



# Buddhāloka

L I G H T   O F   T H E   B U D D H A

Newsletter of the Buddhist Society of Victoria

Volume 14 No. 7

Autumn 2005 / 2548

## ***Annual General Meeting for 2005 / 2548***

The Society's Annual General Meeting was held on Sunday 20<sup>th</sup> March last. It was a lively and productive meeting and has become one of the best ways that Society members can hear what the Society has been doing over the last year and the plans for the future.

**Ajahn Thanasanti**, the teacher-in-residence, opened the meeting with some useful observations and reminders for members. She asked us all '*What makes a good community and what makes the community thrive?*'. She went on to answer this rhetorical question with the 6 facets of a good community – (1) Focus, (2) Respect (acknowledge the efforts and service of all involved – the Committee works very hard for the Society, as do many other volunteers), (3) Learning, (4) Building (the atmosphere of the temple should be friendly, supportive, honest and trustworthy), (5) Service (support for individuals and the community at large – perhaps the Society should offer talks on a variety of topics, including health, aboriginal issues, non-violent communication to nourish and support the community in a broad way) and (6) Spiritual Friendship (we should have a personal interest in each other, with willingness and ability to listen and receive, to create a fabric that supports the inner work).

We should all consider the strong points of the Society and rejoice in those, including the Committee (which has a vital function in the absence of long-term resident Sangha). However, the Committee is comparatively powerless without the support of the wider community of members. We should all help the Committee maintain an harmonious community – watching for greed, hatred and confusion, and how they may express themselves. We should each of us watch that desire does not express itself as a need to control or count our own opinion as more valuable than that of others. We should strive to develop loving support for each other.

The Society has been in existence for about 52 years. In that time it has seen the wider Buddhist community grow from a handful of interested people to maybe 100 groups in Victoria today. The BSV has had a long-standing hunger for monastics in residence at the temple. While she said she had been card for in the best possible way, Ajahn Thanasanti went on to remind us that to stay at the temple in East Malvern on a long-term basis is not the best course for a monastic.

Noting the successful examples of the monasteries at Perth and East Warburton, if the BSV is keen to have a monastic presence it may be timely to consider supporting a community of nuns. There is no place for women to practise as Theravadin monastics in Victoria.

Ajahn Thanasanti finished her talk with a number of presentations to some of the members who had worked so hard for the community's benefit over the last year.



Ajahn Thanasanti  
and member Diana Wadasinghe

## New Committee for 2005 / 2548

As the number of nominations equalled the number of vacant positions, an election was not necessary. The new Committee is –

President	Cora Thomas
Vice-President	Bala Mudaly
Secretary	Prem Nawaratne
Treasurer	Chin Tan
	Gary Dellora
	Dhananjaya Jayasekera
	Greg Kleiman
	James Leung
	Padmini Perera



**New Committee** – from left  
Upper Row – Greg, Bala, Gary, Chin, Prem  
Lower Row – James, Padmini, Cora, Jaya

The outgoing Committee was thanked, notably the retiring ex-President Meththa Muniratna. Meththa had been President for eight years, with a one year break – a mammoth effort. The Constitution requires that no office bearer shall occupy a position for longer than four consecutive years – hence we farewell Meththa, but not her efforts and contributions.

The new Committee is a welcome mix of experience and new faces and includes members who have formerly been Secretary, Vice-president, Treasurer. ‘Portfolios’ (Committee members who have agreed to act as liaison for particular responsibilities, such as dana roster, cleaning, garden, library) will be decided soon and posted on the notice boards.

The Minutes of last year’s AGM were presented and read. The auditor’s report and financial reports were also presented at the meeting. They are available from the Treasurer (Chin).

## Outgoing President’s Address

*It has given me great pleasure being President of the BSV for the past eight years, with one year’s break. It’s time that I stepped aside (even if I wanted to continue, the Constitution will not allow me). I feel sad today to take a back bench after eight active years. However, it’s also a great responsibility lifted from me, in a job that has more criticism than praise. I have seen and had its ups and downs in the past eight years. I will carry with me all the beautiful and good associated with that time.*

*We have had a great Committee – everybody doing their part to continue the good work started 52 years ago. I have had great support from the Committee members with a very hard-working Secretary, Cora Thomas, and that has made my work less stressful. I wish to thank all Committee members and all members of the Society for their support. There are lots of members – the silent workers- who do hundreds of chores voluntarily, like washing, cleaning, switching lights on and off, opening and*



Meththa

*closing the Centre, operating the sound system, looking after the garden and providing transport etc. This is important for the smooth running of the Society. Thank you to all from the bottom of my heart.*

