THE BUDDHIST SOCIETY OF W.A.

NEWSLETTER
October - December BE 2538 (1995)
KATHINA CEREMONY

Sunday October 15, 1995

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

The Kathina Ceremony simply requires that at the end of the Rains Retreat, a layperson or a group of lay people choose a day on which to offer cloth, sufficient to make at least one of the monk’s three robes, to the resident Sangha. 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 should not be reserved for any individual person or group. Instead we see it as an opportunity for all the Buddhist community to join in a harmonious expression of support for our Sangha. Thus we have chosen SUNDAY 15 OCTOBER for this year’s Kathina Offering to take this opportunity for those who benefit from the Teaching to show appreciation for the Sangha.

The program for the day will be:

9.30am   Gathering at the monastery
10.00am  Receiving the precepts and chanting
10.30am  Offering of food to the Sangha and sharing a meal
12.00 noon  Offering of the Kathina Robe and
            Blessing by the Sangha and Dhamma talk

All are welcomed and encouraged to attend
Dhamma & Non-Duality Part 1, by Bhikkhu Bodhi.

One of the most challenging issues facing Theravada Buddhism in recent years has been the encounter between classical Theravada vipassana meditation and the "non-dualistic" contemplative traditions best represented by Advaita Vedanta and Mahayana Buddhism. Responses to this encounter have spanned the extremes, ranging from vehement confrontation all the way to attempts at synthesis and hybridization. While the present essay cannot pretend to illuminate all the intricate and subtle problems involved in this sometimes volatile dialogue, I hope it may contribute a few sparks of light from a canonically oriented Theravada perspective.

My first preliminary remark would be to insist that a system of meditative practice does not constitute a self-contained discipline. Any authentic system of spiritual practice is always found embedded within a conceptual matrix that defines the problems the practice is intended to solve and the goal towards which it is directed. Hence the merging of techniques grounded in incompatible frameworks is fraught with risk. Although such mergers may appease a predilection for experimentation or eclecticism, it seems likely that their long-term effect will be to create a certain "cognitive dissonance" that will reverberate through the deeper levels of the psyche and stir up even greater confusion.

My second remark would be to point out simply that non-dualist spiritual traditions are far from consistent with each other, but comprise, rather, a wide variety of views profoundly different and inevita-
bly coloured by the broader conceptual contours of the philosophies which encompass them.

For the Vedanta, non-duality (advaita) means the absence of an ultimate distinction between the Atman, the innermost self, and Brahman, the divine reality, the underlying ground of the world. From the standpoint of the highest realization, only one ultimate reality exists - which is simultaneously Atman and Brahman - and the aim of the spiritual quest is to know that one's true self, the Atman, is the timeless reality which is Being, Awareness, Bliss. Since all schools of Buddhism reject the idea of the Atman, none can accept the nondualism of Vedanta. From the perspective of the Theravada tradition, any quest for the discovery of selfhood, whether as a permanent individual self or as an absolute universal self, would have to be dismissed as a delusion, a metaphysical blunder born from a failure to properly comprehend the nature of concrete experience. According to the Pali Suttas, the individual being is merely a complete unity of the five aggregates, which are all stamped with the three marks of impermanence, suffering, and selflessness. Any postulation of selfhood in regard to this compound of transient, conditioned phenomena is an instance of "personality view" (sakkaya-ditthi) the most basic fetter that binds beings to the round of rebirths. The attainment of liberation, for Buddhism, does not come to pass by the realization of a true self or absolute "I", but through the dissolution of even the subtlest sense of selfhood in relation to the five aggregates, "the abolition of all I-making, mine making, and underlying tendencies to conceit".

The Mahayana schools, despite their great differences, concur in upholding a thesis that, from the Theravada point of view, borders on the outrageous. This is the claim that there is no ultimate difference between samsara and Nirvana, defilements and purity, ignorance and enlightenment. For the Mahayana, the enlightenment which the Buddhist path is
designed to awaken consists precisely in the realization of this non-dualistic perspective. The validity of conventional dualities is denied because the ultimate nature of all phenomena is emptiness, the lack of any substantial or intrinsic reality, and hence in their emptiness all the diverse, apparently opposed phenomena posited by mainstream Buddhist doctrine finally coincide: "All dharmas have one nature, which is no-nature."

