

BUDDHA DHYĀNA DANA REVIEW

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Photo: Venerable Viriyananda Maha Thera in
B.D.C.(U) Ltd Meditation Hall.

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"The gift of Dhamma excels all other gifts"

EDITORIAL

TOWARDS A SUSTAINABLE 20th. Century BUDDHIST LIBRARY

Buddha permitted his Teachings to be put down in "one's own speech". (Pali sakanirutti).

Pande considers that it appears that Buddha did not want his teachings fixed in any learned language but wished them to circulate in different local dialects. One may recall that Asoka followed a similar policy.

Since its inception, on 9 September 1978, the B.D.C.(U)Ltd. had as one of its goals a sustainable Buddhist Library.

The B.D.C.(U) Ltd. Library Auxiliary Subcommittee was convened to be the "champion" of the B.D.C.(U) Ltd. Library.

When describing the public library built by Asinius Pollio, Pliny coined a striking

phrase which has applications to libraries generally: *INGENIA HOMINUM REM PUBLICAM FACIT* ("He made men's talents a public possession") This maxim has been adopted by the LAS.

A Buddhist library should be able to make a socially restricted cultural heritage accessible to all, and thus transform it into a common culture.

The L.A.S. position is that vital questions concerning the care of Buddhist Libraries were likely to be found within the nature of insights which arise from the practice of Buddhist Teachings. This method is being used to seek out the qualities required by the L.A.S. members to cognate how such a protect could be implemented. The critical need is to address questions concerned with what elements may be assembled into valid ways and means by the L.A.S. to make sure the Library maintains its relevance, its validity, its *raison d'etre* over the span of time for which it is to be operational.

This article was written during Vesak 1991 as Buddhists throughout the World remember the Buddha's attainment under the Bodhi tree and his coherent view of reality which became cause for his Teachings on generosity, morality and wisdom.

Buddhism has a long history of translation of its texts and reflects the lifestyle, attitudes and values of persons in many cultures. The L.A.S. desires to preserve this multiculturalism to ensure a "fair" library. By building this "fairness" into the common culture of the library, it might be said that the L.A.S. rediscovered a "Menu" for human civilization.

It would be inappropriate to ignore the new frontier of opportunity available in the last decade of this century opened by computer systems which are a tool to conquer time and space and make possible "a library without walls".

As a first step, it is necessary to provide a company culture which can adapt the present store of "good" information for the benefit of society at large and Buddhists in particular so that data conducive to their well being becomes easy to retrieve and apply to their lives. The L.A.S. is planning training for this purpose.

The library computer information systems would not be designed or used to become a mere cultural oddity producing trivia.

To date, concerted effort has resulted in a seven item "Menu" for a sustainable Buddhist library of the type sought.

The "Menu" qualities (identified from the Pali Canon) are:

1. ACARINIYA AKARA - PRACTICAL METHOD

A recent organizational analysis of B.D.C.(U) Ltd, undertaken by an MBA student, showed it to be in an organizational situation that is "working very well and needs little to improve it. No changes to the present mode of operation can be suggested."

2. DHAMMA CHARIYA - ETHIC

Buddhist ethics favors those attitudes and kinds of behavior which help humanity; whatever is conducive to this end is to be encouraged; whatever distracts is

to be discouraged or renounced. For lay people the outworking of the ethical principles governing their domestic and social inter-relationships is set forth in the well known Sigalovada Sutta.

3. SILA - MORALITY

Morality is a virtue. Future retribution for immoral actions can be avoided by accumulation of merit (Pali punna; Lankin pin; Thai boon; Burmese kutho). Lay people can make merit by producing and distributing facsimiles of proper Buddhist information to persons who can put that information into their psycho-physical stream. The library shall be geared for such purposes.

4. PANNA LEKHANI - STYLE

The determination is to find and maintain the appropriate styles.

5. NIYATIDITTHI - OVERVIEW

Where multiple goals appear, the priority of the library goals must be clearly established, to accord to these principles.

6. SAMMBODHI - HIGH WISDOM

As work develops, the LAS intends to submit draft priorities of the library for consideration by the international community of Buddhist Leaders and Scholars to ensure tracking of LAS effort. Since the B.D.C. (U) Ltd. belongs to the WFB network this seems a natural frame of reference for such purposes. Within the decade, it may be wise to arrange a Conference to review progress and shape future directions for this purpose.

7. ABHIBHUMI - HIGH GROUND

The John D. Hughes Collection library is to be arranged to be within the scope of the root vows of Bodhisattvas.

8. VIJJA AJJHAPANA VYAPANA ABHIVODDHI ATIKKAMMAJIVANA - LEARNING - TEACHING - TRANSMISSION - PROGRESS - SURVIVAL

This is a knowledge of how things arise and pass away. The hyphen indicates the dependency of one cause leading to a result, which in turn becomes cause and so on. The Buddhist library project and Buddha Dhyana Dana Review are designed to become causes to link some of these processes.

Please note the correct number for the Review is ISSN 1034-9677, not ISSN 0818-8254 which is the old BDC(U)Ltd. Newsletter number.

Please refer Graphical Image No: V1N2.?.1

Photo: John D. Hughes in the John D. Hughes
Collection Library.

BDC(U) Ltd Five Day Meditation Course Friday 29 March to Tuesday 2 April 1991

A five day Meditation Course was held at the Buddhist Discussion Centre (Upwey) Ltd from 29 March to 2 April 1991.

The Teacher was John D. Hughes, Past President of the BDC(U)Ltd.

The ten necessary activities in the 52 stages of a Bodhisattva are lines of action for the universal welfare of others (1). These are:

1. Joyful service;
2. Beneficial service;
3. Never resenting;
9. Without limit;
5. Never out of order;
6. Appearing in any form at will;
7. Unimpeded;
8. Exalting the paramitas (perfections) amongst all beings;
9. Perfecting the Buddha Law by complete virtue;
10. Manifesting in all things the pure, final, true reality.

The purpose of the course was to train in these good actions. Once again, (2) the Students sought to identify their existing trusts, beliefs and values and act to remove from their mind-stream unwise trusts, beliefs and values. It becomes possible to develop a series of "array" minds with Buddha, Dharma, Sangha Refuge.

Ultimately, the array minds are to be modified to assume the form of what Prof. Takakusu translates as "The Realm of Matrix Repository"(3).

Mandalas are physically represented by pictures or painted figures of Buddhas, Bodhisattvas and Protectors (Skt. Maha-mandala), i.e. a plane representation; symbols or an article possessed by each of the above (Skt. Samaya-mandala); a circle of letters (Skt. bija-aksara); or a circle of sculptured figures (Skt. Karma-mandala).

