

BUDDHA DHYĀNA DANA REVIEW

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Please refer Graphical Image No: V3N1.1.1

Photo: Venerable Kassapa, Teacher John D. Hughes
and students in the Ch'an Hall at the B.D.C.(U) Ltd.

EDITORIAL

Studying materiality (rupa) and the fact of change (annica) has a long tradition as part of the training needed to come to the Buddhist viewpoint.

Such study, outside Buddhist frames of reference in their full social and political context, does not necessarily lead to understanding that makes it known that gain and loss of materiality are inherent in all worldly affairs.

In a world where views may be freely expressed, many sincere persons may attribute such changes to a range of causes from blind chance (luck?) or even divine intervention. It is not callous to posit that for a few persons within such groups of persons, they felt little, if any, sense of loss arise when their old material environs are changed or damaged. But for the mass of humanity, their sense of loss is bitter and painful.

The commonly held truth of worldly people is that such a decrease in change of materiality comes with great cost. For example, consider how different their present material environs looks now compared to how it must have looked to non-Buddhist Japanese and German citizens in 1945.

Because of the diffusion of technology around the world, other nations can now build their own materiality with many of the same products which, in the world of the 1950s, only a few advanced nations could manage. To achieve this, many of the world's leading manufacturers have to build a new infrastructure system to make the transition from mass production to agile manufacturing.

This is not achieved by reductionist thinking which mistakenly treats change as a series of isolated episodic events, rather than seeing change as a continuously evolving and devolving set of processes.

A subtle but profound shift in the mindset of those who chose to build the new system means they depend more, rather than less, on workforce initiative and innovative creativity at the operational level of an enterprise.

Traditional models of power and authority come from position and status. It is pointless for managers to relinquish their power to employees who are not interested in the burden of command.

As professionals and knowledge workers become more predominant, the distinction between manager and non-manager begins to erode. Where subordinates are encouraged to think for themselves, managers have to work in synergy with such persons. Hence the new loyalty becomes the task itself of actualising a mission.

It becomes clear that those nations having historic courage to think for themselves can rebuild the material basis of a nation. However, to be successful they must be not afraid to embrace a changing world.

Most persons experience a felt sense of gain when materiality appears which they consider is desirable or when damaged material is somehow restored.

It is hard to practice charity (dana) if one is poor, so gain in earned material possessions is a blessing.

Fundamental Buddhist knowledge of the ten bases which are material (rupa) should be propagated to convey this vital information to persons engaged in rebuilding their nations. Such canonical source material of these knowledges is found in The Book of Analysis P.T.S. (translated by Ven. Sayadaw U Thittila (Setthila)).

The key point to be propagated for the welfare of the many is mind base, not material. Other strong points are that ideational base and the truth of suffering sometimes are material. Also, whereas the nutrient factor of food is material; the controlling faculty of vital principle sometimes is material contrasted with the three nutrients which are not material.

It could help planning purposes if it became more widely known that seven types of contact, seven types of feeling, seven types of perception, seven types of volition and seven types of consciousness are not material.

The couplets which lists which things are mundane and which are super-mundane have little to offer most worldly fixated persons. Of the truths, two are mundane; two are supermundane. Of the nutrients, three nutrients sometimes are mundane.

Like previous economic transformations which happen over history, the present changes can be expected to leave some persons behind in the material sense. Some persons may be thought of as having the characteristics of being unable to cope with the new responsibility, the rapid pace of change and the demands for mental adaptability.

As inequities develop in the system, Buddhists should direct their compassionate efforts towards teaching the social aspects of vocational skills which have a prime function in participative management. The Buddhist canon gives technical details of how to do this task.

A GREAT PUJA (OFFERING) FOR TWENTY EIGHT BUDDHAS IN THE PAST
AT THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD.

SABBA PAPASSA AKARANAM
KUSALASSA UPASAMPADA
SACITTA PARIYODAPANM
ETAM BUDDHANA SASANAM

The whole of Buddhist Doctrine is included in these four lines of Pali language.
"Abstaining from all evil, cultivating the good, cleansing of one's mind, such is the Buddha's teaching".

According to the Theravada School of Buddhism (original Teaching) attainment of enlightenment occurs in one of the three ways:

- * Becoming of the Samma Sambuddha
- * Becoming of the Pacceka Buddha
- * Becoming of the Arahata Buddha.

A Bodhisatta is a being devoted to Enlightenment. There are three kinds of Bodhisattas:

- * Samma Sambodhi
- * Pacceka Bodhi
- * Savaka Bodhi

A Bodhisatta is destined to attain future Buddhahood. A Bodhisatta who will become a Samma SamBuddha can be born in human form, deva form (heavenly being) or in animal form. According to the original Teaching of Buddha, Bodhisattas are not saviours. A Bodhisatta is not necessarily born into a Buddhist family. He/she will be born in innumerable births to purify his/her mind by doing good things and helping others until he/she obtains enlightenment.

One who desires to become a Bodhisatta has to practice parami or perfections. According to Theravada teaching there are ten perfections (dasa paramiyo) (1)

- 1) To be generous (dana parami)
- 2) To be virtuous, moral (sila parami)
- 3) Not to be selfish or renunciation (nekkhamma parami)
- 4) To be wise (panna parami)
- 5) To be energetic (viriya parami)
- 6) To be patient (khanti parami)
- 7) Truthfulness (sacca parami)
- 8) Determination (adhitthana parami)
- 9) Loving Kindness (metta parami)
- 10) Even mindfulness (upekha parami)

Because of the karmic force of these ten perfections, Bodhisattas will be born many times in the existence of Samsara to fulfill these parami or perfections until they attain enlightenment.

Samma Sambuddha is a fully awakened one or Lord Buddha who was self enlightened without any external guidance in the final life. One who wishes to become a Samma Sambuddha has to practice the ten parami or perfections in thirty ways to purify the mind. In a suitable time after completion of the necessary perfections, he will become

Samma Sambuddha in this world. Only one Samma Sambuddha will appear in a given world system at one time. In the future Samma Sambuddha will be the Lord Buddha Maithereya, (Maitreya). Samma Sambuddha has capacity to teach others to show them the Path of wisdom to attain enlightenment. Samma Sambuddha has four kinds of disciples or Savakas. They are Monks, Nuns, lay men and women. When one of these Savakas becomes fully enlightened such a one is called Arahat Buddha. To become Arahat Buddha, one has to practice only ten parami to purify the minds.

