

BUDDHA DHYANA DANA REVIEW

Volume 10 No. 1

Registered by Australia Post
Print Post Publication No. PP 339637/00013

2000

The Phra Chaiyaporn Pasurt Buddha Rupa presented to the Buddhist Discussion Centre
(Upwey) Ltd by Ajarn Chanhphy Panyano Manivong on 2 March 2000.

Publication Details

BUDDHA DHYANA DANA REVIEW

ISSN 0818-8254

Incorporating the Buddhist Discussion Centre (Upwey) Ltd.

Newsletter and the Ch'an Academy[#] Newsletter.

Printed and Published by: Buddhist Discussion Centre (Upwey) Ltd

A.C.N. 005 701 806 A.B.N. 42 611 496 488

33 Brooking Street

UPWEY VIC 3158

AUSTRALIA

Tel/Fax: (+613) 9754 3334

Website: www.bdcu.org.au

Email: wbu@bdcu.org.au

Editor: John D. Hughes Dip. App. Chem. T.T.T.C. G.D.A.I.E.

[#] Registered Trading Name

* World Fellowship of Buddhists Regional Centre

Reprints

This Review is for Free Distribution.
It contains Dhamma material and is provided
for the purpose of research and study.
Permission is given to make reprints of this
publication for FREE DISTRIBUTION ONLY.

Please keep it in a clean place.

**"The gift of Dhamma excels all other
gifts."**

Table of Contents

Page No.

2	List of Contributors Note on Publishing Style News From Tibetan Buddhist Society of Canberra Inc.
3	Glossary
4	Coming Events at Our Centre
6	Editorial
8	Five Day Bhavana Course 27 to 31 December 1999
10	Ch'an Academy Summer 1999/2000 - Ch'an Classes With Master John D. Hughes and Sumi-e Classes With Master Andre Sollier
11	Searching for the Ox - A Series of Ox herding Paintings by Master Andre Sollier
21	Ordination Ceremony at Wat Dhammaram
22	Ordination Ceremony Instructions
25	Opening of Geological Museum @ Upwey and Sealing of the Millennium Time Capsule
30	Chinese and Vietnamese New Year Celebrations
31	Phra Chaiyaporn Pasurt Rupa
32	Five Day Bhavana Course 21 to 25 April 2000
34	<i>Majjhima Nikaaya Part 1, Sections 2 to 5</i> , translated by Sister Uppalawanna
48	The Library You Are Looking For, Chapter 12 - The Acquisition of Library Materials and References
54	Preferences for English Words When Used as Dhamma Transmission Language
57	Religious Conversion
61	St Valentine's Day and the Elusive Quest for Love - Radio Broadcast on 13 February 2000
69	The Buddhist Position With Regard to Certain Views About Existence and the World by Palitha Mapatuna
72	Report of the International Conference on Buddhism and World Peace, Buddha Statue Distribution Ceremony and Kathin Chivara Dan Celebration held on 13 November 1999
74	International Brotherhood Mission - A Brief Account
76	Report on International Colloquium on Buddhism and the Future of Humanity
79	<i>"In the Sea of Loving Kindness"</i> by Ven. Bhikkhu Vipassanal Thero
80	Appeal for Bouddha Tapoban Vihar Sangstha
81	Appeals for Others
82	Appeal for Funds - How You Can Help Our Centre

List of Contributors

Members of our Centre who write articles published in the Review are referenced at the end of each article by their initials. Contributors to articles published in Vol. 10 No. 1, including those who edited, typed and proof-read articles, are:

J.D.H.	John D.Hughes <i>Dip.App.Chem. T.T.T.C. G.D.A.I.E.</i> , Vice President World Fellowship of Buddhists, Editor		
A.B.	Arrisha Burling <i>B.A.</i> , Assistant Editor		
S.A.	Stuart Amooore <i>B.Comp.</i>	J.B.	Julian Bamford <i>B.A.App.Rec.</i>
F.C.	Frank Carter <i>B.Ec.</i>	V.C.	Vincenzo Cavuoto
J.M.H.	Jocelyn Hughes <i>B.Bus.</i>	C.I.	Clara Iaquinto
V.M.	Vanessa Macleod <i>B.A., M.A.</i>	A.S.	Anita Svensson
M.P.	Maria Pannozzo	P.S.	Philip Svensson
P.W.	Pennie White <i>B.A., Dip Ed.</i>		

This issue was funded by the Knowledge Management Task Unit, Pam Adkins, Julian Bamford, Frank Carter, Wendy Clancy, Evelin Halls, Lenore Hamilton, Isabella Hobbs, Jocelyn Hughes, Thong Huynh, Leila Lamers, Lyn Lehmann, Vanessa Macleod, Rilla Oellien, Maria Pannozzo, Santi Sukkha and the Svensson Family.

Note on Publishing Style

The Buddha Dhyana Dana Review is printed on 80gsm paper with a 160gsm cover.

Commencing with this issue, the type has been changed from Courier New to Times New Roman. The font size has remained at 12 points, however, since the characters are less spaced out with Times New Roman, we are able to fit more characters on each page. We will be able to fit about 10 more pages of information, based on the old type style, into our 84 page publication.

This typographical change meets our policy need to keep our type size large enough so that it can be read without magnification by some of our readers who have poor eyesight.

The change has the advantage that it does not degrade the legibility of the names, words and letters of the Teachings in the Buddha Dhyana Dana Review.

The Editor wishes to thank the Assistant Editor, Arrisha Burling, for this valuable suggestion.

The merit made from this change is dedicated to the Deva of Learning who continues to assist with the publication of the Buddha Dhyana Dana Review.

News From Tibetan Buddhist Society of Canberra Inc.

Tibetan Buddhist Society of Canberra Inc. has announced in *Clear Mind* newsletter, number 44, that Lama Choedak has arranged for the hand printed editions from the 300 year old wooden printing blocks of the Kagyur and Tengyur to arrive in Australia. These bless Australia.

We receive each edition of *Clear Mind* and will preserve this important publication in our Centre's Library collection, The John D. Hughes Collection, for at least 500 years.

Glossary

In this edition the Buddhist Discussion Centre (Upwey) Limited is referred to as the BDC(U) Ltd or the Centre. *The Buddha Dhyana Dana Review* is referred to as the *BDDR* or the *Review*.

Amitābha	The Dhyani Buddha who governs Sukhavati; the “Endless Light”, the metaphysical Buddha.
Bhāvanā	Mental Development - One has to distinguish 2 kinds: Development of tranquillity (samatha-bhavana) ie concentration (samadhi); and development of insight (vipassana-bhavana) ie wisdom (panna).
Erudite	Trained; learned; scholarly.
Karunā	Compassion; one of the four sublime abodes.
Mandala	A symbolic representation of a magic circle usually with symmetrical divisions and figures of deities etc. in the centre, used by Buddhists in meditation and found in many cultures as a religious symbol.
Morphological	Pertaining to or derived from.
Naga (Nagua)	Term used to describe a lay person who is to be ordained as a novice Monk and who dresses in white.
Thankha	A Tibetan religious (scroll-) painting on woven material, hung as a banner in temples and carried in processions.
Prajnaparamita Sutta	Sutta on the Perfection of Wisdom.
Sukhāvati	The Western Pure Land; “happy land”, wherein live only beings destined to salvation.
Vacillating	1. Varying; changeful; swaying. 2. Of the mind - unable to concentrate itself strongly.

References

1. Buddhadatta, A.P., *Concise Pali-English Dictionary*, 1968, The Colombo Apothecaries Co. Ltd., Colombo.
2. Davids, T.W.R. & Stede, W. (Eds.), *Pali-English Dictionary*, 1979, Pali Text Society, London, ISBN 0 7100 7511 1.
3. Hackin, J. *et al*, *Asiatic Mythology*, Cresent Books, New York.
4. Onions, C.T. (ed.), *The Shorter Oxford English Dictionary*, 1973, Clarendon Press, Oxford.
5. Simpson, J.A. & Weiner, E.S.C. (eds.), *The Oxford English Dictionary*, Vol. XVII, First ed. 1989, this ed. 1998, Clarendon Press, Oxford.

S.A., A.B. , J.M.H.

Coming Events at Our Centre

BUDDHIST PRACTICES ENHANCE LIFE SKILLS

Buddhist practices, including bhavana, are given at our Centre every Monday and Friday evening starting at 7.30pm. 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	9 - 13 June 2000
Five Day Course	8 - 12 September 2000
Five Day Course	27 - 31 December 2000

Courses run from 9.00am to 10.00pm each day. At least five precepts should be maintained. There is no charge for attendance.

PRAJNAPARAMITA TEACHINGS

Master John D. Hughes will teach the Prajnaparamita Sutta on the Perfection of Wisdom on Tuesdays from 7.30pm. The classes commenced on the New Moon day of 16 February 1999 and will be taught for three years and three moons. The recommended text book is *The Large Sutra On Perfect Wisdom With Divisions of the Abhisamayalankara*, translated from Sanskrit and edited by Edward Conze (1975, reprinted 1990, Motilal Banarsidass Publishers Pty Ltd, Delhi ISBN 81-208-0752-9).

If you would like to attend the Teachings you are encouraged to become a Member of our Centre. Please contact the Centre on (03) 9754 3334 if you would like further information on the Prajnaparamita Sutta or Membership details.

KNOX FM RADIO BROADCASTS

The Buddhist Discussion Centre (Upwey) Ltd broadcasts Buddha Dhamma from Knox FM radio station at Bayswater, Victoria, 87.6 FM, every Sunday from 11am to 12pm. Broadcasts include Teachings from our Master John D. Hughes and chanting of Buddhist Mantras. Please contact the Centre on (03) 9754 3334 if you would like to help our broadcast team.

VERSAK 2000

REMEMBERING THE HERITAGE OF OUR FRIENDSHIP

This Versak our Members and Friends will celebrate in the traditional Theravadin manner on 18 May 2000 by paying respect to the Buddha, paying respect to the Dhamma and paying respect to the Sangha. Lunch will be offered to the Sangha at 11.15am and visitors are invited to enjoy our pleasant garden surrounds and to take part in the day's events.

One of our key Dhamma initiatives this Versak is to generate sustainable causes for our Centre to produce a repeat effect with a longer duration, and have our Members and Friends attend our Centre again and again.

As part of the day's celebrations our Members and Friends will chant in our Hall of Assembly at 12.35pm. This will be followed by the circumambulation of the 8 auspicious signs. Our Teacher, John D. Hughes, will guide meditation for Members and Friends from 5.00pm to 6.00pm during the full moon which is at 5.34pm.

If you would like further information on the day's program, please contact our Centre on (03) 9754 3334.

FOUNDER'S DAY 2000

Founder's Day will be held at our Centre on Saturday 9 September 2000, to mark the occasion of John D. Hughes' 70th Birth Anniversary.

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, and visiting Teachers. Classes are held at the Buddhist Discussion Centre (Upwey) Ltd.

Lessons in Ch'an methods have fee charges to cover materials. The cost for classes held prior to 1 July 2000 is \$60.00. From 1 July 2000 the total cost will be \$66.00, which includes \$6.00 GST.

Master John D. Hughes will teach Ch'an methods on the last weekend of each month. The classes will run from 1pm to 4pm.

Master Andre Sollier teaches Sumi-e methods at our Centre. The classes will run from 10am to 3pm. The theme for Sumi-e for 2000 is 'Searching for the Ox'. The series of ten ox-herding paintings that Master Andre Sollier has painted for these classes are presented on pages 11 to 20 of this Buddha Dhyana Dana Review.

