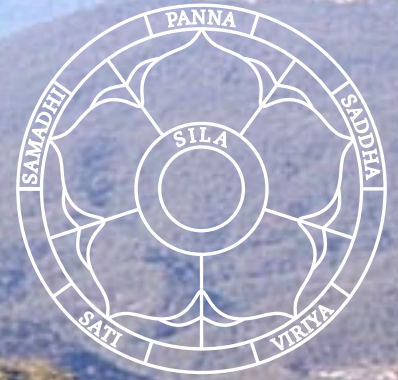


Buddha Sāsana

Newsletter of the Blue Mountains Insight Meditation Centre



Staying present

by Patrick Kearney
Resident teacher

The essence of our practice is to be present, to remain aware of the now. When we fail to be present we are caught up in self-obsession, self-enclosure; in what the Buddha called identity view (*sakkāya diṭṭhi*), the fixed belief that “I” am fundamentally real, and exist separately and independently from all others.

Sometimes we lose presence because we simply forget, falling asleep at the wheel. Sometimes we lose presence because we are busy grasping after a substitute reality, one that can only be gained in the future. Sometimes we are lost in remembered events of the past, so that the dream of memory is more real to us than the tangible bite of now. But in every case we find ourselves sliding from an engagement with presence into absence, from the real into the imagined, in an effort to find something, somewhere, somewhen, that can paper over our pain.

Presence is characterised by openness, absence by self-enclosure. When we are present, the boundaries of the self begin to fade, no longer as compelling as they normally are, and we

experience transparency, when sounds and sights, thoughts and emotions, flow through us, leaving no trace. When we are absent, the self reasserts itself, convincing us of our separateness from what is happening around us, and of the solidity of a past and future that exists only in our disordered fantasies.

We lose presence in each moment of distraction, each moment we disconnect with the actuality of our posture of body and mind. If we can understand how disconnection happens, we can understand the relationship between presence, the reality of now, and absence, our collapse into self-enclosure. This movement from presence to absence, from openness to self-enclosure, is conditioned by what the Buddha called the three fires, attraction (*lobha*), aversion (*dosa*) and delusion (*moha*). We fall into delusion when we forget the now, forget to connect; and we fall into attraction when we are swept away by craving (*taṇhā*) for something else, something we want but don't yet have. And attraction is always accompanied by aversion, the conviction that what we already

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have is not good enough; never good enough.

In delusion we lose presence without noticing it, falling asleep at the wheel. Indeed, the failure to notice *is* the slide into sleep. For example, when I fall into distraction, at first I don't notice this has happened, and then later I suddenly realise, “I'm distracted!” But how do I know? What changed, in that moment, that now I know I am distracted, that my attention is not where I wanted it



to be? And what changed in the moment I slid into distraction, that I did not notice it then?

The Pāli word *sati*, usually translated as “mindfulness” and which I translate as “attention,” literally means “memory.” It’s opposite is forgetfulness. To be unmindful, or inattentive, is to forget, to forget what is happening now. And to be mindful, or attentive, is to remember, to remember this present moment, or to remember to **be** present. When we are present, we are witnessing the experience of now; when we forget, we are identified with some mental or emotional habit, lost within this relic from the past, absent from the reality of our present experience.

Examining the movement from attention to inattention, we can see it as one from openness into identity. We are addicted to thinking, and addiction is always the result of a need. Thinking satisfies the need for identity, a need to **be someone**, a particular, specific someone – “I am **this**.” We identify with the central character in the narrative flowing through our minds, and, more subtly, with our sense of being the thinker, the one whose fantasy this is.

When we are the thinker, caught up in fantasy, we are also locked into time, the imagined reality of past and future. Time has enormous power over us. We can see this in the feel of our emotional responses which accompany imagined events of past and future, events which exist, can only exist, as fantasy. Yet while the events that trigger our emotions are fantasy, the responses themselves are real; while the fantasised events occur in past and future, the responses themselves are firmly **now**.

Time’s power comes about through our desire to be someone who endures through time, the desire to be, now, the central character of our fantasies of past and future. Yet since this identity is cultivated

through fantasy, its reality now is always radically suspect.

This movement from actuality into fantasy is habitual; it is an addictive relationship. So whatever triggers it must be arising again and again. Do we find this trigger in the body or the mind? We can only find it in the moment presence slides into absence, so we must catch the wandering mind as quickly as possible. Alert to this movement, we may find the condition that is triggering the slide.

