

BUDDHA DHYĀNA DANA REVIEW

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Please refer Graphical Image No: V6N3.1.1

Photo:(L) Master Ru Sun, Abbott of Inh Young Temple,
6 - 10 Reservoir Rd, Narre Warren, Victoria, 3804,
offering a flower to Buddha Lila. (R) John D. Hughes,
Founder of the Buddhist Discussion Centre (Upwey) Ltd.

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Glossary

Our policy is to use Romanised Pali words without diacritical marks in our publications so the words become English language words.

We are preparing to make available two decades of written Dhamma published by the Buddhist Discussion Centre (Upwey) Ltd. and the Ch'an Academy. Our prior publications comply with this approach. This project is called Buddha Dhyana Dana Map (BDDM).

Pali scholars will recognise our language approach without difficulty, but as other CD sources become available, it would be nice if our systems became "seamless" with other systems to save time.

So that machine searching of our systems can be extended to International 1932 Pali Romanisations, we will supply glossaries having the appropriate diacritical marks for each issue of BDDR.

Abhidhamma	The "special dhamma" i.e.. theory of the doctrine; the doctrine classified; the doctrine pure and simple.
Acariya (Acariya)	A teacher.
Acharn	Acariya.
Ajaan	Acariya.
Alobha	Greedlessness; disinterestedness; one of the 3 karmically wholesome roots.

Altar	A raised structure, with a plane top, on which to place or sacrifice offerings to a deity.
Anapana (Anapana)	The act of commanding.
Arahant	One who has attained final emancipation; to be worthy of; to deserve; to merit.
Arammana (Arammana)	Support; help; footing; expedient.
Avici (Avici)	No intermission; no pleasure.
Bhavana	Becoming; dwelling; sphere; world; realm.
Bhikkhu	Buddhist monk.
Carika (Carika)	A journey; wandering.
Cetana (Cetana)	Action; active thought; intention; will.
Dana (Dana)	Alms-giving; giving esp. a charitable gift.
Dhamma (Dhamma)	Doctrine; nature; truth.
Dhammacakka	The wheel of Norm.
Dharma	Dhamma.
Euthanasia	The action of inducing a quiet and easy death.
Gavuta (Gavuta)	A measure little less than two miles.
Iriyapatha	Four postures - walking, standing, sitting, (Iriyapatha) lying down.
Kamma	Deed; action.
Karma	Kamma.
Kathina (Kathina)	The cloth annually supplied to monks for making robes.

Lila (Lila)	Grace; charm; play; sport.
Magga	Path.
Majjhima	The middle.
Nikaya (Nikaya)	Group; collection.
Nimitta	Mark; sign; image; target; object; cause; condition.
Panna (Panna)	Understanding; knowledge; wisdom; insight.
Phala	Fruit; result; effect.
Pitaka (Pitaka)	One of the three main divisions of the Pali Canon.
Piti (Piti)	Rapture; enthusiasm.
Rasmi	A ray of light.
Rupa (Rupa)	Form; figure; a material composition.
Samanera (Samanera)	Buddhist novice.
Sangha (Sangha)	The Buddhist Clergy.
Sankhara	A thing conditioned; mental (Sankhara) coefficients.
Sati	Mindfulness.
Sukha	Pleasant; happy; happiness; pleasure; joy; bliss; one of the three feelings and may be either bodily or mental.
Sutta	A discourse.
Tathagata (Tathagata)	The Enlightened one.
Theravada (Theravada)	The doctrine of the Theras; Southern Buddhism.

Turita	Speedy; quick.
Uggaha	Taking up; acquiring; learning.
Vadana	Speech; utterance.
Vihara (Vihara)	An abode; a dwelling place.
Visuddhimagga	The path to obtain holiness.
Yojana	A measure of length which is about 7 miles.

References

1. Buddhadatta Mahathera, A.P., Concise Pali-English Dictionary, 1968, The Colombo Apothecaries' Co., Ltd
2. Davids, T.W.R and Stede, W (eds.), The Pali Text Society's Pali-English Dictionary, 1979, The Pali Text Society, ISBN 0 7100 7511 1
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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 7.30p.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	27 - 31 December 1996
Five day course	28 - 1 April 1997
Five day course	6 - 10 June 1997
Five day course	5 - 9 September 1997
Five day course	27 - 31 December 1997

Courses run from 9.00a.m. to 10.00p.m. each day. At least five precepts should be maintained and there is no charge for the course.

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.

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

PUBLICATION FOR SALE

Ajaan Chanhphy Panyanor Manivong was elected a Patron of the Buddhist Discussion Centre (Upwey) Limited on 23 March 1996.

Copies of his recent publication, "The Way You Are Looking For - A Manual Of Insight Meditation", translated by John D. Hughes are available from the Centre at \$15 each. Please contact the Centre if you wish to purchase a copy.

FUNDRAISING BANQUETS

The Centre has planned fundraising banquets for 2 March 1997 and 1 June 1997. We invite you to join us on what are sure to be joyful occasions. Further information will become available closer to these dates, however please contact Gilda Grey at the Centre if you wish to receive notification.

Editorial

Discouraging Euthanasia

The Australian Senate has agreed that the Legal and Constitutional Legislation Committee inquiry into and report on the provisions of the Euthanasia Laws Bill 1996 and in particular:

- the desirability of the enactment of the provisions;
- the constitutional implication for the Territories of the enactment of the provisions;
- the impact of the enactment of the provisions on the Northern Territory criminal code; and
- the impact on, and attitudes of, the Aboriginal community.

Our Centre, which is a Regional Centre of the World Fellowship of Buddhists will be lodging a written submission addressing the first frame of reference from a Buddha

Dhamma perspective.

Submissions become Committee documents and are only made public after a decision by the Committee. It is not possible to release our submission at present.

Our main concern is that children might vigorously act to bring about the death of an ageing parent. Such vigour is cetana (volitional action) of a high order. Hence, the children who undertake such matricide or patricide would be born in avici (the worst hell birth) in their next rebirth and experience suffering for a vast time. This outcome is inevitable.

In the Culakammavibhanga Sutta (in the Majjhima Nikaya) Buddha explains the problem of inequality and why we find among human kind the short-lived (appayuka) and the long-lived (dighayuka) the healthy (appabadha) and the diseased (bavhabadha), the ugly (dubbanna) and the beautiful (vannavanta), those lacking influence (appesakkha) and the powerful (mahesakka), the poor (appabhoga) and the rich (mahabhoga), low-born (nicakulina) and the high-born (uccakulina), the ignorant (duppanna) and the wise (pannavanta).

The Vajirarama Publication, Narada Maha Thera's monograph The Buddhist Doctrine of Karma and Rebirth, 1988, Sri Lanka, is an authoritative and comprehensive analysis of this complex phenomena. The Venerable Narada's monograph includes quotations from Bertrand Russel, Hume, William James as examples of Western scholars who support the notion of rebirth. Since the usual theological, cosmological, teleological, moral, ethnological and ontological "proofs" argued in Western cultures are discounted by Buddha Dhamma, the arguments for killing another being with the idea of relieving his or her suffering are a misconception of the Doctrine. Some persons think it is possible to kill another with a compassionate mind. It is not possible to kill without hatred as explained by the Venerable Weragoda Sarada Thero of Singapore in his monograph Reflection on Death, 2nd edition 1983. Pranaghata is always committed with a mind associated with hatred, however subtly it may be.

May all beings be well and happy.

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

Footnote: Appointment of Assistant Editors

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Mr John D. Hughes is proud to herald the appointment of two dedicated Centre Members and Buddha Dhamma students as Assistant Editors of the Buddha Dhyana Dana Review. The scholarly talents of Mr Paul Christian Fearn and our Assistant Treasurer Ms Paula Maree Burling B.A. are welcomed in the continuing efforts of the

BDDR toward worldly dissemination of Buddha Dhamma. May they continue to access and realise Buddha Dhamma for self and others and achieve their aims to become great scholars.

Please refer Graphical Image No: V6N3.8.1

Photo: (L) John D. Hughes, Founder of the Buddhist Discussion Centre (Upwey) Ltd. (R) Master Ru Sun, Abbott of Inh Young Temple,

Dhamma Transform Commands to Change "Oral" English Language to "Written" English Language

To be constructive for multicultural Australian persons, it is appropriate that Buddha Dhamma imparted by oral instruction have corresponding "follow up" written information.

For example, we may say: "Put some flowers on the altar."

Are we being sycophantic when we speak in this manner?

According to Sangharakshita (1), "...the table or pedestal upon which the Buddha image is placed should not really be referred to as the shrine. A shrine is simply a place where a sacred image, or in some cases a sacred relic, is kept. Nor should the raised focal point of a Buddhist shrine be called an altar. An altar, strictly speaking, is a place or a table where sacrifice takes place. Originally an animal, or in some early societies even a human being, would be slaughtered, and in later times fruits and flowers would be burned in offering. The focal point of a church is quite properly said to be an altar because Christ is regarded as a sacrifice, an innocent victim being offered up to God as an atonement for the sins of humanity. But in Buddhism there is no such sacrifice. The object of devotion, the Buddha image, is placed on a table or a stand purely for convenience. It is not an altar but merely an image table."

The Shorter Oxford English Dictionary (2) defines altar (Old English altar, alter, corresponding to Old Frisian altar(e), Old Saxon, Old High German, Old Norse altari,

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alteri; Germanic - late Latin altar, -are, -arium, for Latin altaria noun plural. Forms representative of Old Frisian auter appear XIII; present form (XVI) adapted to Latin.)

The first OED definition - 1. - defines altar as: "a raised structure, with a plane top, on

which to place or sacrifice offerings to a deity."

Why does Sangharakshita read the definition so as to stress "sacrifice", rather than "place", as the verb?

When writing texts authors strive for precision rather than following the ephemerality of speech.

In Sri Lanka, in ancient times, no shrine was considered complete until the patika (half-moon stone at the entrance of a building) was installed. It is considered disrespectful to step on moon-stones. As far as this author is aware, no Australian Vihara has installed these patikas.

In Chinese Temples, there are no patikas but usually there are stone steps leading to the Shrine room. It is considered disrespectful to enter the Shrine room in a mid position on these steps; respectful being considered to enter off-centre.

Exemplary methods of paying respect have been recorded.

For example, when Buddha forms came to visit the Arahant Venerable Phra Acharn Mun Bhuridatta Thera, the Venerable Acharn was curious as to how Bhikkhus paid respect to each other in the time of the Buddha.

In the biography (3) of the Venerable Acharn, it is stated:

During his meditation sitting, there appeared in his vision the Buddha and many disciples of different ages, some with silver-grey hair, and also samaneras, both big and small. None of them arrived at the same time, however, each one coming alone or one after the other.

