

# Buddhaloka

*The newsletter of the Buddhist Society of Victoria*



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**VOLUME 15, NUMBER 1**

**SPRING 2010 / 2553**

The Buddhist Society of Victoria (BSV) is a centre for the learning and practice of Buddhism in Victoria, Australia. The BSV conducts regular meditation classes and retreats, and facilitates talks given by monks, nuns and respected lay teachers.

**ALL TEACHINGS AT THE BSV ARE FREE AND OPEN TO EVERYONE.**

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## Change of Editor

The Society would like to extend its warmest thanks to **DAVID CHEAL** for his sustained work editing and publishing *Buddhaloka* since 2004 and our distribution now extends to:

- Australia;
- New Zealand;
- Indonesia;
- Malaysia;
- the United States;
- Germany; and,
- the United Kingdom.

The new **EDITORIAL COMMITTEE** comprises: Cora Thomas (coordinator); Gary Dellora; Rohan Jayasinghe; Roderick McDonald; and, David Rutherford (editor).

## Call for Submissions

*Buddhaloka*, the newsletter of the Buddhist Society of Victoria, is calling for submissions. Members of the Society who have:

- News;
- Articles;
- Photographs;
- Travel descriptions; or,
- Any other materials, requests or information for sharing

are asked to email their thoughts, suggestions and submissions by using the via the “contact us” link on the

**BSV WEB-PAGE**

**[HTTP://WWW.BSV.NET.AU/](http://www.bsv.net.au/)**

*Cover photo: Gangaramaya Temple, Colombo (Sri Lanka).*

# QUESTIONS AND REFLECTIONS

By

**AJAHN ARIYASILO**



## **KINDNESS, OPEN-HEARTEDNESS AND HUMILITY SEEM TO BE THE CENTRE OF THE PRACTICE. HOW DO WE DEVELOP THESE?**

Kindness is a quality that the Lord Buddha manifested a great deal in his dealings with people that came to see him. People were not always polite or friendly to him but he was always able to see through the forms that their anger or impoliteness took and he would respond to their bad manners with one of the inner qualities (parami) that he had developed so well.

Metta, or loving-kindness as we call it in English, is one of the qualities that the Lord Buddha has become famous for having possessed and there are many inspiring stories where this simple virtue in one of its forms was able to defuse an unpleasant situation and change a potential enemy into a friend, admirer or even disciple. Of course the Lord Buddha's metta was very strong and when we read the examples in the Suttas of his ability to calm people and to change their mood we see that it is well worth the effort to make metta as much a part of our practice and daily life as possible.

The Lord Buddha in his teachings points out one very important factor for us to contemplate first about kindness and that is, don't forget yourself. Kindness to oneself is more important than people sometimes think. So first start listening to the critical, negative, condemning thoughts and attitudes you have about yourself and stop believing them and then start changing these negative thoughts for kinder, tolerant and friendly thoughts and attitudes. Encourage yourself to accept a new way of thinking and challenge the idea that it's somehow more real or honest to think critically or negatively about yourself. Of course change in our characters doesn't happen overnight and persistence is important but by starting today we may soon experience a difference in the quality of our thoughts and attitudes and see a kinder, friendlier person gradually emerging.

Kindness can be done to others through our actions of body, speech and mind. Through gestures, words and thoughts of friendliness and helpfulness we are actually bringing the practice of kindness into our actions in the moment, but remember we are really trying to put something into the situation, not trying to get something from it. So while a good response might be agreeable to us, it needn't be our main concern. This is because the development of kindness within us is in the giving, not the receiving. One can see from the examples in the Suttas that peoples responses improve with the increase of kindness. When we use the term loving-kindness this reflects the

increasingly gentle, warm and undemanding nature that our thoughts, words and actions gradually acquire as our practice develops.

Metta meditation is one of the prominent meditations that the Lord Buddha taught and encouraged. As well as helping with the development of metta, it is good for developing concentration. Practising kindness in both meditation and daily actions is a very useful practice for everyone and is bound to improve the quality of our relationships, both with ourselves and with others.

