THE BUDDHIST SOCIETY OF W.A.

NEWSLETTER

OCTOBER - DECEMBER BE 2536 (1992)
KATHINA CEREMONY
SUNDAY OCTOBER 18, 1992

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

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

As the stewards of the Sangha, the Committee of the Buddhist Society feel that the Kathina offering at Bodhinyana Monastery should not be reserved for any individual person or group. Instead we see it as an opportunity for all the Buddhist community to join in a harmonious expression of support for our Sangha. Thus we have chosen SUNDAY 18 OCTOBER, 1992 for this year's Kathina Offering and take this opportunity to invite all of you to participate in this auspicious occasion. It is an opportunity for all those who benefit from the Teaching to show our appreciation for the Sangha.

The programme for the day will include:

9.30am  Gathering at the monastery
10.00am  Receiving the precepts and chanting
10.30am  Offering of food to the Sangha and sharing a meal (please see notice in Committee News)
12.00noon  Offering of the Kathina Robe,
       Blessing by the Sangha and Dhamma talk

ALL ARE WELCOME
The practice of Dhamma is a practice to make us aware of nature, the ways of nature, the laws of nature. Nature here implies everything, everything in life including ourselves, including our experiences. Unless we take time to notice, contemplate and reflect on nature and the ways of nature then through ignorance we suffer because we don’t understand. We just continuously go up and down, when we experience the things that we don’t like we feel sad, depressed and miserable. This is not a very nice way to live because a human being can do much better than that. As human beings we have the potential to be free, to be free from happiness and sadness which does not mean to be shrivelled up, dry or cold. That’s not what it means to be truly peaceful, it means to be able to live in a most positive, joyful way without suffering. When we practise, and train ourselves and move towards enlightenment, then we are moving towards this way of living whereby we can live joyfully, experiencing the joyful mind, where we can experience whatever life brings to us without suffering.

There is very much need for cultivating the heart and that is what I wish to speak on. Balancing the path, cultivating the heart. What does it mean?

Cultivating the heart in Buddhism means to cultivate certain positive qualities, usually called the "Brahma Viharas". These are the qualities of heavenly beings, the qualities of the gods. I see these qualities as referring to the person, the mind, or the heart that is truly mature, that is truly evolved and complete. The heart that can truly love, the heart that is no longer passionate but compassionate. So the cultivation of the heart means cultivating these very qualities that bring us together, that makes us able to respect and feel for each other.

Compassion means 'to feel with', 'to feel for'. 'To feel with', and 'to feel for' means 'bringing together' the cultivation of these qualities,
bringing warmth and kindness into our lives. When we’re living together there’s a lot of possibilities for conflict, argument and disagreement. Why is that?

It is to do with views and opinions, preferences, likes and dislikes. When we are human beings with our own kammic tendencies, kammic conditioning, we have certain ideas, views and opinions, preferences, likes and dislikes and everyone has different ones. So the problems arise when we come to live together, when we come to associate with each other.

There is no way that we can live without views, ideas, opinions and thoughts, these are just natural aspects of living. So the important lesson for us is to learn how to live within this limitation of mortal existence with our kammic tendencies, with the ability to think, with the ability to conceive ideas and still be able to live peacefully with other human beings.

How do we do that? It is very important for us to learn how to cultivate compassion, feeling with others. This is a very, very important first step towards resolving conflicts because conflict arises when we set up ‘me’ and ‘them’. The effect of this quality we call compassion - I feel for you, you feel for me - it brings us together and the separation is broken. There is an opportunity for compromise, bridging the separation, bridging the differences caused by views, and opinions, likes and dislikes, preferences.

So this quality of compassion is most crucial for the cultivation of peace, harmony, unity and well being with any group, the society as a whole, the society in terms of a family group or between friends. So we can begin to feel for each other. You may not like the appearance of somebody, but as you stop and contemplate begin to see this as a human being who feels just like you and there arises in the mind compassion, feeling with, so we can actually train ourselves to do this. Train ourselves in the most ordinary place, ordinary times, with the most ordinary people around us. We don’t have to wait to encounter people who have been tortured or starved to death before we can cultivate compassion. Start with the person sitting next to you, in front of you, behind you, the people you meet on the street and in particular the people you have to live with, such
as your own family.

Try and bring into the mind this feeling of compassion by remembering, by consciously bringing into the mind, "This person feels just like I do, they have the same aspirations and the same fears." Consciously make an effort to feel for the other person, to recognise the other person - "the other person feels just like me". Put yourself in the place of the other person and as soon as we do this we see that a tremendous barrier breaks down and a feeling of 'being with' arises, a sharing.

