THE KATHINA CEREMONY
SUNDAY 21st OCTOBER 1990

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.”

In essence the Kathina ceremony simply requires that at the end of the rains retreat, a layperson or group of laypeople choose a day on which to offer cloth sufficient to make at least one of the monks’ 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 growing Sangha. Thus we have chosen SUNDAY THE 21ST OCTOBER, 1990 for this year’s Kathina Offering and take this opportunity to invite all of you to participate in this auspicious occasion.

The programme for the day will include:

9.30 am Gathering at the Monastery
10.00 am Receiving the precepts and chanting
10.30 am Offering of food to the Sangha and sharing a meal
1.00 pm Offering of the Kathina Robe, Blessing by the sangha and Dhamma talk

Rest of the Day - Enjoying the peace of the monastery

ALL ARE WELCOME
"Namo Tassa Bhagavato Arahato Sammasambuddhassa"

Dear Friends,

By the time you read this newsletter the Rains Retreat will be over. This three month period is set aside each year for the spiritual renewal of the Sangha. And following the practice established last year, the monks relinquished their usual teaching commitments for the entire month of August so that they could devote themselves to an intensive period of contemplation and meditation. In many ways this is a most difficult period in the training of a monk because it demands tremendous perseverance, dedication, and devotion to the Path. The Rains Retreat is therefore a time when the Sangha can make a more concentrated effort towards the goals of the spiritual life.

The practice of meditation allows us to contemplate the nature of contentment. Whether in the worldly life, or in the spiritual life, contentment is a primary goal we aspire towards. Contentment is the special ingredient of peace and happiness and is essential for mindfulness and concentration, which in turn form the basis for developing a spiritual life.

It is therefore important to distinguish between contentment and complacency. Sometimes contentment is used in a derogatory sense to refer to what is dull, dreary, and lacking in initiative and diligence. Used in this way, contentment could be viewed as an unhealthy state and regarded as something undesirable and heedless, like complacency.

In the Buddhist sense we use the term contentment in a very positive way as referring to that quality which not only brings true life, but which lays the foundation for happiness. Contentment allows us to live our lives freely and fully.

But why is it so hard to experience contentment?

One of the common afflictions which oppresses the mind is the recurrence of memories which may involve feelings of guilt, fear, sadness, regret and remorse. This is especially so when people stop being very busy and allow themselves to be quietly alone for some time as during a meditation retreat. Everyone has an emotional past which is difficult to confront and which
may make contentment elusive. Here it is important to forgive and let go of
the past so that we can live wisely in the present.

Of course we should learn from our mistakes so that we do not perpetrate the
foolishness by repeating it over and over again. Leading a good life and
cultivating the qualities of service and compassion for others are all factors
which can contribute positively to the realization of contentment because they
free us from future guilt and remorse.

Another and more pervasive source of suffering which destroys contentment
and peace of mind is “wanting.” The wanting mind is a “hungry mind” that
can’t be satisfied. It is the mind that craves experiences and sensations
wanting to accumulate and possess. Even noble goals such as wanting to
achieve concentration, wisdom or enlightenment can become a source of great
misery.

It is difficult to realize contentment when the heart is full of dissatisfaction.
Indeed, the mind that is full of craving knows no contentment.

In order to cultivate contentment it helps to consciously acknowledge all the
wonderful gifts that we already possess. If you are reading this article it
means that you have eyes that can see. I am sure that most of the blind people
in this world would give anything to be able to see, that is, to be as fortunate
as you and I.

We can hear, speak and walk; we have enough to eat and live in a peaceful
country. In fact there is so much in life for which we can feel grateful that it
should be easy to experience contentment.

When there is contentment in the mind, the mind is ready for any kind of
work, be it meditation, contemplation, or the ordinary mundane tasks of
such as washing the car, doing the dishes, or going to work at the office.
Contentment is a wonderful thing to experience.

SANTUTHI CA KATANNUTA
KALENA DHAMMASSAVANAM
ETAMMANGALAMUTTAMAM

Contentment and gratitude
The timely hearing of the Dhamma
This is the highest blessing.

