



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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REFLECTIONS INSPIRED BY THE BUDDHA RUPA

*Buddha Rupa at the BSV
In serene and humble dignity;
Shadow and light
In the stillness of the night
A ghostly gum for company!*

The Buddha Rupa at the Darling Street premises of the Buddhist Society of Victoria, was only recently installed in a pleasant garden setting. It has already created a striking impression on members, visitors and the general public who pass the Centre. Especially at night the golden statue, skilfully lit, radiates with mystical shadow and light. People cannot resist taking photos!

It is said that statues and sculptures of the Buddha only became evident centuries after the death of the Buddha. Sun Shuyun in her book *Ten Thousand Miles Without a Cloud*, suggests



that the first sculptures appeared about the first century AD, in Matura in northern India as well as in Gandhara in Afghanistan – the latter sculptures with noticeable Greek influence brought there by Alexander the Great.

Shuyun came upon countless sculptures and murals of the Buddha in her travels across Asia. She says that artists appear to have made every attempt to capture the image of an enlightened being. ‘*Whether standing with their hands raised in symbolic gesture of protection or seated on a lotus throne in deep meditation, the best statues of the Buddha have an air of calm, tranquillity and spirituality.*’ Of course, there are variations such as the famous Chinese image of the Buddha with a jovial, oval face and an ample tummy! These days Western fascination with Buddhism appears to have resulted in somewhat irreverent appropriation of Buddhism into popular culture, in that the Buddha is now cast into souvenirs, trinkets and decorative show-pieces for gardens, patios and living rooms, and even public places like restaurants.

Some people may consider these images of the Buddha as beneficial to practice, while others may see it as a distraction from the pure Dhamma. ‘*The highest truth is without image. Yet if there were no image the truth could not manifest itself*’, so reads an inscription at the base of a Buddha statue in China. There will, however, be universal agreement that the image of the Buddha in the sitting meditation posture can be profoundly inspiring and spiritually uplifting. Of this meditation posture Sogyal Rinpoche (*The Tibetan Book of Living and Dying: 1992, p. 57*) writes:

‘The Buddha sat in serene and humble dignity on the ground, with the sky above him...to show us that in meditation you sit with an open, sky-like attitude in mind, yet remain present, earthed and grounded.’

from Committee member Bala Mudaly

Introduction to Buddhism (from a lay perspective)

In the first half of this year, the Society conducted an introductory course on *Buddhism from a lay perspective*, aimed at newcomers. The course is presented by lay members of the Society and is not intended to replace teachings from the Sangha (which is one reason why it's held on a Wednesday evening – a night that has not been utilized for Sangha discourses in the past). The course is intended to supplement and support Sangha teaching. Many newcomers have found its informality and familiarity useful in helping them to see how the Buddha's teachings help ordinary lay people in their daily lives.

The first course included eight topics – (1) *Life of the Buddha*, (2) *Four Noble Truths*, (3) *Noble Eight-fold Path*, (4) *Kamma / Rebirth*, (5) *Loving Kindness and Compassion*, (6) *Mindfulness and Meditation*, (7) *Five Precepts* and (8) *Introduction to the Buddhist Society of Victoria – Symbols, Festivals and Rituals*.

The second course started on Wednesday 5 October last with the topic *Dana and Generosity*. Each following week will have another topic, until Wednesday 7 December. The schedule is –

12 October – The Four Foundations of Mindfulness

19 October – The Five Hindrances

26 October – The Brahma Viharas (Part 1 – Loving Kindness and Compassion)

2 November – The Brahma Viharas (Part 2 – Altruistic Joy and Equanimity)

9 November – Sutta Study

16 November - Three Marks of Existence

23 November – Dependent Origination

30 November – The Sangha and Disciples of the Buddha (Part 1)

7 December – The Sangha and Disciples of the Buddha (Part 2 – The First Nun's Sangha: The Songs of the Sisters)

The course is coordinated by Judith MacDonald. Feel free to talk with Judith if you wish to know more of this innovation.

Interfaith dialogue: Catholic and BSV

The afternoon of Saturday 8 October saw a lively and stimulating discussion on wisdom and love involving participants from the BSV and the CIC [*Catholic Interfaith Committee*]. Those present included Sayadaw U Pandita, Mother Mahaviro and a group of 30 participants [contributing with remote mobile mike], and 20 or so observers.