Whoever arrived first sat in front, whereas those arriving later seated themselves in the order of their arrival.

A samanera who arrived first thus seated himself in front of bhikkhus, whereas bhikkhus looking old enough to be their grandfathers were content to sit behind these young ones, and they did so without any sign of embarrassment.

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Even the Buddha himself, arriving later, sat down indifferently behind other bhikkhus and samaneras.

The Venerable Acharn wondered about this apparent lack of order in the circle of the Buddha's disciples, disciples who were renowned for their orderliness and discipline.

A moment later, however, without the Buddha uttering a word of explanation, the Venerable Acharn understood that this kind of respect is based on the Dharma of deliverance alone, there being no supposed or relative truth involved.

On this basis there is no traditional or social discipline regarding the seniority of ordination, which is but relative truth. From the Buddha himself on down to the arahant disciples and the smallest samaneras, there is absolute equality based on absolute purity.

When the Venerable Acharn again wondered about the conventional way of paying respect between them, there was a rapid change of places by the Buddha and the arahant disciples in front of him.

The Buddha was now seen to be seated in front of the gathering, whereas the samaneras who had been sitting in front moved back behind the bhikkhus, all then being seated in their commonly known disciplinary order. The Venerable Acharn then came to know that this was certainly the way of giving respect to one another in the circle of bhikkhus in the time of the Buddha. The bhikkhu who was an arahant was to respect another well-behaved bhikkhu who was his senior in ordination, even though that bhikkhu was not yet an arahant.

After this, the Buddha instructed the Venerable Acharn saying, "Bhikkhus of the Tathagata are characterised by respect and goodwill towards one another, which is based on equality of honour and dignity. There is no quarrel or aggressive attitude in a gathering, however large, of the Tathagata's bhikkhus. A gathering of bhikkhus that does not respect one another or that does not behave in accordance with the Dharma and the Vinaya (Law and Discipline) appointed to be their Teacher in my place cannot be called the Tathagata's bhikkhus. They are false bhikkhus, only pretending to be real ones. On the contrary, a gathering of bhikkhus who obediently follow the Dharma and the Vinaya are entitled to be called the Tathagata's bhikkhus, no matter where they are ordained, who they are, and to what caste or nationality they belong. They are all following in the footsteps of the Tathagata and are sure to attain to the Cessation of Suffering sooner or later."

After this brief instruction, the Buddha and his arahant disciples disappeared instantly, and the Venerable Acharn was convinced of the truth of what he had seen.

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The difficulties of translation and commentary on Buddha Dhamma teaching sessions of longer duration into the English language are becoming more of a challenge in Australia for lay person translators.

Better Dhamma practice will be found by observing the skilfull body action of a

superior Monk or Nun which commences prior to entrance to the Shrine room. When transcribing a Dhamma talk by such a Noble person, this aspect of paying respect to the Triple Gem is not reported by the scribe.

Therefore, the most important part of the Noble person's Dhamma practice is not communicated in the written text.

Body language of Noble Persons in action can educate us.

If the accompanying photographs are viewed with the intention to learn how to pay respect and a person undertakes investigation with a good motive, then applies effort, the intention to learn is actualised over time.

In powerful Dhamma teaching, the Shower of the Way (Ajaan) may not speak and, yet careful observation of the his or her body positionings (asanas), reveal better methods of paying respect to Buddha, Dhamma and Sangha.

At times, conditions may arise allowing some persons to intensify their devotional practice.

For example, the Bright Moon Buddhist Society at their Temple at 536-540 Springvale Road, Springvale South, Victoria will be conducting a Summer Retreat from 21 December to 28 December 1996 to allow the participants to experience life in a traditional Buddhist monastery.

Several knowledgeable Buddhist Monks will be invited from China and the U.S.A. It would be desirable if the whole Retreat teaching (overt and covert) could be recorded.

Because of improvements in global organisation, some teachings are enhanced by the concurrent availability of English language translations or copies of appropriate ancient commentaries on what is oral taught and/or Romanised versions of puja used in such teaching.

Geshe Lhundub Sopa's extensive writings The Wheel of Time: The Kalachakra in Content (4) surfaced in Australia in time for the daily sessions of oral Teachings of H.H. the Dalai Lama in Sydney.

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After attending on H.H. at Sydney, Lama Sopa gave direction in the form of Tsongkhapa methods of teachings (5) at Tara House, Victoria, on 5 October 1996.

Careful attention is needed for this style of dasana because the Geshe uses few words in actuality but tends to "transmit" the content.

May beings be well and happy, improve their respect for the Triple Gem and attain many Blessings (6).

J.D.H.

References

- (1) Sangharakshita, Ritual and Devotion in Buddhism: an Introduction, 1995, Pub. Windhorse Publications, ISBN 0 904766 87X, pp. 52-3
- (2) Little W., The Shorter Oxford English Dictionary, 1977, Pub. Clarendon Press, Vol. I, p.53
- (3) Buddhasuukh, S. The Venerable Phra Acharn Mun Bhuridatta Thera: Meditation Master, 1982, Wat Pa Barn Tard, Udorn Thani, pp. 127-8
- (4) Simon, B (ed.) The Wheel of Time: The Kalachakra in Context, 1991 ed., Snow Lion Publications, ISBN 1-59939-001-8
- (5) This teaching is explained by His Holiness the Dalai Lama in "The Abridged Stages of the Path to Enlightenment by Je Tsongkhapa", in Cho Yang: The Voice of Tibetan Religion and Culture, No. 7, 1996, Norbulingka Institute, pp. 3-22
- (6) Levine, N. Blessing Power of the Buddhas: Sacred Objects, Secret Lands, 1993, Element Books Limited, ISBN 1 85230 305 0

The Twelfth Tai Situpa recommends this book as serving to open up and clarify Vajrayana Buddhist culture, philosophy and principles.

Please refer Graphical Image No: V6N3.12.1

Photo: Master Ru Sun and a Member of the Inh Young Temple

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Please refer Graphical Image No: V6N3.13.1

Photo: Bhikkhuni Yen-e of the Inh Young Temple, Taiwan.

Please refer Graphical Image No: V6N3.13.2

Photo: Far Right. Master Ngoc Long, Abbott of the Phap An Buddhist Centre, 89 Alma Avenue, Altona Meadows, Victoria, 3025, and Members, paying respect to Buddha at the BDC (U) Ltd.

Please refer Graphical Image No: V6N3.13.3

Photo: Members of the Phap An Buddhist Centre, paying respect to Padmasambhava at the BDC (U) Ltd.

Please refer Graphical Image No: V6N3.13.4

Photo: His Holiness the Dalai Lama teaching in Melbourne at Melbourne Park on 16 September 1996.

Please refer Graphical Image No: V6N3.13.5

Photo: Kalachakra thanka exhibited at the Kalachakra teachings given by His Holiness the Dalai Lama in Sydney, Australia.

Please refer Graphical Image No: V6N3.13.6

Photo: Venerable Viriyananda accepting robes from John D. Hughes and Jocelyn Hughes at the Buddha Vihara Temple kathina ceremony held on 3 November 1996.

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Please refer Graphical Image No: V6N3.14.1

Photo: Master Ngoc Long, John D. Hughes and Members of the Phap An Buddhist Centre.

Please refer Graphical Image No: V6N3.14.2

Photo: Centre Left: Venerable Dr. Viriyananda. Centre Right: Master Lin Kuei Sen, Venerable Monks, John D. Hughes and Members of the BDC (U) Ltd. on Founder's Day, 9 September 1996.

Please refer Graphical Image No: V6N3.14.3

Photo: L to R: John D. Hughes, Swami Damodarananda, Julie O'Donnell and Mrs Gango Padhyay from Rama Krishna.

Attendants Needed for Librarian, Constance Rhodes 1997 Retreat

Our Centre's Librarian, Constance Rhodes, will enter retreat at Flat 15, 494 Mitcham Road, Mitcham, Victoria Tel. 9873 4046 for a fourteen day retreat commencing at Versak 1997, the first full-moon day in May 1997. Please Helpers, contact Constance directly by telephone.

At that time, our Librarian will be 64 years of age.

Constance's determination to go into retreat is to achieve improvement in her practice of Buddha Dhamma, so as to create conditions for recognising Buddha Dhamma in future lifetimes.

Preparation for suitable conditions for bhavana practice will be undertaken over the next six months.

One aspect of her preparation is the ongoing meritorious activity of protecting written Dhamma for self and others by cataloguing Dhamma books and Journals in the John D. Hughes Collection over the last six years. This sustained effort has been dedicated to create future causes for gaining knowledge of Dhamma and scholarship for self and others.

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In 1995, Constance Rhodes was awarded a Life Membership to our Collection by our Committee.

On 15 November 1996, Teacher John D. Hughes, presented her with a copy of The Emptiness You Are Looking For: A Manual of Insight Meditation according to Visudhimagga Principles by Ajaan Chanhphy Manivong (1).

The Blessing given was: "May you practice to achieve the knowledge of the tools and machines needed for scholarship and become proficient in their use this life."

A further practice will be paying respect to the Dhamma Teacher, John D. Hughes, so that Dhamma teaching will be accessible to self and others in future lives.

Offerings of light, incense, flowers, water and food will be made to the Buddha image at the site of the retreat (i.e. Constance Rhodes' house).

Constance uses as antecedent practice, chanted in front of her altar 108 times each night the vadaana, "Namo Tassa Bhagavato Arahato Samma Sambuddhasa" so that 25 000 vadanans will have been chanted by the time for the Versak Retreat.

Bhavana is being practiced at the altar site every morning as part of training for the long hours of bhavana which will be practised during the retreat.

Leading up to the retreat, additional precepts will be undertaken such as refraining from eating after 12 noon and refraining from sleeping on a high bed.

These extra precepts will be held during the retreat.

These practices will strengthen the Dhamma field at the retreat site and provide the retinue necessary for the success of this retreat.

May this retreat enable Constance Rhodes to live a long life and help all beings now and in the future.

May all beings share in the merit of this project.

May all beings share in the merit of this project.

May all beings share in the merit of this project.

References

(1) 1st.Edition 1996, 5,000 copies, printed in Thailand, ISBN 0 646 190660

C.R., P.B., J.D.H.

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Please refer Graphical Image No: V6N3.16.1

Photo: Left: Buddhist Discussion Centre (Upwey) Ltd. Librarian, Constance Rhodes. Right: Secretary Julie O'Donnell in the Centre's John D. Hughes Collection Library.

Installation of Buddha Lila at B.D.C.(U) Ltd. - 1996

Our Patron, Ajaan Chanhphy Panyanor Manivong was elected a Patron of the Buddhist

Discussion Centre (Upwey) Limited on 23 March 1996.

At the time of writing (November 1996), Ajaan Manivong is teaching Buddha Dhamma in Florida, USA and plans to be there for the next four months.

