VEN AJAHN SUMEDHO’S VISIT

The most important forthcoming event will be the visit of Ven Ajahn Sumedho from 16th April to 2nd May. Ven Ajahn Sumedho was born in America and has been a monk for 22 years. He is the Spiritual Leader of our tradition and, at present, is Abbot of a number of monasteries in England.

TOUR SCHEDULE

AT DHAMMALOKA BUDDHIST CENTRE, NOLLAMARA.

PUBLIC TALKS AND GUIDED MEDITATION
FRIDAY 21st & 28th APRIL, 7:30 - 9:00 pm

These public talks will be very valuable towards cultivating further understanding of the teachings of the Buddha.

MEDITATION WORKSHOPS
SATURDAY 22nd & 29th APRIL, 2:00 - 5:00 pm

Entitled “Developing Insight”, these workshops are an ideal occasion to learn as well as practise meditation and to gain insight into the way things are.

AT BODHINYANA BUDDHIST MONASTERY, SERPENTINE.

ORDINATION CEREMONY
SUNDAY 30th APRIL, 10:30 am

Ven Ajahn Sumedho will give higher ordination to novice Ven Sudhammo whilst Anagarika Surakit will take novice ordination. The offering of Dana will be at 10:30 am to be followed by the ordination at 1:00 pm.

ALL WELCOME
Dear friends,

I find it odd that, now in the late 1980's when Australia has more people than ever, there is more loneliness than ever. You'd think that with this vast pool of people we'd be able to find somebody to relate to. But many people can't. We seem to be quite good at reproducing, but not much good at relating.

As a young man and then as a monk, I have spent many days, even months, in solitude but without ever feeling lonely. If fact, with Ajahn Jagaro away and with the burden of responsibility pressing heavily on my time, squashing my minutes into no time at all, I look back on those days spent by myself with sweet nostalgia. I enjoyed being alone and would still, given the chance. So where is the problem?

The problem is that one is never alone! Wherever one goes.....one takes one's 'self' with one. There lies the difficulty! When there is nobody else around, one is stuck with 'me'. Now if 'me' is not a very nice person, or if one is ashamed of 'me', or if one is even scared of 'me' then it follows that 'me' won't be the best of companions! In such a case one would rather be with somebody else - ANYBODY ELSE. We only crave the company of others because we are fleeing from ourselves.

Loneliness leads to frustration, because the lonely have a tough time finding a friend. The trouble is that if you don't like yourself very much, nobody else does either. When you are afraid of yourself, you will be afraid of others. When you find yourself boring, others will find you boring too. When you are irritated by your own shortcomings, you will be easily irritated by others. Who wants to spend any time with an insecure, boring and irritable sour-puss?

Fortunately there is a remedy - the development of Metta. Metta meditation means cultivating the heart. Lonely people, generally, have little metta. Their heart is arid like the Nullarbor. Metta development starts with being kind to yourself, without thinking whether you deserve it or not. Remember, you are cultivating the heart not the 'head' so stop all that opinionating on whether metta is suitable for you. Feel metta, rather than thinking it.
Metta meditation soon makes ‘me’ into a good friend, a ‘person’ whom I can feel at ease with, who I don’t need to run away from. You begin to feel cosy in your own company. Then when you are at peace with yourself, friends come easily. Friends incline to the happy and lighthearted like dollars to the taxman(!). The more you are at ease with yourself, the more you will feel at ease with others.

Metta meditation continues: As I develop good will towards ‘me’ - so I develop good will towards others; and as I accept the goodwill of myself - so I will accept the good will of others. Metta is just as much about receiving good will as giving it out. We all need to help and BE HELPED. Only the proud are lonely, stubbornly worshipping their independence. Sooner or later we have to realize that our own two legs are not enough to stand on, and we give in to the kindness of others.

Only then do the last ramparts of loneliness crumble away. In our mutual need and with fearless joy we come together.

Ven Brahmn

**SKILLS AUCTION**

**MAY 7TH, 5.00 TO 8.00 PM**

Don’t miss your last chance to snap up a bargain and have some fun at the final session of our skills auction. Terrific products and services such as paintings, dinner for two at a Chinese restaurant, acupuncture treatment, two hours of windsurfing and much more are being offered for sale to the highest bidder. Dinner will be provided so come along and support the Buddhist Society.
THE THREE FOLD TRAINING
BY VEN PIYADASSI.

