

Buddhist Discussion Centre (Upwey) Ltd.

33 Brooking St. Upwey 3158 Victoria Australia. Telephone 754 3334.
(Incorporated in Victoria)

NEWSLETTER NO. 27 MARCH 1990

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B.D.C.(U) LTD. PUBLISHING PROGRAM

The B.D.C.(U) Ltd publishing program has in the past included two separate newsletters for general distribution free of charge. The B.D.C.(U) Ltd Newsletter and the Ch'an Academy Newsletter, (Ch'an Academy is a registered business name of the B.D.C.(U) Ltd) have been posted through Australia Post's Registered Publication Service which allows a significant discount to regular postal charges provided the publication fulfils the basic eligibility conditions.

Recently, Australia Post has issued new eligibility conditions for the Registered Publication Service and in order to retain our registration in this category we have decided to merge the two newsletters into a quarterly (March, June, September, December) publication, entitled "Buddha Dhyana Dana Newsletter".

Reflecting this merger, one quarterly issue of the Buddha Dhyana Dana Newsletter (September) will be 80% Ch'an Academy content, whilst the remaining issues will be 80% B.D.C.(U) Ltd. general newsletter content.

Our newsletter mailing lists are currently being updated through the inclusion of a yellow loose leaf information sheet posted with each copy which we ask to be completed by you and returned to us as soon as possible. We thank the many readers who have assisted us already through returning their sheets and also we thank those who have generously included a donation toward our projects or activities.

Newsletters being sent overseas will, as before, be posted SEA MAIL, although, should overseas recipients wish to receive copies by air mail, we would reluctantly be obliged to charge an annual postage fee of A\$24 to be forwarded to us with your request, otherwise all newsletters remain distributed free of charge.

The style of the new Buddha Dhyana Dana Newsletter will be consistency of exposition to enhance understanding of what is being said. Without consistency of 'style' readers could still get meaning from the writings, but, perhaps not the meaning intended by the author. Hopefully, 'style' is an organizing principle for the writer, which the reader can use to 'decode' the text.

In many cases the 'style' is to omit Pali and Sanskrit diacritical marks, attempting to drive the words into the English language. In this matter, the original rationale of the Author's 1977 Schools Commission Project is reprinted below from B.D.C.(U) Ltd. Newsletter No. 5 September 1981, p. 2b.

An explanation of the transliteration of foreign words used and their form used in this

project.

"Each language usually has sounds of its own rarely to be found, or perhaps not to be found, elsewhere.

Different languages employ different scripts and alphabets, or ideographic signs. The Sanskrit Devanagari alphabet has forty-nine letters. Diacritical marks or signs over or under the letter are used to distinguish the various Sanskrit characters one from another; since there are only twenty-six letters in the English alphabet.

The Buddhist word usage and the use of diacritical marks varies greatly and differences occur between members of different groups, in Australia and overseas.

Dharma is used by some Buddhists, Dhamma by other. The idea is that Dharma is the Sanskrit form and Dhamma is the Pali form. Pali is the language of canonical texts of Theravada Buddhism. It seems reasonable to use the word since attempts include variously, a religion, truth, doctrine, righteousness, virtue, essence, nature, norm, to mention a few.

Note there are diacritical marks on either version.

When we have a word such as Mahayana, one of the schools of Buddhism found in Tibet, China and Japan, it should have been written Mahayana, since maha means "great" and yana means "means of salvation", generally translated as "the Great Vehicle". It seems common to leave the macron from both "a's" by many writers, so this form could be said to be current English usage.

The word Sutra, without a macron over "u", is listed in the Shorter Oxford English Dictionary. This was of Sanskrit origin.

I have taken this process to its logical outcome and left off ALL diacritical marks. So Prajna-Paramita (lit. "the wisdom perfection") Sutras, as a type of literature in Mahayana Buddhism, is written as Prajna-Paramita Sutras, without diacritical marks. Prajna corresponds to Panna in Pali.

This means a simpler approach into a new cultural world having what are at first strange and difficult terms. In the same spirit, the audio tapes have avoided the "correct" pronunciation of difficult sounds, at times, in favour of a sound which is likely to be able to be reproduced by Australian school children. It is better the word be in usage to discuss ideas which can be understood than search for English words which have a "one-dimensional" meaning. Finally, with the bare bones of Buddhist terms, meaningful discussion on an inter-racial level can occur."

The late Sir Monier Monier - Williams, M.A. K.C.I.E., Boden Professor of Sanskrit, in the Introduction to "A Sanskrit - English Dictionary", stated the rationale for his arrangement of the Lexicon was influenced by practical considerations.

"I also felt constrained to abandon the theoretically perfect ideal of a wholly root-arranged dictionary in favour of a more practical performance (to do

otherwise) would make it inaccessible to ordinary English students of Sanskrit (and be) unsuited to the needs of ordinary students".(1)

Some students at the B.D.C.(U) Ltd., are introduced to consideration of style, precision, accuracy and clear expression through weekly English Literature and Expression classes conducted by either John Hughes or Joy Fratelle who teaches English Literature professionally.

The practical exercises used in these classes often have a Dharma content; be they writing outgoing B.D.C.(U) Ltd. correspondence, checking newsletter articles for grammar or spelling corrections or writing small articles for our internal monthly bulletin called "The Brooking Street Bugle".

Some students attend weekly Pali chanting at which chanting is usually done in Pali and English translation. A certain extent of familiarization with the Pali and Sanskrit languages is achieved through the periodic examination of individual Pali or Sanskrit words which are relevant to a particular Dharma discourse or text and for which no single English word or expression can be clearly substituted. Several students have also undertaken formal and informal studies in these languages.

Students are provided with a "rotatorium" (a large open wooden crate located in the garden at the B.D.C.(U) Ltd.), which is used as a preferred alternative to the rubbish bin, for the disposal of any written material containing Dharma words, Teachings, Literature or pictures. (2) Such materials are handled this way to avoid the karmic return of volitionally destroying printed Dharma, through burning for example, or the karmic return of volitionally viewing such materials as rubbish.

Through such ongoing programs as described above and with reference to a large library of Buddhist Literature housed at the B.D.C. (U) Ltd., students are becoming skilful in writing Buddhist articles with preferred English Dharma words at a suitable standard for publication in the new newsletters.

The production standards of the newsletter will be enhanced during 1990 by the gradual introduction of desk top publishing facilities, enabling typesetting of articles, margin justification and the printing of original proofs on a laser printer. Training in the application of such technologies will initially be undertaken on the B.D.C. (U) Ltd book publishing project, which does not have such strict production timelines as the newsletter.

