BEGINNING OF THE RAINS RETREAT AND OPENING OF THE NEW MEDITATION HALL AT BODHINYANA MONASTERY SUNDAY 31ST JULY, 1988

During the Lord Buddha’s time a rule was laid down for all monks and nuns directing that they should spend the three lunar months of the rainy season in one place, either in a monastery or alone in a suitable place. This is a period when external work is kept to a minimum and the emphasis is placed in developing peace and wisdom. Quiet surroundings, good Dhamma friends and many hours of meditation provide wonderful supports for this noble goal. The monastic Rains Retreat begins the day after the full moon of July. This full moon is Asalha Puja which commemorates the start of the Buddha’s Teaching career for it was on that day that He gave His first sermon to the five ascetics. On Sunday 31st July we will celebrate both Asalha Puja and the ‘Beginning of the Rains Retreat’ at Bodhinyana Monastery. This auspicious day will herald the opening of our new meditation hall and we invite all the Buddhist community to join us on this joyous occasion.

The programme for this day will include:

9.30 am  Gathering at the Monastery.
10.00    Taking the Three Refuges and Five Precepts, Auspicious chanting and a short Dhamma talk.
10.30    Offering of dana to the Sangha.
11.00    Sharing a meal.
12.30    Offering of requisites to the Sangha.
2.00-4.00 pm    Meditation and Dhamma talk.

ALL ARE WELCOME.
“NamoTassa Bhagavato Arahato Sammasambuddhassa”

Dear friends,

In the teachings of the meditation masters one often hears the reminder that ‘heaven and hell are in the mind’. This is very much in keeping with the practical nature of the Dhamma which is always here and now, to be seen for oneself with this body and mind. So without speculation about the past or the future we can clearly see heaven and hell as states of mind that arise and pass away.

While sitting side by side two people travelling to work on the train may in fact be living in different realms. If one of them is overcome by negative thoughts of resentment and anger then of course everything around them is bleak or irritating. The weather is bad, the people horrible and everything ‘stinks’! It really is a journey through hell because the mind is in hell.

In the meantime the person next to him has a very positive, peaceful and happy state of mind and for him everything is lovely. Since the mind is in heaven then even going to work on a rainy day in a crowded train has its joy.

Have you ever noticed how the colour of the trees changes according to your mood? Trees are so green and vibrantly alive when seen through a joyful mind but become dreary and ordinary through the dull mind.

The more we recognise this power of the mind then the greater our interest in ‘mind cultivation’ or ‘Citta Bhavana’. This is to cultivate the skilful qualities in the mind which are conducive to well being and incline towards the realisation of Nibbana.

The Lord Buddha often extolled the benefits of cultivating the four ‘Brahma Vihara’. Translated literally, ‘Brahma Vihara’ means ‘The Abode of Brahma’ who is the highest of the gods. In other words it is a name for heaven. So when the mind is endowed with the four qualities
of Metta (loving kindness), Karuna (compassion), Mudita (joy at other’s happiness) and Upekha (equanimity) then one is already experiencing heaven here and now. These are positive qualities which bring joy and happiness to the mind. They counteract the tendency to be over critical and negative which only brings misery.

Loving kindness is just feeling at ease or feeling good with oneself and others. Now it is not easy to feel good with ourselves (or others) when we can see so many flaws. Very critical people have a hard time living with themselves let alone with others. So we need to intentionally notice the good things about ourselves and bring them into the mind more often. We need to be able to forgive faults and mistakes.

Obviously this practice is much easier when we live in a way which encourages self respect rather then feelings of guilt and remorse. If one goes around doing foolish things over and over again then it is very hard to feel good with oneself. As we recognise this then we can make effort to live skilful lives based on the precepts of virtue and generosity.

Cultivating compassion by becoming more sensitive to the needs of others increases their well being and also brings great joy to our mind. But what about those who are much better off than us and seem to outshine our efforts? Do we feel threatened or intimidated? This is indeed a common reaction that often burns many a mind.

There is a story of an ascetic living near a river. One day, while he was meditating two young ‘demons’ came by and tried to disturb him by various means but to no avail. Just as they began to despair Mara (the top demon) came by and seeing what was happening told the two youngsters to stand aside and leave it to him. Mara then approached the ardent meditator and whispered in his ear “Your meditation is alright but do you know that the ascetic living across the river has already attained deep absorption and has great psychic powers?” Well, to Mara’s delight, there was no more meditation for the poor chap that day as the mind was overcome by the envy that burns like fire.
Why allow this fire to burn us when by just changing our attitude we can share in others goodness and happiness? It is only a matter of being joyful with them! This is the easiest way to experience happiness because all we have to do is catch it from those who already have it. After all it is contagious - just let your guard down a little.