Open-heartedness means a willingness to accept people or situations as they are, in a way that is also welcoming. This means accepting others or situations without demanding that they change to your views, opinions or conventions and without you necessarily changing to theirs. Tolerance is a better-known word that points in the right direction but perhaps doesn't suggest the warmth or kindness of genuine open-heartedness. The practices of mudita or gladness in others good fortune along with metta should be useful in developing open-heartedness.

Humility is generally developed through an adventurous attitude, many failures and some successes. The willingness to seek and listen to advice also promotes this quality. It is observed in people who will listen to admonishment and advice even if unwanted, but who themselves give admonishment and advice sparingly. It is a highly valued spiritual quality because it enables instruction to be given without too much opposition, encouraging trust between a teacher and student. Humility and wisdom can be developed in the same way from the same experiences. Humility can also support the development of discernment which is needed as not all advice you receive may be right for you.

## **WHAT ARE THE DIFFICULTIES AND BENEFITS OF STAYING AT THE BSV AS A MONK?**

Well, interestingly enough the main difficulty I experience is really caused by one of the things that I actually enjoy and benefit from perhaps the most. That is the amount of time I get to be alone. Being alone is of course something that all monastics get used to as it is a big part of our life and a great privilege. It does bring with it other features, though, apart from the most obvious one of solitude and at times it may be these others features that I may find difficult to adjust to. These are the negative mind states that arise because of solitude and may need patience to deal with. Patience is useful because mind state like all conditions, do change and what seems problematic today may not seem so tomorrow. With other mental states it may be useful to look into why they or other problems have arisen as this will show us where our shortcomings are and inspire us to find the right practice or teaching to help us do something about them. The Lord Buddha's teachings are very practical in the way there is always some skilful means to help us. Of course it can be very useful to talk to others about our problems but this is perhaps not as easy for me here at the BSV as in a monastery where I have my peers and senior monks to confide in and advise me. I did in fact try this, but what I said was obviously misunderstood and I realised how difficult it can be for us to understand another person's difficulties. In fact, seeing this turned out to be a relief because I realised that my only valid solution would be one coming from me investigating my own inner state in line with the Lord Buddha's teaching, so, back to solitude.

Words that spring to mind with the experience of solitude are concentration, silence, peace, loneliness, boredom and restlessness and, yes, there are a lot more. These are words that describe some of the moods that the mind may naturally experience during a period of aloneness. Conventionally, we view the first three as positive and as cause for happiness and we view the second three as negative and as cause for unhappiness. But when viewed from a place of mindfulness and investigation, these mental states can also be seen simply as moods or mental states arising whose own dependency on causes and their own impermanence can be observed, then they become the cause for wisdom arising. The Dhamma or truth is there in the most mundane conditions, it is not always easy to see though – better get my glasses cleaned.

As to other difficulties, some of them may be personal like laziness or finding oneself feeling unmotivated. I sometimes use sweeping or cleaning up in the gardens and paths or around the car park to help arouse energy, generally keeping the vihara area swept and tidy. The physical exercise usually helps to get a change of pace, practising chanting is also good for that. Some other difficulties perhaps are to do with the general BSV situation and some difficulties stem from circumstances that arise elsewhere, not caused by me or the BSV. I think about them, but don't worry much about things I didn't create and probably can't solve.

A beneficial experience I've had here is the opportunity for giving a talk on Sunday morning. This has been good for me because of the regularity and I very much appreciate the support of the BSV Committee and supporters in giving me this ongoing opportunity to give these reflections. Personally, I am not a morning person and at first it was a bit of a challenge to front up to such a varied, bright-eyed and expectant audience. For convenience I think, talks in our monasteries are usually given in the evening to my 'talk time clock' needed a little readjustment when I came here, which added to the other difficulties. We also have more formal procedures around giving the precepts and Dhamma talk in our monasteries which are not used here. I appreciate the Sunday morning Puja and Dana and see that it is a very rewarding opportunity to offer to those who are interested. With different speakers there are different styles of talks and this is good because it can challenge our concepts of what the teachings actually are and whether we are really putting them into practice or not. Anyway, different approaches to the teachings can help us evaluate what we are hearing thus giving cause for contemplation and for discernment to arise, which is very useful for our increase in knowledge.