*We have had immense support from our visiting Sangha. Ajahn Thitinyana arrived at the Centre on 19 March last for a short visit. However, he stayed with us for six months. He conducted guided meditation for two days a week, which attracted many people. He was a great hit. Ajahn Brahmavamso, our spiritual advisor, visited the Society twice last year. He was with us for Vesak celebrations and again in November. As always, he brings great positive energy and uplift to the Society. Venerable Nanda arrived from Sri Lanka in 2003 and stayed with the Society until the end of last year. Ajahn Kalyano, the abbot of Bodhinyana, gave talks once a month and conducted a retreat in April last year.*

Among others who made brief visits were Sister Jitindriya, Sister Dipankara, Venerable Dhammananda, Ajahn Chandiko, Ajahn Liem, Venerable Dhammika and Venerable Kasyapa. Venerable Wimalananda, from Berwick Buddhist Society, participated in a ceremony in memory of the Tsunami victims. Sayadaw U Pandita commenced weekly meditation sessions after Ajahn Thitinyana's departure. Ajahn Thanasanti arrived last month for a short stay. As always, she is a great attraction, with her kind approach.

The Society has benefited greatly from the presence of monks, with their contribution to the spread of the Dhamma – the Teachings of Buddha. There are also lay teachers who conduct Dhamma classes. Thank you to Ian and his team of teachers. Greg Kleiman has been conducting meditation sessions. We are all truly grateful to the monks, nuns and lay teachers.

The Sunday School, under the guidance of Susan Palmer-Holton, is doing well. We thank her and her staff for this good work.

We have a great library. Thank you Yasmin and all the workers who run the library.

During the tsunami disaster we collected \$8000. That was a great dana by the Society – we also get together in times of disaster.

I am sad to depart as President of the BSV without fulfilling my dream of a new Sangha residence. I thank Prem for his interest with work done on the extension to the foyer and library. I appeal to all members to give a small monthly donation to the Building Fund so we can accommodate the Sangha in a better residence.

I cannot forget two senior members – Elizabeth Bell and Mervyn Mendis, who have always given their whole-hearted support. Thank you Elizabeth. Thank you Mervyn.

My personal thank you to all of you. I hope that the new President and the Committee will get the support that I received over the past eight years. In promise to give all my support in the years to come.

Ours is a voluntary organization. The Committee members have their own work, families, illnesses and many other things to attend to in their daily lives. However, the Committee puts in a lot of time and energy on behalf of the Society. So, please give the Committee members all your support and gentle criticism.

May you all be well and happy. May we all spread the word of the Buddha for a better world.

Meththa Muniratna

The report from the Sangha sub-Committee is held over to the next Newsletter.



Left and right  
The shrine in the temple at the  
Buddhāloka Centre.



Sunday Lunch



# Vesak Program

## Sunday 29<sup>th</sup> May 2005 / 2548

8:00 am	Sil – Observance of the Eight Precepts
8:30 – 9:30 am	Meditation
9:30 am	Dhamma talk by Ajahn Brahm
10:15 am	Buddha Puja
11:00 am	Dana for Monks and Sil observers
11:45 am	Community lunch
12:30 – 2:00 pm	Meditation
2:00 – 3:30 pm	Dhamma discussion with Ajahn Brahm
3:30 – 4:30 pm	Meditation - led by Ajahn Brahm
4:30 – 5:00 pm	Afternoon tea for Monks and Sil observers (Gilanpasa)
5:00 – 6:00 pm	Chanting
6:00 – 7:00 pm	Silent meditation
7:30 pm	Dhamma talk by Ajahn Brahm Transfer of Merit

## Tsunami Appeal

The Tsunami Memorial held at the temple on 9 January last raised around \$6000 for Tsunami relief. In recognition of Ven. Wimalananda's generosity in leading the observances, \$500 was sent to the Berwick temple Tsunami appeal. A further \$4000 was sent to Mr Olcott Gunesefera of the Dhammavijaya Foundation in Colombo for their rebuilding appeal associated with Tsunami relief in Sri Lanka. A further \$1500 will be part of a contribution to fund the purchaser of orthopaedic equipment for member Priya Mendis to take to Sri Lanka.

## A Place for Nuns

Sister Thanasanti's visit to the BSV was, to say the least, inspirational. In her address at the AGM she spoke about the possibility of supporting and promoting the nun's order.

I and other members spoke on this subject. In general, people seemed to be positive about the prospect of providing support and accommodation for about two nuns.