The book entitled "Buddha Dhyana Teachings as Seeds of Generosity, Flowering Morality, Blossoming Wisdom, Fruits of Action", will be compiled from B.D.C.(U) Ltd. Newsletters 1978 - 1989 and Ch'an Academy Newsletters 1986 - 1989. The book will be arranged under four sections, listed in the title, being, generosity, morality, wisdom, action and will be distributed free of charge.

This publication will document keynote Dharma Teachings and articles by Australian and overseas authors in a more permanent and accessible form than their original production. As back issues of the B.D.C.(U) Ltd. Ltd. Newsletter are not

available, many readers on our current mailing list have not received the earlier copies. Also, it is apparent that newsletters originally produced on photocopy machines have a limited lifespan, due to fading and paper discolouration.

We can largely overcome these deficiencies through the use of offset printing, improved quality paper, bromides and desk top publishing facilities, although there still remains the high cost of production binding, which has not been readily resolved by us. Certainly it is preferable that we print more copies for free distribution, rather than spend a lot on binding and distribute less copies.

For those people who have read this article to this point it seems possible that you may have some interest in such matters and be in a position to contribute advice or assistance towards a solution. It would be greatly appreciated by us if this proves to be the case.

We anticipate the final product will contain approximately 50 A4 pages of content, including indexation, photographs, a list of donors and possibly suitable advertising material.

We are sure that many of our readers will welcome the success of the initiatives outlined in this article.

REFERENCES

- (1) Sir Monier Monier - Williams - "A Sanskrit-English Dictionary" 1979, Introduction Section, 1 p. xi and p. xiii Motilal Banarsidass, 41 U.A., Bungalow Road, Delhi 110 007, India.
- (2) Items such as, for example, used printing plates, poorly reproduced prints or photocopies, Dharma Course advertising materials, computer floppy discs, used typewriter ribbons, etc. are all placed in this rotatorium.

J.D.H.

F.T.C.

Please refer Graphical Image N27-?-1

Photo of B.D.C.(U) Ltd Members printing
Newsletter.

J. Lawless, F. Carter, P. Marshall

BDC(U) LTD. 5 DAY MEDITATION COURSE 27 TO 31 DECEMBER
1989

A five day Meditation course, conducted by John D. Hughes,

B.D.C.(U).Ltd. Director, was taught at the Centre.

Venerable Viriyananda Mahathera of the Melbourne Thai Buddhist Temple at Box Hill visited the Centre and gave chanted Blessings on the first day of the Meditation Course.

The main purpose of the training course was to train older students not to look down on younger beginner students. Normally, it is hard not to look down on a beginner. B.D.C.(U) Ltd. Directors are aware of the need to train their successors over the decade.

The present Directors' own training in Buddha Dharma over the last decade has been extensive and intensive. Directors need to keep up to date because existing legislation of the Company Code has been changed by the Corporation Act 1989.

Because of the Company structure nature of the Buddhist Discussion Centre (Upwey) Ltd controls are mandatory.

In any mature organisation, a number of controls in use are no longer relevant or have been completely diverted from their original and still valid purpose.

The aim was to train present and future Buddhist Directors in setting their own general standards of performance required and expected of them, and to find the most useful controls in their own minds to meet such standards.

The Students were trained under 6 conditions. These 6 conditions observed were in actual project meetings: (1) harshness of speech was not encouraged during the meetings, (2) speech was devoid of the word "we", (3) no leader, (as such), (4) no closed past preferences was used, such as for example, "that's the way it's always been done", (5) only one set agenda was allowed per session (i.e. Members did not hold hidden agendas), (6) 'Active' listening to other Members' statements was encouraged.

Any of these 6 states can be attained, with ease, only under conditions of wholesome minds and 'mindfulness' (Pali - sati).

The Buddha advocated meeting methods having 'no altercations, no contentions, no disunion, no quarrels'. (1) These 6 conditions allow harmony of purpose for Members. The wisdom of the Buddha's observation:

'Loud is the noise that ordinary men make. Nobody thinks himself a fool, when divisions arise in the Sangha, nor do they ever value another person higher (than themselves)' (2)

becomes evident under these conditions.

It was clear by repeated practice that, when these 6 conditions are observed in meetings, 'synergy' appears and harmony of purpose (with interest respect for others) can be maintained. After these preliminary training sessions, Students reported

ease of insight concerning - 'what is Path and what is not Path' awareness, when they sat in meditation during the evenings.

In current Western management literature the belief is that excellence happens when high purpose and intense pragmatism meet. (3)

The attitude of a leader is the company is No. 1 whereas the attitude of a non-leader is that self is No. 1. (4)

(1) Tenth Khandhaka of Mahavagga Vinya Texts Part II, Trans. T.W. Rhys Davids &

H. Oldenberg, Vol.XVII, The Sacred Books of the East, Pub. Motilal Banarsidass, India, 1974, (First pub.1882).

(2) *ibid* (1) p. 306

(3) A Passion for Excellence, The Leadership Difference, T. Peters & N. Austin, Pub. Fontant/Collins (3rd Impression) 1988, p. 414.

(4) *ibid* (3) p. 357

Please refer Graphical Image N27-?-1

Photo with caption: "The Most Ven. Archan

Boonpeng

Mahathera named and dedicated this Temple Bell

on 8

December 1987 CE.

Please refer Graphical Image N27-?-2

Letterhead and seal of the Ch'an Academy

CH'AN ACADEMY LONG LIFE DAY

SUNDAY 4TH FEBRUARY 1990

OPENING SPEECH BY DIRECTOR OF THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD. JOHN D. HUGHES, DIP. APP. CHEM. T.T.T.C.

THE WAY OF THE BRUSH AND THE WAY OF THE GARDEN

Venerable Sirs, Honourable Sirs, Respected Guests, Ladies and Gentlemen,
Welcome to the Ch'an Academy Long Life Day.

Four years have passed since the official inauguration of the Ch'an Academy. Last year, the Ch'an Academy was blessed with the Teaching visit of the Great Korean Patriarch Ch'an Master Ven. Sueng Sahn. He admired this garden and especially, the Western Gate.

Beneficial past causes of the working of kamma between us made this visit possible, and I will be visiting the conference he has arranged in South Korea in August.

As the Late Venerable Narada Maha Thera pointed out; we are neither absolutely the servants nor the masters of our kamma, however, it is evident that the fruition of kamma is influenced to some extent by external circumstances, surroundings, personality, individual striving, and so forth. Individual striving must be directed against ignorance by applying the Buddha Teaching, the Buddha Dhamma.