THE PACCEKABUDDHA (Silent Buddha)

One who wants to become a Paccekabuddha also has to fulfil his parami or perfections in twenty ways. Paccekabuddhas never appear in the world during the Samma Sambuddha Sasana. Any numbers of Paccekabuddhas can appear in the world after the finish of the Samma Sambuddha sasana. The Paccekabuddhas have no capacity to teach the path of wisdom for the attainment of enlightenment to any beings. Paccekabuddha has the appearance of a Monk but the difference is that he/she is self enlightened. Many spiritual devotees have the opportunity to gain great merit by offering dana and listening to very short Dhamma talks about the blessings of good deeds.

Ever since a small boy I had a great resolution to become a Silent Buddha in the future.

In order to empower my great wish, I organised to perform a great Puja for the last twenty eight Lord Buddhas in the past.

THE LORDLY ROLL OF SACRED NAMES OF THE LAST TWENTY-EIGHT SAMMA SAMBUDDHAS

- | | |
|-----------------|-----------------|
| 1) Tahamkara | 15) Sujata |
| 2) Medhamkara | 16) Piyadass |
| 3) Saranamkara | 17) Atthadassi |
| 4) Dipankara | 18) Dhammadassi |
| 5) Kondanna | 19) Siddhattha |
| 6) Mangala | 20) Tissa |
| 7) Sumana | 21) Phussa |
| 8) Revata | 22) Vipassi |
| 9) Sobhita | 23) Sikhi |
| 10) Anomadassi | 24) Vessabhu |
| 11) Paduma | 25) Kakusandha |
| 12) Narada | 26) Konagama |
| 13) Padumuttara | 27) Kassapa |
| 14) Sumedha | 28) Gotama |

These twenty eight Buddhas,
"THE GIVERS of DEATHLESS NIBBANA. EVER I SALUTE WITH MY HEAD.
MAY THEY EVER PROTECT ME". (2)

Please consider that all the Lord Buddhas had a tree of enlightenment and taught the four Noble Truths. Each Buddha used a different tree of enlightenment to provide shade until he gained his enlightenment. Gotama Buddha, for instance, sat under the holy Bodhi Tree at Bodhagaya during his Attainment.

According to the instructions of the resident Teacher John D. Hughes, his Students prepared the Puja. The holding of this Puja provided a great opportunity for the many spiritual Dhamma friends to obtain great merit. John D Hughes gave a Dhamma talk on this occasion.

On the evening of 17 January 1993, we performed this Puja in a beautiful traditional and devotional manner, in the peaceful environment at the Buddhist Discussion Centre (Upwey) Ltd., following the ancient customs of Theravada Buddhism in Sri Lanka, Myanmar (Burma), and Thailand (Siam). To each of the twenty-eight Buddhas, we offered a vessel of light, incense, flowers, water and fruit juice.

The Lord Buddhas did not expect us to make any Puja for them. However, we should not forget to show our gratitude and respect for their compassion and wisdom which they have developed through samsara to the highest degree, in order to teach us the right Path to the everlasting freedom from all defilements.

One who makes Puja is protected by all devas, is free from sickness, danger and misfortunes. It gives a great Blessing, peace to the mind and fulfils one's wishes.

MAY ALL BEINGS BE WELL AND HAPPY

Written by Bodhi Kassapa (February 1993)

Ed. Footnote: According to J. K. Nariman; Literary History of Sanskrit Buddhism (from Winternitz, Sylvainlevi Huber) Pub. 1919 Reprinted 1992 by MOTILAL BANARSIDASS pp. 45-47 1992 ISBN 81-208-0795-2 The word "AVADANA" signifies a great religious or moral achievement as well as the history of a great achievement. For example the AVADANSHATAKA consists of ten decades, each treating of a different theme. The four contained stories designed to show the nature, of acts, the performance of what enables a man to become a Buddha or a PratyekaBuddha. Hence, the present article deserves to be treated as a AVADANA. Arrangements have been made for further Pujas with Bodhi Kassapa over the four seasons.

REFERENCES

- (1) Rhys, Davis and Stede, Pali-English Dictionary Pub. PTS 1979 p.454
- (2) Dhammananda K. S. (Ven.); Daily Buddhist Devotions Pub. Buddhist Missionary Society Malaysia p .51 ISBN 967-9920-54-2 p. 51

SEVENTH ANNIVERSARY OF THE CH'AN ACADEMY - 6 February 1993 PROPAGATION OF RELIGIOUS BELIEFS AND ACTIVITIES

Ch'an practice, taught by John D. Hughes and others at the Centre extends over many years. To "institutionalize" the Ch'an Teaching methods, which include "The Way of the Brush" within the framework of our organisation, the Ch'an Academy was officially opened on the 6 February 1986 (1).

Members of the B.D.C.(U) Ltd. intensified their Ch'an practice to make the seventh

anniversary of the Ch'an Academy celebrations extend over the summer season.

At the material level, a Ch'an surround wall was built on the Northern side of the Buddha Rupa in the Centre's garden; a photographic history of our Ch'an practices was arranged in the Ch'an Hall section of our Ven. Dr. Viriyananda Bhikkhu Meditation Hall; the Centre's Southern Gate was repaired, enhanced with the auspicious sign of two golden fish and a memorial stone plaque inserted into its structure.

The religious level of Ch'an included the appointment of Robin Prescott as a B.D.C.(U) Ltd. Life Member, a five-day Meditation Course, Ch'an 'Way of the Brush' instruction by John D. Hughes to some at Master training level, at the Philip Island "Nobbies" outdoor site, hearing of Vows, and Chinese New Year activities.

In his 6 February 1986 inaugural speech, John D. Hughes explained how Ch'an is conducive to Buddhist practice;

"Changes arise because things are impermanent ... If we cannot sense (understand) impermanence, we live in constant stress when things change ... True reality must be found and understood with Wisdom minds, and these Wisdom minds have the flavour of Ch'an". (2)

On the second anniversary, John D. Hughes observed:

"Just as water runs downhill, not uphill, it is natural for the Buddhist teachings to be lost to human beings on this planet over time ... The Ch'an Academy is like a wall of a dam: so just as a dam wall is not the water itself, but can hold water, so can the Ch'an Academy hold the experience of Buddha Mind which may be called the Buddha Dharma." (3)

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 the surroundings of this place. Ch'an implies meditation and action. (4)

As a preliminary part of the celebration of the seventh anniversary, a five-day Meditation Course was arranged from 27 to 31 December 1992 for about 30 Students.

Five precepts with the additional precept of no slander were undertaken.