Traditionally, in this Buddha Sasana, there are a total of 1461 benevolent beings in the complete mandala.

To practice the Paramita-Mahayana, conditions for the four characterizations referred to in the Tibetan texts should be developed. At that time, a movement into higher states of organization (Tib. sangs-rgyas) of the array minds shifts from the nascent to the actual states. Guenther's translation of the Tibetan text (4) reads:

"Moving into and over the as-is (de-bzhin gshegs-pa), a super perfect state of being wide awake (yang-dag-par rdzogs-pa'i sangs-rgyas), having conquered and being endowed and having passed beyond (bcom-ldan-'das), and thoroughly engaged (longs-spyod chen-po)."

Meditation practice commences with "cleaning the mind" using Vipassana (Skt. Vipasyana).

This meditation practice is designed to increase one pointedness (Pali: sati) and concentration to subdue discursiveness, Students were able to know that present

time events are inherited from past actions and familiarize their minds with the possibility for development of more appropriate life styles worthy of their future attention.

By knowing the present as the present, their minds were guided to the knowledge of volitional action. Without volitional action, no merit can be accumulated for the purposes of sustaining more wholesome trusts, beliefs and values.

Velleity of mind(s) is a common error. Volition (in the sense of will-power) overcomes this error and prompts the mind to analyze the existing trusts, beliefs and values systems. This practice leads to the access of an array mind.

With an array mind, Students were able to broaden their understanding of (and then decide, each for himself or herself) what they need to modify and what they needed to leave unmodified in their *modus vivendi*.

When the content of the views (Pali: sankhara) that governed one's past lives is known, it becomes clear that these views reappear in this present life stream, and in most cases become, once again, the cause of the suffering.

By further volitional analysis of the various array minds, insight arises, without doubt, that one's present rebirth inheritance was dependent on the law of action. (Pali:kamma)

Students were able to discriminate between wholesome Pali: kusula) and unwholesome (Pali: akusula) action.

With the knowledge of the outcome of action, (Pali: vipaka) the mind is able to understand and to apply, with wisdom, the Buddha's Teachings.

At this point, Students encourage themselves to apply these knowledge to their everyday life style and begin to develop a model of decent living based on Buddha, Dharma, Sangha Refuge.

When it is understood that a "different" method of planned living is possible, natural confidence arises that all past obstructions can be overcome.

Present arisings of the mind, formerly unknown, become known, and future happiness is assured.

The practice of Dhamma in its earliest stage is based on "gaining merits"; it lets people obtain something highly satisfactory at the start.

The next step on the way of Dhamma is to voluntarily choose to live a plain and simple life, a pure life, without being led astray or intoxicated by anything. There is still a consciousness of self who is enjoying this mode of happiness.

A level of Dhamma that is even higher is not to have any traces of self remaining at all. Since there is no "I" to suffer, then as it is said in "People language",⁽⁵⁾ there is real happiness.

For Noble ones, who have penetrated the Dhamma, though only a few words are spoken they know without explanation.

May the Merit of this article release beings from the tyranny of their procrastination.*

J.D.H / M.M / J.O'D

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* in the sense of arayapana sasa dukkha machiya nikama of the Pali Canon.

A BUDDHIST'S PERSPECTIVE OF THE TEACHINGS OF CHRIST OUTLINE OF A TALK GIVEN AT DEAKIN UNIVERSITY to the Club of JESUS THE TEACHER by John D. Hughes on 4th June 1991

The Buddha's advice, given over 2500 years ago, to minimize disputes with other religions was to refer to Buddhism as not being inferior to, equal to, or superior to other religions.

It is not the purpose of Buddhist's to "convert" others thinking about their religion. Persons must request to be taught.

In some cases, where no request was made to teach the Dharma (the Buddha's Teachings) but the request was to understand how to obtain rebirth in a Brahma World heaven, the Buddha gave instructions to persons of Brahma religions how to practice to achieve their desire for such a rebirth.

In ancient times religious debates were held under royal patronage and, are well documented.

It is noteworthy that, in most cases where the Buddhists were judged as the winner of the debate and influential people decided to change their view of religion and undertake the practice of Buddhism, the Buddhists advised such persons to keep offering food and shelter to their former religious Teachers and followers.

To save you the trouble of searching for a "worst" case, I would mention that the Great Vihara at Sri Lanka was at one time the Monastery of one Buddhist Order and

the Ruler decided another Buddhist Order was to be the flavour of the day. The Ruler ordered the incumbent Monks be disposed from their quarters in the Vihara.

They were given three options. The first option was they reordained to the favoured Order. The second option was they disrobe and become laymen. The Ruler's third option, which was counselled against by the favoured Monks, was that persons who refused the other first two options were to be killed.

It seems the third option was not policed because the deposed Order continued to flourish, and, in fact, was given the Vihara by the Ruler's grandson. Sic transit gloria.

By comparison, Christianity seems to have been (to put it mildly) a shade less benevolent under analogous circumstances.

At a private meeting held in Melbourne same years ago when His Holiness the Dalai Lama was visiting Melbourne, the Venerable Chief Priests of the major religions listened to an analysis by the Dalai Lama which showed that all the religions could agree that they should be compassionate to others. His Holiness stressed that there was not much point in expending resources and energy in having public debates about their differences because that would only polarise the social distance between the various parties. The resources would be better used actualizing compassion in socially useful ways. His Holiness transfers the merit of his practice so beings will be well and happy.

At residential teachings given at Latrobe University, some years ago, Thich Nhat Hanh advised the Buddhist laypersons not to walk around the campus in their saffron over-robos because it would give the impression to non-Buddhists that Buddhists were stressing their differences from other human beings. The Venerable transfers his merit so beings will be well and happy.

His verbal Teachings adopt Buddhist anapanasati (Mindfulness of Breathing) meditation for the purpose of helping all persons who wish to be kind to others. This meditation increases health, both physical and mental.

Jesus the Teacher taught verbally in parable.

His "prayer" Teachings was a form of meditation, with what Buddhists would term "transfer of merit".

Luke 22:32 is an example where Jesus prayed for (Simon) that (Simon's) faith should not fail. Jesus the Teacher coded the merit transfer so that (Simon) would "strengthen thy brethren".

Luke 12:39 seems like instruction on light "Kasina" meditation.

A word of caution: You had better to be well skilled in metta meditation before attempting light kasina meditation otherwise you may become physically ill.

Metta meditation is a very "user friendly" meditation.

Several years ago, my members and I arranged carols by candlelight at Olinda and drew about 8500 people to the occasion. I arranged for five of the Christian churches in the area where I live to mass their choirs for the occasion. After three years of running the festival which had the theme "Loving Kindness" the five Christian churches had become close to one another and took over the running of this festival.

