

BUDDHA DHYĀNA DANA REVIEW

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Site drawing of the B.D.C.(U) Ltd premises and grounds
at Upwey, Victoria by Andrew Lack.

EDITORIAL

Buddhism is a way of life that emphasises the development of mental faculties. The developed mental faculties when put into action for self and others understand the true meaning of the Tathagata (Buddha).

It takes a poet to translate Virgil. Buddhist translators soon realise how disjoint the English language is in tackling difficult tasks. The English expression is never quite equivalent to precise expression in other languages where Buddhist culture has been in practice for a millennium or more. However, as pointed out by Wong Mou-Lam (1929), it is good work for persons training himself or herself as a translator for Buddhist work in the future.

Furthermore, the first English translation may receive the benefit of correction and revision from the hands of those who have better qualifications.

In addition, the English translation may still be useful to those who cannot read the original, but who mastered so well in their previous lives they may only need a paragraph or two, or even a word or two, to refresh their memory in order to bring back the valuable knowledge that they have now forgotten.

Readers may find that the BDDR assumes, perhaps to a greater degree than other English language journals, that its users are familiar with the theoretical concepts and terminology of Buddhist linguistics.

The original criteria for the BDDR's coverage and style has been based on the 'new' comparative philology. The reason for this is globalisation of information is well suited to English language symbols.

In a multicultural society such as Australia, Buddhist colleagues born in overseas countries require preferred English usage translations of Pali, Sanskrit and Chinese textual expressions. As John Blofield, 1979, noted, earlier generations of scholars being over confident of the superiority of Western Civilisation (and of the English language) to any other had a scepticism as to the continuing value of the content of the ancient works on which they

laboured so diligently to translate.

Now translators are more willing to see the merits in other ways of life, they must translate with respect and understanding. In this way they make contributions helping persons towards wisdom.

The Author's translations of The Way You are Looking For - A Manual of Insight Meditation, (pp. 7 -25) in this issue of BDDR is a case study of removing the dust from the English language words and endeavouring to resolve the English language as a medium for the transmission of the Dhamma.

When persons are bitten by Australia's most venomous spider, *Atrax Formidabilis*, (the 'Funnel-Web spider') they are treated with a serum developed in 1981 and the venom is defeated as the climax of a medieval battle. When the serum of the Buddha's Teaching is applied skilfully to the venom of hate, greed and ignorance 'miraculous' healing occurs because it solves dis-ease which the sentient being has experienced since beginningless time.

The translations of Buddhist Teachings into precise English is more valuable to humankind than new serums for the treatment of disease.

In saying this, the Author has no intention of disparaging modern medical research or the intellect of those researching this difficult field.

So, a translation into the English language is intended to be both descriptive and prescriptive. It is both descriptive of the dis-ease symptoms while being prescriptive of what should be done to remove the disturbing misconceptions which causes the dis-ease.

Buddha Dhamma Electronic Database

A great event is the availability of the first English language electronic database service. The electronic Newsletter Gassho No. 1, Vol.1, is accessible on Dharma-Net from the University of Berkeley, USA. Most Buddhist publications are paper based and have lengthy delivery times whereas the electronic database is able to be accessed immediately.

At the Australian national level, this Centre has placed our publication The Brooking Street Bugle (BSB) (ISSN number 1321-1463) into a new format and content.

Being aware of the importance of Buddhist culture, we have endeavoured to prevent amnesia of the noble deeds performed by practitioners over the last 20 years. It is hoped the Brooking Street Bugle will flow towards what is actually needed; a Buddhist Australian Year Book. This may be available on an electronic database.

In the past the BSB has chronicled and documented policies and activities that have occurred at the Centre and also at off-site locations and events. In this context the BSB has served as the grapevine and information source for Members of the BDC (U) Ltd. about activities at the Centre.

As the Centre has changed its operational culture of late, and the information requirements of Members is changing, it is now appropriate to broaden the role and scope of the BSB target to meet the needs of its target audience.

It will report on our policies and activities as a W.F.B. Regional Centre to our target market; it will serve as a bridging mechanism to link others into our network and to events. It will report on Dhamma (Dharma) insights and merit making activities by ourselves and others. Space for "good information" which helps other groups may also be considered: for example, to announce their milestones.

The BSB will be written and presented in a tone and style so that people who have heard a little of the Buddha's Teachings will be able to identify and develop affinity with the Centre's policies and activities and to understand the culture of "the way we do things around here". In this function the BSB will serve as a reliable and current information sheet. For example, articles in the BSB may contain good practical advice for the lay-person of how to make merit through action (e.g. how to run a convivium).

Brooking Street Bugle will distributed free of all charges. Copies of Issue No.60 dated 12 December, 1993 (34 pages) are available.

May all beings be well and happy.

John D. Hughes, Dip. App. Chem., T.T.T.C.
Editor

Five Day Meditation Course 27 - 31 December, 1993

Prior to the Five Day Meditation Course, many Members contributed to the special edition of issue of The Brooking Street Bugle No.60 (ISSN 1321-1463) (1) of which 500 copies were printed.

A five day Meditation Course taught by Meditation Master John D. Hughes was held at this Centre from 27 - 31 December, 1993.

The day before the course, 26 December 1993, Mr. Francisco So led chanting and an explanation of the Prajnaparamita Sutra - The Heart Sutra. (2)

Because some of the Centre's Members have undertaken one or more Bodhisattva Vows it was necessary to create good causes to enable much merit to be accumulated to make their Vows stay.

On 27 December, Archarn Dr. Viriyananda Mahathera and Venerable Soma chanted Blessings and Members expressed their appreciation for the objectives of the Buddha-Vihara Temple Inc, 429 Station Street, Box Hill, Victoria, 3128, Phone (03) 899 0638.

As Wainwright (1993) has expressed it, any satisfactory process for the transmission of knowledge and information must enable the creator of that knowledge to distribute it widely in a form which is convenient and relatively cheap for others to acquire. The process must also allow a potential user to search out and retrieve information needed years, or perhaps even centuries, after it was originally created. The total information system must have effective components for knowledge creation, distribution, location, retrieval and preservation. It is recognised that users of the Centre want the ability to advance their understanding of particular topics at the time that understanding is needed.

Members undertook Delphi modelling to produce some current issues which needed to be addressed. This resulted in a clear view of the fundraising strategies for 1994. A document was produced detailing the tactics to be applied by the Centre's Sub Committees to facilitate the main goal of doubling Membership with ease.

Clearly, helping others practise Dhamma improves one's own practice.

Having a clear position where persons are willing to lend a helping hand on this need of others, allowed the Members to repose on minds having the peaceful blessing of being 'debtless'. With the 'debtless' mind fairly well developed, Members could confidently state their Bodhisattva Vow in the presence of the Most Venerable Ru Sun, Chief Monk of Taiwan and Archarn Dr. Viriyananda Mahathera on 28 December 1993.

The act of stating the Vows in the presence of the Most Venerable Monks clarified, reinforced and empowered the duration of each person's stated Vow. In some cases, the vow could last up to five World cycles provided the person did not become corrupt.

Depending on the power of vision of the Students; the two Most Venerable Monks were seen as many Monks representing the Buddha Sasana.

As Suzuki (1930) formulated, there are four distinguishing marks in Mahayana ontology which constitute its very kernel. They are, (1) that all things are empty (sunya), (2) unborn (anutpanna), (3) not dual (advaita), and (4) without self-substance (nihsvabhava). (3)

The next three days saw the Members engaged in many different practices of turning thought into action.

Some Students shifted the rose garden and arranged to widen the driveway entrance. To cause comfort for others when car parking, the narrow entrance was removed.

Others familiarised themselves with the different developmental strategies of the Centre, which are expressions of Buddhist culture.

A few Students assisted the relocation of the Southern Gate entrance from the car park to the Centre. The nature of our Centre's Buddhist gates as a protection mandala are known to most Members. Some of our Ch'an Academy Students studied a portion of the Lankavatara Sutra. (4) The Sutra was given by Bodhi Dharma to one of his disciples in ancient times.

In trying to recognise Vasana which comes the root Vas meaning 'to dwell', 'to stay' or 'to perfume' and in the Mahayana Sutras it is used in the sense of a perfuming energy that leaves its essence permanently behind in the things it has perfumed. (4) (p.178. Vasana is a kind of super-sensuous energy (acintya-vasana- parinama).

Some Students studied the part of the Lankavatara to understand the methods of coping with grasping as a stage of Bodhisattva practice. One of our Members who had spent some time in Japan recently explained by translation the flavour of language used in that area.