With Metta,
Jagaro Bhikkhu.
A LOOK AT THE KALAMA SUTTA

"From the BPS Newsletter; courtesy of Buddhist Publication Society, Kandy, Sri Lanka”.

In this issue of the newsletter we have combined the feature essay with the “Sutta Study” column as we take a fresh look at an often quoted discourse of the Buddha, the Kalama Sutta. The discourse - found in translation in Wheel No. 8 - has been described as “the Buddha’s Charter of Free Inquiry,” and though the discourse certainly does counter the decrees of dogmatism and blind faith with a vigorous call for free investigation, it is problematic whether the sutta can support all the positions that have been ascribed to it. On the basis of a single passage, quoted out of context, the Buddha has been made out to be a pragmatic empiricist who dismisses all doctrine and faith, and whose Dhamma is simply a freethinker’s kit to truth which invites each one to accept and reject whatever he likes.

But does the Kalama Sutta really justify such views? Or do we meet in these claims just another set of variations on that egregious old tendency to interpret the Dhamma according to whatever notions are congenial to oneself - or to those to whom one is preaching? Let us take as careful a look at the Kalama Sutta as the limited space allotted to this essay will allow, remembering that in order to understand the Buddha’s utterances correctly it is essential to take account of his own intentions in making them.

The passage that has been cited so often runs as follows:

“Come, Kalamas. Do not go upon what has been acquired by repeated hearing, nor upon tradition, nor upon rumour, nor upon scripture, nor upon surmise, nor upon axiom, nor upon specious reasoning, nor upon bias towards a notion pondered over, nor upon another’s seeming ability, nor upon the consideration ‘The monk is our teacher.’ When you yourselves know: ‘These things are bad, blameable, censured by the wise; undertaken and observed, these things lead to harm and ill, ‘abandon them.... When you yourselves know: ‘These things are good, blameless, praised by the wise; undertaken and observed, these things lead to benefit and happiness,’ enter on and abide in them.”

Now this passage, like everything else spoken by the Buddha, has been stated in a specific context--with a particular audience and situation in view--and thus must be understood in relation to that context. The Kalamas, citizens of the town of Kesaputta, had been visited by religious teachers of divergent views, each of whom would propound his own doctrines and tear
down the doctrines of his predecessors. This left the Kālamas perplexed, and thus when “the recluse Gotama,” reputed to be an Awakened One, arrived in their township, they approached him in their hope that he might be able to dispel their confusion. From the subsequent development of the sutta, it is clear that the issues that perplexed them were the reality of rebirth and kammic retribution for good and evil deeds.

The Buddha begins by assuring the Kālamas that under such circumstances it is proper for them to doubt, an assurance which encourages free inquiry. He next speaks the passage quoted above, advising the Kālamas to abandon those things they know for themselves to be bad and to undertake those things they know for themselves to be good. This advice can be dangerous if given to those whose ethical sense is undeveloped, and we can thus assume that the Buddha regarded the Kālamas as people of refined moral sensitivity. In any case he did not leave them wholly to their own resources, but by questioning them led them to see that greed, hate and delusion, being conducive to harm and suffering for oneself and others, are to be abandoned, and their opposites, being beneficial to all, are to be developed.

The Buddha next explains that a “noble disciple, devoid of covetousness and ill will, undeluded” dwells pervading the world with boundless loving-kindness, compassion, appreciative joy and equanimity. Thus purified of hate and malice, he enjoys here and now four “solaces”: If there is an afterlife and kammic result, then he will undergo a pleasant rebirth, while if there is none he still lives happily here and now; if evil results befall an evil-doer, then he is purified anyway. With this the Kālamas express their appreciation of the Buddha’s discourse and go for refuge to the Triple Gem.

