

# BUDDHA DHYĀNA DANA REVIEW

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Photo: John D. Hughes with Members of the  
B.D.C.(U) Ltd in the Ch'an Hall at the Centre.

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### **Coming Events at Our Centre**

#### **BUDDHIST PRACTICES ENHANCE LIFE SKILLS**

Buddhist Practices, including Bhavana are given at the Centre every Monday and Friday evening starting at 7.30 p.m. Several Five Day Meditation courses are held during the year. At times, our Centre accommodates eminent Buddhist Monks and Teachers from other Centres and overseas.

Five day course 6 - 10 September 1996  
Five day course 27 - 31 December 1996

Courses run from 9 am to 10 pm each day.  
At least five Precepts should be maintained. No charge.

#### **CH'AN ACADEMY**

Ch'an (Zen) trains the mind using ink, paper, inkslab and brushes over the four seasons. Classes in Ch'an methods are conducted by the resident Ch'an Teacher, John D. Hughes on the second Sunday and last Saturday of each month. Regular Classes are also conducted with visiting Teachers. For fee details please contact the Centre.

#### **GENEROSITY**

Some Teachings and services at the Centre are free of charge. Ch'an Methods lessons have fee charges to cover materials. The operating costs of the Centre are covered by the generosity of the Members and Friends who wish to donate money, material and service.

Members have many talents and skills. Sharing these with others ensures that quality services are made available to our Clients.

#### **MEMBERSHIP FEES**

Joining Fee	\$30.00
Annual Subscription	\$30.00
Annual Library Fee	\$20.00
Software Fee	\$40.00

Please contact our Secretary, Julie O'Donnell, at the Centre to become a Member.

#### **TRANSPORT**

The Centre is serviced by Upwey rail station. Members live throughout Melbourne's suburbs and shared transport can often be arranged for meditation nights, courses and on weekends.

On-site parking is available in the Centre's driveway for 15 cars.

## World Fellowship of Buddhists' Conference

Five delegates from the Buddhist Discussion Centre (Upwey) Ltd. will be travelling to South Korea for the 20th. World Fellowship of Buddhists' Conference, being held from 30 October to 10 November 1996. We would greatly appreciate donations of urgently needed funds which will ensure the success of this delegation.

### **Editorial**

#### Encouraging a Culture of Buddhist Scholarship.

The major criteria that any submission must meet for it to be considered acceptable to be published by the Work Group are that its findings must rest on established analytical principles and facts, and that the analytical system so used must be able to be employed by future researchers in the discovery of new knowledges within the same field.

This means, in practical terms, that the Work Group should have the resources to be able to certify the reliability of the analysis presented by such submissions. In terms of the assessment of research done in Buddha Dhamma, the access of the Work Group to a comprehensive and well maintained body of relevant material, as is contained in the John D. Hughes Collection, is essential.

The belief that it is desirable to direct the development of the Centre's bibliographic resources according to a predetermined and culturally fixed plan is no less misguided than the thought that in order to enter a new cultural field, it is necessary that access, currently enjoyed, to other areas of knowledge previously colonised be curtailed or cease altogether. Multi-disciplinary study is a noteworthy and characteristic feature of scholarship in the late twentieth century.

Should we in fact fail, within our own generation, to arrive at a thorough familiarity with our own, indisputably multicultural society, we will remain ill-equipped to operate within an effective communicative band with persons and associations in overseas countries that exhibit ancient, clearly delineated, sophisticated, and effusively expressed forms of indigenous culture. The legacy we will leave for future Members will in turn be inadequate and may compromise the development of their communicative ability.

The Sinologist, P. Ryckmans (1996) maintains the view that a culture is characterised by its indivisibility. A culture may not have some part that may be seized by the observer as an 'essence' or determinant. For any person who wishes to acquire and or use culture, or more abstract knowledge, he or she should find that it presents no optional or dispensable elements that can be substituted at will in any application, nor any that may be exchanged without loss, with other cultural components deemed equivalent and expendable.

World cultures cannot suffer reductionist analysis. The ongoing process of transformation is, perhaps, the one enduring condition we can rely upon in any study of the forms of discrete cultures. It is evident that cultures proceed only by

accumulation, and, despite so-called revolutions or renewals in thought and behaviour, continue to transmit an expanding body of knowledge with every succeeding generation. The absence of this accumulative process, formed by a kind of dialogue, or argument, with the past, would mean the frustration of cultural growth, its diminution and eventual dissolution.

Our Buddha Dhyana Dana Review (BDDR) is a forum in which Australians and persons of the international community may nourish the memory of Lord Buddha and his learned disciples.

The BDDR furnishes a vital link with past cultural practice and assists in the formation of positive future directions.

#### OUR MANDATE - expressed as five roles.

The scholarly preservation, maintenance and enrichment of our culture through the printing and circulation of a well-researched and well-written Review is the mandate of the Publishing Development Work Group of the BDC (U) Ltd. This mandate is, given its complexity and long-term nature, inherently difficult to administer. It necessitates the raising of sufficient funds to perform five major roles:

- \* firstly, to bring about information dissemination
- \* secondly, to act as institutional brokers who identify networking opportunities with others
- \* thirdly, to pass beyond a focus of simple collaboration
- \* fourthly, to identify the changes of thinking needed to discover the missing links which are realized, from taking a more long term strategic focus on scholarship rather than a short term approach
- \* fifthly, to slow down (at least in part) the demolition of written Buddha Dhamma culture in Australia and overseas which occurs as journals and books acquire the fragile and ephemeral character of mere magazines - a transformation which threatens their very survival.

#### Acknowledging transitions in the application of new technology and assessment of future trends in publishing ideology.

The future may witness such an abundance of available information provided by the electronic media that written publications, such as those produced in the traditional magazine format, may indeed cease. This observation is approaching something of a commonplace, but the implications of the development have not been nearly as well established.

The average mid-1995 subscription price of a physics journal was \$US 1,126. This contrasts with an average price of \$35.58 for a popular news-stand magazine.

According to the Faxon Co., the prices for U.S. Magazines would rise considerably in 1995-96.

Many U.S. news-stand magazines offered both on-line and print copies in 1995. More and more items became available on the Internet, and some libraries were checking in e-journals just as they would print journals.

Several publishers, librarians, and editors warned, however, that the rush to go on line often overlooked the need for careful planning for the new format.

Others expressed fears that the new technologies threatened the future of all magazines, on- and off- line.

So, why do we persist, day by day, month by month, year by year, living with rising paper and postage costs, recognising the need to improve our application software, to design and initiate more comprehensive data-bases, to increase our person hours to meet the climbing demands for written material, and to acknowledge the imperative of greater fund raising, just to continue the print production of the Buddha Dhyana Dana Review?

To justify this effort, we vow we will not treat culture as a salami that can be sliced at will and reduced to any desirable length.

The chief argument being advanced for the abandonment of the scholarship as an activity central to the production of publications is that which asserts that a more civilised approach constitutes a luxury which we can no longer afford.

Actually, the luxury which no country can ever afford, in any circumstances - and more especially when it is hard-pressed by the challenges of the times - is ignorance of its heritage and its imagination.

Learned journals have recently arrived at a point where they are menaced with extinction, and this menace comes not with the competition with the advent of new electronic media but with the success of the book publishing industry itself.

John D. Hughes Dip. App. Chem. T.T.T.C. GDAIE  
EDITOR

### **Letter to the Editor**

Editor's Note: The following correction has been received with gratitude. We request librarians to mark their copies of B.D.D.R. December 1995, Page 3.

10 June 1996

Mr. John D. Hughes  
Buddhist Discussion Centre (Upwey) Ltd.

Dear Dhamma Friend,

Just last week we received your Buddha Dhyana Dana Review for December 1995. I hope that you will not consider this letter pedantic or overbearing, but I could not help smiling when I read your explanations of bahusaccanca sippanca and thought that I should take a few minutes to suggest some corrections. It is quite likely that one of your Thai Acharn friends has already called your attention to the same points, so this letter may be redundant.

In the above phrase the two ca are not parts of the words to which they are attached. Ca is the Pali word for 'and', which is generally placed after both nouns which it conjoins. It is as if in English we were to say -- not "black and white" -- but "black and white and". The same syntactical principle applies to the disjunctive va: for example, in the Ratana Sutta, 'idha va huram va', "here or beyond". Thus in sippanca there is no question of panca = five being involved. The above phrase contains two nouns joined by the double ca. The two nouns, in the stem form, are bahusacca and sippa. To make them nominative one adds the neuter nominative termination 'm', which for euphonic reasons ("external sandhi") changes to 'n' before ca.

Then for bahusacca: This word has nothing to do etymologically with the word sacca meaning truth. Bahusacca is an abstract noun derived from bahusuta, which means literally "one who has heard much", i.e. one who is learned. In Sanskrit the abstract noun would have formed thus: bahusruta bahusrautya. In Pali we do not have the vowel 'au' (a strengthened form of 'u'), and thus the streng-thened 'u' becomes 'a'. Also, the consonant cluster t + y turns into 'cc'. This also happens with Skt satya, which becomes sacca. Thus it might seem that the two forms of sacca are identical, but in fact they represent two completely different and unrelated lines of derivation. Of course, one who has "heard much" is often in a better position to understand "truth", but that is a different matter.

With best wishes for the success of your Dhamma work, and with the blessings of the Triple Gem,

Bhikkhu Bodhi  
Buddhist Publication Society Inc.  
54, Sangharaja Mawatha. P.O. Box 61, Kandy. Sri Lanka.

## **Establishing Buddha Dhamma with Australian Mores**

By John D. Hughes Dip. App. Chem. T.T.T.C. GDAIE

### **Introduction**

In Australia, the well bourn of the public in terms of safety and health including sanitation, fire prevention and vermin control have been safeguarded to a high degree. For instance, recent fires due to older dwellings resulting in fatalities, are now perceived by the Australian public as being too high a risk to accept and are now demanding existing fire prevention provisions be altered requiring unsafe buildings to be demolished.

An analysis of present Australian Temples (vihara) reveal that only a few would be able to meet these stringent conditions once in place. Today's Temples satisfy the traditional objectives of the order of Monks and Nuns (sangha) which requires a place suitable for them to maintain the full rules of the Order (sila) in order to "propel" (samvara) them to the Middle Way path of cultivation and develop their bhavana practice.

This paper is a general introduction about the history of Buddha Dhamma in Australia and to highlight Australians beliefs that a high standard of living in Australia is regarded a major political, legal, taxation and social issue. This paper does not serve as an in-depth literature review or to provide statistical analysis findings. The aim of this paper is to caution practitioners who are currently in Australia and those with the intention to come here that they cannot simply set up a Temple without abiding to the stringent standards imposed by Australian culture. Failure to do so will result in followers not able to learn correctly the teachings of Buddha Dhamma.

The format of this paper is as follows:

Firstly, a brief history of Buddha Dhamma in Australia.

Secondly, a review of Buddha Dhamma today in Australia.

Thirdly, to discuss forms of controls used in Australia relevant to the construction of Temples.

Lastly, to conclude for Buddha Dhamma to thrive in a peaceful land such as Australia a balance is required between the needs of a practitioner to practice his religion and the need of the Australian community to preserve it's level of welfare.

## **1.0 History of Buddha Dhamma in Australia**

A review of literature from 1848, marking the first consignment of Chinese labourers (known as Coolies) to reach the shores of Australia indicates "no rules" existed with respect to the teachings of Buddha Dhamma. The Chinese religion used by the Coolies involved aspects of Confucianism, Taoism and Buddha Dhamma. During their stay of five years in Australia they built "Joss House" Temples ("God House") which appeared some of them were utilised more like community centres or social clubs than as religious houses.

Although it was regarded as legal to operate these "Joss Houses", it should be noted that several persons involved in the administration of these houses during that time considered the existence of the "Vinaya rules" lacked any real key importance and, accordingly, these were often overlooked.

This poor attitude naturally led to a "cause and effect" situation which meant few old "Joss Houses" did attract Sangha. Oral history suggests that a few Chinese Monks did visit Australia prior to World War One and taught Chinese business persons.

During World War One, an eminent scholar named Venerable Nyanatiloka arrived

in Sydney together with five Monks from Germany who had been ordained in Sri Lanka.

Venerable Nyanatiloka, born at Anton Gueth, in Wiesbaden in 1878, was only the second European (after the Englishman Allan Bennett) to have become a Monk in 1903 at Rangoon. He is considered to be one of the real pioneers of Western Buddha Dhamma.

In early August 1915 another five Monks namely Nyanatiloka, Vappo (Ludwig Stolz), Mahanama, Kondanna and Vimala, two lay students and over 300 Germans disembarked at the Holdsworth Concentration Camp at Liverpool, New South Wales.

Another recognised practitioner of Buddha Dhamma to arrive in Australia after the war was Frank Lee Woodward who is regarded to be the second practitioner to have migrated to this country. He was born in 1898 at Norfolk, England. He served as a schoolmaster at Stamford for five years and in 1901 received a Master's degree from Cambridge. In 1902 he joined the Theosophical Society where he developed his faith in "Colonel Olcott's" version of Buddha Dhamma.

After World War Two, the Australian Government undertook a very large educational program to give technical and tertiary educational opportunities to many Asian countries.

This large enterprise was called the "Colombo Plan". Buddhist leaders from Sri Lanka and Hong Kong helped formulate this plan. This plan built good will between Australia and other countries. Even today, many leaders and advisers in different countries think of harmonious associations with Australia because of the good will they generated during their educational experiences within this country.

Because of the Colombo Plan ideals, a paradigm shift occurred among some key Australians meaning they softened the cultural imperialism which was inherited from their Christian ancestors because of their British Christian heritage.

Further evidence supporting this conclusion occurred during the Buddha Jayanta Year (2500 B.E.), when the Foreign Minister of Australia opened a major Buddha Dhamma Art exhibition at the Melbourne Museum. At that time about forty persons attended the opening of this event. By contrast, thousands of persons now attend exhibitions of Buddhist art works displayed in any capital city of Australia.

There is talk of Australia becoming a republic.

In early times, Buddha Dhamma seemed to karmically attract persons to either the rational-humanistic side of the Teachings or to its artistic manifestations rather than the religious practice itself.

In retrospect, it can be viewed that some people during the cold war period with communism in their mind sought to twist Buddha Dhamma into a framework to achieve a dialectic false mask as they were fellow travellers.

Croucher (1989) went some way to documenting the secular history of Buddhism in Australia (1). This book details the various stories of how groups within the



Buddhist movement strenuously opposed each other.

For example, on 20 May 1951, Marie Byles together with the practitioners located in Sydney commemorated Vesak which was considered a unique event as this was the first Vesak to be celebrated by a group of non-Asian Australians; however such ritual did not aid the movement of Buddha Dhamma. In November 1951, lectures held on Burmese meditation through Buddhism at Melbourne University coalesced the interest of a number of people in the Len Bullen's old network of friends. Len Bullen operated a small correspondence School about Buddha Dhamma.

With the advent of many of our ethnic brothers and sisters appearing in Australia as refugees from traditional Buddhist countries, there is a representative array of all Buddha Yanas being actively practiced in this country and Buddha Dhamma has become the fastest growing religion in Australia.

The quality of the Monks and Nuns resident in Australia are world class because many forest Monks are practising here and many senior Nuns reside here.

## **2.0 Buddha Dhamma Today in Australia**

The operation of three Regional Centres of the World Fellowship of Buddha Dhamma in Australia including 500 Buddha Dhamma Temples scattered within travelling distance in the major suburbs of Melbourne and Sydney supports the conclusion that Buddha Dhamma has become firmly grounded in Australia. Many people living in Australia have attained the level of true mark of Buddha Dhamma, (Dhamma Eye) whereby they have attained stream entry or better access (sotopan).

The question of how many Temples are likely to operate in the year 2000 C.E. may be answered in reference to models adopted to predict the failure rate of small businesses in Australia. These models suggest about 100 of these Temples are likely to last to the year 2000.

Australia offers a vigorous immigration program (including refugees) which has led to almost a quarter of Australian citizens being of foreign origin and the development of a country with a "Multiculturalism" feel amongst its people. The official language spoken in Australia is English however every Australian citizen has the right to practice their religion in their native tongue without fear of oppression. Also there is no legal objection in this country to practitioners using traditional symbolic icons in the precinct of or on the facade of their Temple.

The path of migrating to Australia can be aided by the "Bodhisattva vow holders" who have travelled this land and are aware of its culture. It is interesting to note that evidence exists that such persons have experienced rebirth in this land or have been naturalised to hold Australian citizenship.

Buddha Dhamma practiced today in Australia offers a more complete understanding of the true path than was available to those practicing or sympathising with Buddha Dhamma in Australia earlier.

With all these factors it is not surprising that more Monks and Nuns from all schools (gotha) of religions are leaving their homeland to practice their religion in this great land.

