ENTRY TO THE RAINS RETREAT
BODHINYANA MONASTERY

Sunday 20 July, 1997

During the Buddha's time a rule was laid down for all monks and nuns directing that they should spend the three lunar months of the rainy season in one place, either in a monastery or alone in a suitable place. This is a period when external work is kept to a minimum and the emphasis is placed on developing peace and wisdom. Quiet surroundings, good Dhamma friends and many hours of meditation provide wonderful support for this noble goal.

This year we will be celebrating the "Entry to the Rains" at Bodhinyana Monastery on Sunday 20 July. The program for the day will include:

9.30am Gathering at the monastery
10.00am Taking of the Three Refuges and Five Precepts
Auspicious chanting and a short Dhamma talk
10.30am Offering of dana to the Sangha
12.00noon Offering of requisites to the Sangha

ALL WELCOME
NAMO TASSA BHAGAVATO ARAHATO
SAMMASAMBUDDHASSA

SATIPATTHANA - THE FOURFOLD FOCUS OF
MINDFULNESS

More has been said about the practice of Satipatthana than about any other meditation practice by Buddhist teachers of today... except by this monk! So in this Dhamma article I will keep up with the trend by presenting some practical observations on this most misunderstood of Lord Buddha’s Teachings.

Those of you who have been “sitting around” Buddhist Centres for a while have probably heard some teachers claim that the fourfold “Focus of Mindfulness” (my translation of Satipatthana) is the “one and only way” to the goal of full Enlightenment! Although this is an impressive sales pitch for the teaching, it is neither a true translation of the original text nor consistent with what the Lord Buddha said elsewhere. The very phrase (Ekayana Magga) which is mistranslated as “one and only way” occurs again in the 12th Sutta (discourse) of the Majjhima collection where it unmistakably means a “path with only one possible destination”. Many different paths can share a common destination. In fact, the “one and only path” is the Lord Buddha’s description, not of Satipatthana, but of the Noble Eightfold Path:

"Of all Ways, the Noble Eightfold Path is the best
This is the only way, there is none other
for the purity of insight"
Dhammapada verses 273 and 274 (abridged)

Thus, the “only way” to Enlightenment, as all Buddhists should know anyway, is the Noble Eightfold Path. The fourfold Focus of Mindfulness constitutes only a part of this Path, the 7th factor. Jhanas are the 8th factor and there is also Right View, Right Intention, Right Effort and the three factors of Right Virtue. Each of these eight
factors are necessary to achieve the goal of full Enlightenment. If any were redundant, then the Lord Buddha would have taught a 7-fold path, or a 6-fold path etc. So, in your practice of Buddhism, please keep in mind that all eight factors of the noble Eightfold Path should be cultivated as the "one and only way".

Now the fourfold Focus of Mindfulness method as taught by the Lord Buddha, is a very advanced practice. So advanced that the Lord Buddha said that if anyone should develop them in the way He described for only seven days, then they would achieve full Enlightenment or the state of non-returner. Many meditators reading this may have gone on such a retreat for nine days or even more and not yet fulfilled this most lofty of the Lord Buddha’s promises. Why not? Because, I suggest, you were not following the Lord Buddha’s instructions.

If you want to practise the fourfold Focus of Mindfulness in the way that the Lord Buddha said leads so rapidly to Enlightenment, then certain things are required before you begin. The essential preparations are in short, full cultivation of the other seven factors of the Noble Eightfold Path. Or, as the Lord Buddha said in the Anguttara collection (‘Nines’, Suttas 63 and 64) one should maintain the five Precepts (the longer the better), abandon the five Hindrances and then practise Satipatthana.