To assist persons who wish to conquer their ignorance, the Ch'an Academy creates causes for Ch'an Teachings (The Way of The Brush). As part of this Practice, our Members take care of the Buddhist artifacts, library and surroundings of this place.

Our surroundings include this garden, the repository of the four seasons, the natural factors of change. This Ch'an Garden is used as a rather grand Teaching aide and because of this function, the Calligraphy on the Four Gates refer to it as a Heavenly Buddha Dhamma Garden.

Within the boundaries of this Buddha Dhamma Garden, human beings learn the first fundamental of life, that all things change. Change means unsatisfactoriness (in Pali - dukkha). Most beings wish to slow down this natural deterioration caused by change. The modern world of physics shows disorder increases with time because we measure time in the direction in which disorder increases.

Buddhists distinguish four times; past, present, future and timeless times.

Where possible, the good things handed down to us by our forebears, such as, for example, this garden ought to be preserved. We are blinded by the name and form "garden". What really are we doing? We are recreating some replica name and form of the former garden.

This garden attracts many possums, birds and insects. Last week, a colony of seven rainbow butterflies appeared here. For those of you who like numbers, one student reported an annual count of over 80 different species of local birds which visited this garden. The water ponds built here have saved the lives of several birds during drought and bushfires and the fruit trees and berry bushes provide food for many. We wish beings to have long life.

The Buddhist Precept of no killing is a fundamental morality. No being likes to be killed. Accordingly, even mosquitoes or other small creatures are not

destroyed volitionally by students in this place. In fact, we attempt to preserve their lives and cultivate causes for their present and future well-being.

The excellent infrastructure built and maintained by a series of governments in this State of Victoria gives an adequate water supply to supplement the natural excellent rainfall of this area.

When watering the garden, this water is offered to save the lives of many, many small beings. By repeated mindful cultivation of such kindly motivated actions, humans are taught to become friendly to others. Animals appear in this sanctuary without fear of death from humans. Their death appears from other animals actions. Animals kill, so do not praise this aspect of animal nature. At some future time, these animals shall take rebirth as humans who trust humans. If an animal is killed by a human, it should not surprise you that, upon human birth that being is antisocial.

In this place you are unlikely to see an animal die of old age. It is the way things are. Compassion, without wisdom, is blind to the real needs of sentient beings. It is hard to practice charity if you are poor. Poor killing animals manage to practise some charity to their kith and kin. Humans can be trained to practice charity but, first, they must be trained to work for themselves and others. Harmless non killing human work must be undertaken patiently to maintain our human material wealth and health. Some goods and services must be given by those who have wealth to help other beings develop their own suitable habitats for themselves. It is difficult to do this in war time, so we should try for peaceful solutions to problems. It is not wise action to rob the rich to feed the poor. The poor must wish to get rich by their own efforts. Such truths may have been overlooked in recent times. The only valid war to fight is a war on the culture of poverty. Poverty culture arises because humans cannot trust each other.

The unprompted scripts of the culture of poverty and ill health by some Australians can be remedied.

The "Me Now" generation have their origin in their immature 'trust - mind' structures. Many of these scripts generate from their birth with karmic callous dispositions induced by ill treatment by humans when they were in animal birth. For example, if you showered affection on a family pet for a decade and then kill it because it becomes old and sick, then the death proximate kamma thought would be 'don't trust humans'. Hence, with correct cultivation of loving kindness and compassion those human beings with wholesome minds can work to remove the scripts of those beings with 'lack of trust minds' - associated with the culture of poverty. Often, scripts associated with ill health are the result of the fact that many animals kill. The Practice of Compassion removes the kamma of ill health without necessarily replacing it with the culture excessive greed or hypochondria.

If you find these subtle script concepts do not sit well with your present minds, I invite you to reflect on these concepts and arouse notions of Wisdom-Compassion.

The Way of the Garden is difficult to understand and may be compared to bringing one hundred brooks under one bridge. The bridge is the wisdom minds, so it can be seen that this garden recreation process is not just a mere folly or ornament; but this process is used as an active training ground to develop the needed human qualities of loving kindness, compassion, patience, generosity and trust minds.

The wise remove antisocial attitudes involved in the culture of poverty and the culture of ill health. When this training is successful, you are aware that this can be called a true Ch'an Garden. Ch'an implies meditation and action.

The Ch'an Meditation Teachers here use many Buddhist ways to drive people sane, but only for those who request to be taught. We hope we earn your trust.

On this Long Life Day of the Ch'an Academy, we desire to make some more causes for the long time preservation of this suitable Dhamma environment for Ch'an Practice and to build trust between people and to remove the scripts resulting in the culture of poverty and the culture of ill health from the mind frames of all Australians and others.

Unwholesome minds cannot recreate beautiful gardens. We overtly concentrate on the Ch'an Way of the Brush, but covertly, practise the Ch'an Way of the Garden. A few of our students of the Middle Way have developed the patience to undertake training in the Ch'an Way of the Garden over the four seasons. Please inspect our new Western Ch'an Wall. It is not easy to place one rock into a wall, unless your middle mind is correct.

By repeating such actions, the correct middle mind is produced over years of practice. Thousands of insights into the nature of world matters arise in the process, but these should be viewed as the chattering of a monkey mind.

The Buddhist Discussion Centre (Upwey) Ltd. has the will to introduce the concept of a New Meditation Hall to be built, behind the Western Gates, in harmony with this garden. A traditional Buddhist Foundation Stone was laid on the site on 29 October 1989. We have gratitude for the attendance of two Chief Monks from Thailand and many Monks who gave many Blessings on that day for the Stone Laying Ceremony of our Hall.

Naturally, it is intended that the actual construction method of our hall shall follow the methods of the Way of the Garden.

The Way of the Garden also helps us understand such matters as the two other fundamental properties of human existence, namely, unsatisfactoriness (Pali - dukkha) and the lack of a permanent self (Pali - anatta). The short time available today does not permit me to elaborate on the methods whereby these two fundamental aspects of human existence can be known, each for himself or herself.

Suffice to say, the Way of the Brush and the Way of the Garden extends to

encompass wisdom concerning all three fundamental properties of existence. Direct knowing of these three properties leads to Enlightenment (Pali - nibbana).