The Eightfold Path is arranged into three groups of Virtue, Concentration and Wisdom. Virtue is developed through Right Speech, Right Action and Right Livelihood; Concentration is developed through Right Effort, Right Mindfulness and Right Concentration; whilst Wisdom is developed through Right Understanding and Right Thought. This Path is unique to Buddhism and distinguishes it from every other religion and philosophy. The Buddha called the Eightfold Path the Middle Path because it avoids the two extremes of sensual indulgence and self-mortification both of which lead one to harm. It must always be borne in mind that the term ‘path’ is only a figurative expression. Though conventionally we talk of treading a path, in the ultimate sense, the eight steps signify eight mental factors. They are interdependent and interrelated and at the highest level they function simultaneously— they are not practised one after the other in numerical order. Even on the lower level, each and every factor should be tinged with some degree of Right Understanding; for it is the keynote of Buddhism. In the interplay of Virtue and Wisdom, the two constitute a single process of growth. The Buddha said, “As hand washes hand, so does Virtue purify wisdom and wisdom purify conduct”. The three fold training of Virtue, Concentration and Wisdom is not an end in itself but is a means to an end—the deliverance from the root causes of evil: greed, hatred and delusion. In the words of the Buddha, “Concentration supported by Virtue brings much fruit, brings much advantage. The mind supported by Wisdom is wholly and entirely freed from the intoxication of sense desires, from becoming ignorant.”

Ultimate Truth cannot be found in science. The world which the scientists are trying to improve is, according to the ideas of Buddhism, subject to so much change at all points on its circumference and radii that it is not capable of being made sorrow free. So to understand the world within, one must develop the inner faculties of one’s mind. In this way, the Buddhist Path is an intense process of cleansing one’s speech, action and thought. It is self-development and self-purification. The emphasis is on
practical results and not mere philosophical speculation, logical abstraction or even mere cognition. Unfortunately there is a tendency, especially in academic circles, to regard the teachings of the Buddha as mere doctrine of metaphysics without practical value or importance. But the Buddhist method of grasping the highest truth and awakening from ignorance to full knowledge, does not depend on mere academic intellectual knowledge but on a practical teaching that leads the follower to enlightenment.

Virtue, the initial stage of the Path is based on loving compassion and its function is to abstain from doing evil, and to be good. One who is intent on practising meditation must develop a love of Virtue; for it is Virtue that nourishes the mind and makes it steady and calm. Virtue embraces within it qualities of the heart such as love, modesty, tolerance, charity and joy at the success of others. These moral principles aim at making society secure by promoting unity, harmony and right relations among people.

The next stage in the path to deliverance is the cultivation of Concentration. Prudent people who master theirspeech and physical actions through Virtue, are also vigilant to check all distracting thoughts and promote wholesome ones. Right Thought includes thoughts of renunciation and good will which is extended to all living beings. The radiation of such ennobling thoughts is not possible for one who is egocentric and selfish. Right Understanding, in the ultimate sense is to understand life as it really is. For this, one needs a clear comprehension of the four Noble Truths. So penetrative Wisdom is the result of continued and steady practice of meditation and careful cultivation of the mind. Wisdom helps one to get rid of the clouded view of things - to see life as it really is - that is, to see life and all things pertaining to life as arising and passing away.

Thus Virtue, Concentration and Wisdom are the cardinal teachings of the Buddha which when carefully and fully cultivated lead one from darkness to light, from passion to dispassion, from turmoil to tranquility. This is the Path through which purity is attained.
The blocklayers had come to start building our entrance wall. Ten robust workers with only one cement mixer between them....which didn’t work. Ten men stood around in the wind getting angry. One of the ‘blockies’ asked if they could use our mixer. Ven Nyanadassi correctly said No. They were being paid top rates - it was for them to provide the tools of their trade. ‘Stop ....ing around, mate, this is the real world!’ bellowed one of the heavy-set labourers with not so much as a ‘bhante’ nor a venerable sir’. Monks know the ‘real world’ when they see it - the blockies got permission to use our machine.

Few people realize that our monastery IS part of the ‘real world’, of hard work, difficulties and potential conflict. The preceding anecdote is not uncommon here! Just over a year ago one red faced labourer came towards me cursing and fuming “where’s the bloke in charge - I want the bloke in charge!” For a few interesting seconds he stood in front of me breathing fire - plus an unmistakable quantity of alcohol - our noses only a couple of centimetres apart, while I noticed both his hands formed into fists by his side. Many people, understandably, carry a misty and dreamy notion of an idyllic life within a monastery, thinking that the serene and caring countenance of a monk or nun comes from them not having to deal with the strife of life, with the ordinary difficulties lay people have to endure. Unfortunately, simply coming to a monastery is no escape from the ‘real world’ - either one brings this ‘real world’ in with one or else the real world comes to visit. A monastery is not a place to run away from difficulties. It is a place to stand up to them, to come to terms with them. And serenity comes from being at peace with the real world, not in escaping it. By the way, for those wondering what happened between the incensed and inebriated labourer and myself, the answer is nothing. The confrontation ended amicably, for, you see, metta is much stronger than alcohol!