Towards the end of the Course, some Members accessed minds that were able to sense there are three levels of Practice which were described as worldly, extra worldly and supreme. The worldly level of practice dealt with recognising the basic needs of every day life such as food, shelter and warmth. Having understood this level of practice; the mind could then enter into the second level described as extra worldly. From the extra worldly view, Students understood the fundamentals of Buddhist Practice why the basis is the three marks of existence and the structures of Buddha Dharma. These insights enabled the minds of the Students enter into the supreme practice or otherwise known as Wisdom.

May the merit of this article bring beings out of suffering.

May all beings be well and happy.

J.D.H, G.M.G, J.O'D,
M.V.M, N.S.P.

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AN APPEAL FOR THE ESTABLISHMENT OF "SANE" ARCHAEOLOGY RELATING TO THE ANTIQUITY OF BUDDHIST PRACTICE IN THE CHITTAGONG AREA

by John D. Hughes, GDAIE, Dip. App. Chem., T.T.T.C., Founder and Meditation Master of the Buddhist Discussion Centre (Upwey Ltd., Victoria, Australia.

On the occasion of the Installation of the Most Venerable U Tiloka Bansa Thero and Most Venerable Jibananda Thero at Chittagong on 4 February, 1994, the author wishes to use this most auspicious occasion to appeal to the young persons of the Chittagong area to help world peace.

The Buddhists of Chittagong area can no longer rely on foreigners to do their archaeology for them. The Buddhist artifacts of your ancestors, your national heritage, is awaiting you under your feet and in the banks of your ancient rivers, Pheni, Karnaphuli, Sanger and Matamuri.

There is a need to help peace and harmony in the World community. This is helped as each person in each locality develops a further sense of their own place in history and takes "sane" active steps to hold such information for self and others.

Some aspects of history appreciation may well be nurtured by some sort of "sane" archaeology. By the word "sane", the author means leading to constructions of ideas (based on true evidence of historical certainties) that do not lead to harm or destruction of persons or religious buildings.

The British created a new interest in "sane" Indian archaeology. As a result, valuable things are held intact and prevented from harm for appreciation by all of humankind, both now and in the future.

Within the records kept by the British during their occupation of Chittagong last century, it was well documented that the hill tribes of Chittagong religion was "chiefly Buddhism".(1)

Buddhist tradition asserts that Asoka, the great Indian Ruler of the 3rd Century B.C., sent missionaries to Suvannabhumi, the "Land of Gold" that has been identified either as lower Burma or South Western Thailand. (2) It is clear for reasons of geography that Asoka's ambassadors must have been influential in the Chittagong region.

It is no idle claim by this author to suggest that there is a high probability that major archaeology finds of vital interest to the living Buddhists throughout the World are to be found in the Chittagong area. Because of the kindness and generosity of the Chittagong Buddhist Sangha; the author is blessed with a Buddha Rupa Image of great antiquity. The Buddha Rupa was installed on the main altar of our Meditation Hall last year among the other Buddha Rupa by Venerable Ajaan Chanhphy Manivong. This Buddha Rupa, seated in full lotus posture (skt. padmasana) is supported by a five lotus petal seat on a lion throne. The Buddha Rupa was unearthed in a river near Chittagong a few years ago. Although research on the Image has not been completed, work in progress assesses it as 6th Century or earlier.

Because of visits to our Meditation Hall by Chief Monks of many countries, the Meditation area is suitably rich in the "atmosphere" needed to support Bhavana (Meditation). The next generation of Buddhist Teachers, Scholars and Leaders are being trained in this environment. There is a "flavour" to Dhamma which is like a perfume to the mind. This "flavour" is evident in parts of the Chittagong hill tracts. In this sense, there is no geographical distance between here and there. The above mentioned Buddha Rupa displays what many persons

have described as displaying supernatural power.

The display, before lay people, of any supernatural power which is the monk's as result of his special insight, is strictly forbidden by the Buddha (Vinaya II., 112). In the Kevaddha Sutta, Buddha is repr. as saying, "It is because I perceive danger in the practice of mystic wonders (i.e., 'psychic powers') that I loathe, and abhor, and am ashamed thereof" (D.N., i, 213). (See Dialogues of the Buddha, pt. i, pp. 276ff.)(3)

Within a Chittagong Temple you can view a Buddha hair relic. Does that relic not have supernatural power to inspire you? How else could it generate light from itself?

In general, it may be said that the objections to Toynbee's concepts made by historians who specialise in investigating series of events occurring in limited localities during narrow periods of time, are partly due to literal reliance upon some of the points which the English historians probably overstressed.(4)

Your area has had the riches of ongoing Buddhist activity for vast periods of time. The light of Buddhism has never been extinguished in the Chittagong hills area, even when it burnt low in India.

The British appointed James Burgess (1832 - 1916) in 1886 as successor to Sir Alexander Cunningham, the Director General of Indian Archeological Surveys. Scholars such as Kielhorn, Eggeling, Jacobi and Hultsch gave him their labours. (5)

You must do your own archeological surveys and inspire scholars to labour for you.

When clear minds are developed by lay persons and they request chanting by Monks on specific and auspicious occasions of the Buddhist tradition paritta (protective chant) blessings occur. A Noble Vow taken at such times can gather considerable power for future use. The author is aware there are some young persons in Chittagong area, who have a natural interest in archaeology.

The greatest blessings for yourself and others is to proclaim a vow after being blessed, you will discover and preserve your own Buddhist heritage.

May all beings be well and happy.

J.D.H.

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PREFACE

Before you read my book, I would like to tell you something I know about the Buddhist Discussion Centre (Upwey) Ltd. resources.

Earlier, I had written this Buddhist Teaching in the Laotian language. To help more people, I resolved it should be translated into the English language.

Because my own English was inadequate for this task, I needed to find translation resources within a suitable Buddhist location. In Australia, during March 1993, the resources of the Australian organisation, the Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking Street, Upwey, Victoria, 3158, were placed at my disposal.

When I came to this Centre, I found many resources at the Centre including an English translation of THE BHAIJAYA GURU VAITUREYA PRABHA RAJAYA TATHAGATA PUJA PRAYER RITUAL.

The translation was arranged by the Founder of the Buddhist Discussion Centre (Upwey) Ltd. John D. Hughes in 1983. He was a suitable translator for my resolve.

Born in Australia in 1930, because of his comparatively unawakened state when young, he had the opportunity of learning and assimilating a wide range of cultures within an Australian multi- cultural society.

When John awoke at Vesak 1955 it was not too early or too late for him to develop the resources and skills needed to help persons find the Buddhist Path.

If you want to know Buddha's Teachings and wake up and come to the Buddhist Path anywhere, please find it on yourself. To do this you need to find many key words which may be new to you. This book contains many of these key words with a suggestion of how they can be expressed in the English language.

I would like to show you the way you are looking for: Teachings which bring understanding.

MAY YOU BE WELL AND HAPPY.

Ajaan Chanhphy Manivong
21 March 1993

THE WAY YOU ARE LOOKING FOR A MANUAL OF INSIGHT MEDITATION

The Way you are looking for has the property that once it is found and followed its depth is secured and doubt resolved. This Way was found and taught by the Buddha 2536 years ago.

This Way is called VIPASSANA (pali word) It is one of classic forms of Buddhist "meditation".

POMM SIC is well understood in Thailand, Union of Myanmar, Laos and other South-East Asia polyglot to convey the same meaning. The polyglot sense conveys, as an adjective, a meaning of bold or lofty or, as an adverb, a meaning smartly-dressed or fully attired.

In English-speaking countries, the translation settled upon is "Insight Meditation".

In the German language, "Schauung" expresses its meaning.

In simple terms, happiness and pain are caused through your actions in the past. By changing your actions NOW, a better future is certain.

The ideas as expressed by BUDDHA; "Mind is the fore-runner of all good conditions, mind is chief; and they are mind-made.

If, with a pure mind, one speaks and acts, then happiness follows one even as the shadow that never leaves.

Mind is the fore-runner of all evil conditions, mind is chief; and they are mind made.

If, with an impure mind, one speaks or acts then pain follows one even as the wheel follows the hoofs of the ox that pulls the cart".

The person who wishes to understand insight meditation (Vipassana); they must reflect on:

1. Ah room

Our world as given by our feelings for, or attitude to, our mental environment.

2. Khan kar

One of the five elements

3. Ah va dta na

The 12 mediums of communication

4. Tat

An element, being made of 18 ingredients.