Earlier, he had stayed in Thailand and then visited Germany.

During his stay in Bangkok, Thailand, Ajaan arranged for endowment to our Centre of four Buddha rupa, constructed in that nation's time-honoured style.

These precious objects were collected from Tullamarine Airport, Melbourne by our President, Mr Vincent Cavuoto on the full moon day of 19 September 1996.

It was decided to honour our Patron by installing the large Buddha Lila on the Ajaan Chanhphy Panyanor Manivong altar (1) at the Eastern entrance of our compound.

The most prominent of the four rupa is a Buddha Lila on a lotus base. Lila (Pali) means "in a walking position".

The figure itself is 1.3 metre in height, the 17 petal lotus base height is 13.7 cm, and the base support bearing the lotus base is 13 cm high.

Criteria for Reflection on a Beneficial Image

To understand the sculpture of Thailand, it is essential to identify the purposes intended for a particular work.

King Rama IV Mongkut who lived the religious life fostered reform of the Buddhist Establishment in Thailand. The Thammayut ("attached to the Law") was based on a strict respect for the study of the canonical texts.

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Thammayut exerted an unmistakable influence on Buddhist art in the latter part of the 19th Century. About that time, the Founder of Thai Archaeology was Prince Damrong Rajanubhab (1862 - 1943).

Scholars knew of the fifth-century Indian theorist Sukracarya who asserted that measurements which do not agree with those given in the sastras (canonical treatises) "cannot be pleasing to the wise"(quoted by A.K. Coomaraswamy) (2).

One of the Prince's pupils, Jean Boisselier, Professor of the Sorbonne and Director of the French Archaeological Mission in Thailand, has stated:

"In Theravada Buddhism, however, all believers were encouraged to worship Buddha

images directly; all acts of piety were welcomed, within the supple framework of an unrestrictive ritualism. The images to which believers of all ranks and conditions brought offerings of flowers, incense sticks, and gold leaf, singing praises and reciting acts of faith, were generally located in monasteries, but were also erected at other holy places"(3).

Teachers at our Centre encourage our Students to practice and follow these traditions.

Types of Carika

The Lila form is significant because (except during the rainy season), the Buddha spent his time wandering from place to place.

This wandering is called carika (pali) and is of two kinds, turita and aturita (pali).

Turita is used for a long journey accomplished by him in a short time for the benefit of some particular person; thus, Gotama travelled three gavutas (pali) to meet Maha Kassapa and thirty yojanas (pali) to see Alavaka and Angulimala.

By contrast, Aturita carika progress was slow. Sometimes, he would tour the Mahamandala of 900 yojanas occupying nine months; sometimes the Majjhimamandala occupying eight months; sometimes the Antomandala from one to four months (4).

The Walking Buddha

It would seem that the Buddha Image of the Sukhothai School did not assume its characteristic form until the early-fourteenth century.

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All the Sukhothai Images have a well developed ushnisha surrounded by a high finial in the form of a flame (rasmi). This ornament symbolises the Buddha's spiritual and physical radiance (5).

Of all the schools of Buddhist art, Sukhothai is said to be the first to represent the Buddha in all of the four attitudes (pali: iriyapatha) defined by the texts: walking, standing, seated, and reclining (6).

Members' Instructions During Construction - The Ten Restraints

To construct a suitable protective housing for such a significant form our Teacher taught it is necessary to approach the whole process as if one were practising Anapana-

sati (meditation on breathing).

To accompany proficiency in such concentration, there are ten conditions needed.

These are:

1. Keeping the body, dress and place clean;
2. Bringing about evenness of five mental faculties: (a) confidence, (b) energy or effort, (c) mindfulness, (d) concentration, and (e) the faculty of reasoning;
3. Cultivating skill in protecting the counterpart object;
4. Exerting the mind when it should be exerted;
5. Restraining the mind when it should be restrained;
6. Encouraging the mind when it is dejected;
7. Controlling the mind when it is exuberant;
8. Avoiding persons who have not developed concentration;
9. Associating with persons who have developed concentration;
10. Being resolute about the development of concentration (7).

These ten things were requested to be observed by all Members who helped our Centre build the needed protective housing.

Part 1. Keeping the place clean.

The base structure of this altar is of treated pine, 1.8m long and 0.6m wide, provided by our Life Member, Jeffrey Radford (8) on behalf of his father, Mr. Radford.

May the merit of this offering bring the Radford family long life and good health.

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The altar on which the construction was to be built was swept clean and perfume was offered on the pine base platform.

Part 2. Using the faculty of reasoning.

The Centre's environs is subject to vigorous winds from a Northerly direction in the Summer season. In the other seasons, the prevailing wind comes from the Westerly direction.

The location of the front opening of the protective housing is located 8.18 metres from the Eastern side of the main building (suites 1, 2 and 3).

Logically, it can be deduced that our main building could act as a "wind break" from

the Westerly winds.

There is no similar wind break from the Northerly winds. The resolved horizontal vector force of the turning moment on the structure when subjected to a Northerly wind of up to, say, 70 kilometres per hour, has considerable energy to displace the protective housing.

It can be seen when referring to the photographs that this design requirement was resolved by:

1. Providing a steel cable with a tensioning turnbuckle at the upper portion of the housing.
2. Providing an angle iron steel brace to tie the top of the structure to the Southern gate. (In the photographs, it is seen that this angle iron supports the eight auspicious signs.) (9).

Part 3. Protecting the counterpart object.

From the viewpoint of the Anapana-sati Sutta as given in the Majjhima Nikaya of the Sutta-Pitaka of the Theravada tradition the "counterpart object" was taken to be the Buddha Lila rupa.

Part 4. Exerting the mind when it should be exerted.

The sixteen persons involved in the construction of the protective housing for the Buddha Lila made their best efforts in this regard. This is a question of developing strong sati (mindfulness) when required to do the task in hand.

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Every day matters are dismissed from the minds at this point and the task is tended to with full attention.

Part 5. Restraining the mind when it should be restrained.

There is always a tendency when a task has been done, to cling to some form of feeling of achievement. Although this feeling is salient, it must be realised that the pleasant feeling arises when the compound conditions performed. When the performance of a specific task is completed it then belongs in the past time, not in the present time.

There is a tendency to imagine that we are continuing with a task when, in fact, we have completed the task.

For example, we made food at a given moment; yet even though the food is in the

stomach, and the physical act of eating the food has been completed, we tend to imagine that we are still eating the food.

It is as if the mind has two clocks; one is an unreal "clock time" that is running slower than the real "clock time" which registered the correct time and place and retinue involved in the accomplishment of the specific task in hand.

The restraint is to register the real "clock time" and discount the unreal "clock time". Then, knowing the present as the present becomes possible to the Student.

Part 6. Encouraging the mind when it is dejected.

Although, in an ideal case, the Student should be able to manage his or her own obstructions which lead to a feeling of "being dejected"; in fact, during the course of the construction, the Teacher provided the logical analysis paradigm to overcome this error of perception labelling.

Part 7. Controlling the mind when it is exuberant.

A suitable critique is given by the Teacher to the Students and applied in a similar manner to this grouping cluster of mental formations (sankhara) as in part 6. It is best practice to dedicate the merit for self and others at such times.

Part 8. Avoiding persons who have not developed concentration.

During the one month construction period, many lay persons having mundane problems visited our Centre.

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The Students engaged in the construction process greeted such persons with courtesy and offered the correct amount of hospitality. Our Teacher counselled these visitors, whilst in the case of Monks and Nuns visiting the Centre, the Students offered to the Sangha.

Part 9. Associating with persons who have developed concentration.

The critical nature of some aspects of the construction (for example, placing the large sheets of hardened glass in the supportive channels) meant the key Students had to select with care who they could work with safely and comfortably with trust.

Part 10. Being resolute about the development of concentration.

For Lay Persons they must extend what they learn at the Centre into their professional life. In the post-industrial society of Australia more and more competencies are

required under the demands to achieve Best Practice in the workplaces.

Best Practice requires several more magnitudes of concentration than the Fordism model of fragmenting worktasks into small "unskilled" units.

Factors Influencing Architectural Design for Buddhist Enclosures

Thomas Fuller (1608 -1661) wrote, "Know most of the rooms of thy native country before thou goest over the threshold thereof".(10)

Buddha Dhamma is flourishing in Australia at the end of the twentieth century, and, accordingly, there has been rapid growth in Buddhist temple building. Practitioners understand that while our own actions and responses to experience determine the future consequences in our lives, we are continually subject to the physical and mental conditions of the broader social environment.

Practitioners agree with the traditional Western conceptualisation of architecture. "Architecture, the art of building, is perhaps the best example of the partnership and basic identity of a fine and useful art, beauty and utility, form and function."(11)

Truly, we are influenced by the conditions of our surroundings, and the nature of our surroundings can provide a help or a hindrance to advance along the Buddhist way.

Every architectural component or 'element' that may be found in any of the civic buildings of the various great civilisations of the world has a specific, culturally-bound meaning. The shape of a lintel, the form of a post, the relative dimensions of constituent

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parts, the decorations and adornments, all combine to give concrete expression to the ideology, the values and beliefs, of the makers of every building.

An architect cannot produce any form that does not correspond with his particular matrix of values and beliefs.

It can be said, by an observation of historical cultures, that cultural ideas most definitely have their analogues in architectural form. Buildings and architecture influence us in our religious practice by reminding us of salient elements of our religious tradition.

If Australian Practitioners of Anglo-European extraction come to construct their own Buddhist temples, should not they be sensitive to the fact that every single artefact or figure of design that has been produced by the human mind is the expression of a particular value or belief?

Just as a Christian is reinforced in his Christianity by the environment of his worship, the church or cathedral, so the Buddhist is influenced by the setting for his practice. Should not Anglo-European Australians intent upon the construction of Buddhist viharas in Australia be careful that previously established (and possibly strong) karmic connection to non-Buddhist practice does not find some expression in the architectural forms and decoration of their buildings?

How can a Buddhist Practitioner of Anglo-European extraction avoid the karmic influence of non-Buddhist past practices when involved in the construction of a Buddhist vihara?

Only by making a thorough study of the main tenets and expression of the major trends in Western architecture throughout history, at the same time as developing a clear understanding of the architectural forms that have transmitted values and beliefs of the Buddhist system in Buddhist Asian countries over the past millennia.

As part of his or her active Buddhist practice, the architect must gain a strong knowledge of both the Eastern and the Western traditions of building.

At this point, it should hardly seem necessary to add that not only the appearance, but the workmanship, of a building is of great importance. Not only must the Temple building be culturally sound, but it must be structurally sound also. We are helped and hindered in our practice by the cultural expression as well as the imperviousness to rain and wind of our place of habitation.