Each year, as organizer, I took the opportunity to teach all attending "Loving Kindness" meditation (Pali metta) for about 2 minutes with merit transfer.

From their side, the Christians present seemed happy enough with this loving kindness "prayer" method.

From my side, as a Buddhist meditation Teacher, I was happy to provide "skill transfer" to others so they make loving kindness causes to reduce intra Christian religion sectarianism of the 5 churches in the area. This was achieved. So, a win/win situation was created which means much merit was the resultant. Demerit arise in lose/lose situations. It is practical to be fair.

Buddhists, like Christians, are practical persons. Often, with some clear thought you can arrange for practical win/win situations to be obtained in this human birth.

The good news is that this means humans get the opportunity to generate enough merit to accumulate and be sufficient for a heaven rebirth next life.

The bad news is that human life lived in lose/lose positions means animal or lower rebirth.

The worst news is that most human/animal transactions cannot give many win/win situations.

The sorry to tell you news is most animal/animal transactions are lose/lose.

Wise persons extent the precept of no killing to animals. During the 3rd. Century, the Buddhist King Asoka prohibited the slaughter of animals in his kingdom one day a week.

My understanding was that the early Christian canon included this concept till the 5th Century edict of the Christian meeting at Constantinople removed this concept. The practical approach makes you aware of win/win windows of opportunity which you have by dealing with humans and it is a noble thought to bear in mind that you should help your own species.

The ability to act and consider other humans wellbeing is positioned yourself in a merit making position with wisdom of cause and effect.

So the Buddha states that the wise man, the man of great wisdom, does not think of doing harm to himself, to others, or both.

Unfortunately, the media likes the sensational actions of unwise persons. The image of the pyromania of a Buddhist Monk during the Vietnam war tends to stay in the mind

as a wise action. In fact, that Monk was counselled against the action by the Chief Monk of Vietnam because it was an unwise action.

Some Christians in some countries seem to think that there is some virtue in martyrdom and/or in self torment. With compassion, think of the demerit the being who kills a holy person or a great statesman. The killer goes to hell birth for a long time.

It is hard to practice charity if you are poor. Saint Luke (3:11) advises if you have 2 coats, give one (not two) away.

That is 50% dana (generosity). Buddha suggests 25%' (although I feel sure that does not mean give half a coat away).

To be practical is a blessing. I have knowledge of the good work practical Christians undertake for many and it is kind to care for orphans. Mother Theresa is a great Saint in this area.

There is a great Buddhist Chief Monk who has helped orphans near death in Bangladesh. Many years ago, after I attended an international Buddhist Conference to celebrate the great Atisha's Birth anniversary, I was invited to stay at the Chief Monk's Monastery in Bangladesh. Since those days, our Buddhist Centre has been fundraising for his Buddhist orphanage. In Bangladesh, about one percent of its population is Buddhist. In view of the recent cyclone damage the orphans need help. The orphans have an unfortunate rebirth this life.

It must be quite clear to you that Buddhists do not believe in reincarnation, which implies some permanent self. Buddhists know that rebirth occurs and that where and to who you are born does not depend on any God or devil but that your conditions of rebirth depend on your own actions. So some people are born in hell next life, some in heaven, some animal, some human and so on dependent on their actions.

If an ignorant person were to believe that some wholesome action was unwholesome or visa versa, it does not alter the outcome of the destination of the future rebirths.

What Christians call commandments and Buddhists call precepts, such as, for example, no killing, no lying, no stealing, no sexual misconduct and, in the Buddhist case, no intoxicants that cloud the mind, have the same result regardless of what you call yourself.

So Christians and Buddhists could both find common ground in morality.

There are three types of character or moral determination with which persons are born into this present life. A new being at the point of conception carries mind-body qualities from previous lives.

So, some people are born with a natural karmic disposition to be good, others with a natural karmic disposition to be bad and others with an indefinite (or neutral) disposition. Similarly, depending on past causes over many lives some people are

born healthy some people are born sick. Some people who have in former lives undertaken a lot of killing, such as slaughterers, may have so little merit to get a human birth that they may be aborted either, spontaneously or by intervention, and so miss out on their opportunity of human birth. A human birth is extremely rare averaging about one human birth every ten million lives.

That is why we might say it is a blessing to be born human.

If Buddhists or Christians manage somehow to be moral, generous and come to some understanding of the good way to live, they could get a succession of human births, which happens in the case of some of the great Bodhisattva Buddhist Monks.

With regard to conversion, some "born again" Christians may be more aptly named than they realize, because a Buddhist would say their love of the Christian religion was created in a past life.

There are three good thoughts that Buddhists and Christians can find support for canonical grounds in their respective texts.

The first is thoughts of love towards our friends and families, the second of thoughts of love towards our enemies and the third thoughts of love towards beings who are neither enemies or friends. The third case means love towards all beings including some other species such as animals.

This practice is called metta in the Pali language and could be translated as loving kindness. Heavenly beings in general have loving kindness.

There exists within my knowledge of Christianity room for the opinion that there are a further three concepts which Buddhists and Christians could agree on with their respective canonical support.

The first quality that can be developed by human beings (after loving kindness has been well practiced) is compassion for others. Heavenly beings are generally compassionate, the Pali word for Compassion is karuna.

When compassion is highly developed the next thing to develop is sympathetic joy. (Pali: mudita) Some heavenly beings experience this quality.

When sympathetic joy has been highly developed, another good quality to be developed is equanimity of mind. Some heavenly beings have this quality.

It is clear that these three qualities had been developed by Christ and early Christians through either former life merit or, (most likely) meditation.

It must be remembered however that because of repeated good deeds over many past lives the early Christians belonged to the types of person who were born with good disposition and therefore it wasn't too difficult for them to develop these four qualities through their meditation.

As Buddhist meditators know, early products of meditation result in what is known as

celestial eye where the seeing consciousness becomes very fine.

Experienced Buddhist meditators ignore such distractions. It was through meditation that the seeing consciousness of some virtuous Christians were able to see for themselves a "vision" of the fine bodies of heavenly beings (Pali, deva).

It is well documented, in Christian commentaries, the meditation experiences of virtuous Christians. Their experiences occur in jhana meditation, such as, for example, hearing consciousness experience of celestial ear which enabled them to hear the speech of devas, and so on. The English translation of the Pali word jhana (skt. dhyana) as "trance" is superficial. Usually four stages are distinguished: concentration of mind on a single subject; mental and physical joy and ease; then a sense of ease only; finally, a sense of perfect clarity and equanimity. In Buddhist meditation the jhana experiences are regarded as means to further progress and not as an end in itself. So, the attainment of the jhana meditations from a Buddhist religious viewpoint is that the jhanas as such are of neutral value. The view that achievement of the Jhanas was equivalent to attaining nirvana is repudiated in Buddhist texts. (eg. the Brahma-Jala Sutta).