We can train ourselves, cultivating a feeling of togetherness, an ability to feel for the other, an ability to remember, "This person feels just like I do, even though they may have very different ideas, preferences, likes and dislikes, still they feel just like I do, they aspire to happiness and they don't aspire to pain." This gives us a sense of not being separate, and this is very important when we are living together. When we live together and considering our different temperaments, conditioning, likes and dislikes, we must have a lot of wisdom and a lot of compassion if we are going to make it a harmonious and peaceful existence - a happy relationship. So it's very important to cultivate these qualities to really try and be compassionate and feel for the other people around us.

One most obvious way to cultivate these qualities is through communication, being able to communicate properly. See that so much of the fear, so much of the conflict is due to misunderstanding. So much is due to assumption. Communication is very, very important. Quite often people just let things stew, they never speak their mind, never speak, never communicate their doubt, their fear, their suspicion. But that is only building up the sense of separation and mistrust. So this communication is a very, very important practise in order to break down barriers or the separation. It is very important to be able to communicate, to be able to talk together, to be able to listen to the other, hear the other person and to be able to even disagree because now we're going to look beyond just the thoughts, the views, the ideas, beyond the physical appearance, beyond just the preferences and conditioning. We're going to look at the other person as 'me'. That person is just
like me, they feel just like me. When I say they feel just like me I
don't mean they have the same likes and dislikes, I mean the same
desire for happiness, the same aspiration for peace, the same fear of
sorrow and pain.

In communication there is an opportunity to begin to feel for the
other, to share with the other and this is very important in any
community. If there's going to be harmony then
there has to be the cultivation of
compassion, the feeling of being
together, respecting each other and
caring for each other. Now unless we
cultivate this, of course, it is very
difficult to retain harmony and unity
because there are all the other
things such as ideas, views and
opinions which are always inclining
towards conflicts, separation,
difference. So try to bring this into
the mind and bring forth this feeling
of compassion, work with this
feeling to try to break down some
barriers and really feel for other
people.

The Buddha had many, many
disciples, including Venerable
Ananda and Devadatta. Ven Ananda
was a most delightful, lovable monk
who was devoted, committed,
respectful, diligent, virtuous, well
spoken, gentle, lovely. He was the
attendant of the Buddha. He
looked after all his needs and he
loved and cared for the Buddha. He devoted his whole attention
and life to him.
Devadatta was nasty, and towards the end of his life he became very envious, very jealous of the Buddha. He was very ambitious and he wanted to be the number one, the tops. He wanted to be the Buddha. So as the Buddha was getting old Devadatta said "Lord Buddha, you are getting very old and frail now, please take it easy. I'll take over." The Buddha said "Devadatta, don't speak like that. I will not hand over the order of monks." Devadatta became quite displeased and he attempted to kill the Buddha on several occasions by various means. It was pretty rotten yet the Buddha said when we was giving a teaching on loving kindness, "Just as I feel loving kindness towards Ananda, so too I feel equal loving kindness for Devadatta."

Yes it is possible, but that's the top of the tree. Start off by loving Ven Ananda and slowly train yourself so that you can love even somebody like Devadatta. This loving, as I'm now using the word, refers to compassion, being able to 'feel with', being able to have a sense of understanding, 'feel for' the other person. And so we can begin to train ourselves in this ability to have compassion.

_Taken from a talk by Ven Ajahn Jagaro_

This middle path leads to tranquillity, realisation, enlightenment and Nibbana.

(Dhamma cakka Sutta)
THE DOCTRINE OF KAMMA AND SURVIVAL

There are two principal teachings of the Buddha that a student of Buddhism ought to be acquainted with. They are kamma and rebirth or repeated existence.

Kamma is the law of moral causation. Basically it is volition. "Volition, O monks, I declare is Kamma. Having willed, man acts, by deed or word or thought" is the Buddha's definition. Volition which is will, a force, is a factor of the mind; kamma is the action or seed. The effect or fruit is known as kamma-vipaka. Volitions may be good or ill, so actions may be wholesome or unwholesome according to their results. This endless play of action and reaction, cause and effect, seed and fruit, continues in perpetual motion, and this becoming (bhava), a continually changing process of the psycho-physical phenomena of existence. Having willed, man acts through body, speech and mind, and actions bring about reactions. Craving gives rise to deed, deed produces results, results in return bring about new desires, new craving. This process of cause and effect, actions and reactions, is natural law. It is a law in itself, with no need for a law-giver. An external agency or power or God that punishes the ill deeds, and rewards the good deeds has no place in Buddhist thought. Man is always changing either for good or for ill. This changing is unavoidable and depends entirely on his own will, his own action, and on nothing else. "This is merely the universal natural law of the conservation of energy extended to the moral domain."