*These reflections are given in the hope that they might encourage and help others in some way in their practice and progress towards liberation.*

**AJAHN ARIYASILO**

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## FASCINATING SIGHTS AND SOUNDS OF KATHINA CEREMONIES IN SRI LANKA

### SRI LANKAN BUDDHIST TRADITIONS

*Theravada* (Teaching of the Elders or Ancient Teaching) Buddhism is considered the oldest surviving Buddhist school closest to Buddha's original teaching and it is the religious faith of about 70% of the population in Sri Lanka. According to traditional Sri Lankan chronicles and stone inscriptions, Buddhism was introduced into Sri Lanka in the 2nd century BCE by Venerable Mahinda, the son of the Indian Emperor Ashoka. During this time, a sapling of the Bodhi Tree was brought to Sri Lanka and the first monasteries were established under the sponsorship of the Sri Lankan king. The *Tipitaka* (Pali Canon) having previously been preserved as an oral tradition, was first committed to writing in Sri Lanka around this time.

Buddhist customs, traditions and rituals are deeply ingrained in Sri Lankan society and have been safeguarded from one generation to the next, over its rich 2,500 year old history. *Kathina* is perhaps the most important Buddhist ritualistic event in the Sri Lankan Buddhist Calendar; next to *Wesak* (full moon day in the month of May commemorating the Birth, Enlightenment and *Parinirvana* of the Buddha) and *Poson* (full moon day in the month of June commemorating the introduction of Buddhism to Sri Lanka). The rituals and practices associated with Kathina are very closely linked to practices associated with *Vas* (Rains) retreat.

### THE RAINS RETREAT

In Buddha's time, monks did not stay in one place for long periods of time. They travelled from place to place, teaching and preaching the *Dhamma* and meditating. As the *Mahavaggapali* says, the Buddha instructed the monks: "Go forth, O monks for the good of the many, for the happiness of the many, for the welfare, benefit and happiness of gods and men." However, during the monsoons rains season (*Vassana*) this practice became very difficult to follow. Anyone who's been to India or Sri Lanka would know what happens when the monsoon rains set in. Heavy rains driven by almost gale force winds lash the countryside, causing floods and making roads impassable. As time passed, the Buddha was made aware of the difficulties the monks faced when traveling during the rainy season, which usually lasted for three months from July (*Esala*) to October (*Vap*). As a result the Buddha established the practice of *Vas* or a retreat during these months of rain when monks would be domiciled in a single monastery.

Although the origin of *Vas* is relates to the rainy season, the Buddha's intentions focused on loftier intentions and objectives. Buddha transformed this rainy retreat into a period of intensive Dhamma practice. Monks were advised to limit traveling and spend more time in spiritual practices and sharing Dhamma with lay people. Lay followers are also advised to closely associate with monks and spend their lives committed to spiritual practice. On one occasion during the time of the Buddha a prominent chief lay lady disciple, *Visakha* expressed her desire to offer a special piece of cloth to each monk and invite monks for *Vas* observation in the monastery. The Buddha accepted the invitation. Following this custom, Buddhists in Sri Lanka follow the practice of inviting monks to go into retreat and the invitation is called *vas aaradana*.

## MONASTIC CONFESSIONAL

At the close of the *Vas* retreat, the monks perform the *pavarana* ceremony. During this ceremony, the monks get together and invite one another to point out their faults and lapses.

It is friendly and constructive criticism and almost invariably well received. The practice is intended to help the monks purify themselves. Another benefit of the *pavarana* ceremony is that it could also help to keep the monastic rules alive. Retreat spent together provides the monks with an opportunity for in depth evaluation of their spirituality and commitment as monks.