5. In see

Any one of the 22 factors of the five senses

6. Ah ri ya sat

Lit. "The sublime truth" ie; the four great truths which are the foundation doctrines of the Buddhist religion.

7. Pi ti ja ti pat

The processes of life that cause the troubles in ah room.

Now TOC and KHAN HAR are composed of the 5 elements and the 12 AH YA DTA NA over the six spheres to make your present existence.

In time, when these forms are called to mind, insight arises into any given set of circumstances. From this concept, it is called INSIGHT MEDITATION.

For persons who wish to understand; they must reflect, according to the teachings of Buddhism, that internally and externally these things form the mind-physical body of the person.

The cause of the troubles something attacks on one or the other of the sense bases or the mind. For example, if we are talking of seeing, it can readily be found that at least two things; the eye and eye consciousness must be involved. When something attacks the ear, at the very least the ear and ear consciousness become involved. Similarly, at least two things are involved on an attack on the tongue or of the senses. Later, you will find another thing (called a base) is involved, making three things for each sense.

Notions like hot cold, soft hard and so on form up. Attack in the body is experienced as contraction or extension of the body.

Through contact with the five senses, when thinking on the mind, attack appears in the consciousness. The sixth way, which is fairly infrequent, is an attack on the mind. Attack on the senses may be by human agencies talking or speaking or attack may be by natural forces wind or fire, by way of example. If the total attack is by many senses coming onto the body; our experience of what the body holds up is, put simply, a form of sickness.

Generally, at such times, we lack the wisdom to know or to interpret the conditions as merely an attack on the eye, ear and so on. This bundle of events happens to all beings, merely because they have a body. Whenever or wherever a body arises, it will sooner or later come to be attacked. The same happened even to the Buddha, when the Buddha was in rebirth over 2536 years ago.

LA EEAT

This adjective could well describe your body because it means it is of good quality like a delicate clock, or, some fine particles like the finest powder. However, the analogy implies that sooner or later, it must break and cease to be useful or be dispersed by the wind. The way you are looking for will allow you to understand without undue stress that this is one situation which sooner or later could make you concerned. If you wish to know how the Buddha found the way you are looking for to remove this and many other concerns, you must begin by please coming and practising meditation. To do this, keep your mind and feelings inside the space of your own body. The Dhamma will be found inside that space. Defilements neither form in the Dhamma nor do they form from Buddha. They are formed on you, have been there from the beginning, and you find them on yourself. Anything true about Buddha or Buddha's Teaching is natural. By insight meditation we learn how to stop these troubles before feeling sweeps us away. In introducing insight meditation, you must want to do more by yourself since your Teacher cannot continue with you over a long time because you have so much to learn. When your Teacher leaves you must continue to practice each for himself or herself.

Just only dealing with NOW, I tell you something about the 5 groups, the 12 ayatanas and come to show you before I leave you of the magnitude of the 3 groups of Dhamma Teachings.

THE THREE PIDOK.

A brief summary of how to regard these could be:

1. VINAYPIDOC. The first group is like a Doctor holding only the name of a medicine, but not the actual medicine itself. It is not in Dhamma.
2. SUTTAPIDOC. The second part represents something standing for the medicine but not medicine. The second part stands exactly for Dhamma.
3. ABHIDHAMPIDOC. The third part stands for mind of different sorts and Nibbana, which is the goal of meditation. The word ABPIDHAM means the same. The suffix "Abhi" may be thought as "higher".

Before giving more explanation of these measures: please notice a few things.

The first thing to be noticed is you have some sort of a mind.

The second thing to be noticed is you have the power to understand feeling.

The third thing to notice is that you have power to focus the mind.

In this regard, there are four things which could be said:

A. you were born with a weak mind to some extent.

- B. your feelings tend to stay on the one place.
- C. you are in contact with the physical world, which is arising and falling away.
- D. there is cold and hot, and things get broken. THE THREE PIDOC EXPLAINED IN MORE SECTIONS.

The word PHRA is a term of respect used for Monks.

1. PHRA VINAYPIDOK -BOOK OF DISCIPLINE FOR THE MONKS.

The first part of this is to do with morality.

For laypersons, this could mean five or more precepts held as often as is possible.

For the Buddhist Monk, it must mean regularly holding over 100 codes of moralities per day, and, more generally, making a total of the 226 rules as occasions call for, say, over each year duration.

In all, there are 21,000 parts.

2. PHRA SUTTAPIDOC DISCOURSES.

These are recorded examples of the words of Buddha showing the Middle Way.

These words are actual verbal methods of Teaching the Way out of Suffering as shown by the Buddha.

They are used today.

The method is like jewels threaded on a string.

The words may be considered as being delivered in the correct order.

The threading string holding them this way can be thought of as the wise mind of Buddha.

As your meditation passes through different stages, the approach to meditation changes.

This means the order of doing things with your mind is IMPORTANT, so please understand the words about what to give up and what to hold at what time.

For example at the beginning there may have to be high initial application applied to your mind.

Later, you may withdraw the initial application, and remain with sustained application.

At that stage, if you apply initial application, it would remove the sustained application.

These are in 21,000 parts.

3. PHRA ABHIDHAMPIDOC.

These contain lists of what is what. These listings deal with an encyclopaedic knowledge of the mental and physical relationships between the things that matter in the world.

The Buddha, having completed his perfect wisdom, taught what is useful. This was written down in table form by his Monks. So even though the Buddha is well gone, we have available in precise language the complete system from which arose his complete cognition of all world systems.

Naturally, our first prime self-interest is to come to understanding the nature of our own human species and the reason for its strengths and weaknesses. When you become well-grounded in understanding what causes your troubles and what brings about the stopping of troubles, both now and in the future; you have discovered for yourself the Way you are looking for.

As you would expect, this encyclopaedic section is much larger in content and has 41,000 parts.

Remember as JI JEE ROO NI.

JI consciousness.

A complete list has 121 parts.

A shorter list of 89 parts is useful*. * 81 worldly and the 8 supermundane.

JEE mental

In 52 parts.

ROO Form, materiality.

NI Nibbana (Nirvana)

In the Nibbana, there is peace and quiet, which is the greatest gift the mind can experience, compared to the sometimes pleasing rushing about, from one or the other of the 121 cetasikas, the 52 mental formations or the 28 properties or qualities of physical matter. Remember the four parts consist of:

- (1) consciousness appearing as 89 or as 121 states,
- (2) mental factors appearing in 52 states,
- (3) physical matter having 28 properties or qualities,

The possibilities of rushing about in these classes = 121 by 52 by 28 - A VERY LARGE NUMBER !! (If multiplied out).

Since there is has only one state of Nibbana, in it the flurry and worry of rushing around driven by your burden of kamma can stop and peace start.

KAMMA (KARMA) HAS MANY EFFECTS.

1. The shape or form you take. For example, male or female birth.
2. The mental forms you have. For example, feeling free or oppressed.
3. The food or nutrients you can obtain.
4. ASANKARATUM.

The consequences of past actions yet to arise.

WISHFUL THINKING.

If these four groups (your kamma) were not mixed together; a state would arise like NIBBANA. SINCE TRUE NIBBANA HAS NO BOSS OR CHIEF; WHO MAKES THE BOSS TO MIX THEM UP?

The short answer is it was yourself.

CIT

This is to do with mental states, (81 or 121.)

CETASIK.

52 mental factors.

PHYSICAL.

28 properties.

When your Teacher talks of: LOKA he or she means the nature of yourself and our world AHROOM into which you are born.

LOKA may be contrasted with ANUTTARALOKA or LOKATTRA states that are supermundane. These states are within the content of the AHPIDHAM.

Appearances are VERY important. In the DHAMMA, we understand grasping or holding on to things such as the mental factors or the 28 physical attributes. In NIBBANA we have only one thing.

In NIBBANA all these other states and things are clearly understood.

ALSO, (AND MOST IMPORTANTLY) we come to know, each for himself or herself, without doubt, the TRUTH OF SUFFERING.

So, then it becomes clear that the boss who was holding or playing with either the 89 or 52 mind things, or the 21 attributes of physical things, was you; each for himself or herself.

* This is why we come back again and again into the world.

* We meet these troubles again and again in the world.

* By playing with these things we join a queue again and again.

IT IS ONLY THROUGH NIBBANA WE CAN ESCAPE FROM THE QUEUE.

* It is only through Nibbana we can escape from the rebirth queue.