I hope that these few pointers are of some value to a seeker of happiness. Now it is time to stop - and this is the meaning of equanimity!

With metta, Jagaro Bhikkhu.

VISIT TO PERTH OF SULUK SIVARAKSA

Suluk Sivaraksa, a devout Buddhist is a lay disciple of Ven. Ajahn Buddhadasa. Suluk travels extensively as a scholar, author, lecturer and activist for social change. His work is based on the Buddhist principles of harmony, unselfishness and compassion. Suluk will visit Perth from Friday 5th to Tuesday 9th August and following are just a few of his many activities while here. His complete schedule is displayed on the notice board at Dhammaloka.

SATURDAY 6TH AUGUST
8.00am Visit to Bodhinyana monastery
2.00-5.00pm Hiroshima Day Seminar/Dialogue led by Suluk in Burt Hall, adjoining St George’s Anglican Cathedral, Perth.

SUNDAY 7TH AUGUST
3.00pm Public talk entitled “Buddhism, Culture and Social Development” at Dhammaloka Buddhist Centre.
5.00pm Followed by a communal meal - please bring along some food to share.

If you could like more information on Suluk’s visit please ring Kathy Shiels on 402 1362.
“TRAINING THE MIND”

An extract from the book “Inner Strength” by Ven. Ajahn Lee Dhammadharo.

“As long as mindfulness is firmly wedded to the breath and we have a sense of how to care for the breath so that it is just right for the various parts of the body, the mind will be stable and one, not flying out after any thoughts or allusions. It will develop a power, a radiance called discernment - or to call it by its result, knowledge.

This knowledge is a special form of awareness which does not come from anything our teachers have taught us or anyone has told us. Instead it is a special form of understanding praised by the Lord Buddha as Right View. This form of understanding is coupled with mindfulness and presence of mind. When a mind which is rightly concentrated gains increased strength, the results can lead to intuitive insight, direct realization, purity of knowledge and ultimately to release, free from any sort of doubt.

The mind will be independent, quiet, light and at ease, self contained like a flame in a glass lantern. Even though insects may come and swarm around the lantern, they cannot put out the flame and at the same time the flame cannot lick out to burn the hand of the person carrying it. A mind which has mindfulness constantly watching over it is bound to be incapable of stretching or reaching out to take up with any preoccupations at all. It will not go out or flicker and external preoccupations will not disturb the mind. Our eyes, the eyes of our discernment, will be clear and far seeing and able to see clearly in whichever direction we look.

What does discernment come from? You might compare it with learning to become a basket weaver. The teacher will start out by telling you how to weave different patterns, but the proportions and
beauty of the object you make will have to depend on your own powers of observation. Suppose you weave a basket and then take a good look at its proportions, to see if it is too short or too tall. If it is too short, weave another one a little taller and then take a good look at it to see if there is anything which still needs improving. Then weave another one, better looking than the last. Keep this up until you have one that is as beautiful and well proportioned as possible, one with nothing to criticize from any angle. This last basket you can take as your standard. You can now set yourself up in business. What you have done is to learn from your own actions. As for your earlier efforts you need not concern yourself with them any longer. Throw them out. This is a sense of discernment which arises of its own accord, an ingenuity and a sense of judgment which come not from anything your teachers have taught you but from observing and evaluating on your own the object that you yourself have made.

The same holds true in practising meditation. For discernment to arise you have to be observant as you keep track of the breath and to gain a sense of how to adjust and improve it so that it is well proportioned throughout the body to the point where it flows evenly without faltering, so that it is comfortable - in slowly, out slowly, in fast and out fast, long, short, heavy or refined. Get so that both the in breath and the out breath are comfortable no matter what way you breathe so that no matter when, you immediately feel a sense of ease the moment you focus on the breath. When you can do this, physical results will appear, a sense of ease and lightness, open and spacious. The body will strong, the breath and blood will flow unobstructed and will not form an opening for disease to step in. The body will be healthy and awake.