We have our own image of what we are doing now, of where and how attention is placed; but this image may already be fantasy, an idea that covers actuality like cling-wrap. Delusion is subtle. So we must find our actual condition at the moment of distraction, which is not necessarily what we **think** we are doing. We may find it in either body or mind: Where in the body was the attention placed when the mind moved? What characterised the quality of the attention itself? What changes in this quality of attention that leads to the arising of thought, or of being lost in the thought that arises? Again, whatever this is, it is habitual, so there are no shortage of occasions when it is available to us.

The movement from presence to absence may also be conditioned by attraction for something we don’t yet have, or aversion for what we already have. Discontented with what is present, now, we grasp after an imagined future, the way we want things to be.

This craving is inherent within our relationship to meditation practice, because we begin the practice for the same reason we do anything else – we want something, something we are not getting now. But as we learn presence we realise that part of the difference between presence and absence is the difference between doing the practice of this moment for its own sake, for the benefits the doing itself creates; or doing the practice

of this moment for the sake of something else, something that can only emerge in the future, which we necessarily know only in the form of an image.

This second relationship to the practice guarantees a disconnection from the present, as we hold on to an image which has power because it feeds self-referentiality, self-enclosure. For we find that the images that constitute what we want are all characterised by a sense of self, a sense of “**me**,” finally arrived at a place which is satisfactory because within this image I become the person I really want to be, no longer this person I am now who is not yet good enough, never good enough.

We disconnect from the present when this moment of practice holds no satisfaction for us because we have not yet attained our purpose for doing it in the first place, the future reward for our present efforts. But when we remain present, this situation now contains its own reward; this action I am doing now is for its own sake, not for the sake of anything else. And when the action of this moment, whatever its supposed “importance” or “triviality,” is done for its own sake, then I have discovered the nature of practice.

This remains true regardless of what the present moment contains, regardless of how important or mundane it is. For from the perspective of the cultivation of presence, the **content** of this moment is irrelevant; the **fact of presence** to this, now, is everything. And presence is not going anywhere, nor is it seeking any result. It is already complete.

But we are in the habit of rushing forward, trying to get through the present as quickly as possible in order to attain our longed-for goal somewhen else. In this way we disconnect because of attraction (*lobha*). Or we resist the present as much as possible, because we find it too painful to remain present, present to our pain, and attempt to

leap forward into a better future. In this way we disconnect because of our aversion (*dosa*).

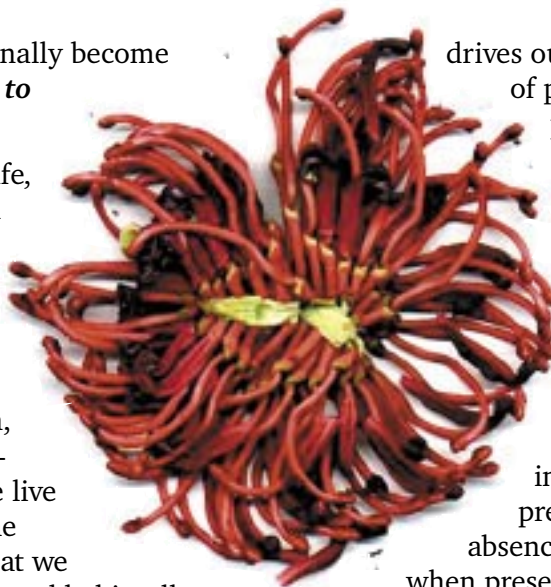
Ethics is an essential aspect of this process. Although presence is natural and already complete, it requires energy and commitment. Presence entails a choice, the choice to be present, now. Presence is natural, but deliberate. The slide from presence to absence is accompanied by the slide from deliberate choice to unconscious habit.

Presence entails choice, and choice entails ethics. When we slide from presence to absence, from openness to self-enclosure, we also slide from the wholesome (*kusala*) to the unwholesome (*akusala*). Each time we choose to remain present, we are choosing not to get involved in the cultivation of self-enclosure through our runaway narratives. This is choosing the wholesome (*kusala*) over the unwholesome (*akusala*). For while we often see ethics as law, a code of rules we are obliged to obey, the Buddha sees ethics as an expression of understanding (*paññā*), the natural consequence of an escape from self-enclosure. An unethical life is a life lived **for me**. It is a life which sees no higher purpose than **my** satisfaction, **my** fulfilment, **my** personal development. Its nursery is fantasy,

“my” life as finally become satisfactory – **to me**.