## THE KATHINA

The wandering monks in Buddha's time would have had a few possessions and their robes would have been made of cheap dyed cloth just to protect their bodies from weather and climate. By the end of the *vassana* season these robes would have been worn out, and therefore before they set out on their travels again, this was probably a good a time as any to get a new set of robes. The *Kathina Cheevara* (Kathina robe) was at first sewn by the monks themselves with the cloth offered by the laity. The cloth was cut up to specifications and sewn according to a set pattern and dyed in water with some pieces of jak wood - the jak wood giving the distinctive yellow dye. Later the *dayaka* (lay disciple) who undertook the Kathina had the robe sewn by his household with relations and neighbours giving a helping hand. This ancient ceremonial offering of robes is called the *Kathina*.

The *Kathina* ceremony is held at the end of the *pavarana*, on the full-moon day of the month of *II* (November).



In Sri Lanka, Buddhist devotees look forward to either individually or jointly make the offering of the *Kathina* robe to the *Maha Sangha*. The demand is so great that many temples carry a list of advance reservations made by devotees to offer this Kathina robe, which is of course considered an annual event regarded with very high esteem and because it is considered a great meritorious deed.

The preparation of the Kathina robe is done on the same day the offering is to be made. Ardent devotees start preparing the robe which has to go through a number of stages from the very early hours of the morning. The ***Kathina Chivaraya*** so prepared is brought in a grand procession carried by the person who undertakes the offering and that this procession is lead by drummers, schoolchildren carrying Buddhist flags and candlelight colourful lanterns, ***sesath*** ( traditional Sri Lankan Umbrellas) and tours the streets from the early hours of the morning on the day of the offering to enable most devotees to catch a glimpse of this rare and spectacular event and thereby accrue merit, and is also a wakeup call to devotees to attend this ceremony. The procession enters the temple by about 6 a.m. in the morning and the offering is made by lay disciples to the ***Sangha***, comprising the ***Vassana*** Monks who observed ***Vas*** and are seated in the order of seniority and in the presence of a very large number of devotees, also generally attended by the Head of State, trustees and management committee members of the Temple.



Kathina is perhaps the oldest Buddhist ritual. ***Vesak*** and ***Poson*** celebrations came later after the Buddha's ***parinirvana***, whereas the procedure for ***Kathina*** is set down in the ***vinaya***: There is a whole section in the ***Maha Vagga***, a text in the ***Vinaya Pitaka*** that has details of procedure to be followed when the robe is consecrated when it is offered and when it is accepted by the monk who has been selected to accept it.

Over many centuries the Kathina has always been a significant event in the life of Buddhists not only in Sri Lanka but also in Myanmar, Thailand, Cambodia and Laos and in other parts of the world where Theravada Buddhism is practiced such as parts of China , Vietnam, Bangladesh, Malaysia and Indonesia, and in more recent times in Singapore and the Western World.

## FROM THE DHAMMA SCHOOL

### Mitacinti Jataka 114

Once upon a time when Brahmadata was reigning in Benares, there lived in the river of Benares three fish, named Appacinti (thoughtless), Bahucinti (over thoughtful) and Mitacinti (thoughtful).

These three fish went downstream from the wild country to where men lived. Thoughtful said to the other two, "This is a dangerous and perilous neighbourhood, where fishermen catch fish with nets, basket traps and other things. Let us go back to the wild country again." But so lazy and greedy were the other two fish that they delayed going back day after day until three months had passed.

One day some fishermen cast their nets into the river, and Overthoughtful and Thoughtless, who were swimming on ahead in search of food, blindly rushed into the net. Thoughtful, who was following behind, saw what happened to the other two.

"I must save these lazy fools from death," he thought. So first he dodged round the net, and splashed in the water in front of it like a fish that has broken through and gone upstream. Then doubling back, he splashed about behind it like a fish that has broken through and gone downstream.