The future development of Buddha Dhamma practice in Australia is a prosperous one as it appears that at least 10 per cent of the 500 Buddha Dhamma organisations are committed to accelerate the development of Buddha Dhamma by instructing their followers to learn and obey the letter of the Australian law.

Many Buddha Dhamma organisations provide welfare service to its Members, in particular ethnic communities. They promote harmonious relationships between their Members and Australians in the local areas. During events, government officials are welcomed to attend to share its cultural heritage and traditions. Also, members of organisations are given access to resources and services provided by the Australian Government and non-Government agencies.

As the social community's needs are being satisfied at the Temples it is anticipated that over the next decade or so its primary objective to achieve social function will change to provide bhavana training and scholarship opportunities for all of its members. This move is considered essential for the origins of Buddha Dhamma culture to be preserved as our children are attending mainstream educational institutions which do not currently teach any forms of Buddha Dhamma. Professor De Silva of Monash University is of the view that it is unlikely that bhavana will enter Australian University curriculum.

### **3.0 Issues to operate a Temple in Australia**

To avoid the pitfalls faced by many ignorant practitioners, regulations imposed to protect the environment, natural resources, public welfare, hygiene etc. should be investigated thoroughly before any plans are devised to construct further temples and more so to save existing temples from being closed down by the Government.

For example, it is not possible to simply build any type of structure on your own land. Buddha Dhamma organisations need to understand the complexities of laws dealing with town planning, the provision of adequate car parking, fire prevention, building maintenance, electrical wiring, and quality codes of local authorities. A provision under town planning requires a suitable level of fresh air ventilation is maintained in the altar rooms and in the accommodation rooms used by the Sangha and attendant lay persons to ensure safe comfort is offered to its members.

An example of the consequences of ignoring these regulations was evidenced by a recent Melbourne Temple which was fined the sum of \$50,000 for non-compliance over a period of four years. The member of the Sangha responsible for the administration of the Temple built sub-standard extensions on the site without a permit. Over four years, the Local Council gave repeated warnings of the illegality of the structure.

The member of the Sangha ignored these warnings and has left the country to avoid bankruptcy proceedings which has resulted in no-one to guide the followers and it is

expected within time this Temple will no longer exist due to the seizure of the asset by the Sheriff's Office to recover the debt owing.

Another example was an inner city Melbourne Temple, erected a large sign in the form of a traditional Temple Name Sandboard in a residential zone. Local law prohibits the use of "clutter" which is regarded as visual "pollution" in a residential zone area. After the Local Council Officers explained to the member of the Sangha the illegality of the large sign, it was taken down and a smaller sign meeting the regulations was put in place.

Another issue involves reducing the level of pollution; a consequence of living in an industrialised country. The Government have introduced tax concessions and penalties and pollutant controls which requires organisations and the public to plan and monitor their work/religious environment to reduce levels of effluence in an attempt to improve the quality of the air people breathe in.

Another important issue relates to how much and what type of incense smoke is safe within a closed room. Some types of incense fumes, if allowed to reach high concentration in enclosed space with poor ventilation, are bad for people's health. It is illegal to light incense outdoors on Total Fire Ban days and to plead ignorance of these laws is no defence.

Another health issue involves food hygiene with respect to preparation for the public, safe waste disposal and vermin control. For example, it is illegal to use natural saffron in food preparation in Australia.

These issues mean that more obligatory labour is needed by members of organisations to meet the rigid legal standards. More money is needed by members to fund the necessary improvements on its infrastructure. Taxation system requires maintenance of records (rules) to be written down in English and fees paid by the Temple to be recorded on an appropriate basis of accounting. This paper shuffling means more money is needed to hire persons to ensure records are maintained properly.

For any of the discussed actions to take place effectively and efficiently Members of the Sangha who are well educated must take on the critical operational role of Abbot and Chairman of its Temple Committee. A Committee is mature enough to shape the future of Buddha Dhamma when it does not ignore its legal responsibilities to follow local by-laws and regulations due to traditions and status of position.

Furthermore, social workers appointed to Temples should be screened carefully to ensure they are true followers of Buddha Dhamma, and controls are placed that such personnel do not distort the true fabric of Buddha Dhamma in their efforts to customise practitioners to Australian way of life.

Past Australian experience shows it is imprudent for non practicing lay persons, even if serving as paid social workers, attached to a Temple, to covertly dictate terms and conditions under which they think Monks and Nuns ought to practice. The Sangha has its own canon.

#### **4.0 Conclusion**

For practitioners planning to come to Australia, a land which is so vastly different from your own to set up Temples, please take heed that there are cultural and legal

surprises awaiting you.

The Father Temple in an Oversea country should be prepared for these cultural conditions.

A very strong cultural learning curve is recommended to such persons prior to and after arrival to teach them they must respect that Australians elect their governments on a premise that they will implement policies and laws to achieve a high level of standard of well-being, and that visitors like themselves are bound to follow them.

Ignorance is not a defence by law.

Stringent standards exist with respect to the construction of Temples and heavy penalties to follow if any practitioner continues to live the old ways which are not aligned with this country.

"May the sasane flourish."

#### References.

(1) Croucher P. A History of Buddhism In Australia 1848-1988 Pub. NSW Uni Press. 1989 ISBN 0 86840 195 1.

The extensive archives of the John D. Hughes Collection held by the Buddhist Discussion Centre (Upwey) Ltd. was consulted. This archive holds much detailed information in the form of personal correspondence with the Sangha in Australia who formed the Temples.

### **Towards the Way of the Brush in Ch'an**

The events which caused this paper to be written pertain to recent encouragement given to Australian Scholars to inquire and write about how Australians or persons resident in a multicultural Australia practice through the arts.

In historic times, many persons, being of a temperament like Panthaka the Younger who could not learn words by heart found the Buddha Way of Ch'an. We must be aware that no one is unfit for Dhamma practice just because he or she cannot learn by heart.

Among the more curious behaviour which occurs in a Dhamma-ending Age, is that many learned persons who can learn by heart and have some skill in words are seeking a Ch'an outside of words and expressed in art.

Yet there is a strong feeling within the community about "the unintelligibility of much writing about art" (1).

How does this occur in Felix Australia in 1996 C.E.?

In general, it is fair comment to say that several decades ago, Australian writers, artists and critics tended to hold-up oversea works as superior to their local product.

As a consequence, Australian Artists felt a need to establish themselves overseas to obtain recognition. Such energy expended on such a need for recognition by others is not without the mores of Ch'an which deals with awaking to see, each for himself or herself, what is what.

Within a Ch'an Buddha Dhamma framing, name and fame are compared to cheap calico of which the colour quickly fades in the bright sunlight.

Such events as praise and blame, honour and dishonour are pairs which when one comes the other may follow.

A major use of name or fame (when it occurs) is to use these items as a supporting factor for a Ch'an performance.

However, articulation is planned at a given time and place in a suitable location. The task is to not confuse the way of other persons who may wish to purify their minds. Not all persons are suitable for scholarship in any given life; because they cannot learn words by heart. For such persons, there are other Ways.

For example, in Lord Buddha's time, Panthaka the Younger, even after four months, could not learn four lines of verse written by his brother Panthaka the Elder who was a Monk. The Monk brother expelled his younger brother from the monastery as unfit for the religious life.

The Buddha said "no one is unfit for the religious life in my Order just because he (or she) cannot learn by heart. He gave the younger brother a piece of white cloth and told him to rub it between his hands and repeat "Dirt be removed!".

In time, the younger brother understood that greed is the real dirt, not dust; and the wise have shaken off this dirt.

You may say, this technique is akin to some of the better known, popular forms of Ch'an teaching.

For such persons, use of dilemma can be a relative Path to understanding Ch'an.

William Fleming in his 1955 essay HOW TO WRITE POETRY (2) commends the view that a fundamental division of the Arts into the servile and the liberal .... according as the work to be done was, in one case, an effect produced in the matter (factible properly so called), and, in the other, a pure spiritual composition "remaining" (my parenthesis) in the soul is not a paradigm of Ch'an.

Because a "remaining" left from art is cause which, like it or not like it, has to be met with again and again when worldly conditions develop in future times.

The Ancient Scholars were responsible, each for himself or herself, for what they transmit to future generations, which is ourselves. We, in turn, are responsible for what we propagate in any media.

Lord Buddha permitted painting to be undertaken by his Sangha.

Patricia Petersen BA MLitt (VAAD) Student UNE of Armidale, New South Wales contacted John D. Hughes, resident Teacher at our Centre, to help with a survey which will form part of the professional practice and research component of her Master of Letters. The main focus of her research will be examining contemporary brushwork painting and its relationship to the traditional Ch'an/Zen brushwork style.

Teacher John's reply to her questions follows:

I hope you will exercise forbearance and not think the words I use are too patronising because I have no intention of disparaging your motives or intellect. My responses are given with the wish they can facilitate your insight in the nature of Ch'an for your project.

My view is the your choice of topic of scholarship is a Noble one which could help many sentient beings.

**Q1. Would you be happy for me to use your name in my thesis or would you prefer to remain an anonymous artist?**

You may use my name in your work which means that the outcome of any error of theory I may communicate to you will appear in my future times, and I hope little wrong views comes to your minds in your future. The Chinese characters on my painting chop translates as: Indubitable Painter of the Four Seasons.

From the outset, please note, where possible, my comments are framed within paradigms likely to be serviceable within our Australian culture.

What persons think about and use as their purpose for giving are many; but the finest view is to think when giving (cf. Pali word : dana) that giving beautifies (by eliminating defilements) the mind, it strengthens the mind.

It is my true wish that the merit made by me in reply to your well considered questions, causes your mind to strengthen and you come to understand the Way of the Brush as used in Ch'an.

**Q2. How would you describe your art?**

In Ch'an, the pieces are not described as "art"; they are described as writing. So, a piece is not viewed, it is read by the observer. The work contains information at three layers, giving at least three stratum of interpretation.

The first stratum is within the domain that tradition holds of Bodhidharma (Japanese Daruma) who was an Indian Monk who was said to be the twenty-eighth Patriarch to succeed Sakyamuni (Lord Buddha).

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The Ch'an doctrine is "transmitted" in a silent "mind-to-mind" phenomena akin to telepathy.

When I was in Mainland China in 1983, I visited the cave location where Bodhidharma practised in ancient times and arranged offerings at that place.

Subsequently, after I had taught in China, I met one of the most Venerable Monks and attained a partial transmission of this type of knowledge.

At times, when writing (painting) I recollect Bodhidharma's practice and wish that at some future time persons viewing the "art" piece may come to some sort of insight directly mind-to-mind.

My Temple has many ancient images of Bodhidharma and the Supreme Patriarch of Korea forwarded to me a Bodhidharma piece written (painted) by one of the most eminent Calligraphers in all of Korea.

The appearance of these rare items in an Australian Temple (The Ch'an Academy) is considered to be an auspicious sign that the practice taught here is the correct cultivation. Other rare Buddhist artefacts, such as Buddha's relics and over three hundred or more of various Buddhist Saints relics are viewed in the same manner.

### **Q3.(a) What type of Oriental art has influenced your work and why?**

Please refer to Dr. Jady Sussems thesis submitted in fulfilment of the degree of Master of Education, Monash University October 1982.

I am the subject "George" who provided her with the material used in her thesis for analysis.

The "why" is easy to answer (if you can accept it!)

I paint like I do because I have practised this style of painting in many, many former lives.

Sometimes we are born in one country; sometimes we are born in another country in another life. When we take rebirth we are not tabula rosa as Roussieu would have it; we come with some "pre-programming" in our nature from what we did in many former lives.

Over many years, as you will note from the thesis, I painted through the mores of Western painting which I had experienced when I had been born in European cultures.

In the Chinese tradition which I followed several lifetimes back, I inclined towards ink paintings in a fluid, cursive, "abbreviated" style (Chinese: chien-pio; Japanese: genpitsu) are typical of the Ch'an (Zen) style.

Thus, I would like Liang K'ai (early 13th century) or the "eccentrics" immediately on first sight in this life, because of the small number of strokes used (when

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compared with Western style classical drawing which has hundreds of shading strokes and so on).

However, having said that, I find I have immediate rapport with Italian line drawings of cross hatching style from the Rembrandt era, due to past lives in that time.

Even 30 years ago, I felt joy at seeing even a reproduction of etchings and was fortunate enough to view some etchings of original Goya's Horrors of War etchings. My minds at the time generated a wish to undertake work in that media when the time was right.

I was fortunate that a few years ago one of my Students (June Young) had purchased the tools and heating plate needed for etching materials and owned a suitable press for printing from etching plate. She was kind enough to offer the use of her expensive equipment and her skills to undertake the technicians work needed.

Obviously, sensitivity to the etching media used dictated that the traditional style of such media be followed.

Hence, I found some European influence of multiple hatching lines in a European style just "appeared" and shows to some extent on an etching plate of the "Nobbies" otherwise in Ch'an style.

The last decade or more can only be described as Ch'an.

The lines used in this style are not connected in the normal sense but float on space.

In a landscape, with the changing light, an economy of style can capture an immediate impression of something seen in an instant. The something seen is authentic at that time, but like all things, is subject to change in the next split second.

When you visit, I will show you examples of my work.

### **Q3.(b) How have you applied traditional methods to your work?**

When painting, the "post-cognitive" play of "my" mind can be stopped to some extent by the swiftness of the brush stroke used in this style of "sketch".

So, it can be compared to a brave general in battle who wields a sword with one continuous stroke.

Generally, these days, the ink is mixed on the ink slab by my Students with a slow even set of strokes.

Mixing the ink in this manner is to quieten the mind and is an essential part of the preparation for a painting.

The ink might be mixed for half an hour and the actual brush strokes comprising the painting completed in two minutes.

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To describe this process, I say to my Students to mix the ink like an "old woman" and paint like a brave General.

The term "old woman" is not a sexist expression, but means very slowly and patiently.



This means "no hurry, no hurry" and removes the greed for the beautiful sight of or smell of the fragrant Chinese ink.

The character of a person mixing ink can be clearly seen and some persons might mix ink for five years before they actually use the ink to paint.

At times, I get persons to paint with clean water which leaves no impression but stops the greed in the mind.

It is possible to tell the level of a person's mind even from one brush stroke.

### **Q3.(c) How does your work demonstrate this influence?**

Conventionally speaking, you might say that THE JOHN D. HUGHES COLLECTION (now the property of the Buddhist Discussion Centre (Upwey) Ltd.) holds over 60 000 reproductions of Ch'an art.

The diligent hard work and wealth expended to bring together the Collection was held by a mentally constructed selection process robust enough to compile this "Non-sectarian" collection for over 40 years.

It is likely that every stroke I have ever painted could be found somewhere in that collection or other collections of images I may access.

The major influences are from 50 years of viewing in galleries in many countries. Whatever pieces I have seen this life (which have been Heaps!) is stored on what is termed (by some) the alaya consciousness.

The alaya is valuable because it contains art work (and texts) which (physically) are no longer in the human world.

### **Q3.(d) How would you say that your painting is related to traditional oriental painting?**

Sorry, but, in my mind frame this is the same as 3(c).

### **Q4. Do you see art as a meditation?**

The term "Meditation" lacks precision. There are an infinite number of mental "wranglings" that persons call their meditation. What is practiced in correct (Pali: samma) Buddha Dhamma is one (or more) of 40 "meditations" covered by the Pali word is bhavana. Precise instructions have been expounded by lord Buddha and extant for each samma bhavana state. The notion of sending the five senses (seeing, hearing, touching and so on) or the mind itself outside the body "looking" for

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something is heedless and therefore is incorrect. To discuss this, I assume your mind view (which uses strong conceptual thinking), so my answer is yes; but the "yes" is conditional and limited to one of the 40 types of practice.

By assuming "pure" Ch'an mind framing, (which is non conceptual and broader) my answer is no.

**Q5. Do you think you meditate when you practice your art?  
If yes, is this conscious or unconscious?**

The first part is covered by Q.4 in my view. By conscious I presume you mean with "volition" (pali: cetana). The answer is conditional depending on what I intend to do but generally the answer is when "painting I know I am painting"; when "not painting I know I am not painting".

**Q6. Assuming that you do meditate, do you think that the art you do when you meditate has a different 'look' or style to when you don't?**

Ch'an is a practice requiring much effort. The four friends are never "played with". The mindfulness extends to the preparation of everything needed. So, everything produced has one flavour. If there was something "off", I would destroy the work and consign it to destruction. In the practice, we use what we effectually term the "rotatorium" where we put faulty work and let nature destroy it. We would never consider keeping or displaying poor practice pieces.

**Q7.(a) How would you describe the look or style that is distinctive to Ch'an/Zen art?**

I would refer to the Ancient Masters' comments for description.