As for the mind, when mindfulness and self awareness are the causes, a still mind is the result. When negligence is the cause, a mind distracted and restless is the result. So we must try to make the causes good in order to give rise to the good results. If we use our powers of observation and evaluation in caring for the breath and are constantly correcting and improving it we will develop awareness on our own, the fruit of having developed our concentration higher step by step.
When our mind is focused with full circumspection it can let go of allusions to the past. It sees the true nature of its old preoccupations that there is nothing lasting or certain about them. As for the future which lies ahead of us it is like having to sail a small boat across the great wide sea. There are bound to be dangers on all sides. So our mind lets go of allusions to the future and comes into the present, seeing and knowing the present. ‘The mind stands firm and does not sway. Unawareness falls away’.

Knowledge arises for an instant and then disappears so that you can know that there in the present is a void. You do not latch on to world fashionings of the past, world fashionings of the future or dhamma fashionings of the present. Fashionings disappear. Avijja - counterfeit, untrue awareness disappears. ‘True’ disappears. All that is left is awareness .. “Buddha ... Buddha ...”

The factor which fashions the body (the breath), the factors which fashion speech (thoughts which formulate words) and the factor which fashions the mind (thinking) all disappear. But awareness does not disappear. When the factor which fashions the body moves, you are aware of it. When the factor which fashions speech moves, you are aware of it. When the factor which fashions the mind moves, you are aware of it, but awareness is not attached to anything it knows. In other words no fashionings can affect it. There is simply awareness. At a thought, the mind appears, fashionings appear. If you want to use them, there they are. If not, they disappear on their own, by their very nature. Awareness is above everything else. This is release. Meditators have to reach this sort of awareness if they are to get good results. training the mind, this is all there is. Complications are a lot of fuss and bother and only tend to bog down the mind without ever getting to the real point”.

SANGHA NEWS

While I was overseas, having what the previous newsletter incorrectly called ‘the holiday of a lifetime’- unfortunately it did not last anywhere near that long - I would eagerly await each issue of this newsletter to find out whether the building work was finished yet and it was ‘safe’ for me to return. Alas, I should have been more patient! Though much as been done while I was away, and well done too, much work remains to be completed before the start of the Rains Retreat and I have been ‘nudged’, to make a diplomatic understatement, back into the thick of it. So, from flying high in Jumbo Jets around the world, I have been brought with a thump down to earth, literally, laying the drainage pipes and brickling the underground sumps in the mucky mud of soggy Serpentine. How impermanent, I have often reflected recently, while awaiting yet another barrow of mortar, are things like holidays. One day you are cruising around in a chauffeur driven, swanky ‘merc’ and then the next day you are kneeling in the mud scraping sand with your hand from out of the drains. Still, I take consolation from being back in the monastery with my old friends - the cement mixer, my old trowel, the pipe wrench and the others I have spent so much time with in the past!

Much rain has fallen in Serpentine over the past few weeks and the arsh browns of dry bushland have turned to the soft greens of lush grass and clover throughout our monastery. The creek now roars and splashes exuberantly and the kangaroos, who seem to frequent the monastery in ever larger numbers, are getting fat - so much so that they hardly want to jump out of the way when you meet one on the path. Then, as if growing out of the grassy forest glade around the new meditation hall, there is emerging some exceedingly tasteful stone landscaping. This landscaping, the main project at our monastery right now, is not meant as an extravagant decoration, for behind the impressive finished product lies carefully thought out considerations of drainage, fire control, access and the provision of walkways to the car
park and down to the kitchen building. Even beauty has its place in a monastery such as ours, one leaning to simplicity, for it brings joy to visitors and residents alike. Monks and nuns here have learned to overcome the tiredness of physical labour with the thought that one’s careful toil is going to bring pleasure to others for so many years to come. Reflecting in this way, monks and nuns who build their own monastery can build happiness in their hearts at the same time; it is no less than an act of selfless giving, one more part of the practice of a Buddhist.

The resident Sangha has grown since I left. Ven. Abhinyano is now a fully ordained monk. Doug has now become novice Sudhammo and we have an excellent new anagarika in Jason. Moreover, the biggest increase in the resident community is the addition of two more cats making a total of three felicitous felines - so, for those who bring dana to the monastery or leave it at the Vihara, please don’t forget the small members of our community. Our first cat has been here a couple of years now and I have thought that the time is nigh to shave its head and dye it brown, but sister Rocana will not let me. At least I think it should earn its tucker by helping with the building work maybe I can hitch it to the wheelbarrow, full of mortar, and stand behind it imitating the bark of a dog ...