Seeing this, the fishermen thought the fish had broken the net and swam free so they pulled it in by one corner and the two fish escaped from the net into the open water again. So the two fish owed their lives to Thoughtful.



*This lovely poster of the Tale has been crafted by the Sunday Dhamma School.*



## BHANTE KHIPAPANNO

Bhante Khippapanno is a Vietnamese born Bhikkhu who lives in the USA. A report on the retreat day he conducted at the BSV was included in the last newsletter.



## CREATIVE CORNER

This is a new segment featuring poems, short stories and drawings on Buddhist themes. We encourage all, especially our younger members and Dhamma School students, to send in their creative work. Today we feature a beautiful little poem by 14 year old **Shalini Harasgama** of Mount Waverley. I am sure it will strike a chord with most of our members because of its many subtle messages on perception, mindfulness and overcoming social barriers.

In spring, amongst the flower beds  
Near the pond, where red roses grew.  
A flower so different from the reds,  
Bloomed a vivid blue.

A week flew by, and it realised,  
It was different from the rest.  
And every time it tried to socialise,  
It would get taunts and jests.

Summer came, but nothing changed,  
Except the sun shining hotter above.  
The flower was afraid it would fade away,  
Uncared for, and unloved.

It was in full bloom now,  
So beautiful and blue.  
But no one ever told it so,  
However beautiful it was, it never knew.

Instead the flower wished itself away,  
Hoped it could blend in with the wall.  
And turn its blue into a grey,  
The worst wish of all.

One day the flower overheard,  
As two children were playing ball.  
One of them said, 'How absurd,  
The blue is most beautiful of all!

The flower leaned over the pond,  
And in the reflection it could see.  
Its beauty, sparkling like a diamond,  
And finally itself it was proud to be.

Because it had self confidence,  
The other flowers loved it now.  
And the two most important lessons it learnt,  
Is everyone's beautiful, inside and out!

## NEWS FROM THE SOCIETY

The BSV accounts are in a healthy state. At the Committee meeting of Sunday, 12th September the Operating Account stood at over \$28,000 and the School building Fund at \$44,000. The Building Fund is presently paying for a new sewer link from the vihara to the main sewer and quotes will soon be tendered for the renewal of the bitumen in the parking area. It is noteworthy that over \$4,700 were donated during the Wesak celebrations in May.

Ajahn Ariyasilo who so generously stayed with us again for the Vassa period will be on retreat again by the time this newsletter is published. However he will teach every Sunday in October (except October 31<sup>st</sup>).

Ajahn Khemavaro from Wat Buddha Dhamma in NSW will visit the BSV on the weekend of Friday, Saturday and Sunday, 29th, 30th and 31st October as part of a longer stay in Melbourne.

He will offer a teaching on Friday evening at 7.30 pm and will conduct an "in-house" retreat on Saturday and Sunday from 9.00am until 5.00 pm on each day.

He will offer a Sunday talk at the usual time of 9.30 am on Sunday. He will stay in the BSV vihara for most of his stay in Melbourne.

Many people at the BSV have very warm memories of Ajahn Thanasanti who visited us nearly three years ago along with Ayya Thaniya to take a retreat for the BSV at Maitripa in Healesville. Both were at Chithurst monastery in the UK at that time. We have recently heard that Ajahn Thanasanti has taken bhikkhuni ordination at the Aranya Bodhi forest monastery in California with Ayya Tathaaloka as her preceptor. What wonderful news for us all!