Now does the Kalama Sutta suggest, as is often held, that a follower of the Buddhist path can dispense with all faith and doctrine, that he should make his own personal experience the criterion for judging the Buddha’s utterance and for rejecting what cannot be squared with it? It is true the Buddha does not ask the Kālamas to accept anything he says out of confidence in himself, but let us note one important point: the Kālamas, at the start of the discourse, were not the Buddha’s disciples. They approached him merely as a counsellor who might help dispel their doubts, but they did not come to him as the Tathāgata, the Truth-finder, who might show them the way to spiritual progress and to final liberation.

Thus, because the Kālamas had not yet come to accept the Buddha in terms of his unique mission, as the discloser of the liberating truth, it would not have been in place for him to expound to them the Dhamma unique to his own Dispensation: such teachings as the Four Noble Truths, the three
characteristics, and the methods of contemplation based upon them. These teachings are specifically intended for those who have accepted the Buddha as their guide to deliverance, and in the suttas he expounds them only to those who "have gained faith in the Tathagata" and who possess the perspective necessary to grasp them and apply them.

The Kalamas, however, at the start of the discourse are not yet fertile soil for him to sow the seeds of his liberating message. Still confused by the conflicting claims to which they have been exposed, they are not yet clear even about the groundwork of morality.

Nevertheless, after advising the Kalamas not to rely upon established tradition, abstract reasoning, and charismatic gurus, the Buddha proposes to them a teaching that is immediately verifiable and capable of laying a firm foundation for a life of moral discipline and mental purification. He shows that whether or not there be another life after death, a life of moral restraint and of love and compassion for all beings brings its own intrinsic rewards here and now, a happiness and sense of inward security far superior to the fragile pleasures that can be won by violating moral principles and indulging the mind’s desires. For those who are not concerned to look further, who are not prepared to adopt any convictions about a future life and worlds beyond the present one, such a teaching will ensure their present welfare and their safe passage to a pleasant rebirth - provided they do not fall into the wrong view of denying an afterlife and kammic causation.

However, for those whose vision is capable of widening to encompass the broader horizons of our existence, this teaching given to the Kalamas points beyond its immediate implications to the very core of the Dhamma. For the three states brought forth for examination by the Buddha - greed, hate and delusion - are not merely grounds of wrong conduct or moral stains upon the mind. Within his teaching’s own framework they are the root defilements - the primary causes of all bondage and suffering - and the entire practice of the Dhamma can be viewed as the task of eradicating these evil roots by developing to perfection their antidotes - dispassion, kindness and wisdom.

Thus the discourse to the Kalamas offers an acid test for gaining confidence in the Dhamma as a viable doctrine of deliverance. We begin with an immediately verifiable teaching whose validity can be attested by anyone with the moral integrity to follow it through to its conclusions, namely, that the defilements cause harm and suffering both personal and social, that their removal brings peace and happiness, and that the practices taught by the Buddha are effective means for achieving their removal. By putting this teaching to a personal test, with only a provisional trust in the Buddha as
one’s collateral, one eventually arrives at a firmer, experientially grounded confidence in the liberating and purifying power of the Dhamma. This increased confidence in the teaching brings along a deepened faith in the Buddha as teacher, and thus disposes one to accept on trust those principles he enunciates that are relevant to the quest for awakening, even when they lie beyond one’s own capacity for verification. This, in fact, marks the acquisition of right view, in its preliminary role as the forerunner of the entire Noble Eightfold Path.

Partly in reaction to dogmatic religion, partly in sub-servience to the reigning paradigm of objective scientific knowledge, it has become fashionable to hold, by appeal to the Kalama Sutta, that the Buddha’s teaching dispenses with faith and formulated doctrine and asks us to accept only what we can personally verify. This interpretation of the sutta, however, forgets that the advice the Buddha gave the Kalamas was contingent upon the understanding that they were not yet prepared to place faith in him and his doctrine; it also forgets that the sutta omits, for that very reason, all mention of right view and of the entire perspective that opens up when right view is acquired. It offers instead the most reasonable counsel on wholesome living possible when the issue of ultimate beliefs has been put into brackets.