The nuns would not be accommodated at the BSV in East Malvern. It would be better if they had a dwelling of their own.

The idea is that the nuns would be of help not only to the women but to the whole Buddhist community. By focusing our attention in a new direction, the BSV would be supporting both monks and nuns who make up the Sasana, and who make a valuable contribution to the community.

Members should feel free to discuss this with :

Elizabeth Bell (98181691)

Diana Wadasinghe (0412-406680)

*by Diana Wadasinghe*

## Sangha

**Venerable U Pandita's** meditation course started on 6 January and extends into this year. It is scheduled for Thursday nights and is suitable for both beginners and experienced meditators.

**Ajahn Kalyano** has advised that, due to his responsibilities in establishing the Monastery at East Warburton, he is unable to continue coming down to Melbourne for the monthly Dhamma talks at the BSV.

**Venerable Ayya Dipankara** (a Burmese nun) has offered to conduct a meditation retreat from 18 to 28 August. Contact Greg Kleiman for further news, as these dates approach.

## From the Committee

**Buddhist Council** – The Society has renewed its membership of the Buddhist Council of Victoria. The Council, established for a little over ten years now, is the umbrella organization for all Buddhist groups in the state. It neither sets policy for member groups nor instructs the various groups on their programs. It serves as a first 'port of call' for government and the news media when a Buddhist response or input is requested. Full membership is restricted to Buddhist Societies or Groups (not individuals) and the BSV was a founding member and major contributor to the Council's governing constitution. Michael Wells represents the BSV on the Council. You may have noticed the recent letter of condolence published in the newspapers, on the death of Pope John Paul II. That letter was sent by Brian Ashen on behalf of the Council and its members.

**Dhamma School** - The Committee recently allocated \$1000 specifically to support the Dhamma School conducted on Sunday Mornings at the temple. Suzanne Palmer-Holton co-ordinates the school (she also teaches the juniors, ages five to none). Other

teachers include Gary Dellora, Trevor Palmer-Holton and Irene Subesinghe.

**Memberships** – Some members from last year have not yet renewed their membership for this year. Membership subscriptions are payable on 1<sup>st</sup> January each year. In accord with the Society's Constitution, membership is deemed to have lapsed if it's not paid by the date of the AGM.

**Support for Bangladeshi Temple** – A variety of texts suitable for teaching purposes has been sent to a temple in Bangladesh, following a request for assistance from Anupam Barua.

**Vietnamese Texts** – A variety of texts in Vietnamese have been languishing at the vihara (stored away in boxes). These have been sent to a Vietnamese group, who should be able to make better use of them.

**Visas ... again ...** - When Sister Thanasanti arrived in Australia she came on a visitor's visa. The Immigration officials advised her that, as she will be teaching at the BSV, she would need an 'Unpaid Religious Workers Visa' instead. Teaching is classified as 'work', even tho it's not paid. The Committee obtained the appropriate visa for her.

## New Members

The following new members are welcomed to the Society – Fiona Adams

Ray Anthony

John Atkin

Margaret Costello

Pauline Davies

Eileen Edwardes

Matthew Guzzardi

Maria Jawa

Peter (Kah Chan) Lee

Steven Mann

Cheryl Neilson

Dilini Seneviratne

Bronwyn Thompson

We hope they find that the Society is of real assistance in aiding their understanding of the Dhamma and of the value in permitting the Dhamma to guide our daily lives.

**Email Bulletins** can be sent to members if they indicate their interest in receiving updates and news of forthcoming activities by email. To be placed on the circulation list, please send a message to the BSV <bsvmelb@vicnet.net.au>, marked for the Secretary (Prem Nawaratne).

*He who is stained (with defilements) without self-control and truthfulness, is not worthy of wearing the yellow robes.*

Dhammapada 9

The *Dhammapada* ('Words of Truth') is a collection of 423 verses in Pali, uttered by the Buddha on some 305 occasions for the benefit of all. The stories about the circumstances in which the verses were uttered were added by the commentator Buddhagosa in the 5<sup>th</sup> century CE. It is generally believed that most of these stories associated with each *Dhammapada* verse have been handed down orally for generations since the days of the Buddha. The Buddha's teachings were not committed to writing until more than 400 years after his *Mahā Parinibbāna* (passing away).

Copies of the *Dhammapada* are available for loan from the library.

*He who is purged of all stain, is well-established in morals and endowed with self-control and truthfulness, is indeed worthy of the yellow robe.*

Dhammapada 10

This edition of *Buddhāloka* was edited by David Cheal (contact via the BSV or at [rorippa@carringbush.net.au](mailto:rorippa@carringbush.net.au)). The views contained within do not necessarily reflect those of the Buddhist Society of Victoria. Contributions and news are welcome, particularly from members.