While John D. Hughes taught small classes of four students, each in turn, for about an hour at a time within the controlled environment of the Ch'an Hall, the other Students studied a range of Ch'an texts and attempted to ensure their minds were correctly aligned and conserved as they studied.

The Students wrote short comments at the completion of each training session and these were copied and provided to all in the practice.

The four friends were introduced to each of the small classes of four, the order being according to the sincerity of requests to learn. The groups were mixed.

While some of our more experienced Centre Students have been taught the way of the Brush in Ch'an practice for about 15 years, others have begun in the most recent months.

The final decision was made by the Students under guidance. They came to understand that there must be a strong element of past causes which unified them.

What, who and where recollections of this life and others which were previously not noticed and perceptions of cause and effect became clearer as the Course proceeded.

One expressed her insight as:

"Tall trees bend in the wind" and

"Step lightly within the world with wisdom".

Another as:

"Paper can cover the fire, stick to the truth, do not lie to yourself".

As an average at that time, it might be said the majority of Students learnt in the following sequence:

Day one: the brush. Day 2: the ink block. Day 3: the ink stick. Day 4: the paper. On the fifth day, a few strokes were drawn by each Student on rice paper.

Four copies of the 28 Students' writings (5) have been placed in the Centre's Ch'an section of our reference library (The John D. Hughes Collection). These were collated at the completion of the five day course.

Blessings from the Sangha

The Centre's ancient Chinese Temple ching was used and requested to sound by John D. Hughes to make karmic agreement and harmony of purpose with the Deva Protectors of our Ch'an Academy.

One Student wrote: "Brush in action - sound of the ching". Venerable Viriyananda, Venerable Soma, Venerable Dhammadharo and one of our Students who had taken Buddhist robes Venerable Dhammaviriya were welcomed when they visited the Course on 28 December and gave Blessings.

The following day, Venerable Kassapa (now Ven. Bodhi since taking his Silent Buddha Pledge) visited the Centre.

Requests have been made to include the Ch'an methods in future five day Courses. During January 1993, John D. Hughes wrote the Ch'an Academy Progress Report (6). Many Members were consulted in the final wording.

Reporting on progress on the occasion of the Ch'an Academy's seventh year since its

official opening provided an opportunity for our religious practitioners, each for himself or herself, to reaffirm their vow of long term commitment to the Ch'an doctrine and practice.

To celebrate the occasion, a motion passed at a meeting of the General Committee of the Buddhist Discussion Centre (Upwey) Ltd. on 29 January 1993 stated: 'that the primary object of the Ch'an Academy is Religious in character and the Ch'an Academy is instituted for religious purposes. The activities of the Ch'an Academy are predominantly for the promotion of its religious object'.

On 8 February 1993 a document called the "Ch'an Academy Progress Report" was adopted (6).

The words "religious in character" and "religious object" refer to learning-and-practising of Buddha Dharma.

The word "predominantly" will be interpreted as a round figure of 80%. This figure refers to the time/energy spent in learning-and-practising Ch'an.

At an entry (novice) level, Ch'an is taught at the experiential level.

This is contrasted to teaching at the proficiency level when its internal structure requires that learning-and-practice become more rather than less co-incident and concurrent with Ch'an supporting factors.

The final stage involves training to Master level.

This stage involves lifetimes of learning and stresses the promotion of being friendly, professional, practical, culturally adaptable and scholarly.

Acceptance into any of the three levels of training at the Ch'an Academy

The needed Buddhist Refuges should be strong to withstand the direct and indirect supervision needed.

The going for refuge to the Buddha is not a single action which occurs only once and is then completed with absolute finality. It is, or should be, a continually evolving process which matures in tandem with our practice and understanding of the Dhamma (7).

To go for refuge does not imply that at the outset we already possess a clear grasp of the dangers that make a refuge necessary and of the goal towards which we aspire.

It is held as prima facie evidence that where any person is unable to make the minimum time commitment available, it is an indication that they are lacking the commitment needed to enter the Ch'an Academy training programs.

It is appreciated that, at times, intending Ch'an students have varying degrees of "time available" to learn-and-practice Ch'an and participate in the activities. If they choose the way of Ch'an of small scope, they choose not to overextend themselves by that

way and may lower their level on a voluntary basis.

Recognition of prior Ch'an learning is decided by a Subcommittee of the Ch'an Academy in placing persons into one of the three levels. In this matter, placement will be allotted to a person.

1.1 Appeal Provisions

A refusal for entry from the Subcommittee may be reviewed by the General Committee of the Buddhist Discussion Centre (Upwey) Limited A.C.N. 005 701 806 within 14 days with any supporting written evidence and/or medical supporting evidence presenting valid reasons.

2.0 Provision for public disclosure of Students' status

Students' names may appear on public display in the Ch'an Academy Hall with their grading level. Students are allowed to move their own name to lower levels at any time.

Students are not permitted to move any names to upper grade levels.

If an upgrade is not subject to monthly review, the advice of the Ch'an Master should be observed.

3.0 The three levels of practised duties

The Ch'an Academy has three levels of training and assessment recognised and officially based on the allotment of the personal "time available" of each student.

3.1 ENTRY LEVEL TO CH'AN (small scope)

6 - 10 hours of Ch'an activity per week. Five precepts.

Naturally, with such a low commitment, it is seldom entry level Students would be taught directly by the resident Ch'an Master. Entry level students are given teaching by persons practising at proficiency level or Master level or by visiting Teachers, if such Teachers consent.

Overview

Must include eight on-site Ch'an classes equaling 32 hours of attendance in formal Ch'an classes per year.

This may include attendance at Monday and/or Friday evenings and/or involvement in at least part of the quarterly five-day courses. About one hour per week creating Ch'an resources, management and fundraising.

3.2 PROFICIENCY LEVEL IN CH'AN (medium scope)

10 - 15 hours of Ch'an activity per week.
Five precepts plus learning the sixth precept.

3.3 MASTER LEVEL IN CH'AN (large scope)

Six precepts and the eighteen root vows of a Bodhisattva.

16 - 20 hours of Ch'an activity per week.

Six Members have their names in place at this level. The names are inscribed on ancient cedar wood. They are the high beam in the Ch'an Academy Hall at present. Among the names are the Chinese, Japanese, Korean, Pali and Sanskrit forms given by earlier Masters.

4.0 Ch'an Training Times

The conduct of Ch'an religious practice has to meet canonical requirements. This means long term commitment.

The Ch'an Academy never closes for any reason because, within Ch'an practiced duties, there is no canonical provision for holidays.