This way of life, locked within identity view and the conceit “I am,” is a life of self-obsession, and so of self-enclosure. We live selfishly, in the deep sense that we automatically and habitually translate our relationships into what we feel is good or bad **for me**. The foundation for the unethical life is identity view, our conviction that separation from others is real, which appears to us as the rush to identify with the characters of our fantasies – “I am **this**.” Identity view in turn arises from the conceit “I am” (*asmi māna*), my sense of myself as the fixed point around which the universe revolves, the ultimate purpose for which it exists.

We can see this clearly in the obsessions that disturb our meditation practice, distracting us from intimacy with the present. Without needing to think about it, I am always searching the world in terms of my self interests: “What is this **to me**?” This restless search



drives our rejection of presence, for presence is too open, too universal, to be identified as “me” and possessed as “mine.” Presence can never serve **my** interests, for it presupposes the absence of “me.” But when presence disappears, then “I” am back, asleep at the wheel but content in the conviction that I am driving toward my final triumph in an imagined future.

So the practice begins and ends with presence, and presence brings us out of self-enclosure, face to face with the other. A life of presence is an ethical life, a life lived for others as well as for oneself. For the practice of presence reveals that what unites us is ultimately more than what separates us. We are separated by our different and conflicting fantasies; we are united by the simple realities of the experienced present.

Beyond the Centre

Patrick’s away-from-home teaching schedule

MINDFULNESS WEEKEND - LISMORE

A non-residential weekend retreat at the Kuan Yin Meditation Centre in Lismore, including individual interviews with Patrick and a group discussion.

When: 16 - 17 November

Spring - Summer 2002

Cost: \$15 for a day or \$25 for the weekend, and *dāna*.

Information & bookings:

Contact Christine Wynyard on 02 6689 7116, or Ellen Davison on 02 6688 6112 (a.h.)

BYRON BAY RETREAT

An insight meditation retreat at Byron Bay.

When: 5 - 14 September, 2003.

Cost: To be advised.

Information & bookings:

Contact Christine Wynyard on 02 6689 7116, or Ellen Davison on 02 6688 6112 (a.h.)

Buddha Sāsana Newsletter

PERTH

RETREAT

A residential insight meditation retreat conducted in Perth, Western Australia.

When: 28 March - 6 April 2003.

Cost: To be advised.

Information: Contact Norliah Ariyaratne, at ariyaratne@wn.com.au

Retreat in Switzerland

by Peter Thomson
BMIMC visiting teacher

Not unlike many of us in the Mahāsī Sayādaw tradition, my initial meditation experience was with S.N. Goenka in the late 70's & early 80's. Those early experiences were undoubtedly powerful and persuasive. In 1982, however, "on a Saggittarian whim" I journeyed to Bodhi farm in the Lismore area of northern NSW to sit my first retreat in *satipaṭṭhana vipassanā* with Joseph Goldstein and Alan Clements (then U Aggacara).

This retreat was decisive for me. The technique and angle of approach were expansive, with broad and immediate application to "real life" situations. I was captivated by Joseph's calm and extraordinarily clear articulation of the dharma, and the powerful presence of their practice in both Joseph's and Alan's delivery. Many of us were affected in a similar way and Joseph, and sometimes Alan, returned to Australia over the next few years to conduct similar retreats at Wat Buddha Dhamma and at Burradoo, just out of Bowral. These retreats were instrumental in the development of the Buddha Sāsana Association, and of subsequent teaching visits by Steven Smith & Michelle McDonald, and in 1985 by Sayādaw U Paṇḍita.

While my meditation practice continued to be of great importance to me, and was my first port of call in life difficulties, the 90's ticked by without my sitting a retreat. By the end of the decade I was longing to touch base with the dharma, entertaining fantasies about sitting again with Joseph. The only option seemed to be a trip to the States, but typically Joseph's retreats were booked out well in advance. Addicted to impulse decision-making, I invariably got no further than the

waiting list for the three month course at IMS. Eventually I wrote to Joseph, whose response was along the lines of, "I'm teaching in Switzerland in August. Why don't you try for a place?" I wasn't about to say "No, thank you!"

This retreat was at Meditationszentrum, a centre established by Fred von Allmen and Ursula Flückiger high in the Swiss mountains near a hamlet called Beatenberg, quite close to Interlaken and about three hours from Zurich. The 15 day course was taught jointly by Fred and Ursula, Carol Wilson from the US, and Joseph.