## Ajahn Brahmavamso Returns to the BSV

The Society's Spiritual Advisor (Ajahn Brahm) will be arriving at the vihara on the afternoon of the 28<sup>th</sup> May and returning to Perth on the 1<sup>st</sup> June 2005/2548. His program while in Melbourne is :-

**Saturday 28<sup>th</sup> May** 8.00 pm. Arrive at Buddhāloka Centre

**Sunday 29<sup>th</sup> May** Participate in the Vesak celebrations at the Buddhāloka Centre

(see the separate Vesak program, p. 2)

**Monday 30<sup>th</sup> May** 7.00 am – 6.00 pm. Conduct a one-day retreat at the Buddhāloka Centre

7.30 pm Dhamma talk at Buddhāloka Centre

**Tuesday 31<sup>st</sup> May** 7.00 am – 6.00 pm. Conduct a one-day Retreat at the Buddhāloka Centre

8.00 pm Dhamma talk at the Buddhāloka Centre

## A Possum Story

There is a tree in my front garden which blooms in early winter with large white flowers with a bright yellow centre making them look like fried eggs. When in full bloom it is a delight – at least it was until about seven years ago, when a family of possums moved in!

Since then, each year and every year, they have almost defoliated the tree. I have tried many cunning tricks to drive the possums away e.g. hanging bags of manure and camphor balls in the branches. Once I even sprayed the leaves with chilli oil, but they loved that! I do believe they are Mexican boat possums.

After this, I would arm myself at night with a torch and a water hose and then wait until they arrived. On the first chorus of OLE CARAMBA I would shine the torch up at them, sighting their big Latin eyes in the light and let them have a spray of water, chasing them all over the tree. But they seemed to enjoy this game.

It was now time for the FINAL SOLUTION – to exterminate them. I mixed up a batch of strong poison and was about to place it in a bowl nailed to the fence, when a thought hit me : I had been practising adopting a more compassionate attitude to my daily routine with great success, so if I was going to be compassionate to my hairy

friends, then why not to my furry friends (Mexican possums)? So I threw away the poison and started feeding fruit to them.

That was four months ago and now (ie. early spring 2002) the tree, for the first time in seven years, has a luxuriant spring growth. It looks green and lush and I am sure that, later on, the fried eggs will bloom again.

Maybe President Bush should try feeding the Iraqis instead of bombing them!

*from member Ray Anthony*

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## Revival of the Bhikkhuni Sasana in Sri Lanka

In this paper I propose to deal with some common misconceptions prevalent in Sri Lanka regarding the revival of the Bhikkhuni Sasana. The female order flourished here from its inception from the reign of King Devanampiya Tissa (250-210 BC) right up to the fall of Anuradhapura to the South Indian invaders in AD 1017 ie. well over a thousand years.

- *What were the causes of the disappearance of the Bhikkhuni Order?*

We cannot adduce clear cut precise reason with dates. But the view expressed by Buddhist scholars is that during the invasion by South Indian Cholians both the Orders of monks and nuns disappeared.

- *What are the reasons attributed?*

Religious persecution is not mentioned in the historical records. With the deportation of the king as a prisoner to India Buddhism lost its defender and patron. Living conditions became hard for monks and nuns. The costly treasures of the rich temples were ransacked. A famine after the invaders were expelled caused immense hardship to the clergy. The monks fled to India, Maldiv Islands and Burma for survival. Others went long distances to the southern inhabited parts thru forests mountains etc. The nuns could not do any of these things, they were the first to perish in the famine.

- *How was the Bhikkhu Order revived and the Bhikkhuni Order not revived after King Vijaya Bahu drove away the invaders and regained freedom?*

King Vijaya Bahu received help from the Burmeze King. They were both devoted Buddhists and had the interests of the Sasana at heart. For the revival of Buddhism the Burmeze King was able to send only a delegation of monks. There was no Bhikkhuni Order in Burma, Thailand or any other nearby country. So he could not send bhikkhunis to revive the Order of nuns in Sri Lanka.

Also during the Polonnaruwa period that began during the reign of King Vijaya Bahu, Lanka came under strong Tamil-Hindu influence. The South Indian caste system was adopted by the Sinhaleze. Hindu gods were admitted to Buddhist temples. Hindu rites, manners and customs were liberally adopted. Caste entered the Sangha in the ensuing period. In terms of the Manu Laws of Hinduism women were debarred from holy Order and could not lead the independent renunciate life of a Buddhist nun. The monks declared the Bhikkhuni Order defunct and unrestorable until Maitriya Buddha appears in the next aeon. Since then no attempt was made to restore even a junior order of Buddhist nuns (ie. a samaneri order).