These vital prerequisites are actually stated by the Lord Buddha in His two discourses on the fourfold Focus of Mindfulness, as Vinayya Loke Abhijjha-Domanassam (please forgive me quoting Pali. It is the only way I can make this important point). This phrase is usually translated as “having put away covetousness and grief for the world”, or something similar. Such translations mean so little to meditators that they ignore this instruction altogether, and thereby miss the bus! In the time of the Lord Buddha, the monks, nuns and lay disciples would have understood the phrase to mean “after having abandoned the five Hindrances”! The authoritative commentaries to the two Satipatthana Suttas taught by the Lord Buddha both clearly state that Abhijjha-Domanassam (sorry for the Pali again!) refer precisely to the five Hindrances. Elsewhere is the recorded Teachings of the Lord Buddha, Abhijjha is a synonym for the first Hindrance;
Domanassam is a synonym for the second Hindrance, and together they stand, in Pali idiom, as an abbreviation for all five. This then means that the five Hindrances must be abandoned first before beginning any of the Focus of Mindfulness practices. It is, in my not-so-humble opinion, precisely because meditators attempt to practise the Satipatthana method with some of the Hindrances still remaining that they achieve no great or lasting result.

It is the function of Jhana practice, the ultimate factor of the Noble Eightfold Path, to abandon all of the five Hindrances long enough to gain BIG Insight. For example, in the 68th Sutta of the Majjhima collection (Nalakapana), the Lord Buddha stated that for the meditator who does not attain to Jhana, the five Hindrances together with discontent and weariness invade the mind and remain. Only when one does attain to Jhana do the five Hindrances together with discontent and weariness not invade one’s mind and remain. This is the way the Lord Buddha said it is.

Any meditator who has experienced the powerful Jhanas would know through that experience, and what happens after, what a mind without any Hindrances is truly like. The meditator who hasn’t known Jhanas does not realise the many subtle forms Hindrances can take. They may think that the hindrances are abandoned but, the truth is, they just don’t see them and so do not get great results in their meditation. This is why Samatha practice which cultivates Jhana is part of the Satipatthana teaching and why it is misinformation to call Satipatthana “pure Vipassana”. Even my teacher, Ajahn Chah, said over and over again that Samatha and Vipassana, “calm and insight”, go together and are inseparable as the two faces of a coin.
Having patiently completed the necessary preparations, the meditator sustains their mindfulness on one of the four focuses; their own body, the pleasure and pain associated with each sense, the mind consciousness and, fourthly, the objects of mind. When the Hindrances are gone and one can sustain one’s powerful and penetrating attention on these four objects, only then is it possible to realise that deep in our psyche, far deeper than the veil of intelligent thinking, we have been assuming a Self. We have been assuming that this body is me or mine, that pleasure or pain has something to do with me, that the mind which looks on is our Soul or something close, and that the objects of mind such as thought or volition (the ‘chooser’) is a Self, me, or mine. In short, the purpose of the fourfold Focus of Mindfulness is to instruct one what to do when one has emerged from a Jhana, to uncover the deeply disguised delusion of a Soul and then see what the Lord Buddha saw, the Truth of Anatta.

This is not an easy thing to do, but it can be done, and it can take only seven days. That is if one follows the Lord Buddha’s instructions, follows them and takes no short cuts.

*Ajahn Brahmi*
VINAYA

Monks and Women, Nuns and Men

One of the important rules of Vinaya, for Buddhist monks as well as nuns, is the prohibition of a monk to be alone with women, and a nun to be alone with men. This is not just a rule for strict monks and nuns, but a rule which the Buddha made obligatory for all monks and nuns. Since this is a rule which often comes up I will explain it at length in this Vinaya article.

In the introduction to one of the rules (Aniyata 1) found in the Vinayapitaka, there occurs the following story:

“At one time the Enlightened One, the Lord, was staying at Savatthi in Anathapindika’s Park, in the Jeta Grove. Then the Venerable Udayin approached this girl (a newly married daughter of one of Ven Udayin’s supporters) and having approached her, he sat down together with that girl, one man and one woman, in a secret place on a secluded, convenient seat, conversing at the right time, speaking Dhamma at the right time ... Visakha (the famous lay woman disciple) saw the Venerable Udayin sitting together with that girl, one man and one woman, in a secret place on a secluded convenient seat. Seeing this, she said to the Venerable Udayin “This is not proper, honoured sir, it is not suitable, that the master should sit together with womenfolk, one man and one woman, in a secret place on a secluded, convenient seat. Although the master has no desire for that thing (sexual intercourse) unbelieving people are difficult to convince.” The Venerable Udayin took no heed of Visakha..... Visakha told this matter to the monks ... The monks became vexed, annoyed and angry and told the matter to the Lord ... The Lord rebuked Ven. Udayin “How can you, foolish man, sit together with womenfolk, one man and one woman, in a secret place on a secluded, convenient seat?
..." (The Lord Buddha then laid down a rule explaining...) ‘A secret place’ means secret from the eye, secret from the ear. Secret from the eye means if (the monk) covering his eye, raising his eyebrow, raising his head, he (the onlooker) is unable to see (the monk). Secret from the ear means he (the onlooker) is unable to hear ordinary speech. ‘A secluded seat’ means it is secluded by a wall, or by a door, or by a screen, or by a screen wall or by a tree or by a pillar or by a sack or it is concealed by anything whatsoever. ‘Convenient’ means it is possible to indulge in sexual intercourse.”

(from the Pali Text Society’s Book of the Discipline, Vol 1, p 330ff)

The following rule, Aniyata 2, is similar to the first, which I have just described, with the only change being that this time Venerable Udayin sat down with that same girl, just the two of them, in a secret place (secret from the eye, secret from the ear), that was not a secluded place (by a wall etc) nor a convenient place (for sexual intercourse). Again when Visakha spotted Venerable Udayin and the girl alone together, she rebuked the monk

“This, honoured sir, is not right, it is not suitable for the master to sit together with womenfolk, one man and one woman, in a secret place. Although, honoured sir, the master has no desire for that thing (here referring to flirting), unbelieving people are hard to convince.”

Again Ven Udayin took no heed of Visakha’s complaint, so she told the monks who told the Lord Buddha. The Buddha then rebuked Ven Udayin and condemned such behaviour by establishing another rule for monks.

The above quotations, directly from the Vinayapitaka, show the danger of a monk being alone with women, especially inside a room,
car or building. These rules were repeated in the nuns’ Vinaya, prohibiting a nun being alone with men for similar reasons. In today’s society where allegations of sexual abuse are rife, and are often just one person’s word against another’s, keeping these important rules is more than just a protection from the opportunity for abuse, but also a guard against the suspicions spread by the malicious. Suspicions, even when untrue, are so difficult to disprove. As the wise laywoman Visakha said “Even if the Venerable monk or nun has no desire for that thing, unbeliving people are hard to convince”.

Knowing this rule now, may we help all Buddhist monks and nuns keep their precepts well and thus help prevent allegations that are damaging to all. Please avoid being alone with a monk if you are a woman and if you are a man, avoid being alone with a nun. Thank you.

Ajahn Brahm
SANGHA NEWS

It is a matter of profound gravity to report to our readers that the race debate has now come to Bodhinyana Monastery. You see, we have been vigorously debating over which monk will win the race to enlightenment! It is a matter of urgency, a race that is against time, to develop the enlightenment factors before death blows the whistle to end this most original of races. As well as being a racist, in the sense just described, I am also totally opposed to more migration ....... transmigration, that is, into yet another life. There are too many beings suffering in Samsara (the many realms of existence) already and, although becoming a lifelong, celibate, monk or nun may be one way of restricting migration into this world, taking the Buddhist Three Refuges and then becoming enlightened is surely the best way, as they say, to “go back to where you came from!” Indeed, if one who has accepted the Three Refuges is the ultimate meaning of a refugee, then we should be happy to welcome more and more refugees of this kind into our communities. Then, as for the poor and homeless, with not a cent to call their own, who beg from door to door...... well, that describes us Buddhist monks and nuns who should also be welcomed for vilifying that most notorious of races - the rat race! Yes, I have preached for a long time against racism, against rat-race-ism!