What can be justly maintained is that those aspects of the Buddha’s teaching that come within the purview of our ordinary experience can be personally confirmed within experience, and that this confirmation provides a sound basis for placing faith in those aspects of the teaching that necessarily transcend ordinary experience. Faith in the Buddha’s teaching is never regarded as an end in itself nor as a sufficient guarantee of liberation, but only as the starting point for an evolving process of inner transformation that comes to fulfilment in personal insight. But in order for this insight to exercise a truly liberative function, it must unfold in the context of an accurate grasp of the essential truths concerning our situation in the world and the domain where deliverance is to be sought. These truths have been imparted to us by the Buddha out of his own profound comprehension of the human condition. To accept them in trust after careful consideration is to set foot on a journey which transforms faith into wisdom, confidence into certainty, and culminates in liberation from suffering.

Bhikkhu Bodhi
A VISION OF THE NEW DHAMMALOKA

The City of Stirling Council has recently approved our plan to make considerable extensions and improvements to our Buddhist Centre.

There are two main areas in which we plan to improve our facilities at Dhammaloka.

A. We feel that the present situation in which all our activities, including both the social and religious, take place in the one hall is unsatisfactory. We intend to provide separate facilities for these two types of activities.

B. While retaining the present hall for the social gatherings involving food and the secular activities such as Tai Chi and Yoga, we will develop a separate religious compound.

This new compound is to be the religious heart of our centre having a peaceful and tranquil mood so that those entering there are encouraged to do so with reverence. It will include a hall to be used exclusively for religious services, lectures and meditation. In addition we wish to include a “stupa” which is a cone shaped monument used to enshrine the Buddha relics and a “Bodhi” Tree, both of which are important religious symbols for all Buddhist people.

B. At present the house at 18 Nanson Way is being used to provide:

- accommodation for the monks who come to teach on the weekends,
- library facilities,
- reception area and
- administration facilities.

Here we intend to make some alterations and extensions to the existing building so that it will better suit our requirements. In particular we wish to ensure that the monks have their own private area and that the library be separated from the reception area so that the library will be relatively quiet.
The plan which has now been approved by the shire involves:

1. Amalgamating 14 Nanson Way with the rest of our property.

2. Retaining the hall on 20 Nanson Way for social and secular gatherings.

3. Extending the facilities on 18 Nanson Way to provide a large reception area, separate area for library, private area for monks, office space and some toilets.

4. Develop a religious compound on the area comprising number 16 and part of what is now number 14 Nanson Way. This compound is to include:
   - a hall for religious gatherings,
   - an area for private meditation,
   - a shrine room for worship,
   - a ‘stupa’ and a ‘Bodhi’ tree as Buddhist symbols.
5. Provide parking facilities on the remaining part of what is now number 14 Nanson Way.

Having received approval from the shire for this overall plan of development, the next step will be the drawing of the detailed building plans. We are indeed fortunate that this work can be done by architects within the society who generously offered their services. Hopefully next year we will see the building work start on our New Dhammadaloka.

It may take us a long time to realize our vision and bring the whole project to completion, however, with the rate of growth of our society, the future looks very bright indeed.

If you would like to view the plans or know more about the project please contact the members of the committee or the sangha.
SANGHA NEWS

Repent, the end is nigh! So read the placard held aloft by an elderly gentleman pacing the footpath by the busy city intersection. We used to see him every Sunday afternoon on our way back from the city centre to the monastery in Serpentine. We would wave to him and he would smile back. Perhaps it was his own end that was nigh for we don’t see him there anymore and we’re still here! His little poster, though, was a welcome reminder of the Buddhist idea of Impermanence for which I am, of course, permanently (!) grateful.