THE FIVE GROUPS

THE FIVE GROUPS ARE WHAT YOU ARE IN THE PRESENT.

We have five groups, composed of:

- (1) physical compositions.
- (2) feeling compositions.
- (3) memory and future imagining compositions.
- (4) mental formation compositions.
- (5) consciousness compositions.

All these are the same, from the view point of all looking like they are.

THE TRUTH OF SUFFERING.

When we are immersed in the arising and falling of the cetasikas, the fifty-two mental formations and the twenty-eight aspects of materiality, it is difficult for most persons to know they look empty. However, in Nibbana we have nothing and this represents the understanding that we will reach a position where we will never have to come back again to this tangle. By compounding the emptiness we come to a knowledge of:

KHAN SONN YA THALA DITTHI.

Starting from the initial state of NOW, make your awareness empty and then find nature standing for the emptiness. The initial state of NOW we call the Dhamma.

PARAMATTHA DHAMMA.

The groups or composites cannot be born of themselves. Yet they will be inherited in the future if you stay with them from your side. However, if you take a firm stand and make the effort not to grab or grasp at them for some supposed advantage on your behalf, they will not be inherited in future. The first way this can be done is to take a stand against the twenty-

eight attributes of the physical phenomena of your own body. Keep your mind inside the volume of your own body and come to know by keeping your mind in the initial NOW that the physical body is a composite. The second method is to use the fifty-two cetasikas in the form of an image inside your body which looks like or resembles a candle for each one of these cetasikas. It is important to take your attention away from feelings that clutter the mind viewing the candles. When you have stabilised the internal image of fifty-two candles (one for each type of cetasika) take two candles away and make them vanish. Repeat this practice again and again until all the fifty-two have been removed. A variation is to set up the mind with eighty-nine or one hundred and twenty-one candles representing consciousness and removing them two at a time till you have nothing. Make for "CANTA VIMUT". This is far away from composite states, in fact, it is NIBBANA. NIBBANA cannot come to make conditions for you again. I would like to tell you for understanding "CANTA" that it is in the physical 'feeling place' and it is also in the memory or future imaginings place, and in the mental objects place and in the consciousness place.

THE RESULTS.

1. free from kamma.
2. free from causes.
3. free from anxiety, (flurry and worry).
4. free from lack of nourishment.

While it is impossible four conditions to be born of themselves, with 'CANTA' they will be born correctly.

7.1. UPAMA is the same as KANHAR.

(The 5 Groups).

KAI (The physical body).

This body looks like a hospital. This is the place where the many types of diseases live. It is also the place where the person is sick.

7.2 SA-VER is the same as VIYANA (Feeling).

Before becoming sick, feeling looks like medicine. When you say; "I feel well you may have an impression that there was some factor or medicine that gave you this feeling. However, when you are sick, sometimes you can know that feeling was not like medicine.

Real true medicine should protect you even if your feelings changed from one kind to another kind. Your feelings are not true medicine.

7.3 CHAM is the same as SANYA (remembering or future imagining).

Remember this is the place where the person was born and the medicine can stop the

sickness.

Your future imagining is a strong conditioning affect on why you understand what you understand. Avoid negative thoughts of the future when you can manage it. You must understand while you play with your imagination, or the past, you are wasting real time NOW.

So, take care of the present good minds NOW and do your best not to break them or weaken them by unwise future imagining.

7.4 KHAN HAR. is composed of four elements, earth, fire, water, and wind (air).

8. KHAN HAR. can be compared to altering position by, say, turning a mechanical nut up or down on a thread with a wrench.

Before the time comes when you are about to die, and wander from this one birth to another different rebirth, you would be wise if you examined the requirements of the set of processes.

Suppose you were born by way of the ear. Sound belongs in the physical group. The first event is the weak ear is attacked by some weak sound.

The second event is, while you are striving to know the nature of the weak sound, you bring it to consciousness or refer to the remains of your memory. This is called SANYA KHAN.

The third event is a feeling about being happy or unhappy in the sound as the second event process takes place. This is called VENYA KHAN.

Remember, the sound being SANYA KHAN by being happy or unhappy in the sound; liking it or not; or having love or hate in the sound, it being a SANYA KHAN, the rebirth follows from sound.

3. Were attack to be on the weak nose (from weak nose smell), it being in the physical KHAN, you need to understand smell. It is as if it were like "calling" up the reference in a SANN KHAN.

Once again, happy or unhappy, in the smell, means coming to a VENYA KHAN.

Once again, liking the smell or liking it not; it being a SANNKAHN, the rebirth follows the smell.

4. KHAN HAR. The cause of being born by attack on the weak tongue gives way to weak taste.

The tongue-taste being a physical KHAN, understanding on the taste comes to the VENYA KHAN. Happy or unhappy in the taste; liking it or not liking it reflects as a SANN KHAN, and the rebirth follows the taste.

5. KHAN HAR (Body part) If the body becomes weak, cold-hot, soft-hard, attack comes on the weak body with UPAMA. This means attack by a physical KHAN. In searching to understand the weak body this transfers the attack to a VINYANA KHAN. Happy or unhappy, liking it or not produces the next transfer to a VIYANA KHAN.

This feeling brings about some remembering or part remembering of some aspect of a weak body through the arising of SANYA KHAN. Like it or not like it, happy or unhappy in the attack, rebirth follows from this SANYA KHAN.

6. KHAN HAR. (Five Groups)

When born by the mind way, the weak mind pattern thinks of something as an attack on the mind. The weak mind has now found identity with "my" DHAMMA ROOM. To an outside observer having clarity of view, it is likely the problem could be framed as: "this is what I am" or "this is me". By bringing this to bear on a physical KHAN, it attempts to understand in this way anything in "my thinking". It is a VIYANA KHAN. Happy or unhappy in anything "my thinking" results in a VIYANA KHAN. Remember, any "my thinking" comes into being as SANYANA KHAN.

Like it or not like it, you go to your next rebirth driven by this "anything" which is SANYA KHAN.

7. SANYA KHAN is very important within the five groups which comprise the person. It is important because it depends on another group being operative to cause rebirth. It looks like a dependent model making the connection or origination from one broken down physical state which has gone far away to disperse the four elements. It arises dependent on feeling, the same as SANYA.

The remembering sequence changes into VINNYA KHAN. This is to be understood on AH-ROOM (a mental environment). This brings a dependence for a physical form either beautiful or ugly making it within the range short-thin, white-black, rich-poor or bright-dull. Dependent upon what resultant comes out of this makes human rebirth or animal rebirth or deva rebirth and so on. From a clear mind viewpoint of SANYA KHAN all these rebirths are the same in the sense they rise from dependence on origination.

8. In view of this dependence when you undertake the task of sorting one of the five groups you find you have to deal with at least two of the five groups. Suppose you start on a physical KHAN which arose from dependence upon a proposition about physical form or appearance. As you contemplate your physical form, you find VIYA KHAN appearing as either pleasant or unpleasant feeling or neither- pleasant nor-unpleasant because you refer to some SANYA KHAN.

If you deduce by comparison with some earlier reference that, say, the beauty of your form is more than it was in the past, most persons would see this as a gain and feel pleasant towards it. If on the other hand the converse was true, most people would feel unpleasant feeling about

the situation. If the discriminating power was weak and no obvious difference could be detected most people would experience neither-pleasant-nor-unpleasant feeling.

However, if there was a given condition for example that a person should be losing weight, the judgement would be that since there was no change evident things were unsatisfactory and therefore unpleasant feeling would most likely arise. The judgement may be satisfactory if the person wished to gain weight.

So dependent on the name chosen and CETASIK (a mental factor) there is satisfaction or discontentment.

PART 2 - THE WAY YOU ARE LOOKING FOR A MANUAL OF INSIGHT MEDITATION

LUCKSANAY is a term VIYA KHAN is being dependent on two names. So it means the consciousness will go towards the feeling where the names had appeared earlier. Although it is true in a sense that each of the five groups exist second by second as their own nature, it is also true to say that you go to one group and take it down towards another group. You act as if we have two at a time. For this reason the simple sign you see, such as, candles (or spheres of light) in the Insight Meditation appear to be go out in twos when you try to only blow out one of them. Reflection what you call by name of simple sign is culture. One might label it MATERY (in polyglot) or "candle" in the English language. It does not matter what you name the form of the simple signs. It is a LUBDHAM which is tied to NAMDHAM.