The following dates have been confirmed for 2000:

CH'AN CLASSES 1pm - 4pm
Master John D. Hughes

Winter Sunday 25 June 2000
 Sunday 30 July 2000
 Sunday 27 August 2000

Spring Sunday 24 September 2000
 Sunday 29 October 2000
 Sunday 26 November 2000

SUMI-E CLASSES 10am - 3pm
Master Andre Sollier

Winter Saturday 17 June 2000
 Saturday 29 July 2000
 Saturday 19 August 2000

Spring Saturday 21 October 2000
 Saturday 18 November 2000
 Saturday 13 November 2000

Summer Saturday 9 December 2000

Master Andre Sollier teaching Sumi-e to students at the
Buddhist Discussion Centre (Upwey) Ltd.

Editorial

We like to be practical. To do this, we make use of the skills of one of our former Presidents as an intrapreneur on our fundraising projects. While the term “intrapreneur”, used by Gifford Pinchot III, may be new, the ideas are not.

If the perception of irreconcilable differences between entrepreneurs and team managers were allowed to continue in this new century, then the impact on Dhamma Centres with individuals with entrepreneurial spirit will continue to be minimal.

As Herbert S. White observed in 1987, when talking about libraries, bureaucratic organisations have efficient mechanisms for driving out the person who is different from the norm, because those who are brighter, quicker and more efficient than the norm tend to make them uncomfortable.

Organisations that depend on the “style” of organisational behaviour as opposed to concentration on results at times pay a heavy penalty.

We wish to share the financially prudent secrets of how we exploit our decades of sound experience. As policy, we mobilise valuable business resource persons to manage our internal risk by inviting them to act as our official intrapreneurs; with a mandate to investigate and research sensitive activities.

Overseas Dhamma Teachers who revel in the thought of themselves as “entrepreneurial” have a tendency to assert to their small Australian committees that their newly formed association should rent luxurious dwellings. They have the notion that luxurious Centres will attract persons with wealth.

We must stress that Australian culture does not follow that of the country club ideal for success found in the United States, nor the School ties model for success in Great Britain, nor the party membership form of communist countries, nor the important family connections model of the Middle East.

In Australia, a recent paradigm shift has occurred where the success of a Buddhist Centre is judged by looking at the risks in local budgets rather than by claimed results.

Recently, in Victoria, it was noted that several newly formed Buddhist Centres have closed down simply because their committees spent more much money than they earned on high risk ventures or received too little in local donations from their Australian target audience. Last year, the author warned some of the Teachers of these bodies to make haste slowly and in an affordable manner.

It is not good that foreign Teachers come to Australia and set targets that cannot be successfully completed because their committees do not have enough time or resources to do the tasks. No followers ought to go along with those Teachers who encourage persons to perpetrate such unwise action by urging them to do “the best they can” when it is evident from the outset that the best is not good enough to get the organisation solvent.

There is a great risk associated with doing “the best you can” if members’ skills in project planning, risk analysis, and financial management are weak. It would be better to set members on a systematic learning path to improve their management skills for a lengthy period of time before setting them to work on projects which could bankrupt the organisation if the worst case scenarios actually happened.

Apart from the risk of bankruptcy, unwise financial strategies place too much stress on an organisation and its Members.

The intrapreneur is not interested in having a “successful” high profile project for the organisation if that project exposes the organisation to unmanaged risks. He or she is not a gambler; no matter how good the upside of the event may appear.

The intrapreneur’s focus is not merely doing more business or running bigger projects, rather they work on the business or organisation itself. Their approach is to refine and improve the internal systems and processes of information gathering and retrieval, research, planning, risk management, member or employee training, performance evaluation and so on.

It is not enough that something appears to be worthwhile on the surface or appears to work well enough at the moment. All things have a life cycle. If a manager will not recognise the life cycles of things in his or her business, he or she will be caught out. The life span of the organisation will be reduced.

For example, continuous improvement in running projects such as the Buddhist Discussion Centre (Upwey) Ltd’s annual St. Valentine’s Day, Mother’s Day and Christmas Day Fundraiser Stalls has been achieved by use of our strong and wise intrapreneur.

Selling roses from multiple roadside flower stalls in mid-summer presents many obvious risks and others which are more subtle. There is a substantial investment of over \$1000 to purchase the stock and up to 100 hours of volunteer’s precious time.

Leaving aside the obvious risks such as the hot dusty conditions destroying the roses, our experiences include the following:

- The section of road we put our flower stall on was closed for road works on the event day;
- Other stall vendors set up their stalls on our stall site before we arrived as the local shire council had granted us both a permit for the same site;
- One flower wholesaler sold our ordered flowers to someone else the day before the event. It is almost impossible to buy more from elsewhere during the peak Valentine’s Day period;
- Another flower wholesaler supplied us with flowers, which were in very poor condition.

There have been many less dramatic problems to be dealt with over the years. Despite such risks, it is possible to plan this event to overcome all such occurrences and still run a successful fundraising event.

There must be an effective reporting process that feeds back good information for planning next year’s event. The accumulated lessons learned from past experience must be incorporated in future planning.

Complex problems which may not be solvable from the experience gained in one year’s event can be “worked on” over two or three years as different remedies are tested and refined. Such good information may also reveal that some projects should be discontinued. This conclusion may arise, for example, from the identification of unacceptable risk factors.

Finally, there must be sufficient will and vigour on the part of the project organisers to:

1. Define the strength, weakness, risk, opportunity or threat;
2. Analyse the factors;
3. Do research to make the unknowns known;
4. Formulate the solutions;
5. Implement the improvements.

In this Dhamma-ending Age, may Buddhist Centres learn to deal with declining resources by re-examining and changing the premises of what is to be done, how it is to be done or both.

*John D. Hughes (Editor) with assistance from Frank Carter B.Ec
(Both are Past-Presidents of our Centre.)*

Five Day Bhavana Course - 27 to 31 December 1999

John D. Hughes taught Members a method of speed learning during the Five Day Course from 27 to 31 December 1999.

Members were given instructions on setting and meeting deadlines through knowing the time and knowing the place. They were taught project planning through flow charting tasks in John D. Hughes' Life Plan and allocating time to work on his book *The Life Work Skills You Are Looking For*. Members also committed to tasks required for continued management of the Centre while John D. Hughes is on a three month retreat from the 10 February to 5 May 2000.

The teaching on flow charts taught Members about funding and creating the causes to fuel their Life Plans through the generation of merit.

Members were instructed to complete their Life Plans on our Local Area Network by 31 December 1999 in order to receive assistance from the God of Work and God of Learning. The following prologue was added to each Life Plan to empower them:

“The cause for ensuring this Life Plan succeeds is that I have committed my time and effort to help our Teacher during his retreat in Autumn 2000 to complete part of *The Life Work Skills You Are Looking For*.”

The Life Work Skills You Are Looking For will contain the following chapters:

- Acquiring Information
- Ability to Perform Practical Tasks
- Ability To Work In Groups & Teams
- Scientific Knowledge
- Third Order Matrix Thinking & Problem Solving
- Enterprise & Excellence
- Perseverance
- Performance Evaluation

Many will recognise that persons having mastery of these eight things must be the future managers.

Each of these subjects was planned and detailed into a series of flow charts that contain:

- Names of the Persons Who Will Help
- Time Allotment by Persons Who Will Help
- Names of Persons Owning Tasks
- Produce 10 References
- Abstract References
- Write Chapter
- Review Chapter
- Assemble Chapters in Book Form
- Edit Book Form
- Print book
- Catalogue book

It is our Centre's capacity to increase the third order knowledge of trainees.

The associated skills that result from this training will make Members employable in the next century.

The ability to work in a group with new software on a multimillion dollar project every day for ten hours a day until the project is complete will not only become more common, skills and aptitudes like these will become a necessary requirement for persons maintaining a common work ethos.

Other activities during the Five Day Course included posting BDDR Volume 9 Number 3; construction and painting of a wooden framework for a Bodhi tree surround; and upgrade of the Geology Museum.

Francisco So conducted the medium length Sukhavati Sutra puja of visualisation of Amitabha Pure Land on 26 December 1999. He also conducted the larger length puja on 2 January 2000.

Member Arrisha Burling prepared John D. Hughes hair relics and presented them to the Centre and Members during a New Year's Eve party and celebration of her 27th Birth Anniversary on 31 December 1999.

An extraordinary radio broadcast was performed at Knox FM from 12 midnight on 31 December 1999 to 1am on 1 January 2000. The title of this broadcast was "Meeting with the New".

The Executive Producer was John D. Hughes and the program Producers were Jocelyn Hughes and Vanessa MacLeod. The Presenter was Vincenzo Cavuoto.

Other Members present were Evelin Halls, Brendan Canning, Julian Bamford, Pamela Adkins, Lenore Hamilton and Philip Svensson.

Due to the auspiciousness of this event, it was recorded on video in addition to audio tape. It was recorded on a hand held video camera belonging to Vincenzo Cavuoto and operated by Brendan Canning and Philip Svensson.

The Program went very well. John D. Hughes and Members viewed the video recording and commented on it being a great show.

SADDHU SADDHU SADDHU

A.B., A.S.



Ch'an Academy Summer 1999/2000

Ch'an Classes With Master John D. Hughes and Sumi-e Classes With Master Andre Sollier

The theme for the 1999 Sumi-e series was 'The Buddha - The Eightfold Path'. During the final class, 'The Path of Right Contemplation', visiting Master Andre Sollier spoke of the loss of Christmas' original purpose of joy. He talked of the fall into illusionary ideas of happiness; buying bigger and better, over indulgence through eating, drinking and festivities, as we are driven more by commercialism. The same applies to celebration of the western New Year.

The students' meditation in painting Buddha sitting upon a lotus blossom enabled each to discover that Buddha was not so much a person, but a spiritual entity. The Teacher had depicted Buddha (printed in BDDR Vol. 9 No.2) as a presence rather than a being sitting on a lotus blossom.

One student noted that to enable one to paint the image deeper concentration and meditation on the essence of Buddha was required. Reflecting on a past Teaching they now understand that Buddha is the Dhamma, and the Dhamma is Buddha.

For the year 2000 program of Sumi-e classes, 'Searching for the Ox', Teacher Andre Sollier produced the 10 Ox Herding paintings depicting the 10 phases of learning to control the ego.

For one student the class related visually to a Teaching he had received as a Monk in January. The Ox represented the ego's progression through the 10 stages required to tame or calm the mind to acquire peace and wisdom.

While painting the first image one becomes aware of how wild the mind is. Constant control is required to keep it inside and calm. This was a lesson in both control of the brush and of the mind, which is what Sumi-e is about.

At the second class another student noted that to get the most from Sumi-e one needs to be in a state of complete calm and clear concentration. To deviate from this state allows the ego to escape, resulting in poor brush strokes and an ugly image, a mirror of your mind. Distracted by unwholesome thoughts and heedless chattering makes it extremely difficult to paint. Our Sumi-e Teacher powerfully taught that the 'Way of the Brush' is an effective and elegant method for training the mind.

The Teacher guided students in the correct use of the four friends - brush, ink stick, ink stone and paper, explaining that it will take a lot of practice to learn how to use them correctly. He said that with practice, the mind and the brush will connect and become one.

Inspired by the elegance of Sumi-e and the teaching by Master Andre Sollier, one student purchased his first brush, ink and ink slab and vowed to continue with Sumi-e for the rest of his life.