Reference books have a longer continuous history in China than in any other culture, and several of the oldest ones are still, with their commentaries, in constant use by scholars. The encyclopedia, Lei-shu - categories of writings, was, however, seldom illustrated, and some of the earliest examples of the genre are known only from the dynastic histories (3).

**Q7.(b) Has your art got any of these characteristics and what are they?**

Yes, refer authorities.

**Q7.(c) Do you think that these characteristics are important in your art?**

Yes.

**Q7.(d) Do you think that this 'look' or style (characteristics) of the painting are subservient to its purpose as a meditation?**

Yes.

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**Q7.(e) Do you think that the art can be regarded as a meditation for the viewer?**

Yes, for about 12% of the Australian population at large and for about 82% of persons who practice Buddha Dhamma within Mahayana traditions.

**Q9. Additional comments.**

Refer J.D. Sussems M.Ed. Thesis (1982) entitled: The Phenomenal Self: A Phenomenological Essay in Counselling. Monash Uni.

May you have success with your project. Please seek more clarification on any point you wish. May you be well and happy.

John D. Hughes Dip. App. Chem., T.T.T.C., GDIAE  
22 August 1996

#### References.

1. Kerr Duncan Labor M.P. for Denison Letters to the editor  
The Australian Newspaper 22 August 1996 p.12.

2. Meanjin, No. 62 Vol xiv, Number 3, September 1955, Pub. University of Melbourne. pp.380 -381, cit. Jacques Maritain in Art and Scholasticism ('Art an Intellectual Virtue') 1923.

Meanjin is an Australian Magazine of Literature, Art And Discussion which in 1952 a Princeton survey ranked as seventh among "quality literary magazines" of the English speaking world.

3. Goodall, John A., Heaven and Earth: 120 album leaves from a Ming Encyclopedia: San-ts'ai t'u-hui, 1610, Pub. Lund Humphries, London, 1979, SBN 85331 427 6

This is by way of example only. Refer to any one of several dozen standard references in the John D. Hughes Collection.

### **Company Directors and Office Bearers - 1996**

On 10 August 1996, the 17th Annual General Meeting of The Buddhist Discussion Centre (Upwey) Ltd. was held at the Centre at 2.00 p.m. Members who attended the meeting voted for our Directors and Office Bearers for the next year.

DIRECTORS:           :       Julian Bamford B.A.App.Rec.  
                          :       Gilda Grey  
                          :       Rodney Johnson  
                          :       Constance Rhodes

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#### OFFICE BEARERS:

Vincenzo Cavuoto    :       President  
Julie O'Donnell      :       Secretary  
Pamela Adkins       :       Treasurer  
Ass.Dip.Bus.  
Paula Burling B.A.   :       Assistant - Treasurer  
Pamela Adkins       :       Vice-President - Treasury

Ass.Dip.Bus.  
Julian Bamford : Vice-President - Ch'an Academy Networking  
B.A.App.Rec.  
Gilda Grey : Vice-President - Publications  
John D. Hughes : Vice-President - Religious Education  
Dip.App.Chem.  
T.T.T.C.,GDAIE  
Rodney Johnson : Vice-President - Research & Development

The following report was read by President Vince Cavuoto at the meeting.

### **President's Report 1995 - 1996**

Ladies & Gentlemen,

It's with pleasure that I present to you the President's Report for the year 1995-96 for the Buddhist Discussion Centre (Upwey) Ltd.

At the Directors' meeting today, they have reported that the Company has met all the legal corporate requirements under the Companies Code. We are able to meet our financial commitments with ease.

#### **1.0 Acknowledgements**

I wish to thank the Sangha for their help in maintaining our Centre as a suitable location for the learning and the practice of the Buddha Dharma.

Thank you to our Teacher, John D. Hughes, for sustaining a vision of our Centre as a suitable location for the practice and for lasting the distance over the years. Thanks to Life Members Robin and Pia Prescott and to all the Bodhisattvas.

Thanks to all Office Bearers, Members and Friends of our Centre who have contributed to make it a quality international working Buddhist Temple.

#### **2.0 Introduction**

For the following reasons, I am going to frame the presentation of this years report in the terminology of a Learning Organisation:

\* Develop the awareness among Members that Lifetimes of Learning creates the correct base for the Centre to become a learning Organisation.

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Why set up Organisations that learn?

Because learning disabilities in children are tragic; learning disabilities in organisations are disastrous. To meet our strategic mandate, a Dhamma Centre is by definition a Learning Organisation (at least it should be); by borrowing the concepts of management disciplines you can articulate a conceptualised understanding of what we are, what we stand for and where we are going by using current managerial terminology.

### **3.0 How did we manage to cure some of our learning disabilities?**

\* By encouraging Members to take not themselves, but their role very seriously.

\* By building a shared vision of our future: we have in fact already in place the cultural strategy for the next twenty years.

\* By implementing S3/S4 management culture which has seen the abolition of sub-committees and their replacement with Work Groups.

\* Introduction of ISO 9000 as best international practice at all levels of the Organisation and adoption of practices which work globally in order to help those who want study and duplicate a model of a successful Buddha Dharma Centre. Commitment to quality is a hallmark of our policies.

\* Major changes to alter our cultural mix of administration: DBMS Administration not limited to Buddhists; in fact the objective was the recruitment of 25 persons who, while not Buddhists, could train us in DBMS and S4 management and at the same time could improve their job and social skills.

\* Promotion of a culture where we become aware of how we contribute, at the organisation level, to our own problems and the need to develop preventative rather than reactive management strategies.

\* We have been encouraged to stop focusing on events but seeing processes of changes instead and to analyse the underlying structures which cause people's behaviour.

### **4.0 Publication Development Work Group.**

In encouraging a culture of Buddhist Scholarship there are a number of issues which need to be addressed:

The acceptance for publication of an article is subject to the inclusion of proper references to make sure that the content of the material presented is grounded in current knowledge. We want to make sure not to leave a poor legacy to the scholars of the future by steering the development of our library in a narrow, politically predetermined direction.

Our BDDR is the place where Australians and the international community can nourish its memory of Lord Buddha and his disciples - because the BDDR connects

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the community to its past directions and helps invent its future directions for practice.

### **5.0 Company Administration Development Work Group.**

It became clear that our organisation had to improve response time of administration processes if it were to generate good will with others.

Members must be made aware of the need to prevent defamation by database holding: all files produced at our Centre must be viewed as Corporate files. Strong

shared professional values are needed to accelerate wider legal understanding as these values are needed for all Members.

Our tactical approach to gain involvement with others meant our Members had to make sound decisions with response times of hours rather than days or weeks.

## **5.1 Best Practice.**

Our version of Best Practice means it is essential that the new administration culture has an end-in-view to preserve the image and style interests of both current and future users of our information data base.

We have at present three written standards - Report Standards Regarding Quality and Standards of Reports. The AGPS Style Manual for Authors, Editors and Printers (Fourth edition) is our prime standard in editing style T.J.Bentley (CIMA).

Report Writing in Business is our prime standard for report writing style. We recommend ISO9000 Accreditation for Small Business Software from Qualinet CBT Australia be installed and used for Design Control to give complete and effective control over the development, organisation, input, output, verification and modification of our service design.

Our Five Styles are: Friendliness, Cultural Adaptability, Professionalism, Practicality and Scholarship. In general, our style includes a key dhamma words where the English language words are succeeded by the appropriate Pali Canonical word or phrases (in parenthesis).

This best practice means International scholars using our search engines can locate Pali references swiftly because we follow this path. Regular coaching is provided for Members to remove their idiosyncrasies of language use and to discourage arbitrary writing styles.

Our credo: No company ever shrank to greatness.

## **6.0 The John D. Hughes Collection Development Work Group.**

The John D. Hughes collection is owned by the Buddhist Discussion Centre (Upwey) Ltd. The encouragement of Buddhist Scholars is the highest priority of the John D. Hughes Collection Development Work Group. In order to provide Scholars

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with sufficient resources the Buddhist Discussion Centre (Upwey) Ltd has had as one of its core values, the development of a sustainable Buddhist Library.

The John D. Hughes Collection supplies regularly sufficient information to four tiers of people:

- \* Those who wish to attain sufficient fluency and discernment to live well in this information age.
- \* Those who need to understand the directions of contemporary sociology of knowledge or wishes to add further levels to their pedagogical perspective.

\* The third tier, having high motivation, perhaps tertiary education, wish to find good information as a vehicle to contribute their know how for the sake of others at this Centre.

\* The fourth tier are presently active Scholars or those who wish to join the next generation of Scholars who influence by generating new knowledge needed for our research projects.

The aim of the John D. Hughes Collection for this year is to increase the use of our Library by 300% and increase our operating capacity by 600%. (Editor's Note: A new library building (Suite 6) is planned.)

## **7.0 Information System Development Work Group.**

The principal activities of the Work Group are:

- \* Maintenance of the existing electronic information resources.
- \* The acquisition of new electronic information resources.
- \* Safeguarding the electronic data of the Company.
- \* Developing information system using existing resources
- \* Planning for future requirements to match the level of managerial performance required to fulfil our strategic objectives.

One of the concerns is to meet our legal requirements regarding computer software and to this purpose during 1995-96 a major software cataloguing project was undertaken in order to certify that all software used by the Company is used in accordance with the Australian Copyright Law.

Another area of concern is the prevention of application bottle-neck by identifying and analysing attractive features of new technology at an early stage this work group can predict application bottle neck and the feasibility of solving them.

In working towards a quality system management we shall define and document its policy and objectives for, and commitment to quality and shall ensure that this policy is understood and implemented.

## **8.0 Centre Maintenance Development Work Group.**

We structure the image and style of the place so that it functions as a quality international working Buddhist Temple. In the coming year, our work group has the

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responsibility to extend our efforts to manage maintenance of a new facility, the Buddha Garden.

The responsibility of the Centre Maintenance Work Group is to:

- \* maintain a sustainable task program list
- \* maintain and add operational safety
- \* ensure health of users by removing health hazards
- \* provide leadership strength for present and future Work Group Members to operate at a quality level

- \* prevent fire damage to the building and its contents
- \* enrich the Ch'an surrounds of the Centre's Gardens
- \* fund the means to do a quality job of these things.

## **9.0 Cultural Strategy - Sustaining the next two decades**

Our Cultural Strategy proposes the installation of a statue of Buddha on open land adjacent to the Centre and the creation or utilisation of neighbouring buildings for the exhibition of traditional Buddhist art and performance culture.

It offers an APEC government, or sponsored cultural institution, suitable conditions for the temporary exhibition of selection of works from its collection of traditional art and artefacts, demonstrations and performances of traditional forms of figurative art, music and dance.

I am very confident that the Members will generate the will to address the issues associated with this major project, practically and professionally. Since we are a Learning Organisation, the cognitive skills developed so far will enable the Buddhist Discussion Centre (Upwey) Ltd to match the level of managerial performance required to fulfil our strategic objectives.

Thank you for your level of attention shown this afternoon and I wish the blessings of the Triple Gem to be with you.

### **Founder's Day - 9 September 1996**

The Founder of The Buddhist Discussion Centre (Upwey) Ltd was John David Hughes. On his birthday, 9 September 1978, he arranged the inaugural meeting of our Centre with his Students of that time (who became Foundation Members). At that meeting, the Memorandum and Articles of Association were adopted to give substance to the legal entity which is our Company. It is the practice of our Teacher to arrange processes which cause specific "events" to occur from time to time, including his birth anniversary, so many persons make merit contingent on the advent of the "event". This speech was ready for his 66th birthday.

#### **Namo Tassa Bhagavato Arahato Sammasambuddhasa.**

Venerable Monks and Nuns, honoured guests, Directors and Work Group Leaders, Members and Friends, present and absent, thank you for all the efforts and gifts you have arranged for this Founder's Day.

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As Ch'an Master Sheng-yen has said in his 1996 text Dharma Drum. The life and heart of Ch'an practice:

If Ch'an practitioners ask the Buddha or bodhisattvas for anything, they ask for the Dharma. They seek the Dharma through the help of the Sangha and through the study of the sutras and sastras. They do not ask for power, spiritual experiences, or enlightenment. If they burn incense and prostrate to images of the Buddhas and bodhisattvas, it is not worship. It is an expression of gratitude, for without Buddhas, bodhisattvas, and the community of the Sangha, there would be no Buddha-dharma in the world. Buddhas and bodhisattvas should be taken as role models, not idols to be worshipped or guardians that protect our lives.



Our Centre recognises as great knowledge the need to guard the literary heritage of Buddha Dhamma. We are not alone in this mission. For example, the Fragile Palm-Leaves Project seeks to preserve the ancient Buddhist literature of South-east Asia. The project operates under the auspices of the Pali Text Society (UK) and the Chulachakrabongse Foundation (Bangkok).

I request this Assembly gathered here on Founder's Day to know the Path of the Vinaya, realise the Path of the Sutta, and follow the Path of the Abhidhamma. If any person causes to hold of any section these three baskets in his or her heart, the effect is that propagation of Buddha Dhamma for human beings and devas is assured.

May it please this assembly to accept my dana of this quotation:

akkharam ekamekam ca buddharupasamam siya  
tasma hi pandito poso rakkheyya pitakattayam  
caturasiti sahasani sambuddha parimanaka  
thita nama bhavissanti tithante pitakattaye

Every single letter of the dhamma is equal to an image of the Buddha: Therefore a wise person should preserve the Tipitaka.

In the Dhamma of the Buddha there are 84,000 teachings,  
Therefore, where there is a Tipitaka there are 84,000 Buddhas.

Thank you very much, may you live content in the Triple Gem.

J.D.H.

### **Accolades to our Teacher - 1995 - 1996**

In 1990, on the occasion of our Teacher's 60th. Birth Anniversary, key Members arranged the publication of a Souvenir Accolade.

To share merits from our Teacher's 66th. Birth Anniversary, our Committee Members arranged the publication of a selection of testimonial blessings received from well known Sangha Members.

The Committee wishes to thank the many Venerables and persons who sent their good wishes and Blessings for our Teacher. Since space is limited in Buddha Dhyana Dana Review, the Committee had to make a choice from the many blessing pieces received.

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### **Ajahn Dr. Viriyananda Mahathero**

Head Abbot of Buddha Vihara Temple Incorporated, 939 Canterbury Road, Box Hill, 3128, Victoria, Australia.

### **Testimonial for John David Hughes, the best Kalayanamitra.**

John David Hughes founded the Buddhist Discussion Centre (Upwey) Ltd 17 years ago. He has sacrificed his life for the benefit of the community.

He teaches Buddhism to those who wish to learn. Not many Australians sacrifice their lives like John David Hughes.

I, Dr Viriyananda, have known John David Hughes for more than ten years. We have a great friendship.

I have had the great honour of having the meditation hall at Upwey named after me. I wish to express my appreciation to John David Hughes, and the members, and friends. at Upwey, for this honour and for everything they have done for me.

Also, The World Fellowship of Buddhists Council recognise the Buddhist Discussion Centre (Upwey)Ltd as one of the most important centres in Australia.

The Buddhist Discussion Centre (Upwey) Ltd has a future project to further establish and expand for the benefit of the Australian community. The Buddhist Discussion Centre (Upwey) Ltd will remain forever.

I wish to thank John David Hughes and all members and friends at the Buddhist Discussion Centre for their mutual support and co-operation.

On your birthday, the 9th of September, the year of the "Mickey Mouse", the year of success and prosperity, you are 66 years old. According to astrology you will live to be 106 years old.

May the Triple Gem bless John David Hughes and all members and friends of the Buddhist Discussion Centre (Upwey) Ltd.

Yours in the Dhamma  
Ajahn Dr Viriyananda.

**Venerable Bounmy Souriyō**

Head Monk, Wat Lao Melbourne Vic., Inc. 8 Burnt Street, Nunawading 3131.  
Victoria, Australia.

To our friends in the Dhamma

Our Monks and lay people would like to wish John Hughes a happy 66th birthday.

John has been our friend since the Temple has opened. Many of his students attend this Temple and help to translate English to the Monks. It is also of great appreciation the help that has been given to assist with immigration and paper work.

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John Hughes is known in the Buddhist community as a wise Dhamma Teacher.

We wish him all the best in his endeavour and hope he has Long Life to continue his Teachings.

Venerable B. Souriyō.

**Venerable Phra Yoi Pussiyō**

Head Abbot. Wat Dhammarangsee. 387-389 Springvale Road, Forest Hill 3131.  
Victoria, Australia.

To our friends in the Dhamma,

On behalf of our Monks and lay people we would like to wish John Hughes Founder and Teacher of the Buddhist Discussion Centre a happy 66th birthday.

John and his Students have been associated with our Wat for many years.

John and his Students have participated in many of our Dhamma activities. We have recently purchased a new property to extend our facilities, which was organised by our Former Secretary Mara Herzog, one of John's Students.

We wish him great success in his life and hope that he continues his great work and Teachings in the Dhamma.