## NEW MEMBERS OF THE BUDDHIST SOCIETY OF VICTORIA

Lydia Brown	Thao Phuong Ly	Kusumi Soysa
Ross Brown	Palitha Mapatuna	To Linh Ta
Linda Chen	Ranitha Mapatuna	Adeline Teng Thang
Phong Ford	Panya Patsasane	John Thwin
Domenico Gaetano	Brendan Payne	Meow Chin (June) Chong
Urala Kulathunga	Dilkushi Perera	Stephanie Rosenberg Lew
Thi Le	Padma Perera	Michelle (Chool Hong) Loh
Angela Luangarth	Priyadarshani Perera	Sylvia Myrtle Pragnaratne
Huu Luu	Lan Pham	(Assoc.) Ven Tenzin Namtrul
My Hong Ly	Leo Simmons	

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

## BSV SAYADAW U LAKKHANA RETREAT

Sayadaw U Lakkhana is a highly revered senior Burmese meditation master who has led several retreats for the BSV in past years and will lead the upcoming December retreat in Healesville; members who previously attended have commented on the clarity and conciseness of his Dhamma Talks on retreat.

In the Burmese Mahasi Sayadaw satipatthana/vipassana method of meditation, accurate, understandable instruction is particularly important. The technique is a highly systematized one, and on long retreats daily interviews with the Teacher make sure the yogi is “on track” and the skilled guide can instantly recognize the stages a yogi passes through as the retreat progresses. This method has a lineage going a long way back and is tried and true.

In the past our translators Dr. Victor Aung and Dr. Thoung Sein have conveyed very clearly Sayadaw’s progressive instruction each evening, which is invaluable. We are grateful to Teacher, translator and cooks and organizers for the forthcoming retreat in collaboration with Dhamma Sukha Meditation Centre. Like last year, close to the date, we invite people to donate food and groceries that can be cooked on the retreat by our kind volunteers. This retreat will be amongst the beautiful gumtrees and kookaburras at Maitripa Buddhist Contemplative Centre, which has recently been renovated.

The retreat is suitable for total new-comers to meditation and experienced meditators alike, and different lengths of stay are available also. It is preferable that complete beginners arrive at the very outset of the retreat.

*See the full page poster on page 12 of the newsletter for full details.*

### WESAK LANTERN



Wesak lanterns are lit in many Sri Lankan homes on Wesak poya day (the day of Buddha’s birth, enlightenment entering into Nirvāna). This beautiful example was made by the BSV Young Adults group.

### KATHINA

The Robe Offering Ceremony (Kathina) will take place at the BSV on

**SUNDAY 7TH NOVEMBER**

Celebrations at the BSV to mark the end of the Rainy season retreat will take place on Sunday 7th November at **9.30AM** sharp.

The BSV will be offering a robe to our resident monk, Ajahn Ariyasilo, who has stayed at the Vihara for the period of the Rains. This celebration also provides an opportunity for members of the community to make financial donations and offer useful requisites for the Vihara.

**PLEASE PUT THIS DATE IN YOUR  
DIARY – EVERYONE IS MOST  
WELCOME TO ATTEND!**



The Buddhist Society of Victoria  
([www.bsv.net.au](http://www.bsv.net.au))  
and  
Dhamma Sukha Meditation Centre  
([www.dhammasukha.org.au](http://www.dhammasukha.org.au))  
announce



A Meditation Retreat  
with the Burmese Monk

## Sayadaw U Lakkhana

6 days/5 nights: 9:00 am Sat 11<sup>th</sup> to 5:00 pm Thurs 16<sup>th</sup> December 2010: \$380.00

3 days/3 nights : \$210.00

2 days/2 nights: \$150.00

Members receive a discount (\$350, \$200 and \$140 respectively)

at

**Maitripa Contemplative Centre**  
**528 Myers Creek Road, Healesville 3777**  
(Melways Map Ref: 270 C1)

*It is suggested that beginner meditators who wish to attend a short retreat, do so for the first two or three days of the retreat.*



### Contact:

Lydia Brown ph. 0437 552 208  
email: [brown.lydia@gmail.com](mailto:brown.lydia@gmail.com)  
Or Gary Dellora h. 03 9570 4854  
email. [g.b.dellora@bigpond.com](mailto:g.b.dellora@bigpond.com)

Application forms can be downloaded from:  
[www.bsv.net.au](http://www.bsv.net.au) OR [www.dhammasukha.org.au](http://www.dhammasukha.org.au)

## A VISIT TO THE DHAMMAPALA BUDDHIST MONASTERY IN KANDERSTEG

by Alfred & Soo Chi



Kandersteg is 1200 meters above sea level near the Swiss capital city of Bern. It is a well-known Alpine resort famous for its winter sports. Driving through the pretty little town in the beautiful sunny month of August we eventually passed through an avenue of maple saplings and found, perched amongst the woods with the backdrop of the alpine mountain, the Dhammapala Monastery.