The world seems to be imperfect and ill-balanced. Amongst us human beings, let alone the animal kingdom, we see some born in misery, sunk in deep distress and supremely unhappy; others are born into a state of abundance and happiness, enjoy a life of luxury and know comparatively little of the world's woe. Again a chosen few are gifted with keen intellect and great mental capacity, while many are steeped in ignorance. How is it that some of us are blessed with health, beauty and friends, while others are pitiful weaklings, destitute and lonely? How is it that some are born to enjoy long life while others pass away in the full bloom of youth? Why are some blessed with affluence, fame and recognition, while others are utterly neglected? These are intricate problems that demand a solution.
If we inquire, we will find that these wide differences are not the work of an external agency, or a superhuman being with understanding and compassion, but are due to our own actions and reactions. It is we ourselves whom, being responsible for our deeds, whether good or ill, must be responsible for their results. We make our kamma. If one understands the operation of kamma and the results of volitional acts (kamma-vipaka) one may not be tempted to evil and unwholesome actions which will come home to roost so that “suffering follows as the wheel at the feet of the ox.”

“Beings are heirs of their deeds, bearers of their deeds, and their deeds are the womb out of which they spring” and through their deeds alone they must change for the better, remake themselves and win liberation from ill. A Buddhist who understands the operation of the law of kamma would say:

"According to the seed that’s sown
So is the fruit ye reap there from.
The doer of good will gather good.
The doer of evil, evil reaps.
Sown is the seed and planted well.
Thou shalt enjoy the fruit thereof."

Here, however we must understand that the Buddhist doctrine of kamma is not fatalism, is not a philosophical doctrine to the effect that human action is not free, but necessarily determined by motives which are regarded as external forces acting upon the will, or predetermined by God. The Buddha neither subscribed to the theory that all things are unalterably fixed, that all things happen by inevitable necessity, that is Strict Determinism, (niyati-vada) nor did he uphold the theory of Complete Indeterminism (adhicca-samuppanna).

According to Buddhism there is no life after death, or life before birth, independent of kamma or volitional actions. Kamma is the corollary of rebirth; rebirth, on the other hand is the corollary of kamma.

Birth precedes death, and death, on the other hand, precedes birth, and the pair thus accompany each other in unbroken succession. Still, there is no soul or self or fixed entity that passes from birth to birth.
Though man comprises a psychophysical unit of mind and matter, the 'psyche' or mind is not a soul or a self, in the sense of an enduring entity, something ready-made and permanent. It is a force, a dynamic continuum capable of storing up memories not only of this life but also of past lives. To the scientist, matter is energy in a state of stress, change without real substance. To the psychologist the 'psyche' is no more a fixed entity. When the Buddha emphatically stressed that the so-called 'being' or 'individual' is but a combination of physical and mental forces or energies, a change with continuity, did he not antedate modern science and modern psychology by twenty-five centuries?

William James writes: "This me is an empirical aggregate of things objectively known. The I which knows them cannot itself be an aggregate neither for psychological purposes need it be considered to be an unchanging metaphysical entity like the soul, or a principle like the pure ego viewed as out of time. It is a thought, at each moment different from that of the last moment but appropriative of the latter, together with all that the latter calls its own." (Principles of Psychology, p215)

An individual existence is thus a succession of changes, something that comes into being and passes away, not remaining the same for two consecutive moments. This psychophysical organism, though it undergoes incessant changes, creates new psychophysical processes every instant, thus preserving the potentiality for future organic processes, and leaving no gap between one moment and the other. We live and die every moment of our lives. It is merely a coming into being and passing away like the waves of the sea.

This change of continuity which is patent to us in this life does not cease at death. The mind-flux continues incessantly even as electric current continues to function though the bulb is broken and light is not manifested. By fixing another bulb with less or more watts we produce light. It is this dynamic mind-flux that is termed kammic energy, will, thirst or desire. This mighty force, this will to live, keeps life going. Thus this perpetual stream of consciousness goes on without end, so long as craving (tanha) generates it.