- *Why the monks could not revive the Bhikkhuni Order without participatiin of bhikkhunis? Were they prohibited from doing so by the Vinaya rules?*

There is no such prohibition in the Vinaya rules. There is a rule in the Eight Strict Rules of the nuns (Garudhamma) which stipulates that the higher ordination (upasampada) of nuns should be done by nuns and then confirmed by a chapter of senior monks. So monks cite this rile, and interpreted it to say that the Bhikkhuni Order cannot be revived without nuns.

- *The Bhikkhuni Order exists in China and Korea, why cannot these bhikkhunis be invited to initiate the revival?*

Here sectarianism in Buddhism acts as a barrier. Although Lord Buddha decried sectarianism and disunity in the Sangha on several occasions, one hundred years after the Great Passing Away, sectarianism entered the Sangha and brought in antagonisms and disunity. Based on this disunity and sectarian prejudice, the Theravada hierarchy says it is their tradition not to invite Mahayana monks or nuns to assist in their ordination ceremonies.

- *Is this a correct Vinaya-based attitude in keeping with the Dhamma Vinaya of the Buddha? Is it helpful to preserve the longevity and survival of Buddhism in the modern world?*

The Vinaya does not recognize nor endorse sectarianism. If monks and nuns observe the Vinaya rules and accept the basic Dhamma, ie. the Four Noble Truths and the Eightfold Path and other teachings, they are genuine Buddhist monks and nuns. Such monks and nuns can teach, practise and propagate Buddhism in the modern world. Sectarian prejudices based on traditional practices in the past should not hamper the spread and progress of Buddhism in the modern world.

- *If monks have the welfare of the Sasana at heart in the modern world with its human rights and democratic values can they not revive the Bhikkhuni Order? Can they not devise ways of doing so in accordance with the Dhamma Vinaya?*

Ways and means have been studied by the learned, virtuous and progressive section of the Buddhist Sangha, particularly in Sri Lanka – the fountain head and headquarters of Theravada Buddhism after its expulsion from India. These monks point out the dual order stipulation in the Vinaya for the higher ordination was enacted at a time when both orders of monks and nuns were functioning under the Buddha. It is well and good when both monks and nuns are available. But in a country or era when nuns are not available – a Bhikkhuni Order cannot be revived.

- *Then what option did they find in terms of the Dhamma Vinaya to revive the Bhikkhuni Order?*

They found a Vinaya text which says “*I permit you, monks to confer ordination on women*”. This was uttered at the inauguration of the Bhikkhuni Order by the Buddha, after himself had given permission for Maha Pajapati Gotami to join the order.

The Vinaya injunction has not been revoked nor annulled. They found in this text the authority to revive the Bhikkhuni Order. But because of the traditional insistence on the dual Order ordination, and to avoid controversy with the obscurantists who insist on the Dual Order procedure they decided to revive the Bhikkhuni Order first at Sarnath (in India) then with subsequent ordinations at Bodh Gaya and Dambulla, Sri Lanka.

- *Who were the progressive, broad-minded Sinhaleze Elders who organized and participated in the revival of the Bhikkhuni Order?*

They were Ven. Pandit M. Vipulasara, Rector, Parama Dharma Buddhist Seminary, Ratmalana; Ve. T. Dhammaloka, Anusanghanayaka of Amarapura; Ven. Prof. K. Vajira of Vidyalankara Seminary, Kelaniya; Ven. P. Somalankara; Ven. Pandit J. Sumangala, Abbot, Dambulla Rock Temple etc.

- *Who provided the funds for the Buddhist nuns and organized the ceremonies and functions connected with the revival?*

The Chinese Buddhists under Fo Gunag Shan and Buddhist Light Association of Taiwan and Korean Buddhist organization patronized and assisted in all possible ways. A Buddhist delegation sent to China by President J. R. Jayawardena to study and report on the feasibility of reviving the Bhikkhuni Order reported favourably in their findings and recommendations to the Government.

- *Who opposed and objected to the revival? What were their reasons?*

The Mahanayaka Triumvirate consisting of the Primates of the Siameze, Amarapura and Ramanna Sects viewed the revival with disfavour and prejudice. The chief objector who used all the media available to raise objections was the late Ven. M. Pannaseeha., the Amarapura Primate. The objections raised by him were based on traditional practice, sectarian prejudice and political statements such as “*It is against the Vinaya*” – without quoting the Vinaya rule to support their argument. He insisted on “*Theravada Nuns*” participating, as if there were Theravada or any Buddhist sect during the Buddha’s life time. He strained at every possible objection however weak it may be to show that the revival was not possible.