John D. Hughes commenced teaching Ch'an classes in February beginning with the basics of using Bamboo as the topic. Thank you to Ch'an students Jan Bennett and Julian Bamford for conducting the second class of the year, during John D. Hughes' retreat.

The class began with viewing Ch'an paintings by John D. Hughes, to draw attention to what Ch'an is about. The subject for the class was the bamboo stroke, an excellent practice to focus the mind and reach a state of clear contact with the four friends and the subject.

Thank you to Master Andre Sollier for teaching Sumi-e and to our Teacher John D. Hughes for teaching us Ch'an and guiding the Members of the Buddhist Discussion Centre (Upwey) Ltd in maintaining the tranquil conditions for us to practise Ch'an.

J.B.

Searching for the Ox: A Series of Oxherding Paintings by Master Andre Sollier

Verse by Pennie White

I Undisciplined

*The wild beast snorts, horns projected fiercely,
The crazy black ox, energy undirected, frantically runs to and fro to nowhere.
Over the valley moves a dark thunderous cloud.
The destructive hooves, trampling the delicate flora.*

II Discipline Begun

*The oxen, restrained by the nose with a straw rope,
Attempts to flee, whipped, whipped, severely beaten.
The powerful creature naturally wild and resistant to training,
The trainer unrelenting with his firm grip and striking whip.*

III In Harness

*Slowly becoming comfortable led by the nose,
From the mountain top, down the valley and by the stream, the ox contentedly follows.
The leader holds the straw rope tight,
One foot in front of the other, aware all day long, except of his own fatigue.*

IV Faced Round

*The benefits of training begin to show as the ox faced round,
The fierce and dominant beast has now melted into a gentle creature.
Although now broken, the trainer does not give the ox his full trust.
The ox is tied to a tree with the straw rope the master still keeps.*

V Tamed

*Under the breezy willow and by the shimmering stream,
The oxen is free to pursue what he desires with his free time,
Come dusk, a haze falls over the pasture,
The boy stands and heads home, animal not hesitating to follow calmly.*

VI Unimpeded

*On the peaceful pastures the beast whiles away the time,
Confidence consolidated, restraint free forever, the whip is no longer required.
The boy can now relax under the pine tree,
His happiness expressed by his playing of peaceful music.*

VII Laissez Faire

*The receding sun, silhouetting willows above the sleepy spring stream,
The misty atmosphere illuminates the grown grass of the meadow.
Now trusted, the animal eats when hungry, drinks when thirsty, and rests at leisure.
The boy now sleeps for hours and hours, not worrying.*

VIII All Forgotten

Encompassed by the white clouds the beast is all white,

Now comfortable companions the man is care-free.

The moon penetrates the white clouds and casts their white shadows.

The white clouds and bright moon set in their motion.

IX The Solitary Moon

*The beast has disappeared, the man is the commander of his time,
He alone, gently drifting along the mountain tops, is a solitary cloud,
Dancing raising his hands he sings in the moon-beam,
Recollecing that he has a final obstacle hindering his walk home.*

X Both Vanished

*Empty, both gone, steps without trace,
Full moon upon the lake, no impression, nothing to carry.
What comes of its meaning,
Nothing to own, offer the flowers.*

Ordination Ceremony at Wat Dhammaram

On Sunday 16 January 2000, Members Julian Bamford and Jan Bennett were ordained as Samaneras holding 10 precepts at Wat Dhammaram, 53 Balmoral Ave Springvale, Victoria, 3171.

Ven. Dhammado was the preceptor. Ven. Liv Peo (Abbott of Wat Dhammaram) resided over the ceremony along with Ven. Soun Singoun and Ven. Mang Saroun who arrived in Australia from Cambodia late December on a four month visa.

Layman Ajarn Kim Say Khim assisted Julian and Jan in the proceedings of the ceremony.

The ceremony was attended by 30 lay followers including Members Pam Adkins, Stuart Amore, Arrisha Burling and Peter Jackson. Stuart and Peter video taped the ceremony, whilst Arrisha and Pam took photos.

The Samaneras were given the Dhamma names Ven. Nandiya (Julian Bamford) and Ven. Sugandha (Jan Bennett) by Teacher John D. Hughes.

Ven. Dhammado guided Ven. Nandiya and Ven. Sugandha in a 10 day meditation course at the Vipassana Centre on the Healesville Kooweerup Road, Woori Yallock, Victoria, 3189 from 19 to 30 January 2000.

Ven. Nandiya and Ven. Sugandha disrobed on Sunday 30 January 2000.

May all beings be well and happy.

S.A., A.B.

Ven. Lim Mony (centre) with Members Julian Bamford (left) and Jan Bennett (right) before their ordination ceremony at Wat Dhammaram on 16 January 2000.

Ordination Ceremony Instructions

Under the guidance of Venerable Dhammadaro, two Members of our Centre, Julian Bamford and Jan Bennett were ordained as Buddhist Novice Monks at Wat Dhammaram, 53 Balmoral Avenue, Springvale 3171, Victoria on 16 January 2000.

Their preceptor, Venerable Dhammadaro, translated the following instructions for the ordination ceremony from Cambodian to English and Pali while teaching the two students at our Centre on 8 December 1999.

First the Naga is to clean the hair, the mustache, the beard and cut the nails, accurately conforming to the law of the Buddha. To wear suitable clothing and offer flowers to the Venerable and pay respect, salute and pray Dhamma to Buddha; and then the Naga is to bring the flower and the robe to offer to the Monk who will be the Naga's spiritual Teacher.

From that time the Naga puts the robes near his body and salutes three times to the Teacher Monk. Next the Naga stands up and prays the Dhamma as follows:

1. UKASA WANDAMI BHANTE SABBAN APARADHAN KHAMATHA ME BHANTE MAYA KATAN PUNNAN SAMINA ANUMODIDABBAN, SAMINA KATAN PUNNAN MAYHAN DATAPPAN, SADHU SAHDU ANUMODAMI.

After this the Naga is to say the Dhamma as follows:

2. UKASA KARUNNAN KATTWA PABBAJJAN DETHA ME BHANTE.

Then after that the Naga is to squat and to raise the hands to salute and say the Dhamma as follows:

3. AHAN BHANTE PABBAJJAN YACAMI
DUTIYAMPI AHAN BHANTE PABBAJJAN YACAMI
TATYYAMPI AHAN BHANTE PABBAJJAN YACAMI.

And then say the Dhamma as follows:

4. SABBADUKHA NISSARANA NIBBANA SACHIKARANATTHAYA IMAN KASAWAN GAHETWA PABBAJETHA MAN BHANTE ANUKAMPAN UPADAYA. (3 times)

This is repeated 3 times and then the Naga gives the robe to the Teacher.

When the Teacher takes the robe the Naga is to continue to say Dhamma 3 times again as follows:

5. SABBADUHKA NISSARANA NIBBANA SACHIKARANATTHAYA ETAN KASAWAN DATWA PABBAJETHA MAN BHANTE ANUKAMPAN UPADAYA. (3 times)

After praying, the Teacher gives Meditation (TACAPANCAKAMMATHANA) to allow and to reverse as follows by Pali:

6. KESA (hair), LOMA (body hair), NAKHA (nail), DANTA (teeth), TACO (skin), TACO (skin), DANTA (teeth), NAKHA (nail), LOMA (body hair), KESA (hair).

When the meditation is finished, the Teacher tells the Naga to go and look for a place and change the clothing and put on the robe. Thereafter the Naga is to meet intentionally with the Teacher and salute three times while standing, afterward the Naga is to pray as follows.

7. UKASA WANDAMI BHANTE, SABBAN APARADHAN KHAMATHA ME BHANTE, MAYA KATAN PUNNAN SAMINA ANUMODITABBAN SAMINA KATAN PUNNAN MAYHAN DATABBAN, SADHU SADHU ANUMODAMI.

To finish the Naga is to say as follows:

8. UKASA KARUNNAN KATTVA TISARANENA SAHA SILANI DETHA ME BHANTE.

To say again as follows.

9. AHAM BHANTE SARANASILAN YACAMI.
DUTIYAMPI AHAN BHANTE SARANSILAN YACAMI.
TATIYAMPI AHAN BHANTE SARANSILAN YACAMI.

Then afterward the Naga is to pray as follows:

10. NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA.
(3 times)

Then the Teacher Monk prays NAMO three times.

11. NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA.
(3 times)

And the Teacher Monk says YAMAHAN VADAMI, TAN VADEHI. The Naga answers: AMA BHANTE. Then, the Teacher Monk gives the acceptance of the three-fold refuge.

12. BUDDHAM SARANAM GACHAMI; DHAMMAM SARANAM GACHAMI;
SANGHAM SARANAM GACHAMI.
DUTIYAMPI BUDDHAM SARANAM GACHAMI; DUTIYAMPI DHAMMAM
SARANAM GACHAMI; DUTIYAMPI SANGHAM SARANAM GACHAMI.
TATIYAMPI BUDDHAM SARANAM GACHAMI; TATIYAMPI DHAMMAM
SARANAM GACHAMI; TATIYAMPI SANGHAM SARANAM GACHAMI.

When all are ready the Teacher says TISARANA GAHANA PARIPUNNAN.

Naga replies: AMA BHANTE. To finish the Naga receives ten precepts as follows:

13. PANATIPATA VERAMANI SIKHAPADAN SAMADIYAMI;
ADINNADANA VERAMANI SIKHAPADAN SAMADIYAMI;
ABRAMMACARIYA VERAMANI SIKHAPADAN SAMADIYAMI;
MUSAVADA VERAMANI SIKHAPADAN SAMADIYAMI;
SURAMERAYAMAJJAPPAMA DATTHANA VERAMANI SIKHAPADAN
SAMADIYAMI;
VIKALABHOJJANA VERAMANI SIKHAPADAN SAMADIYAMI;

NACCAGITAVADITAVISOKADASSANA VERAMANI SIKHAPADAN
SAMADIYAMI;
MALAGANTHAVILE PANA DHARANA MANDANA VIPHUSANA DTHANA
VERAMANI SIKHAPADAN SAMADIYAMI;
UCCASAYANAMAHASAYANA VERAMANI SIKHAPADAN SAMADIYAMI;
JATARUPARAJJATAPPADIGGAHANA VERAMANI SIKHAPADAN
SAMADIYAMI;

Thereafter the Teacher says as follows:

14. IMANI DASA SIKHAPADANI SAMADIYAMI.

Then the Samanera is to take and say 3 times:

IMANA DASA SIKHAPADANI SMADIYAMI.
(3 times)

And pay respect by bending down, and standing to raise the hand for salute and to say:

15. VANDAMI BHANTE, SABBAN APARADHAN KHAMTHA ME BHANTE, MAYA
KATAN PUNNAN SAMINA ANUMODITABBAN, SAMINA KATAN PUNNAN
MAYHAN DATABBAN, SADHU SADHU ANUMODAMI.

Afterward the Samanera is to pay respect by bending down 3 times from the standing position.

The Ordination Ceremony is now finished.

Opening of Geological Museum @ Upwey and Sealing of the Millennium Time Capsule

Our Centre celebrated the Opening of the Geological Museum @ Upwey and the Sealing of the Millennium Time Capsule on the Full Moon Day, Friday 21 January 2000.

The Place of the Dragon King, the Geological Museum @ Upwey was created as a hobby by John D. Hughes. The conceptual plan for the Museum is to develop immediate research opportunities to allow 3rd and 4th order thought to occur and transform such thought into the useful knowledge body of specialist monographs produced either in-house or externally for the Museum.

