncheon organised by the Thai community to raise funds for the Monastery. It has been said that Dhammaloka Buddhist Centre is the best Thai restaurant in town and this day proved to be no exception! Congratulations to all who were involved and thanks to all who attended and made this day a great success.

A number of plants around the garden of Dhammaloka were recently replaced and a general tidy up busy bee was held to bring the garden ‘up to scratch’ once again. The grounds of the Centre need constant attention and if you are able to offer some time to weed, sweep etc please contact our hardworking caretaker, Phil. We all enjoy the lovely surroundings we have, but of course, it takes a lot work to keep it like that! Helping out at Dhammaloka is a good opportunity to make merit!
With the community continuing to grow at Dhammaloka we are mindful of the fact that we need to make an effort to make new people feel welcome and to provide them with information to help them feel comfortable. With these things in mind we are introducing a number of things which we hope will make it a little easier for people to have their questions answered and to meet other people interested in the Dhamma.

We have now put a reception desk just inside the Vihara and someone will be available there on Friday nights to take membership enquiries, answer questions and to be a point of reference for visitors. Committee members and library workers will wear badges to help identify who they are so that people can identify who to approach to ask questions if they want to. If other members would like to offer their services as hosts please see our President Jill Hanna and a badge will be arranged for you. We also ask if all members would look out for new folk and make a point of inviting them in for a ‘cuppa’ and generally take the time to be friendly and welcoming.

A new brochure on Dhammaloka Buddhist Centre has now been printed which outlines our major activities and also gives some information on Buddhism and etiquette at the Centre. We are hoping that this will be of benefit to new people in particular in helping to answer some of the most frequently asked questions.

This year has seen the Buddhist Society pay off some of the debt incurred in building our magnificent Dhamma-Hall and other improvements around the Centre. Our thanks go to all who have contributed so far. However, the debt still stands at $132,200.11 (as of 1/9/94) and so any assistance in lessening this considerable burden will be gratefully appreciated. Some of our generous supporters make ‘one-off’ donations while others prefer to make smaller but regular donations to this account through the direct debit system through their bank. To join this program please see our Treasurer, Glenda Ingwerson, or a committee member to obtain the appropriate form. Donations to the Vihara Building Fund are tax deductible.

Donations to the Vihara Building Fund may only be used for paying off the debt (or for further construction work in the distant future). The ever increasing expense of running the Dhammaloka Buddhist Centre is paid for from the 'General' Account.
Unfortunately the state of our General Account is not all that healthy either. Money for the General Account comes in only from membership fees and donations and from this account we have to pay for things such as the running of the Library, maintenance of the Centre, electricity, water, administration costs, printing and mailing of the newsletter, printing of leaflets, insurance etc. We ask that people keep this in mind when they are considering which account they identify when making their donation. The on going support which is received from so many people is greatly appreciated for it keeps us going. Our thanks go to you for your generosity.

We are pleased to say that the Department of Immigration and Ethnic Affairs have given the Buddhist Society of WA another grant for three years to enable us to continue to provide a welfare service to our community. The objectives of this grant, which begins on 1 October of this year are:
1. To facilitate access and equity to mainstream service providers among Buddhist target groups.

2. To raise awareness among service providers (legal, health, welfare etc) to provide more culturally appropriate services for Buddhist client groups.

3. To educate people facing domestic violence and family problems on their rights, services provided and how to prevent themselves from violent situations.

4. To provide culturally sensitive support services to target client groups in order that they gain better access and equity to appropriate services.

5. To provide settlement related support services to target client groups in order that they gain better access and equity to appropriate services.

6. To raise awareness among Buddhist youths and the wider community on cultural differences and values in a multicultural society.

7. To maximise the resources within the Buddhist community in meeting the culturally appropriate needs of the client groups.

The approval of this grant is also recognition of the value of the service which we have provided over the last three years and this has been due to the diligent work of our welfare workers. We have had several very dedicated people in the role who have worked hard to provide a good service to those in our community and we are grateful for their efforts. Yodying Taylor and Dr Mahanama Karunaratna have been job sharing the role of Grant-in-Aid workers and the services they have been providing have been appreciated by many. Thanks Ying and Karu!