The teachings of the Buddha as found in the Pali Canon does not endorse a philosophy of non-dualism of any variety, nor, I would add, can a non-dualistic perspective be found lying implicit within the Buddha's discourses. At the same time, however, I would not maintain that the Pali Suttas propose dualism, the positing of duality as a metaphysical hypothesis aimed at intellectual assent. I would characterize the Buddha's intent in the Canon as primarily pragmatic rather than speculative, though I would also qualify this by saying that this pragmatism does not operate in a philosophical void but finds its grounding in the nature of actuality as the Buddha penetrated it in his enlightenment. In contrast to the non-dualistic systems, the Buddha's approach does not aim at the discovery of a unifying principle behind or beneath our experience of the world. Instead it takes the concrete fact of living experience, with all its buzzing confusion of contrasts and tensions, as its starting point and framework, within which it attempts to diagnose the central problem at the core of human existence and to offer a way to its solution. Hence the polestar of the Buddhist path is not a final unity but the extinction of suffering, which brings the resolution of the existential dilemma at its most fundamental level.

When we investigate our experience exactly as it presents itself, we find that it is permeated by a number of critically important dualities with profound implications for the spiritual quest. The Buddha's teaching, as recorded in the Pali Suttas, fixes our attention unflinchingly upon these dualities and treats their acknowledgment as the indispensable basis for any honest search for liberating wisdom. It is precisely these antitheses - of good and evil, suffering and happiness, wisdom and ignorance - that make the quest for enlightenment and deliverance such a vitally crucial concern.

At the peak of the pairs of opposites stand the duality of conditioned and the Unconditioned: samsara as the round of repeated birth and death wherein all is impermanent, subject to change, and liable to suffering, and
Nibbana as the state of final deliverance, the unborn, ageless, and deathless. Although Nibbana, even in the early texts, is definitely cast as an ultimate reality and not merely as an ethical or psychological state, there is not the least insinuation that this reality is metaphysically indistinguishable at some profound level from its manifest opposite, samsara. To the contrary, the Buddha’s repeated lesson is that samsara is the realm of suffering governed by greed, hatred and delusion, wherein we have shed tears greater than the waters of the ocean, while Nibbana is irreversible release from samsara, to be attained by demolishing greed, hatred and delusion, and by relinquishing all conditioned existence.

... samsara is the realm of suffering ...

Thus the Theravada makes the antithesis of samsara and Nibbana the starting point of the entire quest for deliverance. Even more, it treats this antithesis as determinative of the final goal, which is precisely the transcendence of samsara and the attainment of liberation in Nibbana. Where Theravada differs significantly from the Mahayana schools, which also start with the duality of samsara and Nirvana, is in its refusal to regard this polarity as a mere preparatory lesson tailored for those with blunt faculties, to be eventually superseded by some higher realization of non-duality. From the standpoint of the Pali Suttas, even for the Buddha and the Arahants suffering and its cessation, samsara and Nibbana, remain distinct.

Spiritual seekers still exploring the different contemplative traditions commonly assume that the highest spiritual teaching must be one which posits a metaphysical unity as the philosophical foundation and final goal of the quest for enlightenment. Taking this assumption to be axiomatic, they may then conclude that the Pali Buddhist teaching, with its insistence on the sober assessment of dualities, is deficient or provisional, requiring fulfilment by a non-dualistic realization. For those of such a bent, the dissolution of dualities in a final unity will always appear more profound and complete.
However, it is just this assumption that I would challenge. I would assert, by reference to the Buddha’s own original teaching, that profundity and completeness need not be bought at the price of distinctions, that they can be achieved at the highest level while preserving intact the dualities and diversity so strikingly evident to mature reflection on the world. I would add, moreover, that the teaching which insists on recognizing real dualities as they are is finally more satisfactory. The reason it is more satisfactory, despite its denial of the mind’s yearning for a comprehensive unity, is because it takes account of another factor which overrides in importance the quest for unity. This “something else” is the need to remain grounded in actuality.