Greg Kleiman, now no longer ordained, but who has spent more than 15 years as a monk, opened proceedings with a meditative reflection upon loving kindness and the other Brahma Viharas, compassion, appreciative joy and equanimity. The Catholic lay representative, Patricia Chaves, next to speak as respondent to Greg's talk, commented on how heart-warming this felt for her as this meditation breaks down the boundaries between self and other. Indeed, at the noisy afternoon tea sharing and conversation, this became apparent.

After the break, Father Dupuche, the representative of the CIC, who has a Ph.D. in Sanskrit, and who lives in a household with a Buddhist monk and a Hindu swami, gave a deep analysis of *eros*, *phillia*, and *agape*- the last being the equivalent of metta, all-embracing, unconditional love. He compared *eros* - love between e.g. man and woman, and *phillia* - love of e.g. one who shares a common interest. He illustrated his theme with quotes from the Song of Solomon, contrasting wise and unwise love.



Inter-faith Dialogue at the BSV

At least 4 priests or ex-priests were in attendance so I asked one about where "vocation to the priesthood" figured today. His reply was very sensible- we all have a vocation, which is precisely what we are doing now: father, mother, wife, husband, carer, worker etc.....that is our place of Practice.

From the afternoon we all learnt one can enrich and deepen one's understanding of one's own spiritual tradition by being open to the spirituality of others. Many thanks to all who organized, contributed, and attended. *Sadu, sadhu, sadhu!*

from Committee member Gary Dellora

Mother Mahaviro

The Buddha Dhamma has been a part of my life. In my youth and childhood, I had been quiet, still and observant. I preferred silence and stillness to noise and motion. I chose solitude instead of being with a crowd. I had closeness with nature and the nature of things. I watched and observed life unfold from birth to death in the lives of people around me. I saw the impermanence, the suffering and passing of what had arisen. This appeared to be a natural path or pattern which came into being.

Kamma played an important in my life. What I planned for myself never came to be. Instead, the unplanned, the unexpected overwhelmed my life. My kamma, my destiny unfolded in inconceivable ways and changed my life for ever.

Today, my life is Buddha Dhamma and Buddha Dhamma is my life. Although I never chose anything like this in the beginning I just had no choice. It was just the fruition of kamma. The truth eventually dawned on me that my choices were made long ago, before this life time. And this kamma is very daunting indeed.

I became a vegetarian because at some point the smell of meat made me sick. It still does today. I am still sensitive to a lot of things. I realized the importance of peace while still in my youth and not to have greed for worldly things. Truth is something far from what people think and imagine. When you enter into the nature of things you will know. In the Dhamma you see the Buddha. Such is the power of truth.

Originally I started the Dhamma Teaching with the intention of helping people, especially those who were suffering. This was in 1990. Prior to this, I had been practising and meditating for ten years. This was my way of life.

In time more and more people became interested and **Infinite Wisdom International (IWI)** was formed. This was necessary so that meetings and sessions could be conducted legally. IWI was first started in Kuala Lumpur, Malaysia. Then I migrated to Australia and IWI Australia came about. This was followed by IWI USA.

The Buddha's Noble path of mental purification, insight wisdom, truth realization and cessation of suffering is the only way and the cycles of life/ phenomenal existence. Truth is worth sharing and giving. After all, *"The gift of truth excels all other gifts"*.

The centre provides Dhamma Teachings, guidance and meditation. This is based on the original teachings and Path as taught by Sakyamuni Buddha/ Samma Sambuddha. There is no deviation into deity /entity worshipping and their ritualistic practices.