The Museum houses hundreds of such specimens, collected by the Curator John D. Hughes (Dip. App. Chem. T.T.T.C. G.D.A.I.E.) over four decades from Australia and across the World. **A task that can never be repeated.**

In November 1999, with help from Members of our Centre and John D. Hughes & Associates Pty Ltd, our Teacher commenced work on establishing the Actual Museum and E-Museum.

Public access will be made available to the Actual Museum via major outdoor exhibitions. The first Major Exhibition planned for 2000 will be Granite in Buildings in Fabulous Melbourne.

This year, a website will be set up as an E-Museum. The E-Museum will consist of a detailed catalogue of all specimens, inclusive of scientific and identification information, as well as the stories and anecdotes behind each specimen, with digital images of each specimen taken from various views. The images will be viewed as low resolution thumbnails with the option of high resolution downloads.

The Millennium Time Capsule was sealed on Friday 21 January 2000 on the full moon and stored in The Observance Wall at the entrance to the Place of the Dragon King in the Geological Museum @ Upwey.

The Millennium Time Capsule will be opened on 21 January 2100, and contains the following information:

The names of the persons and their families contained in the this time capsule have been blessed by the accumulated merit made at our Centre over the last one hundred years and remembered as part of the history of our Centre when opened by our future Members.

We have included the conceptual plans currently being used for future Members to see the methods used to maintain a suitable location for the preservation and propagation of Buddha Dhamma.

Names have been placed on a Zetta Florence paper which does not deteriorate or become old and brittle for five hundred years (paper endorsed by National Archives Australia).

This Time Capsule contains the Buddha Dhamma Package and the Memorial Package Containing Historical Items:

The Buddha Dhamma Package Containing “the Timeless (pali: akaliko)”:

- *One Buddha Image*
- *One set Buddha Robes for Sangha*
- *The Way You Are Looking For Part I*
- *The World Fellowship Of Buddhists Constitution*
- *The Way You Are Looking For Part II*
- *The Emptiness You Are Looking For*
- *The Buddha Dhamma For You*
- *Insight Meditation Vipassana*
- *One Set of Ching Hand bells*
- *John D. Hughes Hair Relic*
- *John D. Hughes 3 Business Cards*
- *15 Buddha Image Cards*
- *2 Ch'an Hall Rules*
- *Five Reflections on Food*
- *Buddha Dhamma Chanting Sheet*
- *3 bags of incense*
- *Buddha Mantra Beads*

The Memorial Package Containing Historical Items:

- *The names of Member's and their families*
- *The names of persons present at the Sealing of the Millennium Time Capsule*
- *The BDC(U) Ltd Discussion Paper on Information Technology Planning 1999*
- *The Buddhist Hour Conceptual Solution 1999*
- *The Place of the Dragon King in the Geological Museum @ Upwey Conceptual Plan 1999*
- *The Brooking Street Bugle (new series) Issues 28 and 29*
- *"Three Month Retreat for John D. Hughes - Information for Members"*
- *John D. Hughes bio-data*
- *Ch'an Calendar on Compact Disk*
- *Printed Ch'an Calendar*
- *Geological Museum @ Upwey Brochure 2000*
- *Buddhist Discussion Centre (Upwey) Ltd. Brochure 1999*
- *John D. Hughes Collection Brochure 1999*
- *Ch'an Academy Brochure 1999*
- *Ch'an Academy 1999 Flyer*
- *Certificate of Participation*
- *Certificate of Gratitude*
- *Catalogue Founder's Day 1999*
- *Buddha Dhyana Dana Review Volume 9 No. 1, Volume 9 No. 2 and Volume 9 No. 3*
- *Photographs of John D. Hughes and Buddhist Discussion Centre (Upwey) Ltd Members.*
- *Three John D. Hughes business cards*
- *One each of the four Ch'an Greeting cards*
- *Buddhist Discussion Centre (Upwey) Ltd. Full Membership list*
- *Mailing List of Buddha Dhyana Dana Review*
- *Names of Donors of Marble and Granite*

A.B.

The following speech was prepared by John D. Hughes and read by Anita Svensson at the Opening Ceremony.

Thank you for your attendance here today.

Thank you to our Members and others who worked so hard to make this day a success.

The first thing to notice is this superior Observance Wall built by our Members from off-cuts of granite we obtained from many local quarries.

At the rear of the wall is the time capsule enclosure where we are about to deposit two distinct packets of memorabilia from this last century to be opened by our ancestors in this century.

The major function of creating a time capsule is to educate our Members and the general public in a sense of Australian history. In our view, Australians place too little value on history. There is a saying that those who do not study history have to repeat it.

In reality of course, you can never repeat history because the arrow of time is a one way flight.

The clothing I am wearing today is a replica Edwardian suit tailored by Rose Chong of Melbourne from an authentic 19th Century pattern.

The top-hat I am wearing is not a replica but an original crafted by Woodrow & Sons Hat Manufacturers of London, Liverpool, Manchester, Dublin and Glasgow. They won medals in London in 1851 and Paris 1855. They were hat manufacturers to His Majesty the King of England. This hat is order 757842 W41360 and is a size 6 Steel Talbot model 11211.

The hat was probably manufactured in about 1864.

This means it is 136 years old and as you can see it is made by a master craftsman. I wonder how many items of your clothing in your wardrobe will survive this length of time.

Within the time capsule we have included a set of Buddha Monk's Robes. The Monk's robes style is specified by the Buddha and has not been changed for two and a half thousand years.

This set of robes came from Thailand and we are very grateful to our Patron for supplying them for this occasion.

May the wisdom of placing value in an unchanging outer garment style that enables modesty to be combined with practicality be more widely understood. In saying this, I do not intend to disparage the motives of the fashion industry. Rather, I think it is better to have some sense of history and particularly the history of noble persons who helped shaped our world for the better.

Throughout the World, according to Genevieve Burnett (2000), "while politicians deplore the decline of history as a subject, lecturers can take a stand".

Unfortunately, it seems that the humanities and particularly history are becoming far less fashionable, even considered useless, among students forced to do vocational courses just for jobs. Burnett has a particular memory of a tutorial discussion on the rise of fascism in Germany. A student asked, "But wasn't Hitler a communist?" .

Another example was where students had no idea of what "imperialism" meant.

Another Lecturer in History and Cultural studies at Southern Cross University had complaints from students because she used words they could not understand - like the verb "to subjugate".

Another example occurred in Australian studies in Deakin University where a first year student asked who Mao Zedong was.

As the fashion goes with more and more stress on vocational courses, the teaching of history or ancient languages useful for the study of history such as Latin may well become only a memory.

We are determined to deal through education with many of the crises that are occurring in the World. These take the form of religious, cultural, social, economic, ecological and so on.

It is necessary to find the appropriate Buddhist resolution to cure and minimise the causes of such problems.

The study of time in the Geological sense, can tell us a lot about ecology and how adaptive the eco-systems of a particular locality can change with time.

For example, when we were digging for clay to build the Padmasambhava Image, we found layers of charcoal from the ancient bush fires that must have occurred about three thousand years ago. This is a rough estimate, because we do not have the equipment here yet to do radioactive carbon analysis.

We are unlikely to over react to ice ages when we have evidence in Victoria good enough to convince us that there must have been about 28 or so ice ages on this ancient land. The rocks we find having glacier marks where one rock under great pressure scratches another hard rock, bring about a better sense of order of knowledge and perhaps some wisdom of how to view change.

This morning I performed mantra using the mantra beads that have been placed in the time capsule and I am quite confident that the blessing generated can continue more than one hundred years in this location.

With this sort of time scale to manage, we are unlikely to go into irresponsible outlays that would result in long term insolvency of this organisation. We do think about the tomorrow after tomorrow by carefully guarding the present moments to help other beings.

How little history is taught in Australian homes amazes me when I compare it to persons I meet in many Asian countries who are quite familiar with streams of their ancestors names and attainments in local and national history.

I was quite taken back by one of our Members who was born in Australia and who did not know the full name of her own Grandmother. The Buddha teaches respect for parents and forebears and it is hard to see how we can remember anyone if we don't know their names.

One of my favourite jokes is to say, "He or she left only a name of which nobody knows how to speak or write". The fact is the joke falls flat on persons who do not know the names of their Grandparents. For those of you who belong in this class and want to do something about it, I suggest you come to some of our classes where we teach the 80 different approaches which generate the different versions of World history.

This teaching goes beyond de-constructionist theory because we do maintain that it is not true that all cultural systems are of equal value.

Thailand has produced a map which is a new challenge for cultural and economic development in that country. In their analysis a lot of the troubles which are causing humanity to sink deeper into suffering, lassitude and worry are because economic situations are unpredictable and highly fluctuating.

The message is that the world must rethink its view on money and make it a tool to support goodness. It might be thought that this is too ideal, but we can say without doubt that our systems here generate both wealth, austerity and a sense of well-being caused by cultural confidence.

A view of the garden here will convince we have something that is ecologically sound because we are prepared to keep a team of persons to fight bush fires when they arise.

In some senses, our revenue is generated by a form of spiritual dimension of human development that has been neglected in the western world over the last century or so. Our version of human development is well articulated and is being emulated in many countries.

That capital works here are never started on borrowed money means we are extremely financially stable and do not have to charge to teach meditation practice. We eradicate poverty in our Members by using the laws of cause and effect. We transcend the domination of old ways of thinking by admitting in the first place that persons are so conditioned their freedom to act is illusory.

Until the mind reaches a high level of attainment and is well trained and follows morality and wants to come out of being too here and now, the question of freedom of choice about how to live is problematic.

In the very short term, human beings can not lose their humanity anymore than dogs can lose their dogginess or angel beings lose their heavenliness.

However, at death everything changes - it is possible for humans to be born human again or they could be born animal or as heavenly being. There are many other possibilities of rebirth.

This is not the place to explore these things but I do appeal to you to move out of your comfort zone just a little and spare a bit of time to help us in our efforts to increase cultural exchange of ideas that are conducive to the well-being and happiness of the many.

May we meet together and cooperate in a friendly manner in the future and not meet together to attack one another through intolerance.

May you and your relatives be well and happy and develop a sense of history.

I now declare the Geological Museum @ Upwey open and will arrange to place the various items in our Time Capsule.

Our press kits list the contents that we are enclosing today. Once again thank you very much and please come to visit us again and again. May you be well and happy and free from harm.

J.D.H.

Chinese and Vietnamese New Year Celebrations

Between 7 and 20 February 2000, Members of ten Chinese and Vietnamese Buddhist organisations in Victoria visited our Centre as part of their New Year Celebrations. As in past years, Members of our Centre enjoyed this valuable opportunity to meet, pay respect and offer dana to visiting Sangha and their students.

Visitors were welcomed to our Centre and shown the changes which had taken place since the previous year, including the new Protector rupa, Geological Museum @ Upwey, Dragon King Altar and Golden Pavilion.

Visitors paid respect to Buddha at our altars and to our Teacher, John D. Hughes. They also made offerings to and received blessings from Padmasambhava, and the Ajarn Mahathero Boonpeng Temple Bell.

We would like to thank the visiting groups for continuing to establish goodwill amongst Buddhist organisations in Victoria, giving our Centre generous donations, and providing our Members with the opportunity to practice our five styles - Friendliness, Practicality, Professionalism, Cultural Adaptability and Scholarship.