The division of a year into the four seasons is an administrative convenience, not a suggestion that there is a discontinuity of learning-and-practice.

Course times are set one year in advance because the nature of learning-and-practising Ch'an is ongoing.

The dates for summer Ch'an classes, 1993, have been set as the second Sunday and last Saturday in each month.

Extra class times may be added. For example, a five-day Meditation Course (27 - 31 December 1992) was devoted to Ch'an practice-and-learning.

4.0 LONG LIFE PRACTICE

To prolong the well-being and the long life of the Ch'an Master, appropriate material resources for propagating religious beliefs are required for special events.

These resources are to be created in Ch'an culture with ease of access for the Teacher and the Students.

Fundraising activities comprise a part of the activities of the Ch'an Students, such activities being aligned with the aims and objectives of the Buddhist Discussion Centre (Upwey) Ltd. and resulting in a surplus.

This surplus is used to fund the Teaching of Ch'an, particularly the Master Level Students.

5.0 1993 Commitment to the Ch'an Path in Relation to Time Available

Long term commitment is expected to be officially recognised. This involves accepting canons of precepts (Conduct).

5.1 Six precepts:

No Killing, No Stealing, No Sexual Misconduct, No Lying, No intoxicants that cloud the Mind and No Slander.

These are a strict set of rules leading to morality and non self-cherishing.

5.2 The designated on-site Ch'an Master 1993 classes for proficiency and master level accumulate hours:

12 Sundays per year, 1 p.m. - 5 p.m. = 4 hrs = 48 hrs

12 Saturdays per year, 1 p.m. - 5 p.m. = 4 hrs = 48 hrs

Other - Andre Sollier Classes

6.0 Pastoral Duties

The official mentor roster, the Brooking Street Bugle (8) continues to track the key points of pastoral duties and helping others and affirms it is essential in all levels of Ch'an training.

Master level students must include in their practice mentor duties of a pastoral nature to other students at both the proficiency level and entry level.

7.0 Duties in Scholarship

For all levels, meeting the deadline of writing a minimum of one Ch'an article per year (or producing a print-ready artifact) suitable for our international publication (BDDR).

8.0 Optional minor duties

Undertaking at least one minor religious project per year is recommended from all levels. The official roster record for minor projects is the Centre's publication of the Brooking Street Bugle. This is provided for Members' information.

An optional minor part of an Entry Student's time may be spent in the "management" of the Ch'an Academy.

Such "management" of the Ch'an Academy may comprise cleaning and maintenance of the environs. It may also comprise planning, implementation and occasional clerical activities.

In all cases undertaken to maintain the Ch'an Academy, its "management" must be in line with the set aims and objectives of the Buddhist Discussion Centre (Upwey) Limited A.C.N. 005 701 806.

9.0 Asset Register of Materials and Properties

The material resources for the Ch'an Academy and its fundraising monies are to be included in the financial statements of the Company. All processes must be in accordance with the Australian Company statutory regulations and laws pertaining to the Company.

Material resources comprise a suitable environment and the continuance of the "four friends", such as felt mats, clean water, containers, suitable offerings and the material resources necessary.

May many persons develop a critical appreciation of the ways in which knowledge is gathered by "the Way of the Brush".

J.D.H.

References:

1. "Academy Opens the World of Ch'an Painting", Knox Sherbrooke News, p. 6, 18 Feb. 1986.
2. "Opening of Ch'an Academy - Welcome Address", Buddhist Discussion Centre (Upwey) Ltd. Newsletter No. 18, p. 13, January 1986.
- 3.0 "Opening Address by John D. Hughes, Director of B.D.C.(U) Ltd. on the occasion of the Second Anniversary of the Ch'an Academy", Buddhist Discussion Center (Upwey) Ltd. Newsletter No. 23, pp. 20-22, February 1988.
4. "Ch'an Academy Long Life Day - Sunday 4th February 1990 - Opening Speech by Director of B.D.C.(U) Ltd., John D. Hughes - The Way of the Brush and The Way of the Garden", Buddhist Discussion Center (Upwey) Ltd. Newsletter No. 27, p. 7 - 10, March 1990.
5. Manuscript entitled Five Day Meditation Course held at the B.D.C.(U) Ltd. 27 Dec. - 31 Dec. 1992.
6. The Eighth version dated 5 February 1992, was minuted at a General Meeting and is available for inspection at the Centre.
7. Bodhi Bhikkhu Refuge in the Buddha in Buddhist Publication Society Newsletter No. 21, Spring 1992., pub. Buddhist Publication Society Inc. Sri Lanka.
8. The Brooking Street Bugle is an internal Newsletter for Members. Published monthly by the B.D.C.(U) Ltd. Issue No. 55 was dated 13 Feb. 1993.

Please refer Graphical Image No: V3N1.?.1

Photo: (R to L) Master Shigyoku, Melva Fitzallen and John D. Hughes at the opening of the Ch'an Academy on 6 February, 1986

Please refer Graphical Image No: V3N1.?.2

Piece of Zen Calligraphy

Please refer Graphical Image No: V3N1.?.2

Photo: Zen Master Seung Sahn visit to this Centre
on 3 March 1989

Master Lin Kuei Sen of Taiwan's Visit to the Buddhist Discussion Centre (Upwey)
Ltd. - 26 December 1992

On this visit, Meditation Master Lin Keui Sen was accompanied by 12 of his Students and they were welcomed by our Members. The Master guided meditation and gave a commentary, while conducting a puja invoking the Buddha of compassion Avalokitesvara, followed by a fire puja.

Fire puja offerings were made by all Students for sharing merit with the particular beings that Student wished to benefit. In most cases, this was for their family, friends and ancestors. The Master's presence inspired confidence in the Students' minds, strengthening their ability to benefit others.

Master Lin stressed that we should be mindful of our Teacher's health and conserve his energy by removing doubt from our minds about our Teacher, John D. Hughes' credibility, in his role as a Buddhist Master. This hypocrisy has rendered Teachers of other religious paths unable to benefit their followers.

Taking smoking as an example, Master Lin suggested we should not judge our Teacher by what we may consider to be his bad habits. Instead we should think how kind our Teacher is when he uses his mouth as a pot in order to burn incense. This incense is of a fragrance that is pleasing to some beings. (See Ed. Footnote).

Students were admonished for their readiness to express negative attitudes to others, in particular, towards their fellow Dharma Practitioners. We therefore should be sincere, not two-faced, in our conduct in order to genuinely shoulder the responsibility of preserving this unique and suitable environment for Buddhist practice, for the sake of those beings who are able to use it wisely.