- *Now what is their stance after seven years of revival, with nearly 400 fully ordained bhikkhunis in Sri Lanka well patronized and maintained by devout Buddhists?*

Now they have to lie low and bring pressure on the Government not to recognize the nuns and give them financial, educational and forms of support extended to the monks. Thus there is twisting of the hands and pressurizing in a vain bid to retard the growth and healthy development of Bhikkhuni Sangha.

- *Could these tactics harm or impede the growth of the Bhikkhuni Sangha in Sri Lanka?*



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No, it is bound to end in failure. They will have to accept and recognize what they cannot prevent. In the nineteenth century when Sri Lanka was under British rule, the Kings with the Sangha as their advisors, men of “low caste” were not admitted to the Sangha. The idea was to prevent low caste men becoming abbots of temples with large incomes and revenues, thereby depriving the high caste of the monopoly of monastery temporalities. But after the British conquest of the island in 1815 the power of the king and the Sangha was broken. Low caste leaders seized the opportunity to take advantage of British religious freedom, democratic values, civil liberties, etc. They sent their men to Burma to be ordained by Burmese prelates who neither recognized nor practised the Hindu caste system entrenched in Sinhalese society.

After ordination in Burma they came back and started the Amarapura and Ramanna Sects. The British Government recognized them. They received public support particularly from the so-called “low castes”. The Primate of the Siamese Sect appealed to the Governor not to recognize the new sects. The British Governor Brownrigg turned down their objection. And now today they recognize and cooperate with these two sects. Similarly with public acceptance and support, the newly revived Bhikkhuni Sangha will come to be recognized and accepted by the Mahanayaka Triumvirate, the Government and the people with the lapse of time.

- *Sri Lanka had a woman Prime Minister in the recent past. Her daughter is now the President of the Sri Lanka Republic. Did they help in reviving the Bhikkhuni Order?*

Though Buddhists, they neither supported nor encouraged the revival of the Bhikkhuni Sangha. For political expediency and to curry favour with the Mahanayaka Triumvirate they remained unconcerned and indifferent. They found it politically expedient to play second fiddle to the obscurantist feudal-minded hierarchy.

*reprinted , with permission, from Yasodhara (January 2004)  
by D. A. Weeraratne*

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A Meditation Retreat with the Burmese Nun

## Sayalay Dipankara

3 days: Thursday 18<sup>th</sup> to Sun 21<sup>st</sup> August 2005 \$135.00 (20 places only)

10 days: Thursday 18<sup>th</sup> to Sun 28<sup>th</sup> August 2005 \$440.00 (40 places only)

BSV Members receive a discount (\$125 and \$420)

at

Coastal Forest Lodge

Cnr. Forest & Gundrys Rd, Angelsea 3228

(Melways Maps Ref: 196K1&511 D9 recently 611)



Sayalay Dipankara was born in 1964 in Myanmar. At a very young age, she started meditation practice without external instruction. As she matured, she continued her practice but with guidance from various great meditation masters. In her university days, she was introduced by one of her professors, also a well known Abhidhamma teacher in Myanmar, to Ven. Pha-Auk Sayadaw for close guidance in Samatha and Vipassana practice. She accomplished the practice within a very short period, under the guidance of her skilful teacher. In 1990, she was ordained as a Buddhist nun at Pha-Auk Tawya Monastery. Since then, she was trained to be a meditation teacher. Sayalay Dipankara is experienced in teaching any of the 40 Kamatthana as mentioned in the Visuddhi Magga e.g. Anapanasati, Four

Elements Meditation, Metta, Buddhānussati, Asubha, Marānussati and 8 Samāpatti (1st Jhāna to 8th Jhāna), Kasina, etc and the Vipassana Meditation.

In 1996, she was invited to Sri Lanka by the highly respected Mahathera, Venerable U Ariya Dhamma to assist her teacher, Ven. Pha-Auk Sayadaw in guiding the yogis. Since then, she has also been invited by various reputable Buddhist Centres in different countries to conduct courses and intensive meditation retreats for as long as 2 months. These countries include the United States (Insight Meditation Centre), Canada, Taiwan (Hong Shih Foundation), England (Amaravati & Citta Vevekha), Japan, Malaysia, Singapore, Hong Kong, and Australia. She led a retreat for the BSV in November of 2004.