Ajahn Jagaro told me to write here that the ordination ceremony (of Ven. Abhinyano and Doug, not of the cat) was indeed at truly auspicious occasion, officiated with the gentleness and warmth of Ven. Ajahn Pannananda, how fortunate we are in Perth to have a monk of his stature visit us every year. Many laypeople came to the monastery for the occasion and I hear that a minute or so of the ceremony was broadcast on one of the national television evening current affairs programmes. How lovely it must have been to view such a noble act of soaring purity on television where reports of wars, tragedy and horrendous crimes are the usual fare. Then we had yet another visit from the Thai Buddhist group led by Kun Somchai. They came all the way from Bangkok just to celebrate the existence of a Buddhist monastery in Australia, to contribute from their hearts to its development and to derive such joy from its progress. I met many of
this group in Bangkok just after they had returned and they were bursting with joy at their visit and full of praise and admiration for Ajahn Jagaro, the Sangha, the committee and all the lay Buddhists here. It was awesome, and I use that word with consideration, for me to see the extent of their good will and support towards all of our efforts here in W.A. The contingent of 139 Thais came with the highly revered forest monk, Ven. Ajahn Put, who, as I was told by many when I was in Thailand, is the most respected teacher of meditation in Thailand today. When, in Thailand, I heard that Ven. Ajahn Put (pronounced Poot) was going to Perth, I took a hard look at my

Ven. Ajahn Put during his visit to Rottnest Island near Perth

calendar to see if I might return in time but, unfortunately my duties in Thailand would not allow it (I add here that a bhikkhu’s ‘holiday’ is spent putting himself at the service of his family, the various monasteries where he stays and the faithful laypeople thus I spent my time painting and decorating my Mother’s flat in London, plumbing and bricklaying in a monastery in Warwick, giving numerous talks all over and spending many days brainstorming through my research on
Vinaya (the monastic code of discipline), in short giving oneself for the benefit of others, that is why I enjoyed myself immensely!) But I did miss being at the monastery for Ven. Ajahn Put’s visit. The Sangha here speak with such gratitude about his visit that we sincerely hope he may come again.

I missed meeting Ajahn Gunhah and Ajahn Jundee while I was in Thailand but we have received news from them sending their warmest regards to all in Perth. I did stay some time with Ven. Nyanadassi who is just waiting for his visa application to reach the top of the pile in the Australian Embassy in Bangkok before getting his visa and coming to Perth. We expect him to be here in time for the Rains Retreat starting at the end of July.

Buddhist monastics have had the tradition of wandering ever since the days of the Buddha and they were often described as ‘homeless ones’. But I have found on my short holiday, staying in numerous monasteries in Thailand or England, or when staying with relatives or friends, that I felt at home wherever I went. So when people ask me where I would most like to stay, I answer with complete sincerity that I would prefer to live everywhere! Unfortunately that is not possible, so here I am in one place, Perth, eager to make it my ‘home’, for as long as I am of use, and putting all my efforts into making it a happy and peaceful home.

Glad to be home, Brahmavamso Bhikkhu.

“The mindful exert themselves, they are not attached to any home. Like swans that abandon the lake, they leave home after home behind.”

...Dhammapada 91.
COMMITTEE NEWS
from our President Dennis Sheppard

VIHARA BIRTHDAY.
The 8th of June just past signifies 12 months of occupation in our new Vihara at Nollamara and the event was marked with a small social gathering following the Friday Dhamma talk of June 10th - the tea and cakes being a bonus for the night. The past 12 months has seen strong consolidation of our Society and a steady growth in the Dhamma. Our monks, as always, have been at the forefront with teachings, practice and counsel in all sorts of ways. The Sangha is the very heart of our Society and our good fortune at having such a noble group of monks stands us in good stead for the future.

COMINGS AND GOINGS.
It is a real joy to have Ven. Ajahn Brahmavamso back in action again after his trip overseas. Members are again enjoying the benefit of his delightful presence, his compassion and insight into the Dhamma. It was with regret that we farewelled Ven. Ajahn Gunhah and Ven. Ajahn Jundee at the beginning of May. Both monks have been resident at our monastery for the past two years and have been impeccable models and guides for us all during their stay. We wish them well and look forward to their return one day. The Society has been extremely fortunate to have been host to two very senior Thai monks in Ven. Ajahn Pannananda in early April and Ven. Ajahn Put later in the same month. Ven. Ajahn Pannananda officiated at the ordination of our newest monk, Ven. Abhinyano and the investiture of novice Sudhammo. Both senior monks gave teachings and support to our Society and were very well received. We look forward to future visits. Ven. Ajahn Put travelled from Thailand with a group of Thai pilgrims who were visiting our Perth centre and monastery. Their visit was much appreciated and their support and generosity was inspirational. Our Friday night meeting on 27th May was most interesting with our guest speaker being Father Sammy, a Jesuit priest and a skilled Zen
Ven. Brahmavamso (right) and Ven. Munuindo at the Bodhinya Monastery. In the background is the stairway leading from the kitchen/dining room at the new meditation hall.