To emphasize that there is no escape in a monastery we have been busy constructing the monastery wall and gate. It is a high, impressive wall and
THE GREAT WALL OF BODHINYANA?

"that should keep the dog out"

HAPPINESS IS A WEEKEND AT A MEDITATION RETREAT
already the jokes have been flying about ‘Stalag’ Bodhinyana - a rumour of an offer by the superintendent up at Karnet Prison to exchange premises - and that junior monks and nuns will soon have to wear little arrows on their uniforms! But the wall doesn’t extend that far (yet!) and one can walk around it with far less effort than going over it. The wall and gate are intended to mark the entrance to our monastery (until recently people were still driving past it, reaching the prison and asking the guards ‘are there any monks here?!’) and also to prevent people driving in at night. We are trying to complete the wall and gate before Ajahn Jagaro’s return in mid April. With a gate and wall maybe we will be able to keep our Ajahn in the monastery from now on! But come back soon, Ajahn, I have, literally, been going up the wall for the past few weeks!

More walls have been going up on our other two building projects: an extension to the abbot’s hut and a new kuti. Of course, we intend to raise the roof before Ajahn Jagaro returns(!) Being roofed, the abbot’s hut extension, to be used as quarters for visiting senior monks, might just be usable in time for the forthcoming visit of Ajahn Sumedho.

Ajahn Sumedho, the senior western disciple of Ajahn Chah and spiritual leader of five monasteries in Europe, is coming here primarily to lead a monastic retreat for the Sangha. For the last two weeks of April work here will stop, teaching commitments will be pruned and invitations postponed, as the whole community ascends into the real ‘real world’ - the inner world. I admit that I am looking forward to a fortnight of no activity, of much meditation, after so much hard labour since Ajahn Jagaro’s departure. At the end of the retreat, on Sunday 30th April in the early afternoon, Ajahn Sumedho will preside over the hyper-auspicious (yet more auspicious still than the mere ‘extremely auspicious’ of the previous newsletter) ceremony of an ordination. Ven Sudhammo will take the higher ordination to become a fully ordained Buddhist monk, a ‘bhikkhu’, while Surakit will ‘go forth’ as a novice. Thus there will soon be a need at the monastery for a driver to help the teaching of the Dhamma by chauffeuring the senior monks to the many different venues. Ajahn Sumedho will give some public teachings during his stay in Perth and details of these can be found elsewhere in this newsletter.
In the last three months we have hosted the visit of only one senior monk, Ven Piyadassi of Sri Lanka and though he stayed at the monastery for only a few days, his visit was most memorable. In honour of his visit, the Dhamma article in this newsletter has been taken from one of the many booklets written by Ven Piyadassi.

Though visiting monks have been few, many lay people have taken advantage of the facilities here to stay for a period and it is pleasing to see that our guest house is being well used. We do require, though, that those who come to stay, whether for a few days or for a few weeks, are able to meditate in ease for an hour at a time, and that they are willing to participate fully in all of the communal activities. One group of overnight visitors worthy of mention is the contingent of Buddhist teenagers who came for a weekend in January, during their school holidays. Ably organized by ‘MB’ and Lauree, the visit was most successful. There were to be two more groups coming to stay, such was the interest, but unfortunately I came down with shingles and the visits had to be cancelled. Maybe next year....

That I have been ill recently, and that Ven Abhinyano is unwell at present with a bad back (which should be much improved soon, hopefully) serve to bring me back to my opening point: that monastic life is no escape from the ‘real world’. Monks and nuns get sick too! Though in a monastery illness is not so much of a problem for we reflect on it as impermanent. As Ajahn Chah once said, ‘You get better or else you die; either way the sickness goes’!!!