Master Lin also commented that some parts of Australia are the last remaining Pure Lands on this planet making Australia particularly suitable for Buddhist practice as there are already many Buddhist Protectors in the vicinity.

Master Lin Sen demonstrated great pleasure and synergy in the company of our Teacher, John D. Hughes and promised to come and teach here again.

All persons rejoice by this fellowship. Our Teacher has taught Master Lin's Students on several occasions.

C.T.J.

Ed. Footnote 1.

Hence, they incline to come near the Teacher to be taught.

The main point appears to be that it is considered unwise for Buddhists to extend debates about precepts, in view of the fact of use of tobacco by many Noble persons. It seems fruitless to argue that (in all cases for all persons) use of tobacco, on the one hand, is an "intoxicant which clouds the mind" or, on the other, it has some "medical properties". A real position which is not too rigid either way, is conducive to the wellbeing of many persons. In practice, our Centre's rule is no person should smoke tobacco in our meditation hall or library.

Tobacco as in a non-fire offering puja offering has use. (This information was gathered from private discussions held 15 years ago). It was not uncommon earlier this century for Asian Buddhist Monks to include tobacco leaf and/or betel nut and lime in their puja e.g. in what was then called Burma.

Footnote 2.

A suitable Chinese language text for such practice is produced by RU-YI TANG, P.O. Box 266, Taipei, Taiwan. The English printed Title is "Fundamenian Votve Sutra of the Treasure - Chamber of the World" (sic.)

Refer graphical image V3N1.??

A further text, presented by Master Lin on his earlier visit to our Centre on 9 September 1992 (John D. Hughes' birthday) has a cover page reading:

Refer graphical image V3N1.??

Both texts are available at our Centre

WHY BUDDHISM

The first and second parts of this talk given by Ven. K. Sri Dhammananda of the Buddhist Missionary Society of Kuala Lumpur, Malaysia, were transcribed from a video tape entitled 'Why Buddhism' and printed on the Buddha Dhyana Dana Review Vol. 2, No. 2, June 1992, and Vol. 2, No. 3, September 1992. The final part is now presented.

"But still you cannot satisfy. Cannot understand. Then what to do. Then the Buddha says you must approach your Teacher who knows the Dhamma. Go and discuss with him. 'I try to understand the meaning of this: I read this, I read this and still I cannot understand. Could you please explain to me?'. The Teacher tries his best to enlighten you. But still you cannot satisfy. Then the final choice is within you. See how the Buddha has given credit to human intelligence. Now, this is the time for you to use your sense of reasoning. Common sense. Understanding. You have gone through all these channels. Now use your human intelligence. Then you can give the answers.

So, when you study this way of teaching in every item he has given due place to human minds. But not to the Buddha, not to God or anybody else. Before His passing

away, the parting word - last word that came out from His mouth in Mahaparinibbana Sutta, he says ... 'You must try to develop your self confidence; don't depend on others. It is due to lack of self-confidence you always develop fear and worry, and unhappiness, unsatisfactoriness, uncertainty, jealousy, suspicion, because you have no confidence in you'. So he tried to cultivate this confidence. You do not know who you are. You do not know how dynamic, forceful, energetic mental force you are having. You do not know how to make use of your own mental energy, intelligence. You can go worship and worship and worship everywhere all over the world thinking you can get the blessings and protections and this and that. You displace your human intelligence.

Read the Dhammapada ... Those who suffer from fear, the Buddha says, go and worship to the trees and jungles and rivers and idols and everything asking protection, protection, blessing, blessing, but we do not know how to develop, how to cultivate, how to strengthen our own mind to get rid of all this rubbish without worshipping here and there, without displacing human dignity, human intelligence. So Buddhism is not for us to worship and worship and pray and pray for us to do something to cultivate something until you gain the answer to our problem.

That is how the Buddha started. I told you that incident paved for him to think and think and investigate - finally he found out the answer. What is the answer? What is the main cause of our suffering? When you read Agganna Sutta, Digha Nikaya, this is very interesting. Christianity, Islam, Hinduism, these three religions teach us something very meaningful. At the beginning when first human life appeared on this earth either created by God or automatically - nobody knows - according to Charles Darwin the monkeys responsible, not God, so they say the devil, devil influence human minds, create the temptations, then start to commit evil, bad things. So devil is responsible for all your bad deeds. This is their belief. So what you have to do? Now this path becomes a very chronic, incurable disease. As long as human beings exist in this world they carry germ that is called 'original sin', a germ that you carry. You cannot get rid of this germ by taking antibiotic injection. You must be baptised. Very wonderful. You must be baptised to get rid of these germs. After that all your sins disappear, you will be in heaven. How nice. Short cut. People believe it, think it very easy.

When you read Agganna Sutta you can understand what the Buddha said about the original human life because many people want to know what is the Buddha's concept of the origin of human life on this earth. When you read that Sutta you get the answer. He says, the world where you live is impermanent. This is not everlasting. This is the combination of elements and energies; component things are subject to decay and disappear. It is natural. Not necessary to have any religion to understand it. So the world where we live is also impermanent, changeable, and one day there will be destruction, end.

But this is not the only world where there are living beings. Various types of living beings exist in many parts of the universe, then when the destruction has taken place here, but not at once, all these living beings after their death appear again in many other parts of the universe where there are living beings according to their own kamma. In certain places there is more suffering. We regard them as hells. Certain places more pleasure. Peaceful. We regard them as heavens. In certain places

normal. Now this world, this is neither hell nor heaven. Mix. But we create hell, we create heaven according to our way of life.

So when rebirth takes place they exist there for a long time. The world disappears, disintegrated, but the magnetic power, molecules, no-one can destroy. They exist. Again all these dispersed particles start to accumulate; takes millions and millions and billions of years. Nobody knows. Then the formation takes place again. This the nature of world systems. Either this earth or that moon or suns or galaxies all are subjected to same universal law - impermanency. They are not permanent. So when this earth, this planet, is ready, those living beings who are here after their death in that new place, again existence takes place according to their karmic inclinations, craving, attachments, that developed when they were here.

Now the problem is how the first life appears. First human life. So, according to Buddhism, not created by any god or Buddha. Those devas or Brahmas came down to the earth, this planet, and settle down here. When they appeared on this earth they were very pure, not corrupted. Then how corruption, anger, jealousy, greed, appear in their minds? Who give them? According to other religions, devil influence them to be bad, but Buddhism says there is nobody to influence them. This is their own intrinsic hidden character. Although they are pure, potentials, ingredients are still active in their sub-conscious mind; although they look nice, very calm, serene and religious and honest when you look in their mind. When you look at a small baby you can understand me, very nice, very innocent, no jealousy, no greed, no anger and no grudge. Very innocent. But ingredients are there already. When that child grow up you can see all these things are there exactly like that. So it comes down to circumstances, environment develop, astir, then they become greedy, jealous; all the natural weaknesses, mental pollutions, mental defilements again become very active. Now you can see the difference.