The meditation retreat is suitable for beginners and experienced meditators.

The retreat will be held in accordance with Theravada Buddhist tradition. For the period of the retreat please maintain: Noble Silence and The Eight Precepts

1. Do not kill.
2. Do not steal or take things which are not given.
3. Observe celibacy.
4. Do not use harsh or frivolous speech; do not lie.
5. Do not consume alcohol or other non-prescribed drugs, no smoking.
6. Do not eat after midday.
7. Do not read, listen to the radio, watch TV, sing or dance. Do not wear jewellery, perfume or aftershave, or makeup. Dress modestly.
8. Do not sleep on a luxurious bed.

If you have not been to a retreat before, you may feel intimidated by the precepts. The aim of the precepts is simply to create an environment which is conducive for the development of meditation practice.

Please be mindful and quiet when you enter and leave the meditation hall. Be seated quietly and avoid bringing objects such as keys and bags which may rustle. When you are tired and need to stretch, please in respect, do not stretch your legs in the direction of the Buddha or the teacher.

It is preferable that you attend all sessions. A bell will be rung to indicate the beginning and end of the sessions. If you are having difficulty, please talk to the teacher. She will give you ways to overcome your problems.

Accommodation at Coastal Forest Lodge is in shared bunk rooms with communal showers and toilets. The rooms are basic and clean. There are no locks on the doors of the rooms. Do not bring valuables with you. There is no heating in the rooms and most rooms have no power outlets.

#### What to bring

Sheets, pillow case, blankets or sleeping bag, (mattress & pillow only provided)

Doona for extra warmth

Comfortable warm clothing and outdoor footwear (please avoid synthetic materials that rustle and make noise when you move)

Personal toiletries, bath towel

Alarm clock, torch, water flask

Meditation cushion (some provided), rug and shawl

Ear Plugs (great if someone snores in your room)

#### Duties

A roster will be created for retreatants to offer food to the teacher, clean dishes, ring the bell and other tasks as required. As part of the contract in staying at Coastal Forest Lodge, we are required to clean all the areas we use before leaving. Please do not leave without helping.

#### Arrival and departure

Arrival time by 8.00 pm Thursday 18th April 2005

Departure time of 3 day retreatants-After lunch on Sunday 21st of August

Departure time of 10 day retreatants-2pm Sunday 28th August 2005

#### Retreat cost

There is no charge for the teachings, cost is for food, accommodation and other retreat requirements. The 3 day retreat is from Thursday evening to Sunday afternoon. Cost per person

3 days \$135.00 10 days \$440.00

BSV Members will receive a discount (\$125 and \$420.00)

Application forms are available from <http://www.bsv.net.au>

#### Transport

We encourage you to make your own transport arrangements. Should you need transport, please specify in the registration form. Please let us know if you can provide transport.

#### Meals

Vegetarian food will be provided throughout the retreat. If you have any special dietary requirements, you must notify us prior to the retreat.

#### Contact number

If you need to contact someone doing the retreat urgently then call Greg 0418-369703

Organiser Greg Kleiman m. 0418369703 h. 03 95127719 email. [greg.kleiman@optusnet.com.au](mailto:greg.kleiman@optusnet.com.au)

#### Payment

Payment should be made together with application. Late cancellations may result in partial refund if food has already been purchased. A receipt will be issued on request. Places are allocated according to length of retreat,

membership of BSV and time of receipt of payment. Please mail or hand deliver your registration form with payment to:

The Treasurer, Buddhist Society of Victoria, 71-73 Darling Road, East Malvern Vic 3145

#### Sponsorship

Please contact the organiser if you wish to attend but cannot afford the cost of the retreat. One or two sponsored places are available.



**REGISTRATION FORM**

BUDDHIST SOCIETY of VICTORIA by Sister Dipankara  
 Thursday 18<sup>th</sup> August to Sunday 28<sup>th</sup> August 2004

First name.....

Surname.....

Address.....Suburb.....Postcode.....

Email address .....(Please include if you have one. Makes contact easier)

Are you a BSV member?    Yes    No

Are you registering for    3 day retreat    10 day  
retreat

Gender    Male    Female    (required for room allocation)

Can you provide                          Yes    No  
transport?

Do you need transport?    Yes    No

Do you require a lower                  Yes    No    (required for room allocation)  
bunk?

Enclose cash, cheque or money order (payable to Buddhist Society of Victoria) for full payment for retreat.

\$.....

Donations \$..... (For retreat expenses and sponsoring.)

TOTAL \$.....