May John always be well and happy.

Yours in the Dhamma.  
Phra Yoi Pussiyo.

**Bodhi Kassapa**

Principal Teacher, Rockhill Hermitage, Sri Lanka & Vipassana Meditation Group, Melbourne.

**ACCOLADE FOR JOHN DAVID HUGHES**

On the auspicious occasion of the 66th birthday of Mr. John D. Hughes it is appropriate to reflect on some of his activities and achievements over the years. In the time I have known John Hughes I have always respected his enormous efforts and energies towards the preservation and propagation of Buddhist Teaching.

From his foundation and running of the Buddhist Discussion Centre (Upwey) Ltd. in Melbourne, Australia, to his involvement in the World Fellowship of Buddhists, his unswerving dedication to the Buddhist Way operates on local, national and international levels.

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He remains a prolific contributor to Buddhist publication via the quarterly Buddha Dhyana Dana Review produced by the BDC(U)Ltd., authorship of books, and submission to numerous Buddhist journals world-wide.

His involvement in an extensive range of local Buddhist activities and ceremonies provides a unique and invaluable link between the many and varied cultural groups of his country.

Among these pursuits and a number of other academic and recreational interests he still finds time to continue the verbal transmission of the Buddha Dharma at regular meditation evenings and courses held during the year's programme.

It is indeed worthy to acknowledge John Hughes and his achievements on his 66th

birthday I wish him every success and good health in the years to come.

Sadhu, Sadhu, Sadhu.  
Bodhi Kassapa.

Please refer Graphical Image No: V6N2.28.1

Photo: John Hughes celebrating his 66th Birthday

CIRAMTITTHATU  
BUDDHA SASANAM

His Holiness  
SANGHARAJ SHILALANKAR MAHATHERO  
The Supreme Patriarch of the Buddhist of Bangladesh.

Date: 7th September 1995

**MESSAGE**  
**OF**

The Supreme Patriarch of the Buddhists of Bangladesh. The Sangharaj of the Bangladesh. His Magnanimous Holiness Most Ven. Shilalankar Mahathero from Mirzapore Shanti Dham Bihara, Chittagong, Bangladesh, on the Celebration of the 65th Birthday of

Mr. John D. Hughes  
Founder of the Buddhist Discussion Centre (Upwey) Australia.

My dear John D. Hughes,

You are one of the apostles of our New World Buddhist order in Australia and one of the pioneers of Buddhism in the Australia - New Zealand region.

I pray for you attainment of 'Bodhisattva Parami' in this life and may you be happy all along with all your friends far and near working hand in hand with you for the spreading of Buddhism in your continent.

I would then offer to you bountiful merits for all the good things you have completed in your life and offer bountiful merits to your abbots, friends, upasaks and upasikas as

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well. I'm so happy and contented to know that Buddhism continues to flourish in every corner of the world unabated even for a moment, that the 21st Century to come will hopefully usher a New Buddhist Era for the benefit of all human beings living on this planet that 'World Peace' will one day in this process be achieved.

Finally, I congratulate you on the Celebration of your 65th Birthday and make a presentation to you of a 'Sandalwood Buddha Image' as a mark of my 'Loving Kindness' for you., the members of your family and your friends.

Sincerely yours,

Ven. Shilalankar Mahathero  
The Sangharaj of the Supreme Sangha Council of Bangladesh

(Rendition in English : by D.P. Mozumder)

Please refer Graphical Image No: V6N2.29.1

Site Plan: The proposed Meditation Hall (pictured in the bottom corner) at Wat Dhammarangsee Thai Buddhist Monastery, 389 Springvale Road, Forest Hill, Vic, Australia.

The Meditation Hall was designed in Thailand in 1996 by Thai Architect Mr. Sukha Som Senanan. Construction will begin in 1997.

Site Plan drawn by Andrew Lack. Aug 1996.

### **Convivium Address by John D. Hughes. Delivered on 4 February 1996.**

Welcome to your Convivium.

Three Members of the Centre have recently had, or are soon to have Anniversaries of their Birth. Today is the birth anniversary of Simone Adams, sister of our precious Life Member, Gilda Grey. Earlier this week, the new Assistant Editor of the Buddha Dhyana Dana Review, Alex Serrano had his anniversary here. Our happier Treasurer, Pamela Adkins anniversary is tomorrow. Pam works as an Accountant. In previous employment, Pamela Adkins has been a midwife at the local hospital.

Regarding the content of this Convivium address I have three tasks.

As Founder of this organisation, I have told myself that in order to flow with mainstream 1996 Australian values, and to be politically correct, I must include a quiz and at least one joke somewhere during the Convivium address.

These first two tasks should not be too difficult to perform.

The third task is to explain what we are on about.

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What we are on about is the creation of many ways suitable for those who want to know how to ponder on the three worlds we must experience in human birth.

The first thing to do is stop imagining you have somehow missed out on some golden age when life was easy.

I was born in 1930, the great depression when 30% or more unemployment was common. When I was a boy growing up in Australia in the 30's, it was politically correct to agree that persons aged, before ageism was preached.

In those halcyon days, I was told by those in the know that persons in fact aged, there being three different worlds called the world of being young, the world of being middle-aged and the world of being old.

Any legends of the Alchemists and Taoists regarding eternal youth, even if known, were summarily discounted.

Lacking designate labelling to pledge eternal youth, liposuction, anti-wrinkle cream or leg waxes the notion of eternal youth lacked a cult following.

In like manner, apart from a few deviate nursery rhymes involving the two J's, little Miss M, woolly sheep and an egg head, mandatory for persons about one year of age, equivalent music to that sung by Pavarotti's three T's was known and loved by all age groups.

There was not too much conflict in Australia about the politics of culture, even of music. Neither was there much politics about conflict.

A few persons who read George Bernard Shaw hinted youth may be wasted on the young, but surely that was just sour grapes?

To assist you to unmake your version of the dead past that is so fuzzy to you, let us suppose you thought the past system worked along the following lines.

Point 1. No decent town person felt qualified at middle age to blame parents or other persons when they wished to be "childish".

Point 2. You were either bad, sad or mad as a result of your own will or by following a dreary lifestyle.

Point 3. All persons made allowances for their aged friends, who were expected to do the decent thing, that is, to become deaf or near blind, frail and half potty.

Point 4. Exceptions were made for elderly country folk who were doomed to glowing health and only allowed to be slightly potty..

Point 5. It was accepted that nature was not in conflict with itself and so no person protested that four seasons brought variations of events such as floods, bush fires and droughts which occurred from time to time.

Point 6. These phenomena were not viewed as conflict or disorder in nature.

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Point 7. Allowances were made for diversity in a non conflict performance.

In my own case, because there was no degree of conformity demanded, as an only child I was permitted to be wise beyond my years.

Perhaps one reason for this concession was that the State School system where I was supposed to learn "what was what" was shut down for 18 months because of a polio epidemic.

So, I spent those 18 months at the South Melbourne Public Library reading and I think being allowed to borrow three books a week on some arcane system. Perhaps or perhaps not, according to your belief system, you can imagine a kind deva of learning helped me to find what I needed from among that institution's resources.

To ask key questions is easy. But wise answers may pass unnoted.

For example, what or who is the best guide to help the young move away from disordered learning choices?

Is it a non conflict model or a conflict model of learning?

ARE THERE RULES IN LIFE?

Yes, the rules of life are known, lived and taught by the wise, each for himself or herself, and the result is profit for self and others.

For example, one wise rule is that you give praise to your kind mentors. Having certainty that this practice as a way of life is useful to keep you teachable for lifetimes. In time, you learn to praise the wise mentors of others.

Is it a problem to you that some persons cannot recall their own or others mentors names?.

O.K.

Now for the quiz. This quiz has a goal.

And the goal is: you wish to praise present and past Teachers who inspired persons to non conflict styles of learning..

Agreed.

The first quiz question is :

Who was Tony Serrano's year two primary school music Teacher?

The second quiz question is:

Who was our happier Treasurer Pam Adkin's pre-school math. Teacher?

The answer is her Father who is a Licensed Surveyor.

The skilful methods in Buddha Dhamma we teach here enable you to praise both the known and the unknown persons who help in a range of subjects.

Can we give credit to those persons, seen or unseen, who helped you to come here? With Buddha Dhamma practice, this task is possible.

Now the quiz has fallen flat, I am told is the time for the joke!

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This is my joke.

Your recall of who helps you may only be a name of which you do not know how to write or speak.

Now that I have disposed of the joke, Think about it!

What we teach here today is that there are learning processes that some of you can learn which gives your mind sets a platform to develop in confidence, awareness, concentration, energy and wisdom on a non conflict paradigm of learning.

Nowadays, the vulgar equity, non-politically correct classification of my sphere of childhood ordered learning would I imagine be broken up and prohibited: even if it involved the expense of employing costly trainers to visit my home to make me work at home at study; even if it meant depriving me of the intense pleasure of learning I had at the time.

We are not against conflict in learning models; our model is framed on a different paradigm. It requires great effort over several lifetimes to train yourself to manage the various wholesome minds.

In our system, the Buddha rule is a person must request three times to be taught. The ethics of the Buddhist teacher code is that no one is taught against their will.

Yet our organisation holds teaching of our five styles is important. We are to remain culturally adaptable on a non conflict model. We strive to be practical on a non conflict model.

The same applies to our scholarship, our professionalism, and our friendliness styles.

As a Regional Centre of the World Fellowship of Buddhists, we avoid conflict because we are a peak self help organisation within Australia.

Almost certainly, today, were someone to tell me, on ageism or politically correct grounds, to read less or write less Buddha Dharma and use the time saved to sleep for longer hours or just laze around, I would tell them that is not what this organisation is on about here.

Our true friends help us and we praise them. For example, this week, Anthony Fradkin, our Printer who gives his services free, worked late into the night earlier this week to enable you here today to receive our latest issue of Buddha Dhyana Dana Review, a publication we send to 40 countries at no charge.

We thank our performers here today, Tony Serrano, Peter Gaygen, Steve Bray, and Keith Johnston who have given their services at no charge.

We thank those artists who display the Way of the Brush, Andre Sollier and June Young here today.

We say that such generosity, a thing freely given for self and others is a blessing.

We say human beings can be kind to each other provided they practice to cause their inner conflicts to cease.

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We say that music and painting, sound in the air, the colour of things, the moon reflected on the water, the image in the mirror has something subtle that cannot be expressed in ordinary words.

This subtlety gleams clear like a jewel, and is only attainable with the right effort.

So, what we are on about today is to assemble the elements that show the Way.

Thank you very much. May you have success this year.

May you and your families be well and happy.



Photo: John Hughes' Class photo -  
Parkdale School 1936

The Way You Are Looking For - Part 2  
A Manual of Insight Meditation  
**ISBN 0 646 27857 6**  
**Preface by Ajarn Manivong**

I would like to say thank you to Mr. John D. Hughes, Miss Maree Miller, Miss Julie O'Donnell, Miss Jocelyn Hughes, Mr. Frank Carter and others who worked at the Buddhist Discussion Centre (Upwey) Ltd to help me prepare this book.

One of the causes for making of this book could be said to arise from the notion of the giving something on my 76th birthday on 21 March 1996. This book was called for by the needs of the many persons and worked for by John D. Hughes. The contents of this book puts into writing the essence of the Dhamma talks Ajarn has delivered to fourteen countries in the world. By sending the essence of these talks to the Buddhist Discussion Centre (Upwey) Limited in Australia, Mr. John D. Hughes could construct them at his Buddhist Centre. All the Dhamma is the Law of the Buddha's Teaching.

I am talking to you as I talked to persons on my birthday. I would like to order the power on the Lord Buddha's Teaching to be kind, come to my Blessing to you, so you will be healthy and have happiness and you will live a long life. Thank you.

Ajarn Chanhphy Panyanor Manivong. 21 March 1996.

Toi ra di tu phuong trong 14. NUOC:

Toi da mang theo hat kinh bang loi day cua duc phat.

Mang gieo cay vao luong tam cua nhung phat tu bat cu mot Dan toc nao, deu song chung mot bau khg khi o tren qua dia Cau nay.

Toi tin Rang mot ngay mai day Se nay no Nu-bong Kimh tuoi tham trong luong tam cua nhung phat tu do.

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duoc mot Su tot dep bang loi chuyen day cua duc phat, day cho Loai nguoi va chung Sinh, hay tim - lay con duong Chan ly de ma Song. Mot quoc doi tinh vung-thanh nhan va hanh phuc.

Biet gi bang biet thuc gay hieu biet loi lom Xua thay.

Biet gi bang biet than Xac dau co phai cua minh!

Hay gi bang hay dao-duc mu Ni.

Tim duong chan ly Su that ma di.

Di dau di den duong cung!

Hai toy bo Xuong gay ngheo dong nhau!

Con Song Khg chon duong di

Gian het hoi tho hoi-han muon Roi

Vay danh bo bung may theo.

No-mo thuc gay tinh di dung lam.

Di-da-phat biet phan ly.

Thuc gay moi biet long Nguoi qua tham

Tham nhieu kho lam sau dau.

Con tham con kho con dau con sau.  
Sinh-ga -dau-om-chet-di  
Loai nguoi ai cung nhu the co gi dau hon  
Phat la vi da quang vinh  
Kinh la vu tru thien nhien Ro-dang.  
Ly la su that da co'tu lau.  
Thuyet khau loi noi ra cua phat la su that.  
Ai tin Nguoi do het lam.  
Kinh la anh Sang roi duong di cho loa Nguoi va chung sinh  
De thoat Khoi con duong lam than! Thay 21.3.96

## PREFACE

The following transcript of Venerable Ajarn Chanhphy Panyanor Manivong's talks given at The Buddhist Discussion Centre (Upwey) Ltd are intended to bring the Teachings of Lord Buddha to you.

The present book owes its inception to a meeting between Ajarn and Mrs Nguen Thi Ha. Residenc Docteur Amy Bat C.8 No 141 84200, Cavaillon France who approached him at Singapore Airport and asked: "What is the Buddha sasana?"

This book is for persons seeking answers to this type of question.

Ajarn is very happy when he hears any person ask this question, because asking questions within this domain indicates a certain readiness to find the way you are looking for.

Ajarn is very happy when addressing this question to those whose family culture heritage is inclined towards Buddha Dhamma.

Ajarn has stressed it is important to generate respect for, to preserve by understanding, and to hold dear your own family culture because the heritage of many Nations variously blend to form the characteristic pattern of each succeeding generation's practice of Buddha Dhamma.

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For some persons disposed to analysis, Ajarn, as a logician, can frame suggestions of method for them in the logical mode.

Ajarn is skilful in logical processes because he can show persons how our reasoning becomes tied up with rationalisations on which we tend to impute (or project) our own motives or attitudes to others.

Rather than deal with what logicians call *ignoratio elenchi*, the ignoring of the argument or the matter at issue, cuts into all irrelevant objections, especially on points of details.

Ajarn can expose the "bare bones" of what is essential for practice so you can know "what is what", each for himself or herself, by showing you the overlays with which former unwise mental processes clothe our mind states with the diversions, red herrings, non sequiturs and so on.

Then, you can find the Way You are Looking for.

Ajarn implied that the person at the airport thought that Ajarn would have to invite her to his temple to be taught.

She asked:

"Where is Ajarn's Temple?"

The style of Ajarn's reply to that question is illuminating:

"I am too poor to own a temple. I have no work, no income, no job. Where would I get the money to own a temple? All I have is the Buddhist temple."

"Where is this?"

"This temple is anywhere a Monk can live, learn and practice the Dhamma, work for the Buddha sasana, and bring the teachings of the Lord Buddha to the people."

This is just like the Buddha. He had nothing.

Where can you see the Buddha temple?

Ajarn says he has never seen the Buddha's temple - but he has seen the Bodhi tree.

This was the Buddha's temple, and still exists in the world today.

Many, many countries say they have Buddhist temples, but who has ever heard of a Monks' temple.

"If you want to ask where I am living then I can tell you, but I can't answer your question."

The location of one of his Temples is inside Ajarn's body which means he can carry this "Body Temple" throughout the world wherever he goes.

His other "Temples" are in the minds he carries within his "Body Temple".

The prime notion of having the mind inside the body is in accordance with the Teachings of Lord Buddha.

The outside environment is of secondary importance although a suitable location is helpful.

These notions are in accordance with the teaching of Lord Buddha. Ajarn services and maintains these "Temples" with very little food. Ajarn has no capital to invest to make

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money; no paid work to make a regular salary; nor a rich family to support him; nor owns stocks, shares, or property.

Ajarn reminds persons that the Lord Buddha had no Temple when he awakened at Versak with only the Bodhi tree for shade, he practiced in the forest.

Since that time, 2539 years ago, Lord Buddha permitted Temples to be built. The Lord Buddha specified in great detail what form his Temples should take and what is permitted. Over time Temples have been destroyed.