Meditationszentrum is in its third year of operation, in a reasonably modern building well suited to retreat use. The site is extraordinary. It is on the side of what in Australia would count as a mountain. Mountains stretch further behind and, in front, farming country and winter chalets slope away towards the lakes of Interlaken. The Swiss Alps appear in the distance, so to speak, but in reality are very close. These mountains were snow covered or at least snow-streaked during the retreat, although we were in high summer.

The Centre itself is perched on perhaps half an acre of land, with public woods to the rear of the building behind a grassed area suitable for walking meditation. Occasionally a paraglider would descend into view out of a pass through the mountains immediately behind the Centre. Close enough to tempt a break in the noble silence with a greeting! Most evenings the local milking cows would wander down to graze on the perfect meadow grass. The quality foundation to Swiss cheese was my first meditation "insight." The

cows were adorned with cow bells of differing size and resonance, and many of the dharma talks were accompanied by a cow bell symphony. Personally, I loved it - though I'm not sure everyone enjoyed similar musical tastes.

A retreat, however, is still a retreat whatever the location, and as intoxicating as these surroundings were there was still the rising and the falling, the lifting and the placing, the likes and dislikes, the mind states ... the normal stuff. Joseph I remembered as a wonderful teacher, but I often thought on this course that he had become a masterful one. On some level the retreat felt like one guaranteed to work. There were no holes in the bucket to fall through; just hang on!

I was inspired by all the teachers in their courage, their compassion and kindness, their skill, their humanity - particularly their courage. I appreciated their ease of communication and their unfailing support for whatever was happening on a personal level. It felt great to be outside normal surroundings and to be able to explore my situation without the trappings of my usual cultural structures.

The Centre itself is well-run in typical Swiss fashion, with a genuine and intense commitment to the dharma throughout the staff and the family of meditators associated with the place. The food was great! The Centre is very important in the European context, offering a venue for European (particularly German, Dutch, French, and to a lesser extent English) meditators to sit in the *satipaṭṭhāna* tradition without the complexities of travel to Burma or the US.

If you are planning to spend some time in Europe and look to be doing some practice while you are there, I would encourage you to get in touch. The web-site is: www.karuna.ch/

John Bennett Hale

31 July 1944 - 11 May 2002

by Patrick Kearney
Resident teacher

John Hale died on 11 May after seven years of living with motor neuron disease. His death did not come as a surprise, for we all expected it. But it was still a shock, and still hard to bear. He was the most remarkable man I have ever known, extraordinary in his ordinariness, with a depth of humanity that modelled, completely unselfconsciously, the nature and result of insight meditation. He was my friend and my teacher, and I shall never know his like again.

John was born and raised in Britain. Always a wanderer, he ordained as a *sāmaṇera* (novice monk) in south Thailand in 1968, and began the practice of *vipassanā* meditation in Chiang Mai under Ajahn Tong, a Thai teacher of the Mahāsī lineage. He was in robes for 16 months, disrobing in 1970 while living just outside Kopan monastery in Nepal.

While in Nepal he met and began life with Sheila. They married in 1973, in New Zealand, for they travelled a great deal in those days, in Asia, North America, Central America and Britain, as well as New Zealand, where their children, Wajan and Jhana, were born.

In 1981 the family arrived in Australia, where they lived at Wat Buddha Dhamma and travelled up and down the east coast, visiting various dharma centres. John's association with the Mahāsī lineage deepened when he met and practised with Joseph Goldstein during Joseph's first teaching tour in Australia, in 1982. In early 1983 he travelled to India and practised at the International Meditation Centre at Bodh-Gaya, and in 1984 he went to the Mahāsī Centre in Burma where he first practised

briefly under Sayādaw U Tondhara, and then for three months under Sayādaw U Paṇḍita.

I got to know John at the Mahāsī Centre in 1984. Two years earlier the Burmese government had expelled all foreign meditators, and John and I were the first to be allowed back to the Mahāsī Centre on meditation visas. We lived next door to each other and practised together for three months. I remember my initial shock when suddenly I realised that I was practising with someone who had more understanding of the meditation process than anyone I had ever known. John did this intensive, and extremely difficult, practice with a commitment and ease I had never seen before. It was like he danced through those months, into depths I could only wonder about. And he did it without the slightest pretension, without any sense of doing anything special. It was just what was happening in this moment.

After leaving Burma, John and his family again went travelling, returning to Australia in 1985 to manage Sayādaw U Paṇḍita's first Australian retreat. In 1986 he was, along with Grahame White, Lynne Bousfield, Elisabeth Gorski and myself, a founding member of the Buddha Sāsana Association of Australia, which now owns and operates the Blue Mountains Insight Meditation Centre. John was charged with finding suitable land to develop a meditation centre, which he did, at a property at Bundanoon now called Buddha Dhamma Hermitage. The family moved there, and John worked as builder, manager and, unofficially,



as teacher, as well as parenting his growing children.