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Climate in Australia

Because of the different types of climates in Australia it seems unlikely a "standard" vihara architecture could be created within this country.

Within the vast continent of Australia, great climatic variations occur. The best known classification of climates is that developed by W. Koppen, a German meteorologist and climatologist (12).

Koppen's classification has been criticised because it does not express the prevailing rates of evaporation as it directly expresses the temperatures or rainfall.

In Koppen terms, Australia has equatorial and tropical rain climates (A); dry climates of the arid zone (B); temperate climates of the mainly broadleaved forest zone (C).

There are special needs in Australia because the powerful sunlight causes a high incidence rate of melanoma, the deadliest form of skin cancer. All persons are urged by the Anti Cancer Council against excessive exposure to the sun this summer.

This strong sunlight means practice outdoors without protection is unwise.

How can one tell if the contemplated appearance of a new building (vihara) in a given site at a given time for a given function is a stroke of good fortune?

Such a question having three variables needs to be examined sooner rather than later because at this time in this country moves are afoot to extend the proliferation of Temples and performance spaces suitable for Buddhist Ceremonies.

During November 1996, the author has had the privilege of attending three kathina ceremonies where the congregation convened within recently built modern community public buildings.

In all cases, their respective Temples lacked sufficient space to seat the congregation and their full families.

Arrangements were made to relocate the principal Buddha Rupa from each group's respective Temple onto the community stage for the duration of the ceremony.

Our strategy is to place a central large Buddha Rupa on suitable land adjacent to our Centre, and we envisage sharing that site with others in future times.

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John Ruskin (1819 -1900) wrote: "Better the rudest work that tells a story or records a fact, than the richest without meaning. There should not be a single ornament put upon great civic buildings, without some intellectual intention".(13)

Application of a thematic conditions to prevent persons from mistaking the unreal for the real or real for the unreal

Care must be taken in the selection of thematic approaches when building the various elements of needed infrastructure of a Vihara.

In the process of development of our felicitous site, our Centre uses the application of the ten conditions.

Our Centre exists for five types of persons, the Sangha, persons who wish to develop faith and confidence in this human life, devotees, persons faithful by nature and for those of faithful temperament.

Persons who wish access and realisation of Buddha Dhamma, must do it themselves, each for himself or herself.

One use of skilful means and method, (or skilful method and means?) (14) was the case of a development of the Ch'an garden surrounds during August/September 1995.

In this case, the thematic approach was to use the following lines of a poem by Alexander Pope (1688-1744):

In whatever you intend
To rear the column the arch to bend
To swell the terras or to sink the grot
In all let nature never be forgot.

Mr Alex Serrano B.A., Assistant Editor BDDR wrote the following variation of this classic verse on 9 September 1995 as a birthday anniversary gift to our Teacher.

Laughingly nature ceremoniously awake
For somebody's, mine and other's sake
To raise the heap, the terrace to swell
To log the seat, or two, and polish the bell

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In this case "the heap" was raising the surface level of a part of the lawn with filling from our hummus heap. Similarly, the terracing of a portion of the garden was accomplished. Several large sawn logs were placed to serve as seating.

The bell referred to is the Ajaan Boonpeng Mahathero bell in the Northern bell tower.

At that time, the ten condition model was developed by sounding the Dhamma Bell (15) as needed to bring the Student's mind inside each of his or her body.

Thanking our resource Providers

Our Committees thank all who helped in many ways, but as Members appreciate, we cannot list all by name.

Our Teacher (John D. Hughes) wishes to thank our Company Secretary Julie O'Donnell and Brendan Canning for their sustained effort and administration skills in scheduling this project.

Our thanks go to the many members who provided food for those working and to Frank Carter for providing glass and D. Quitt for the Oregon wood for the side base.

May the merit of these actions be shared with suitable others to help and inspire Buddha Dhamma Scholars.

J.D.H.

References

1. Buddha Dhyana Dana Review Vol.3 No. 2 (June 1993)

refer footnote p.16 and two photographs at p. 17 which show this altar as it was built and installed on Ajaan's 72nd birth anniversary (23 March 1992). The second photograph shows the sandstone Dhammacakka (66 cm in diameter) being installed on the Northern side of this altar.

Ajaan's Teachings have been written down and published in earlier BDDR issues.

Several of Ajaan Manivong's books have been published.

Ajaan's students in various countries are arranging for the translation of these publications into French, German, Thai, Laotian, Italian, Vietnamese and Thai languages.

P.26

2. Boisselier J. The Heritage of Thai Sculpture First English-language edition 1975
Pub. John Weatherhill Inc. New York p.36
ISBN 0-8348-0109-4

3. *ibid* 2, pp. 33-34.

4. Encyclopaedia of Buddhism Vol. 111, Fascicle 3, 1973, Article by G.P.Malalasekera Buddha Pub. Government of Sri Lanka pp.363-364

5. *ibid* 2, p.132. The truth of the appearance of the cosmos has been confirmed by some living gurus in their own bhavana.

6. *ibid* 2, p.133. It might be reasoned that all human body motion is defined as movement between these body positions.

7. Balangoda Anandamaitreya Meditation on Breathing 1986, Pub. Dharma Vijaya Buddhist Vihara, USA. Reprinted under the permission of the copyrights holder and donated by The Corporate Body of the Buddha Educational Foundation, Taiwan. (For

free distribution). p.8.

8. Our Life Member, Mr Jeffrey Radford is Secretary of Wat Thai Nakorn Melbourne (Melbourne Thai Buddhist Temple Inc.) 489 Elgar Rd, Box Hill, Victoria, 3128. Phone (03) 9899 0883. The Abbot of this Temple is Phra Maha Somwang. For many years, our Teacher has encouraged our Members to lend a helping hand to the Abbot of this Temple by joining their Committees and offering dana.

9. Buddhist Discussion Centre (Upwey) Ltd. Newsletter No. 23

Feb. 1988 Pub. B.D.C. (U) Ltd. ref. The Eight Auspicious Signs Ceremony for Prosperity and Peace. pp.15-19.

Article includes a reproduction on the history of these 8 signs (asta mangal) printed in the Himalayan Kingdom of Nepal.

Shows the hand made wood blocks used of Asta Mangal, originally printed on Daphne plant paper and history in English language. The article has a photograph of our Centre's 8 Auspicious signs. Also ref. Knox-Sherbrooke News, 22 December 1987 at p.8.

10. Fuller, T., Quoted in The Oxford Dictionary of Quotations, 3rd Ed., 1985 reprint, Oxford University Press, ISBN 0 19 211560 X, p.220

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11. The New Encyclopedia Britannica 1987 Volume 13 Pub. Uni. of Chicago Article The History of Western Architecture ISBN 0-85229-433-3 p.958)

12. The New Encyclopedia Britannica 1987 Pub. Uni. of Chicago Fifteenth Edition, Vol16, Article Climatic Types pp. 539-540, ISBN 0-85229-433-3 - refer to Figure 55 for climatic types distribution.

13. Ruskin, J., Quoted in The Oxford Dictionary of Quotations, 3rd Ed., 1985 reprint, Oxford University Press, ISBN 0 19 211560 X, p.411

14. Upayakausalya (The Skill in Means Sutra) Manuscript available only from transliterations by Prof. Mark Tatz of the Institute of Buddhist Studies, Berkeley, USA, from Tibetan from the Ratnkuta and Fa-ch'eng versions have been made.

The ideation of "skill" could be compared to the flavour of Catura (as a Pali adjective) meaning "clever; skilled; shrewd"; as used by Aggamahapandita A.P. Buddhadatta Mahathera in his Concise Pali-English Dictionary 1968 Pub. U. Chandrasa De Silva of Ahangama. Printed in Colombo, Sri Lanka.

15. Corresponding to "run and stop" Chinese method of teaching.
Our Ref: PC6A WP50\DATA\WIP-BDDR\BDDRV6N3

Please refer Graphical Image No: V6N3.27.1

Photo: L to R: Vincent Cavuoto, John D. Hughes, Rodney Johnson, and Julie O'Donnell on the evening that the Buddha Lila arrived at the B.D.C.(U) Ltd.

Please refer Graphical Image No: V6N3.27.2

Photo: Constance Rhodes standing next to the Buddha Lila.

Please refer Graphical Image No: V6N3.27.3 & 4

Photos: Master Ru Sun, Venerable Fu Tung, Bhikkhuni Yen-e, Robin Prescott, John D. Hughes, Members of the Inh Young Temple and Members and friends of the Buddhist Discussion Centre (Upwey) Ltd.

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Please refer Graphical Image No: V6N3.28.1 & 2

Photos: Venerable Viriyananda, Venerable Sucitto and John D. Hughes at the Blessing Ceremony for the installation of the Buddha Lila with Julie O'Donnell (above) and Brendan Canning (below).

Please refer Graphical Image No: V6N3.28.3 & 4

Photos: Buddha Lila

Samatha and Vipassana (1)

The following article is transcribed from a Dhamma dispensation given by Venerable Sayadaw Dipaloka at Bodhinyana Monastery, Perth, Western Australia on the 29th of November, 1995.

This is the first of two talks given by Sayadaw Dipaloka which are being printed in the Buddha Dhyana Dana Review. The second talk will be found in a subsequent volume of the Review.

"Namo Tassa Bhagavato Arahato Sammasambuddhassa
Namo Tassa Bhagavato Arahato Sammasambuddhassa
Namo Tassa Bhagavato Arahato Sammasambuddhassa

Namo Buddhassa nibbana desakassa,
Namo nava lokkutara Dhammassa
Namo Ariya Sanghassa
Janitabbam pajanati desitabbampi asayam,
Desako yena nanena desetu tassa tejassa.

Venerable Sirs,

Today I would like to give some information to you about Samatha and Vipassana Bhavana. Samatha Bhavana and Vipassana Bhavana. These are original Pali words.

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In the terms of ordinary psychology we are mentally healthy persons. We are mentally able persons. We are normal persons. Because we can perform any task successfully. We have jobs, we can do our daily work properly. We can properly communicate with each other. We can look after our children, we can study, we can teach, we can manage big businesses. We can administer even a country.

Therefore in the terms of normal psychology we are mentally able persons, mentally healthy persons. Our mind is healthy, normal, but in the terms of Lord Buddha, and the Arahants, we are not mentally healthy persons, we are mentally sick persons. In their terms a healthy mind has two qualities which are usually absent in our mind.

Our mind has two deficiencies in the terms of Buddhist measurement. Our mind is defective in the two ways. One, our mind cannot stay with one object for as long as we like, and on the other hand, our mind is usually polluted with mental defilements - greed, hatred, envy, conceit, restless, remorse, doubt, such and such things. And if we pay Homage to the Buddha we notice before we finish even one sentence for example; "Namo Tassa Bhagavato Arahato Sammasambuddhassa", we notice our mind cannot stay with that words, that sentence, from the beginning to the end. It goes away from those sentences. And before we finish our paying Homage to the Buddha we can go to America and come back.