The first is a physical form the second is a mental phenomena involving the name given to the sound in nature. The physical form is the nature from appearance and the name given to this appearance is summoned up by the mind dependent upon past performances in language. This form is within the five groups.

THERE ARE 12 AH YA DA NA. These are the eye, nose, ear, tongue, body touch and the mind. Inside and outside these make 12 in all.

OUTSIDE maybe there is a source, say, for a touching object and experience provides the way the source touching object is known.

The 12 become to be known as physical and phenomena because there is a longing to touch again and again. This longing or wishing to taste physical life as we did in the past becomes mental phenomena DHAMMA ROOM.

This means:

(1). Touching becomes RUBDHAM.

(2). Mind becomes NAMDHAM.

(3). Within the 5 groups, the possibilities exist for PASTHA AROOM to produce

(4). 16 or 24 states of SUKA RUB which are comfortable and happy.

(5). 89 or 121 types of CHIT (mind states);

(6). 52 JATASIK (mental formations).

(7). The ONE state of NIBBANA.

NIBBANA alone is the prescription for things to become realities and from this view, it is known "SO IT IS LIKE THIS". This is a state of the real and absolute resolution of the nature of things and physical arising and falling away is known with a serene mind.

It is known that in NOW we have one KHAN. (the 5 groups). BUNYAT is the prescription in NOW because:

1. You see in the physical.
2. You see in the NOW the 5 groups are the same.
3. You hear sound as it is.
4. You see 5 groups or physical things NOW.
You have odour as it is NOW.
5. You see 5 groups are all the same.
You have taste NOW as it is.
6. You see the 5 groups all the same.
You are touching objects NOW.
7. You see the 5 groups all the same.
You see your mind thinking NOW.

AH YA DA NA being physical ROO (rupa) and having attributes NAM should be investigated now to understand clearly.

1. THE EYE WITH A PHYSICAL PICTURE

is a good starting point for non-blind persons.

The attack on the eye makes the thing seen become physical. It is a NAM.

If you understand, it becomes SATI (mindfulness).

2. THE EAR WITH SOUND

The attack makes the thing heard become physical. It is a NAM. If you understand, it

becomes SATI.

3. THE NOSE WITH SMELL

The attack makes the thing smelt become physical. It is a NAM. If you understand, it becomes SATI.

4. THE TONGUE WITH TASTE.

The attack makes the thing tasted become physical. It is a NAM. If you understand, it becomes SATI:

5. THE BODY WITH TOUCHING.

The attack makes the thing touched become physical. It is a NAM. If you understand, it becomes SATI.

The various types of attack through the senses makes the physical appear heavy and dense which is uncomfortable. The feeling becomes NAM. If you understand, it feels very comfortable like good quality fabric made into clothing feels soothing to the senses.

If you understand, it becomes SATI (strong conscious mindfulness).

BEING BORN TO THE PHYSICAL NAM.

1. EYE BORN

Suppose the eye viewing the physical nature of appearance comes under attack; you are born with a desire for chasing understanding of the physical things you are looking at.

If your nature was born like this, you would be interested in visual things such as looking at scenery or paintings.

Because the things seen are always moving away from us in nature and are very restless; they cannot be depended upon to stay with the same appearance.

This causes unhappiness for persons who do not understand that this is the nature of things.

2. EAR BORN.

Suppose the ear, hearing the physical nature of one aspect in the orchestration of sound, comes under attack. You are born with a desire to chase understanding of the physical things you are hearing. If your nature was born like this, you may not be particularly interested in visual things, but you would be interested in the selection of specific sounds from the background of the noisy physical world.

Persons like this incline to be musicians, or work with machines making sounds.

So, when a person likes the sound of motor car engine running in a certain way, when it changes to rough running they feel uncomfortable. Changing pitch or volume of sound is a

property of nature. When sound goes missing and becomes far away, unwise people became distressed.

If you understand this phenomena you stay happy.

3. NOSE BORN.

Apart from the obvious process where we are born with sound physical organs, there are cases where rebirth does not result in sound physical organs.

To show this case, for example, it is useful to remember nose born uses smell; but, apart from that it is similar to rebirth from the other senses.

Another case is possible which is more unfortunate in human or animal rebirth physical terms. It means a being may be born less physically able than some other being.

ROO and ROODHAM have the same basic meaning.

By a variation of a similar ROODHAM process, a being could be reborn by the nose coming under attack. By some unskilful method of attacking back just before passing away; a being could be reborn dependant on their KHANDHAM (kamma) under conditions where we have no sense of smell in a particular life.

In an extreme case, the being may have a poorly formed physical nose.

For those having small wisdom but a sense of smell intact, the falling away of a smell rated as pleasant is likely to bring unhappiness. If you understand, no sense of discontentment arises and your mind is peaceful.

4. TONGUE BORN.

When the attack is on the tongue, it is natural to be reborn on LOBTUM taste.

Because of the nature of things to arise and fall away, no one taste can stay, due to ANICA (impermanence).

This mark of existence, if not understood on the taste, means a sense of loss is felt when the thing having the taste goes far away. If the situation is understood; there is no stress when the taste of what you find most pleasant leaves you. It is the nature of the world that it can come and leave at any time.

5. BODY TOUCHING BORN.

If the body with touching is attacked on the physical near death and the situation of the attack is at the NAMDHAM is understood; the next rebirth will not be with a physical body.

There are beings having ARUPA (only 4 groups, having no material body) rebirths.

These beings dwell in DEVA worlds.

Strongly practised precepts, especially no stealing anything (even from animals) is a method useful to learn to control the body from touching. To be generous when providing food for others is a cause for a sound body.

Stealing or harming living bodies, human or animal, is a cause for rebirth with a weak body.

It is IMPORTANT to reflect on the causes giving effects to understand.

Even if you are poor, at least you can be kind and give a little.

6. MIND BORN.

On the one hand, where the mind with DHAMMA ROOM is attacked rebirth in the physical world will follow.

The reason is the attack is understood on NAM.

On the other hand, if on the attack, there is a falling away, rather than gathering up, the physical state will be missing because its causes were not built.

So, the next rebirth would be ARUPA.

The mind looks like it must say it must go on and so its mixes into at least two things.

This is NAMDHAM.

If it tries to stop in the wrong way; the three groups on the past do not stop but sweep together. From this action, anything from the past may become a factor to begin a new life as rebirth.

10. When the state is arrived when anything going on is ONLY NOW, it is NIBBANA. and there would be no more rebirth. Even from ordinary NIBBANA entry to completion, it is unusual if there is seven lives to completion.

KHANDHAM is to understand only in the three groups which looks like the past times, the future times and the present time, NOW.

These can be discovered, each for himself or herself.

Among a set of six DHAMMAS correctly spoken by the BUDDHA, are two which needs some explanation.

NATTHI PANNAYA HARANE. (Lord BUDDHA's) Wisdom is not uncontrolled.

NATTHI VIMUTTIYA HARANE.

(Lord BUDDHA's) Liberation is not uncontrolled.

Where a person had undertaken strong forms of certain types of YOGA in recent or former times; another type of seeing eye (celestial eye) or another type of hearing (celestial ear) may occur.

In most cases, it is advisable for you to dismiss either or both of them.

They are liable to mistake what they see or hear, just as the ordinary eye or ear can trick you.

A further reason for non-use is they operate by putting the seeing and/or hearing consciousness outside the body, makes both likely to come under attack.

Correct views of this minor eye or minor ear awakening is to be aware that:

1. There is one of the eyes seeing in the physical world NOW. As soon as the physical object as you see it is seen, it goes to the past seeing.

2. There is one of the ears hearing the sound. "I am hearing now".

The hearing, having been heard, has gone to the past. Waiting for sound with hearing means there is hearing to come in the future.

3. Present smelling is NOW. After being smelt, the smell goes to the past. As regards the nose that smelt the smell, that nose goes to the past.

4. Present tasting is NOW. The taste, having been tasted, goes to the past.

The tongue that tasted goes to the past. All these things show ANICA (impermanence)

5. There is bodily touching NOW. The touching then goes to the past. The body part that touched goes to the past.

6. There is mind that has mental formations NOW. These go to the past with that mind.

7. There are feelings NOW with understanding. These go to the past.

8. There are feelings NOW with understanding waiting for the future.

Persons who wish to come to meditation must understand and know the 5 physical things and the mind NOW.

Persons with one of the six senses weak are difficult to train on that sense, but can train on the good others, this very life.

BUNYADTA is a prescription as in the PARAMATTHA (pali).

Going into the white light colour, or yellow, red or otherwise colour is of itself no attainment.