Consequently, each year more and more are racing to join the anti-rat-race-ist movement at Bodhinyana Monastery. For this year’s Rains Retreat, we expect a community of 13 monks and 5 anagarikas. Unfortunately the applications for places have been more than we could accept and I have had to turn many away. I admit that I am somewhat biased because our policy is to give preference to those living in Australia over monks visiting from overseas. I feel that this is necessary due to the lack of facilities at our monastery and the gratitude we feel towards those locals who support us. Indeed, the question of race at our monastery usually means no more than the race to get the new kutis (monastic huts) finished in time for the Rains Retreat. This year we have been building two new kutis, bringing the total to 15 huts, but as soon as any kuti is built it seems
a monk comes to live in it. Most of the building work continues to be done by the B.B.C., meaning the Bhikkhus Building Company, meaning us! Bhikkhu is the word for a Buddhist monk. I consider it to be important experience for a monk to work on a building site in the monastery in order that he remembers how many in our world continue to live. For example, when I was fixing the steel channels to take away the rain water from the roof of the kuti, I had first hand experience of "life in the gutter". When our anagarikas worked after dark to replace the damaged cork tiles in our kitchen, then they had a "night on the tiles". And when I was cutting the manhole - I mean person-hole - let's say "monk-hole", in the plaster ceiling sheets of the new kutis and got plaster dust all over me, then I remembered once again what it was like to get "plastered". But worst of all was poor Ajahn Nyanadhammo who, at the building site, tripped over a bucket and thereby realized the suffering involved in "kicking the bucket"!

However, Ajahn Nyanadhammo survived this "near death experience" and arranged the much needed tiling of the concrete verandah to the upper story dining room. In deference to the Australian democratic system, I organised an Aussie style vote to choose the colour of the tile. At first, I demanded a secret ballot so, as abbot, I could keep the real voting result secret and just choose what I liked. For multicultural reasons, the non-Australian monks could not accept this traditional
Aussie way of counting votes, so I suggested that each monk be given a number of votes equal to the number of years he had been a monk. This most sensible of ideas was considered unfair for the trifling reason that I would have had more votes than nearly all the other monks combined! So we finally adopted a one monk - one vote election, with the abbot reserving a casting vote - which I understood to mean that I could cast out of the monastery any monk who voted against what I wanted! Fortunately, before I had made known my own choice of colour, the other monks all chose the very colour that I wanted ......yes they did! Ask the monks who are staying for the Retreat! It was brown of course. The tiles are brown with a black speck, the grout will be white and the expansion joints yellow, all so that our choice of colour will be racially sensitive as is most multicultural in the circumstances.

On the subject of race, almost out of the race was our worn and tiring, 11-year-old monastery Mazda van. Just before Vesak, therefore, we traded it in for a new Toyota Tarago bhikkhu bus. The trade over was made possible only because of the inspiring generosity of all our magnificent lay supporters, who raised in one year AUS$32,000 to purchase the new vehicle. Thanks to all your
‘moving’ support our monastery is now ‘going places’ as they say, with ‘extra drive’! The new vehicle was Sales Tax exempt and so even the government made some much needed merit. May the Great Vehicle, for the Tarago is large, safely transport our monks on their nibbana-bound way, may it keep the middle path and avoid the extremes of trucks to the right and lamp-posts to the left, may it brightly illuminate the path up ahead with penetrating insightful beams, and may its advanced braking system bring the wheels of rebirth to a swift and safe halt.... my word, this is not just a car but a religious experience! Moreover, the power steering is so smooth that, when cornering, I will no longer feel that the anagarika at the steering wheel is driving me round the bend! I must admit, though, that on the afternoon of the trade in, when we pulled away in the shiny new Tarago, I looked back at our empty old Mazda monk-mobile, left by her masters lonely and forlorn in a cold and friendless car yard. I felt more than a mere twinge of guilt as if I had abandoned a dear old helpmate who had served me so well and uncomplaining for so many years; left her, though she had done nothing wrong, for a flashy new model. Was it the rain or badly set sprinklers which had left what I thought I saw as a thin line of water trickling down her windscreen? Or was it the unloved Mazda’s sorrowful tears? Fortunately, I remembered the teaching of Anatta, that even old Mazda vans are not-self, and stopped my stupid imaginings. It was interesting though, to see how one can put a personality into something as obviously mechanical as a car when one has been close to it for so long, just as one can put a personality into a human being just because of similar long and close association. Anyway, I wish our dear old Mazda monk-mobile is reincarnated as a new, top-of-the-range Rolls Royce stretch limousine and thus reap the just fruits of its car-ma for serving the Sangha for so long.