So it is not original sin we have until we attain our sainthood, arahant hood, nirvana. We mention some of these mental defilements so devil has nothing to do with this. So that is why we never try to baptise anybody to wash away their sins. Impossible. No-one can do that. This is our own. So the Buddha has mentioned all these things.

When He trained the first missionaries; Buddhism is the first missionary religion in this world; when there were sixty of them, arahants, well trained, what did he say ... Go forth, don't stay here in the monastery: now your duty is to tell people because people are ignorant, many people do not know what is right, what is wrong, what to do and what not to do. Your duty is to tell them these are the things that you have to do, and these are the things you should not to do. Give them the correct path to live righteous, noble, respectable, harmless life. But he never said you must go out and convert them into Buddhism, because He did not introduce a religion. What he wanted was to teach people how to live a respectable, normal, harmless life. To us that is Buddhism, if you want to give a label. This is the nature of Buddhism.

So these few interpretations that I have given I think more than enough for you to understand why is it necessary for us to maintain another religion known as Buddhism. So it is not a religion, it is not an 'ism', it is the Dhamma. It is the Dhamma, a noble method for every human being to practise, irrespective of their religious labour.

Let them have their own religious labour. No harm, if they can live respectable, noble lives because principles are universal, not confined to any particular religion.

Take for instance, kindness. Now can you point out any difference between Buddhist kindness, Christian kindness, Muslim kindness, Hindu kindness and free thinkers' kindness? Kindness is kindness.

Take another one. Honesty. Honest man. If man is honest, can you find out any particular label; Buddhist honesty, Christian honesty and Muslim honesty? Honesty is honesty, and these are the common principles where we can find universal value in the Buddhist Teachings.

Noble Eightfold Path. Common to every human being irrespective of their religious beliefs. If Christians and Buddhists and Muslims and Hindus and free thinkers also want to follow they can do it very well. And we don't want for them to become Buddhists. Not necessary. And we don't want to give that label to them. We cannot say - if you are not Buddhist you cannot touch this. What is it?

Samma-ditthi, samma-sankappa, samma-vaca, samma-kammanta, samma-ajiva, samma-vayama, samma-sati, samma-samadhi.

Try to develop Right Understanding. Without following anything blindly, without maintaining blind faith. Try to find out whether it is right or wrong. Anyone can do this. Right understanding. In the Buddhist Teaching.

Right thought. You must know what kind of thoughts appear in your mind. Some are cruel, selfish, cunning, dangerous, inhuman, but you must look at their way. Some are very good, very meaningful, very useful. Cultivate.

Right Thought. Is there any religious label for that because they are common. Cruelty, cunningness, wickedness, selfishness are common among the followers of all these religions. Again, kindness, compassion, honesty, patience, tolerance also common among all these religious people. Then how can we say this is only a Buddhist property? We cannot monopolise. Why Buddhism? The answer is here. Because Buddhism gives us freedom. Not necessary for you to hold this label.

Samma-vaca. You must know how to talk gently, quietly, without hurting, disturbing, rushing others; common to everybody. Since this method was introduced by the Buddha we say this is Buddhism. Anyone can follow, can experience the good results.

Samma-kammanta. When you are going to do some work you have to consider your actions that can create any disturbances, hurt others, kill or destroy others. Whether you are going to do some earning by bluffing and hurting others, if you can, do this without hurting, violating, disturbing others. Right action. Anyone can do this if they really want. Not confined to any particular religion.

Samma-ajiva. Right livelihood - for our living. We have to earn, support our families, fulfill our commitments, obligations, duties. Then we must know what to do.

There are so many ways, so many methods for us to earn money, get enough. The five things the Buddha has mentioned, saying it is not advisable, but not a law. The Buddha has never introduced any religious law. Please remember this. If we observe religious principle as a law, you develop only fear, but not understanding. That is why he never introduced any religious law or religious punishment. No religious punishment in Buddhism. Punishment means bad effect you get naturally. It is natural. Dealing with living beings for slaughtering, liquor, dangerous weapons, poisons and human slavery. You know some people kidnap girls and boys and go and sell into slavery. The Buddha says these things are not respectable things for human beings to do. Not under right livelihood. Common to everybody.

Samma-sati. Right mindfulness. What does it mean? In this mindfulness also there is no religious label. One-pointedness when you talk, when you think; when you do something do that mindfully. This is called Right Mindfulness.

When you think, you must understand what you are thinking, then you have to analyse whether your ideas, your thoughts are dangerous, harmful, useful or not. That is the meaning of thinking mindfully. When you talk mindfully you have to consider the words, the terms, the subject matter to whom you are talking. By considering all these things you have to talk. Mindfulness must be there.

Mindfulness in your action ... You read Satipatthana Sutta, the way of mindfulness ... You must be mindful when you walk, when you sit down, when you lie down; when you go to toilet also you must be mindful, otherwise you come out without using the flush! Mindfulness must be there.

When you eat, when you sleep, mindfulness must be there. So when you train and train and train your mind in this way, then this is the initial stage for you to train your mind. Without allowing your mind to run here and there then you can do your work efficiently without making mistakes. Mindfulness is there. When you deal with electricity, mindfulness must be there. So common to everybody. Why Buddhism. Now this is the nature of Buddhism.

Samma-samadhi. You must know how to enjoy our human life by maintaining some sort of calmness, tranquillity, satisfaction in our life, in our mind. At the moment we have no peace, all the mind worrying and crying and thinking and lamenting and harbouring jealousy and anger and grudge, and greedy for this and crazy attitude. Mind is boiling, boiling, boiling and what will happen? This point of mind affects the whole system. Glands, brain cells, blood, heart, nervous system, our stomach; untimely death because of that mental pollution. We never think. We are crazy for earning and earning and earning, no time to sleep, no time to eat, no time to relax, all the time thinking, thinking how to make more money, more money, more money. For what? To enjoy. Meanwhile, kick the bucket, no time to enjoy. This is the nature of our enjoyment.