If beings have been born before, why do they not remember their past lives? It is not an impossibility, but instances of past memory are rare. There are more answers than one to this challenging question.
Our memory is not perfect. It is a very restricted one. We do not even remember our birth in this life, yet we have been born. We trace backwards and our memory goes only up to a point. The painful incident of death, and the interval from conception till parturition may tend to suppress or remove all traces of memory of past experiences.

Yet there have been cases where children have retained their talents of a past life. How do we account for infant prodigies in music, mathematics and so forth? Is there a reasonable answer other than it is due to remembering or past experiences?

This mighty force, this will to live, keeps life going. According to Buddhism it is not only human life, but the entire sentient world that is drawn by this tremendous force - this mind with its mental factors, good or ill.

From “Buddhism, a Living Message”

by Ven Ajahn Piyadassi

Ven Ajahn Piyadassi
With the deadline for articles for this newsletter approaching, and Ajahn Brahm about to enter a fortnight’s retreat, the following is a pictorial display of how the Sangha here has been developing the “path” to liberation over the last few months.

At the Monastery Gate
(l-r) Anargarika Song, Ven Sumangalo and Ven Sudhammo being waved off by Ajahn Brahm (under the umbrella) as they begin their ten day “tudong” along the Bibbulmun Track to Kalamunda in July.

Setting Off
Dana under the Tent
Generous and faithful lay supporters offer the daily meal to the Sangha having erected an awning as a shelter against the inclement weather.

Alms Round at the Monastery - Opening of the 1992 Rains Retreat

Overleaf is a record of the siting and construction of a secluded walking path for Ajahn Jagaro, ably led by Ajahn Nyanadhammo in the first week of the retreat.
DISCOVERING,
AND WALKING

THE PATH
Steps along the Path

Why walk when you can fly!

Channel 10 News crew visited the Monastery to research a story on the Sandalwood industry in June.

Whatever stage of the Path you are on, the Sangha here at Bodhinyana would like to wish you a safe, speedy and happy journey to liberation and the end of all suffering.

Sadhu, Sadhu, Sadhu
(It is indeed well.)
PROGRESS, DESPITE THE RAIN!

Despite the fact that Perth experienced the wettest winter in 27 years, the builders have been making good progress on our new Meditation Hall in Nollamara. Regular visitors to the Centre have been watching with interest as the steel framework went up and now the brickwork is well under way. The existing house is also undergoing a transformation as the new library area, reception and sleeping quarters for the monks are being added. This is causing some disruption to the library service and everyone is asked to practice patience while building is underway - the end result will be worth the wait!

The steel frame of the new Meditation Hall in week 5 of the building program.

Our thanks go to two dedicated members of the Society for the many hours of work they have put into the design and planning of the inspiring new buildings.
Dirk Collins has been responsible for the new Dhamma Hall and Dennis Sheppard for the alterations and additions to the existing house. All of us will benefit from their creative designs and many more people will be able to hear the Dhamma in Perth when these buildings are completed.

Dennis Sheppard and Dirk Collins

Buy a Brick
Everyone is invited to help create a new Dhamma environment for the benefit of all beings by “buying a brick” in the new Buddhist Centre. $20 per brick will help build the new Centre and if you'd like to be part of this project fill in the Building Fund envelope at the Nollamara Centre, stating the number of bricks you would like to contribute and place it in the donation box (or send it to the Treasurer). Remember donations to this Fund are tax deductible.
INTRODUCTION TO BASIC BUDDHISM

A course for children aged 8 - 15 yrs old

Ven Kovido and Ven Sumangalo will be teaching a 4 session course “Introduction to Basic Buddhism” for children aged 8 - 15 yrs old, on Saturdays at 3pm on:

24 October  Introduction
7 November  The Buddha
21 November The Dhamma
5 December  The Sangha

Students who wish to attend this course should enrol at the first session on Saturday 24 October at 3pm. They will be expected to arrive early, behave in a composed and respectful manner and attend all 4 sessions. If the classes seem worthwhile they will be continued after the Christmas break using “A Basic Buddhism Course” an excellent book we have just received as the source book.

DHAMMA SCHOOL

Due to the scheduled building programme at the Vihara, the Dhamma School for 5 - 7 year olds will not begin until after Christmas. Details will be given in the next Newsletter.
I would like to thank our hard working lay Buddhist Committee members who have enabled our Centre to run smoothly during the Rains Retreat in the absence of our Bhikkhus. It was pleasing to see our Sangha have a real Rains Retreat this year and we wish them many more in the years ahead!