Therefore it is not easy to stay with one object for five minutes. During meditation we notice it is not easy to stay with meditation object for five minutes, continuously. And on the other hand our mind usually is polluted with mental defilements. At one moment or at the other time, at the other moment, any evil thought enters our mind, any guilty thought; that means since you have some desire, ill will or any other unwholesome thoughts.

Therefore in the sense of Buddhist measurement, in the terms of the Buddha and Arahants we are mentally sick persons. For the Buddha and Arahants the mentally healthy mind means the mind which can stay with one object for as long as one likes and the mind must be pure, must be freed from mental defilements. Only then they call the healthy mind. To gain healthy mind we have to practice the two types of bhavana.

Bhavana is a Pali word. The real meaning is to develop. It implies to grow and to bring it to a little more advanced stage. It is bhavana, the real meaning of bhavana. The popular English translation for bhavana is meditation. For me the translation for bhavana "to develop" is more meaningful. During bhavana, during meditation, the meditator is striving to gain two qualities of mind. One concentration, samadhi; that means to be able to stay with one object for some minutes or some hours. And another quality is panna, insight knowledge or wisdom. Therefore bhavana, samatha bhavana,

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means to develop samadhi. In other words samatha means peace, therefore samatha bhavana means to develop peace of mind because the highest level of samatha bhavana is peace of mind, jhana states.

To develop vipassana bhavana means to develop wisdom or different view. Later I will explain why I would like to translate vipassana as different view. Now I would like to explain what is samatha bhavana. After that I will explain what is vipassana bhavana. After that we will compare those two things.

As I earlier said in samatha bhavana one is striving to develop samadhi or concentration. The synonym of samadhi is ekaggata. It is a technical term. In Abhidhamma, samadhi is used as ekaggata. Ekaggata is a pali word. It is the combination of three words: eka + agga + ta. Eka means "one". Agga, is a synonym of alambana or arammana which mean "object". Many other translations are right, but really it means object, alambana. Ta means "state". Ekaggata means one object state of mind. If we can develop ekaggata, or samadhi properly, our mind can stay with one object for some minutes or some hours, depending on that intensity of our concentration. As we can obtain ekaggata, we can train our mind to stay with one object.

In India the farmers use oxen in their farms to draw carts to plough lands. Therefore it is necessary to tame a young ox. When they tame a young ox they tie the ox with a

long rope, and they tie the rope to a firmly erect post. They tie the young ox to a firmly erected post with a long rope. First the young ox tries to wander about the post, it goes round and round the post many times. The rope becomes shorter and shorter and shorter, and at last it cannot move further. The young ox has to lie down and goes to sleep.

In the samatha bhavana we are taming our mind. We have to use a post. It is a good object. The meditational object in samatha bhavana is called kammattana. In Buddhism there are forty objects to use as a post, as a kammattana. Forty kammattana. And anapana, breath in and breath out meditation, is one of the kammattana; the object to tame our mind. In that practice we are trying to tame our mind to stay with one object. Usually those objects are pannatti, conventional truth or conceptual thoughts, conceptual expressions.

Later I may explain the two words - pannatti attha or sammuti sacca - conventional reality; and paramattha sacca - the ultimate reality.

At the moment, the important thing is that we are striving, we are trying to tame our mind to stay with one object. That is a very important thing. If we don't tame our mind

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it has a tendency to wander about because it has six objects. Visible forms, visible object forms - ruparammana, saddarammana - audible objects or sounds, gandharammana - odour, rasarammana - taste, flavour, phothabbarammana - tangible objects, and dhammarammana - usually translated as mind object. And one of these six, or each object has various types.

In our surroundings we have many kinds of visible objects. Therefore there are a lot of objects which are attracted to our mind. Therefore our mind has a tendency to wander about everything. Therefore it is restless, it cannot stay with one object.

When we want to tame our mind we have to use a good object. One of the forty kammattana. Naturally our mind is attracted to desirable objects. We are taming our mind in samatha bhavana, we are not spoiling our mind by giving it a desirable object. Therefore it is important not to use an attractive object, especially music. Some meditators use music to tame their minds, and some meditators use evil drugs. I don't know exactly, some people told me. Therefore we are trying to tame our mind to a good object. If our mind becomes restless, many evil thoughts can enter our mind. Any object which can stimulate the sensuous desire and ill will is called bad object. In meditation, in samatha bhavana, to develop peace of mind you must not use a desirable object, or sensuous desire as an object.

If we tame our mind it is like the ox. Our mind is like the ox. The post is like a kammattana object; meditational object is like a post. And sati is like a rope. When

our mind wanders about many objects it tries to go away from the original object, meditational object, and sati sends back the mind to the post meditational object.

After some days or some weeks when we try to tame our mind energetically, at last like that ox, young ox, our mind becomes exhausted, becomes exhausted, and it stays with that object. At that state we are said to develop samadhi or ekaggata. At that state one can experience the peace of mind by himself; therefore, samatha bhavana means to develop peace of mind. The pali word samatha means peace because if we can tame our mind successfully to stay with one object at that state the mind is freed, temporarily freed, from five hindrances. Kamacchanda nivarana - sensuous desire, vyapada nivarana - ill will, thinamiddha nivarana - sloth and torpor, or sleepiness in ordinary sense, uddhacca kukkuccha - restless and remorse, vicikiccha - doubt.

You may notice there is no ditthi - wrongview and moha - ignorance or delusion in the list of five hindrances. Therefore samatha bhavana cannot root out wrongview or delusion. Therefore the highest level of samatha bhavana, jhana level, jhana labhi - the winner of the jhana, the meditator cannot reject sakkaya ditthi. It is not for samatha bhavana.

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Sakkaya ditthi. Venerable Nyanatiloka translates it as "personal entity" or "ego delusion". Some people translate "to believe in the inherent self". In Buddhism Sakkaya ditthi is the most important thing. It is the first one to be rooted out by the First Enlightenment. In samatha bhavana it cannot root out sakkaya ditthi.

Usually those people who have jhana, who have attained jhana state, the highest level of concentration, they have strong ... strong sakkaya ditthi, strong personal entity or ego delusion. If they are not Buddhist, usually they have sakkaya ditthi and another wrong view; sassata ditthi, eternalist wrong view. Usually they have strong sassata ditthi, eternalist view.

In the samatha bhavana the meaning of three words are very important: jhana, jhananga, and jhana citta. Jhana is a pali word, it is the collecting noun. It covers all jhananga, jhana factor. The collection of jhana factors is called jhana. For example, our "body" covers all body parts. Body parts called kayanga, in pali body is called kaya, body parts are called kayanga. Jhana, jhananga. Jhana is like body, jhanangas are like kayanga. In our body we have many body parts; head and neck, chest, abdomen, upper limbs, lower limbs, a lot of visceral organs in our abdomen and thorax. These are body parts. When we say body it covers all body parts. Jhana is the collective noun for all jhanangas.

There are five jhanangas. Vitakka - initial application, vicara - sustained application, piti - zest, sukka - joy, and sometimes sukka at the level of cattuka jhana, the fourth jhana, sukka is replaced with equanimity, upekkha and ekaggata - one object state of

mind. These are five jhananga. You may notice there is no alobha or panna in the list of jhananga. Alobha or panna is not jhananga. Therefore in samatha bhavana the function of samadhi or ekaggata is dominant, more significant, than the function of panna. Panna is not one of the jhananga. Jhananga are only five. Vitakka - initial application, vicara - sustained application, piti - zest, sukkha - joy, or pleasant feeling and ekaggata - one object state of mind.

Jhana citta means a consciousness which arise together with jhana factors, a consciousness which is endowed with jhana factors. The pali word jhana means burn out, or on the other hand, it means closely contemplate on, or closely contemplating on. It is the meaning of pali word jhana. Jhana means burn out, burning out. It can burn out five hindrances. The jhana factors each function against five hindrances, vitakka - the initial application, functions against thinamiddha or sloth and torpor or sleepiness. If jhana factor vitakka is powerful it defeats thinamiddha or sleepiness. If sleepiness is powerful it defeats vitakka, jhananga or jhana factor. Therefore if you are sleepy you cannot concentrate your mind on the meditational object.

Vicara or sustained application functions against vicikiccha or doubt.

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Piti or zest functions against ill will. Zest functions against ill will. Sukkha or joy functions against restlessness and doubt. Ekaggata or one object state of mind functions against sensuous desire. If those five factors are powerful they can burn out those five hindrances. Therefore the highest level of samatha bhavana, the jhana level the meditator can defeat those five hindrances successfully. Those five hindrances are temporarily removed at the jhana level. The jhana factors are powerful and they defeat five hindrances. Our mind is freed from the five hindrances temporarily. It is reversible sometimes the kamacchanda nivarana, sensuous desire, is powerful and our jhana is in defeat. We lose our jhana.

Another meaning of jhana is closely contemplating or jhana means the five factors which closely contemplate on meditational objects. They have function. Each jhana factor has its function. The most important jhana factor is ekaggata, one object state of mind. It is a very important thing. In jhana it is indispensable factor, it is essential factor but it alone, it cannot perform its duty. To perform jhana function it must be supported by other jhana factors.

The function of vitakka is to direct the mind to the meditational object. Vitakka directs the mind to the meditational object. Vicara sustains the mind on the object. Therefore the mind would not go away from the object. Piti makes the mind delight in the object. According to the piti jhana factor the mind takes delight in the meditational object therefore it has no tendency to go away from the object. Sukkha enjoys the taste of the object. In this way it supports the mind to stay with that object. Ekaggata, one object state of mind, supported by four other factors, causes the mind to stay with one object.

In this way the person is said to attain jhana.

The ekaggata although it is the most important thing, it must be supported by four other jhana factors. Without those four factors it cannot stay with one object for many minutes.

Vitakka, vicara, piti, sukkha and ekaggata are jhana factors. If a consciousness is associated with these five jhana factors it is called jhana citta or consciousness associated with jhana, endowed with jhana. Some other consciousnesses are also associated with vitakka, vicara, piti, sukkha and ekaggata. But in those cases they are not called jhana factors because they are weak. The names are the same because they are mental factors, cetasika.

In Abhidhamma there are fifty two cetasika, mental factors, or mental concomitants or mental adjuncts. If you have some knowledge of Abhidhamma you can understand Buddha's teaching very well. Abhidhamma is important for the Buddhist monk. In Thailand and in Burma there was some Buddhist monks, they were regarded as

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enlightened persons. They never reject commentaries and Abhidhamma. If you practice Samatha Bhavana or Vipassana Bhavana you can experience, you can decide by yourself that commentaries are important and Abhidhammas are not wrong.