John and Sheila lived at Bundanoon from 1986 to 1989, working extremely hard to build up a meditation community. John's natural authority as a practitioner of extraordinary depth and wisdom attracted a large number of practitioners to the centre. Typically, while functioning as a teacher he never gave a dharma talk or asserted any special authority. He just shared his practice with those around him, as he had at Bodh-Gaya and the Mahāsī Centre. by demonstrating a profound depth of understanding and compassion, naturally, in his every response.

In 1989 the family moved to Tasmania, where John and Sheila focused on the children's education. Even in the midst of family involvements, John found time to create a small meditation centre at Collinsvale, just outside Hobart, where a number of people had the opportunity to practise under his guidance. John returned to Burma in 1993, where he practised at Chanmyay Yeiktha under Sayādaw U Janaka, and again in 1995 when he went to Chanmyay for the three month rains retreat.

This was to be John's last practice period in Burma. The Sayādaw "graduated" him, telling him not to bother coming to talks or interviews unless he specifically wanted to. At the end of the rains John relaxed at Chanmyay and other meditators gathered around,

attracted to him as bees to honey. I was among them, and remember how, as we spoke about the nature of *anattā* (not-self), I saw that John had changed, that he now embodied not-self to the degree that he seemed to be hardly there at all. This emptiness grew deeper through the rest of his life, and wider, for paradoxically it was his emptiness that attracted people to him, allowing a deep sense of rest in his presence.

It was also during this period in Burma that John felt the first symptoms of what was later diagnosed as motor neuron disease. His life took on a new urgency, as he realised he had little time left to live, and so little time to turn the dharma wheel.

His disease, he said, became his teacher, and his teaching took on a new depth as he shared his dying with his students. In 1996 he and Sheila moved to Maydena, in south west Tasmania, where even as his body deteriorated he again built and developed a small meditation centre. Here his students were privileged to share John and Sheila's lives and their teaching, both life and teaching woven into a unity rarely encountered. They brought this living dharma to the mainland in 1999, when John taught the first three month retreat in the Mahāśī tradition in Australia. The retreat extended into four months, for even in his exhaustion John could not abandon his care for those who sought his guidance.

It is impossible to adequately sum up John's life, or to express the influence he had on those around him. He was both teacher and friend to those who shared his life, and was, to me, the natural head of our lineage in Australia. Perhaps his distinctive contribution as a teacher was how he demonstrated the naturalness of the dharma. He lived the dharma, without pretension but with total commitment, with lightness of being combined with seriousness of purpose, and he demonstrated what was possible in this human life. We shall all miss him.



GROUP MEDITATION SESSIONS

Monday nights at BMIMC Medlow Bath

For Blue Mountains residents we hold regular group meditation sessions every Monday night at 7 p.m. We usually practise together for an hour, then there is a dharma talk by the resident teacher, Patrick Kearney, followed by tea/coffee. Cost is by donation. We suggest \$5 to cover the cost of refreshments, heating, etc. If you haven't been to the Centre before, please ring first to get directions.

1st Monday of each month - Beginners orientation evenings at BMIMC Medlow Bath

This is an introduction to insight meditation practice for beginners, or a refresher class for those who want to start again. If you haven't been to the Centre before, this is an opportunity to try out meditation and meet some of the locals. Once you have attended an orientation evening you can then join our regular Monday night group meditation meetings. Please book in advance for the orientation.

It starts 6.00 p.m. with instruction by the resident teacher or an experienced BMIMC meditator, followed by our normal Monday night schedule - a group meditation 7.00 - 8.00 p.m. and a practice talk by the resident teacher (if available). We finish with refreshments.

Dates: first Monday of each month (unless there is a retreat on)

2002 - December 2

2003 - February 3, March 3, May 5, June 2, August 4, September 1, November 3 and December 1.

NEW - daytime meditation at BMIMC Medlow Bath

For people who aren't able to come to the Monday evening sessions, we are trialling a new daytime meditation session on Tuesdays at 10 a.m. We plan to practise for an hour, followed by optional tea/coffee and discussion, starting Tuesday 5 November. Cost is by donation. We suggest \$5 to cover the cost of refreshments, heating, etc. If you haven't been to the Centre before, please ring first to get directions.