Fire and water are also BUNYADTA.

However, at the present times, it is considered unwise, to attempt using fire by itself, unless you have the approval of a powerful Teacher.

I would like to show you how to make PARAMATTHA of physical sound, smell, taste and touch.

I wish to show the bitter-sweet prescription for those who wish to observe PARAMATTHA to know the truth in this world. There are three types:

1. PARAMATTHA that goes into the truth as absolute reality. For example, as a dyad fire-water pair.
2. PARAMATTHA that goes as a triad, for example, male-female- sound.
3. PARAMATTA of a small nature, as a monad, for example, smell.

Another PARAMATTHA is KIRIYA which is not for Buddhist insight meditation.

KIRIYA produces neither cause or result. You cannot become better without cause.

BUNYADTA goes into the past tastes.

To WIN, you take BUNYADTA and the first PARAMATTHA together.

1. The first set of things in combination, taken are male-female-hearing music. With SATI, the sound goes into PARAMATTHA, the other things go into BUNYAT.

By this method, understanding comes, each for himself or herself, of the foundation of several of the precepts in PHRA VINAYPIDOC (BOOK OF DISCIPLINE FOR THE MONKS AND NUNS).

You know why such precepts as avoiding dancing shows are observed by Monks and Nuns, and you may incline to incorporate such precepts into your practice on, say, full moon days or at other times.

2. Smells normally experienced in nature (in the absence of perfume), are a mixture of good and bad.

By practicing under natural conditions, where the bad smell is not masked by artificial means, the smell goes into the PARAMATTHA and the other things which are views and opinions goes into the BUNYADTA.

Further understanding of the reasons for the precept arises and each understands for himself or herself more of PHRA VINAYPIDOC.

Having seen, you may consider you wish to arrange an extra precept of not using perfumes, on, say, full moon days.

4. In natural conditions, taste comes as bitter-sweet.

You may wake up in the morning with a sweet taste or a bitter taste.

Your tongue appears in nature to experience many foods.

Noting the taste NOW and NOW again and again is this practice. The taste goes to the PARAMATTHA and the other things to the BUNYADTA.

You come to know PHRA SUTTAPIDOC concerning the:

NOBLE TRUTH OF SUFFERING (Unsatisfactoriness in the World).

Perhaps you may consider being kind to others who suffer; by restraining some aspect of your nature.

5. Bodily physical experience of cold-hot and hard-soft considered together as an array.

To get a "bigger picture", the mind should stay like a juicy leaf.

If you consider them one at a time; (by looking for the "small picture") the mind shrinks to become like a dried leaf. A dried leaf breaks up under the slightest stress.

Remember, to be kind to yourself in INSIGHT MEDITATION practice.

This means it is IMPORTANT you make a decision to keep the mind flexible, light, and adaptable, like the moist leaf. Each comes to know the PHRA ABHIDHAMPIDOC listing of JATASIK for himself or herself .

By the nature of these earth and fire elements, you must stay at ease.

Then the correct things go into PARAMATTHA and the other things go into BUNYADTA.

By taking together in NOW, you WIN.

1. TRUTH IS A PARAMATTHA.

We have as our human nature physical sound, physical smell, physical touch, physical taste, coming into NOW as a group and going into the past as a group.

2. TRUTH WITH PRESCRIPTION (SANUTTI)

We have colour (maybe white), male or female, fire element, sweet things and something else.

SANANDOS being KHAN (five groups) together with AH YA DA NA (twelve types) means

when you learn to get understanding of true knowledge; you understand there are only TWO kinds of PARAMATTHA DHAMMA.

1. HETU DHAMMA goes to worldly DHAMMA.

2. ALUBHA DHAMMA goes to the NAMDHAM. The truth for SUMUTI form is a physical form with groups of names which we have. ROBNAM (this pair (dyad)) can sometimes split and show its two parts.

1. One part can go to PARAMATTHA.

2. If not split, the two go to the SUMUTI form of PARAMATTHA. LUCKSANEY is physical "things" and their group of names. In the physical, "things" always are appearing as if they have to be born. Then break or go far away as if they were no more. The nature of things are not to be relied upon, so that means changes go on and on. It makes no difference to the processes if we like or dislike to change in them.

If this true nature is not understood, it is possible to invent many meanings. So, some say it looks like the earth and trees have feeling.

Some farmers think like that.

If they were fisherman, they would say the sea or sky had feeling.

If they were miners, digging into a mountain, they would say the mountain had feeling.

If they built a large machine, they would say the machine had feeling.

If they became painters, they would say the painting had feeling.

Physical objects do not have feelings, but human beings do.

From NIBBANA it is easy to understand NOW this process.

The other approach is to make good feeling to understand the difference between a physical object and its name. This method of understanding is mental like a good scholar. It means it takes time and critical honesty and can be like water flowing to the lowest place first, but with repeated effort over time a large pond is filled. Remember persons who chop wood and carry water every day.

By learning to know an object and your emotions, every day, your "total" world can be known.

It is SANKHAN and ROODHAM for persons and animals. Some large animals have mental phenomena and come near persons because the animal is close to human rebirth. Take care you do not feel too much like an animal that you stop caring for humans. If you behave like

this towards your own species, you may have animal rebirth.
This is true.

It is the MIDDLE WAY that shows you where you must go.

Decide to become a decent human being. SATI (Imindfulness) makes you go on the MIDDLE WAY.

Ajaan Chanhphy Manivong

Please refer Graphical Image No: V4N1.?.1.

Photo: Ajaan Manivong Meditating in the forest,
1993

Please refer Graphical Image No: V4N1.?.2.

Photo: The following photograph was taken
on 14 November 1993, when Master Lin
visited the Buddhist Discussion Centre (Upwey) Ltd.
Left front: C. Tesh, John D. Hughes, L.Robinson,
Master Lin, Jocelyn Hughes, Robin Prescott.
Left rear: Monty Laab, Maree Miller, Mark
Shackleton, Ranee Hughes, Nick Prescott, Julie
O'Donnell.

Please refer Graphical Image No: V4N1.?.3.

Calligraphy: TWIN DRAGON WRITING

The left piece was written on 25 September 1993
by John D. Hughes. Students Wendy Clancy, Lyne
Lehmann, Maree Miller and Julie O'Donnell mixed
the ink for this occasion.

MANJUSRI MANTRA

The right piece was written by Melva Fitzallen.

Please refer Graphical Image No: V4N1.?.?.

Photo: From the left: Master Lin, Ranee Hughes,

Jocelyn Hughes, Robin Prescott and Maree Miller.

Please refer Graphical Image No: V4N1.?.?.

Photo: John D. Hughes.

This piece has been translated from the book

Please refer Graphical Image No: V4N1.?.?.

Calligraphy by Seung Sahn Heang Won. (Chapter 9, pp 454-456). It was published in 1990 by the Educational Institute of Buddhist Correspondence, Seoul, Korea. This translation has been done by Lee Anne Johnson with assistance from Pyon Song Eui. The translator would like to thank Song Eui for her help and guidance as a teacher of Korean language and John Hughes for his kindness, guidance, support, great wisdom and for teaching the Dharma.

A Western Buddhist Conference in Australia

Australia is the biggest island in the world. Its people (white Australians) did not originate there, but came as English convicts to cultivate the land as a resort in accordance with the aim of the Australian Aborigines. Also within Australia is Sydney which is one of the 3 most beautiful ports in the world, and here the Buddhist Discussion Centre (Upwey) Ltd is located (1). We were there in 1989 where a special Buddhist conference was held which was hosted by the BDC(U) Ltd. Mu Ryang Su Nim (2), a Canadian Bikuni and an American attendant accompanied Seung Sahn Su Nim.

On the second day, the participants were taught through interviews and calligraphy practice and on the third day they studied Buddhist texts. Before studying the Buddhist texts, Seung Sahn Su Nim taught us Hwadus (3) with a clear mind which was achieved through meditating on the abdomen. He then taught:

'We live our existence by the virtue of these 4 ways.

The first is a relative world in which form is colour and colour is form.

The second is the world without self where there is no colour or form.

The third is the world full of truth where form is form and colour is colour.

The fourth is world of Buddha where it is recognised that everyone has Buddha nature.

Life which is transient in time and space in every moment flows smoothly like a stream in the blue mountains and this existence is called the world of Buddha and this life is that of the great practitioner. But it is up to the individual person to decide to live like an ordinary person in the relative world or to live like a Buddha in the enlightened world.'