instructor. In the future we are hoping to have two senior Sri Lankan monks as visiting teachers to our Centre. Please look out for future times and dates. Ven. Ajahn Munindo from Chithurst Forest Monastery in England was our guest speaker on Friday 17th June. His visit to Perth was very brief and we look forward to his coming again for a much longer period in the future. If you were unfortunate enough to have missed his very inspiring talk don’t forget that all Friday night Dhamma talks are taped and are available from our library.

VESAKHA DAY

This year Vesakha Day was held for the first time in our new hall and was particularly successful. Many lay members arrived early to take 8 precepts and joined in a full days activities, which ended with some of our Sri Lankan members forming a choir to sing traditional devotional Buddhist songs.

POSON PUJA DAY

A large gathering of Sri Lankan Buddhists and other well wishers gathered at Dhammaloka on Sunday 26th June to celebrate the coming of the Buddha-Dhamma to Sri Lanka over 2,000 years ago. It was truly
a joyous occasion and an opportunity to share and hear the Dhamma. This day also celebrates for us at Dhammaloka the first anniversary of the installation of the Buddha image in the Dhamma hall.

BUDDHIST WELFARE SUPPORT SCHEME

Under the guidance of Ms Wuneenatl Rangson, David Miller and others, our Society is now well initiated into social work, not only within our own community but within the wider immigrant and refugee population. A grant of $3,500 from the Dept. of Immigration and Ethnic Affairs has enabled us to organise a course to teach welfare skills to all who would like to be involved in our social work. All Ethnic groups in our Buddhist community are at present represented in this work except for the Thai community so if you are a Thai and would like to be involved we would certainly welcome your participation. All members and friends who are interested to train or be involved in this area of our Society please contact Wuneenatl at the Buddhist Centre Monday nights between 6.30 and 8.00 pm or speak to one of the committee members.

The volunteer's course of 8 weeks will begin on Sunday 10th July, 1988 at 2.00 pm.

Free English classes begin Tuesday 19th July at 11.00 am. Mr Ezekiel Daniel has generously donated his time and all aids and materials for these classes and we are most grateful for his kindness.

SPECIAL GENERAL MEETING

The constitutional changes which were mentioned last newsletter have now been considered by the committee and reworked into what we and the Sangha consider to be an acceptable form. It is intended that a Special General Meeting be called on Sunday 6th November, 1988 at 3.00pm to seek acceptance of these changes. Any members who wish to be briefed on this matter before the meeting should contact the committee. A fund raising shared meal will follow the meeting at 5.30 pm.
OFFICIAL BUSINESS

The committee has been busy with many items including planning the purchase of a computer and a photocopier, as well as attempting to streamline the Society’s administration to reflect the expansion now taking place. The computer will be a desk top publishing system kindly donated by Ven. Abhinyano from his hard won savings prior to his ordination. The committee, on behalf of the Society greatly appreciates his generosity and confidence. We are keen for the computer to get maximum use and to this end would ask any interested members who can help with operating or teaching others to use the unit to please come forward. A photocopier will be purchased as funds become available.

FUNDS

Over the past few years, our Society has received the financial support not only of those within our Buddhist Society, but from many other sympathetic donors around Australia and from overseas as well. As it is the duty of the committee to ensure that these funds are used according to the wishes of the donors, most of these funds have been channelled into our monastery to provide shelter for our Sangha and to establish suitable facilities for Buddhist practice in the ancient forest monastery tradition. Consequently, we rely largely on our local members and friends to support our city centre, Dhammaloka. I bring this subject up in order to remind our members and friends of the funds which are needed to maintain and operate our city centre, without which our teaching programme could not continue. May I also take this opportunity to thank all those who have offered both monetary and physical help in the past. It is surely a blessing for the world.
NEWS FROM THE LIBRARY ...
from Jan our Librarian

It is good to report that the library is operating well under the new Dewey system and with our fast growing membership there is a noticeable difference in the numbers of books and tapes being taken out regularly and also being returned closer to the due date. This helps others waiting for books and tapes and reduces costs when we do not have to contact members to have them returned.