In generosity and in morality our consciousness are associated with vitakka, vicara, piti, sukkha, ekaggata, but they are not as strong and as co-operative and as stable as like a jhana consciousnesses.

The jhana is defined by the very famous Ledi Sayadaw, a Burmese senior monk, as a penetrating, energetic, stable and firmly holding contemplation on the object. It is the definition of Ledi Sayadaw. Jhana means a penetrating, energetic, stable and firmly holding contemplation on the object. The Ledi Sayadaw is the teacher of Saya Thet. Saya Thet is the teacher of U Ba Khin. U Ba Khin is the teacher of Goenka. Many scholar monks in Burma believe that Ledi Sayadaw has attained jhana, has finished jhana level and he has attained some enlightenment. He was a very scholar monk and he practiced very energetically for many, many years.

For example, we have muscles, nerves and bones. The belly dancers and weight lifters also have nerves, muscles, and bones, but our muscles, nerves and bones are not as co-operative and as strong enough as theirs. Their muscles are more strong, their muscles are more co-operative, and more harmonious. Therefore we cannot perform their work. We cannot dance belly dance. Therefore in the generosity consciousness and in the morality those consciousness are associated with vitakka, vicara, piti, sukkha, and ekaggata. Those mental factors are not called jhana factor.

At the jhana level those five factors are very powerful. They are very strong, co-operative, co-ordinated and harmonious. Therefore they can support the mind to stay with one object. There are three kinds of jhana. It is also very important to understand the difference between samatha and vipassana.

As I earlier said, jhana means burning out or jhana means closely contemplating on. There are three jhanas. One is usually we know rupavacara jhana, arupavacara jhana. Fine material mental absorptions, immaterial mental absorptions. They are called arammana jhana because in their jhana alambana is very important. They stay with that alambana or counterpart sign, the patibhaga nimitta arammana. They stay with that arammana, that object for many minutes. They start with one object and they don't need to get rid of that object. They try to develop that object.

That object, nimitta, develops from one state to another state. From parikamma nimitta, early state, uggaha nimitta, middle state and the highest state, the patibhaga nimitta counter sign, usually they translate. Therefore in that jhana the mind is staying with that

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object, counter sign, patibhaga nimitta, therefore it is called arammana jhana. The jhana which contemplates on the object. Usually this object is pannatti, conventional truth or concept.

Another type of jhana is called lakkhana jhana. There are two types of lakkhana jhana. Vipassana is one type of lakkhana jhana and supramundane consciousness or lokuttara. Magga and phala. Path consciousness and fruit consciousness. They are also called jhana, supramundane jhana. Rupavacara jhana, fine material mental absorption, arupavacara jhana, immaterial mental absorption, and vipassana jhana, lakkhana jhana, they are mundane. Another lakkhana jhana magga and phala, are supramundane jhana.

In the vipassana the mind stays with the characteristic, characteristic or lakkhana, lakkhana is characteristic. In the vipassana it is the characteristic of phenomena. That means anicca, dukkha or anatta. The basic is the characteristics of impermanence, or arising and passing away of phenomena. It is the very important characteristic in vipassana. If one can see the arising and passing away of phenomena, nama or rupa it means udayabbaya nana and in that state the mind becomes clear, and it is also freed from five hindrances and the meditator's mind is still with that characteristic.

Then at the advanced level of vipassana meditation the meditator does not pay much attention to label the phenomena. Usually they do not try to identify the phenomena. Usually they are trying to see, to clearly understand the arising and passing away of the phenomena. They do not pay attention to identify it. They pay much attention to the characteristic of phenomenon. That means the arising and passing away of the phenomena.

At that state the meditator's mind is called lakkhana jhana. It has khandha samadhi. Its object is changing. That means the phenomena is changing. At one state for example, suppose the meditator is practicing cittanupassana, contemplation on mind. It has six objects, seeing or sight, hearing, hearing consciousness, smelling consciousness, tasting consciousness, tactile sensation, or tangible consciousness, touching, or thought, mind consciousness. One object change to another object, or the phenomena is changing from moment to moment, but the meditator is trying to be aware of every phenomena especially, it is said, character, the arising and passing away of the phenomena. It is striving, it is exercising, it is effort, his effort not to allow any characteristic not to be aware of by him. That means he is striving energetically to understand, to be aware of anything which is happening to him at that present moment, at that moment.

He is trying not to ignore anything, not to be understood by him, not to be aware of by him. He is trying to stay with that characteristic. At that state his concentration power is also high and he also he can burn out five hindrances. At that state five hindrances are

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freed, his mind is freed from five hindrances and it also stays with that characteristic. Therefore it is called lakkhana jhana or lakkhana upacara jhana. In that case upacara jhana and jhana are synonyms.

And vipassana also can burn out five hindrances. At the advanced level of vipassana bhavana the meditator's mind is freed from five hindrances. Therefore it also can burn out five hindrances, therefore it is called jhana. On the other hand it closely contemplates on the characteristics of sankhata dhamma, conditioned things. The object of vipassana is consciousness (citta), or mental factors (cetasika) or matter or corporeality, (rupa) nama rupa. They are tebhuma-kassa sankhara, that means conditions things in three spheres. Kamavacara, sensual sphere, rupavacara fine material sphere, arupavacara, immaterial sphere. Tebhuma-kassa sankhara, usually we call tebhuma-kassa sankhara. The conditioned things occur in three planes of existence or in three spheres. And vipassana is lakkhana jhana because it closely contemplates on the characteristics of those conditioned things.

Another lakkhana jhana is magga and phala, lokuttara citta or super-mundane consciousnesses. They also closely contemplate on a characteristics of asankhata dhamma, nibbana. In that case the meditator or the ariya puggala closely contemplates on the characteristic of nibbana. It is called upasama lakkhana. The characteristic of peace. Nibbana has the characteristic of peace. It is the highest bliss, it is the highest peacefulness, therefore in a supramundane state the noble persons are closely contemplating on the characteristic of nibbana, upasama lakkhana, the characteristic of peace.

At the level of any jhana state the mind manifests penetrating into the object as if the mind has penetrated into the object. It dwells on the object, it is very stable and it firmly dwells on the object therefore it is called jhana.

Therefore in Buddhism there are three types of jhana. Aramana jhana, that means rupavacara jhana, arupavacara jhana. In that state the mind closely contemplates on the object. Another jhana, lakkhana jhana it is vipassana. At that state the mind closely contemplates on the characteristic of sankhata dhamma, conditioned things. The lokuttara jhana, supra mundane jhana, at that state in noble persons closely contemplates on that characteristic of nibbana. At the same time lokuttara jhana burns out mental defilements, it can root out mental defilements state by state. For example, at the first stage of enlightenment the noble person can root out ditthi, wrong view.

Sakkaya ditthi, it is a very important thing. It is the source of rebirth in the four woeful states, apaya. If one can root out sakkaya ditthi it will never be reborn in the four

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woeful states, it will never be reborn lower than the human being and celestial world. Therefore sakkaya ditthi is the most important thing to be rooted out in Buddhism.

Only vipassana and the highest level supra mundane consciousness can root out sakkaya ditthi. After that the second enlightenment, third enlightenment and final enlightenment they also root out mental defilements state by state. Therefore those three things are called jhana, they burn out evil things and at the same time they closely contemplate on the object or on the characteristics. Therefore they are called aramanna upacara jhana and lakkhana upacara jhana.

In samatha if one wants to reach higher level it is not necessary to discard the object, especially in fine material jhana. It is necessary to remove lower jhana factors. If a jhana has five factors vitakka, vicara, piti, sukkha, ekaggata it is called first jhana. If a meditator wants to reach the second jhana state it must remove two jhana factors, vitakka and vicara. At that state he must master first jhana.

After that he must try to stay with one object without the help of vitakka, initial application and sustained application. If you are master in that state you can remove vitakka and vicara, you don't need their help to stay with one object. For example, if you study a pali sentence; Namo Tassa Bhagavato Arahato Samma Sambuddhasa, at first you need pay attention to that sentence, that means you must think about the words and meanings of that sentence. After five days now you have mastered that sentence and you don't need to pay attention to that sentence the words and the meanings. Even after waking up in your bed you can recite very easily Namo Tassa Bhagavato Arahato Samma Sambuddhasa although you are doing other things you can

recite it very well, successfully.

Like that after you have mastered the first jhana state the meditator later he can stay with one object without the help of vitakka and vicara. His mind does not need to be directed to the object by vitakka and it will sustain on the object without the help of vicara. At that state it is called second jhana.

In Buddhism there is no one jhana, two jhana, three jhana. Usually first jhana, second jhana, third jhana, fourth jhana. In Abhidhamma there are classification, in that there are five types of jhana, in sutta vibhanga or discourses only four types of jhana. When mentioning jhana the Buddha always uses the sentences

"Quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

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With the stilling of applied and sustained thought, the bhikkhu enters upon and abides in the second jhana, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.

With the fading away as well of rapture the bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, the bhikkhu enters upon and abides in the third jhana, on account of which noble ones announce: "He has a pleasant abiding who has equanimity and is mindful."

With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, the bhikkhu enters upon and abides in the fourth jhana, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity".

Like that. In the pali original the text says "vitakka vicara upasama", that means the meditator rejects vitakka (applied thought) and vicara (sustained thought). There is no vitakka and vicara in the second jhana state. Dutiya means second, not two.

At the highest level of jhana there are only two jhana factors. One is upekkha and another is ekaggata. Equanimity and one object state of mind. There are only two factors. If the meditator wants to practice the other lower jhana he can practice it very well. But usually he maintains the highest level of jhana. For example, if a student is working for year twelve, he is attending the classes of year twelve. He doesn't need to study lower text books, lower class text books. If he wants he can study it very well, but usually he studies the year twelve text books.

Like that the jhana labhi who attains the fourth jhana he practices not lower jhana, he

tries to maintain the fourth jhana. Fourth jhana means cattuka jhana, only one jhana. Sometimes if he wants to study the lower jhana he will study it very well.

Another important thing there is no panna in the samatha, in the list of jhana factors. Therefore in samatha bhavana the function of samadhi or ekaggata is more significant than the function of panna. At the vipassana level the function of panna is usually more significant. But some meditators first practice samatha, after that they change into vipassana, their concentration power is very high, therefore they can attain enlightenment more easily. If a person first has practiced samatha bhavana and has attained jhana level, after that he practices vipassana and if he has attained final enlightenment he is called samathayanika. That means he starts with samatha and later he practices vipassana. Without vipassana meditation no-one can attain enlightenment.