When you collapsed, when you paralysed, please pray for me, pray for me. I am in trouble now. But earlier they were taught, now we must pray for him. The Buddha has given this warning for all of us irrespective of their religion, to understand. This is called Noble Path. Noble way of life. Since Buddha has introduced such excellent, meaningful, effective Dhamma for us to uphold our human dignity, Buddhism is

important not to become slaves to anybody in this world. Not to become slaves to any god, not to become slaves to any Buddha, but to maintain human dignity. We can practise Buddhism as gentlemen, not as slaves, not as worms.

A stand. Develop your confidence. Final advice. Develop your confidence. It is because you have not developed this confidence that you go and worship and worship and worship - no faith. No faith means in you, no confidence. You do not know who you are. You think you are stupid. You think you cannot understand. You think you cannot do anything without any support from another person. The Buddha wants us to develop all these things, but unfortunately still we depend on others. We respect the Buddha. We bow down out of gratitude. We honour in appreciation of his achievement, enlightenment, wisdom, for giving us this message, forever we worship but we don't ask all these things from him, we had to follow ... remember these sayings of the Buddha. If you want to see the real Buddha, he has given this warning to one of his disciples who had come to admire the beauty of the Buddha, the Buddha says, What are you doing? He says, I really enjoy, admire your complexion, your beauty, your features, your serenity; soothing to my mind.

That is what you also say: 'My Buddha is very nice; better than your Buddha'. This is the way how you admire the Buddha, your Buddha. So the Buddha says; What do you gain by watching this dirty, filthy, smelly, uncertain, impermanent physical body. The Buddha is not here in this physical body. Buddha's body also is smelly, just like your body, and my body. You go and smell the Buddha's body - Buddha is alive - you can see, very bad smell. He also go to toilet.

But your Buddha is that physical body. Buddha say, the Buddha is not there ... One who sees the Dhamma, just now explained, the Dhamma taught by me, through this Dhamma you can understand, you can see the real Buddha. What does this mean? When you understand the Dhamma you can see what a compassionate heart, what a great man, what a holy person, how he sacrificed everything for the sake of others to guide others, to enlighten others, how he had to tolerate, what sort of patience he had, how he could manage to train those wicked and wild animals to lead a holy life. Ah, Dhamma is there.

When you go through and understand all these things you can see the real Buddha through this Dhamma, not through this difficult body. That is why the knowledge of the Dhamma is important for us to understand the Buddha.

One Russian philosopher, although he was not a Buddhist he has made a beautiful statement - I think at that time Communism was not there in Russia - he said 'The more I know him, the more I love him; the more I love him, the more I know him', about the Buddha. One Muslim scholar, I think more than a hundred years ago, has written in his book of poems. In his poem he says, 'If you want to know, to see, the most happiest and contented human being on this earth, look at that friend in beggar's clothing' - referring to the Buddha. The Buddha was a friend, he gave up everything, he was using only a piece of cloth, just like a beggar, but he was the most happiest, contented human being on this earth. A Muslim scholar, nearly a hundred years ago, they also know how to appreciate.

One Christian writer, he is a Catholic, written a long article on Vesak day in the

newspaper. He say, 'I really cannot understand why Christians are reluctant to respect the Buddha when you study the services he has rendered towards mankind for more than 45 years. Why can't they appreciate the services rendered by that great man. If they can respect all the others like Socrates, Plato, Aristotle, why can't they respect the Buddha', a Christian writer says. We have to think unbiasedly.

Now as Buddhists we can see. Why it is difficult for us to respect Jesus Christ. What way we can respect Jesus. He has sacrificed his life for the sake of mankind. And all the other religious teachers we can respect, no harm. Puja ca pujaniyanam: Mangala Sutta - respect those who are worthy of respect. Why Buddhism is there.

Buddhism encourages you to respect other religious teachers also. In Anguttara Nikaya; Whenever, wherever you find the truth, you must accept the truth. You should not say that it is not in our religion, in our holy book, if it is a truth. It may be in Christianity, or Islam, or any other religion; if it is a truth, you can accept, respect as Buddhism.

Why Buddhism? Because of this.

D. J. W.

Please refer Graphical Image No: V3N1.?.1

Photo: Dorothy Sadler presenting an offering to Ven. Piyadassi Maha Thera at the B.D.C. (U) Ltd.

WENDY CLANCY

Please refer Graphical Image No: V3N1.?.1

Calligraphy by Wendy Clancy.

Wendy Clancy, Branch Manager for Major Projects, began calligraphy last April, a month after she took on the arduous task of coordinating the Swanston St Walk project. Her experience as a painter and more recently her Ch'an work (black ink on rice paper) proved a perfect foundation for calligraphy.

Wendy's dedication to this art form was recently rewarded with an Art Prize in the Twentieth Annual Zen Nitten International Calligraphy Competition held in Tokyo.

Wendy won the Nyu Sho prize for her 23-character kaisho style poem. Wendy's teacher, Shigyoku Kitaoji, won the Foreign Minister's Prize, the second highest prize in the Competition. Several thousand entrants from around the world entered this competition.

"I am lucky that I have had the opportunity to meet a lot of calligraphy masters throughout the years," Wendy explained. "When you see work at this level it is

inspiring. My teacher is a master calligrapher and I believe she was born that way. She just had this talent and started winning major competitions from the age of seven. Her enthusiasm has helped push me."

Calligraphy is a major art form encountered everyday in the East. It involves the skilful use of the Four Friends - ink (sumi), rice paper (kami), ink stone (suzuri) and brush (fude). Calligraphy is not merely an exercise in good handwriting, but rather the foremost art form in the Orient. As a single stroke may not be touched up or rewritten any lack of talent is immediately apparent.

There is no riddle to calligraphy; it is simply a formula which combines the skill and imagination of a person to build structures without hesitation, mistake or variation with simple brush and ink lines.

The Japanese delight in the art of calligraphy as it is regarded as one of the very highest art forms.

Traditionally works of excellence were achieved by Zen monks, warriors and emperors. Wendy's work will be exhibited in Tokyo until mid-December.

1993 INTERNATIONAL YEAR FOR THE WORLD'S INDIGENOUS PEOPLE

This year has been designated United Nations International Year of the World's Indigenous People (IYWIP). The theme for the year is Indigenous People: A New Partnership.

Throughout history man has been a rapacious animal, fighting, subjugating, enslaving and exploiting his fellows.

It would be difficult to find a human family on this Earth, who has not reduced exploitation of another, within the last seven generations of their family. Cause and effect produces the power to exploit others, as does cause and effect produce the suffering of the exploited.

Wise persons are kind to others in this very life, making it unlikely that they will be exploited in future rebirths.