Thank you for your attendance and goodwill on this Ch'an Academy Long Life Day. We invite you to share our merit and blessings and help us to cultivate causes to assist us in preserving the (Long Life of the Ch'an Academy and this Heavenly Buddha Dharma Garden. Please attend at least one of our classes in Ch'an this year. You must get close to Ch'an to see. You can't see an ant from the back of a horse.

Thank you for your intelligent attention. May your attention become a cause for your karmic ascent and bring you prosperity, health and long life. May you enjoy the results of the Ch'an Academy Students' labour.

Thank you for your past support of this Centre and I hope we meet with you again for our mutual benefit.

I wish to praise all Members for their great efforts this year in attending to the Way of the Garden. I wish to mention a few of our Organisers of this Ch'an Academy Long Life Day.

Firstly, Peter Marshall, our Treasurer of the Ch'an Academy Sub Committee who helped build the Western Ch'an Wall containing the extended Car park area.

Secondly, Lynette Lehmann, our Ch'an Academy Convenor, whose gardening skills are a most precious resource. Both these Members of the Ch'an Academy Sub Committee have shown outstanding enterprise, persistence, organising abilities and loyalty to the tenets of the Ch'an Academy.

Finally, that illustrious duo Masters Melva Fitzallen and June Young who last year obtained their first formal ratings in calligraphy from the Japanese Controlling Organisation. I know they wish me to thank their Teacher, Master Shigyoku, in this matter.

I now declare this Ch'an Academy Long Life Day open to preserve the vital life of this Training Centre and its surrounds.

Thank you very much.

MAY YOU BE WELL AND HAPPY

OPENING OF MELBOURNE SRI LANKA BUDDHIST VIHARA - 17 DECEMBER 1989

Several Members of the BDC(U)Ltd, attended the official opening of this Vihara. The premises at 66 Regent Avenue, Springvale, Victoria, 3174, Telephone (03) 547 0872, was acquired on 17 November 1989 and a huge 'shramadana' effort was undertaken by a large number of local Sri Lankans. The official opening ceremony was held on 17 December 1989. Ven. Madihe Pannasiha

Maha Nayaka Thero visited Australia especially for this purpose. This Vihara has resident Monks.

The first Theravada Temple was established in 2517BE/1973CE on Versak in New South Wales under the patronage of Ven. Ratmalona Somaloka. The arrival of Ven. Gangodawila Soma about a year ago enthused the Sri Lankan Buddhists, resident in Melbourne, to set up the new Vihara, the affairs of which are conducted in a truly democratic manner in keeping with Lord Buddha's Teachings.

A bilingual Newsletter BODU PUWATH in Sinhalese and English is published by the committee.

B.D.C.(U).Ltd. Members welcomed the opportunity of discussion with Mr. Olcott Gunasekera, President of Dharmavijaya Foundation, 50 Anada Coomaraswamy Mawatha, Colombo 7, Sri Lanka, who attended the ceremony.

May this Vihara be a source of inspiration to the people of Australia to learn the Buddha Dhamma.

J.D.H.

Please refer Graphical Image N27-?-1

Photo of The Most Ven. Madihe Pannasiha Nayake Thera,
The Sangha Raja of Sri Lanka, visiting the Sri Lankan
Vihara
at Springvale.

THE GROWTH OF AUSTRALIA SILA BUDDHIST PRACTICE IN A DHAMMA ENDING AGE

Australian Church attendance of mainstream Christian denominations over the past three decades has almost halved. 25 per cent of Australians can be presumed to have no church affiliation of even the most nominal kind.(1)

It is generally accepted that conventional moral teachings have been relaxed in the Australian context. Against this decline, the last decade has seen Australian Buddhist Practice doubling as shown by the Australian Bureau of Statistics figures.

The common practice of Buddhist Lay People of hearing and undertaking sila (5 Training Precepts) is uncommon enough in Australian culture.

Often, B.D.C. (U)Ltd. Members of Australian origin remark they admire the culture of sila. To affirm sila practice, PANCA SILA are printed below. The English translation is by Ven. Dr. H. Saddhatissa Thera, Published by Maha Bodhi Society of India,

Handbook for Buddhists, BE2517/CE1973, pp. 4 - 5.

PANCA SILVA

THE FIVE PRECEPTS

- | | |
|---|---|
| 1. Panatipata veramani sikkhapadam samadiyami. | 1. I take the precept to abstain from killing. |
| 2. Adinnadana veramani sikkhapadam samadiyami stealing. | 2. I take the precept to abstain from |
| 3. Kamesu micchacara veramani sikkhapadam samadiyami. | 3. I take the precept to abstain from adultery. |
| 4. Musavada veramani sikkhapadam samadiyami. | 4. I take the precept to abstain from lying. |
| 5. Sura-meraya-majja-pamadatthana veramani sikkhapadam samadiyami
intoxication and | 5. I take the precept to abstain from liquor that causes
heedlessness. |

REFERENCE

- (1) The Decline of Religion in Australia, Part 1 Hallelujah Amen - Greg Sheridan, The Australian Newspaper Weekend February 3-4-1990.

Please refer Graphical Image N27-?-1

Group photo of Monks, Members of the B.D.C.

(U)

Ltd and visitors.

BOOK REVIEW - THE 16TH GENERAL CONFERENCE OF THE WORLD FELLOWSHIP

The Grand Opening of FO KUANG SHAN HSI LAI TEMPLE U.S.A. SOUVENIR MAGAZINE

B.D.C. (U) Ltd. is grateful for the copy of this valuable souvenir. It provides a valuable reference resource to our Library. The text is bilingual, in Chinese and English languages.

There are 27 categories of the Souvenir Magazine. Office Bearers and Documents of W.F.B. are listed.

A very brief outline of the present state of Buddhism in 36 countries is a useful starting guide to understanding the Buddhist climate in these countries.

A WORLD DIRECTORY OF BUDDHIST ORGANIZATIONS is included giving data of their publications and including notes where each W.F.B. Regional Centre is located.

Informative background of 12 sacred Buddhist places is provided.

An introduction to FO KUAN SHAN, and an introduction to HSI LAI TEMPLE is given.

A significant article is the keynote speech of the W.F.B. Conference.

This writer agrees with the Venerable Master Hsing Yun's 7 Point Program. If we talk about the co-operation and integration of both Southern and Northern Schools of Buddhism, are we 'a priori' assuming their non co-operation and separateness?

To illustrate this concept, the writer remembers a supposed debate on Theravada vs Mahayana which had been arranged in a somewhat academic environment in Melbourne about a decade ago.

The organisers chose a Thai Theravada Forest Monk of 35 vassa and a Mahayana Tibetan Lama of lesser monastic years, to debate.