In not many months from now we will be calling for nominations for the 1995 Committee of the Buddhist Society. Now is the time for people to give some thought as to whether they would be willing to nominate for these roles and to offer their services. Committee members need to be full members of the Society and be able to attend meetings monthly and to take responsibility for contributing to the running of the Society on a regular basis and possibly taking responsibility for some specific aspect of activity. We will be calling for nominations in December, with the Annual
General Meeting to be held in February. If you would like to know more about what serving on the committee entails please call Jill Hanna on 341 6362.

We have become aware of a number of people who are unable to get to Dhammaloka for our Friday nights because their physical disabilities make transport difficult. We have arranged for the Red Cross to lend us a vehicle so that we can pick these people up and bring them to the Centre. However to enable this to happen we need volunteers who hold a ‘B’ class driving license to help on a roster basis. If we are able to identify a number of volunteers, you will only be called on occasionally. If you think you may be able to help would you please phone Barney Viersma on 349 7317.

To all of our members and friends we send our best wishes. May you all be happy and well.

With metta

The Committee
OBITUARY

GREG KLEIN (AJAHN ANANDO)

Many people from our Society will remember with gratitude Venerable Ajahn Anando who visited Perth in 1991. During his visit Ajahn Anando gave several talks at Dhammaloka and conducted a meditation retreat for the lay community.

Ajahn Anando was a monk for over 20 years and spent most of his years as a bhikkhu in England where he became abbot of Chithurst. A year after he disrobed the brain tumour which led to his death was diagnosed and he died in May of this year.

He will be remembered with gratitude as a fine monk by the many people who benefited from his teaching.

May he benefit from a favourable rebirth.
THANKS! YOU’RE APPRECIATED!

As a long time member of the Buddhist Society, I’ve seen our Centre grow and change in many ways due to the diligence of our hard working Monks and lay members.

Some of these members we know well, as they’re often seen organising events and co-ordinating activities at the Centre and I thank them for this work.

There are, of course, others who work quietly in the background giving a lot of their precious time and energy to the Centre, or should I say to us. Those who contribute many hours and days weekly doing the secretarial work, the treasury work, running the library, copying tapes in the library and the ordering, cataloguing and covering of books.

Then there are the people who spend many hours preparing the hall and cooking for our social events and those who stay behind washing dishes and tidying up, well after most people have left. Many others are involved in the preparation and mailing of the Newsletter and other publications, working in the garden, doing general maintenance, bringing supper for us all, providing the marriage preparation and celebrant service, drawing up building plans, and generally administering the Centre. Also there are those who constantly care for our Centre and its members by offering flowers, and cleaning on a weekly basis.

Finally we’re fortunate to have such a cheerful and obliging person who takes care of our Centre. (May we remember to take care of him!)

No doubt in mentioning these few people I have neglected to mention others. I apologize.

I offer my thanks to all these people - the quiet achievers.
A long time member.
LIBRARY NEWS

There have been a number of new titles which have become available for sale in the library at Dhammaloka. They include **TRUE FREEDOM** by Ven Ajahn Jagaro and **TEACH YOURSELF TO MEDITATE** by Eric Harrison. There is also a good variety of new titles for sale by Thich Nhat Hanh.

New Dhamma tapes for borrowing on the shelves include Ayya Khema’s and Venerable Gunaratana’s talks recording at meditation retreats held in Perth this year.

It would be helpful to our library staff for members to know that each member may borrow 2 books and 2 tapes at any one time. Please return borrowed books and tapes within the two week time allowance or ask for an extension of time. It is time consuming and costly for us to send out reminder notices about overdue items to our Dhamma friends.

**Library Volunteers:**

The library volunteers have been working hard to streamline and improve the library operations. The library provides a wonderful service to our members and it is entirely reliant on volunteers for the many tasks which are needed to maintain the stock and fulfil orders for tapes and saleable books. Additional volunteers are urgently required in certain areas and if you are able to offer regular assistance we would very much like to hear from you.