Whilst there has been an atmosphere of peace and tranquility at the monastery this winter, there has been a hive of activity on the building site at Nollamara. To date the extensions at the Vihara for the new library and reception have almost been completed and the beautiful new Sala is nearly half way to completion. It is a stunning design and we are grateful to architects Dirk Collins, Dennis Sheppard and to Ajahn Brahm for their input.

Margaret Willcocks has generously continued to provide yoga and relaxation classes at the Centre for which we are most grateful. After the Rains Retreat, Venerable Ajahn Brahm will be visiting his family in England and offering support to Ajahn Sumedho for 2 months before flying to Thailand for Ajahn Chah’s funeral in January. We wish him a well deserved break and trust no one offers him a trowel, drill or hammer during his stay!

Ven Ajahn Brahm hard at work at Bodhinyana
During the first week of November Venerable Ajahn Nyanadammo will be leaving Perth to offer his support (I bet with paintbrush and trowel!) at the Thai Barton Temple in Adelaide for the month of November. He will return to Perth the weekend of November 27th - 28th. He then will return to Thailand on approximately 29th November to help with the funeral arrangements of Ajahn Chah. Ajahn Nyana has been a shining example of a very generous and impeccable teacher. We are very grateful for the uplifting teachings he has offered in W.A. and also the support he has given Ajahn Jagaro and Ajahn Brahm this year. Thank you to Venerable Ashin Thitazana from Burma for the two Dhamma talks he kindly offered at Nollamara during his busy stay in Perth. Also thank you to Venerable Ajahn Piyadassi for the inspiring Dhamma talks he gave at our Centre during the Rains Retreat. The Sangha were most appreciative of his short stay at the monastery in September.

On Monday night, 12 October the Buddhist Society is hosting a “Welcome to Perth” dinner for a group of Thai visitors who are coming for the Kathina. We are hoping many local Buddhists will bring a plate and enjoy meeting other Buddhists from Thailand on this social occasion. Looking forward to seeing you there!

One of our members recently had the opportunity to visit Ven Ariyasilo who is now staying at Bodhinyanarama Forest Monastery, near Wellington in New Zealand. (See photo next page) Ven Ariyasilo’s many friends in Western Australia will be happy to know that he is well, is practising diligently and sends greetings to all.

A senior monk will recommence the Friday night Dhamma talks on Friday 2nd October at the Nollamara Buddhist Centre.

I will leave you with this important saying from the the Dhammapada: “Wonderful, indeed, it is to subdue the mind, so difficult to subdue, ever swift and seizing whatever it desires. A tamed mind brings happiness.”

With metta

The Committee
AN INVITATION

We extend an invitation to everyone to participate in the offering of food to the Sangha on Kathina Day, 18th October, 1992 at Bodhinyana Monastery. On that day at 10.30am the monastic community will walk for alms (pindapata) to give all of us the opportunity to place food in the monks’ bowls.

In order to facilitate ease of offering and to avoid any wastage of food, we recommend that all food placed into the bowl be either solid food (eg fruit) or be wrapped or packaged. Items such as rice, curries and liquid items should be offered in small plastic bags. As many people offer food on these occasions we hope that these arrangements will make for convenience of handling and ease of redistribution of excess food, reducing possible wastage.

As this is a joyous occasion and a chance to develop the virtue of Dana, we hope everyone who can will take part.
YOUNG BUDDHISTS ON RETREAT

The Young Buddhist Group's second Retreat was held during the 4th-11th of July this year. Twenty people participated in the retreat, led by Ven Sumangalo. Lonsang Yangchen, a Tibetan nun, was also invited to lead meditation workshops for two days.

The Retreat was held at Busselton, in the Catholic Youth Camp Centre. The surroundings were ideal for a Meditation Retreat, with a warm comfortable hall and a beautiful beach, surrounded by natural bushland.

The format of the Retreat was relaxed and peaceful. Each day began at 5.30am with chanting and meditation. After breakfast, walking meditation or just enjoying the natural surroundings. More meditation, followed by yoga lead by Anita and John - just what was needed to stretch the stiff legs!

Cooking was an experience in itself - everyone contributed. The result was many vegetarian delicacies - with new taste sensations each day. Afternoon activities included meditation, personal development workshops, Dhamma talks, long walks along the beach, yoga, archery and cave exploration walks for those feeling adventurous.

Working on the mind in the natural environment.
On Friday, everyone wrote a few sentences on their impressions of the week:

"I liked the informality and freedom of this course: the combination of meditation, noble silence, talking and outings."