To conclude this article, our monastery is a place to reflect on the ‘real world’, not to escape from it. And, as a parting thought, could this be the reason why we shave our heads? For what better way is there to reflect on impermanence than to shave one’s head, thinking meanwhile of the old English proverb, so suggestive of change:

‘Hair today - gone tomorrow’

Ven Brahmr
VINAYA

This is the second article in the series about the VINAYA, the body of monastic rules and traditions binding on every Buddhist monk and nun. In this article I will be concerned with the controversial issue of a monk’s or nun’s dealings with money.

The issue has been controversial for over 2,000 years. Around 200 years after the Buddha’s final passing away, there arose a great quarrel in which “both endless disputations arose and of not one speech was the meaning clear”¹. This dispute arose because a large community of monks were accepting money in defiance of the Vinaya. The proceedings of the dispute became known as the Second Council and it sowed the seed of the first great schism in the Buddhist world which happened soon after.

Then, as now, there is no excuse for uncertainty on this point for the Buddha’s own words make it plain.....

On Monks and Money

Buddhist monks (bhikkhus) and nuns (bhikkhunis) are not allowed to accept money for themselves. Nor are they allowed to tell a trustworthy layperson to receive it on their behalf and keep it for them (e.g. keeping a personal bank account). Such practices are explicitly prohibited in the 18th rule of the section of Vinaya called Nissaggiya Pacittiya.

Or may monks or nuns buy and sell things for themselves using money. This is prohibited by the 19th rule in the Nissaggiya Pacittiya.

Some people argue that these two rules refer only to gold and silver but such a view is indefensible. The Vinaya specifically states that these rules cover “whatever is used in business”², i.e. any medium of exchange.

Other people try to get around this rule by saying that it is only a minor rule, inapplicable to monastic life today. Indeed, the Buddha once did say that the Sangha may abolish the ‘lesser and minor’ rules. But is this rule a minor one?....
“Monks, there are these four stains because of which the sun and moon
glow not, shine not, blaze not. What are these four? Rain clouds...snow
clouds...smoke and dust...and an eclipse. Even so, monks, there are
these four stains because of which monks and priests glow not, shine
not blaze not. What are these four? Drinking alcohol...indulging in
sexual intercourse...accepting gold or money...obtaining one’s requi-
sites through a wrong mode of livelihood. These are the four stains,
monks, because of which monks and priests glow not, shine not, blaze
not.”

Obviously, the Buddha thought that the rule prohibiting the acceptance of
gold or money was, indeed, a very important rule.

The non acceptance of money has always been one of the fundamental
observances of those who have left the world. Money is the measure of
wealth and to most people material wealth is the goal of life. In the
renunciation of money by monks and nuns, they emphatically demonstrate
their complete rejection of worldly pursuits. At one stroke they set them-
selves significantly apart from the vast majority of people and thus be-
come a constant reminder to all that a life based on the struggle to accumu-
late money is not the only way to live. Through giving up money they
give up much of their power to manipulate the world and to satisfy their
desires. Thus, as the Buddha once said when asked whether money was
permissible to the monks and nuns:

“Whoever agrees to gold or money, headman, also agrees to the five
strands of sensual pleasure, and whoever agrees to the five strands of
sensual pleasure, headman, you may take it for certain that this is not
the way of a recluse, that this is not the way of a Buddhist monk.”

References
3. Anguttara Nikaya, volume 2, page 53. (my translation)

Ven Brahmc
COMMITTEE NEWS

It is a truth that everything changes, and this truth can surely be seen in the happenings and activities of the Buddhist Society.

As can be seen from the accompanying photo the new committee has been duly elected and they are currently in harness. Two meetings have already been convened to conduct the society’s increasing business.

The Annual General Meeting went off very successfully with a record number of members attending. The various reports show the society as an expanding organisation, with the administration nearing the point that will soon be beyond the capabilities of a completely honorary committee, especially in the area of the treasury.

Welfare is also an area that has become an onerous task for the organisers and it may soon need some help from a government sponsored welfare
worker.
Other points illustrated at the meeting show that our society is coping well with its growth, while reaching further into the community to provide teachings and relevant help where required. Our monks continue to be our guiding light.

**COMINGS AND GOINGS**

In February our society said goodbye to Mr Henry Eales who has acted as caretaker at the Vihara for many years. We thank him for his efforts and wish him well for the future.

To balance that farewell the committee, on behalf of the society, would like to sincerely welcome Mr Peter Richardson, who has been accepted as the new caretaker. We reckon we have a special person in Peter, and trust that you will agree when you get the chance to meet him.