Indeed, as I write this piece, the end is nigh! The end of the Rains Retreat is but a few days off and these last precious days are falling away as fast as gumnuts on a windy day in the bush. Five monks and four anagarikas completed the Retreat this year - a small crew but a happy one. Unfortunately, Ven Abhinyano’s back became worse during the early part of the Retreat and it was considered best to have him go to England to stay with a larger Sangha in a monastery without steep hills to climb. The topography of our monastery is ‘inclined’ to give problems to back sufferers! (and my awful puns can’t help much either). We all wish him well in the U.K. Ven Nyanadassi is also returning to England in late October having completed two and a half years at Bodhinyana. We thank him for all the help that he has selflessly given to this fledgling monastery during his stay with us. Furthermore, Ven Ariyasilo has now completed his 5th Rains Retreat in Bodhinyana as a monk and our tradition encourages him now to visit other monasteries to widen his experience. Thus we will have lost half of our monks by the end of the year.

Re-monk, or the end is nigh! This is the message for Bodhinyana. Fortunately, reinforcements are on the way. Ven Sudhammo, who spent this Rains Retreat at Wat Pah Nanachat in North-east Thailand will emerge from the Jungle and, bidding a fond farewell to the friendly Thai mosquitoes return to Perth in time for the early summer flies! (i.e. he should be back in December). Around the same time we are expecting Ajahn Nimmalo and Ven Preecha to arrive here for a 2 year stay. Ajahn Nimmalo is an ever smiling, German-born, English and Thai speaking disciple of Ajahn Chah who, having now been a monk for ten years, will be of invaluable assistance to the senior monks here. Ven Preecha, also a disciple of Ajahn Chah, is a young Thai monk who speaks good English and is gifted in many other ways. We are indeed fortunate here in Perth to have such quality monks come and stay here, even though for only two years (being the time limit on their visas). Also to arrive soon is
Ven Sreng Lay Hout, a young Cambodian monk whom we have sponsored for permanent residence in Australia to continue his monastic training at Bodhinyana. At present he is surviving as best a monk can in a refugee camp just inside the Thai border. We hope that Ven Sreng Lay Hout will stay with us many years and become a great asset to the Khmer speaking Buddhists of Perth as well as to the Australians.

Re-ten! the rain is nigh! So I thought three months ago when I ordered two tents for the Entry to the Rains Retreat Ceremony. I rang up the whether bureau (so called because it tells one ‘whether’ it will rain or ‘whether’ it will not) and was assured that it would be a rainy day. So we put up two marquee...and it was a lovely warm and sunny autumn day at Bodhinyana! Hundreds of happy Buddhists came to enjoy the occasion, but I kept looking at the tents and thinking un-monkish thoughts about the meteorological office. Thus severely disillusioned, we never bothered to sample their prognostications when, two and half months later, we prepared the monastery for the Khmer community’s annual merit making ceremony for deceased relatives. It will be yet another warm and sunny day, I thought, as all auspicious occasions invariably were....and it rained and it poured! But, of course, not enough to dampen the spirits of the Khmer Buddhists who had as happy a time as ever. Whenever they come to our monastery for such an occasion, whatever the weather a ‘sun’
is shining, a sun made up of hundreds of beaming smiles. It is inspiring and exemplary to see how much they enjoy their religion. However, the thought did occur to me during the ceremony to question whether the 'ghosts of the dead' who, according to the tradition, are supposed to come and receive the merit, actually came - it was such rotten weather they may have decided to stay at home!

Happy offerings at the monastery.

Meditate, the end is nigh! This can be the message which occurs to the elderly and infirm Buddhist. Consequently, the monastery has now completed - just in time for you, perhaps?! - a small guest-house for the use of those meditators who are physically unable to use our existing dormitory at the bottom of the hill. It consists of two bedrooms, each with ensuites, plus a shrine room which could double as the third bedroom. May this facility be seen as a small act of compassion in consideration for those less healthy than most of us. After the Retreat is ended we plan to construct a large car park at the front of the monastery (Buddhist compassion is boundless - it even considers cars!) as well as some suitably located visitors' toilets for more obvious reasons of compassion.
Some of these projects will probably have begun by the time this article is read, for the Rains Retreat will be over. Yet another Rains Retreat passed. It makes one think of how many more Retreats before my own end is nigh? Though Ajahn Jagaro did request all good Buddhists in Perth not to die during the Retreat in order that the monks need not leave the monastery for the funeral service(!), we did, in fact, leave the monastery for a number of such services. Death is stubborn and hears no pleas. Rains Retreats come and go. Monks come and go. Our friends come and go. My body has come, soon it will go. I think I will go to a busy street corner and get me a placard which reads

"Be Mindful, the end is nigh"
The end ... (told you so!)