"A beautiful location with such lovely, kind and compassionate people."

"Thank you for providing an environment and opportunity for spiritual friendship and growth."

"A great learning experience."

"I'm remembering the importance of practice, over thinking."

"...good to know other nationalities and cultures."

"Seven days of peace - a lifetime of spiritual friendships."

Many people made the Retreat possible. Thanks to Kanthi de Tissera for organising a grant from the Buddhist Community Services. The Buddhist Society of WA provided administrative support, Anita was the driving force behind making the Retreat happen - thanks for co-ordinating everything and bringing it all together. Samali, Shamara, Sumedha, Jeff and Teza - your efforts were much appreciated. Finally and most importantly, our sincere thanks to Ven Sumangalo for his warm and soft manner, his Teachings and the example he set us all.
COMMUNITY SERVICES

The Buddhist Society received a grant 2 years ago from the Dept of Immigration to employ a Grant in Aid Worker. We were very fortunate to have Khanti de Tissera take up this position to establish the Buddhist Society Community Services.
Khanti, who is a qualified Social Worker, has provided counselling and assistance to many newly arrived migrants. She has been active in other community groups such as the Multicultural Women's Health Centre at Mirrabooka and the Vietnamese Women's Group.
Kanti has now left to pursue her career at Curtin University and we would like to thank her for her dedication in caring for the community and promoting the ethics of the Buddhist Society.
The Community Services will continue with individual counselling, groups for women and senior citizens and other services required by the community.

BUDDHA RUPAS

A new supply of beautiful Buddha rupas (statues) in two sizes will be available from the Nollamara Centre around the end of October/early November. People who may like one of these to set up a shrine in their home will be invited to make a donation towards the new Centre. A notice will be placed on the meditation hall notice board when they arrive.
FEELING THE COLD?

WE CAN HELP!

We now have available for sale white windcheaters with the Buddhist Society of WA logo and name printed on them. Proceeds from the sale of these lovely spring weight, white windcheaters will go towards the new building. They are available in small, medium and large and can be purchased for $20 each at the Nollamara Centre.

CHRISTMAS CAKES

Once again Bianca’s delicious homemade Christmas Cakes will be offered for sale at the Nollamara Centre from early December. These cakes are made from fine fruits and nuts and will be on sale for $20 each. All proceeds go to the Building Fund.

Be early - Don’t miss out!
May all beings hear the Dhamma; may all beings be at peace.
**REGULAR ACTIVITIES.**

**DHAMMALOKA BUDDHIST CENTRE NOLLAMARA**

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friday</td>
<td>7.00 - 7.20pm</td>
<td>Chanting</td>
</tr>
<tr>
<td></td>
<td>7.30 - 8.00pm</td>
<td>Guided sitting meditation</td>
</tr>
<tr>
<td></td>
<td>8.00 - 9.00pm</td>
<td>A talk on Buddhism</td>
</tr>
<tr>
<td>Saturday</td>
<td>10.30am</td>
<td>Food offering to the Sangha</td>
</tr>
<tr>
<td></td>
<td>2.30 - 3.00pm</td>
<td>Instruction for new meditators</td>
</tr>
<tr>
<td></td>
<td>3.00 - 4.00pm</td>
<td>Meditation and discussion</td>
</tr>
<tr>
<td>Sunday</td>
<td>8.30 - 9.15am</td>
<td>Sitting meditation</td>
</tr>
<tr>
<td></td>
<td>9.15 - 9.45am</td>
<td>Interviews</td>
</tr>
<tr>
<td></td>
<td>9.45 - 10.30am</td>
<td>Food offering to the Sangha</td>
</tr>
<tr>
<td>Wednesday</td>
<td>7.30 - 8.30pm</td>
<td>Yoga, Relaxation &amp; Meditation (Beginners welcome)</td>
</tr>
<tr>
<td>Thursday</td>
<td>9.30 - 11.00am</td>
<td>Yoga, Relaxation &amp; Meditation (Beginners welcome)</td>
</tr>
</tbody>
</table>

**SOUTH OF THE RIVER**

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wednesday</td>
<td>7.00pm</td>
<td>Instruction for beginners</td>
</tr>
<tr>
<td></td>
<td>7.30 - 9.00pm</td>
<td>Meditation and Dhamma talk at the Community Health Centre, Armadale Kelmscott Hospital</td>
</tr>
</tbody>
</table>

**ADDRESSES**

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

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

Buddhist Community Services
Social Worker
Tel: 344 4220