The story of the Buddha sasana is a long story and cannot be understood without the right effort. However, Ajarn explains that if you wish to know the Buddha sasana and you Practice to "wake up", then learn the Dhamma, then you will know anything you wish about such matters.

Ajarn approves of the scale on which we have developed and operate our Temple (Vihara).

Ajarn is a naturalised Australian citizen. It is appropriate that he feels at home within a Temple in an Australian setting.

The Committee of the Buddhist Discussion Centre (Upwey) Ltd. understands the rarity of having such an excellent example of mature Buddha Dhamma Practice person within this country.

Ajarn agreed to become a Patron of our Temple.

Our Organisation is a Regional Centre of the World Fellowship of Buddhists and is enhanced in many ways by the presence of this Noble Person.

On his 75th birthday anniversary, Ajarn was elected as a Patron of the Buddhist Discussion Centre (Upwey) Limited.

Our title "Patron" is reserved for Monks and Nuns.

We have previously conferred this title on religious Teachers (Pali: ajaan, Sanskrit: guru) who have resided and taught at our Centre, made an undertaking to bless us, and achieved great dhamma works for the benefit of our many Members.

Ajarn is the third Monk to be accorded our Patron award since our inception.

The award is made in appreciation of his efforts in bringing the Buddha Dhamma to many Asians, Australians, and Europeans.

The award recognises his demonstration of 'skill in means in showing the way'.

Although Ajarn is now 75 years old, he travels to many countries to show persons where this Buddha sasana had its origins and how to practice.

Ajarn's 1995 vassa was spent at the residence of Mr. Tran Van Quang of 10 Rue Paul Signore, 23420 Villepinte, France, Paris.

Ajarn left Australia for his most recent missionary work on 26 July 1995, (duration 8 months) and then travelled to the following countries (date given is of arrival).

#### P.37

* SINGAPORE	26 July 1995;
* FRANCE	27 July 1995;
* NORWAY	27 July 1995;
* LONDON	20 August 1995;
* GERMANY	1 September, 1995;
* SWITZERLAND	10 September, 1995;
* AUSTRIA	20 September, 1995;
* ITALY	25 September, 1995;
* DENMARK	28 September 1995;
* BELGIUM	3 October 1995;
* LUXUMBURG	10 October, 1995;
* FRANCE	1 November, 1995;
* GERMANY	1 December, 1995;
* CANADA	27 January, 1996;
* USA	30 January, 1996;

On 14 March 1996, he returned to Sydney Airport in Australia.

Ajarn arrived at our Centre on 19 March 1996, in order that he would be able to pass

his 76th birthday celebration on 21 March with our Members.

Following his birthday, Ajarn visited Thailand to give Blessings at the Opening Ceremony of the Classic Place Hotel, 1574-1598 New Petchburi Road, Bangkok 10310 Thailand, Ph: 255 4444 - 9.

Ajarn returned to Australia on 17 April prior to continuing his program to visit a further 10 countries.

This is his third book that I have edited and translated in the series, "The ... You Are Looking For".

From March to May 1996, I had the privilege of documenting and editing Ajarn's Teachings which form the substance of this text.

I wish to thank our Members who acted as part time production assistants, Frank Carter, Jocelyn Hughes, Tanya Kabisch, Maree Miller, Julie O'Donnell, Jeffrey Radford, Alexander Serrano for their work and patience.

The process of writing about dhamma is itself dhamma practice. Once again, the I have chosen to use romanised Pali words (without diacritical marks). This practice has proved to be a very useful device to help define the various topics selected for investigation because many Buddhist persons have some knowledge of the Pali language.

Ajarn wishes you to appreciate the process of mind cultivation the Lord Buddha came to after six years of practice (bhavana).

For you to become "awake", you must get your mind trained along the Middle Path.

The Lord Buddha learnt by himself and learned how to awaken himself.

What did he do? Lord Buddha learnt by himself and did not rely on outside devas to guide his mind. However, it was likely that devas did protect him.

How did he begin to learn?

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To begin to learn the Way, he listened carefully to his breathing. He noted where the air came inside his body and where the air went to outside his body.

He noted his in-breaths and he noted his out-breaths.

He noted the feelings that followed the contact when the air was going inside his body and noted the feelings which arose when the air was going outside his body. Lord Buddha repeated this analysis of these events thousands of times, until he knew how to look inside at his body parts.

Over time, he considered the nature of the 32 parts of his body, one at a time.

Pali words for the 32 parts of the human body are:

1. Kesa - hair of the head
2. Loma - hair on the body
3. Nakha - nails
4. Danta - teeth
5. Taco - skin
6. Mansan - flesh
7. Naharu - tendon

8. Atthi	- bone
9. Atthiminjan	- marrow
10. Vakkan	- spleen
11. Hadayan	- heart
12. Yakanan	- liver
13. Kilomakan	- connective tissue
14. Pihakan	- kidneys
15. Papphasan	- lungs
16. Antan	- large intestines
17. Antagunan	- small intestines
18. Udariyan	- gorge
19. Karisan	- faeces
20. Matthalungan	- brains
21. Pittan	- bile
22. Somhan	- phlegm
23. Pubbo	- pus
24. Lohitan	- blood
25. Sedo	- sweat
26. Medo	- fat
27. Assu	- tears
28. Vasa	- oils
29. Khelo	- saliva
30. Singhanika	- cattarrh
31. Lusina	- fluid in the joints
32. Muttan	- urine

The method using these 32 practices (kayanupassana) was taught by Lord Buddha. We completed this 32 part investigation from himself and knew that it is possible for some persons to do as he did and discover as he discovered.

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Lord Buddha found happenings outside his body caused effects on happenings inside to the 32 parts of his body. The effect of contact he followed time after time.

Lord Buddha decided he would continue this series of investigation until he could know the way without doubt, the inside events arose and vanished.

When he understood the in breaths and out breaths, he directed his attention to one hair on the crown of his head.

He saw for himself how that one hair changed from a young black hair to an old grey hair.

Then, he saw that the notion it is "my hair" is false; because he had no control of the hair on his crown, so could not stop the ageing change in the hair.

Having accepted the insight that he had no control over a single hair on the crown of his head, then he directed his attention to look at a hair on his skin.

By direct observation, second by second, day by day, time by time he found that the hair would disintegrate. This gave the same result as the hair on the crown of his head.

He could not stop a single hair from disintegrating. When he understood the disintegration process (anicca) of the hair on the skin, once again, he put down the attachment to "this my hair".

Then he began again and directed his attention to at look at another part of his body.

This time, he looked at his fingernail, second by second, time by time.

Lord Buddha noted that his fingernail grew longer and longer and kept changing by itself. Then, he looked at one of his teeth (Pali word danta) second by second, time by time.

He noted that the tooth changes, decays and disintegrates by itself.

He could not stop this form of bodily change.

He then began to direct his attention to look at another part of his body.

He looked at his skin, second by second, time by time and saw the skin change (the Pali word for skin is dajo).

By itself, the skin was not beautiful; it grew old and unattractive.

He continued to direct his attention to look at other parts of his body to see to if any of the 32 body parts was unchanging inside the body.

He examined (one at a time) the 32 parts of his body: phlegm, gall bladder, heart, lungs and so on. This practice we call kayanupassana.

Then, he continued, second by second, time by time and saw the change and disintegration of whatever body part he considered.

Then, he knew what this disintegration meant.

It meant that the body changes, grows thin, grows old, grows sick, and must die.

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He looked at this with his Dhamma eye.

With his Wisdom (Dhamma) Eye he could see everything.

With his Dhamma eye, everything was clear second by second, day by day, time by time.

Earlier, before the Dhamma Eye appeared, things were not clear.

He had changed dark vision to clear vision and he saw he could now look at anything inside outside with wisdom eye.

By his wisdom eye, he found for himself that his memory of past events improved second by second, time by time.

Because of this improvement, he retrieved lost memories he could not look at prior the awakening of his Dhamma Eye.

He saw how ordinary memory made errors and lost information which previously it had been known.

When he looked at his previous existences, he knew that his body of that time and place started at birth being very strong and become weak over time.

This change from a strong body to a weak body he saw, happening in every single life.

This direct knowledge of former existences helped to clear his mind.

Then he knew that, without doubt, whatever form his body took at any given time; it was only a matter of time before that body disintegrates.

By now, Lord Buddha was not carrying anything like attachment any more to his body, either as a whole body or as 32 parts.

The Lord Buddha said all body (rupa) formations are "dukkha anicca anatta".

What these words mean is if you are clinging to anything; you will come to sadness as the thing you cling to disintegrates over time.

This clinging to body existence makes you worry, because, as long as you cling to anything on your body, you will never have happiness in your mind.

Real happiness appears when clinging to anything ceases.

At this point, the wellness of his body increased.

The Pali word "anicca" means anything and everything connected with your body cannot stand as it is forever.

The mind that knows this fact has developed some wisdom and makes you happy. You respect life.

When you can look clearly with a wisdom mind you see that if you like to come to birth and live, you must die and leave things behind.

It may come as a surprise but it is a relief having pleasant feeling to know "anicca" as a fact.

A person will not kill another when he or she knows this fact of "anicca".

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The Pali word "anatta" means you come to the world (birth) with nothing and leave with nothing.

Whenever you come to the world, you come to nothing that can be said to be truly "your own" and so you leave the world with nothing because you cannot own anything forever.

That knowledge of "anatta" is a universal truth.

It means there is not a universal permanent "me" or a universal permanent "you".

True ownership cannot be found in "my body" or "your body" notions. Who owns your body? Nature. There is no self in nature. Nature is empty of "you" or "me".

The truth is that nature is empty of ownership.

In truth, nature is "anatta". You need some familiarising with the above notions for a clear understanding of this book.

I suggest if you have difficulty in following the exposition given in Ajarn's answers, you refresh yourself by rereading this background on anicca and anatta.

Without pessimism, it is also useful to reflect on the third mark of existence -



dukkha.

What could Lord Buddha do to help the people who might be teachable understand what he had discovered?

He used his superior wisdom to find out how and what to teach beings.

What is the right way to teach?

What is the wrong way to teach?

When Lord Buddha found the answers to these questions, he knew that he could show others the way so that they know the only help is themselves.

The ability to understand skill in means to expound the Dhamma is one of the marks of a "Teaching Buddha" (Pali: samma-san or samyak-sam prefix).

This Noble Person can be distinguished from another type of Noble Person - a "Silent Buddha" (Pali: paccekabuddha).

The Buddha is described by various and numerous epithets.

He is termed Dharmakara ( the Mine of the Dhamma); Vidyacaranasampanna (full of knowledges and practices); Sugata (Well-gone); Purusadamyasarathi Trainer of amenable persons; Lokavidu (who knows the world).

The most commonly used epithets of the Buddha; Tathagata and Bhagava are words from a pre-buddhistic era, so really cannot distinguish the Noble One from other Teachers.

No Buddha can arise until the sasana of the previous Buddha has completely disappeared from the world.

The Lord Teaching Buddha looked at the future times with his wisdom eye.

The Lord Buddha could understand the course of the future happenings and knows about those persons who will obtain nibbana in this sasana.

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What he saw seated under the Bodhi Tree in the future was that when he had passed away, he could leave what he knew about the Dhamma (the Law) by teaching the dhamma.

Having seen the outcome of his teaching, he saw he did not have worry about the future of his Sangha in this sasana.

The Pali word "Sangha" means the Monks and Nuns and laypersons who would learn, in fact, about Dhamma in this present sasana. The true Sangha could follow the Law and understand that they were following the Dhamma for Buddha.

Not everyone is teachable at any given life. But persons can become teachable if they make the effort.

Ajarn has blessed all persons who wish to learn from him.

To get Blessings to appear in your world, please be clear, each for herself or himself, that it is necessary to tell your minds to keep the 5 Precepts (or more) of morality (sila).

### **A word of warning**

Persons taking drugs or using alcohol lack sila, so they should not try to practice the more difficult exercises.

For those persons who are on medically prescribed drugs, it would be wise to consult with a Buddhist Monk or Teacher or your Doctor as to whether this book is suitable for you.

May you be well and happy.

Thank you very much for being heedful of these sila Teachings.

Please enjoy the Blessings given by Ajarn.

With metta,

John D. Hughes

Dip.App.Chem.T.T.T.C. GDAIE.

33 Brooking St. Upwey, 3158. Australia

**12 May 1996**

**What is the meaning of Dhamma?**

The Buddha said:

Even as rain breaks through an ill-thatched house, passions will break through an ill-guarded mind.

But even as rain breaks not through a well-thatched house, passions break not through a well-guarded mind.

Like, a well thatched roof.

Normally, your own experiences show you the flux of minds, good minds followed by bad minds, and then what?

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Now, instead of vague talk about "good" or "bad", I would like to mention two Dhamma words in pali language used for the Buddha Teaching. The first word "kusala" applied to Dhamma means better than good, say, "wholesome things" and "kusala" is always wholesome.

The second Pali word uses an "a" in front of the "kusala". The "a" means "not" or "never is" so "akusala" means "unwholesome" or "never good" to make clear the meaning "bad".

What type of nouns might these adjective words "kusala" or akusala" come before?

The Teaching for all Students to do "kusala" (wholesome) actions. That is the good. To be consistent in "kusala" action, means you must put "kusala minds" up front.

It looks like the Teacher is teaching all the Students to do "kusala" actions. (the good things).

In the Buddha Dhamma, there is no teaching that suggests Students do "akusala" actions (the bad things).

That is why I tell you the "kusala" (wholesome) must live up the front on the mind; because if "akusala" is put up front, then that is not Buddha's Teaching.

The "akusala" must go to the back of the mind so it cannot act out in your life. No one really wants to do the "akusala" (unless mad).

A human birth is rare and much merit is needed to be born as a human person.

Because of this merit, human beings are the same in the sense they are want to do something good for someone.

Only as a human being in the world can we have the strength of mind to begin to want to do good (or bad).

What is the first thing you need to do the good?

It is to generate or make a firm intention (will to do) that it is wise to follow the good; then make the effort; then arouse your energy; then apply the mind; and then put your drive (ardor) on top for yourself.

With what firm intention (resolve this once and for all!) should you begin to start before is it known if the resolve good or bad?

To begin, you can ask yourself what do you want yourself to become in the future?

A person of good (wholesome) or bad (unwholesome) character?

If you understand you must wish to have good things, you can find many levels on the meanings on the Buddha Dhamma.

I bring you the right words of the Buddha's attitude towards his disciples.

It is about knowing for yourself.

Atta dipa viharatha attasarana annanna-sarana.

(Be refuges to yourselves, dependent upon yourselves, not relying on others.)

Appamadena sampadetha.

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Work out your own path with diligence.

Reflect on the meaning on these words of Lord Buddha's Teaching.

You must be careful - you cannot say you know anything before you have done enough critical reflection.

You must be careful.

If you say that it looks like the average persons die and have no rebirth, you have fallen into nihilism. Even if you have no Dhamma, when you die, it will become clear that is not true. If you do the wrong thing - ignorance (avija) follows.

You have nothing. If you carry what you had before practice, when you start your next rebirth, you are carrying your ignorance.

Although it looks like people die, if you do good things, then you die, you are safe because the Dhamma can follow your life.

It is very, very important to understand that if you do not develop clear minds, you do not obtain clear feeling, then, you do not end up with clear wisdom. Without clear wisdom, you can not say "I know".

Maybe you are wrong - if you have the wrong "I know" in front.

Why are you wrong?

Because you are think you are the number one knower of the world.

If you put yourself higher than other persons and you think you are higher than all other people you are wrong.

This is pride. Pride is wrong.

So if you know, you do not put yourself higher than other people.

If you like at a precept, like SURAMERAYA -(do not drink alcohol). The Buddha said to abstain, drink none.

If you think that one cup will not make you drunk, it is because you have a bad idea in front of your mind.

When you get drunk, no one can help your mind.

Why?

Because the alcohol is then inside.

If you do not believe that; when you get the drunk why cannot anyone help you?

Why indeed! Because with alcohol inside your body; once inside; it will go anywhere - no one can take it off and help you, so can go to your liver, damages your liver, and sooner rather than later damages your brain tissue.

It is true to say that for any of the five PRECEPTS, if they are neglected because you put "bad notions" in the front of your minds, the bad idea must come to the bad result (like the alcohol).

To practice, you must be careful do good (kusala) things; so, be careful, **do not let the bad notions jump to front.**

When you forget the good things, you do not leave them in the front.

If you practice this way you forget what is what in Dhamma, then how can the good get to front?

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That is the Buddha Dhamma I am talking to you about.

Please find out in yourself what is the truth, then go straight and make sure you put the bad notions at the back.

The intention to follow the Dhamma means you begin the Path of good health, good heart, good listening, good looking, good breathing, good understanding, good living, good believing and good doing.