At the moment there are two sessions weekly –on Saturday (12.00 pm – 2/ 2.30 pm) and Sunday (11.00am- 2.00 pm). A beginners' session can be started when there are people who are interested. The time is subject to change. The centre address is 79-81 Eley Road, Blackburn South 3130. Phone/Fax 9808 5584. This is the current address and phone number. Everything is subject to change. Changes will come in the future. IWI is a non-profit organization. Donations help to support the work and services provided. There is a lot of work to be done for the good of all. This is my life's work. May all benefit.

from Mother Mahaviro – a frequent teacher at the BSV

BSV is more than just a place to worship

Many members are unaware of the community involvement during the week at each and every event. There are dozens of members volunteering their time and energy to make BSV a thriving , growing , and loving community, or if you like, a living Sangha. As an example, Wednesday 17 August, Sayadaw U Pandita was picked up from his Temple in Springvale, transported to BSV, which by then had been cleaned, new flowers lovingly arranged, and the shrine room made ready for 70 Roman Catholic year 10 students who had been driven down to Melbourne from Wangaratta. The students and their 5 teachers were made welcome by those members in attendance and Sayadaw gave them a Dhamma talk on the 5 precepts. Sayadaw had a printed sheet with the precepts written in Pali and English, he cleverly had the students not only recite the precepts but had them promise to keep them. This was followed by meditation and then a question and answer session. Their questions showed an understanding of and an interest in Buddhism , questions like, "how long and when do you meditate", "why do you shave your head", to this he answered "it saves me time and I save heaps not buying shampoo and getting haircuts". This caused a laugh from everyone. The teaching staff thanked Sayadaw and asked for a group photo, which he happily participated in. The students showed Sayadaw great respect and were very enthusiastic to his teaching. Sayadaw is a brilliant and devoted teacher who gives BSV much of his time and energy. We are lucky to have him, he is indeed a gem. So you see BSV does not sit still awaiting our attendance on Sunday , rather it is a live, active, loving and giving community.

from member Ray Anthony

Dhamma for schools

Camberwell Grammar contacted the BSV about the possibility of a monk hosting, at his temple, a talk on Buddhism for some Middle School students recently. Sayadaw U Pandita graciously acceded to our request and about 2 dozen students and several teachers visited his Springvale temple.

Not only does the taste of Dhamma excel all other tastes, but Burmeze devotees provided a much appreciated sumptuous repast for all students and teachers, and the bus driver! Thus there was ample food for the mind and body. Sayadaw spoke on the topic of gratitude to our parents, and handed to everyone a copy of Ajahn Sumedho's beautiful booklet on that topic. In Sayadaw's discourse he referred as an example to the presence of an elderly mother with Parkinson's Disease and her son who is her carer.

Everyone drew straws to receive a lovely gift, and amazingly the elders mostly got first pick! [no student missed out and a teacher was overheard saying there will be a battle next year as to which form will be allowed to come back!]

from Committee member Gary Dellora

Ru Yi Ba Gua - Qi Gong Classes

Master Kuan and Ajahn Thanasanti

The Ru Yi Ba Gua -Qi Gong classes have been in progress for over 6 months. Classes were originally conducted at the BSV Centre. Now the regular Saturday morning exercise is at the Hedgely Dene Gardens, and the garden is more conducive to the Qi Gong exercises.

Master Kuan came down from Sydney and he was able to instruct and gave us a brief history of the Art. Master Kuan, with Senior Instructor

Lian, demonstrated the correct stance and posture, and he emphasised the importance of constant practice.



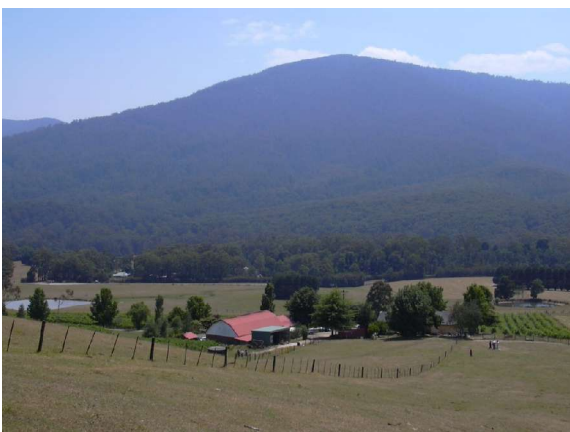
Ajahn Thanasanti & the Saturday Qi Gong class

Bhante Thitinyana was interested in the exercises, and he commented that some of the movements that we do, look so graceful, and he hopes to be able to participate in the Qi Gong exercises on his next visit.