The organiser's topic was the differences between Theravada and Mahayana Buddhist Teachings. The first speaker was the senior Thai Monk, who said, 'There is no difference between us', the Tibetan Lama said, 'I agree'. In recounting this situation, which is intended to illustrate how non Buddhists have the possibility of causing dissension between the Northern and the Southern Schools of Buddhism, the writer does not intend to disparage the intellect of others.

A similar case could be put when persons are encouraged to work together "For the unity of Buddhism".

Does that statement imply they were working for the fragmentation of Buddhism in the past?

Generally, the minds of the Noble persons using these words have the power to prevent these subtle effects appearing in the minds of unskilled hearers. However, some well meaning lay persons using these words may cause, perchance, a contrapositive effect.

When Buddhists are aware of these possibilities, small probability of error can occur.

We thank all W.F.B. Directors and Members for their great efforts in staging the Conference and look forward to more Australian input in the future.

The Australian W.F.B. Centre lists in the souvenir are:

1. The Buddhist Federation of Australia
P.O. Box 161, Holme Building
The University of Sydney
N.S.W. 2006, Australia.
2. Vietnamese Buddhist Federation of Australia
31 Landon Street
Fairfield, 2165 N.S.W. Australia.

J.D.H.

B.D.C. (U) Ltd congratulates Dr. Ven. Viriyananda Mahathera, Abbott of The Melbourne Thai Buddhist Temple Inc. (Wat Thai Nakorn Melb) on becoming an Australian citizen at the Naturalisation Ceremony on 29 January 1990 Australia Day).

Please refer Graphical Image N27-?-1

receiving
Day 1990.

Photo of Dr. Ven. Viriyananda Mahathera
Australian Citizenship documents on Australia

DHAMMACAKKAPPAVATTANA SUTTA

THIS SUTTA WAS TRANSLATED BY U DHAMINDO

INTRODUCTION TO THE SUTTA

The dhammacakka and anatta lakkhana suttas are well known amongst Buddhists because historically they were the first and second discourses respectively to be spoken by the Buddha after his enlightenment and because contained within them is the essence of the Buddha's teaching.

The dhammacakka sutta teaches the Four Noble Truths that deal directly with the human condition which is essentially the same now as it was then. The Four Noble Truths are concerned with dukkha, its cause, its cessation, and the path leading to its cessation.

The word dukkha is derived from du = bad, painful + kha = empty, space so that here it means bad, painful, unsatisfactory, or imperfect. We have left it untranslated in dhammacakka sutta, but in anatta lakkhana sutta we have translated it as unsatisfactory. Concerning the Four Noble Truths the following are points for investigation:

1. The Buddha was not speculating or philosophising; but was teaching what he himself had realised and was teaching the group of five bhikkhus how to experience the same for themselves.
2. These Four Noble Truths apply universally to all beings in all times.
3. These Four Noble Truths can be verified by anybody who puts forth the effort to investigate them in their own life.
4. It is for you to decide for yourself whether they are true or not true.
5. Taken at face value you might consider the Four Noble Truths to be pessimistic or negative, but by using simple word play you could change them into an optimistic and positive form. For example the last two Noble Truths would become the Noble Truths of real happiness and the way to the attainment of real happiness.

The annata lakkhana sutta was spoken by the Buddha four days after the dhammacakka sutta after all the group of five bhikkhus had attained the path of stream-entry. In this sutta the teaching of not-self is presented in a manner which is concise and direct, but that does not mean that it is an easy teaching to understand.

Only those possessed of keen insight that can see the impermanence of the five aggregates will be able to understand this teaching.

The pali texts of these two suttas can be found together in the mahavagga of the vinaya pitaka and in separate places in the samyutta nikaya.

SETTING IN MOTION THE WHEEL OF DHAMMA (dhammacakkappavattana)

Thus have I heard: The Bhagava was at one time residing at Benares in the Deer park at Isipatana. There the Bhagava addressed the group of five bhikkhus saying:

"These two extremes, bhikkhus, should not be practised by one who has gone forth. Which two? Indulgence in sense pleasure which is low, the way of villagers, the way of ordinary people, ignoble, and unprofitable; and self-mortification which is painful, ignoble, and unprofitable (2).

"By not approaching these two extremes, bhikkhus, the Tathagata has realized the Middle Way which produces the eye-of wisdom, knowledge, and leads to the cessation of defilements, the realising of truth by higher wisdom, complete enlightenment, and Nibbana (3).

"What is the Middle Way, bhikkhus that the Tathagata has realized which produces the eye of wisdom, knowledge, and leads to the cessation of defilements, the realising of truth by higher wisdom, complete enlightenment, and Nibbana?

"It is just this Noble Eightfold path. Namely: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right

Concentration.

"That is the Middle Way, bhikkhus, that the Tathagata has realized which produces the eye of wisdom, knowledge, and leads to the cessation of defilements, the realising of truth by higher wisdom, complete enlightenment, and Nibbana.

"This, bhikkhus, truly is the Noble Truth of dukkha, birth is dukkha (painful, unsatisfactory), ageing is also dukkha, sickness is also dukkha, death is also dukkha; sorrow, lamentation, physical pain, mental pain and anguish are also dukkha; to have to associate with those (persons and things) one dislikes is also dukkha; to be separated from those one loves or likes is also dukkha; wishing for what one cannot get is also dukkha; in short, the five aggregates of clinging are dukkha.

"This, bhikkhus, truly is the Noble Truth of the cause of dukkha: It is that craving which gives rise to fresh rebirth and which together with delight and clinging (accepts, enjoys, and) finds great delight in this or that (existence or sense pleasure that happens to arise). Namely, craving for sense pleasures, craving for (better) existence, and craving for non-existence.

"This, bhikkhus, truly is the Noble Truth of the cessation of dukkha: It is the cessation of this very craving, its abandoning and discarding, the liberation and detachment from it.

"This, bhikkhus, truly is the Noble Truth of the path leading to the cessation of dukkha: It is just this Noble Eightfold path. Namely: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration (4).

"To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose, that 'This is the Noble Truth of dukkha' which I had never heard before (5).

"To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose, that, 'This Noble Truth of dukkha should be understood' which I had never heard before.

"To me the eye of wisdom arose ... 'This Noble Truth of dukkha has been understood' which I had never heard before.

"To me the eye of wisdom arose ... 'This is the Noble Truth of the cause of dukkha' which I had never heard before.