All these things come from nature, and nature is the Dhamma.

If there was no Dhamma in nature, then it would not be possible to place the Dhamma anytime you wish at the front, and put the bad things behind you.

Putting the Law in the front, that the Dhamma.

Why do humans call it the Law?

The Law has the meaning of the good, and no one can fight the good. Another epithet for Lord Buddha is Jina (Conqueror).

Humans can only fight with the bad.

So, with the law at the front, you leave the bad on the back and then you never have trouble. You become a Jina.

When this practice of leaving the bad at the back, second by second, day by day, time by time, matures you never have trouble.

The Law usually looks after those human beings who are doing the right thing, but

remember that to reach the threefold knowledge (Pali tivijja) takes time and repeated effort.

You must look carefully so you know the Buddha Dhamma never teaches you to do the bad things.

When you do the bad things, the Law (order) is fighting against your disorder.

Foolish persons who place the bad notions at the front of their minds lose freedom and may end up in jail or worse.

When you keep the Law up front, you are within the Buddha sasana, then you know the power of good things.

You come to the Buddha sasana for understanding, to learn, use wisdom to clear the mind. Then you find (each for himself or herself) the answers to these questions:

How can you live a long life?

How can you stop a problem?

How you can help yourself?

How can you help some of the people?

Please understand the sasana, understand why you need to do good actions, and that you do not come to the Buddha sasana for nothing.

If you want to know the Buddha sasana you have to learn the meaning.

If you do not know how, you can not help yourself.

If you cannot help yourself, how can you help some other people?

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The Buddha sasana has power.

Where does this power come from?

It comes from yourself.

Even if you feel in your mind that you have no wisdom to control, why can you stop yourself from feeling bad?

This is because, whether you know it or not, there is always some trace of power in the human mind.

The mind is where you start.

Something you want to do that is the good in your mind will soon make the mind clear and happy.

And when the mind is happy, all your body feeling is good.

But, if you make your body feel bad, like a hypochondriac who makes themselves sick, looking to manipulate others, then all the bad come into the mind and gives troubles.

When you want to do anything, you must be certain you want to do the right thing.

When you want to believe in something, you must be stay certain and believe in the good things.

When you want to listen to something, make sure you choose to position yourself to listen to good things.

Then, when you practice enough in this manner do the good things, the good things come to yourself from the causes you made and you will be happy and live a long life.

When you listen to the bad teachings (adhamma) and believe the bad teachings you start to do bad actions and you will have a short life, or become sick or die quickly.

If you to start on a Way to do bad things you never knew before it is only akusala feeling that you inherit.

The akusala feeling here can cause you to kill some animals or persons or yourself.

Why?

Because you have not used wisdom.

You forgot to use your wisdom.

That is the problem.

I would like to show you the Buddha sasana from the Buddha.

The Dhamma is what you see after looking. It looks like the Law of the Buddha Teachings and follows the sangha.

Listen to the Law of the Buddha Teaching and the Dhamma heart.

Mind is the fore-runner of (all good) conditions,

Mind is chief; and they are mind-made.

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If, with a pure mind, one speaks or 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 or the hoof of the ox.

Think not lightly of evil saying "It will not come to me".

Even a water-pot is filled by the falling of drops.

Likewise, the fool, gathering evil (akusala) little by little, fills himself with evil.

Easy to do are things that are bad, not beneficial to self.

But very, very hard to do indeed is that which is beneficial and good.

I would like to tell you about the meaning of Buddha Dhamma, Buddha sasana, from the beginning.

### **What is Buddha Dhamma?**

Well, what many people in Western countries call 'Buddhism' is more accurately termed Buddha Dhamma.

We must use "Buddha" in English because there is no alternative term. The Sanskrit "budh" means "awake, know, perceive"

Buddha Dhamma is defined as the religious system founded by Buddha. Buddha Dhamma comes from the world of bodhi wisdom which means it wakes you up. Thus Buddha Dhamma is the philosophy of awakening.

The philosophy of Buddha Dhamma has its origins in the experience of its founder, a human being known as Sakyamuni (the sage of the Sakya clan), or Siddhartha or Gautama, and later as the Buddha who became awakened when at the age of thirty five.

Buddha Dhamma is now 2539 years old and is practiced by 300 million worldwide. Until about one hundred years ago, Buddha Dhamma was a predominantly Asian philosophy. However, during the twentieth century, an increasing number of educated Westerners have practiced Buddha Dhamma as Monks and Nuns.

Their consequent involvement in Buddha Dhamma scholarship has made the teachings of the Buddha available to Westerners through authentic and accurate translations.

When persons decide they "need to know" about Buddha Dhamma the spoken and written words of Teachers who speak your own language can bring Dhamma to show you the way.

As a result of a century of effort, Buddha Dhamma is gaining more and more followers here (Australia) and on all continents of the world.

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I know this increase in interest is true because last year and earlier this year 1996, I visited and taught in 14 countries in Europe and America.

Following a century of effort, Buddha Dhamma is being practiced by increasing numbers of people here in Australia and overseas. I became aware of this increase in interest during my teaching visits to thirteen countries in Europe and America during 1995 and early 1996.

**No one word can adequately define Dhamma:**

The English word with the most proximate meaning is "bearer".

What is a "bearer"?

The sound of your voice is carried along the telephone line by being converted into a 'code' of analogue impulses, and is decoded into the sound of your voice in the receiving phone.

Just as the voice of a person speaking any of the world's languages may be converted by the telephone analogue and reconverted at the receiving phone, so the authentic Dhamma is received and then progressively recognised by your mind as a familiar, not a foreign, language.

You can know for yourself, answering the question, "What spoken language is the Dhamma code?". Dhamma comes decoded in your own language as a result of your practice.

The "bearer" which is the Dhamma, when it decodes itself with wisdom, makes known, to each practitioner for himself or herself, knowledge of such matters as the constitution of events (or 'Nature of Things'), the law of Doctrine, Justice and Righteousness, and quality of life.

The word "Dhamma" frequently appears in the Buddhist texts. It has a different meaning to "Buddha Dhamma", the term which refers specifically to the teachings of the Buddha. However, the term "Dhamma" may be understood in a number of different ways. Depending on the context of the passage of Buddha Dhamma text in which it is located, it may be understood as conveying one of a number of different meanings.

Four applications of this term "Dhamma" refer to: "guan" (quality, virtue), "desana" (instruction), "pariyatti" (text), "nijjivata" (soullessness, meaning all Dhamma (phenomena), are impersonal).

The Dhamma, the liberating law discovered and expounded by the Buddha, is summarised as the four Noble Truths. It forms one of the Triple Gems ("ti ratana"), and is one of the ten objects of Recollection.

Dhamma, as object of mind ("Dhammayatana") may be understood as any past, present or future phenomenon, corporeal or mental, conditioned or not.

### **So is Buddha Dhamma simply a philosophy?**

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The word 'philosophy' has two parts: "philo" means 'love', and "sophy" means 'wisdom'.

So, if 'philosophy' is 'the love of wisdom' or 'love and wisdom', (as two discrete items), both interpretations approach the meaning, of "Buddha Dhamma".

A key part of Buddha Dhamma teaches that we should develop our intellectual capacity, and realize the fullest mindfulness, on the basis that both intellect and mindfulness are necessary to actualise real understanding of conditions.

One other integral part teaches us to develop 'love' towards other beings. But just how is this to be achieved?

It is often thought that 'love' with another person can be developed by giving them something, for example, money, the use of our car, flowers, a film ticket, or a paid holiday.

Your father, mother, son, daughter or other people who you love bring the kindness to them. Make them happy is the meaning and wisdom.

You can tell the beginning of what to do to make yourself a good life and what you can do to stop the troubles and keep your life good by using wisdom.

Find out and look at you life. No one can give you a new life, and your life you can't sell it, it is too expensive. If this is not true, I would like to give one hundred million dollars and get you killed. Which do you want? Do you want to live a long life or do you want the money?



Can you give me the answer to this question? Do you want the money or your long life? I don't need more money, the money is nothing for me. When you understand, please keep your life going on.

What can you do for your happiness and no troubles? That is the philosophy meaning of love, to be happy and wise. Love like human. They have bones, they get sick and die. The people and animals are not too different, but animals are different, they do not use wisdom. They only use feeling. That makes them have troubles and killing anytime.

More in accord with Buddha Dhamma is the recognition that our giving must be done with awareness of our friend's real needs and with a clear intention.

The Metta Sutta method was taught by the Lord Buddha and should be practiced. True esteem and affection, could it not arise from the provision of things that they genuinely need?

Thoughtless giving between people creates relationships based upon notions of obligation which lead either one, or both, persons to accuse the other of a lack of affection with such words as "You should be more grateful.. after all I've done for (given) you".

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In such relationships, have not both persons been, more than to the other person, unfair to themselves?

Unfair in the sense that, whatever emotional security we can gain from others by giving them presents with an implicit demand that they love us, is based upon our own refusal to be loved at the present time.

Is it possible to offer the other person to respond to us with love if our gift is tied to some kind of obligation and not to loving intention?

Reciprocity of affection, of love as something developed by the mutual action and response between persons, is closer in meaning to the 'love' of Buddha Dhamma.

Principles of relations between persons may be extended, surely, to include the development of benevolence to all persons.

Buddha Dhamma shows this is possible because of the existence of needs common to all human beings.

However, the development of 'love' without 'intellect' is not sufficient to obtain insight into 'what is what', into the conditions of existence. 'Love' without 'intellect' is ultimately untenable.

It should be almost unnecessary to add that the reverse is also true.

When metta practice is well developed, it should be given to all beings, just as an upturned water jar gives water in all directions without bias.

**What is sasana?**

Sasana means the "message".

What message am I talking about?

I am talking about the Dispensation of the Buddha or the Buddhist religion; its teaching and/or doctrine.

The ninefold Dispensation of the Buddha (the Master) consists of Suttas (sutta) mixed prose (geyya), exegesis (veyyakarana), verses (gatha), solemn utterances (udana) sayings of the Blessed One (itivuttaka), birth stories (jataka), extraordinary things (abbhutadhamma) and analysis (vedalla).

This classification is often found in the Sutta Pitaka. According to the commentaries, the Vinaya Pitaka and the Abhidhamma Pitaka are in that ninefold division.

Classification according to literary styles may not accord to given texts or books.

## **Who was the Buddha?**

Buddha was born as a human being.

In about the year 528BC, he was born in a royal family in Northern India. He grew up in wealth and luxury.

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Eventually, he found that worldly comfort and security could not guarantee the four things that every person wishes for: happiness, fame, honour and gain.

He was deeply moved by the sufferings he saw in birth, sickness, old age and death, all around, and resolved to find the key to human happiness.

When he was 29, he left his wife and son Rahula to see the emptiness outside the world, which makes him have sufficient wisdom to untie the million strings that had tied him up inside his mind the dark.

Why?

Because he was a king, he had 60,000 maids in the palaces and he had four palaces he meditated in our seasons.

He had no time for himself that was the reason why he was leaving the palace, and he left everything behind.

He set off to sit at the feet of great religious Teachers of the day to learn from them. They taught him a lot but none of them really knew the causes of human suffering and how it could be overcome.

Eventually, after 6 years Study and Meditation (bhavana) he had an experience in which all ignorance fell away.

He certainly understood, from that day on the Vesak Full Moon, he had a feeling that his mind was empty and clear which gave him some sort of wisdom.

The clear mind helped him to fight with the future and the past and now.

He knew ahead of time what is going to happen.

He was called the Buddha, the Awakened One.

He lived for another 45 years.

During that time, he travelled to Northern India teaching others what he had

discovered.

His compassion was legendary and He made thousands of followers. In his 80th year, he was old and sick but still happy and at peace he finally passed away.

**IT WAS NOT IRRESPONSIBLE FOR THE BUDDHA TO WALK AWAY FROM HIS WIFE AND SON RAHULA.**

It could not have been an easy thing for the Buddha to leave his family. He worried and hesitated for a long time before he left, but he had a choice between dedicating himself to a family or dedicating himself to the whole wide world.

In the end, his great compassion made him give himself to the whole world and the whole world still benefits from his sacrifice.

This deed was not irresponsible; it was perhaps the most significant sacrifice ever made.

Throughout the world, even very poor persons want the security of obtaining paid work even if they make their living by begging in the street.

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At times, rich person's children pretend as if they were poor; yet they know they can get money.

Normally, it is irresponsible to want to have no material goods.

Refugees in war zones without money hold the view that sooner or later, they will find the security of a home, wealth, perhaps even luxury and other good things.

We say persons hope of a better tomorrow.

We all wish our net worth will increase.

**But now the Buddha has passed away from human birth, how can He help us?**

The person who discovered electricity has passed away but what he discovered still helps us.

Louis Pasteur discovered many diseases and has passed away but his medical discoveries still save lives.

Leonardo da Vinci, who created masterpieces of art, has passed away but what he created can still up lift and give joy to persons.

Heroes may have been dead for centuries but, when we read of their deeds and achievements, we can still be inspired to act as they did.

Yes, the Buddha is dead but 2500 years later His Teachings still help people, His example still inspires his words which still changes lives.

Only a Buddha could have such power centuries after His death.

The way we measure days and years is based on science.

In ancient times, the way was the use of the moon phases.

The Buddha has something special such as 3 mysterious things happened: He was born on the same moon day as the day He became a Buddha. And he also passed

away on the same moon day.

### **Why was it the same?**

Because he was born in May on "The Full Moon" and it was the day when He became a Buddha. And he also passed away on the Full Moon.

### **WAS THE BUDDHA A GOD?**

No, he was not, he did not claim that he was a God or the child of a God or even the Messenger of a God.

He was a human being like us, womb born into the same human world as we are and He also grew old and died like we must all do.

However, the difference was He had perfected Himself and taught that if we followed his examples we could perfect ourselves also.

If the Buddha is not a God, then why do people worship Him?

There are differing types of worship.

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When someone worships a God, they praise and honour Him or Her in offering and ask for favour in believing that the God will hear their praises, receive their offerings and answer their prayers.

Buddhist followers do not indulge in this kind of worship.

The other kind of worship is when we show respect to someone or something that we admire very much.

When a Teacher walks into the classroom, we should stand up to show respect, when we meet a dignitary we shake hands, when the National Anthem is played we salute.

These are all gestures of respect and if you like worship, it makes you feel happy because the mind is empty and indicate our admiration for the person or thing.

This is the type of worship that Buddhists Practice.

A image of the Lord Buddha with his hands rested gently in the lap and its compassionate smile reminds us to develop peaceful feeling within ourselves.

The perfume and incense that we offer reminds us of the providing influence of virtue, the lamps that we offer remind us of the light of knowledge and the flowers which soon fade and die these remind us of impermanence.

When we bow we express our gratitude to the Buddha for what his Teachings have given us.

This is the nature of Buddhist worship.

### **PEOPLE SAY THAT BUDDHISTS WORSHIP STATUES, IDOLS OR TREES.**

The Buddha is not a god, nor did he ever claim he was else but human.

Not only do humans come to pay respect to the Buddha and listen to the Dhamma. There are five worlds:

- 1) Arupa Brahma-Loka (world of higher gods);
- 2) Deva-Loka - (Devabud-(male god), Devada-(female god), Gods and other Goddesses;
- 3) Naga-Loka - (World of the Dragon demi-gods);
- 4) Kama-Loka - (world of humans);
- 5) Yama-Loka - (The world of Hells).

All the beings from these five worlds come to pay respect to the Buddha and listen to the Dhamma.

Such statements only reflect the misunderstanding of the person who would say such a thing.

The Oxford dictionary defines an idol as an image, form apparition, (eccl.) idol...

1. An image or similitude of a deity or divinity, used as an object of worship; applied to those used by pagans, whence, in scriptural language, = 'false god' (1 Cor. 8:4).

b. Applied polemically to any material object of adoration in a Christian Church 1545.

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2. fig. Any thing or person that is the object of excessive or supreme devotion 1562.

An idol as an image or statue worshipped as a God, so as we have just said Buddhist followers do not believe that the Buddha was a God, so how could they possibly believe that a piece of wood or metal was a God?

All religious symbols were to express certain concepts.

The true Buddha Dhamma worship means the triple refuge in only three things:

1. Is the worship of the Buddha.
2. Is the worship of the Law of the Buddha Teaching.
3. Is the worship for the Sangha.

Clearly, the true Buddha Dhamma practitioners do not worship Gods; they pay respect to Teachers and Teachings.

So why do people burn paper money and do all kinds of strange things in Buddhist Temples?

Well, most cultures seem strange to us when we do not understand them.

Rather than dismiss Buddhist culture we should consider accepting it to enhance our culture.

But, first, we strive to find out the meaning.

In Buddhist countries, you can not separate or break up their culture and your culture.

Buddhists must join together when they practice together.