While Ajahn Thanasanti was in residence, she looked forward to the Saturday morning exercises, as the program fit into her schedule of retreats and teachings. Both Bhante Thitinyana and Ajahn Thanasanti recognised the importance of doing physical exercises, and they encouraged the members to take advantage of the Qi Gong that is being taught.

from member Jeffrey Chan

Visit to Bodhivana Monastery



Bodhivana Monastery

A group of members from the Society visited Bodhivana Monastery in East Warburton on 23 July this year. This was our first of the planned visits to temples/monasteries and, as it took place on the Saturday at the commencement of the Rains, there were many visitors. There were

about 15 of us from the BSV, some visiting the monastery for the first time. By getting there quite early, we had enough time to heat the food we had taken without creating too much trouble for the other families that had their rostered day for the meals for the monks. The Dhamma talk by Ajahn Kalyano was a welcome end to our short visit. Thanks to those who offered transport in their vehicles.

from Committee member Padmini Perera

Annual Dinner

The Society's annual fund-raising dinner is scheduled for Saturday 5 November coming, at 7:00 pm, at the *All Saints Anglican Hall*, 2 Dixon St, Clayton (Melway 79, C1). A night of fine food, music and dancing, with a floor show, is planned. Tickets are \$25 and may still be available from James Loong (☎ 86478568), Meththa Muniratna (☎ 94174870) or the BSV Library.

All proceeds from the dinner contribute to the BSV School Building Fund.

Library Stocktake

The Librarian, Yasmin Moore, will soon start a stocktake of the library. Would all members please check whether they have any items borrowed from the BSV library (including tapes and CDs) and overdue. She will be grateful if these were returned. Thank you.

from Secretary Prem Nawaratne

Sangha

Kathina at Bodhivana Monastery is scheduled for 13 November this year.

Ajahn Chandiko is planning an 'In House' meditation retreat at the Buddhāloka Centre for Friday 18 and Saturday 19 November next.

Ven. Polgasduwe Gnanawimala Maha Thera, the last of the German monks ordained by Ven. Nyanatiloka Maha Thera at the Island Hermitage, Dodanduwa has passed away. His cremation took place at the school grounds of Malalankara Kanishta Vidyalaya, Katudampe. He was in his mid -eighties at the time of his death.

Ven. Gnanawimala was known as Friedrich Moller in his lay life. He met Asoka Weeraratna, Secretary of the German Dharmaduta Society during the latter's trip to Germany in early 1953, exploring the suitability of conditions in Germany for the despatch of a Buddhist mission from Sri Lanka. One significant outcome of Asoka Weeraratna's visit to Germany in 1953 was the recruitment of Friedrich Moller, a teacher of Rackow College Hamburg, to be trained in Dharmaduta work. Moller arrived in Sri Lanka on 5th June 1953.

The German Dharmaduta Society paid for the passage of Moller. He became an Upasaka and was placed at the Island Hermitage, Dodanduwa. Ven. Nyanatiloka Maha Thera instructed him. Moller was the first German trainee of the Society. It was intended to make Moller a member of the first Buddhist Mission to Germany that was planned to leave Sri Lanka in 1956 (the year of the Buddha Jayanti). However he preferred to remain in Sri Lanka upon completing his period of training and receiving ordination under the name of Bhikkhu Gnanawimala.

He spent much of his time at the Island Hermitage, Polgasduwa. This was established by Ven. Nyanatiloka in the early part of the last century to provide the opportunity for those foreigners who either are already on the way to Buddhism, or who wish to live the religious life, and after accomplishing their training at Polgasduwa, to return to their native countries in order to work for the Dhamma.

Ven. Gnanawimala was a close friend of Ven. Nanavira and Ven. Nanamoli, the two British monks who arrived in Sri Lanka in the early 1950s as earnest laymen seeking knowledge of the Dhamma.

dated 13 October 2005; from www.colombopage.com

Buddhism in Australia

Buddhanet reports that there are now 378 Buddhist organizations in Australia. They identify as –

	<u>Aust.</u>	<u>Vict.</u>
Mahayana	137	32
Vajrayana	93	17
Theravada	90	19
Non-sectarian	58	15

These figures were collected in April 2002 and represent an increase of 17 organizations over the previous 7 months (a 4.5% increase).

from Buddhanet (www.buddhanet.net)

New Members

The following new members are welcomed to the Society –

Leon Daws
Dushyanthi Hewawithana
Mihiri Subhawickrama

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.