The devoted Buddhist practitioners with a sound and healthy mind who listened to the Buddhist teachings carefully and practiced various meditations discarded fixed opinions of mind and committed themselves to dedicated Buddhist practice in the Korean style.

(1) The closest port to the BDC(U)Ltd is Melbourne.

(2) Su Nim is the honorific term used to describe a Buddhist Monk or Nun.

(3) Hwadu has the same meaning as Koan or Kong-an: a statement which the student meditates on in order to break through ignorance and attain enlightenment.

L.J.

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Date 18th July, 1992

A BRIEF NOTE ON SIDDHA CHILKARWA

Khamdrak Chilkar Monastery is under the Rinchenpung Dzongkbag within the domain of the Kingdom of the Palden Drukpa. In former times, Ugyen Guru Rinpoche himself visited and blessed the spot, and by his miraculous power founded a holy spring, drinking from which acts as an antidote to illness, effects from evil spirits, and other obscurations caused by non-virtues.

The renowned Siddha Chilkarwa was one of the four great disciples of Gyalwa Goeltshangpa Gonpo Dorje, the Lord of the Toe Druk teachings. He visited Bhutan in the year 1301 and founded the Khamdrak Chilkar Monastery, close to the holy spring of Guru Rinpoche, and a Chorten (stupa) was also constructed nearby. Thus Siddha Chilkarwa introduced the profound Toe Druk teachings in Bhutan at the beginning of the 14th century, thereby redeeming innumerable beings from suffering and enabling them to attain ultimate Liberation.

After his Parinirvana the holy Kudung of Siddha Chilkarwa was preserved in the shrine room of the monastery for the benefit of all visiting pilgrims. It is said in the Sutras: through just the ashes of a saint, even the five boundless and irrevocable sins can be purified. The Kudung is more valuable than jewels, bringing both blessings and innumerable merits to the devotees and pilgrims who come to make offerings and pay their respects. Thus the Kudung has become an important object of worship.

The holy relic of Siddha Chilkarwa is as precious as the Kudung Machen of Zhabdrung Rinpoche in the Punakha Dzong; hence all visitors and pilgrims to Khamdrak Chilkar Monastery are requested to show their utmost respect and reverence.

The above description has been written for the benefit of all devotees and pilgrims on 18th July 1992 corresponding to the 19th day of the 5th month of the Water Monkey Year.

PEMA TSHEWANG
DIRECTOR

Copy to: Dzongrab Dophu Namgyal, descendant of Siddha Chilkarwa.

Cambodian Restoratorion of Buddhism

Venerable Tepvong, Onacom Pagoda, Phnom Penh Cambodia advised the BDDR Editor in September 1990 of details of the destruction that had occurred in that country. At that time, there seemed no point in publishing information because it appeared that the Khmer Rouge did not wish to continue with a social layer of Monks within the new society they desired to create.

Although Pol Pot may still be a force to be reckoned with; recent events in Cambodia appearing to favour strengthening of a social order, including Buddhist Orders.

It is timely to reflect on the infrastructure destroyed and generate goodwill to assist in the rebuilding process.

From an historical viewpoint, destruction and rebuilding of Buddhist Temples is normal. It would be contrary to the anicca (impermanent) nature of rupa (materiality) if buildings did not change with time.

How should a person behave when reading of destruction of things held precious by that person?

It is appropriate to make effort to prevent the arising of latent or unrisen evils (unwholesome states).

The Venerable Mahasi Sayadaw has noted:

Latent or unrisen evils (unwholesome states) refer to such cases as taking the life of any sentient being; robbing (stealing) other's property; utterance of lies, etc., which have not arisen in oneself but have been seen arising in others. Seeing or hearing others get into such evil or sinful states should prompt one to avoid or take precautions against the arising of such evils. In the same way, for instance, as proper environmental and personal hygiene, avoidance of unsafe contaminated food and water, etc., have to be taken as preventive measures when others are seen to be afflicted with the prevailing disease during an outbreak of diarrhoea, the arising of sinful (unwholesome) states in others should serve as the signal for instituting measures to prevent similar states arising in one's own self.

Venerable Tepvong's analysis of the 1990 position follows:

Buddhism came into being more than two thousand years ago on the Kampuchean land. It has been cherished and deeply kept in the heart of the people in the whole country. Buddhism has played vital roles not only in the teaching of moralities but on the preservation of culture and arts, literature and social life as well.

The Kampuchean people have a firm belief in Buddhism. They are piously worshipping it for the sake of benediction, peace and prosperity of each and for the benefit of the whole society.

According to the statistics in 1961 there were 2,850 pagodas and 53,509 Buddhist monks in Cambodia. Up to 1969 the number increased to 3,369 pagodas and 65,062 monks.

Before 1970, Buddhism not only developed in quantity of pagodas and monks but also in management, study and education.

For instance, there was an organisation administering the Board of Buddhist Monks:

- Board of monks which had the duty of directing and governing pagodas and monks of all levels.
- Study organisation in Buddhism had the duty of educating and training Buddhist Monks from primary level up to university.

There was a Buddhist Institute which was the only biggest library in the country having a great number of books, scriptures, cultural and religious documents, literature for intermediate and novice monks and the people all over the country to make their study and research.

Since its existence in Cambodia up to April 17th. 1975, Buddhism had never disappeared - sometimes it developed sometimes it degenerated - but only during Pol Pot's time that it completely disappeared by force.

Buddhism and other religions were openly destroyed by the Pol Pot genocidal regime since

April 17th, 1975 by:

1. Expelling monks from pagodas. Then they defrocked all the monks and forced them to build families and commit sins. 25,168 monks were killed including chief monks and supreme Board of Buddhist monks of Cambodia such as:
 - Ven. Supreme Head of Cambodia monks VEN. HUOT TAT,
 - Ven. POTHIVONG SO HAY,
 - Ven. VANAROTH PONN SOMPEACH,
 - Ven. VIRIYA BANDIDO PANG KHAT.
2. Closing the doors of pagodas so as to prevent the Cambodian people to worship Buddha; they transformed pagodas into prison cells, killing fields, slaughter houses, warehouses of ammunition, centres for cattle breeding.... that is to say they scorned, lowered and destroyed the sacred places of the people.
3. Breaking and crushing abbeys, temples, Buddha statues. They threw Buddha statues into the river or they used broken stones to build various buildings or cover the roads, so the people's belief was bitterly hurt. 1,968 pagodas were completely destroyed and the remaining pagodas were badly damaged.
4. Destroying books, scriptures, and other Buddhist documents which were kept in pagodas, in the library of the Buddhist Institute and closing all Buddhist schools aiming at destroying the knowledge and the culture.
5. Prohibiting the people from worshipping Buddha and performing religious rites in conformity with religion or people's tradition such as Buddhist ceremony (local term even the dead ceremony). Even sentiment, law, ethic, behaviour, and the mental field of each individual which were still influenced by religion were criticised, attacked, and forbidden. That means they cut off the wishes and the essential needs from the people.
6. Destroying buildings which the Buddhist people had built for the public's interest such as schools, resting houses, wells, hospitals, roads etc.

The destruction of religion down to the roots had never occurred in the history of Cambodia until the beginning of Pol Pot's time. For a country in which nearly a hundred per cent of the population believe in Buddhism and which has a poor economy like Cambodia, the complete destruction of Buddhism like this was a serious devastation on material and spirit. Some consequences require great efforts for the next fifty years and great expenses in order to recover the past wound.

a) Consequences on Material:

- The destructing and crushing buildings in pagodas and public buildings.
- Caused the loss of budget.

- Caused the shortage of schools, hospitals, libraries.
- Caused a lot of difficulties to the society such as shortage of bridges, water supply, public shelters, etc
- Caused shortage of text books, scriptures, etc

b) Consequences on Spirit

- The loss of Buddhism caused all khmer to be helpless, to stop trusting themselves, to stop believing in their own strength, being confused, never dare to do anything again, pessimistic and selfish.
- The transformation of youth to be in ignorance and uncivilised condition, causing fear to the children.
- A number of people, owing to their great loss, became widows, orphans and unable bodies - the great burden of society.

The Rebirth of Religion in Cambodia

After liberation from genocidal regime January 7th. 1979, Cambodian people, after the kind permission of the Government of State of Cambodia, have been putting great efforts in rebuilding their homeland especially Buddhism such as:

Pagodas, Temples, Buddha's statues, Dhamma texts, printing books.