Also on the road to distant parts recently were the following Sangha members: Ajahn Phaithoon, the Thai monk visiting since February, was called back to Wat Pah Pong in mid-June to assist the Sangha there. In late May, I went to Melbourne together with the new novice Nissarano (formerly John) to help the Buddhist Society of Victoria with their Vesak ceremony. We were very happy to be host to the novice monk, Jotidhammo, who visited from Sydney and, in mid-
June, we welcomed the Dutch monk, Ven Mehdino, who is to spend one year with us. For those interested in the whereabouts of other Sangha members who have stayed in our monastery, Ven Nyanavisuddhi will spend the Rains Retreat in Wat Buddha Dhamma in NSW, Ven Santidhammo is happy in our sister monastery in Wellington, N.Z., Ven Sumangalo will spend the Rains Retreat in Burma, and Ajahn Khemanando has returned to Bodhinyana for the Rains.

The fact that our Sangha moves so easily between Australia and Asia just goes to show how truly multicultural Buddhism is. Indeed, Buddhism in Australia desperately needs many more asians - medit-asian, contempl-asian, liber-asian, and of course, don-asians! More important is the unique contribution of Buddhism to the modern day problems of race - race to work, race your lunch, race back home, in short, race to the end of your life. Now that is the real race problem and the Dhamma teaches us to slow down and be mindful, and so solve the race problem once and for all. May you all overcome the problem of race.

Erasing the race,
Ajahn Brahm
MEDITATION RETREATS

Retreat times are an excellent opportunity to receive special guidance and focussed teachings in the practice of meditation, and there is still a chance to participate in another two retreats this year!

Registration forms for retreats are available from Dhammadoka four weeks prior to the commencement of each retreat.

The remaining retreats for this year are:

November 21-23  Weekend Retreat at St Joseph’s Retreat House, Safety Bay

December 12-21  Nine-Day Retreat at the Redemptorist Retreat House, North Perth

We are also very pleased that Ven. Gunaratana has accepted an invitation to return to Perth in March 1998 to conduct a nine-day retreat at the Redemptorist Monastery in North Perth between March 27th and April 5th. Bhante’s retreat was very well attended when he was last in Perth, in 1996.

These retreats offer a wonderful opportunity to develop your practice under the skilful guidance of wonderful teachers, and we encourage all to take the opportunity to attend one or more of the coming retreats. They are also the cheapest retreats in Perth!

If you are unable to attend, perhaps you would consider sponsoring a person who would like to go, but is unable to find the funds at this time.

If you have any queries regarding these retreats, please phone Bianca or Ron on 9299 7185.
SOCIETY NEWS

A beautiful, harmonious, multi-cultural group gathered at Dhammaloka Buddhist Centre on Sunday 18th May for Vesak Day. Under the skilful guidance of Ajahn Brahm, we all had time to practise meditation together, take the three refuges and five precepts, hear high-Dhamma desanas, listen to sweet Sri Lankan Buddhist devotional songs and after the (almost) full moon rose we experienced those magic few moments of silently walking by candlelight, circumambulating the shrine in our lush green park opposite the Centre. It was a very serene time.

![Sri Lankan children at Vesak](image)

Thank you to all those good families who made the colourful Sri Lankan lanterns which hung high magically from the verandah of our meditation hall during this day and to all who helped in the preparations for the day. As people drove away quietly at the end of the evening, the skies opened up and down it poured! The beginning of our first decent rain.

During the Rains Retreat period our Sangha are on retreat and will not be coming to the Centre for several months, however we will still be having our normal weekend program of meditation and talks, which will be given by guest speakers. We wish the Sangha a peaceful retreat time with our sincere support. Could laypeople please put off any serious illnesses or funerals during the retreat time to give the monks a break!
Unfortunately, Sister Vayama will not be joining us for this Rains Retreat. However, fingers crossed, she may be joining us for the Rains of 1998. She is residing in NSW for this Rains and we wish her a peaceful retreat from everyone here in Perth. We look forward to welcoming her here next year.