From the Committee

Hall Entry/Access Modifications – Discussions continue between the Secretary (Prem Nawaratne) and officers of Stonnington Council regarding hall access. A hand rail, colour contrast tactile tiles and a paved area east of the

main doorway are the current requirements from Council.

Hall Painting – The main shrine room has been scheduled to be painted in the second half of January next year.

Membership Renewals – In the near future, members will be able to renew their annual memberships via the Society's web page. Hence it will become even easier for us to maintain our support for the Society and its function in fostering the Buddha Dhamma.

Membership Subscriptions 2006

Clause 9 (i) of the BSV Constitution, states:

“...The amount of that payment (known as the "Annual Subscription") shall be determined by the committee no later than October of the preceding year.

The Committee at its October 2005 meeting concluded that the Annual Subscription for the year 2006 will be held unchanged. The subscriptions for the Year 2006 will therefore be:

- Ordinary / Associate:
 - Single - \$60.00,
 - Family: - \$80.00
- Concession: -\$40.00

In accordance with BSV practice, all persons joining the Society as new members subsequent to 1 October 2005 and on paying the 2006 subscriptions as above are entitled to membership until the end of 2006.

Renewal of Subscriptions

Clause 9 (vi) of the BSV Constitution, states: “Subscriptions shall be due and owing on the first day of January in each year. Any member whose subscription has not been paid prior to the Annual General Meeting shall be deemed to be no longer a member,....” Accordingly, members are requested to ensure that their subscription renewals are paid by the 1st January or soon after. When renewing the subscription, all Members are requested to submit a renewal form giving the contact details and including their e-mail address, if available,

from Secretary Prem Nawaratne

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 Buddhist Society of Victoria <bsvmelb@bigpond.net.au>, marked for the Secretary (Prem Nawaratne).

*Even as rain penetrates an ill-thatched house,
so does lust penetrate an undeveloped mind*

Dhammapada 13

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 5th 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 or purchase from the library.

*Even as rain does not penetrate a well-
thatched house, so does lust not penetrate a
well-developed mind*

Dhammapada 14

This edition of *Buddhāloka* was edited by David Cheal (contact via the BSV or at rorippa@bigpond.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.

The Thorn in Your Heart

Selections from the Attadanda Sutta of the Sutta Nipata (935-939) (948-951). Translation and comments by Andrew Olendzki. Extracted from *Insight Journal* of the Insight Meditation Society and the Barre Centre for Buddhist Studies, of Massachusetts, USA..

Fear is born from arming oneself.

Just see how many people fight!

I'll tell you about the dreadful fear that caused me to shake all over:

Seeing creatures flopping around,

Like fish in water too shallow,

So hostile to one another!

—Seeing this, I became afraid.

This world completely lacks essence;

It trembles in all directions.

I longed to find myself a place

Unscathed—but I could not see it.

Seeing people locked in conflict,

I became completely distraught.

But then I discerned here a thorn

—Hard to see—lodged deep in the heart.

It's only when pierced by this thorn

That one runs in all directions.

So if that thorn is taken out—

one does not run, and settles down.

Who here has crossed over desires,

the world's bond, so hard to get past,

he does not grieve, she does not mourn.

His stream is cut, she's all unbound.

What went before—let go of that!

All that's to come—have none of it!

Don't hold on to what's in between,

And you'll wander fully at peace.

For whom there is no "I-making"

All throughout the body and mind,

And who grieves not for what is not

Is undefeated in the world.

For whom there is no "this is mine"

Nor anything like "that is theirs"

Not even finding "self-ness," he

Does not grieve at "I have nothing."

The Sutta Nipata is probably one of the most diverse collections of discourses to be found in the Pali Tipitaka, and the chapter from which this sutta is taken, the Atthaka-vagga, may well be the oldest portion of the entire canon. It is composed mostly in verse, and includes some lovely poetry.

There is something particularly moving for me about this poem, perhaps because it is composed in the first person and appears to reveal the process through which the Buddha himself came to understanding; perhaps because of the vulnerability expressed in the opening stanzas, where he admits his fear and sense of dread over the nature of the human condition. Or maybe it is just the utter simplicity of first, the problem (people hurting each other), and then its cause (basic human selfishness, driven by desire), and finally, its solution (letting go of the ego's attachments). How easy he can so often make it all sound!