In the satipatthana the Buddha said "ekayano ayam bhikkhave maggo" that means this is the only way to attain enlightenment. Therefore without satipatthana bhavana no-one

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can attain enlightenment. Satipatthana bhavana is vipassana bhavana. Some parts Buddha proclaimed as samatha but at the conclusion, at the conclusive sentences he always concluded with vipassana bhavana. He dwells understanding or seeing arising. He dwells understanding passing away, he dwells understanding both arising and passing away of phenomena. It indicates vipassana bhavana.

In samatha there is no arising and passing away of phenomena. The meditator just stays with the one object. Therefore samathayanika doesn't necessarily mean he practices only samatha. He starts with samatha and later he changes to vipassana.

Now it will be better we stop first part of talk, the explanation of samatha and in the next talk I may explain the definition and outline of vipassana bhavana. May you all be able to attain the highest level of mental absorption jhana state. Thank you.

Now you are invited to ask questions.

Question 1. Unfortunately the first question is not audible however we have transcribed Venerable Divaloka's answer to the first question.

Sayadaw. At the first, second, and third jhana there is piti as a jhana factor. Piti is zest or sometimes they translate it as joy. Usually it is associated with sukkha, pleasant feeling somanassa vedana or sukkha vedana. Only on the third jhana level sukkha occurs without piti, when we reject one by one the jhana factors first vitakka, vicara and second piti and third sukkha. At that state sukkha is replaced with upekkha because upekkha is more calm, more tranquil.

Sukkhā is like emotion it is joy. For example, if you get something at that state you

become happy, happy, sukkha is happy. At that state piti and sukkha occur together. You may notice if one is happy it cannot stay quiet. Usually they are talking or they are moving about or something, therefore it looks floating. At the jhana level the mind looks penetrating into the object, it is very quiet and calm, therefore at the highest level it needs quiet and stable. Sukkha has a tendency of floating therefore at the highest level of jhana there are two jhana factors; upekkha, equanimity and ekaggata, one object state of mind.

When we are young usually we can be easily happy. And when we become older we cannot easily become happy like that. When the mind becomes more mature it becomes more quiet and it is associated with equanimity.

Question 2. In fourth jhana, as far as the perception is concerned, is it the same nimitta as you have already in the first jhana?

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Sayadaw. Perception, what do mean with perception? Do you mean sanna cetasika, mental factor, so what do you want to know?

Question. What would one perceive in fourth jhana?

Sayadaw. It cannot say exactly. Sanna is one of the mental factors and the jhana, it is staying with one object, and the meditator can use one of the forty meditational objects. Some may use kasina, some may use loving kindness, and at the highest level some objects cannot send the mind to the highest level. For example, contemplation of the 32 body parts it can give only first jhana, and loving kindness it can give only third jhana. For the fourth jhana, if you want to get it, you must change your object but if you start with kasina, the coloured disc, you don't need to change it or, if you start with anapanna you don't need to change it. The perception or sanna, the mental factor, is not significant in that consciousness. But other mental factors are more powerful and it maybe also more powerful but in the original text no-one can mention the importance of sanna.

Question 3 The question asked is not audible, but we transcribe Sayadaw's reply below.

Sayadaw. If one starts with a kasina at first he must see kasina with open eyes like that, and then he tries to visualize that kasina with closed eyes. Although he closes his eyes if he can visualize that kasina object it is called uggaha nimitta. At first he has to see with open eyes. At that state the kasina is called parikamma nimitta. There beginning simple like that. At that state it is starting point.

After that if he can visualize that object with closed eyes it is called uggaha nimitta. At that state the mind firmly holds or grasps that object. Firmly holding. And after that he

doesn't need to see that kasina object, and he practices with that visualized object. After some days or some months his visualized object changed, it is replaced with another very beautiful object, it is called depagha nimitta. It is translated as counter sign. It is different from the original kasina.

Upacara samadhi is near to the apana samadhi. Apana samadhi is jhana samadhi. It means it has been in the jhana state. After that the meditator uses that counter sign and after some days, some months or maybe some years his mind will be associated with powerful jhana factors. At that state his mind does stay with that counter sign for many minutes or many hours. At that state his consciousness is called jhana, jhana citta, jhana consciousness. Jhana is five factors. Mind or consciousness or citta is associated with those jhana factors. Nimitta is the object of that mind.

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One is arammana, nimitta is arammana, jhana is arammanika. Nimitta is object and jhana is mind or mental factor which takes that object as it's object.

Question 4. The question asked is not audible, but we transcribe Sayadaw's reply below.

Sayadaw. Jhananga's are mental factors, they are associated with citta or consciousness. Citta and cetasika they are nama, they are called mind. They take an object, the nimitta is object, arammana. Jhananga's are different from nimitta.

In the Buddhist Abhidhamma any consciousness needs an object to arise, without any object any consciousness will not arise. At the appana level, jhana citta, the meditator has to use that patibhaga nimitta or object and his mind is taking that object, that nimitta. Nimitta is cause, arammana paccayo, mind is result.

Mind is divided into two parts according to Buddha Abhidhamma. One is consciousness, citta, another is cetasika or mental factor, or mental concomitants. Usually the jhana citta has 36 or 28 mental factors, associated mental factors. Of those 35 or 36 or 28, five mental factors are called jhananga. As a whole they are called jhana. Vitakka, vicara, piti, sukka, ekaggata. These are as a whole jhana and for those five factors the associated mind is called jhana citta. That mind can stay with one object for many minutes therefore it is called jhana citta. To stay with that object it is not any other object, it is a specific object, that object is nimitta.

Question 5 The question asked is not audible. Following is Venerable Sayadaw's answer.

Answer. My eyes and object. This is visible object, I see this object, I see means seeing consciousness appears. Seeing consciousness appears, usually we say I see this

object. This object is arammana, according to the Buddha Abhidhamma without this object there would not be seeing consciousness. First this appears, it is called purejata arammana. It occurs before my seeing consciousness appears, after that this visible object or image impacts with my eyes. It is another cause, it is also matter, my eyes. When the two meet there is consciousness appears, it is seeing. Like that, this is nimitta. My seeing consciousness is jhana or jhananga.

Although there are many mental factors only five factors are called jhananga. There are other mental factors, for example sati, also panna; panna or alobha are always associated with jhana citta, but they are not called jhananga. Therefore in samatha the function of panna is not significant, it must be associated with jhana citta. There are saddha, sati, viriya, and panna and many other mental factors, but only five cetasika,

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mental factors, are entitled to be called jhana factors because their function is more important. For example there is associations or societies but only committee members are working, they are responsible for the whole society. Executive committee members, like that these mental factors are like executive committee members.

Not only sanna, there are phassa, vedana, sanna, ekaggata, jivitindriya, manasikara, these mental factors are also associated with any consciousness but they are not entitled to be called jhana. In patthana abhidhamma jhana paccayo. In jhana paccayo these five factors are entitled to be called jhana paccayo.

(Some clarification is required from Sayadaw Dipaloka by the student who asked the question.)

Although we are saying like the same thing, they are arising and passing away at any moment. Everything is not the same thing. They are new ones. Although the name is the same, everything has changed at any moment. Nimitta is pannatti, it cannot change, but the arammanika any consciousness and all mental factors they are replaced with new ones, sanna also is replaced. Sanna is just only one of the concomitant mental factors.

This is the first of two talks given by Sayadaw Dipaloka which are being printed in the Buddha Dhyana Dana Review. The second talk will be found in a subsequent volume of the Review.

Should any error in transcription or pali have occurred, the transcribers wish to apologise to Sayadaw Dipaloka and we wish that no misunderstanding arises in the reader as a result.

We thank Sayadaw Dipaloka for his clear explanation of the samatha and vipassana

teachings. We have gratitude to Sayadaw for his kind gift of Dhamma for reproduction in the Buddha Dhyana Dana Review.

May the merit of this work help all meditators know the correct path, realize the correct path and follow the correct path of Buddhist samatha and vipassana bhavana.

FTC/DQ/GK

Please refer Graphical Image No: V6N3.42.1

Photo: The Quan Yin Pond at the Buddhist Discussion Centre (Upwey) Ltd.

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MOON PHASES 1997

Please Note: All times are A.E.S.T.

New Moon		First Quarter		Full Moon		Third Quarter	
Date	Time	Date	Time	Date	Time	Date	Time
					Thu Jan 2		11:47:12
Thu Jan 9	14:27:51	Thu Jan 16	6:04:08	Fri Jan 24	1:12:50	Sat Feb 1	5:42:24
Sat Feb 8	1:08:24	Fri Feb 14	18:59:41	Sat Feb 22	20:28:48	Sun Mar	19:39:42
Sun Mar 9	11:16:44	Sun Mar 16	10:08:24	Mon May 24	14:47:23	Tue Apr 1	5:40:27
Mon Apr 7	21:04:03	Tues Apr 15	3:02:04	Wed Apr 23	6:35:39	Wed Apr 30	12:39:13
Wed May 7	6:48:41	Wed May 14	20:57:09	Thu May 22	19:15:34	Thu May 29	17:53:25
Thu June 5	17:05:43	Fri June 13	14:53:39	Sat June 21	5:10:59	Fri June 2	22:44:18
Sat Jul 5	4:41:55	Sun July 13	7:45:47	Sun Jul 20	13:22:28	Sun July 27	4:30:17
Sun Aug 3	18:16:04	Mon Aug 11	22:44:35	Mon Aug 18	20:57:37	Mon Aug 25	12:25:41
Tue Sept 2	9:53:44	Wed Sept 10	11:33:16	Wed Sept 17	4:52:39	Tue Sept 23	23:37:19
Thu Oct 2	2:53:40	Thu Oct 9	22:24:11	Thu Oct 16	13:47:49	Thu Oct 23	14:50:24
Fri Oct 31	20:03:12	Sat Nov 8	7:45:32	Sat Nov 15	0:13:46	Sat Nov 22	10:00:07
Sun Nov 30	12:16:09	Sun Dec 7	16:11:27	Sun Dec 14	12:39:14	Mon Dec 22	7:45:13
Tue Dec 30	2:58:41						

These times are the instants that the four phases of the Moon occur for this year.

They are expressed in the form Day, Date, Hours, Minutes, Seconds.

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MOON PHASES 1998

Please Note: All times are A.E.S.T.