Where I think the teaching of the Buddha, as preserved in the Theravada tradition, surpasses all other attempts to resolve the spiritual dilemmas of humanity is in its persistent refusal to sacrifice actuality for unity. The Buddha’s Dhamma does not point us towards an all-embracing absolute in which the tensions of daily existence dissolve in metaphysical oneness or inscrutable emptiness. It points us, rather, toward actuality as the final sphere of comprehension, towards things as they really are (yathabhuta). Above all, it points us towards the Four Noble Truths of suffering, its origin, its cessation, and the way to its cessation as the liberating proclamation of things as they really are. These four truths, the Buddha declares, are noble truths, and what makes them noble truths is precisely that they are actual, undeviating, invariable (tatha, avitatha, anannatha). It is the failure to face the actuality of these truths that has caused us to wander for so long through the long course of samsara. It is by penetrating these truths exactly as they are that one can reach the true consummation of the spiritual quest: making an end to suffering.

Bhikkhu Bodhi
(reprinted, with kind permission, from the BPS Newsletter)
THE VINAYA

Vinaya is the name for the body of monastic rules and traditions that are binding on every Buddhist monk and nun. The Vinaya was established by the Buddha himself and is now preserved in written form, both in the ancient Indian languages and in English translation.

With so many new people having come into the Society in the last few years, many of our members and friends know very little about the rules of discipline of the monastic community. It is important for the lay community to have an understanding of these rules to ensure that we do not behave in any way which is offensive to the sangha nor which could create difficulty for them. We have therefore decided to reprint a series of articles in this and forthcoming newsletters, which were written by Ajahn Brahm a number of years ago.

Ownership and Administration of Monasteries:

In the time of the Buddha, when a lay Buddhist offered lands or buildings, or money for such things, to establish a monastery, they would dedicate it to The Sangha of the Four Quarters Present and Yet to Come. The Sangha of the four quarters present and yet to come means ALL properly ordained monks and nuns. This would include all legitimate Buddhist monks and nuns, of all nationalities and sects. Today it would probably include most Chinese Mahayana monks and nuns (bhiksus and bhiksunis) but it would exclude some Tibetan lamas and most Zen roshis, the married ones at least! Thus the owners of the monastery are the worldwide and ‘timewide’ community of monks and nuns.

The administrators of the monastery were those monks or nuns who lived there. They would meet regularly to make any decisions concerning their monastery and all such decisions had to be unanimous. But there are many rules of Vinaya which restrict what the resident monastics may do, in order to safeguard the monastery from corrupt monks. For example, they can’t decide to give Sangha property away (unless it is trifling), nor to divide up the goods among themselves, (then disrobing, selling up, and moving to Majorca!). The community at a monastery is bound to
preserve and maintain in good order all Sangha property, holding it in trust for the monastics now and in the future.

In large monasteries, and some had thousands of monks and nuns, the community would delegate some of its responsibilities to competent monks and nuns. Thus there would be a monk in charge of the Sangha’s stores, one in charge of distributing food, one in charge of allocating lodgings, and one in charge of building and maintenance. Ven. Maha Moggalana, one of the Buddha’s two chief monk disciples, was perhaps
the most effective of the building monks. Once the Buddha commissioned him, with the assistance of 500 monks, to build the grandiose dwelling called the "Migaramatu Pasada" at Savatthi, with funds donated by the foremost female lay disciple Visakha. This monastic dwelling had two stories, each with 500 rooms, with a roof pinnacled with gold! Because of Ven. Maha Moggalana's psychic powers (they didn't have cranes and bulldozers then) it took only 9 months to complete. It makes our efforts at Bodhinyana look puny.

In conclusion, in the time of the Buddha, the resident monastic community ran their monastery in every respect, maintaining it in good order for the benefit of all monks and nuns, now and in the future. And monastics did get involved in building, although only now and again. The famous monasteries in ancient India, such as the Jeta Grove outside of Savatthi where the Buddha spent 19 rains retreats, were owned by the Sangha and run by the monks - there was no Buddhist Society of Savatthi! Then there was no need.