The visiting groups were:

Vietnamese Chinese Elderly Group	Nhu Lai Meditation Centre
Indo-Chinese Association in the Eastern Suburbs	Phuoc Tuong Temple
Thien Duc Temple	Quang Minh Temple
Venerable Bao and Group	Chinese Women's Association
Hoa Nghiem Temple	Quang Duc Temple

Thank you to all Members and Friends who participated in the New Year Celebrations.

A.B.

Phra Chaiyaporn Pasurt Rupa

Ajarn Manivong presented our Centre with a 2.2 metre Buddha Rupa named Phra Chaiyaporn Pasurt, on 2 March 2000. Ajarn Manivong advised us that the Buddha image was cast out of nine substances including 9 grams of gold, 1.5 kg of silver, copper, steel, brass, onyx, silk, glass and crystal. The Rupa is protected by a Hooded Naga and wears a gold sash offered by Ajarn Manivong. The official presentation will be on 9 September 2000.

The image has been mounted on the Golden Pavilion facing North, and protected from the weather by building a surround lined with aluminium foil on the inside and plastic canvas on the outside. A Lion Protector is located behind the image.

In front of the Buddha Rupa an offering table has been built adjoining a protective bullet proof glass panel measuring 0.85m x 1.48m. It is planned to add further glass to protect the front of the Image, and it will be necessary to cordon off the area to stop animals touching the image. Entry doors are on each side.

The image is flood lit in the evenings. Two limestone rock walls have been built on each side of the stairway leading to the image on the platform. Suitable offerings are done every day.

John D. Hughes and Members thank our Patron for this noble gift.

May all beings be well and happy.

A.B., A.S.

Ven. Ajarn Chanhphy Panyano Manivong (top left), John D. Hughes (top right) and Members of the Centre at the Ceremony to open the Buddha's Eyes on 4 March 2000.

Five Day Bhavana Course 21 to 25 April 2000

A Five Day Bhavana Course was held at our Centre from 21 to 25 April 2000.

In this Dhamma-ending age, in Australia, religions are downgraded in the public workplace as having no relevance to work. Unfortunately, some religions tend to use mass marketing promises and avoid the truth that the practice of religion is very difficult to achieve the insights that the religions hold.

The world has played a trick on many a religious practitioner. Practitioners are most often humanists, rarely scientists or engineers. They are drawn into the field because of their love of books, their love of knowledge, and their idealistic desire to contribute to the making of a better society. With a quaint impractical streak they still treasure in some fields (such as archaeology or the study of the images and artefacts of religion), they chose the field because it promised scholarship, reflection, and an absence of competitive pressures. They did not seek power or wealth, and they have been quite successful in not achieving either.

Their approach to management is at best wary, at worst openly hostile. Our Teacher finds this predisposition in many, if not most, of today's religious students. Management, they instinctively feel, is a conspiracy to keep people from doing what they want to do and to make them do what somebody else wants. It is repressive, it is devious, it is undemocratic.

Feeling besieged, they wallow in self-pity, and blame politicians, the business community, and the general public for a materialistic and self-centred attitude under which the finer and nobler values are no longer appreciated.

That's a comfortable thesis – self-proclaimed martyrdom is felt to be spiritually uplifting but the difficulty from the Buddhist perspective is that this is the totally wrong approach and in fact, destroys and hinders spiritual development of a person because it does not follow the Middle Path.

The five day course disclosed the secrets of how to obtain sufficient insight, each for himself or herself, to know how to live without pain in the world.

The Four Noble Truths were taught and the Middle Way Path to resolve error of view and doubt, each for himself or herself was shown.

The course was for those interested in developing the five styles – Friendliness, Practicality, Scholarship, Cultural Adaptability and Professionalism.

The methods involve lifetimes of learning to complete the Middle Way.

The aim of the course was to train persons to be well and happy this life.

May all beings be well and happy.

J.D.H.

Ven. Ajarn Chanhphy Panyano
Manivong presented the Buddhist
Discussion Centre (Upwey) Ltd.
with a 2.2 metre Buddha Rupa
named Phra Chaiyaporn Pasurt.
Ven. Manivong is pictured here
performing a ceremony to open
Buddha's Eyes on 4 March 2000.

Majjhima Nikaaya Part 1 (Sections 2 to 5)
Translated from Pali by Sister M. Uppalawanna

Sister Uppalawanna was born on 20 September 1929. Her Teacher was Ven. Ayya Khema. Sister Uppalawanna lives in Munhena Maggone village, Sri Lanka. Sister Uppalawanna presented the following translation to John D. Hughes during her visit to Australia in 1999.

1.2 Sabbaasavasutta.m (2) - All Desires

I heard thus:

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi.

There, the Blessed One addressed the Bhikkhus: "O! Bhikkhus, I will teach the method of restraining the mind from all desires, listen and attend carefully.

Bhikkhus, I declare the restraining of the mind from all desires, knowing and seeing, not without knowing and seeing. Knowing and seeing what it is. Knowing and seeing with wise attention and with unwise attention. When attending unwisely non-arisen desires arise and arisen desires grow. When attending wisely non-arisen desires do not arise and arisen desires fade.

Bhikkhus, there are desires to be turned out reflecting wisely, there are desires to be turned out with restraint, there are desires to be turned out by indulging, there are desires to be turned out by enduring, there are desires to be turned out by avoiding, there are desires to be turned out by dispelling and there are desires to be turned out by development.

Bhikkhus, what desires should be turned out reflecting wisely? Here, Bhikkhus, the ordinary man who has not seen Noble Ones and Great Men, not clever and not tamed in their teaching, does not know the thoughts that should be thought and should not be thought. So he thinks thoughts that should not be thought and does not think thoughts that should be thought.

Bhikkhus, what thoughts that should not be thought are thought? Those thoughts that arouse non-arisen sensual desires, and thoughts that develop arisen sensual desires. Those thoughts that arouse non-arisen desires 'to be' and thoughts that develop arisen desires 'to be'. Those thoughts that arouse non-arisen desires of ignorance and thoughts that develop arisen desires of ignorance. These thoughts that should not be thought are thought.

Bhikkhus, what thoughts that should be thought are not thought? Those thoughts that do not arouse non-arisen sensual desires and thoughts that diminish arisen sensual desires. Those thoughts that do not arouse non-arisen desires 'to be' and thoughts that diminish arisen desires 'to be'. Those thoughts that do not arouse non-arisen desires of ignorance and thoughts that diminish arisen desires of ignorance. These thoughts that should be thought are not thought.

Through thinking thoughts that should not be thought and not thinking thoughts that should be thought, non-arisen desires arise and arisen desires develop.

He thinks unwisely in this manner: Was I in the past or wasn't I in the past? Who was I in the past? How was I in the past? Become who and who was I in the past? Will I be in the future, or will I not be in the future? What will I be in the future? How will I be in the future? Become who and who will I be in the future?

Or doubts arise about the self in the present: Am I, or am I not? What am I? How am I? From where did this being come, where will it go?

Whoever thinks unwisely in this manner, one of the following six views arises.

To him a view arises perfect and clear, I have a self. Or I have no self. Or with the self I know the self. Or with the self I know the no-self. Or with no-self I know the no-self.

Or this view arises to him: this myself which speaks and feels and experiences the results of good and bad actions done here and there, is permanent and eternal and will not change.

Bhikkhus, this is called the soul view, the thicket of speculations, the wilderness of speculations, the bond of views. O! Bhikkhus, the ordinary man bound by these views is not released from birth, decay, death, sorrow, lament, unpleasantness, displeasure and distress. Is not released from unpleasantness, I say.

Bhikkhus, the learned disciple who has seen Noble Ones and Great Men, clever and trained in their Teaching knows the thoughts that should be thought and knows the thoughts that should not be thought. He does not think thoughts that should not be thought and thinks thoughts that should be thought.

What are the thoughts that should not be thought? Those thoughts that arouse non-arisen sensual desires and develop arisen sensual desires. Those thoughts that arouse non-arisen desires 'to be' and develop arisen desires 'to be'. Those thoughts that arouse non-arisen desires of ignorance and develop arisen desires of ignorance. These thoughts should not be thought.

What are the thoughts that should be thought? Those thoughts that do not arouse non-arisen sensual desires and diminish arisen sensual desires. Those thoughts that do not arouse non-arisen desires 'to be' and diminish arisen desires 'to be'. Those thoughts that do not arouse non-arisen desires of ignorance and diminish arisen desires of ignorance. These thoughts should be thought.

When he does not think thoughts that should not be thought and thinks those that should be thought non-arisen desires do not arise and arisen desires fade. Then he wisely thinks, this is unpleasant, wisely thinks this is the arising of unpleasantness, wisely thinks this is the cessation of unpleasantness and wisely thinks this is the path to the cessation of unpleasantness.

When he thinks in this manner three bonds fade away. The view about a self, doubts, and the bindings of virtues. Bhikkhus, these are the desires that should be dispelled by wise thinking.

Bhikkhus, what desires should be turned out through restraint? Here, the Bhikkhu wisely reflecting abides restrained in the mental faculty of the eye. To one abiding unrestrained in the mental faculty of the eye would arise desires of distress and burning, to one restrained they do not arise. The Bhikkhu wisely reflecting abides restrained in the mental faculty of the ear. To one abiding unrestrained in the mental faculty of the ear would arise desires of distress and burning, to one restrained they do not arise. The Bhikkhu wisely reflecting abides restrained in the mental faculty of the nose. To one abiding unrestrained in the mental faculty of the nose would arise desires of distress and burning, to one restrained they do not arise. The Bhikkhu wisely reflecting abides restrained in the mental faculty of the tongue. To one abiding unrestrained in the mental faculty of the tongue would arise desires of distress and burning, to one restrained they do not arise. The Bhikkhu wisely reflecting abides restrained in the mental faculty of the body. To one abiding unrestrained in the mental faculty of the body would arise desires of distress and burning, to one restrained they do not arise. The Bhikkhu wisely reflecting abides restrained in the mental faculty of the mind. To one abiding unrestrained in the mental faculty of the mind would arise desires of distress and burning, to one restrained they do not

arise. Bhikkhus, to one abiding restrained, desires of distress and burning do not arise. These are the desires that should be turned out through restraint.

Bhikkhus, what desires should be turned out through indulging? Here the Bhikkhu wisely reflecting uses the robe to ward off cold, heat, the stings of gad flies and yellow flies, to ward off the heat of the air and the touch of creeping things and for the purpose of covering the loins out of shame. Wisely reflecting partakes of the morsel food, not for play, for intoxication or to look beautiful, to support the body, without greed for tastes, as support to lead the holy life. While partaking the food reflects: 'Giving up the earlier feelings would not arouse new, may it be for a faultless, light living'. Wisely reflecting partakes the dwelling to ward off the cold, heat, the sting of gad flies and yellow flies, to ward off the burning air, creeping things and to end the troubles from the seasons and for seclusion. Wisely reflecting partakes requisites when ill to ward off oppressive feelings. When not using them may arise desires of distress and burning, using them they would not arise. Bhikkhus, these are the desires that should be turned out by indulging.

Bhikkhus, what desires should be turned out by enduring? Here the Bhikkhu wisely reflecting endures cold, heat, hunger, thirst, the sting of gad flies, yellow flies, heat of the air, the touch of creeping things, the piercing touch of badly enunciated words, sharp rough piercing bodily feelings and unwelcome, disagreeable feelings that end life. To one not enduring these may arise desires of burning and distress, to one enduring them desires do not arise. These are the desires that should be turned out by enduring.