Ajahn Brahm

ANUMODANA

On behalf of Bung Wai village I would like to express my appreciation for the generosity shown by the Buddhists of Western Australia who came and made offerings here in January. The funds which were received have been used to provide educational funding for poor children here. In addition to this a toilet block was built at the school and a revolving fund established for providing supplementary food at lunch. Two industrial sewing machines were purchased for the village handicraft group which produces various articles from reed mats and thus provides supplementary income for many families.

This was a generous and heart-warming gesture which apart from providing real assistance to the villagers has helped to create a bond of good-will between the two communities.

May all beings rejoice at the good which has been done.

Pasanno Bhikkhu
Abbot, Wat Pah Nanachat
COMMITTEE NEWS

Hello everyone! Here are some of the important happenings since the last Newsletter.

_Purchase of #12 Nanson Way_

Number 12 Nanson Way came on the market at a good price and the Committee decided to purchase it. Number 14 Nanson Way, which we also own will be levelled to create a car park for our new complex and Number 12 will then be the house situated next to the complex.

We will keep #12 as a residence which will be made available to a Buddhist couple who will act as caretaker/managers for looking after the complex. We have a well respected couple in mind and are working out the details with them now.

_The Welfare Group_

Our CRSS or community resettlement group has been very active lately in the settlement of new families. In fact they have their own column in this Newsletter and one can get the latest information straight from the source.

_Call for Help_

The Society could use assistance in two areas:

_Firstly_ - we need someone to take on the role of coordinator/manager for the Newsletter. A person with editorial or layout skills (or aspirations) would be performing a genuine service in helping out. In my opinion, too much of the Newsletter burden now falls on Ajahn Jagaro’s shoulders (as if he didn’t have enough to do already). We need to conserve our Sangha. Afterall, they are our most important resource!

_Secondly_ - we continue to need more volunteers to help with some of the administration work and look after the office. Our need is for long term support by people who are willing to help out on a consistent or regular basis.

Well that’s it folks for now. As usual a lot seems to be happening within the Society.

May we all be happy and well.

Jay Meddin
(President)
DHAMMA SCHOOL

The Dhamma school for children, which recommenced last February is taught at 3.00 p.m. at Dhammaloka Buddhist Centre every Saturday. There are two classes. One for school age children, the other for pre-school age children with the older group being taught by one of the monks, the younger ones by volunteer teachers.

In the classes we have emphasized the practice of techniques to calm the mind and body as a preparation for reflection and understanding, i.e. to encourage learning. At first, remembering our own experience of religious studies at school, we had little inclination to teach a catalogue of facts as an end in itself. However a little learning about the basic structure and history of Buddhism can prove very useful in stretching the minds of bored young teenagers. Hence, in this "term", which started after the August retreat, we are using the syllabus produced by the Young Buddhist Association of Malaysia. The syllabus combines study, individual contemplation and group discussion.

As members of the class begin to feel confident in the classroom and at ease with the Buddhist monk before them, they become able to settle quietly and thereby the scene is set wherein they are able to discuss the use of the Buddha's Teachings in their daily life. They begin to appreciate the need of living with impeccability, of collecting one's thoughts and of contemplating one's existence as a responsible human being on this fragile planet. Apart from reading, the main homework is to find the time for a little quiet sitting meditation at home and to encourage discussion on these teachings with their parents.

The wide range of ages within the older class is starting to work better now and the older children are seen helping the younger ones. Such diversity, of ages, abilities and cultural backgrounds, is indeed an accurate reflection of the content of our Society today, or even of our monastery. So it is of great benefit to learn at an early age how to relate in a positive way to others different from oneself. It engenders both patience and tolerance. In particular, the multiracial content of the Dhamma School presents an opportunity for the children to discover how much they have in common.