When Jesus was doing concentrated meditation as described in the Gospel of Saint Matthew he ran into what the Christians call the devil and the Buddhists call mara the tempter. Five hundred years before Christ, Buddha overcame mara and saw things as they really were.

Mara does not know nirvana. Unlike Buddha, Jesus did not attain nirvana, but certainly attained proficiency in various jhanas.

Buddha took religious vows under earlier Buddhas and had no Teacher except his accumulated good merits. For this reason he is termed Sammasambuddhasa.

Jesus seems to have been (as well he knew) under the guidance of some heavenly deva from the Brahma or God world.

I wish to make it clear that Buddha is under the guidance of no being.

Buddha qualities are well documented because the Buddha explained in detail what is the actuality state of Buddha. I am aware that this audience has little, if any knowledge of Pali, and the trouble with English expression is the lack of key words within your internal dictionaries or your demand that life must have its mysteries. In the absence of a specialised language, there is no point in proceeding further in efforts to make clear the fundamental difference between Buddha the Teacher and Jesus the Teacher, instead, I shall point out that to a great degree it can be said that their experience and proficiency of jhana meditation allowed both Teachers to guide sentient beings in doctrine that helps them to create the conditions which will result in appeasing their suffering.

Because of his vast merit from many lives, Buddha started life as the son of a King. He received a well balanced education.

Jesus was born to working class parents. He had a tradesman education.

Buddha's meditation under the bodhi tree was three days and three nights to

completion, mara being conquered completely within that time.

Buddha then spent four months in perfect happiness and health without needing food.

In Luke 4:2 Jesus had forty days "tempted of the devil" and in those days he did not eat anything and when they elapsed he was "hungered".

So when I compare Buddha and Christ at the outcome time of conquering mara, (which is the same as the devil), I must say Buddha leads by more than a short length.

Because of his vast merit, no being could succeed in killing Buddha although one of his monks attempted this twice. By contrast, one of Jesus renegade disciples managed to create a chain of events which resulted in his killing by crucifixion.

It was merit that gave Buddha an effective teaching life span at least three times that of Christ.

It seems pointless to go into a very lengthy analysis of quality for quality to explain the power of Buddha the Teacher compared to Jesus the Teacher to see who wins the grand final.

The Buddha did one other fundamental thing that Jesus did not do, the Buddha ceased the process of rebirth.

When a new Buddha appears, it is not the old one "recycled" as it were.

The next Buddha is at present in a heavenly birth, and is a different being to the Buddha born over 2500 years ago.

It is sufficient to say that the present Buddha's teaching era lasts 5000 years. So within 2500 years from now no single person on this planet will be able to explain Buddha's teaching. I am unaware of any authoritative statement of when the present Christian teaching era ends.

So what can we agree on what should we do now?

I would certainly suggest that Christians and Buddhists are in agreement that they are opposed to the teachings of immorality advocated by mara. Can you see if you can live in a decent manner as an example to persuade people to be kind to each other?

As St Luke 21:9 says "don't be terrified when you hear of wars and commotions" or get on some idea that there is some way that wars are going to stop. Just make sure that you don't contribute actions that start them. My good karma in this birth for the last sixty years has kept me from direct impact with the 300 odd wars that have been fought on this planet during this lifetime so I intend to keep making merit. Some of my deva protectors are the same as your own. I hope you remain well and happy and I appreciate your attention.

Thank you very much. Any questions?

VESAK CELEBRATION Day at BDC(U)Ltd - 26 May 1991

On Sunday, 26 May 1991, thirteen Monks:

Venerable Dr. Viriyananda Mahathero, The Melbourne Thai Buddhist Temple Inc.(Wat Thai Narkorn) 489 Elgar road, Box Hill 3128.

Venerable Phra Maha Anek Kavivamso, The Melbourne Thai Buddhist Temple Inc.

Venerable Maha Chalaw Tejabalo, The Melbourne Thai Buddhist Temple Inc.

Venerable Phra Sawai Sukpan,Wat Dhammanives. 40 Coomoora Road, Springvale South, 3172.

Venerable Thong Dam Vichita Thammo, Wat Dhammanives.

Venerable Suwan Charunwanno, Wat Buddharangsee, 60 Callender Road, Noble Park, 3174

Venerable Ngegh Sarin, Wat Buddharangsee.

Venerable Phra Thong Dang Thammavongsa, Wat Lao, 8 Burnt Street, Nunawading
3131.

Venerable Phra Phoung Eue Sayachak, Wat Lao.

Venerable Phra Sumano (Mun Lim),Wat Dhammaram 44 Balmoral Avenue, Springvale,
3171.

Venerable Phra Kanthacaro (Long Luan),Wat Dhammarum.

Venerable Phra Santacetto (Leang Klok), Wat Dhammarum.

Venerable Vanna Chom, Wat Dhammarum. (visiting from 6 Hope Street, Kingston, Queensland, 4114.

and many Members attended Vesak Celebrations at the Centre.

Celebrations began at 10.30 a.m. with the Buddha-Bhiseka Blessing ("dotting the eye") of the Centre's recently acquired main Buddha Image.

Venerable Dr. Viriyananda Mahathero presented his prepared Visakhapuja and Pali Gatha (with English translations) to the BDC(U)Ltd. Members.

VISAKHAPUJA

"SADDHA SACCAM NETI"
CONFIDENCE LEADS TO TRUTH

"SACCAM SANTIM NETI"
TRUTH LEADS TO PEACE

"SANTI NIBBANAM NETI"
PEACE LEADS TO NIBBANA

"NIBBANAM PARAMAM SUKHAM"
NIBBANA LEADS TO HAPPINESS
(NIBBANA IS ETERNAL HAPPINESS)

PALI GATHA with English Translation

1. VADA CA BUDDHA LOKASMIM
UPAPAJJANTI PABHANKARA
TE IMAM DHAMMAM PAKASENTI
DUKKHU PASAMAGAMINAM

Once the Buddhas, the Light Bringers
came to be born in this world, they explain
this Dhamma in order to appease suffering.

2. MAGGANATTHANGIKO SETTHO
SACCANAM CATURO PADA
VIRAGO SETTHO DHAMMANAM
DIPDANANCA CAKKHUMA

Among many Paths, the Eightfold Path is excellent;
Among many truths, the Four Noble Truths are excellent;
Among many Dhammas, dispassionateness is excellent; and among men and women,
the Buddha who has eyes is excellent.