_Ajahn Brahm_
SANGHA NEWS

Oh, what a lovely time it is here in Bodhinyana Monastery! As I write, the spring sun is shining warmly, the forest is a fresh new green, eight fat ducklings are playing on the lake, the stream is flowing with a soothing tinkle, the wildflowers are brilliant and, most delightfully of all, our office telephone is mostly switched to the answering machine - bliss! These are the last weeks of the Rains Retreat, the quiet period when the monks are happily hibernating in hermit huts hidden in the hillside that is Bodhinyana Monastery. This is “R and R” time for the Sangha and in this monastery R and R means Rains Retreat. That is as good as it ever gets for a Buddhist monk.

Not that the past three months haven’t been without their hiccups, actually some of these “hiccups” were so pronounced that they were more like a “belch”, but we monks have a “magic pill” to deal with the indigestible side of monastic life. It’s something like this ......one of our lay sup-

Friendly residents at Bodhinyana
porters was working hard and long around his house in Perth and complained to his son “I’m working like an anagarika!” (an anagarika is one in training to be a monk who often has to do hard manual work in the monastery) “No you’re not, Dad”, came the smart reply, “The difference is people in a monastery don’t complain!” Life is more digestible the less one complains.

I wasn’t complaining, well not really, when for the first time in 11 years it rained on the festival day celebrating the beginning of the Rains Retreat in early July. It was not enough to dampen our spirits for spirits aren’t allowed in a Buddhist Monastery, especially damp ones. A large, albeit wet crowd braved the un-Buddhist weather to soak up the atmosphere, literally, at the monastery that day. The traditional almsground was conducted in the rain as the heavenly beings poured a stream of blessings on the participants of the event. It is said that one gains double merit giving almsfood when one is wet through and dripping because of the rain - maybe that is because any bad karma is thoroughly washed away, or maybe it is just that the monk who said that did not want to go hungry whenever it rained! Letting that be, everyone present seemed to have a most enjoyable and emotional time for I noticed many moist faces from what I concluded were tears of joy, submerged as it were in such a thunderous occasion.

It would have been more convenient, but less opportunity for double merit, had our second storey dining room been ready on time for use on the day, but alas it was not. Rome was not built in a day, it is said, and things have got much worse in the building trade since then. If there is one thing in life which defies anicca (impermanence) it is these little finishing jobs on building projects which just go on and go on, never coming to an end. The frustration was enough to make one tear one’s hair out, so in a way, it was fortunate I was bald. The feature of the building, the large jarrah-wood floor was covered in scratch marks and so I guess the painter was correct when I told him that his work was not up to scratch and he insisted that it was! After a little argy-bargy and the threat of a Buddhist curse (there is no such thing, but Australian workmen don’t know that!) the painter did the job again, starting from scratch of course. Thus it was that impermanence eventually prevailed, the project was finished and the monks
are now dining closer to heaven. The lower dining room will be for the comfort of our valued visitors who can enjoy their brunch under the 'auspices', so to speak, of the monks.

*The new dining room nears completion*

Impermanence also won out on Ajahn Jagaro who disrobed in early September. Indeed, the inauspicious rain at the Entry to the Rains Retreat Festival was an ominous sign of some impending doom. On hearing the news that this doom was about to befall such a well loved and valued monk as Ajahn Jagaro and cause him to flee from the robe, some flew off the handle, so I flew off to see him and flew back with the flu! It was all that confusing and so not surprising that I got sick. Meanwhile, Ajahn Nyanadhammo manfully manned (or monkfully monked?) the monastery telephone which grew very hot through the constant calls of those
concerned. As we say of impermanence in monastic life “Hair today -
gone tomorrow” and unfortunately sometimes “Hair again” somewhat
later. However, we wish him all the very best in lay life and express our
sincere gratitude for his selfless service to the Sangha for 23 years, for
developing the Buddhist Society of W.A. to its impressive current state and
for establishing this beautiful monastery here in Serpentine.

And beautiful this monastery certainly is. How can one who lives
here complain when in other places, even as I write this, people are en-
meshed in dire conflict, fighting and struggling, injuring and suffering ......
and I’m not referring to Bosnia or the Middle East, but to Australian rules
football which, I am told, is reaching a desperate climax right now! No,
this is the life, the life of monastic peace, the “Grand Final” of existence
where the winners bow out of samsara without a complaint.