New Moon		First Quarter		Full Moon		Third Quarter	
Date	Time	Date	Time	Date	Time	Date	Time
		Tue Jan 6	0:20:16	Tue Jan 13	3:25:51	Wed Jan 21	5:42:18
Wed Jan 28	16:03:01	Wed Feb 4	8:55:36	Wed Feb 11	20:24:48	Fri Feb 20	1:29:00
Fri Feb 27	3:28:06	Thur Mar 5	18:43:03	Fri Mar 13	14:36:19	Sat Mar 21	17:40:06
Sat Mar 28	13:15:49	Sat Apr 4	6:20:33	Sun Apr 12	8:25:39	Mon Apr 20	5:54:52
Sun Apr 26	21:43:34	Sun May 3	20:05:53	Tue May 12	0:31:32	Tue May 19	14:37:30
Tue May 26	5:34:26	Tue Jun 2	11:47:13	Wed Jun 10	14:20:29	Wed June 17	20:40:19
Wed Jun 24	13:52:29	Thu Jul 2	4:44:53	Fri Jul 10	2:03:05	Fri Jul 17	1:15:39
Thur Jul 23	23:45:58	Fri Jul 31	22:07:22	Sat Aug 8	12:11:49	Sat Aug 15	5:50:40
Sat Aug 22	12:05:17	Sun Aug 30	15:08:41	Sun Sep 6	21:23:33	Sun Sep 13	12:00:06
Mon Sep 21	3:03:40	Tue Sep 29	7:13:01	Tue Oct 6	6:14:06	Mon Oct 12	21:13:03
Tue Oct 20	20:11:33	Wed Oct 28	21:48:19	Wed Nov 4	15:20:22	Wed Nov 11	10:30:12
Thu Nov 19	14:28:55	Fri Nov 27	10:24:45	Fri Dec 4	1:21:20	Fri Dec 11	3:55:42
Sat Dec 19	8:44:31	Sat Dec 26	20:48:11				

These times are the instants that the four phases of the Moon occur for this year.
They are expressed in the form Day, Date, Hours, Minutes, Seconds.

Please refer Graphical Image No: V6N3.44.1

Woodblock carving of part of a Sutta donated by
Rodney Johnson to John D. Hughes.

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Dharmodaya Sabha - Central Executive Committee

We have been informed by Dr. Tri-ratna Man Tuladehar, Secretary General of Dharmodaya Sabha, that Dharmodaya Sabha has formed its new central Executive Committee under the Chairmanship of His Eminence Trungram Gyaltrul Rinpoche Sherpa of Mahayana Buddhist Community on 14th July 1996. This new Executive Committee was elected to replace the last Executive Committee, which had successfully completed its term of 3 years under the Chairmanship of Ven. Sudarshan Mahathera.

Dharmodaya Sabha - Central Executive Committee (A.D. 1996 - A.D. 1999)

President:	H. E. Trungram Gyaltrul Rinpoche Sherpa
Vice President:	Mr. Lok Darshan Bajracharya
Vice President:	Mr. Omkar Prasad Gauchan
Vice President:	Mr. Bhakti Das Shrestha
Vice President:	Mr. Kanak Man Shakya
Vice President:	Ven. Bhikkhu Sumangal
Secretary General:	Mr. Triratna Man Tuladhar
Secretary:	Mr. Buddha Ratna Bajracharya
Joint Secretary:	Mr. Soviet Ratna Tuladhar
Treasurer:	Mr. Laxmi Das Manandhar
Joint Treasurer:	Mr. Sagar Man Bajracharya
Member:	Mr. Padma Jyoti
Member:	Mr. Triratna Tuladhar
Member:	Mr. Indra Bahadur Gurung
Member:	Miss. Nani Maiya Manandhar
Member:	Mr. Suwarna Shakya
Member:	Mr. Swayambhu Ratna Tuladhar
Member:	Mr. Suchitra Man Shakya
Member:	Mr. Dharma Kumar Halwai

Member: Mr. Akkal Dhwoj Gurung
Member: Mr. Prakash Man Gubhaju
Member: Mr. Prem Lal Tuladhar

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Lumbini Rediscovery Centenary Festival
29 November 1996 to 6 December 1996

Mr. Prachanda Man Shrestha, acting Director General of the Department of Tourism, Nepal, is pleased to inform us of this significant event.

The Festival marks the modern archaeological findings of Dr. Alois Anton Fuhrer, who proved in December 1896, that Lord Buddha was born in Lumbini, Nepal.

Inquiries relating to the Festival may be directed to Mr. Shrestha at the Department of Tourism, Babarmahal, Kathmandu, Nepal:

Tel: 247037, 247039, 247041, 247580

Fax: 00977-1-227281

Internet Location: <http://www:south-asia.com/dotn>

E-mail: tourism@mos.com.np

Please refer Graphical Image No: V6N3.46.1

Photo: A Buddha tooth Relic on the altar at Master
Lin Kuei Son's Temple.

Please refer Graphical Image No: V6N3.46.2

Photo: Kirsten Elliot at a Buddhist Temple in Thailand.

Letter Received From All Ceylon Buddhist Congress

I received your most valuable publication " Buddha Dhyana Dana Review Volume 6".
I bestow my sincere thanks.

I went through your book, your excellent work service to the Buddhists is
commendable. If we follow the Noble Eightfold Paths, there won't be any hindrance to

our lives.

Sir, at the moment I am engaged in a number of social activities attached to the All Ceylon Buddhist Congress. It is an independent organisation. Buddhist Congress has sixteen orphanages for children and four orphanages for the aged.

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Last year I was nominated as the Secretary to the children's homes. The current year 96/97 I am the treasurer to the Child Welfare Society. Most of the homes are situated out of the Colombo city, the interior, in villages. These homes are run by the charities and donations given by various organisations here and abroad. We got to visit these homes frequently. Therefore, I have a tight programme. I am very happy to give my service for the welfare of these innocent children.

At the Regional Centre, W.F.B. last April, we had a big campaign of distributing stationary (school books, pencils, gum bottles, erasers, instrument boxes, etc.) and dry rations to 4,000 school children who are affected with the prevailing civil war, North and North Central areas of Sri Lanka.

This is a part of a rehabilitation programme of W.F.B. Regional Centre. It is the endless suffering everywhere in the world. Pardon me for writing a long letter.

With the Blessings of Triple Gem and Long Life I end this.

Yours obedient.
Wimala Somaratne.

Please refer Graphical Image No: V6N3.47.1

Photo: Southern Gate at the B.D.C.(U) Ltd

An Appeal From the Young Men's Buddhist Association (Y.M.B.A.)

The archaeological sites of Mainamati-Lalmai of Comilla District of Bangladesh, are still standing as an evidence of ancient Buddhist Culture civilisation of 6th to 13th century A.D. Though very little is known to us about the disappearance of such rich Buddhist culture and civilisation but still about 20 thousand Buddhists are living in the Districts of Comilla and Noakhali. They practise the religion propagated by our great teacher Lord Buddha.

It is with great pleasure to note that the Government of People's Republic of Bangladesh has already started excavation of Buddhist archaeological sites of Mainamati-Lalmai and the same work still in continuation. Present excavation of Mainamati-Lalmai reveals the existence of ancient Buddhist civilisation. Chinese traveller Hiuen-T-Sang in his travel account stated that Lord Buddha himself visited Comilla which was named as Samatata kingdom of 7th Century A.D.

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A voluntary organisation named "Young Men's Buddhist Association" (Y.M.B.A.) - Comilla, Bangladesh has been formed by the Buddhist youth of this area with the intention to protect this ancient civilisation. This organisation shall also endeavour to promote better understanding among the Buddhist youths of the world.

The Young Men's Buddhist Association of Bangladesh is ambitious to establish a "Bangladesh Buddhist Cultural Academy" & "New Shalban Vihar" in the ancient Buddhist archaeological sites of Shalban Vihara, Koybari, Comilla & this Academy shall unearth the history of this culture and civilisation.

The People's Republic of Bangladesh has donated 2.28 acres of land for implementation of the proposed project to be constructed by the Young Men's Buddhist Association (Y.M.B.A.). Col (Retd) Akbar Hussain Minister for Environment and Forest has laid the foundation stone of Bangladesh Buddhist Cultural Academy & New Shalban Vihara on this donated land recently at Maynamati Kotbari. Eminent scholars of various countries will be invited to carry out research work of Mainamati-Lalmai about Buddhist Civilisation.

To accomplish this noble objective it has been planned and estimated to cost about US \$24 lac to accommodate this Bangladesh Buddhist Cultural Academy and New Shalban Vihara which will consist of:

1. Museum
2. Library
3. Research Centre
4. School for orphans and destitute
5. Hostel
6. Rehabilitation for orphans and destitute
7. Printing & publication of a magazine "Shalban" & the books on Buddhism.
8. Meditation Centre.

Our resources are limited and constrained. We need the help from philanthropist and donors to accomplish and implement this gigantic project. Kindly extend your hand in saving the Mianamati- Lalmai Buddhist civilisation of this ancient period.

May the Blessings of the Triple Gem be on you.

Yours in the Dhamma.

Shila Bhadra Bhikkhu
Secretary General.

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All financial contributions may kindly be sent to: Secretary General Y.M.B.A Comilla.
Account No: SB - 5698. Pubali Bank Ltd. Daulatgonj Branch, Laksam, Comilla.
Bangladesh. Phone: 081 - 5869.

Please refer Graphical Image No: V6N3.49.1

Photo: John D. Hughes and Rodney Johnson sitting with two sitting Buddhas and a reclining Buddha donated to the B.D.C. (U) Ltd. by Ajarn Chanphy Panyanor Manivong. These images arrived with the Buddha Lila.

Please refer Graphical Image No: V6N3.49.2

Photo: Kate Ryan offering John D. Hughes a hand painted thankha of the Buddha on Founder's Day, 9 September 1996.

Please refer Graphical Image No: V6N3.49.3

Photo: Venerable Viriyananda, John D. Hughes, Master Lin Keui Sen and Members and friends of the B.D.C.(U) Ltd on Founder's Day 1996.

Please refer Graphical Image No: V6N3.49.4

Photo: Master Run Sun offering a flower to Buddha Lila.

Please refer Graphical Image No: V6N3.49.5

Photo: John D. Hughes and Jocelyn Hughes arranging for members of the congregation to touch and offer the Monks'

robes at the Buddha Vihara Temple Kathina Ceremony.

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Please refer Graphical Image No: V6N3.50.1

Photo: Assistant Treasurer and Assistant Editor Paula Burling and Director Constance Rhodes in the garden at the Centre.

Please refer Graphical Image No: V6N3.50.2

Photo: Company Secretary Julie O'Donnell in the Venerable Viriyananda Meditation Hall.

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 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 1997 is the construction of a new bedroom and Library and housing for the Padmasambhava Image. This project has been planned to commence in 1997 and we request your assistance to meet the building costs of \$12,000. Fitout costs for the Library are estimated at \$5,000.

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. Please make cheques payable to "Buddhist Discussion Centre (Upwey) Ltd."

Thank you for your kind contribution. The gift of Dhamma excels all others. May you be well and happy.

I/we wish to contribute funds as follows:

Appeal 1 - Buddha Dhyana Dana Review	\$.....
Appeal 2 - Building Extensions	\$.....
Appeal 3 - General Funds	\$.....

	TOTAL

Name/organisation

Address

.....

Receipt Required yes/no