3. YE CA KHO SAMMADAKKHATE,
DAMME DHAMMANUVATTINO
TEJANA PARAMESSANTI
MACCUDHEYYAM SUDUTTARAM

Those who follow the Dhamma
which was well-proclaimed by the Buddha,
can go across the sphere of death which is hard to get through.

4. SUSUKHAM VATA NIBBANAM
SAMMASAMBUDDHADESITAM
ASOKAM VIRAJAM KHEMAM
YATTHA DUKKHAM NIRUJJHATI

Oh! Nibbana is a real happiness!
It is well shown to us by the Buddha. It is free from sorrow and dust, full of peace and
to end suffering.

Dana of food offerings, prepared by many Members was offered to the Monks at
about 11.00 a.m. Dana offerings included flowers, medicines, and incense. Dr.
Venerable Viriyananda Mahathero gave a discourse on Anathapindika's (feeder of the
poor) encounter with devas who could not understand his generosity to Buddha. At a
later time, these devas corrected their wrong views and assisted him to become
very wealthy.

The Monks chanted the Mangalasutta (Discourse on Blessings), Karaniyamettasutta
(for the general extension of lovingkindness, called Appamannabhavana or
development of the unlimited), Ratanasutta (originally recited at Vesali, where
famine left thousands of decayed corpses (which attracted low beings) resulting in
pestilence. This sutta protects citizens by purifying their city's atmosphere. It is

usually treated as an exegesis of the 3 Precious Jewels.) Tiratananusaranapathasutta, Jayamangalaatthagatha, Jayaparittam, and Sumangalagatha, giving Blessings to many beings for this 2534 Vesak Celebration.

After lunch, Ven. Dr. Viriyananda Mahathero guided walking Meditation along the newly built path to the Western entrance of the Centre. The Centre Library and Members were presented with copies of TRIPLE GEM The Light of Peace and Happiness, Edition No.1, July 1991, the Magazine of the Melbourne Thai Buddhist Temple Inc. This new publication gives details the recent pilgrimage of Ven. Dr. Viriyananda Mahathero and 11 Members of the Centre. His keynote address is reprinted below.

Past President John D. Hughes, Directors and all Members and friends of the BDC(U)Ltd. thank Dr. Venerable Viriyananda and the Monks who attended for the field of merit they generated to sustain the BDC(U)Ltd in this Buddha Sasana on 2534 Vesak. Saddhu Saddhu Saddhu!!

The Vesak Ceremony was filmed on two video Cameras and additional audio tape records were made. These items are available for use at the Centre.

Many Members continued practice on Monday 27 and Tuesday 28 (the full moon day). Members attended a Healing Buddha Puja performed on Tuesday evening. At the time of the full moon on Tuesday evening, some members were guided in meditation by John D. Hughes, while others ground ink as part of their Ch'an Practice.

J.D.H. / M.M./J.O'D.

Samvejaniyatthana - The Four Holy Places of Buddhism

by Venerable Dr Viriyananda

Before the Lord Buddha attained Enlightenment (Nibbana), Ananda, His personal attendant, said to Him: "In days past, when Bhikkus were emerging, in different places, at the end of the rainy season, from the sojourn of the Rains-retreat, they liked to come and pay their respect to the Tathagata (lit: "Thus-gone"). And we would wish to continue yet to see and to sit near the Tathagata. But when the Tathagata shall have attained the Final Passing away of His personal existence (Parinibbana), we shall no longer have the opportunity to do so. Thus, we wish to know what, instead of this, we may do in the future...."

The Lord Buddha, hearing this, spoke to Ananda thus: "All My Bhikkus and lay-disciples should come and see, and make recollection of the Tathagata, in Four Places: at Lumbini (in present - day Nepal) where the Tathagata, before His Enlightenment, was born; at Bodhgaya (in present-day Bihar State, India), where the Tathagata has attained Enlightenment; at Sarnath (at Varanasi, in present-day Uttar Pradesh, India), where the Tathagata has preached His First Sermon ("The Turning of the Wheel of the Law") to His First Five Disciples; and at Kushinagar (in present day Uttar Pradesh also) where the Tathagata will attain Parinibbana. To these Four Holy Places my Bhikkus and lay-disciples should come, see and there make recollection of the Tathagata".

And then the Lord Buddha spoke of the wonderful benefits which such pilgrimage to these Four Holy Places would bestow.

"If any of my disciples will make, with strong confidence, recollection of the Tathagata, they will, when they die, be born in heaven. And when they are born again in this world whether they be man or woman, they will be born in a good and suitable family, in a good and suitable place, with property and prosperity. They will be born in a good and healthy form, both in body and mind. And they will have the opportunity of birth in a Buddha-time, such as that of Ariya Maitreya Buddha, who is for this world the next of Buddhas to come. They will have the opportunity to see and to sit nearby, and to ask what is it that they need to know for the attainment of their own Enlightenment. "Thus spoke the Lord Buddha, with regard to the Four Places"

By the wonderful benefits of this worship at the four holy places of the Lord Buddha, may all beings be well and happy.

THE VIETNAMESE BUDDHIST ASSOCIATION OF VICTORIA 1991 VESAK
CELEBRATION.

KINH MUNG PHAT DAN 2615
BUDDHA HAPPY BIRTHDAY.

On Sunday, the 2nd of June, 1991, The Vietnamese Buddhist Association of Victoria and The Vietnamese Buddhist Association of South East Melbourne, celebrated Vesak at the Collingwood Town Hall, Collingwood, Victoria.

The Ceremony was opened by The Most Venerable Thich Phuoc Hue, Chairman of the Vietnamese United Buddhist Congregation of Australia and New Zealand, and President of the Vietnamese Buddhist Association of Victoria.

Distinguished Guests who attended the Ceremony included Federal Parliamentary Member Dr. A. Theophanous, who represented The Federal Minister for the Department of Immigration, Local Government and Ethnic Affairs, the Hon. Mr. Gerry Hand. Also in attendance were Mr. D. Dollis, State Member for Richmond and the Mayor of the City of Collingwood, His Worship Cr. Bill Hampson.

Representatives of Melbourne Buddhist organisations included the President of The Buddhist Discussion Centre (Upwey)Ltd. Mr. Frank Carter B.Ec. and Elizabeth Bell from the Buddhist Society of Victoria.

The Most Ven. Thich Phuoc Hue in his opening address said Buddhists should celebrate Vesak in order to "strengthen their own confidence in Buddha. The Buddha taught us that with Compassion, Wisdom and courage we can eliminate hate, greed and ignorance."

The speech read by Dr. A. Theophanous on behalf of the Hon. Gerry Hand noted that Buddhism is the fastest growing and currently the third largest religion in Australia. Whilst much of the Buddhist Community in Australia was of ethnic origin, Mr. Hand believed the value of Buddhist Teachings to the Australian Community was reflected by a large growth in Australian born Buddhists.