Bhikkhus, what desires should be turned out by avoiding? Here the Bhikkhu, wisely reflecting avoids rough elephants, horses, bulls, dogs, serpents, uneven thorny roads, pits, depressions, pools and village pools. And sitting on unsuitable seats, pasturing on unsuitable pastures and associating with evil friends, those who the wise co-associates in the holy life denounce, he wisely reflecting should avoid. Bhikkhus, to one not avoiding these may arise desires of burning and distress, to one avoiding them desires do not arise. These desires should be turned out by avoiding.

Bhikkhus, what desires should be turned out by dispelling? Here the Bhikkhu reflecting wisely does not entertain arisen sensual thoughts, dispels them, doesn't let them rise again. Reflecting wisely does not entertain arisen angry thoughts, dispels them, does not let them rise again. Reflecting wisely does not entertain arisen hurting thoughts, dispels them, does not let them rise again. Reflecting wisely does not entertain whatever arisen demeritorious evil thoughts, dispels them, does not let them rise again. Bhikkhus, to one not dispelling these may arise desires and burning, to one dispelling them desires do not arise. These desires should be turned out by dispelling.

Bhikkhus, what desires should be turned out by development? Here, the Bhikkhu wisely reflecting develops the enlightenment factor mindfulness based on seclusion, detachment and cessation and ending in surrender. Wisely reflecting develops the enlightenment factor investigation of the Teaching based on seclusion, detachment and cessation and ending in surrender. Wisely reflecting develops the enlightenment factor effort based on seclusion, detachment and cessation and ending in surrender. Wisely reflecting develops the enlightenment factor joy based on seclusion, detachment and ending in surrender. Wisely reflecting develops the enlightenment factor tranquillity based on seclusion, detachment and cessation and ending in surrender. Wisely reflecting develops the enlightenment factor concentration based on seclusion, detachment and cessation and ending in surrender. And wisely reflecting develops the enlightenment factor equanimity based on seclusion, detachment and cessation and ending in surrender. Bhikkhus, to one not developing these may arise desires of burning and distress, to one developing them these desires do not arise. These desires should be turned out by development.

Bhikkhus, when the Bhikkhu turns out those desires which should be turned out by wise reflection, turns out those desires that should be turned out by restraint, turns out those desires that should be

turned out by indulging, turns out those desires that should be turned out by enduring, turns out those desires that should be turned out by avoiding, turns out those desires that should be turned out by dispelling and turns out those desires that should be turned out by development, it is said that the Bhikkhu abiding restrained in all desires, has overcome craving, dispensed the bonds, and rightfully ending measuring made an end of unpleasantness.”

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

1.3 Dhammadaayaadasutta.m (3) To Inherit the Teaching

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the Bhikkhus from there.

"Bhikkhus, be those who inherit of my Teaching and not my material. There's my compassion towards you. Whatever it is, inherit my Teaching not my material. Bhikkhus, should you inherit of my material not my Teaching by that you become the examples. The disciples of a Teacher abiding inheriting his material and not his Teaching. By that I too become the Teacher who has inherited the disciples with my material and not my Teaching. Bhikkhus, inherit of my Teaching and not my material, by that you become the examples. The disciples of the Teacher inheriting the Teaching and not his material, by that I too become an example, the Teacher inheriting the disciples with the Teaching and not his material. Therefore Bhikkhus inherit the Teaching and not my material. There is my compassion towards you. Whatever it be inherit of my Teaching and not my material.

Here, Bhikkhus, I have partaken of my meal, satiated not desiring any more, and there is some morsel food left over, to be thrown away. Then two Bhikkhus overcome by hunger and weakness come along and I tell them: Bhikkhus, I have partaken of my meal, am satiated and do not desire any more, there is some morsel food left over to be thrown away. If you desire, partake of it, if you do not partake of it I will throw it to some place where there is no green, or I will put it in some water where there are no living things.

To one of those Bhikkhus, it occurs thus: The Blessed One has partaken of his meal, is satiated and does not desire any more of it. There is some morsel of food left to be thrown away. If we do not partake of it, he will throw it to some place where there is no green, or will put it in some water where there is no life. Yet it is told by the Blessed One: Bhikkhus, be the heirs of my Teaching and not the heirs of my material. Morsel of food is one of the materials. What if I spend this day and night bearing up this hunger and discomfort? He does not partake that food, spends that night and day enduring the hunger and discomfort.

To the other Bhikkhu it occurs thus: The Blessed One has partaken of his meal, is satiated and does not desire any more of it. There is some morsel of food left, it will be thrown away. If we do not partake of it the Blessed One will throw it to a place where there is no green or will put it in some water where there are no living things. What if I partake of that morsel of food and put an end to my hunger and discomfort and spend the night and day. So he partakes of that morsel of food, puts an end to his hunger and discomfort and spends the night and day.

Bhikkhus, the latter Bhikkhu partook of the morsel food, overcame the hunger and discomfort and spent the night and day, yet the earlier said Bhikkhu is more reverential and praiseworthy. What is the reason? Because it conduces to that Bhikkhu's few desires, satisfaction, purity, the nature of being supported easily, and for arousing of effort. Therefore, be the heirs of my Teaching and not the heirs of

my material. Bhikkhus, there is my compassion to you. Anyway my disciples should be heirs of the Teaching and not the heirs of my material.” The Blessed One said that and went into the monastery.

Soon after the Blessed One left, Venerable Saariputta addressed the Bhikkhus. “Friends of a Teacher abiding in seclusion, how do the disciples not train in that seclusion? And of a Teacher abiding in seclusion how do the disciples train in that same seclusion? Friend, Saariputta, we came from afar to learn the meaning of these words from Venerable Saariputta, good that it occurs to Venerable Saariputta, and hearing it from you, the Bhikkhus will bear it in mind. Then listen friends, Bhikkhus, attend carefully.” And Venerable Saariputta said:

“Here, friends, of a Teacher abiding in seclusion, the disciples do not train in that seclusion. The things the Teacher said dispel, they would not dispel, live in abundance and lethargy, missing the main aim, do not yoke themselves to seclusion. For this the elders have to be blamed for three things.

Of a Teacher abiding in seclusion, the disciples do not train in that seclusion. This is the first blame that comes on the elders.

The things that the Teacher said dispel, they would not dispel. This is the second blame that comes on the elders.

Living in abundance and lethargy, they miss the main aim and do not yoke themselves to seclusion. This is the third blame that comes on the elders. The elders have to be blamed for these three things.

The middling Bhikkhus, too have to be blamed for these three things. The novice Bhikkhus too have to be blamed for these three things. Friends, it is in this manner, that of a Teacher abiding in seclusion, the disciples do not train in that seclusion.

Friends, of a Teacher abiding in seclusion how do the disciples train in that seclusion? Of a Teacher abiding in seclusion, the disciples train in that seclusion. The things the Teacher says dispel, they dispel. Not living in abundance and lethargy, they do not miss the main aim and yoke themselves to seclusion. For this the elders are to be praised for three things.

Of a Teacher abiding in seclusion the disciples train in that seclusion. This is the first praise that comes to the elders.

The things the Teacher said dispel, that they dispel. This is the second praise that comes to the elders.

Not living in abundance and lethargy, they do not miss the main aim and yoke themselves to seclusion. This is the third praise that come to the elders.

The elders are praised for these three things. The middling Bhikkhus too have to be praised for these three things. The novice Bhikkhus too have to be praised for these three things. Friends, it is in this manner, that of a Teacher abiding in seclusion, the disciples train in that seclusion.

There friends, greed is an evil, anger is an evil. To dispel greed and anger, there is the middle path, conducing to wisdom, knowledge, enlightenment and extinction. It is this same Noble Eightfold Path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, and right concentration.

Friends, this is the middle path conducing to wisdom, knowledge, enlightenment and extinction. There friends, anger is evil, ill will is evil, hypocrisy is evil, mercilessness is evil, envy is evil, selfishness is evil, deceit is evil, craftiness is evil, obstinacy is evil, haughty talk is evil, measuring is evil, conceit is evil, intoxication is evil, negligence is evil.

To dispel intoxication and negligence, there is the middle path which conduces to wisdom, knowledge, enlightenment and extinction. It is this same Noble Eightfold Path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration.”

Venerable Saariputta said those words and the Bhikkhus delighted in his words.

1.4. Bhayabheravasutta. (4) Great Fear

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi.

Then the brahmin Jaanussoni approached the Blessed One, exchanged friendly greetings, sat on a side and said thus: "Good Gotama, to those sons of clansmen who have gone forth from the household and put on robes, out of faith, good Gotama, is the foremost, is of great help, is the instigator, and they in turn become imitations of good Gotama."

"Brahmin, that is so, to those sons of clansmen who have gone forth out of faith in me and put on yellow robes, I am the foremost, of great help, am the instigator, and they imitate me."

“Good Gotama, I think attachment to seclusion and loneliness is difficult on beds and seats in remote jungle forests and paths, and I think without concentration the mind would be distracted.”

“O! Brahmin, before my enlightenment, when I was seeking enlightenment, it occurred to me attachment to seclusion and loneliness is difficult on beds and seats in remote jungle forests and paths and the mind without concentration is carried away when in the forest.

Recluses and brahmins impure in bodily actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths, pure in bodily actions. The noble ones are pure in bodily actions, am one of them, and abide in remote jungle forests and paths with much confidence.

Recluses and brahmins impure in verbal actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in verbal actions. The noble ones are pure in verbal actions, am one of them and abide in remote jungle forests and paths with much confidence.

Recluses and brahmins impure in mental actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in mental actions. The noble ones are pure in mental actions, am one of them and abide in remote jungle forests and paths with much confidence.

Recluses and brahmins, impure in livelihood abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in livelihood. The noble ones are pure in livelihood, am one of them and abide in remote jungle forests and paths with much confidence.

O! Brahmin, it occurred to me thus: Recluses and brahmins greedy for sensuality, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to their greed for sensuality. I abide on beds and seats in remote jungle forests and paths, greed for sensuality overcome. The noble ones have overcome the greed for sensuality, am one of them and abide in remote jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins with angry minds and evil thoughts, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to their angry minds and evil thoughts. I abide on beds and seats in remote jungle forests and paths with thoughts of loving kindness. The noble ones abide in jungle forests and paths with thoughts of loving kindness, am one of them and abide in remote jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins abiding on beds and seats, overcome by sloth and torpor, in remote jungle forests and paths come to much fear and evil. I abide on beds and seats in remote jungle forests and paths, sloth and torpor overcome. The noble ones abide in jungle forests and paths, sloth and torpor overcome, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins, restless and worried abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to restlessness and worry. I abide on beds and seats in remote jungle forests and paths, with mind appeased. The noble ones abide in jungle forests and paths with appeased minds, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins, abiding on beds and seats in remote jungle forests and paths, overcome by doubts come to much fear and evil, owing to doubts. I abide on beds and seats in remote jungle forests and paths, doubts overcome. The noble ones abide in jungle forests and paths doubts overcome, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins, who praise themselves and disparage others abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to praising themselves and disparaging others. I abide on beds and seats in remote jungle forests and paths, neither praising myself nor disparaging others. The noble ones abide in jungle forests and paths neither praising themselves nor disparaging others, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins, abiding on beds and seats in remote jungle forests and paths, paralysed with fear, come to much fear and evil owing to that. I abide on beds and seats in remote jungle forests and paths, fear dispelled. The noble ones abide in jungle forests and paths, fear dispelled, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins, abiding on beds and seats in remote jungle forests and paths, with desires of gain, honour and fame, come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths without desires of gain, honour or fame. The noble ones abide in jungle forests and paths with few desires, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins, abiding on beds and seats in remote jungle forests and paths, lacking in effort, come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths with aroused effort. The noble ones abide in jungle forests and paths with aroused effort, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins, abiding on beds and seats in remote jungle forests and paths without mindful awareness, come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths, mindfulness established. The noble ones abide in jungle forests and paths, mindfulness established, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins, abiding on beds and seats in remote jungle forests and paths with scattered minds, come to much fear and evil, owing to that trend. I abide on beds and seats in remote jungle forests and paths, concentrated and the mind in one point. The noble ones abide in jungle forests and paths concentrated and the mind in one point, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Recluses and brahmins, deaf and dumb, lacking in wisdom, abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths endowed with wisdom. The noble ones abide in jungle forests and paths endowed with wisdom, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: What if I abide in orchard, forest, or tree monuments on auspicious nights on the waxing side like the fourteenth, fifteenth and the eighth nights, so that I could face great fear? Then I abode in orchard, forest and tree monuments on auspicious nights on the waxing side like the fourteenth, fifteenth and the eighth nights. When I abode thus, either a wild animal or a peacock came. Or a branch fell or the leaves fluttered with the wind.