## Please Note:

The Buddhist Society of Victoria does not have public liability insurance cover for this event because of the impact of the Sept 11, 2001 incident and other factors beyond its control. It will not be responsible for any injury or death or any loss of property suffered at the retreat.

Retreat applicants please read and sign the form "Schedule 1" (prescribed by the Victorian Government to be used in the "recreational" activities) in order for the Registration to be accepted.

## SCHEDULE 1

## EXCLUSION OF CERTAIN RIGHTS TO SUE Section 97A Goods Act 1958 and Goods (Recreational Services) Regulations 2003

## About this form

Under sections 91 and 92 of the Goods Act 1958 several conditions are implied into contracts for the sale of certain goods and services. These conditions mean that the seller named below is required to ensure that the recreational services it sells to you are–

\*rendered with due care and skill; and

\*as fit for the purpose for which they are commonly bought as it is reasonable to expect in the circumstances; and

\*reasonably fit for any particular purpose or might reasonably be expected to achieve any result you have made known to the seller. If you sign this form, you waive your rights under sections 91 and 92 of the Goods Act 1958 to sue the seller for losses relating to death or personal injury if the seller's breach of these requirements results in your death or your personal injury. Signing this form does not affect any rights that you may have under other sections of the Goods Act 1958 or any other Acts or laws. You should be aware that signing this form may have an effect on any insurance policy that covers you for death or personal injury. If you have any concerns about the effect of signing this form you should discuss this with your insurer or legal adviser.

Name and address of seller : Buddhist Society of Victoria, 71-73 Darling Road, Malvern East, Vic 3145

Description of recreational services sold : Meditation Retreat

At Coastal Forest Lodge, Cnr. Forest & Gundrys Rd, Anglesea, Vic 3228,

Thursday 18<sup>th</sup> August 2005 to Sunday 28<sup>th</sup> August 2005

Steps taken by the seller to avoid the danger of death or personal injury : None

(for example, hourly/daily/weekly/monthly equipment inspections; only qualified staff used; certain staff/participant ratio; compliance with an industry standard, code of practice, code of conduct or accreditation scheme etc.).

If no steps have been taken, seller must insert the word "none" in this section.

Declaration and signature of person about to use these services

I understand that the recreational services about to be sold as set out in this form may cause my death or my personal injury. By signing this form I understand I waive my rights to sue the seller for losses relating to my death or my personal injury that result from a breach of a condition specified in sections 91 and 92 of the Goods Act 1958.

I understand that if the seller has not complied with any law about the proper completion of this form and how my signature is obtained (for example, if the seller has made a false or misleading statement in relation to the steps taken by the seller to avoid the danger of death or personal injury), or has acted recklessly, the seller cannot enforce this waiver.

Name \_\_\_\_\_ (please print)

Signature \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_

# Buddhist Society of Victoria

**Buddhāloka Centre**  
**71-73 Darling Road, East Malvern 3145**  
**tel: (03) 9571-6409**  
**bsvmelb@vicnet.net.au or *www.bsv.net.au***

## REGULAR PROGRAM

- Monday 7:30 pm – 8:30 pm Introduction to Buddhist Meditation led by Greg Kleiman  
(Library open 7:00 pm – 9:00 pm)
- Tuesday 7:45 pm – 9:20 pm Silent Meditation  
(Library open 7:00 pm – 9:00 pm)
- Wednesday 7:30 pm to 9:00 pm Introduction to Buddhism  
(starting 16 February, finishing 6 April)
- Thursday 7:30 pm – 8:00 pm Meditation for beginners by Sayadaw U Pandita  
8:00 pm – 9:15 pm Meditation for all by Sayadaw U Pandita  
(Library open 7:00 pm – 9:00 pm)
- Saturday Qi Gong classes recommence on 22 January  
Full moon days – *Sil* observance (see notice board for dates)
- Sunday 8:30 am – 9:30 am Silent Meditation.  
9:30 am- 10:30 am Dhamma talk  
11.00 am Offering of dana to the Sangha followed by a shared meal. All are  
welcome to enjoy the food brought by members and friends. You may bring  
some food, as you wish.  
(Library open 7:00 pm – 9:00 pm)

**Dhamma School** is held on Sunday from 9.30 am – 10.30 am during the school term.  
For enquiries contact Suzanne Palmer –Holton on 9776 4425.

All regular activities of the Buddhist Society are free and open to the general public. Non-members may not borrow from the library and do not have voting rights.



**Buddhāloka**  
L I G H T O F T H E B U D D H A  
Newsletter of the Buddhist Society of Victoria

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Buddhist Society of Victoria, Inc, A0023538B  
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