Some of the tasks can be performed at times to suit you, while others may require regular times, usually on a roster system. If you are able to offer assistance in any of the following area would you please see our President Jill Hanna on Friday nights or phone her on 341 6362. Jill will be able to discuss with you the time commitment necessary and any particular skills which may be required.

Volunteers are needed to help with tidying and sequencing of books and tapes on the library shelves, covering and repairing books, reviewing quality of tapes on library shelves, copying of bulk orders of tapes, ordering library stationery supplies, and the ordering and stock control of books for sale. We would be delighted to hear
from any qualified librarian who could offer ongoing help, advice and support to the volunteer team.

Thank you to our present friendly team of volunteers who offer their time so generously.

**Book Review:**

"MINDFULNESS IN PLAIN ENGLISH" by Ven. H Gunaratana is a concise, clearly written book on meditation practice discussing various techniques; using the breath, counting, connecting the in breath with the out breath as one continuous breath, and ‘fixing’. Meditation postures are clearly described.

A beautiful loving kindness meditation is written on pages 93-95.

Common problems for meditators are discussed in detail followed by a very good account of Mindfulness and its value in daily life. This lovely book is recommended for Dhamma practitioners who are sincere about improving their chances of realising peace.
'AUSTRALIAN NIGHT' FUND RAISING DINNER

DELICIOUS VEGETARIAN FOOD

LIVE ENTERTAINMENT

SUNDAY NOVEMBER 13TH AT 6.30PM

(If you're going to be stuck here in Samsara for at least one more life, you may as well enjoy yourself!)

TICKETS ON SALE NOW: $8 each or $20 for a family of two adults and one or two children.

MORE HELPERS FOR THE COOKING AND/OR THE ENTERTAINMENT ARE WELCOME TO PHONE 293 3547
# Regular Activities

**Dhammaloka Buddhist Centre Nollamara**

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td><strong>Friday</strong></td>
<td>7.00 - 7.20pm</td>
<td>Chanting</td>
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<tr>
<td></td>
<td>7.30 - 8.00pm</td>
<td>Guided sitting meditation</td>
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<td></td>
<td>8.00 - 9.00pm</td>
<td>A talk on Buddhism by one of the senior monks</td>
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<td><strong>Saturday</strong></td>
<td>10.30am</td>
<td>Food offering to the Sangha</td>
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<td></td>
<td>2.30 - 3.00pm</td>
<td>Instruction for new meditators</td>
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<td></td>
<td>3.00 - 4.00pm</td>
<td>Meditation and discussion</td>
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<tr>
<td><strong>Sunday</strong></td>
<td>8.30 - 9.15am</td>
<td>Sitting meditation</td>
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<tr>
<td></td>
<td>9.15 - 9.45am</td>
<td>Walking meditation and interviews</td>
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<tr>
<td></td>
<td>9.45 - 10.30am</td>
<td>Sitting meditation</td>
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<tr>
<td></td>
<td>10.30am</td>
<td>Food offering to the Sangha</td>
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<tr>
<td></td>
<td>12.00 - 1.30pm</td>
<td>Dhamma school for children is on the 2nd and 4th Sundays of each month</td>
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<tr>
<td><strong>Wednesday</strong></td>
<td>7.30 - 8.30pm</td>
<td>Unguided meditation followed by an informal discussion</td>
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<tr>
<td><strong>Thursday</strong></td>
<td>9.30 - 11.00am</td>
<td>Yoga, relaxation &amp; meditation (beginners welcome)</td>
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## South of the River

| **Tuesday** | 7.00- 9.00pm | Meditation Instruction  
|            |             | Meditation and Dhamma talk  
|            |             | 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  
Tel: 345 1711

**Bodhinyana Monastery**  
Lot 1 Kingsbury Drive  
Serpentine WA 6205  
Tel: 525 2420

**Buddhist Community Services**  
Social Worker  
Tel: 344 4220