Then it occurred to me, isn't it in this manner that great fear and doubts come? Then again it occurred, why should I abide with fear and doubts? In whatever posture I was when fear and doubts overcame me, maintaining that same posture I overcame that fear and doubts. If fear overcame me while walking, I wouldn't change that posture until I overcame that fear. If fear overcame me while standing, I wouldn't change that posture until I overcame that fear. If fear overcame me while sitting, I wouldn't change that posture until I overcame that fear. If fear overcame me while lying, I wouldn't change that posture until I overcame that fear.

Brahmin, there are certain recluses and brahmins who perceive the night as the day and the day as the night. I say they abide in delusion. I perceive the night as the night, and the day as the day. Saying it rightly the non-deluded being is born in the world for the good and well being of many, out of compassion for gods and men. Saying it rightly, I'm that non-deluded being, born for the good and well being of many, out of compassion for gods and men.

Brahmin, my effort is aroused undeterred, unconfused mindfulness established, the body appeased, the mind concentrated in one point. I secluded it from sensual thoughts and evil thoughts, with thoughts and thought processes experiencing joy and pleasantness born of seclusion, abode in the first jhana.

Overcoming thoughts and thought processes, the mind internally appeased, in one point, without thoughts and thought processes, experiencing joy and pleasantness born of concentration, I abode in the second jhana.

With joy and equanimity to detachment, became mindful and aware, experiencing pleasantness with the body, and abode in the third jhana. To this the noble ones say, abiding mindfully in equanimity.

Dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure and without unpleasantness and pleasantness, mindfulness purified with equanimity, abode in the fourth jhana.

When the concentrated mind was without blemish, pure, malleable, workable and not vacillating, I directed the mind to know previous births. I recollected the manifold previous births such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births and innumerable forward and backward cycles of births.

There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there was born there. There too I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there was born here. Thus I recollect the manifold previous births. This is the first knowledge that I realised in the first watch of the night and knowledge arose and darkness was dispelled when I abode diligently for dispelling.

When the concentrated mind was without blemish, pure, malleable, workable and not vacillating, I directed the mind to know the disappearing and appearing of beings. With the purified heavenly eye gone beyond human, I saw beings disappearing and appearing, unexalted and exalted, beautiful and ugly, in good and bad states, according to their actions. I knew, these bad beings, misconducting in bodily, verbal and mental behaviour, blaming noble ones and with wrong view, at the end of life go to loss and are born in hell. These good beings, endowed with bodily, verbal and mental good conduct, not blaming noble ones, come to right view and to right view of actions, at the end of life, go to increase and are born in heaven. Thus with the purified heavenly eye gone beyond human I saw beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states according to their actions. This is the second knowledge I realised in the second watch of the night and knowledge arose and darkness was dispelled, when I abode diligent for dispelling.

When the concentrated mind was without blemish, pure, malleable, workable and not vacillating, I directed the mind to the knowledge of the destruction of desires. Then I thoroughly knew as it really is, this is unpleasant. Thoroughly knew as it really is, this is the arising of unpleasantness. Thoroughly knew as it really is, this is the cessation of unpleasantness. Thoroughly knew as it really is, this is the path to the cessation of unpleasantness.

Knew as it really is, these are desires. Knew as it really is, this is the arising of desires. Knew as it really is, this is the cessation of desires. Knew as it really is, this is the path to the cessation of desires. When I knew and realised this, my mind experienced the release from sensual desires, the release from desires 'to be', the release from desires of ignorance. Knowledge arose I am released, birth is ended, the holy life is lived to the end, what should be done is done, there is nothing more to wish. This is the third knowledge I realised in the third watch of the night and knowledge arose and darkness was dispelled, when I abode diligent for dispelling.

Brahmin, it might occur to you, is the recluse Gotama even today not free from greed, hate and delusion, that he abides on beds and seats in remote jungle forests and paths, it should not be thought in that manner.

Brahmin, I see two good reasons for abiding on beds and seats in remote jungle forests and paths: For a pleasant abiding here and now and out of compassion for the future generations.”

“Good Gotama, has compassion for the future generation, he is indeed worthy and rightfully enlightened. Now, I know, good Gotama. It seems as though something overturned is re-installed, something covered is made manifest, as though the path is told to someone who has lost his way. It seems as though an oil lamp is lit for the darkness so that those who have eyes could see forms. Good Gotama has taught in various ways, now I take refuge in good Gotama, in the Teaching and the Community of Bhikkhus. May I be remembered as a lay disciple who has taken refuge from today until life lasts.”

1.5 Ananganasutta.m (5) Blemishes

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi.

Venerable Saariputta addressed the Bhikkhus: "Friends, Bhikkhus," and those Bhikkhus replied "Yes, friend."

Venerable Saariputta said: "Friends, there are four kinds of persons in the world. What four? Here, a certain person with blemish does not know, as it really is, there is blemish in me. A certain person with blemish knows, as it really is, there is blemish in me. A certain person without blemish does not know as it really is, there is no blemish in me. A certain person without blemish knows as it really is, there is no blemish in me.

Of the two persons with blemish, the one who does not know as it really is, there is blemish in me, is the inferior. He who knows as it really is, there is blemish in me, is the superior one.

Of the two persons without blemish, he who does not know, as it really is, there is no blemish, is the inferior one. The one who knows as it really is, there is no blemish in me, is the superior."

When this was said, Venerable Mahaamoggallaana said, "Friend, Saariputta, what is the reason that of the two with blemish, that one should be inferior and the other superior, and of the other two without blemish, what is the reason that one should be inferior and the other superior?"

"Here, friend, Moggallaana, this person with blemish, who does not know, as it really is, there is blemish in me, would not arouse interest, and make effort to dispel that blemish. So he would die with a mind defiled by greed, hate and delusion. Like a bronze bowl bought from a shop or smithy, would be covered with dust and stains, its owner not partaking food in it would not clean it, would let it lie with dust and as time goes, that bronze bowl would be much more dusty and stained. In the same way this person with blemish, who would not know, as it really is, there is blemish in me, would not arouse interest, and make effort to dispel that blemish. So he would die with a defiled mind with greed, hate and delusion.

Friend, this person with blemish, who knows, as it really is, there is blemish in me, would arouse interest, and make effort to dispel that blemish. He would die with a non-defiled mind without greed, hate and delusion. Just like a bronze bowl bought from a shop or smithy, would be covered with dust and stains. Its owner partaking food in it would clean it. Would not let it lie with dirt and as time goes the bronze bowl would be more and more clean. In the same manner this person with blemish, who knows, as it really is, there is blemish in me, would arouse interest and make effort to dispel that blemish. So he would die with a non-defiled mind without greed, hate, and delusion.

Friend, this person without blemish, who does not know, as it really is, there is no blemish in me, attending to an agreeable sign, greed would overcome his mind, hate and delusion would overcome his mind and he would die with a defiled mind. Like in a clean, pure, bronze bowl bought from a shop or smithy, the owner would not partake, would let it lie with dirt, then as time goes, that bronze bowl would be more and more dusty and stained. In the same manner this person without blemish, who does not know, as it really is, there is no blemish in me, attending to an agreeable sign, greed would overcome his mind, hate and delusion would overcome his mind and he would die with a defiled mind.

Friend, this person without blemish, who knows, as it really is, there is no blemish in me, attending to an agreeable sign, greed would not overcome his mind, hate and delusion would not overcome his

mind. He would die without greed, hate and delusion. He would die with an undefiled mind. Like in a clean and pure bronze bowl bought from a shop or smithy, the owner would partake, would clean it and not let it lie in dirt, and as time goes that bronze bowl would be more and more clean. In the same manner this person without blemish, who knows, as it really is, there is no blemish in me, attending to an agreeable sign, greed would not overcome his mind, hate and delusion would not overcome his mind. He would die without greed, hate and delusion. He would die with an undefiled mind.

Friend, Moggallaana, this is the reason for the two persons with blemish, one to be called inferior and the other superior. For the two persons without blemish, one to be called inferior and the other superior.

Friend, it is called blemish, what is a synonym for blemish? Friend, blemish is the wanderings of thoughts in evil demerit. It may happen, that such a desire would arise to a Bhikkhu. I have fallen to an offence, may the Bhikkhus not know about this. The Bhikkhus know, that this Bhikkhu has fallen to an offence, so this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a Bhikkhu, I have fallen to this offence, may the Bhikkhus advise me in secrecy not in the midst of the community. It happens that the Bhikkhu is advised in the midst of the community. When advised in the midst of the community, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a Bhikkhu, I have fallen to this offence, may a Bhikkhu and not the Teacher advise me. It happens that the Bhikkhu is advised by the Teacher. When advised by the Teacher this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a Bhikkhu, O! May the Teacher ask questions from me and proceed to preach the Bhikkhus. It happens that the Teacher asks questions from another Bhikkhu and proceeds to preach the Bhikkhus. Because the Teacher asks questions from another Bhikkhu before proceeding to preach the Bhikkhus, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I lead the Bhikkhus when going the alms round in the village. It happens that another Bhikkhu leads the Bhikkhus going the alms round in the village. Because another Bhikkhu leads the Bhikkhus when going the alms round in the village, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I be the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refectory. It happens that another Bhikkhu becomes the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refectory. Because another Bhikkhu becomes the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refectory, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I be the Bhikkhu, to give the thanksgiving at the end of the meal. It happens that another Bhikkhu gives the thanksgiving at the end of the meal. Because another Bhikkhu gives the thanksgiving at the end of the meal, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I preach the Bhikkhus that come to the monastery. It happens that another Bhikkhu preaches the Bhikkhus that come to the monastery. Because another Bhikkhu preaches the Bhikkhus that come to the monastery, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I preach the Bhikkhunis that come to the monastery. It happens that another Bhikkhu preaches the Bhikkhunis that come to the monastery. Because another Bhikkhu preaches the Bhikkhunis that come to the monastery, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I preach the male lay disciples that come to the monastery. It happens that another Bhikkhu preaches the male lay disciples that come to the monastery. Because another Bhikkhu preaches the male lay disciples that come to the monastery, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I preach the female lay disciples that come to the monastery. It happens that another Bhikkhu preaches the female lay disciples that come to the monastery. Because another Bhikkhu preaches the female lay disciples that come to the monastery, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May the Bhikkhus honour, revere and venerate me. It happens that the Bhikkhus honour revere and venerate some other Bhikkhu. Because some other Bhikkhu is honoured, revered and venerated, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May the Bhikkhunis honour, revere and venerate me. It happens that the Bhikkhunis honour, revere and venerate some other Bhikkhu. Because the Bhikkhunis honour, revere and venerate some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May the male lay disciples honour, revere and venerate me. It happens that the male lay disciples honour, revere and venerate some other Bhikkhu. Because the male lay disciples honour, revere and venerate some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May the female lay disciples honour, revere and venerate me. It happens that the female lay disciples honour revere and venerate some other Bhikkhu. Because the female lay disciples honour, revere and venerate some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I be the gainer of excellent robes. It happens that another Bhikkhu is the gainer of excellent robes. Because the gainer of excellent robes is another Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I be the gainer of an excellent morsel of food. It happens that another Bhikkhu is the gainer of an excellent morsel of food. Because the gainer of an excellent morsel of food is another Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I be the gainer of excellent dwellings. It happens that another Bhikkhu is the gainer of excellent dwellings. Because the gainer of excellent dwellings is another Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. May I be the gainer of excellent requisites when ill. It happens that another Bhikkhu is the gainer of excellent requisites when ill. Because the gainer of excellent requisites when ill is some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

Friend, the wanderings of thoughts in evil demerit is the meaning of blemish.