"To me the eye of wisdom arose ... 'This is the Noble Truth of the cause of dukkha should be eradicated' which I had never heard before.

"To me the eye of wisdom arose ... 'This is the Noble Truth of the cause of dukkha has been eradicated' which I had never heard before.

"To me the eye of wisdom arose ... 'This is the Noble Truth of the cessation of dukkha' which I had never heard before.

"To me the eye of wisdom arose ... 'This Noble Truth of the cessation of dukkha should be realised' which I had never heard before.

"To me the eye of wisdom arose 'This Noble Truth of the cessation of dukkha has been realised' which I had never heard before.

"To me the eye of wisdom arose ... 'This is the Noble Truth of the path leading to the cessation of dukkha' which I had never heard before.

"To me the eye of wisdom arose ... 'This Noble Truth of the path leading to the cessation of dukkha should be developed' which I had never heard before.

"To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose, that, 'This Noble Truth of the path leading to the cessation of dukkha has been developed' which I had never heard before.

"As long as, bhikkhus, my understanding of the Four Noble Truths, each in three aspects totalling twelve ways was not pure, I did not claim to have attained the highest enlightenment in the world with its devas, maras, brahmas, monks, recluses, and men (6).

"But when my understanding of the Four Noble Truths, each in three aspects totalling twelve ways was pure, then only did I claim to have attained the highest enlightenment in this world with its devas, maras, brahmas, monks, recluses, and men.

"This knowledge arose to me; 'My deliverance is unshakeable, this is my last life, there is for me now no future rebirth.'"

This is what the Bhagava said. Delighted the group of five bhikkhus rejoiced at the Bhagava's words.

And while this discourse was being given, to the Venerable Kondanna the dustless eye of dhamma arose that, "Whatever is of a nature to arise, all that is of a nature to cease. (7)"

NOTES

1. The Deer Park is located at Sarnath near present day Benares and is still visited by Buddhist pilgrims.
2. These extremes are also to be avoided by a layman who wishes to realize Nibbana. Nowadays the extreme of indulgence in sense pleasures is the most commonly found even amongst spiritual practices. Still today in India there are ascetics devoted to self-mortification through such practices as fasting, always standing on one foot, and sleeping on beds of nails. It is especially important to

note that these practices are unprofitable. That is, they do not produce any wisdom, knowledge or enlightenment.

3. Nibbana (Skt. Nirvana) is a reality experienced by a mind totally free from greed, hatred and delusion.

4. See mahasatipatthana sutta, sacca section, for a more detailed explanation of the Four Noble Truths.

5. In the following passages the words used are worth noting. Dukkha is to be understood and not attacked; craving is to be eradicated; Nibbana is something realisable; and the path can be and has to be developed and does not arise miraculously.

6. Devas, maras, and brahmas are different classes of beings who enjoy a higher quality of life than humans and are also invisible to the human eye. They have very long lifespans but they still die and can be reborn in another class of beings according to their good or bad actions.

7. This is a way of showing that Kondanna had realised the path of stream entry (sotapatti magga) which is the first of four stages of enlightenment. A stream enterer is said to only be reborn seven times at most before attaining the final stage of arahatship. He is therefore certain to attain arahatship.

Please refer [Graphical Image N27-?-1](#)

Photo of Ch'an Wall at B.D.C.(U) Ltd completed 4.2.90.

ANATTA LAKKHANA SUTTA
THIS SUTTA WAS TRANSLATED BY U DHAMINDO

Thus have I heard: The Bhagava was at one time residing at Benares in the Deer Park at Isipatana. There the Bhagava addressed the group of five bhikkhus saying:

"O Bhikkhus," and they replied to him, "Bhadante". Then the Bhagava said:

"The corporeal body (rupa) (1), bhikkhus, is not-self (anatta)(2). If the corporeal body, bhikkhus, were self, then this corporeal body would not become painful, and one would be able to say, 'Let my corporeal body be thus, let my corporeal body not be thus'. But since the corporeal body is not-self so it becomes painful, and no one can say, 'Let my corporeal body be thus, let my corporeal body not be thus.'

"Feeling (vedana) is not-self. If feeling, bhikkhus, were self, then this feeling would not become painful, and one would be able to say, 'Let my feeling be thus, let my feeling not be thus.' But since feeling is not-self so it becomes

painful, and no one can say, 'Let my feeling be thus, let my feeling not be thus.'

"Perception (sanna) is not-self. If perception, bhikkhus, were self, then this perception would not become painful, and one would be able to say, 'Let my perception be thus, let my perception not be thus.' But since perception is not-self so it becomes painful, and no one can say, 'Let my perception be thus, let my perception not be thus.'

"Mental formations (sankhara) are not-self. If mental formations, bhikkhus, were self, then these mental formations would not become painful, and one would be able to say, 'Let my mental formations be thus, let my mental formations not be thus' But since mental formations are not-self so they become painful, and no one can say, 'Let my mental formations be thus, let my mental formations not be thus.'

"Consciousness (vinnana) is not-self. If consciousness bhikkhus, were self, then this consciousness would not become painful, and one would be able to say 'Let my consciousness be thus, let my consciousness not be thus.' But since consciousness is not-self so it becomes painful, and no one can say, 'Let my consciousness be thus, let my consciousness not be thus.'

"Bhikkhus, what do you think - Is the corporeal body permanent or impermanent?"

"Impermanent, Venerable Sir."

"Now what is impermanent, is it unsatisfactory (dukkha) or satisfactory (sukha)?"

"Unsatisfactory, Venerable Sir,"

"Now what is impermanent, what is unsatisfactory, what is transitory, is it fit to be perceived thus: 'This is mine, this is I, (3), this is my self?'"

"No, Venerable Sir."

"Bhikkhus, what do you think - Is feeling permanent or impermanent?"

"Impermanent, Venerable Sir."

"Now what is impermanent, is it unsatisfactory (dukkha) or satisfactory (sukha)?"

"Unsatisfactory, Venerable Sir."

"Now what is impermanent, what is unsatisfactory, what is transitory, is it fit to be perceived thus: 'This is mine, this is I, this is my self?'"

"No, Venerable Sir."

"Bhikkhus, what do you think - Is perception permanent or

impermanent?"

"Impermanent, Venerable Sir,"

"Now what is impermanent, is it unsatisfactory (dukkha) or satisfactory (sukha)?"

"Unsatisfactory, Venerable Sir."

"Now what is impermanent, what is unsatisfactory, what is transitory, is it fit to be perceived thus: 'This is mine, this is I, this is my self?'"

"No, Venerable Sir."