This day also celebrated the 10th Anniversary of The Vietnamese Buddhist Association of Australia. The Most Venerable Thich Phuoc Hue said the Vietnamese Buddhist Community was a force for harmony and understanding in the Australian Community.

The Ceremony concluded with eleven Vietnamese Buddhist Monks and Nuns chanting "The Great Compassion Dharane" (TRI NIEM CHU DAI BI), Recollection, Praise, and Devotion to Buddha at Vesak (BAI KINH KHANH DAN), the Four Great Bodhisattva Vows (PHAT NGUYEN), the Triple Gem Refuge (TU QUY VA DANH LE) and the Dedication of Merits (HOI HUONG). A large number of pigeons were released from the courtyard next to the hall.

We congratulate The Vietnamese Buddhist Association of Victoria on the success of this occasion. May the merits of this article provide stability and growth for all Australian Buddhist organisations.

F.T.C.

Please refer Graphical Image No: VIN2.?.1 & 2

Photos: Vesak Celebration Day at the BDC(U) Ltd
- 26 May 1991

Lecture by His Holiness Gyalwang Drugchen Rinpoche

On 24 May 1991 several members of the Buddhist Discussion Centre (Upwey) Ltd attended a public lecture in Melbourne organised by the Kagyu E-Vam Buddhist Institute, 695 Lygon Street Carlton North, Victoria 3054. The topic of the Teaching was 'Healing Methods in Tibetan Buddhism' presented by His Holiness Gyalwang Drugchen Rinpoche, Regent of the Drugpa Kagyu strand of Tibetan Buddhism who is visiting Australia.

The 12th Gyalwang Drugchen, Jigme Pema Wangchen was born in 1963 and after being recognised by His Holiness the Dalai Lama, was enthroned at Dharmasala in 1966. He has studied extensively under many great scholars, notably His Eminence Thuksey Rinpoche and resides in Darjiling, and has a monastery in Ladakh.

The following is from notes taken at the lecture, grammatical additions have been made for the reader however the substance comes directly from the transcribed oral Teaching of His Holiness Gyalwang Drugchen Rinpoche, as translated by Traleg Rinpoche, Spiritual Head of the Kagyu E-Vam Buddhist Institute.

Healing Methods in Tibetan Buddhism

Spiritual insight can give enormous insight into our physical and emotional well being. Whether one has any kind of religious inclination or not, whether we experience physical pain or pleasure or mental pain or pleasure is dependent on the state of mind that the individual is in at the time.

In terms of physical pain there are many types, most extreme being physical malfunctions or diseases. In terms of mental pain this can arise in a variety of ways, for example to lose control of the mind - psychotic episodes. It is common for people to have mental suffering and torment. These physical malfunctions are attributed to the extreme states of mind. The mind goes through a variety of extreme states, one acts on impulse - to burst into laughter without reason or break down to cry with no apparent reason. One may not have control over the states of mind while the person is going through them.

The reason why humans go through extreme states of mind is they are afflicted by three poisons of ignorance, desire and anger. This metaphor of poison if consumed accidentally or deliberately = pain. As long as a person is afflicted by the three poisons it is impossible for a person to obtain a proper physical or mental well being.

In terms of physical illness one can go into terms in detail however, not being a physician, an outline of the Tibetan view of disease is that there are three factors in the body; phlegm, bile and wind. In terms of physical diseases there are many types, the source of all diseases can be found in the three.

Bile is intimately related with the circulation of blood and fever. When there is an imbalance a fever results, one must understand the connection with this malfunction and the poison of anger. The ultimate source of all physical and mental imbalances is related to karma and the combination causes malfunction to circulation and heat and is related to the mental and emotional afflictions, specifically aggression. This is not speculation, if you make some observation of how we are when we are angry there is a definite increase in body heat related to the affliction in the mind.

The disturbance with phlegm arises as a result of ignorance. This symptoms can be detected by making the observation of lethargic, depressed people engaging in the samadhi of a pig. Feeling depressed and unmotivated as a result of that, the cause of this disturbance must be looked at in relation to ignorance. The element of ignorance is predominantly arising in relation to the phlegm.

In order to deal with this condition it is necessary to engage in some form of physical activity. If one is totally inactive and just keeps on eating the person will become consumed by the disturbance in the phlegm and it can be seen how this is related to the poison of ignorance. As an extension of the problems associated with phlegm there is the change in ones breathing pattern - like asthma and it is important to engage in a mild form of exercise, not lift heavy weights but stay as active as possible. The energy pathway has been blocked in the body, one's energy has become arrested and does not flow in the pathways associated with ones breathing process.

Westerners do not have adequate understanding of problems associated with wind. Wind is at the basis of the disturbances of the other two. If wind is balanced the other two elements become balanced. It is a 100% certain that all physical disturbances come from wind or motility and comes about because of excessive desire. According to Buddhist cosmology humans live in the world of sensuality. For humans, desire is the most significant emotion - from morning to night. Desire is an all pervasive feature of human existence. As long as desire is not addressed motility brings the disease into existence, the driving force the moving force behind physical

malfunctions.

In the Tibetan tradition we imagine the energy pathways like a rubber tube, with bile at the top then phlegm and motility at the bottom. No matter how one tries to treat the disease with medicine, without dealing with the motility the medicine is only dealing with the side effects. This results from not understanding how the motility works and this brings about physical malfunctions.

Now it is quite clear that the origins of physical malfunctions are found in the mind. The three poisons in combination, with desire as the predominating emotion. To overcome mental and physical disturbance - mental development, realise what sort of technique is necessary to overcome desire. We become afflicted by craving, clinging, it is important to be able to turn one's mind from excessive attachment or clinging. All of the physical malfunctions arise because of improper functions of motility which arises because of excessive clinging, grasping. It is difficult to obtain physical well being if they are not overcome.

The other aspect that must be kept in mind is interdependent origination. With no mental balance within it is impossible to keep physical balance. Practical example of how important it is to control the motility - in the west people are obsessed with cleanliness, from my experience washing too often, the shoulders tense up, blood rushes to the head and you feel dizzy.

Immediately after taking a bath massage oil into your body, this will contain the energy of the motility. If you just dry yourself this will gradually start to have an ill effect on the body. In the west people feel that meat should be lean, butchers charge more for lean meat. People generally do not have an understanding what is nourishing and because they cannot make this distinction between diet and motility disease arises.