Very contented,
Ajahn Brahm
TO THE LAY BUDDHIST COMMUNITY

The following letter was received from Ven. Ajahn Jagaro just prior to his disrobing:

Dear Friends

I expect that by now you may have heard of my intention to disrobe, so I thought it may be appropriate for me to write a few words to say goodbye and to express my gratitude to all of you who have been my brothers and sisters in the Dhamma.

As you can probably appreciate, the decision to disrobe was a very difficult and painful one for me to make. When I first seriously considered the possibility I experienced a great deal of distress and fear at the thought of disappointing and failing the expectations of both the sangha and the laypeople. I felt torn between the sense of duty and responsibility to others and the wish to do what I felt was necessary for my physical, mental and emotional well-being. In the end I decided that I could not be of much help to anyone unless I was healthy and happy within myself. I sincerely believe that, considering the difficulty and suffering that I have experienced especially during the last year and a half, for me to continue hitting my head against the wall would be both unwise and unhealthy. I hope that you will find it within yourself to view my situation with some compassion and understanding.

I would like to thank all of you for the friendship and kindness which you have given to me in the past. Some of you I have known for a long time while others only briefly and of course there will be both pleasant and unpleasant memories. However I wish to remember all of you as my friends and hope that you will also consider me as a friend. As the dust settles and the hurt subsides with the passage of time, may the underlying feelings of Metta and Karuna prevail. I hope that whenever and wherever we meet in the future, we will feel the joy of seeing an old and dear friend again.
Personally I have no regret for having lived the monastic life for 23 years. I am indeed grateful for the good fortune which brought me into contact with the Dhamma, Venerable Ajahn Chah and all the Dhamma friends within the Buddhist community. I am grateful for the noble ideals which have been revealed to me by the teachings in the Dhamma and the practice of many wonderful teachers. In giving up the monastic training I am stepping down to a lower level of training but I still greatly revere those ideals and hope that they will always play an important part in my life.

I am grateful that, having ordained as a monk, I was also taught and encouraged to be a good monk. Although I may not have always achieved the standard of a truly good monk, nevertheless I feel that at least I did try with sincerity and commitment. I know that this memory will always bring joy to my heart.

On Thursday I will go to Wat Pah Buddharangsee in Sydney where I will disrobe on Friday the 8th of September. I will then return to Melbourne and take things slowly for some time while I get used to the lay life once again. So next time you see me I will look a little different but I hope that you will still recognise me as a disciple who has gone for refuge to the Buddha, Dhamma and Sangha and lives by the five precepts.

If there has been anything that I have done through body, speech or mind which has been improper or in any way hurt any of you, then I ask for your forgiveness. May there be no ill-feeling between us.

*With my best wishes and feelings of Metta for all of you.*

*Ajahn Jagaro*
A NUN'S MONASTERY IN PERTH

Our vision is to be of even greater service. to do that, we need that balanced strength of a male and female sangha in Australia.

The seed for a Nun's Monastery has been nurtured in our hearts and from the birth of our Buddhist Society it has been one of our Constitutional aims. As Ajahn Brahm wrote in our last newsletter "perhaps now is the time to start ploughing the field to prepare for the seed".

We are a young Buddhist Society yet we have come a long way. Working together with kind hearts and enthusiastic perseverance, we can do the work that still needs to be done.

With this good intention in mind, an informal meeting was held for those interested, to discuss our next steps. A fine group of people attended. Considered thought was given to what is involved and although nothing can be done that can be set in concrete, the initial stages of this evolution are in progress. We hope that we will soon have the necessary accounting system and donation tax deductibility up and working to enable donations to be made. We will keep you informed on this via this Newsletter and notices at Dhammaloka Buddhist Centre.

We are happy that Sister Sundra, Sister Jitindria and Anagarika Sylvia have accepted our invitation to come and stay in Perth for a while. They will be here from 18 October - 8 November, so please take this opportunity to meet them and make them feel welcome at our lovely centre.