We are also very pleased to advise all of members and supporters that the Nuns’ Monastery Account now has a little over $15,000 in it towards our vision of establishing a meditation monastery for nuns. Donations made to this account are tax deductible.

Thank you to Lucky Staines for the Lucky Somtum ’97 Fund Raising event which raised $5,797 for the new monastery van. Thanks also to the Sri Lankan community for their recent fundraising dinner which raised $2,030 for the General Account. As always, both of these events reinforced the well known fact that the best restaurant in Perth is Dhammaloka Buddhist Centre!

An early note for your diary. The Kathina Ceremony (end of the Rains Retreat) will be held at Bodhinyana Monastery this year on Sunday 26 October.

As you will see elsewhere in this Newsletter, we are currently looking for new Caretakers for Dhammaloka Buddhist Centre. In the meantime there have been many people who have been offering their services to clean, sweep, polish and vacuum our Centre. Our thanks go to all concerned for their generosity in giving their time to keep the Centre in tip-top condition.

*The Committee*
BUDDHIST WELFARE SERVICES

Welfare services are available at Dhammaloka Buddhist Centre from Monday to Friday between 9.00am and 5.00pm. The main purpose of this service is to provide assistance to migrants and refugees in the following ways:

- providing information on types of welfare services available to migrants and assisting them to access these services
- advocating on behalf of migrants
- counselling services
- community activities

Community activities are as follows:

Buddhist Youth Group

Meetings for the Buddhist Youth Group are held on the third Sunday of every month at the Centre. The group is open to young Buddhists aged 13 and over. The popularity of the group is increasing as the year progresses, and presently a canoeing trip is being planned. New members are welcome to join the group at any time. Please contact one of our welfare workers, Barbara, from Wednesday to Friday if you feel your child may be interested. Barbara is interested in talking to parents about their children's needs and how the welfare service can be of assistance to families.

Seniors Group

The Seniors Group also meets regularly. They enjoy participating in social gatherings, outings to places of interest, boat cruises, etc. Information sessions on issues relevant to their health and wellbeing are also conducted for the benefit of the seniors. There will be some more on age-related illnesses and nutrition in the coming months. Those seniors willing to participate in these activities please contact our Welfare worker, Jayanthi from Monday to Wednesday.

Although there is presently no Thai Welfare Worker employed, translating and interpreting services in the Thai language are available.
If you would like to know more about these services, or would like to talk to a Welfare Worker in confidence, please call Jayanthi or Barbara on 9344 4220.

AN OPPORTUNITY TO SERVE

Due to some changes at Dhammaloka Buddhist Centre, the Buddhist Society of WA is looking for Buddhist people who are willing to perform caretaking duties in return for accommodation.

CARETAKERS:

In return for the use of the caretakers' two-bedroom home, we are looking for a couple - or two people - who are willing to share the duties as Caretakers of Dhammaloka Buddhist Centre. With two people sharing the duties it would be possible for employment to be held by one or both parties, although there are some set times when at least one of the Caretakers would be required to be available.

We are looking for:

- practising Buddhists who observe the Five Precepts
- at least one person having a current driver's license and own vehicle
- at least one person to be 'handy' and able to perform light maintenance work
- people who have good cleaning skills

The caretakers are required to perform some cleaning and maintenance duties, co-ordinate and welcome volunteers, look after the security of the buildings and care for their own house and gardens.

If you would like more information, please contact the President, Chris Banks, by leaving a message at Dhammaloka on 08 9345 1711.
INTERNATIONAL NETWORK OF ENGAGED BUDDHISTS (INEB)

INEB was established 8 years ago with the objective to overcome suffering in this world. The patrons include Somdech Maha Gosananda of Cambodia, Thich Nhat Hanh and H.H. the Dalai Lama, representing the 3 streams of Buddhism.

I attended the annual INEB conference at Kanchanaburi, 2-6 June, and would like to establish an INEB branch in Perth. The best way to illustrate the activities of INEB would be to recount reports from some of the countries represented at the conference.