Conventional wisdom uses medicine, from the Tibetan point of view three basic are medicine, diet and wholesome conduct. More important than medicine is wholesome conduct and diet. Conduct in relation to physical and mental health and there is greater appreciation in the west over the past 20 years. Buddhist teachings - set of certain principles of conduct. These will overcome diseases associated with phlegm and bile. For this reason it is important to observe proper conduct in the mind. The reason one becomes a monk is to cut through the root of cyclic existence. Through observing this proper conduct, health both mental and physical is obtained.

Uncontrolled behaviour is the tendency to immerse ourselves in whatever we are attracted to or desire or crave to have. We must learn how to control desire. Proper conduct has to be learnt it is not just the following of rules and regulations. Proper conduct has to be followed from practice.

- In answer to questions from the audience.

Relating to the cause of headaches-

Headache can be caused by bile or disturbance with the motility. There are different causes for headache not just one cause, recurrent headaches may be related to poor eyesight.

Relating to why some Lamas may die or get sick-

Lamas may be suffering as a result of lack of physical activity. The Tibetan public do not want to see a Lama jogging, they have a culturally reinforced life style, public expectation.

Relating to overcoming desire-

Overcome the desire of the sense of what is me and mine. I must own this I must have this, ego-centric desire. Desire associated with egocentricity. Self-importance must be overcome, not the desire for food or Buddhahood.

Relating to how karma affects ill health-

Advisable to separate the two notions of karma and three poisons. As the three poisons are the pre-condition for ill health. If we are living in an environment full of mosquitoes we will be bitten, if you are vulnerable to contacting disease, if conflicting emotions are not present we would not get sick. So illness not caused by karma just by circumstance and emotional state.

Relating to the source of bile in the body-

Bile is associated with the liver anatomically speaking. However it is a question of balance, too much/not enough. Tibetan medicine describes a yellowish substance. If there is too much bile the result is yellow skin, jaundice, the eyes become yellow.

Relating to what is a good diet-

What must be understood is that a proper diet must be suitable to climate, environment. According to Tibetan medicine a bit of fat is important. Eating meat is not a good thing to do, many diseases are caused by eating meat including blockages in the arteries. Extreme measures that people take in the west are people sacrifice eating well to stay slim and eat food without nutrition. People stuff themselves with too much protein, like bodybuilders, people resort to extreme diets. People should eat well, good quality food without resorting to extreme measures. The Buddhist Canon gives significant mention to diet.

Thankyou

If any of His Holiness' Teaching has been distorted in this transcription may the force of His wisdom make the Truth clear to the reader.

By the merit of sharing this Teaching, may all beings be freed from the three poisons and attain complete well-being.

Lisa Armitage and Wendy Clancy

Please refer Graphical Image No: V1N2.?.1

Photo: His Holiness Gyalwang Drugchen Rinpoche
with Traleg Rinpoche.

MAGHI PURNIMA

(The Buddha's declaration of passing away) Venerable Dr. Prajna Nandasri Sthavir,

C/- Bodhi Society, Sakchi, Jamshedpur, 831001, Bihar State, India.

The Maghi Purnima is another great festival of the Buddhist world. It is full of historical events, the sad news and the last journey of the Buddha, started from Gijjakuta Hill, Rajgir along with Venerable Ananda, the attendant.

He arrives at Pavarikarama, Nalanda. Here he describes morality (Sila), concentration (Samadhi), and wisdom (Panna). He says, if one practises and develops it well, one will be free from asavas of sensuality (Kamaasava), rebirth (Bhavasava), ignorance (Avijjasava) and wrong views (Ditthiasava).

He then proceeds to Pataligama (Patna), upasakas take the Buddha to the newly build guest house (Santhagar) which he inaugurates it and delivers a valuable discourse sitting by the central pillar of the house. He expounds the immorality which brings about all types of misfortunes in the life of a man. Immorality of Monks will cause them to lose seven Noble Treasures (Saptadhana) Sunidha and Vassakara, the two ministers of Magadha are engaged to construct the Pataliputra city. Hearing it, the Buddha comments that Pataliputra city will be a great centre of business. It will be a great and famous city of Jambudipa where all rare things will be easily available. But one day it will be destroyed partly by fire, partly by water of Ganges and partly by internal quarrel. The two Ministers offer food to the Buddha and the Sangha. The gate through which the Buddha exits, is named as 'Goutama-dwara' and the spot from where he crosses the Ganges, is named as 'Goutamathirtha'.

The Buddha arrives at Kotigama. In a discourse he says that "Not knowing four Noble Truths, you, as well as I, have to move from birth to birth and suffer countless eons. These Truths are: suffering (Dukkha), origin of suffering (Dukkha samudaya), cessation of suffering (Dukkha Nirodha), and the Noble Eight-fold-path leading to the cessation of suffering (dukkha niradhagami patipada ariyo atthangiko maggo).

He then proceed to Vesali, he says to Venerable Ananda "Vesali is beautiful country, the chetiyas of Udena, Gomataka, Sattamba, Bahuputtaka, Ananda and capal are also beautiful. It is said that Vesali is a capital city of a confederate state with Licchavis or Brigis. The city has 7707 palaces, 7707 huts and ponds.

While the Buddha takes shelter in the Mango Grove of Ambapali - the Janapada Kalyani, she quickly attends the Buddha and invites Him for food the next day. Hearing this news the Licchavis request the Lady Ambapali to return the invitation of the Buddha and instead of their invitation, they proposed to offer her one crore of golden coins. But she does not agree to it. The Licchavis have an impression that they are defeated by a lady, Ambapali.

On the next day Ambapali prepares the various delicious food distributes it to the Buddha and the monks in her own hand and feeds them to their hearts contents. Afterwards, she becomes a Nun and her Mango Grove offer to the Buddha and the Sangha for their residence.

The Licchavis in a procession with banners and festoons, are proceeding towards the Buddha for paying their homage. The far seeing Buddha addresses the Monks that if any of you want to see the Devas of Tavatingsa Heaven, see the Licchavis. They

resemble the Devas of Tavatingsa. He then admonishes the Monks to be diligent, mindful, wise and to practise four types of satipatthana, arousing of mindfulness. These are, body contemplation on body, feeling contemplation on feeling, mind contemplation on mind and mental objects (Dhamma) contemplation on mental objects.

The Buddha, while, he is in capala chetiya vihara, he says to Venerable Ananda, that the Tathagata is well-developed, well practised in four iddipads. If He wishes, if He is invited, He can stay a longer period in this world. Venerable Ananda hears the Buddha but he does not extend the invitation to the Buddha. The Buddha asks him to go to another place.

In the mean time, Maras approach and request the Buddha to leave the world and pass away (Mahaparinirbbana). They say 'Lord, the Order of your Monks, Nuns, and devotees are well-established in Dhamma which the Lord disseminates for the welfare of gods and men, are well-founded. They are able to continue it, further develop it, without Lord's presence now, the Lord, it is time to take leave and pass away.