In such a reassuring setting of a group of young friends we have begun to discuss what we feel is important in Buddhism and how a Buddhist, or any good person, should behave. We draw our material from the scriptural sources, from the wise words of contemporary masters and also from our
own experience, sharing whatever we have found useful in our own lives. I can remember, less than twenty years ago, as a sceptical young teenager myself, wondering what my contribution to the world might be. Looking around for some guidance which I could trust, I came upon a television programme about meditation. I thought, at the time, how useful this meditation would be but, finding no teachers to lead me, it was many years after seeing that programme that I at last had the chance to follow up my interest. Instead of having to wait as I did for such a long time, the children of our Dhamma School have this guidance today. We hope that the benefit of attending the Dhamma School will be that the children acquire a wise and positive attitude that will see them safely through the pitfalls and stimulation of teenage life to become compassionate and responsible adults.

We seek suggestions from interested parents on this our Dhamma School, for example on whether weekly, fortnightly or monthly classes are more appropriate. Also, should parents find difficulty with transport to and from Dhammaloka, it might be possible to share the burden with other parents living nearby. Please drop me a line and let me know.

Ven. Sumangalo
OUR WELFARE GROUP

The Dhamma in practice in the Buddhist Society can be seen in our involvement with Community Refugee Settlement Scheme (C.R.S.S.).

What is CRSS you ask? It is a very practical and rewarding way to help refugees, both individuals and families, to settle in the Australian community. When the Australian Government agreed to accept people of all nations categorized as refugees according to United Nations, a programme was devised to place these people in the community.

Almost all the families placed under the care of the CRSS groups do not have any other links in the community. The Immigration Department provides a basic grant at the arrival of the migrants (hopefully!) to be used for emergency food and clothing.

The CRSS group are volunteers who help in a multitude of tasks in settling these families. The tasks vary from finding accommodation to making the individuals feel warm and welcome in this strange land.

Since its inception the Buddhist Society CRSS volunteer group has helped to settle many refugee families. Recently we have settled 5 Vietnamese women from the “Women at Risk” programme and two Khmer families, one of six people and the other five people.

For the Dhamma practice of right action to continue we need your help. If you have any time to spare and would like to help in this needy cause in any way you can I would be glad to hear from you.

If you have any spare clothing or furniture or any other resources that you would like to donate, they would be greatly appreciated. Please contact Sandra on 276 9091 or work 349 7522 (September).

I would like to take this opportunity to thank all the volunteers for their continued support and help.

Sandra
## REGULAR ACTIVITIES

**DHAMMALOKA BUDDHIST CENTRE, NOLLAMARA.**

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<th>DAY</th>
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<th>Activity</th>
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<tr>
<td>FRIDAY</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>SATURDAY</td>
<td>9.30am</td>
<td>Food offering to the Sangha.</td>
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<td>10.00am</td>
<td>Lohan Kung with John Ross.</td>
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<td>3.00-4.00pm</td>
<td>Meditation and discussion</td>
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<td>SUNDAY</td>
<td>8.30-9.30am</td>
<td>Sitting Meditation</td>
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<td>9.30am</td>
<td>Food offering to the Sangha.</td>
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<td>MONDAY</td>
<td>7.30pm</td>
<td>Tai Chi classes - On-going.</td>
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<td>TUESDAY</td>
<td>7.30pm</td>
<td>- Beginners.</td>
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<tr>
<td>THURSDAY</td>
<td>9.30-11am</td>
<td>Yoga, meditation and relaxation with creche.</td>
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**SOUTH OF THE RIVER**

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<th>DAY</th>
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<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, Albany Hwy.</td>
</tr>
</tbody>
</table>

## ADDRESSES

The Buddhist Society of W.A. (Inc)  
Dhammaloka Buddhist Centre  
18-20 Nanson Way.  
Nollamara, 6061. Tel: 345 1711

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

Buddhist Community Services Social Worker  
14 Nanson Way, Nollamara, Tel: 344 4220