Japan: this is a very active group who are raising funds to develop Lumbini Park; they are engaged in an interfaith dialogue with Catholics in the Philippines; in supporting Prachak, a former Thai monk who works to save the forests and is being persecuted; and in supporting Aung San Suu Kyi, including the distribution of songs dedicated to her.

Germany: as well as networking with all Buddhist groups in Germany they raise funds for projects in Bangladesh which provide equipment for rural development and handicrafts; support tribal people being forced off their land in the Chittagong Hills; organise meditation training from Ven Santikaro of Suan Mokh; and are planning a meditation centre.

Nepal: a Buddhist library has been established to teach the Dhamma and meditation, especially to the young; provide literacy programs in the evening for child workers; and promote traditional songs, dances and handicrafts to preserve Nepali culture.

Cambodia: teaching Dhamma, Metta and meditation to assist the healing process following the war; developing Dhamma and literacy programs for women and nuns; planting trees (all programs are taken to rural areas).

There were over 100 people attending the conference, half of them monks and nuns, from 20 countries. The dedication and enthusiasm
was inspiring, especially the Thai man who came to live in Australia in his wild youth. That experience helped him to decide he wanted to ordain and he now conducts programs for people with AIDS in Thailand.

An INEB branch in Perth could develop programs to meet local needs, or to support a project overseas. If you would like to join this group please contact Linda on 9447 9090.

Linda Ellis

*Japanese Monk on a march during the conference*
5TH INTERNATIONAL CONFERENCE ON
BUDDHIST WOMEN

This conference, entitled: Women in Buddhism: Unity and Diversity, is to be held in Phnom Penh, Cambodia between December 29, 1997 and January 4, 1998. The program will include morning meditations, workshops, discussions, cultural presentations, chanting from different Buddhist traditions and friendly chats. Buddhist women from all over the world and from all traditions are expected to attend, and it is a unique opportunity to discuss common issues.

If you are interested in finding out more about this Conference you can email Norma Pratt at nprat@zaicomm.com or telephone Gita Mendes on 9389 7026.

THANKS PHIL!

Phil Gurney, who filled the role of Caretaker at Dhammadoka Buddhist Centre for the last few years, has decided to take a well-earned rest and return to his property at Beverley. We thank him most sincerely for all the hard work he has put in over these years, not only in his role as Caretaker, but also for taking on numerous other tasks which extended well beyond his normal duties. Phil generously gave much of his time in many ways which were not always noticed by others, and we are extremely grateful for his generosity.

Phil takes with him our very best wishes and we look forward to welcoming him back any time he is in Perth.
FOR SALE

Meditation cushions and stools are available for sale at Dhammaloka Buddhist Centre for $25 each.

All proceeds go to the Nuns' Monastery Building Fund.

Dharma The Cat by David & Ted "The Lesson" ©1997

Our thanks to David Lourie for sending us this cartoon which is part of a series following the spiritual adventures of a young novice Bodhi and his cat Dharma
REGULAR ACTIVITIES

DHAMMALOKA BUDDHIST CENTRE

Friday
7.00 - 7.20pm  Chanting
7.30 - 8.00pm  Guided sitting meditation
8.00 - 9.00pm  A talk on Buddhism

Saturday
10.30am  Food offering to the Sangha (not during the rains)
3.00 - 4.15pm  Instruction, meditation and discussion
                Separate classes for new and experienced meditators. A four week Introduction to Meditation course begins on the first Saturday of each month

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 (not during the rains)
12.00 - 1.30pm  Dhamma school for children on the 2nd and 4th Sundays of each month
3.00 - 4.30pm  Advanced Dhamma class (2nd & 4th) (not during the rains)

Wednesday
7.30 - 8.30pm  Unguided meditation

SOUTH OF THE RIVER

Tuesday
7.00 - 9.00pm  Meditation instruction
                Meditation and Dhamma talk at Armadale-Kelmscott Hospital
                Enquiries to Chris Baunton 9524 1098

ADDRESSES

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Bodhinyana Monastery
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Tel/Fax: 9525 2420

Buddhist Community Services
Social Worker
Tel/Fax: 9344 4220