Throughout the country there are 300 pagodas which were re-constructed and there are 20,000 monks. The number of young monks has been increased every year. Buddhist Institutes reopens again and the rights and the freedom in belief of the people has been assured by the State Constitution; co-operation between other religionists has been strengthened and broadened for the interest of peace in the country, in the region and in the world as well.

Buddhism not only for moralities education but for national defence and reconstruction and the social life of the people.

Cambodian people actively engage in peace-making activities and in the prevention and return of genocide regime in Cambodia.

Cambodian people actively support the efforts of Peace movements, anti-war movements especially the national reconciliation policy of the State of Cambodia.

VEN.T.
J.D.H.

The Venerable Buddhadasa Bhikkhu passed away this year. We reproduce his dedication of his text, Handbook for Mankind, Principles of Buddhism explained by Buddhadasa Bhikkhu, Pub. Chaikiri Srifuengfung.

The best practice for those who know what is wholesome is to read this book.

Please refer Graphical Image No: V4N1.?.1

Thai language passage

FREE TRANSLATION OF DEDICATION BY AJARN BUDDHADASA BY VENERABLE DR. OUJAGARO MAHA THERA, VENERABLE DR. VIRIYANANDA BHIKKHU, MRS. ROBIN PRESCOTT AND MR. JOHN D. HUGHES

Venerable Buddhadasa Bhikkhu passed away in 1993.

It is my intention that the kusala kamma made from writing this book help me to be a Blessing to all sentient beings.

May I quickly develop the Wisdom of my past, present and future Great Teachers.

THE FIVE TRUSTS LEADING TO WORK SKILL - ONE OF THE HIGHEST BLESSINGS

In the Mangala Sutta it is stated 'Much wisdom and much science ... this is the highest blessing'. The mind that rejects work rejects the highest blessing and is based on sloth and torpor. These are unwholesome states of mind. Those persons who do not wish to work are rejecting the highest blessing. They create poverty for themselves now and in the future. This is unwise.

Boredom at work can be removed by training the minds. The mindset of persons can be changed by generosity (dana), morality (sila) and the correct meditation, yet an inexperienced person with the better minds is empty of content useful for work unless work skills can be contacted and practised.

For such reasons, there is still a need for inexperienced persons to learn, as the correct meditation does not produce the skill required for expertise in work. This can only occur when the person has the desire to learn and contacts and practises the relevant work skills. Correct meditation and the desire to learn will make the learning process very fast. Persons who desire to learn but have dull minds will be able to learn, but at a much slower rate and without finer knowledge and expertise.

The following quote, from Shakespeare's 'Coriolanus' states:

What's the matter, you dissentious rogues,
That, rubbing the poor itch of your opinion,
Make yourselves scabs?

A worker's boredom may be based on a mind with hate. Hate is an unwholesome mind. To approach work with boredom is to approach work with hate. The net result of bored workers is they tend to sabotage the equipment and procedures which are set up in the workplace. Interruption of a series of work processes means the cost of producing goods or services is increased, and customer satisfaction is diminished.

The result is such workers become unemployable because of their attitude to work. When a workplace is restructured the workers having a poor attitude are sometimes given an opportunity to retrain and reskill themselves for a new work task. Unfortunately, because of boredom with old work tasks, the boredom is carried over into retraining for new work tasks so therefore some workers cannot be retrained. The rate of appearance of new jobs and disappearance of old jobs is estimated to be twelvefold over the career of somebody leaving school in 1993 in Australia, so that the persons who will have continuous employment over the next two decades are persons who can be willing to learn new skills, ideas and competencies.

In his thesis, John D. Hughes has identified, on a subjective basis, five trusts which appear to be used in the information technology area 1991-1993. Using the Australian and the Age newspapers, John D. Hughes tested his hypothesis using a group of people with no professional background or experience in information technology sorting. The trusts identified and used were:

1. In the technology used;
2. In persons using it;
3. As your work as an input;
4. As your work as an output;
5. In manager's interests.

CH'AN DEVELOPMENT

The five styles are the foundations of Chan

The only reason for the Chan Academy to exist is to help produce persons who can follow Buddhist culture: not persons who are so shallow they merely seek "self-fulfilment".

Persons who have managed to arrive at Buddhist culture and are fit to show it to others see the world differently from those brought up in the classical West.

Buddhism stresses balance and harmony through collectivism and maintaining order.

The West emphasis is on the "self-fulfilment" of the individual.

Self control rather than spontaneity is regarded as an important attribute of a mentally healthy

person.

We cannot assume that interventions based on Western models of mental health would be appropriate for Chan Teachings.

Economic development of a person to enable them to become rich in worldly material is achieved from a different mind set in Chan to the mind set used for the same purpose in the West.

The three main concepts in the West is that wealth accumulation:

- * has become an object of refuge for persons gathering the wealth.
- * is sufficient, of itself, to provide happiness for the producer.
- * is for prime use for the person who accumulated the wealth.

In Chan, these "self-fulfilment" concepts are refuted because, generally, the Western process is based on minds with hate, greed and ignorance.

The Western Art "self-fulfilment" model is based on the "wealth accumulation" model with the word "art" substituted in place of "wealth".

In Western "self-fulfilment" Art, almost without exception, the artists use the same minds of hate, greed and ignorance which are used for wealth accumulation.

In Chan, Western artists who seek "self-fulfilment" are discounted: because "art" practice should DECREASE the mind's hate, greed and ignorance.

TRUE CH'AN DEVELOPMENT TRAINS PERSONS TO SEE HOW THERE IS SOMETHING BETTER THAN SEEKING "SELF-FULFILMENT".
JOHN D. HUGHES HAS MADE IT CLEAR THERE IS NO PLACE IN THE CH'AN ACADEMY FOR PERSONS SEEKING TO BE "SPONTANEOUS" IN THEIR BRUSH STROKES.

NO TEACHING FROM CH'AN SHOULD NOT BE SOUGHT WITH CRUEL MINDS CHASING PROJECTS DESIGNED FOR "SELF-FULFILMENT".

CH'AN ACADEMY PRODUCTS ARE TO BE PRODUCED BY AND GIVE WEALTH BY MARKETING WITHOUT INCREASING HATE, GREED OR IGNORANCE.

IF YOU CANNOT WORK THIS "NEW" WAY; MAKE MERIT THE SLOW WAY YOU WERE TAUGHT AND HAVE BEEN USING IN THE PAST.
THIS IS THE "BEST PRACTICE", UNTIL YOU ARE READY TO START CH'AN.

COMING EVENTS

SHERBROOKE PLANT CONVIVIUM

A two day high grade cultural and educational community festival highlighting the charm and beauty of the Sherbrooke area will be held on 23 & 24 April 1994. The aim is to promote Eco Tourism and the awareness of the need to preserve indigenous plants for the benefit of all Australians. A Ch'an Art exhibition and sales be held during the day featuring international and local artists.

ART OF THE HIMALAYAS EXHIBITION

The National Gallery of Victoria has advised us that an exhibition of Tibetan artifacts will be exhibited in Melbourne in February 1994. The exhibition will be called Art of the Himalayas. The main hall of the Gallery will be available and there is an opportunity for the B.D.C.(U) Ltd Members to assist in lectures and performance at that time.

MEDITATION COURSES AT THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD FOR 1994

Five day course 1 - 5 April 1994.
Five day course 10 - 14 June 1994.
Five day course 9 - 13 September 1994.
Five day course 27 - 31 December 1994.
Courses run from 9 am to 10 pm each day.
At least five precepts should be maintained.
No charge.

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

1. THE WAY OF THE BRUSH
Taught by John D. Hughes
Second Sunday and last Saturday in each month.
1 pm - 5pm (fee by arrangement).

PRAJNAPARAMITA TEACHINGS

John D. Hughes commenced teaching the Prajnaparamita in 100,000 lines on 25 May 1992, this being continued on Monday evenings from 10 pm to 11 pm. This will be for a period of three years and three moons the completion date is August 1995.
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 pm.
Teacher: John D. Hughes.

LIST OF CONTRIBUTORS TO REVIEW - KEY TO INITIALS

- VEN.T. - Ajaan Chanphy Manivong
- VEN.T. - Venerable Tepvong
- G.M.G. - Gilda Mary Grey
- J.D.H. - John D. Hughes
- L.J. - Lee-Anne Johnson
- M.V.M. - Maree Vera Miller
- J.O'D - Julie O'Donnell
- N.S.P. - Nicholas Stuart Prescott
- N.S.P. - Pema Tshewang