Our most recent special visitor was the Venerable Piyadassi, a very senior Sri Lankan monk who stayed with us from the 7th to the 16th of February. As well as delighting us with his talks and workshops Venerable Piyadassi gave memorable media interviews and joined in with our monks’ teaching rounds at the prisons. The venerable monk paid Khanti and Sanath De Tissera high honour by blessing their beautiful new residence in Claremont at a Sunday morning dana held at their home.

Our own venerable Ajahn Jagaro arrives home on April 10th. Less than a week later, on April 16th, Venerable Ajahn Sumedho will arrive in Perth. Details of his itinerary have been listed elsewhere in this newsletter.

A group of 71 Thai pilgrims will visit Western Australia from April 14th for a week or so. The visitors come from all walks of life and come here essentially to visit our centre and the monastery. These visits have become a regular feature of our calendar and, as usual, we will provide a welcoming dinner for the group at the Vihara on MONDAY 17TH APRIL at 6.00pm. All members are very welcome and encouraged to attend. Please bring a plate, or a large dish, of some delicious food to contribute to
the supper. An occasion like this is a real joy if we share the load and is a beautiful way to practise generosity. Food can be left at the centre on Sunday if you can not attend.

To balance the inflow of Thai pilgrims to Australia, Trinood Brown intends to lead a tour in the other direction to Thailand, next January 16th for a week or so. The tour party will visit various tourist destinations and monasteries, including Wat Pa Nanachat, the international monastery where our monks were trained. Anyone interested should contact Trinood.

**GENERAL**

This newsletter is the first to be produced on our new computer which was generously donated by Venerable Abhinyano, in his lay days. We thank him, and all the people, especially Walter and Cherry Jackson, who are operating the computer and giving their time to teach others.

The month of February has seen another series of “Introduction to Buddhist Meditation” successfully conducted by Venerable Brahm. Around 150 people attended the course.

A weekend meditation retreat was conducted by Venerable Brahm in March. Many thanks to Ron and Bianca for the organisation and wonderful cooking.

Special thanks are due to Venerable Ajahn Brahm for the effort which he has put in over the last three months. In spite of illness he has led new building programs at Serpentine, as well as looking after visitors and planning future activities. He has done all this and kept up his supply of jokes.

A very successful fundraiser, organised by Sunil and Donna, was conducted following the final “Introduction to Buddhist Meditation” session. This was a Skills Auction. In fact only half the skills pledged were auctioned, as time and bidders were running out. It was decided to
postpone the other half to a future date. All the bidders were very happy with their bargains, which included having your house sold, knitting, babysitting, gardening and many other valuable skills. Generally the skills raised reasonable prices. The supper provided was magnificent, and the auction raised over $1200.00 which will greatly help with mortgage repayments and running costs.

The final exciting half of the Skills Auction will be on May 7th, 5.00 to 8.00 pm, including dinner, so come along and if possible bring a friend.

Other fundraisers have been organised by Linda Ellis, who arranged an Australia Day "Brunch in the Park", opposite Dhammadloka. Carol Dawkins arranged a BBQ Picnic at Hillarys, on a very pleasant Sunday morning.

Thank you all for your efforts.

Over the past couple of years members and friends looking to marriage have used the services of our society's celebrant, and the monks, for their weddings. On Saturday 18th February Shane and Michelle Adam took their vows and blessings in a small, but beautiful and meaningful ceremony at Dhammadloka. Good Luck to Shane and Michelle.

Where possible our society does try to take part in and share in fellowship with other spiritual paths and traditions. To this end we have also been represented recently by Venerable Brahm at a Multi-Faith service at the University of W.A. This service was organised by the chaplaincy of UWA and held on the 26th of February. March 12th saw the Commonwealth Multi-Faith day at St Georges Cathedral. At this service we were represented by our new secretary, Brigid Field, who read the text; and by Venerable Nyanadassi, who chanted the Pali verses. Our thanks to those who participated and attended.

Dennis Sheppard
President.
The Legend of the Buddha and the Golden Vixen.

In a very far away land known for its many scented spices and as many one hundred-armed gods, lived the Golden Vixen whose age remains unknown.

Legend says that her golden coat was so brilliant that it blinded man and fowl for she had borrowed (or stolen!) the light from one of the sun gods.

So swiftly and silently, Golden Vixen could strike her prey that there are those who swear that it was on the wind she rode.

From seven sacred plants it's said that she had gathered the powers of foreseeing and foretelling any event that happened in her vast territory.

It is with such powers that Golden Vixen could foresee which hunter, holy man or merchant was traversing her domain.

But one sunny morning Golden Vixen was perplexed. For out in the fields she ran into someone whose presence she had not foreseen.