"Bhikkhus, what do you think - Are mental formations permanent or impermanent?"

"Impermanent, Venerable Sir."

"Now, what is impermanent, is it unsatisfactory (dukkha) or satisfactory (sukha)?"

"Unsatisfactory, Venerable Sir."

"Now what is impermanent, what is unsatisfactory, what is transitory, is it fit to be perceived thus: 'This is mine, this is I, this is my self?'"

"No, Venerable Sir."

"Bhikkhus, what do you think - Is consciousness permanent or impermanent?"

"Impermanent, Venerable Sir."

"Now what is impermanent, is it unsatisfactory (dukkha) or satisfactory (sukha)?"

"Unsatisfactory, Venerable Sir."

"Now what is impermanent, what is unsatisfactory, what is transitory, is it fit to be perceived thus: 'This is mine, this is I, this is my self?'"

"No, Venerable Sir."

"So, bhikkhus, whatever corporeal body whether past, future, or present; whether gross or subtle; whether in oneself or in others; whether inferior or superior; whether far or near; must, with right understanding of things as they really are be regarded thus; 'This is not mine, this is not I, this is not my self .'"

"So, bhikkhus, whatever feeling whether past, future, or present, whether gross or subtle; whether in oneself or in others; whether inferior or superior; whether far or near; must, with right understanding of things as they really are be regarded thus: This is not mine, this is not I, this is not my self."

"So bhikkhus, whatever perception whether past, future, ... with right understanding of things as they really are be regarded thus: "This is not mine, this is not I, this is not my self, "

"So, bhikkhus, whatever mental formations whether past, future . . , with right understanding of things as they really are be regarded thus: "This is not mine, this is not I, this is not my self."

"So, bhikkhus, whatever consciousness whether past, future, or present; whether gross or subtle; whether in oneself or in others; whether inferior or superior; whether far or near; must, with right understanding of things as they really are be regarded thus: This is not mine, this is not I, this is not my self."

"Seeing thus, bhikkhus, the learned disciple of the Noble Ones becomes weary of the corporeal body, weary also of feelings, weary also of perception, weary also of mental formations, and weary also of consciousness. Being weary he becomes detached, being detached he becomes free, being free the knowledge arises, 'I am free.'

"And he knows, 'Rebirth is no more, I have finished practising the life of purity (brahmachariya), done is what should be done; for attaining the goal (of arahatship) I have nothing more to do.

This is what the Bhagava said, Delighted the group of five bhikkhus rejoiced at the Bhagava's words.

And while this discourse was being given the minds of the group of five bhikkhus were liberated from defilements through clinging no more.

NOTES

1. The word rupa refers to everything made of the four primary elements. (i.e. the earth element, the water element, the fire element, and the air element). But here it refers mostly to the corporeal body which arises together with the remaining four aggregates of clinging.

Vedana (feeling), is not used here in the sense of "emotions", but, refers only to the pleasant, the unpleasant, and the neither pleasant nor unpleasant feelings that arise, only one at a time, with every consciousness. (i.e. eye consciousness, ear consciousness, nose . . . , tongue . . . , body . . . , and mind consciousness.)

Perception recognises or perceives an object by means of a mark. It enables one to recognise colours such as blue, white, or red. It can also wrongly recognise a rope as a snake.

Mental formations include faith, energy, intention, greed, hatred, delusion,

non-greed, non-hatred, non-delusion, mindfulness, etc., which prepare, arrange or accomplish actions. There are fifty mental formations.

Consciousness is that which is aware of an object.

2. To understand the word not-self (anatta) it is best to first explain the words self and soul (atta) which not-self negates. Whichever way atta, self, or soul is believed in it is always said to be permanent, undying and undecaying. The teaching of anatta is aimed at showing that the view that there is a self, soul, or atta is not based on direct experience and thus a wrong view.

3. "This is I" and later "This is not I" are literal translations from the pali, but in English they would be "This is me" and "This is not me". We leave it to the reader to substitute accordingly.

U.D.

Please refer Graphical Image N27-?-1

Seung
Photo of a piece of Calligraphy by Zen Master
san which was donated to the B.D.C.(U) Ltd.

THE USE OF MASTER BASHO'S HAIKU (HOKKU) FOR MIND TRAINING

Originally, Haiku meant a versifying amusement done by two or more persons. Hokku was the first half of the improvised poem, but it developed into an independent art of composing something humorous.

Master Basho gave quite a different tone to both haiku and hokku.

Basho's poetry in its religious background was a union of Tendai philosophy with the naturalism and quietism of Zen and Taoism. (1)

A Ch'an Master, who wishes to remain anonymous, has given the author permission to use his Teaching delivered to his Disciples. The Meditators' minds are guided by the Master's skilful use of a commentary on Basho haiku.

To preserve the request of the anonym, the Teaching has been edited.

THE TEACHING

We hear the sound of cicadas coming in and out, crying. With what heart do they cry! Basho wrote a poem about it. He said :

Ah! the Stillness

Penetrating into the rocks;
A cicada's chirp.

Basho did zen wholeheartedly, looking for his true homeland. And he wrote the poem that all of you know so well:

The ancient pond,
A frog makes the plunge :
The sound of water.

The ancient pond can you really see Basho's old pond? Basho's old pond is the central point of this haiku - the old, ancient, ancient pond! If you don't see that old pond, you won't really hear the sound of the frog plunging into it.

Every year, we have the symphony of the cicadas. Some years it's blistering hot and other years it's pretty cool. Some years there will be winds and other years, it is still. Nothing changes. This nothing changingIf you see it and know it, then you know Basho's old pond.

Things always appear to be changing. These days they seem to be going pretty fast. The cicadas' voices seem not to change, but yet these cicadas are not the same as those singing last year, are they? The cicadas live three years in the earth, getting ready to be born. And then they fly out into the world and they live three days! But they aren't lamenting their short lives. They're just singing their hearts out.

What is it that doesn't change? Where is it? The wind blowing gently, the cool breeze on a summer day, does it come from somewhere else? If you know that it doesn't come from somewhere else, then you know, too, that it doesn't go anywhere. The wind blows and there are some who say, "Ahhh, it's cool!" And there are others who take it for granted. And there are still others who don't notice the wind at all. How different the same world appears to each. The cool breeze in summer doesn't change. Yesterday and tomorrow is always included in today, always perfectly included. There's not a day that doesn't include yesterday and tomorrow.