The first line alone is a counter-intuitive show-stopper. Conventional wisdom suggests that arming oneself is a prudent response to fear of self-injury. Yet the Buddha's wisdom goes deeper to observe how this actually contributes to the generation of more fear. Do we really feel more safe when we lash out at our critics and adversaries? Our culture certainly assumes so; but the Buddha is offering an alternative response, emerging from his own experience.

The phrase translated here as "arming oneself," which serves as the title of the sutta, is elsewhere rendered "embracing violence" (Norman) or "violent conduct" (Saddhatissa). The basic image is of a person taking up a stick, (*danda*); the stick being a common symbol in Indian literature for both violence and punishment. The reader can hardly help feeling swept up in the emotional turmoil of the author. The tension mounts as the fear and despair builds, and then breaks suddenly with the insight that, like an animal driven to madness by an injury, mankind is not evil by nature but is only driven to violence by the relentless pressure of desire.

The latter half of the poem describes how to cultivate a state of mind—a stance within unfolding experience—that avoids the dysfunctional move of creating and projecting oneself on every situation.

These few verses embrace the whole of the four noble truths: the suffering manifest as violence, its cause by the thorn in the heart, the "unbinding" or crossing over this, and the way to cultivate the selflessness that constitutes real freedom.

further information available from www.dharma.org

Some Insights from the Inter-faith Dialogue

A personal reflection on Fr. Dupuche's talk

It's five years now since I set out on this Buddhist path and I must admit to the fact that I have always had difficulty in getting to the heart of Loving Kindness. I know it comes down to an inherently skeptical mind that spurns the idea of the easy way and recoils at the merest hint of sentimentality and I have never been able to approach this central teaching of Buddha without the thought that, at least in the way in which I approached it, it was in some way tainted by one, or both, of these possibilities. For me a session of Loving Kindness meditation would, more often than not, dissipate half way down Waverley Road in a fit of road rage at some minor misdemeanor at the Burke Road intersection.

Until Father Dupuche's talk on Sunday that is. Suddenly a door sprang open and the ever so slight possibility raised its head that Love (that is, the Christian concept of *Agape*, or altruistic love) was possible. Wisdom and love are intimately linked, he said. Of course! Only now the difficult task, I perceive, is not so much the generation of a spirit of Loving Kindness but the ability to come into the presence of true wisdom, which is, I suspect, "a condition of complete simplicity costing not less than everything."

Extract from Father Dupuche's talk on Love & Wisdom:

"Wisdom and love are intimately linked. Without love wisdom is deceit. Love without wisdom is sentimentality. Love is wise or it is not love. Wisdom is loving or it is not wisdom. The seeming folly of a passionate love is wise in a way that can be disconcerting. Many of the parables of Jesus show the seeming folly of God who prefers forgiveness and mercy.

And further on ...

"Love is not a morality though it is the basis of morality. Love is a state of being. When Jesus is asked which is the greatest of the commandments, he replies: "You shall love the Lord your God with all your

heart and soul and mind and strength” and goes on to add, “You must love your neighbour as yourself”. When the Christian sees some unfortunate person she does not say “Thank God I am not like that person”, but, “You are my very self. We are not separate or apart. We are one, you in me, I in you.” Love sums up all the commandments. Love is the final teaching. It is the cessation of desire and the abandonment of all constructs. It is the ecstasy of one in the other. It is the simplest and most rapid path.”

from member Vicki Fairfax

Buddhist Society of Victoria

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www.bsv.net.au

REGULAR PROGRAM

- Tuesday 7:30 pm – 8:30 pm Introduction to Buddhist meditation, led by Greg Kleiman
(Library open 7:00 to 9:00 pm)
- Wednesday 7:30 pm to 9:00 pm Introduction to Buddhism, led by lay teachers (new program,
finishing on 7 December)
(Library open 7:00 to 9:00 pm)
- 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 to 9:00 pm)
- Saturday 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 8:30 to 11:00 am)

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
LIGHT OF THE BUDDHA
Newsletter of the Buddhist Society of Victoria

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