I would like to let you know about the Ceremony before I open.

First, I open the ceremony using the legacy culture, I have inherited.  
Then, I must talk about the Buddha Dhamma and close by adapting the Buddha Dhamma to the culture.

Then I say goodbye.

The Buddhists have many kinds of culture words and stories which come together.  
The Chinese burn the paper money in the Temple.  
In Laos, Cambodia, Thailand and other countries, you can see "money trees" that are offered to the Monk and the Buddha.

However, it is true that Buddhist Practice in traditional Buddhist countries sometimes has its origin in popular superstition or misunderstanding rather than in the Teachings of the Buddha.

Such misunderstanding is not only found in Buddha Dhamma alone but rise in many other religions from time to time.

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The Buddha taught with clarity and in detail and if some persons failed to understand fully, the Buddha can not be blamed for that.

There is a saying, from the Buddhist scriptures if a man suffering from a disease does not seek treatment even when there is a physician at hand it is not the fault of the physician.

In the same way, if a man oppressed and tormented by disease of the defilements but does not seek the help of the Buddha, it is not the Buddha's fault.

Buddha Dhamma or any other religion should not be judged by those who do not Practice it properly.

If you wish to know the true Teachings of the Buddha, read the Buddha's words (tipitaka) and speak to those who understand and Practice it properly.

Start from the beginning with an empty mind to give yourself free time to understand from the inside first.

### **If Buddha Dhamma is so good then why are some Buddhist countries so poor?**

You have to start from the beginning by yourself.

If by poor you mean economically poor then it is true that some Buddhist countries are poor.

But, if by poor you mean poor quality of life then, perhaps, some Buddhist countries are quite rich.

There is one way for you if you want to know; you have to look at people's quality of life - but it is very important to look inside of person's minds, not what you see outside of people in their habitat.

America, for example, is reported as an economically rich and as a powerful country but the reported crime rate is one of the highest in the world, millions of old people are reported neglected by their children and many are reported to die of

loneliness in old people's homes.

Domestic violence and child abuse are major problems. One in three marriages ends in divorce.

Pornography is easily available.

So, a country may be rich in terms of money but perhaps poor in quality of life. Now, when you look at some traditional Buddhist countries they are often economically backwards but parents are honoured and respected by their children.

Reported crime rate is relatively low.

Reported divorce and reported suicide are almost unheard of in some Buddhist countries.

As is reported domestic violence and reported child abuse, reported pornography and reported sexual licence.

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It needs more information to assess economically backward countries, before you can say, (perhaps), they have a higher quality of life than in some countries such as America.

But, even today, if we judge traditional Buddhist countries in terms of economics alone, of course, one of the wealthiest and most economically dynamic country in the world today in terms of G.N.P. is Japan.

A majority of that population might call themselves Buddhists.

**Why is it that you do not often hear of charitable work being done by Buddhist followers?**

Well, perhaps it is because Buddhist followers do not feel the need to boast about the good they do.

Several years ago the Japanese Buddhist Leader Niko Nawano received the Templeton Prize for the work he had done in promoting inter religious harmony, like the Buddhist Monk was awarded the prestigious Moksese Prize for the excellent work he did amongst drug addicts.

In 1987, another Monk was awarded the Norwegian Children's Peace Prize for his many years of work in helping homeless children in rural areas.

And what about the large scale social work done amongst the poor in India by the Western Buddhist Order.

They have built a school and child minding centres, dispensaries and some industries for self sufficiency's.

Buddha Dhamma or Buddhist followers see the help they give to others as an expression of their religious Practice just as other religions do, but they believe that it should be done quietly and without self promotion.

Perhaps this is the reason why you do not hear about so much Buddhist charitable work.

**Why are there so many different types of Buddha Dhamma?**

There are many types; but beginning with one word - GOOD, GOOD HEART, GOOD HEALTH, GOOD LISTENING, GOOD LOVING, GOOD READING, GOOD UNDERSTANDING, GOOD LIVING.

There are many, many of these beginning with GOOD.  
But altogether can be termed as GOOD ENOUGH.

I would like to show you one cup of water.  
When I pour the water into the cup until it is full; this is enough water. It is GOOD ENOUGH.

If you do not believe this and add water, then the cup will overflow with water.  
There are many different ways and languages which describe the Buddha and his teachings, but all have the same property of being of the Buddha. Good enough!

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The same could be said of human people born into the world in the different culture, different colour skin, different languages but we all are the same human beings.

It is a product in different forms or it is produced in different forms so that it can be used in different ways.  
Buddha Dhamma is the same.

Buddha Dhamma has evolved into different forms so that it can be relevant to the different cultures which exist.

It is being reinterpreted over the centuries so that it can remain relevant to each new generation.  
Outwardly, there are types of "Buddhism"; but although these types of Buddha Dharma may seem to be very different, they all centre on the four Noble Truths and the 8 Fold Path.

All major religions including Buddha Dhamma have split into different schools and sects over time.

While the different schools of Buddha Dhamma have never gone towards each other; they have never expressed hostility towards each other.

They are welcome to go to each other's Temple and worship together. Such tolerance and understanding is certainly rare.  
You may certainly think highly of your Buddha Dhamma, but I suppose you think of your religion as right and all other are wrong.

### **Is Buddha Dhamma Scientific?**

Questions in Dharma are put for five reasons.

1. To throw light on what is not known:
2. To discuss what is known:
3. To clear up doubts:



4. To give assent; that is, to get the premises in an argument granted, or:
5. To give a starting point from which to set out the content of a statement.

Science has elaborated the logic of definition of things to a great extent. Scientific institutions define the standard units and measures with great precision. All measurements in science have to come back to measuring within the standard units.

In Buddha Dharma, the very strict definition is not elaborated in the same scientific manner. There is a substitution of "the method of the dictionary" where precision of meaning is not expected, since nearly all synonyms (...like...) do mutually overlap in meaning without coinciding with precision.

The Buddha method is less rigid and lends itself better to relative difference in things. This means it can "lump together" a number of approximate equivalents. Then the term in question is defined by such properties as the "aggregate" possesses in common.

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A very important concept in Buddhist explanation is Matika. Matika can be viewed as table of subjects of all the questions which are asked within the right order of asking the questions.

The development of science and the art of logic in India came later than the original codification of Buddha Dhamma. The principles of Western modern science arose in a very interesting way.

Just as the chemical science seemed to be giving certainty about things in the world, by more and more accurate measurements with less and less error and more and more precision, the science of physics showed that there is a basic uncertainty about things.

When we try to measure two things at once, such as mass and position, fundamental physics show there must be an uncertainty in one or the other of the values. So the Buddhist methods of Matika start to become important because they are saying that there is a certain order of operations of doing things which does not seem to require any clear method of mutual exclusion among concepts because we can say that "Dhamma" is that which has the mark of bearing of its own nature or character or condition. These means dhamma is without substratum.

The notion of something being without substratum has yet to be discovered within Western "hard science".

Psychological terms such as "states of consciousness" used by Western persons is about as close as the Western world can go at the moment (largely on the grounds of non-committal) with respect to any psychical substance. However psychology is not "hard science".

Before we partly answer the question as to whether or not Buddha Dhamma is "scientific", it would be best to define the word science.

Before we answer that question it would be best to define the word science. Oxford Dictionary defines science as:

**Science:** 1. The state or fact of knowing; knowledge or cognizance of something

specified or implied; also, knowledge (more or less extensive) as a personal attribute. 2. Knowledge acquired by study; acquaintance with or mastery of any department of learning. 3. A particular branch of knowledge or study; a recognised

Of Buddha Dhamma, the Four Noble Truths certainly would qualify under this definition. Suffering, the First Noble Truth is an experience that can be defined, experienced and measured. The Second Noble Truth states that suffering has a natural cause craving, which likewise can be defined, experienced and measured. Another attempt is made to explain suffering in terms of not a physical concept of myths. Suffering is ended according to the Third Noble Truth not by relying on being, not by faith nor prayers but simply by removing its cause, this is axiomatic. The Fourth Noble Truth, the Way to end suffering, once again it has nothing to do with metaphysics but depends on behaving in a specific way. And once again behaviour is opened to testing.

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Buddha Dhamma dispenses with the concept of a Supreme God, as does science, and explains the origin and the workings of the universe using natural laws. All this certainly exhibits a scientific spirit. So if the Buddha's Way leads to true happiness, then follow that Way.

So we could say that although Buddha Dhamma is not entirely scientific it certainly has a strong scientific overtone.

It is significant that Albert Einstein, one of the greatest scientist of the Twentieth Century, once said of Buddha Dhamma: *the religion of the future will be a cosmic religion, it should transcend a personable God and a void and theology covering both the natural and the spiritual, it should be based on a religious sense arising from an experience that all things natural and spiritual and have a meaningful unity? Buddha Dhamma answers this description. If there is any religion that would cope with modern scientific needs it would be Buddha Dhamma.*

#### WHAT IS THE FIRST NOBLE TRUTH?

First Noble Truth is that life is suffering. To live you must suffer. It is impossible to live without experiencing some kind of suffering. We have to endure physical suffering like sickness, injury, tiredness, old age and eventually of course death and we have to endure psychological suffering like loneliness, frustration, fear, embarrassment, disappointment and so on. Is this not a bit optimistic?

Lord Buddha found the Four Noble Truths (Ariya Sat See) which is the Truth of all Truth (Sacca Dharma) in his Teachings. This is the process of nature, of life, and of name and form (nama/rupa).

Lord Buddha has emphasised in these Four Noble Truths the ideas of good or bad karma - good karma (wholesome actions) is happiness whereas bad karma (unwholesome actions) is unhappiness. Nibbana is Borommasukha (extinction of all defilement and suffering).

All human beings, still alive should strive to achieve Borommasukha.

The Four Noble Truths are said by the Buddha to be very important. If you know where the sad is coming from you can stop it there: Where the wrong actions comes from make you unhappy. If you know where it is coming from you can stop it and you will have happiness.

If you know the sad, but why do you not cut it off?

If you carry the sad, you will have the sad forever. Similarly, if you know something is "worry and trouble", but if you do not make "worry and trouble" yourself, it would never come.

You know it is true but why you do the wrong thing.

You know that all human beings in the world will all have to die one day. But why do you worry so much?

The Noble Truths are very true. The Buddha's Teaching is never wrong because it comes from nature.

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Realise your body is nature, dying is nature, born is nature, bad is nature, good is nature, true is nature, then nature comes on one wheel. One wheel, but different parts. Why? In the Ariya Sat See are the Noble Truths. Looks like you have birth, you have death.

We have a coming, we have a going. Where is the beginning of coming? It is your body coming to live in the world.

When your body dies you go to another world, to be born again.... But when, where, you begin the new birth no one knows. You just know you come and you leave. It is true.

But there are many kinds of words and meanings that the Buddha is Teaching in the Four Noble Truths which cannot be fully elaborated here. Please enter the Buddha Way to see this. Come to visit Buddhist Centres and Buddhist Teachers. The Dhamma can help you find out the Way where you wish.

### **Why do people say Saddhu Saddhu Saddhu?**

It means I have got it.

Why? Because I understand it.

Why do I understand it?

Because I have cleared my mind of the rubbish and wisdom arises.

The rubbish on the mind blocks the wisdom from appearing.

The rubbish looks like dirt or cloud or mist or befuddlement or muddy or confusion or apathy or self-pity or self-blame or self-or sludge or smearing.

### **Why do some persons learn for a little while and then stop learning the Buddha Dhamma?**

Some persons have done this to a large extent in past times; so they believe with little Teaching that they need to "wake-up". Others, because of things that happened in the past times, find it difficult to believe that they should do good things and be kind to other persons.

### **I would like to tell you about the Buddhist Holy Days**

On the Buddhist Holy day, Buddhists observe the eight or five precepts and attend a Dhamma talk. There are 4 Buddhist Holy days in a lunar month, the 8th and the 15th days of both the bright and dark halves of the 30 day months, but in the 29 day months the different Holy day takes place only at the end of the month, that is 14th days of the dark half of the month. (pp154 Wisdom)

Worship in the full moon-day Magha moon, commemorates the delivery of the principal Teaching of Lord- Buddha to his 1,250 disciples, who were all Arahants in the first year of his Enlightenment. It also commemorates the conscious and deliberate decision made by him, in the last year of his life, that at the end of three months from this he would pass away.

The day on which the Buddhist Monks attend to the recitation of patimokkha (the principal disciplines) is every fortnight.

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The day on which the Buddhist laypersons observe eight precepts is four times a month (lunar month).

*Neither in the sky nor in mid-ocean nor in the clefts of rock, nowhere in the world is there a place to be found where one is safe from evil deeds.*

In March 1996, Ajarn went to visit one of his Students at her place and lived at her kuti for one week.

The Student offered dana (food) to Ajarn for lunch.

Before he gave Blessings, he brought her the Buddha Dhamma by the Way of Law of the Buddha by Teaching by words.

After Ajarn talked on the Law of the Buddha Teaching, he explained there are two words, one good (kusala) and one bad (akusala).

The good (kusala) must live at the front of the active personality and the bad (akusala) must live at the back of the active personality.

The Student knew a lot of Hindu Teachings and Buddha's Teachings. She said she was not certain of what to do because she thought it was correct for the bad thoughts and good thoughts of her active personalities to be mixed together to be at the front of her minds.

The Buddha Dhamma is to make the good thoughts stay at the front of the mind.

She thought that, even if the good was at the front, just as a car may come to an accident at its front end, she thought Ajarn must be joking when he said the Law the Buddha Dharma Teaching was like this.

She asked Ajarn to explain.

Ajarn replied: A car accident can happen in the front and back.

The Law of the Buddha Teaching has two distinct Pali words, kusala Dhamma and akusala Dhamma.

On which one should you begin to start first?

If you were to teach your son or your other children how to behave, would you not teach them the good things first?

On which one you start?

If you say you would start by teaching akusala first, then the Buddha Dhamma Teaching order is wrong.

I would like to give you the words of the Law of Buddha Teaching. Start by telling human beings to begin to do good things (kusala).

You find this truth when you use correct good words on yourself. Then, you understand the Buddha Dhamma Teaching is never wrong when it states ought to start with the good things up front.

Ajarn thanked the Student for allowing him to explain.

Which action are you going to use in your life?

Before you start anything; stop.

Then decide if you are about to do good or bad action.

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Check three times by wisdom not by feeling.

Feeling can trick you into akusala action and you go to trouble. So, move away from feeling and return to wisdom; then you will do kusala action.

If you decide to do the good things and think about the good things, you will make the good actions and by the Law of the Buddhist Teaching, and by the law of the human teaching you never make yourself have a problem.

When you feel, you have to understand what you are feeling.

Ask yourself first before your start and make yourself comfortable and you will have no problems.

If you do not ask yourself first and you go only by your feeling, the feeling will make you do bad things, and listen to bad things.

Then, trouble follows you.

This is the Dhamma I am telling you.

I would like you to carry it at all times when you are beginning to start to do anything and live in the human law and the Buddha Teaching Law.

This will make your happiness stay and you will live a long life.

### **Why do some persons learn more quickly than others?**

Why do some persons appear to have a lot of trouble learning the Buddha Dhamma at the beginning and then have no trouble to learn further?

We follow examples so we can perfect ourselves.

If the Buddha is not a God (deva or devata), then why do people worship Him?

There are differing types of worship.

When someone worships a deva or devata, they praise and honour the male or female being by offerings and ask for favour in believing that the God being will hear their praises, accept their offerings and answer their prayers.

Buddhist followers do not indulge in this kind of worship.

The other kind of worship is when we show respect to someone or something that you admire very much.

When a Teacher walks into the classroom you should stand up to show respect, when you meet a dignitary you shake hands, when the National Anthem is played you salute.

These are well known gestures of respect and if you like worship, it makes you feel happy because the mind is empty and indicates your admiration for the person or thing.

This is the type of worship that is Buddha Dhamma Practice.

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An image of the Buddha with his hands rested gently in his lap and his compassionate smile reminds you to develop peace and done within yourself.

The perfume and incense that you offer reminds you of the providing influence of virtue, the lamps that you offer remind you of the light of knowledge and the flowers which soon fade and die these remind you of impermanence.

When you bow you express your gratitude to the Buddha for what his Teachings has given you.

This is the nature of Buddhist worship.

**But I have heard people say that Buddhists worship statues, idols or trees.**

The Buddha is not a god, nor did he ever claim he was else but human.

Not only do humans come to pay respect to the Buddha and listen to the Dhamma. There are five worlds:

- 1) Arupa Brahma-Loka;
- 2) Deva-Loka - (Devabud-(male god), Devada-(female god) ;
- 3) Kama-Loka - (world of human)s;
- 4) Naga-Loka;
- 5) Yama-Loka - (The world of Hells).

All the beings from these five worlds come to pay respect to the Buddha and listen to the Dhamma.