For those who attend meditation but do not come over to the house, please do come and have a browse - all members are entitled to take out books and tapes.

The library hours are as follows:

Tuesdays: 2.00 to 4.00 pm
Fridays: 2.30 to 10.00 pm (approx.)
Saturdays: 2.00 to 5.00 pm
Sundays: 2.30 to 5.00 pm (only when talks are on).

DHAMMA SCHOOL

Last year, a Dhamma school for children aged between 7 and 15 was held on alternate Sundays at our Vihara in Nollamara. Unfortunately attendance was low and irregular. Should parents be interested in reviving the Dhamma class would they please speak with either Ajahn Jagaro or Ven. Brahmavamso. Also, we would appreciate any ideas from interested parents as to the form and content of the Dhamma school - please let us know what you want, if anything at all.

Ven. Brahmavamso.
8 PRECEPT OBSERVANCE DAYS FOR JULY, AUGUST, SEPTEMBER.

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**WEEKEND MEDITATION RETREAT 15/16/17th JULY**

The Buddhist Society will conduct a weekend meditation retreat from 6.30pm Friday 15th through to around 4.30pm Sunday 17th July at the Theosophical Centre, Bunning Road, Mt Helena. The cost of the weekend is $37.00 and if you would like to join the retreat registration forms can be obtained from Dhammadloka. For more information please ring Ron or Bianca on 299 7185 or ring Dhammadloka on 345 1711.

**'THE BUDDHIST WAY' A SERIES OF SUNDAY DHAMMA TALKS**

Our very successful Sunday Dhamma talks will continue during the winter months with a series of talks entitled 'The Buddhist Way'. Following are the three talks in this series:
Sunday  24th July - The Buddhist Way of Human Relationships
Sunday  28th August - The Buddhist Way of Love and Compassion
Sunday  25th September - The Buddhist Way of Death and Dying.

All talks will begin at 4.00pm and will be followed by a fund raising dinner at 5.30pm. All welcome.

(YOGA NIDRA) CLASSES

6.00 - 7.00pm Hatha Yoga
7.05 - 8.45pm Relaxation

(Yoga Nidra) Hatha Yoga and relaxation classes will begin Wednesday nights 3rd August for an 8 week period. You may attend both parts of the class or you may wish to participate only in the yoga or relaxation section. Yoga postures will be simple stretching exercises and suitable for all ages. Mark Wilshire, who is a gifted yoga teacher has kindly donated his time and energy as a gift of dana so that the cost of the classes ($30.00) will be donated to the Buddhist Centre to support our many free activities. For more information please ring Mark on 383 3206 or contact Dhammadloka on 345 1711.

TAI CHI CLASSES

Tai Chi classes continue at 7.30pm at the Buddhist Centre - Monday and Tuesday nights. For more information please ring the teacher Florence Hu on 341 8826.
REGULAR ACTIVITIES AT DHAMMALOKA BUDDHIST CENTRE, NOLLAMARA.

FRIDAYS  
7.30-8.00pm  Guided sitting meditation.  
8.00-9.00pm  A talk on Buddhism by one of the senior monks.

SATURDAYS  
9.30am  Food offerings to the Sangha.  
3.00-4.00pm  Meditation and discussion.  
7.30-8.30pm  Instruction by a senior monk.  

SUNDAYS  
9.30am  Food offering to the Sangha  
4.00pm  Dhamma talks once a month. See inside for dates. Each talk is followed by a fund raising dinner at 5.30pm.

MONDAYS AND TUESDAYS  
7.30pm  Tai Chi.

WEDNESDAY  
6.00-7.00pm  Beginning 3rd August, Hatha Yoga.  
7.05-8.45pm  Classes and Relaxation (Yoga Nidra).  
7.30pm  Meditation for those south of the river. Recreation room next to Gosnells Library, Albany Highway, Gosnells.

ADDRESSES
The Buddhist Society of Western Australia (Inc)  
Dhammaloka Buddhist Centre 18-20 Nanson Way.  
Nollamara, 6061 tel: 345 1711.

Bodhinyana Monastery Lot 1,  
Kingsbury Drive Serpentine, 6025  
tel: 525 2420