To add to her confusion, her golden coat seemed not to impress the man and the gentle appearance of the stranger began to make her legs shake.

"Who are you, stranger?", spoke the vixen, in awe. "Whose presence I haven’t been able to foresee and who has the cheek not to be blinded by my coat?"

"I’m Gautama the Buddha!" answered the stranger. "How can you possibly predict my presence when I’m no longer bound by appearance, nor by body, nor by name?"

"Wait a minute!!" replied the vixen, shocked. "What’s all this sweet talk about not being bound by body or appearance? Don’t try to tell me you
are a ghost! I know very well what I'm seeing. And in any case ghosts don't carry alms bowls."

"Good observation, Golden Vixen, but not good enough," replied the Buddha, "because I never said I was a ghost. I only said I've conquered appearances so you can't know whether I'm coming or going, or if I'm near or afar.

If you only learn to look more carefully, you'll find that there's no need to ask such questions - the truth is on the tip of your snout."

"Teach me your magic trick of not being bound by appearances and promise that in return I'll fill your alms bowl up to the brim, and if that's not enough I'll steal the Red Ruby guarded by the Phoenix of Samarcand.

Or even, if you wish, I'll steal the weapons of Garuda which are the envy of all the warriors in the land.

Name it and it is yours in return for your magic. Is it a deal?"

(to be continued). by Anagarika Jason
VESAKHA DAY

SUNDAY MAY 21 1989

To Buddhists all over the world the full moon day of Vesakha is an event of the utmost importance as it commemorates the Birth, Enlightenment and Parinibbana (final passing away) of the Lord Buddha. The Lord Buddha, as a human being, was able to reach the pinnacle of perfection and wisdom through his own efforts without the aid of any supernaturalency. This achievement of the Buddha gives us all much encouragement and inspiration in that if we make the necessary effort in the training of morality, meditation and wisdom, we can attain that same enlightenment. This is the very best possible way for us to show our respect and gratitude to the Blessed One.

On Vesakha day our hearts and minds are naturally directed with reverence to the Blessed One who strove earnestly and strenuously to gain Supreme Enlightenment and proclaim the Dhamma for the benefit of all beings.

9.00am Gathering at Dhammaloka Buddhist Centre.
9.30am Group chanting including taking the 3 Refugees and the 5 Buddhist Precepts. Auspicious chanting by the Bhikkhus. A short Dhamma talk on the importance of Vesakha Day.

10.30am Pindapatta and offering food to the Bhikkhus. The lay people will then share a meal.

Afternoon Films / videos / talk on Buddhism and social gathering.

7.00 pm Meeting at Dhammaloka for the evening’s celebrations. Taking the 3 Refugees and the 5 Buddhist Precepts. Chanting the Recollection of the Three Treasures (The Buddha, Dhamma and the Sangha). A Dhamma talk by Ven. Ajahn Jagaro followed by circumambulation of the shrine.
## REGULAR ACTIVITIES

**AT DHAMMALOKA BUDDHIST CENTRE, NOLLAMARA.**

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<th>Days</th>
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<th>Activity</th>
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<tr>
<td>Fridays</td>
<td>7.30-8.00pm</td>
<td>Guided sitting meditation</td>
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<td>8.00-9.00pm</td>
<td>A talk on Buddhism by one of the senior monks.</td>
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<td>Saturdays</td>
<td>9.30am</td>
<td>Food offering to the Sangha</td>
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<td>3.00-4.00pm</td>
<td>Meditation and discussion Instruction by a senior monk</td>
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<td>Sundays</td>
<td>8.30-9.30am</td>
<td>Sitting meditation.</td>
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<td>9.30 a.m.</td>
<td>Food offering to the Sangha</td>
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<td>12.00-1.00pm</td>
<td>Dhamma School for Children</td>
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<td>Mondays</td>
<td>7.30pm</td>
<td>Tai Chi classes</td>
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<td>Tuesdays</td>
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<tr>
<td>Wednesdays</td>
<td>6.00-7.30pm</td>
<td>Hatha Yoga, meditation and relaxation classes commencing April 5th for 8 weeks.</td>
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**AT ARMADALE**

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<tr>
<td>Wednesdays</td>
<td>7.30pm</td>
<td>Meditation for those south of the river. Armadale-Kelmscott</td>
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<td>Community Health Centre,</td>
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<td>Albany Highway, Armadale.</td>
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## ADDRESSES

The Buddhist Society of WA (Inc)
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