Such statements only reflect the misunderstanding of the person who would say such a thing.

The Oxford dictionary defines an idol as an image, form apparition, (eccl.) idol...

1. An image or similitude of a deity or divinity, used as an object of worship; applied to those used by pagans, whence, in scriptural language, = 'false god' (1 Cor. 8:4). b. Applied polemically to any material object of adoration in a Christian Church 1545.
2. fig. Any thing or person that is the object of excessive or supreme devotion 1562.

An idol as an image or statue worshipped as a God, so, as we have just said,

Buddhist followers do not believe that the Buddha was a God.  
So how could they possibly believe that a piece of wood or metal was a God?  
All religions has symbols to express certain concepts.

Once again, I repeat that worship means three things:

- 1 Is the worship of the Buddha
2. Is the worship of the Law of the Buddha Teaching
3. Is the worship for the Sangha

These three meanings are like parents and Teachers.  
In schism the sword is used to symbolise spiritual struggle.

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In Christianity the fish is used to symbolise the Christ's presence, and the cross is to symbolise His sacrifice, and in Buddha Dharma the statue of the Buddha is used to symbolise him in perfection. The statue of the Buddha also reminds us of the human dimensions of the Buddhist Teachings. The fact is that the fragrance of Buddha Dharma is human scented for humans means we must look within, not without, to find perfection and understanding, so, to say, that Buddhist followers worship idols is not correct.

For example, true Buddhist follower do not follow the incense fragrance outside to the Gods.

In any case, the Gods have no active sense of smell, they only see the rising from of the clouds of the offering.

You must be careful of your biases when you guest at persons motives.

If you see a person bow down to an image, you might guess they worship the image.

If you see a person bow down to tie up their shoelaces, do you imagine they worshipping their shoes?

If a mechanic lies down to repair your car, is he or she worshipping some God who helps him or her repair it?

Clearly, the true practitioners do not worship Gods; they pay respect to Teachers and Teachings.

So why do people burn paper money and do all kinds of strange things in Buddhist Temples?

Well, most cultures seem strange to us when we do not understand them.

Rather than dismiss Buddhist culture we should consider accepting it to enhance our culture.

But, first, we strive to find out the meaning.

In Buddhist countries, you can not separate or break up their culture and your culture. Buddhists must join together.

I would like to let you know about the Ceremony before I open sometimes has its origin in popular superstition and misunderstanding rather than in the Teachings of the Buddha.

Such misunderstanding is not only found in Buddha Dharma alone but rises in

many other religions from time to time.

The Buddha taught with clarity and in detail and if some persons failed to understand fully, the Buddha can not be blamed for that.

There is a saying, from the Buddhist scriptures, if a man suffering from a disease does not seek treatment even when there is a physician at hand it is not the fault of the physician.

In the same way, if a person is oppressed and tormented by disease of the defilements does not seek the help of the Buddha, it is not the Buddha's fault.

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Buddha Dharma or any other religion should not be judged by those who do not Practice it properly.

If you wish to know the true Teachings of the Buddha, read the Buddha's word and speak to those who understand and Practice if properly.

Start from the beginning with an empty mind to give yourself free time to understand from the inside first.

### **Why are there so many different types of Buddha Dharma?**

There are many types; but beginning with one word - GOOD, GOOD HEART, GOOD HEALTH, GOOD LISTENING, GOOD LOVING, GOOD READING, GOOD UNDERSTANDING, GOOD LIVING.

There are many, many of these beginning with GOOD.

But altogether they can be termed as GOOD ENOUGH.

I would like to show you one cup of water. When I pour the water into the cup until it is full; this is enough water. It is GOOD ENOUGH. If you don't believe this and add water, then the cup will overflow with water.

There are many different ways and languages which describe the Buddha and his teachings, but all have the same property of being of the Buddha. Good enough!

The same as human people born into the world in the different culture, different colour skin, different languages but we all are the same human beings.

It is a product in different forms or it is produced in different forms so that it can be used in different ways. Buddha Dharma is the same, there is Ch'an, Zen, Publian, Yogacara, Vajrayana but it is all Buddha Dharma and it all has the same taste, the taste of freedom.

Buddha Dharma has evolved into different forms so that it can be relevant to the different cultures which exists.

No Buddhist follower who understands the Buddha's Teaching thinks that other religions are wrong.

No one who has ever made a genuine effort to examine other religions with an open mind could think this way either.



The first thing you notice when you study different religions is just how much they have in common.

All religions acknowledge that the humans present state is unsatisfactory.

All believe that a change of attitude and behaviour is needed for humans situations to improve.

All teach ethics that include love, kindness, patience, generosity and social responsibility and all except the existence of some form of absolute. They use different language, different names, different religions and different symbols to describe and explain these things and it is only when they have narrow minded cling

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to their own way of seeing things that religious intolerance, pride and self righteous arise.

Imagine, say, an Englishman, a Frenchman, a Chinese and an Indonesian all looking at a cup. The Englishman says that is a cup, the Frenchman answers "no it is not, it is a tus", the Chinese comments you are both wrong it is a "pi", the Indonesian laughs at the others and says what fools you are it is a "kowan", the English man gets a dictionary and shows it to the others and say I can prove it is a cup.

My dictionary say so, then your dictionary is wrong say the Frenchman because my dictionary clearly says it is a "tus", the Chinese scoffs at them, my dictionary is thousands of years older than yours, so my dictionary must be right and besides more people speak Chinese than any other language, so it must be a "pi".

Now, while they are all squabbling and arguing with each other a Buddhist follower comes up and drinks from the cup, after he has drunk he say to the others whether you call it a cup or a tus or a pi or a kowan, the purpose of a cup is to be used to drink in.

Stop arguing and drink, stop squabbling and remove your thirst.

'Science', defined according to the dictionary is knowledge which can be made into a system which depends upon seeing and testing facts and stating general natural laws derived from observation, and a branch of such knowledge includes any subject that can be studied exactly.

Now there are aspects of Buddhism that would not fit into this definition but the central Teachings of Buddha Dharma, the Four Noble Truths certainly would. Suffering, the First Noble Truth, is an experience that can be defined, experienced and measured.

The Second Noble Truth states that suffering has a natural cause craving, which likewise can be defined, experienced and measured. Another attempt is made to explain suffering in terms of not physical concepts but myths.

That Suffering is ended according to the Third Noble Truth not by relying on being, not by faith nor prayers but simply by removing its cause, is axiomatic.

The First Noble Truth, the Way to end suffering, once again it has nothing to do

with metal physic but depends on behaving in a specific way.

And once again behaviour and the effects of behaviour may be assessed and measured.

Buddha Dharma dispenses with the concept of a supreme as does science and explains the origin and the workings of the universe using natural laws.

All this certainly exhibits a scientific spirit once again and accords with the Buddha's constant advice that we should not blindly believe but rather question, examine, inquire and rely upon our own experience.

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So, argument stops because all other "isms's" do not have the four Noble Truths complete.

Now, return to your breathing awareness. You have to try to do the good thing time after time, which is exactly like your breathing in and out. How many thousands, millions of times you have breathed in and out. If you are feeling good the good is coming in your mind and gives you happiness.

You have to keep it and keep on doing it. If you are feeling bad you have to understand and try to stop everything else because the good thing is very hard to do. It is easy to do the bad thing.

You have to control your mind and your heart, and then you will have a wisdom and go to the good thing that is the Way Buddha is Teaching. That they are not blameworthy is because they are praised by the wise and when practiced and observed that it leads to happiness, then follow that thing.

### **Then what are the main Teachings of the Buddha?**

The main Teaching of the Buddha centres on what is called the Four Noble Truths. There are four, called Noble. They are the truths the Noble Ones understand and they are called Truth. They correspond with reality and are examples of the Truth.

### **What is the First Noble Truth?**

The first Noble Truth is that life is suffering, that to live you must suffer. It is impossible to love without experiencing some kind of suffering. We have to injure physical suffering like sickness, injury, tiredness, old age and eventually of course death and we have to endure psychological suffering like loneliness, frustration, fear, embarrassment, disappointment and so on.

Is not this a bit optimistic? Thank you very much.

Please refer Graphical Image No: V6N2.67.1

Photo: Ajarn Manivong talking to some students.

## SATIPATTHANA : A SELF-HELP

By Venerable Dr. Prajna Nandasri  
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The Satipatthana or the Way of Mindfulness is the source and the method of the Vipassana Meditation. "To see the things as they really are; is the basic of the Buddhist Meditation. The objects of the Satipatthana meditation are the mind and

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Matter (Namarupa) or the five Aggregates (Pancaskandas). There are four types of Satipatthana:

1. Kayanupassana - Body contemplation on the body.
2. Vedananupassana - Feelings contemplation on the Feelings.
3. Cittanupassana - Mind contemplation on the Mind.
4. Dhammanupassana - Mind-objects contemplation on the Mind-objects.

It includes Perception (Sanna) and Karma formation (Sanskhara).

A person has to take one object to practise meditation. He has to select a suitable place such as a forest, under the root of the Tree and the lonely place of a house. He has to sit cross-legged, keep his body erect and be mindful on the object of his meditation. He is ardent, clearly comprehending and mindful having overcome covetousness and grief concerning the world.

At the outset, a person practises Mindfulness of Breathing (Anapana Sati). It helps the person to concentrate his mind to the object. When his mind is thus, he feels Piti (rapture), Sukha (Joy) and calms down his bodily-mental formation (Kaya Sankhara). Without mindfulness and clear comprehension, there will be no contemplation on the object. The practice of Mindfulness of Breathing serves both Samatha (tranquility) and Vipassana (insight). It combines Samatha Vipassan system of Satipatthana meditation.

Mindfulness should be applied to the objects in such a way as to give attention to arising, continuation and passing away of the objects. Whenever a person is practising meditation, when he wants to do something either by body, words or mind, he must do it with mindfulness and clear comprehension. Not a single action is to be done by him without Mindfulness. "Mindfulness", the Buddha said, "is helpful everywhere".

The Body contemplation (Kayanupassana) is of 14 types, including Mindfulness of Breathing. The body consists of four great elements (Mahabhutas) Pathavi Apa, Teja Vayu. There are 24 physical elements derived from the Mahabhutas, called upada rupa. With fully concentrated mind, when we see the body, it is not "mine" (netam mama), is not "I" (naamashami), is not "soul" (namesoatta), thus, the body contemplation on 14th object - the result comes out - Same.

For Feeling contemplation one must understand that there are pleasant, unpleasant and indifferent feelings, but there is no being, no ego to feel. The reality feeling is

changing, is impermanent, miserable and without self.

For contemplation Mind, one knows the state of the mind. There are 16 types of minds and they are ever changing one by one. But such of nature of mind is impermanent, miserable and no self.

For contemplation of Mind-object (Dhammanupassana). There are a number of objects to contemplate on Mind-objects. They are also not stationary, appearing and disappearing is their nature. Things which are ever changing are not permanent, is not ego or self.

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Thus he understands the life is mere illusion and finds nothing good in it. He detaches from it and by gradually destroying the fetters he arrives at the highest goal of life - Nibbana.

At the first stage when three fetters - self-illusion (sakkayaditthi), scepticism (vicikiccha) and attachment of mere rites and rituals (silabbata paramasa) - cease, he is called "Stream Enterer" (sotapanna), which leads him to the final goal of Enlightenment.

The next two fetters - Kamaraga (sensual craving) and Patigha (ill-will), when ceased is called Sakadagami (Once-Returner). When these lower five fetters completely cease, he is called Anagami (Non-Returner).

The remaining five higher fetters cease at the attainment of Arahamthood. These fetters are Ruparaga, Aruparaga, Mana uddacca and Avijja.

Satipatthana is the only effective method of self-help. It is the process of self-examination. Self-control and self-realisation; relying on no other "you yourself must put forth effort, the Tatagata only points out the way" said the Buddha.

Thus the self-help method of Satipatthana makes one both see and know and it leads to peace, to insight, to enlightenment, Nibbana.

Further the exhortation of the Buddha on the self protection is thus: "I shall protect myself and I shall protect others: Protecting oneself one protects others; Protecting others one protects oneself." In that way the Satipatthana should be practiced regularly. It is possible to do the repeated practice of Satipatthana together with cultivation of patience, non-violence, loving-kindness and compassion.

"By self alone is evil done.  
By self one is defiled;  
By self evil is left undone,  
By self alone is one purified." (Dhammapada)

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### **Some Publications Received at Our Centre**

Since inception, we have following a policy set by our Founder, John D. Hughes, that our Centre must carry good information in our Buddha Dhamma Library (The John D. Hughes Collection).

Where possible, we like to write and thank those Sangha, Organisations or Devotees who send us their publications, newsletters and other good information.

Our staff record the source of the donation on our Library indices systems. The volume of printed material received grows year by year and shows a satisfying increase (several hundred percent) increase over previous years.

Our volunteer library staff has been busy getting our holdings onto electronic data bases. With this workload, they report they have a backlog of acknowledgments outstanding for some individual contributions to our multicultural dhamma writing resources.

This article is to explain our position and thank the Sangha and our good friends in the dhamma who we may not have acknowledged in the past. We appreciate your dana and invite you to continue to send us your publications in your different languages.

We are to determined preserve the written methodical plans of action in various languages which shows the Path which leads persons to the dhamma which is nibbana (the highest peace).

We are planning to move toward intranets as part of our future service-delivery.

Our mandate is to deliver relevant answers to legitimate questions by delivering and making canonical information and/or sound commentaries freely available to those persons who need to know.

However, we set aside certain questions when they are of the meaningless type.

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So, it is very useful that our library contain such essays as Lily de Silva's writing in Buddhist Publication Society Wheel Publication No. 407/408 with her citation of the Aggivacchagotta Sutta to illustrate these matters with the example of a fire burning and the fire goes out without fuel can one ask the question: "In which direction did the fire go, east, south, west or north?."

The Buddha left the "undetermined (abyakata) problems" unanswered, and by understanding this teaching, we can place ourselves and others within the Eight-fold Path practice.

Several years ago, one of our Patrons donated the complete PTS English Translations of the Pali Canon. For persons holding Bodhisattva vows who visit our Centre, we hold some of the Mahayana Canon as well as some Ch'an (Zen) and Vajrayana writings.

May all our practical donors of the written Dhamma be well and happy. SADDHU SADDHU SADDHU.

J.D.H.

The Most Venerable Madihe Pannaseeha Maha Nayaka Thera from Sri Lanka visited our Centre on 2 May 1994 and blessed our Dhammacakka flag. Ref. BDDR Vol.4. No.2. p.31.

On 16 June 1996, a restored wooden flag pole to carry our Australian flag was erected in the Centre's garden. On 22 June 1996, our Australian flag was transferred to the restored flag pole and our blessed Dhammacakka flag raised on the vacant flag pole. These photographs show this occasion and the radiance of the Dhammacakka flag witnessed by our Members.

Please refer Graphical Image No: V6N2.75.1, 2, 3 & 4

John Hughes raising our Dhammacakka Flag in the Centre's  
Heavenly Dhamma Garden

### **Appeal for Funds - How You Can Help**

The Buddhist Discussion Centre (Upwey) Ltd. is pleased to announce three fundraising appeals. These cover a variety of Buddha Dhamma activities in this Dhamma ending age. To assist with any of these, by way of donation or other support, is indeed a meritorious action and will set many good causes for your future lives. We therefore are delighted to invite you to support these worthwhile and important activities.

Appeal Number 1

**Publication and printing of the Buddha Dhyana Dana Review.**

The annual cost of publishing and distributing the Buddha Dhyana Dana Review is over \$6,000 a year. It is published three times a year and is sent 'free of charge' to

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over 35 countries and some 1,000 organisations and individuals. Our costs in this area continually increase - and so too the number of people and organisations requesting to receive it. In order to continue at this level we request your support.

Appeal Number 2

**Building extensions.**

One of our major projects for 1996 is the construction of a new bedroom and Library and housing for the Padmasambhava Image. This project has been planned to commence in January 1997 and we request your assistance to meet the building costs of \$12,000. Fitout costs for the Library are estimated at \$5,000.

May you be well and happy.

Appeal Number 3

**General funds.**

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Please Return ...

To make your donation for any of these appeals please complete and return this form to: The Secretary, Buddhist Discussion Centre (Upwey) Ltd, 33 Brooking Street, Upwey, Victoria, 3158.

Thank you for your kind contribution. The gift of Dhamma excels all others. Please make cheques payable to "Buddhist Discussion Centre (Upwey) Ltd."

I/we wish to contribute funds as follows:

Appeal 1 - Buddha Dhyana Dana Review	\$.....
Appeal 2 - Building Extensions	\$.....
Appeal 3 - General Funds	\$.....
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	<b>TOTAL</b>

Name/organisation .....

Address .....

.....

Receipt Required yes/no