The Buddha once told Maras that so long as His Monks, and Nuns were not able to explain the Dhamma-Vinaya well, till then, He will not take leave and pass away. After all, in the absence of Venerable Ananda the Buddha declares among the Maras that within three months on the Full Moon day of Vaisaka, the Tathagata will take leave and pass away. The world then trembles.

This sad news, the declaration of the Buddha's passing away spread out in all directions. Many Monks, Nuns and devotees began to cry thinking that the Buddha would be no more in this world. The eyes of Venerable Ananda were full of tears. The Buddha says to Venerable Ananda, shall I not teach you "all compounded things are subject to decay"? Nothing is permanent.

The Teachings of the Buddha is a solace in life. As this fact is very common to all, so one exerts oneself for getting over it by gradual practice of Dhamma - the Noble Eightfold Path.

The Maghi Purnima is so popular in the Buddhist world that in many places, hold fairs. These fairs, though are religious oriented, attract the devotees to accomplish their religious duties, and encourage business men to sell their cottage and industrial products, specially bamboo made goods which are used for domestic purposes. Thus, it dominates the economic aspect of life too.

P.N.S.

Please refer Graphical Image No: V1N2.?.1

Photo: Venerable Acharn Viriyananda and Members
of the B.D.C.(U) Ltd at the foot of a Bodhi Tree in India.

Please refer Graphical Image No: V1N2.?.2

Calligraphy by VEN. PAI - YUN

A BRIEF INTRODUCTION OF THE CALLIGRAPHER. - VEN. PAI - YUN

The "Calligrapher" of this piece of work, Ven. Pai-yun (a well known Ch'an Master of the Lin-chi sect), is the Abbot of the Bodhi Monastery in the southern part of Taiwan. This monastery belongs to the Ch'ien-fo-shan division which is originated from the T'ien-t'ung-shan of the Lin-chi sect in mainland China.

Born in Beijing in 1915 but brought up in I-yang (county) of Hu-nan Province in mainland China, the Abbot is now seventy-seven years old. He became a Buddhist Sramera at the age of seven and received his ordination after having graduated from National Hu-nan University in 1935. Then, leading the life of a wandering Monk, he spent several years roaming all over mainland China, from the north to the south, from the east coast to the Himalayas. During this period, he visited many reclusive Venerable Monks who resided in the mountains and forests and were well versed in Buddhist practices. From these hermits, Ven. Pai-yun acquired a great deal of profound wisdom. Afterwards, he made pilgrimages to famous holy places in India and Nepal. At the age of 28, he was appointed the Abbot of T'ien-yueh-shan Monastery - a huge and very distinguished Ch'an Monastery in mainland China. In 1948, Ven. Pai-yun was invited to be the Abbot of a monastery - "Chung-hua-fo-ssu" - in India. At the same time, he had an opportunity to go to receive a higher education in France. However, because of the Chinese civil war at that time, instead of going abroad, he came to Taiwan with the government in 1949. Here he stayed for more than forty years as both a devoted preacher and a diligent educator.

Ven. Pai-yun is regarded the most eminent Ch'an Master of this century. In addition, he is also an excellent practitioner of the Tantric Buddhism. His versatile talents lead him to be good at Chinese Calligraphy and Chinese Kung-fu, too. Besides preaching Buddhist doctrines, he also cultivates the habit of writing books on Buddhism. Up to now, he has written more than forty books. Some of them became popular religious books among the Chinese readers.

Ever since Ven. Pai-yun came to Taiwan, he has been engaged in establishing monasteries here. At present, three monasteries and one preaching hall have been founded by him. Bodhi Monastery in Tainan, Ku-yen Monastery in Chaug-hua, Ch'ien-fo-shan Ch'an Monastery in Chia-hsien, and Ch'ien-fo-shan Preaching Hall in Kao-hsiung.

In education and publication, Ven. Pai-yun has set up two Buddhist schools and published two monthly periodicals. Recently, he regularly holds various activities for people who have different interests in Buddhism such as Ch'an Buddhism, Tantric Buddhism, etc. All the people who come to receive the bliss of Dharma from Ven. Pai-yun find him an amiable old man as well as a remarkable priest.

S.J.S.

The Editor is grateful that the Review has been granted permission to reprint this perfect example of Buddhist calligraphy and this writing by President Shih Jo Sheng

of CH'IEN FO SHAN MAGAZINE 68-3 Sung-chiao Village, Kuan-miao, Tainan 71808, Taiwan, R.O.C.

His generosity in gifts of Dharma materials has added valuable resources to the Centre.

The two Seals may read as "Fa xi zhong man" (may the joy of Dharma be permeated) and "Pai-yun". The script on the side of the calligraphy means "written by Pai-yun".

J.D.H.

Please refer Graphical Image No: V1N2.?2

Woodblock Print - Tibetan Woodblock of the Windhorse

BANGLADESH APPEAL

The cyclone which has devastated Bangladesh has received world wide publicity. All charitable organisations in Bangladesh require help. Bank drafts in \$US made payable to Dhammarajika Orphanage can be forwarded directly to:

Venerable Suddhananda Mahathero, Secretary General, Dhammarajika Orphanage, Dhammarajika Buddhist Monastery.

Atisa Dipankar Sarak, Kamalapur, Dhaka, 1214. Bangladesh.

For further information please contact:

Roger Armitage. Convenor: Liason with Other Organisations and Social Activities Sub- committee. Home: 03 754 6698.

MEDITATION TIMETABLE. TEACHER JOHN D. HUGHES

Meditation every Monday and Friday evenings commencing at 7.30pm.

Five day Meditation Courses

5 - 9 July 1991

20 - 24 September 1991

27 - 31 December 1991

Ch'an Academy Seminars

Seminars in Ch'an painting conducted by Ch'an Masters John D. Hughes and Melva Fitzallen will be held at the Ch'an Academy on the following dates:

3 August 1991, 31 August 1991, 26 October 1991, 23 November 1991.

Other times by arrangement.

Sumi-e Master Andre Sollier will also conduct seminars at the Ch'an Academy on the following dates:

13 July 1991, 28 September 1991.

MEMBERSHIP

Membership subscriptions (\$10 p.a.) become due on 30 June 1991. Contact Gilda Grey on: 03 754 8969. Intending new Members should contact Gilda Grey.

Eligible Non Members are invited to become Members.

DONATIONS

Cash donations should be made to the Buddhist Discussion Centre (Upwey) Ltd.
Other material donations should be forwarded to 33 Brooking Street Upwey, 3158.
At present, no tax deductability is available for donations.