Monday nights at the Buddhist Library, Camperdown, Sydney

For Sydney residents, regular group meditation sessions are held on Monday nights 7.00-9.00 p.m. at the Buddhist Library (Hall 2 downstairs), 90 Church Street Camperdown 2050 phone 9519 6054.

These are led by experienced practitioners from the Blue Mountains Insight Meditation Centre. The evening includes 90 minutes of sitting and walking meditation. Instructions on the meditation techniques are provided, and there is the opportunity for questions, group discussion, a dharma talk and refreshments. Both new and experienced meditators are welcome. The session is not held on public holidays, and there is a facility fee of \$5.

Around the Centre

by Jill Shepherd
Manager

Building has started! As you can see from the photos, work has begun on the first stage of our new building programme; two new meditator accommodation blocks. Derek and Harald of Next Level Builders are building the blocks to 'lock-up' stage, where the buildings will be weatherproof but unfinished inside. This stage should be finished by March next year, then we will be looking for volunteer labour (and more donations of course!) to finish them.

Speaking of donations, the response to our Vesak Appeal was very encouraging. Thank you to all those who gave so generously, we couldn't have got this far without your contributions. We have also received generous sponsorship from our local hardware store, Mitre 10 Blackheath, who are helping us by providing construction materials at a discounted price.



In the last newsletter we said farewell to Ian Bett and Mary-Ann Sharrock, who were part of the management team for six months. Not long after they left, we welcomed Lucy Adcock from New Zealand (via Taiwan) who has joined us as co-manager. She has enthusiastically taken on all the varied tasks that managing

the Centre involves, including the retreat cooking.

In fact, because we've had so many requests for our recipes, Lucy and a volunteer, Pannada Harrington, are putting together our first BMIMC cookbook, which we're hoping to have for sale before Christmas. It will have around one hundred of the vegetarian recipes that we regularly use here, including European, Mexican, Indian, Middle Eastern, Thai and Asian main courses, salads, sauces, soups and desserts. If you're interested in buying a copy, please let us know so we can get an idea of how many to have printed.

We have sadly accepted the resignation of one of our Management Committee members, David Llewellyn. David has been

involved with the Centre for many years, and more recently was co-ordinator of several larger maintenance projects including renovating the sunroom and front verandah of Sāsana House. We appreciate his contribution to the running of the Centre and hope his extremely busy work commitments will still allow him to keep joining us for the regular community meditations, if not retreats.

Although we have lost one member from the Management Committee, we have gained a new member for the House Committee, which



oversees the Centre's day-to-day operations. Nick Maddocks has joined the House Committee after having been a consistently dedicated volunteer for the last couple of years. In addition to studying Social Work at university, Nick still finds time to regularly help out at the Centre with pre-retreat cleaning, shopping, cooking and lawn-mowing, as well as joining the resident community for our pre-breakfast meditation at least once a week.

Any other Mountains locals are also welcome to join us (the resident community) for our daily (between retreats) meditation periods, 7 - 8 a.m. and 5 - 6 p.m. In addition to Patrick, Lucy and myself, David Smith has again joined us for a four month summer meditation season. We're often joined by other locals and self-retreatants, so if you're finding it hard to maintain a regular practice by yourself, come and join us.

We're also trialling a new day-time group meditation, for people who aren't able to come to the regular Monday night sessions. This will be on Tuesdays at 10 a.m. and will follow the same format as the Monday evenings, i.e. one hour of meditation followed by a dharma talk by Patrick (when he's available), with tea/coffee afterwards. Please let us know if you're interested in coming to the daytime sessions so we can get an idea of numbers.

INFORMATION REQUEST AND DONATION FORM

If you would like to receive the newsletter or make a donation to the Centre, complete this form and send to BMIMC, 25 Rutland Road, Medlow Bath, NSW 2780.

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Address

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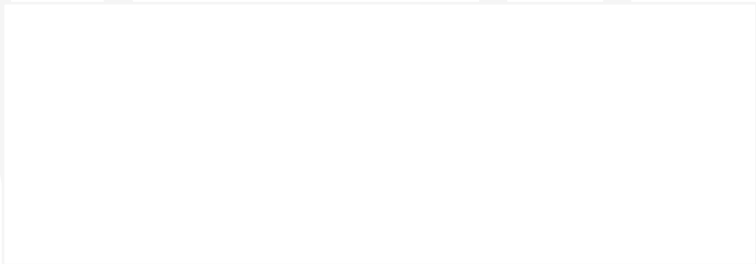
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