One possible reading of history, is that it is unlikely indigenous people remain exploited for more than seven generations, because to date in history, it is unusual for warring factions to fight more than thirty years before reaching a detente, where their relative powers become equalised.

Physical anthropologists using skeletal, dental, genetic and blood grouping studies have compared living American Indians with populations of eastern Asia.

When China reconquered the Tarim basin through the efforts of Pan Ch'ao (73-102), it regained control of the 'crossroads' of Asia, dominating the caravan routes between East and West and to some extent those by which Siberian gold came down into India.

In the eighteenth century, as a rule, the British accepted that they possessed a God-

given right to occupy the land of indigenous people, and to impose their religion and culture.

Our Centre is arranging for chanting a float to open Moomba in Melbourne. The float shall be shared with Shinto Dancers.

We believe our main help to indigenous persons would come from publishing Buddhist charitable activities in various countries. To this end, we are reprinting a selection of Appeals from various organisations.

May all beings be well and happy and learn to stop oppressing other beings.

J.D.H.

Cable Atisa

NAMOTASSA

THE INTERNATIONAL TRIRATNA BUDDHIST MISSIONARY SOCIETY

Founder President; Venerable Ananda Bikkhu
Tapoban Buddhist Monastery
(Cultural Cum Social Organization)
ALIPURDUAR JN., (North Point),
P. O. Damanpur, Dist. Jalpaiguri.
West Bengal, Pin-736123 INDIA

I.T.B.M.S.

ACTIVITIES

Monastery, Bhikkhu Training Centre, Research Centre, Meditation Centre, Orphanage Home, Technical Centre, Medical/Dispensary, Atisa Dipankara High School, Pali, Sanskrit & Tibetan Language Study Centre, Conference Hall, Prayer Hall, Printing Press, Guest House, E.T.C.

Date: 20.8.91

To:

Mr. John D. Hughes

Dipl App. Chem.

T.T.T.C.

DIRECTOR

Respected Father in the Dhamma,

Please accept my blessings and heartiest Greeting and I do hope that you are hale and hearty by the grace of Lord Buddha's Triple gem i.e. (Buddha, Dhamma and Sangha).

Father, you will learn to happy that, I have complete my study in Royal Bhutan this year. Here is a bit of Technical Centre happy news for you that after complete my higher study, I came in India, and I open an organization. It is West Bengal. Railway

has given me a land for the poor Buddhist community to established a temple. A few number of Buddhist in this area. They are very poor.

I came here and organized the people, and I call them to get together, established a strong committee. In this committee, we have all communities people. You will be happy that you are the honoury president of this organization and Meditation Centre also. As you are my father for this reason I kept your name as your memory. If you don't have objection I would like to keep your name in Meditation hall. I hope you will come forward to advice me and help me of this organization for the welfare glory of human beings and glory of Buddha Shasana.

I hope you will give me earliest convenience. I am awaiting your reaply very soon.

Finally, I pray to Lord Buddha Hoping a long life for you & all of the members of your good organization.

Good wishes with metta.

Yours Sincerely in the Dhamma

Ven. Ananda Bhikkhu

Dated - Alipurduar Junction.

20th Auguest.

W.B. India.

N. B. Please Don't Miss The Opportunity of This Life Seek The Truth Before Dying
It's Will Help Thousand Bloom's of Flower.

ANAND BUDDHA VIHAR SAMITI

(Estd 1974-Regd. No. 976 of 1982)

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Activities: Propagation of Buddhism, Acharya Nagarjuna Memorial Library,
Dhamma discourses, Meditation, Everyday Poor Feeding

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Ref: ABV/92/

Date: 25/9/1992

The Editor,
Buddha Dhyana Dana Review,
Buddhist Discussion Centre (Upwey) Ltd
A.C.N. 005701806,
33, Brooking Street Upwey,
Victoria, Australia-3158.

Dear Mr. John D. Hughes Dip,

I have come across your esteemed Buddha Dhyana Dana Review which is doing excellent service in promoting Buddha's profound teachings by way of rendering humanitarian services. Please accept my heartiest congratulations.

Sir, we are few traditional Buddhist family hailing from Chittagong (now Bangla Desh) have constructed a Buddhist Monastery and maintaining a modest Buddhist society in the heart of Secunderabad City of Andhra Pradesh State-India. We are involved in humanitarian services and trying to promote Dr. B. R. Ambedkar's thought of eradicating untouchability and caste system. We are running a Children's Wisdom School.

For further enhancing our activity towards the noble cause we wish to purchase the adjacent land upon which we wish to construct a school for poor needy children, a meditation hall, a library, a charitable dispensary, guest house and monks resident quarters. It will not be possible to meet this vast expenditure without the help of noble lofty and generous hearts, as we do not have sufficient funds.

In this connection I will be pleased if your goodself kindly make an arrangement to print our appeal in your esteemed review magazine so that generous devouts can come forward for this noble cause. Moreover, a widespread , publicity could be accomplished. Your work in Bangla Desh like providing medicate and stationary assistance to 250 orphans and in developing Bhikku training centre is quite appreciable. Convey my congratulations to all persons involved.

MEDITATION COURSES AT THE BUDDHIST DISCUSSION CENTRE
(UPWEY) LTD, 33 BROOKING STREET, UPWEY 3158

Five day course 9 - 13 April 1993.

Five day course 11 - 15 June 1993.

Five day course 10 - 14 September 1993.

(The Prajnaparamita will be taught on the September 1993 course)

Five day course 27 - 31 December 1993.

Courses run from 9 a.m. to 10 p.m. each day.

At least five Precepts should be maintained.

No charge.

WORKSHOPS AT THE CH'AN ACADEMY, 33 BROOKING ST, UPWEY 3158

1. THE WAY OF THE BRUSH

Taught by John D. Hughes

Second Sunday and last Saturday in each month.

1 p.m. - 5.00 p.m. (fee by arrangement)

2. Sumie Classes at the Ch'an Academy with Teacher Andre Sollier:

20 March 1993, 24 July 1993, 4 December 1993, at 33 Brooking Street, Upwey 3158.

Contact Lee-Anne Johnson on 754 6698.

PRAJNAPARAMITA TEACHINGS

The Prajnaparamita in 100,000 lines is being taught on Monday evenings from 10 p.m to 11 p.m. This will be for a period of three years and three moons. Those who wish to learn the Prajnaparamita must make a commitment to attend each week.

WEEKLY MEDITATION CLASSES

Monday and Friday nights from 7.30 p.m.

Teacher: John D. Hughes