A simpler way of saying this; that all of life is always right here, perfectly now. If there is today, then there is tomorrow and yesterday. Now is limitless-limitless past and eternal future. The depth, weight and value of now, today! This is what we have got to realize-to become aware of the depth, the weight, the value, the perfection of now. We say, "Now/here," but just "now" is enough.

The question is, "are you really alive, really living this now?" You are receiving all of the universe. This is the world that Shakyamuni Buddha awakened to-just this, just this perfect now, this perfect togetherness of now. This now, that Shakyamuni Buddha awakened to, is your life, the life of each and every one of you, with no exceptions. Everyone is living eternity. That's just how precious you

are. If you awaken to the preciousness of what you are, then, if you receive one day of life or three days of life, like the cicadas, one day or three days is like receiving all of eternity. We say that if you don't awaken, then a hundred years of living is living without knowing who you really are, and how precious you are.

We have happy times and sad times, down times and sometimes miserable times, when we feel envy, hatred and anger. And there are waves of going up and down, when we all experience like the moss on the ground. What we have to know, what we have to search for, is the ground that the moss is part of. Otherwise, if we just stick to the surface, to the up and down, we can't be certain of anything.

So, we are here to seek that which is certain truth, your own truth, the truth of your own existence. That truth is everything in the universe, this person and that person, people who are close to you, people who seem very, very far away. All people are living one life-this is certain. The lives of all beings are one. When we awaken to this, then birth and death don't touch us.

Living this now, years of life is now, here, completely one with everyone, with everything. No limits; no distance, no walls. All beings are endowed with the wisdom of Buddha. All beings are Buddha. The crying of a baby, the crying of cicadas, the frog that jumps into the pond. That pond, a frog, plunge. You must smile at its calmness. This is living the Pure Land, thankful for cool breezes here, now-the wind of your true life. It's just for you to open the window and let it blow through. We step onto the path - Ahhhhhh!. Basho's poem:

Ah! This path
With no person travelling it;
The autumn twilight!

Please walk carefully, step by precious step. Treat the world with your heart in gassho. That is living your days in the Pure Land. Ryokan's death poem:

What shall be my legacy?
The blossoms of spring,
The cuckoos in the hills,
The leaves in autumn.

DEDICATION

May this Teaching benefit many beings.

With a deep sense of gratitude for permission to publish the Ch'an Master's Teaching, the author wrote an appreciation as follows:

WIND BLOWS
WIND STOPS

THE MOST VENERABLE MASTER
SAID: THE WIND OF YOUR
TRUE LIFE.

BODHI DHARMA IS NO CLOUD

THANK YOU.

J.D.H.

REFERENCES

(1) History of Japanese Religion, M. Anesaki, Pub. Charles E. Tuttle Co. Japan, 1963 pp. 291 - 293.

'PERCEIVE
WORLD
SOUND'
Zen Master

Please refer
Graphical Image N27-?-1

A piece of Calligraphy by

Sueng San.

B.D.C.(U) LTD. 1990 TIMETABLE

Saturday 10 February	:	'The Way of the Garden' Seminar Teacher: June Young, B.A. 2 - 4 p.m.
Sunday 11 February	:	Free Lesson Ch'an Painting - Enrolment day, 2-4 p.m.
Saturday 17 February (2nd)	:	'The Way of the Garden' Seminar 2 - 4 p.m.
Sunday 18 February - Sunday 8 April the Fitzallen	:	(8 weeks) - Ch'an Academy School of Art, Semester (1), 'The Way of Brush', Teacher: Melva
Friday 13 April - of Tuesday 17 April Hughes	:	Five Day Meditation Course (free charge), Teacher: John D.

- Saturday 28 April
Workshop (1) : Andre Sollier Sumie Painting
10 a.m. - 3 p.m.
- Sunday 29 April
Workshop (1) : Andre Sollier Sumie Painting
10 a.m. - 3 p.m.
- Sunday 6 May -
Semester (2),
Sunday 1 July : 'The Way of the Brush'
Teacher: Melva Fitzallen
- Thursday 10 May -
Sunday 13 May : Versak Celebrations
- Friday 6 July -
(free of
Tuesday 10 July : Five Day Meditation Course
charge), Teacher: John D. Hughes
- Saturday 21 July : Andre Sollier Workshop (2)
10 a.m. - 3 p.m.
- Sunday 22 July : Andre Sollier Workshop (2)
10 a.m. - 3 p.m.
- Sunday 29 July -
Semester (3)
Sunday 16 September : 'The Way of the Brush'
(8 weeks), Note: This Semester
includes a lesson of
'The Way of
the Garden' and a lesson of
shakuhachi
- Friday 21 September-
of : Five Day Meditation Course (free
Tuesday 25 September charge), Teacher: John D. Hughes
- Saturday 4 August
Seminar : 'The Way of the Garden'
Teacher: June Young,
B.A.
2 - 4 p.m.
- Saturday 25 August : Delegation from B.D.C.(U) Ltd.
attending Buddhist
Conference in Korea.
- Saturday 6 September : Andre Sollier Workshop (3)
10 a.m. - 3 p.m.

- Sunday 7 September : Andre Sollier Workshop (3)
10 a.m. - 3 p.m.
- Sunday 9 September : John D. Hughes 60th Birthday
Celebrations.
- Sunday 14 October - : 'The Way of the Brush' Semester (4)
Sunday 9 December Teacher: Melva Fitzallen
- Saturday 17 November : Ch'an Academy Exhibition including
(calligraphy), Master Shigyoku
(shakuhachi), David Brown
Chi) Mike Welton (Tai
- Thursday 27 December - : Five Day Meditation Course (free of
Tuesday 31 December charge), Teacher: John D. Hughes
- Date yet to be finalised Visit to Melbourne of Thai
Meditation Master Venerable
Acharn Boon Peng during March 1990.

TIMETABLE OF ONGOING ACTIVITIES

Monday and Friday evening (7.30 p.m.) Meditation, (free of charge).

Teacher: John D. Hughes.

Wednesdays (6.30 a.m.) Pali Chanting.

Sundays (11 a.m. - 12 noon) - English Expression, Teacher: John Hughes, (free of charge), English Literature, Teacher: Joy Fratelle, B.A.

March, June, September, December, B.D.C.(U) Ltd. Newsletters produced (sent free of charge on request).

List of Contributors to Newsletter - Key to Initials

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This Newsletter is edited by John D. Hughes, Dip. App. Chem. T.T.T.C.

Please refer Graphical Image N27-?-1

Photo of Venerable Zen Master Seung San and John D. Hughes in the garden at B.D.C.(U) Ltd