We need to appreciate that our aim to have a monastery for women is going to be a long process. The start has been made and one day we will have residency for Nuns in Western Australia.
MEDITATION RETREATS

We are very fortunate to have two meditation retreats being offered over the next few months. Retreats are a wonderful opportunity to take time out of our busy lives to concentrate on our meditation practice, under the skilled guidance of a member of the Sangha. The two retreats are:

Weekend Retreat -
Friday November 17 - Sunday 19 November

This retreat will run from Friday evening to Sunday afternoon and is being held at St Joseph’s Retreat House in Safety Bay. The cost for the weekend is $65.

Registration forms will be available at Dhammaloka Buddhist Centre on the evening of Friday 20 October.

9 Day Retreat -
Friday December 8 - Sunday December 17

This retreat is being held at the Redemptorist Retreat House in North Perth and will run from Friday evening to Sunday afternoon. Cost is yet to be determined.

Registration forms will be available at Dhammaloka Buddhist Centre on the evening of Friday 17 November.

Early registration is recommended as numbers are limited.
SOCIETY NEWS

How quickly Newsletter time comes around! No sooner do we have one Newsletter out and it seems its time to think of some ‘news’ once again and of course we don’t have a lot happening at this time of the year when the Sangha are on retreat.

The program we have had during this years Rains Retreat has been quite successful with a mixture of visiting speakers and recorded talks. Attendance on a Friday night has been steady during the last few months, however we are all looking forward to the resumption of the ‘live’ Friday night talks by one of senior monks who will be returning on Friday October 6. It is important, however, that the Sangha have the opportunity to have as quiet a retreat as possible without teaching responsibilities and perhaps it is a sign of the maturity of the Society that we are able to keep a program going during their absence.

Numbers have definitely not fallen off from the Introduction to Meditation classes held the first four Saturdays of every month which are taken by different lay members of the Society. New people just keep coming every month! The ‘grapevine’ seems to be alive and well in Perth as this seems to be how people find out about the classes. We keep expecting the numbers to drop away, but between 40 - 50 people come every week. This is certainly a very strong sign that people in Perth have a strong interest in meditation and we are pleased to be able to offer these classes to so many.

As many of you will already know, and as has been mentioned earlier in this Newsletter, our founding Abbot of Bodhinyana Monastery and the first Spiritual Director of the Buddhist Society of W.A., Ajahn Jagaro, has now disrobed. A great many people will always be grateful to him for his wonderful contribution to the development of the Society, Bodhinyana Monastery and the spreading of Dhamma in Australia. We wish him peace, happiness and good health in his lay life.
THAI HOT AND SPICY FOOD FAIR

SUNDAY 5 NOVEMBER 1995
12 NOON - 3PM

Everyone is invited to join in this fundraising activity at Dhammaloka Buddhist Centre, at 18 Nanson Way, Nollamarra. There will be a good choice of food stalls set up to offer varieties of delicious Thai food and sweets. Food coupons are only $5 per booklet with a chance to win a door prize.

All monies raised will go to the running of the Centre.

For further information please ask at the reception desk on Friday nights or call Michael or Rosemary on 310 2026.
REGULAR ACTIVITIES

DHAMMALOKA BUDDHIST CENTRE NOLLAMARA

Friday
7.00 - 7.20pm  Chanting
7.30 - 8.00pm  Guided sitting meditation
8.00 - 9.00pm  A talk on Buddhism by one
                of the senior monks

Saturday
10.30am  Food offering to the Sangha
3.00 - 4.00pm  Instruction, meditation and discussion.
                Separate classes for new and
                experienced meditators

Sunday
8.30 - 9.15am  Sitting meditation
9.15 - 9.45am  Walking meditation and interviews
9.45 - 10.30am  Sitting meditation
10.30am  Food offering to the Sangha
12.00 - 1.30pm  Dhamma school for children is on the
                2nd and 4th Sundays of each month
3.00 - 4.30pm  Advanced Dhamma class (2nd & 4th)

Wednesday
7.30 - 8.30pm  Unguided meditation followed by an
                informal discussion

SOUTH OF THE RIVER

Tuesday
7.00 - 9.00pm  Meditation Instruction
                Meditation and Dhamma talk
                Armadale-Kelmscott Hospital
                Enquiries to Dave Reed, 399 1411

Addresses

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