The current abbot of Dhammapala Monastery (a branch of Ajahn Chah Monastery) is Ajahn Khemasiri, a German monk. The monastery is open to visitors for most of the year and conducts regular in-house retreats. Although teachings are in German, Ajahn Khemasiri speaks perfect English. In November 2009, Ajahn attended the conference for the disciples of Luang Por Chah and visited Australia on his way to New Zealand.

It took us two hours to drive to the Monastery and it can also be reached by train (about a 15 minutes walk from the train station). During my visit, there were three resident monks and two nuns who had just arrived from Amaravati the day before. It was wonderful to see other devotees including children supporting the monastery. It is indeed a beautiful place; quiet, peaceful and conducive for retreat.

For those who would like to visit, here is the address:

Dhammapala Buddhistisches Kloster  
Am Waldrand  
CH – 3718 Kandersteg, Switzerland.  
Tel: 033 675 21 00 Fax: 033 675 22 41  
Website: [www.dhammapala.ch](http://www.dhammapala.ch) Email: [info@dhammapala.ch](mailto:info@dhammapala.ch)



# SANGHAMITTARAMA

40 Chesterville Drive, East Bentleigh, VIC 3165

☎ (03) 9579 0450

[www.Sanghamittarama.org.au](http://www.Sanghamittarama.org.au)

## Regular Program

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Wednesday, Thursday, Saturday	7:30pm	Chanting and silent meditation
Friday	7:30pm	Chanting, meditation with guidance and Dhamma teaching
To be announced		Meditation and Dhamma discussion for young adults (18-35)
4 <sup>th</sup> Saturday of each month		Meditation day (8am-5pm with shared lunch)
Last Sunday of each month		Dhamma teachings for children aged 6-12 (3pm with <b>AYYA ATAPI</b> )

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# BUDDHĀLOKA CENTRE

71-73 Darling Road, East Malvern, VIC 3145

☎ (03) 9571 6408

www.bsv.net.au

## Regular Program

(check the web page for recent updates)

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Tuesday	7:30pm-9:00pm	Open for silent meditation
Wednesday	-	<i>Closed until further notice</i>
Thursday	7:30pm-9:00pm	<b>SAYADAW U PANDITA</b> will be leading retreats overseas until 4th Feb. next year, but may offer his usual Talk/guided meditation on 18th Nov (otherwise, the hall will open for silent individual meditation while he is away.)
Sunday	8:30am-9:30am	Silent meditation
	9:30am-10:30am	Dhamma talk by <b>AJAHN ARIYASILO</b> followed by shared lunch. All are welcome to join in and enjoy.  Dhamma School for children during school term

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## Forthcoming Events

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29 <sup>th</sup> October	Dhamma talk by <b>AJAHN KHEMAVARO</b> , Abbot of Wat Buddha Dhamma.
30 <sup>th</sup> & 31 <sup>st</sup> October	<b>AJAHN KHEMAVARO</b> Abbot of Wat Buddha Dhamma will lead a weekend in-house retreat at the BSV.
7 <sup>th</sup> November	<b>KATHINA</b> (traditionally a ceremonial day when Sangha are offered robes and lay-supporters bring gifts for maintaining the Vihara.)
11 <sup>th</sup> -16 <sup>th</sup> December	<b>SAYADAW U LAKKHANA</b> will kindly once again lead a residential retreat at Maitripa Contemplative Centre, Healesville (see BSV website for application form).

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