Friend, to whatever Bhikkhu these wanderings of thought in evil demerit is seen and heard to be present, who ever he may be, a forest dweller, a leaf hut dweller, a partaker of morsel food going in due order, a wearer of rough rag robes, his co-associates in the holy life do not honour, revere and venerate him. What is the reason? Because the wanderings of thoughts in evil demerit are seen and heard to be not dispelled in him.

A pure and clean bronze bowl bought from a shop or a smithy, its owner would fill with the dead body of a serpent, a dog or a human, covering it up with another bowl, would carry it to the fair. People seeing it would say, friend, what is it you are carrying, seems to be something delicious. Then they would stop him, open it and peep inside. At the sight of it disgust and running away from it gets established. Those hungry lose their appetite, what's there to speak of those not hungry.

In the same manner to whom ever Bhikkhu, these wanderings of thought in evil demerit are present, whether he is a forest dweller, a leaf hut dweller, a partaker of morsel food, going in due order to accept them, a wearer of rough rag robes, his co-associates in the holy life would not honour, revere and venerate him. What is the reason? Because the wanderings of thoughts in evil demerit are not dispelled in him.

Friend, to who ever Bhikkhu these wanderings of thought in evil demerit are dispelled, whether he is a dweller in the outskirts of the village, an invitee, a wearer of robes offered by householders, his co-associates in the holy life honour, revere and venerate him. What is the reason? Because the wanderings of thoughts in evil demerit are dispelled from him.

Like a pure and clean bronze bowl bought from a shop or a smithy, its owner would fill up with cooked fine rice, dark seeds picked with various soups and curries. Covering it up with another bowl would carry it to the fair. People seeing it would say, friend, what is it you are carrying, seems to be something delicious. Then they would stop him, open it and peep inside. At the sight of it, agreeability and a desire to eat it arises. Even those not hungry desire to eat it, what of those who are hungry?

Friend, in the same manner, to whatever Bhikkhu these wanderings of thought in evil demerit are seen and heard to be dispelled, whoever he may be, a dweller in the outskirts of the village, an invitee, a wearer of robes offered by householders, his co-associates in the holy life honour, revere and venerate him. What is the reason? Because the wanderings of thoughts in evil demerit are dispelled in him."

When this was said Venerable Mahaamoggallaana said: "Friend, Saariputta, a comparison occurs to me".

"Friend, say it."

"Friend, at one time, I was living in the mountains of Rajagaha. Then one morning wearing robes and taking bowl and robes I entered Rajagaha. At that time Samiiti, the chariot maker's son, was bending the circumference of a wheel for an ascetic, the son of Pandu, the earlier chariot maker. Then it occurred to the ascetic, O! If Samiiti's son corrects these crookednesses, slants, and faults and makes the wheel perfect. Whatever crookedness, slant, or fault that the ascetic thought of, that and that he corrected and made the circumference of the wheel perfect. Then the ascetic expressed words of pleasure and said. It's like he knew the heart with the heart.

Friend, Saariputta, in the same manner, those making a livelihood without faith, crafty hypocrites, trained deceivers, unsteady, wavering, with loose talk, mental faculties not restrained, not knowing the right amount to partake, not yoked to wakefulness and not desirous of the recluseship, not honouring

the training, living in abundance and lethargy, unyoked from seclusion, without effort, not mindful and aware, not concentrated, those lacking in wisdom deaf and dumb, hearing this discourse, should know the heart with the heart and make repairs.

As for those sons of clansmen gone forth out of faith, not crafty, not hypocritical not trained deceivers, steady, without loose talk, mental faculties restrained, yoked to wakefulness, desirous of the recluseship, honouring the training, not living in abundance and lethargy, yoked to seclusion with effort, mindful and aware, concentrated and wise, they hearing this discourse of Venerable Saariputta, I think should devour the word and thought of it. Good if the co-associates in the holy life raised themselves from demerit and got established in merit.”

The two great men delighted in each others words.

This is the mudra (hand gesture) of bestowing power.

The Library You Are Looking For - Chapter 12

The Acquisition of Library Materials and References

This section deals with selection policies, selection practices and the acquisition of library materials and references. If this section was written a generation ago, selection policies would be limited to the older library culture. This older culture's prime concern was likely to discuss the need for ever increasing physical space for archiving requirements.

With new technology, our two local area networks (LAN) are housed in a metal cabinet spanning an area of four square feet. Within the data warehouse are library materials equivalent to over one million pages, if the contents of the LAN were printed. Modern culture attends to the LAN and conventional paper library materials; the LAN being more convenient for machine searching than conventional paper based library materials.

Our acquisition policies for library materials include the provision of computer warehousing of electronic information without infringing copyright. In Australia, a company can be fined up to \$250,000 for infringement of copyright and directors can be imprisoned.

Freedom for us to use copyright is the most vigilantly guarded issue for our organisation and an attempt will be made to describe the circuitous path by which we obtain references where we have freedom from copyright issues and can capitalise on such material as citations in our manuscripts.

Much has been written on the acquisition of library materials. Stephen Ford wrote the definitive book at that time, *The Acquisition of Library Materials*, which was published by the American Library Association in 1973. This book was the result of a 1969 recommendation by an Ad Hoc Committee of the Acquisitions Section of the Resources and Technical Services Division and of the Library Education Division of the American Library Association (ALA).

The recommendation was that the ALA develop and publish a book on acquisitions work that could be used both as a text for library science courses and as a reference book by those actively engaged in the work. The writer predicted that the increase in publications of all kinds, in all subject areas, throughout the world, would be an important and challenging feature of the last third of the 20th Century. The book is addressed to a large audience, with stress placed on topics that are of concern to all libraries regardless of size.

Questions to be answered during the performance of acquisition events include the distinction of having a Buddha Dhamma morality policy integrated into the selection policy. Our acquisition policies are designed to stop greed by our library staff or our donors. Donations must be motivated by Dana, or generosity, and to allow tax deductibility for donations would encourage motivations contrary to this.

Our Library is not obliged to look after the interests of its donors. This would allow a situation whereby, for example, a donor could offer a cash donation with the stipulation that it be used for a specific acquisition. In giving with Dana, or generosity, the donor does not tag the funds donated for specific purposes. If we let this happen, the direction in which the library collection is developed may lead to a dead-end where we would be over-developed in one section of our library and under-developed in another. This type of trend has been common, such as the way Western contributions to the study of Buddha Dhamma art have been developing over the last few decades.

In Western thinking, there is a strong belief that morphological analysis or successive visual presentations in history (or "period styles") are important. This is because they provide an independent clue for dating when a work of art was created. Then, the research becomes interested in whether or not the art created represented a new development in form or was an imitation of the style of some earlier art form which is no longer existent.

For nations which value individual creativity above other things; the creative person is valued even if such a person were extremely selfish and egocentric. In Buddha Dhamma terms, the personality of the artist is already present in the form of art and it is irrelevant which earlier style is followed in the creation of art. It is considered very inauspicious for artists not to reflect something of the past Master's styles within their contemporary work.

Our policy of centralised acquisition means we store our library resources at one physical location. This location has a Hall of Assembly parallel to the main library store. Our management has specified which category of persons are able to use our library and Hall of Assembly. The categories are:

1. The Sangha;
2. Persons wishing to develop faith and confidence this human life;
3. Devotees;
4. Persons faithful by nature;
5. Those of faithful temperament.

So, all acquisitions must support the collection of materials which stand outside the mainstream of Western books and periodicals. Bibliographic controls are needed to help search our special library references and specialist skills are required to write these controls. Pamphlets of other organisations are stored in vertical files in service units of our libraries. In time, we are going to seek permission to scan these pamphlets into our data warehouse so they can be machine searched.

Many pamphlets are as valuable to library patrons as expensive reference books, even though their life spans are short. These pamphlets deserve as much acquisition time and expense as is necessary to obtain them. However, our librarians should guard against spending more time on acquisitions than a pamphlet is worth.

Our own pamphlets tell the history of what we offer to persons and how, as time goes by, government or other private organisations offer what we formerly offered and we are in a position to cease doing so. For example, some years ago, we spent considerable time teaching persons how to budget their time and organise their time better for work, pleasure and sleep.

Recently, the Australian Government Technical and Further Education (TAFE) system has offered such Time Management courses. These are valuable job skills.

Because of the proliferation of Time Management courses we do not bother to program such matters although we are in a position to offer the use of some relatively advanced Time Management software called RATPAK, which includes, one entry multiplication into Gantt charts.

This means our management systems can schedule best use of our human resources from the hours available of their volunteers. It also means we can estimate hours needed to perform a given project or we can estimate hours needed for planning a project and track both approaches in the project on the same software package. This means such software can provide for automation of library ordering routines which are of major importance in order to save time and not have several persons duplicate the same entry because the software does not integrate files.

When we position the centre of gravity of our collection on practice rather than theory, we must have access to more than one view of any given topic. There are at least two views;

1. What do you do?
2. What do you not do?

For the first heading, there are at least three views to be sequenced:

1. What do you do now as a first priority?

2. What do you do next as a second priority?
3. What do you do next after next as a third priority?

It is important in Buddha Dhamma to get things in the right order. This is not self-evident, otherwise every project in the world would never fail. It is a thousand times more likely that events would be placed in the wrong temporal order than in the "Perfection of Energy" order.

We established a simple Altar for the Deva of Learning within our main library complex in our Hall of Assembly. We do this because we must draw on all the best past experiences of benevolent beings who have run libraries in ancient times and who now exist in their next long life rebirth in various heaven worlds.

As True Buddha Dhamma Followers, our library staff do not worship such beings; they merely request their help with advice on what is the correct order to proceed in doing anything because they know the time, know the place and know the assembly.

We segregate our Buddha Dhamma Deva altar and special library (the references of which are to continue at least 500 years) from our more traditional management books and journals which are in secondary sites and used by administration to comply with the Australian corporate code for charitable organisations.

For the legal conduct of our organisation, we need the most recent Australian commercial references that are similar to that found in most business libraries. In Victoria, the State Government Acts and regulations are available in printed form from the State Government. Recently, the Victorian Government has made them available in electronic form from Internet sites. Our library service must provide reference access to such vital information. The older versions of the Act are archived.

Our code of conduct applies to these archived references kept in other places - no killing, and so on.

Our library staff invested many hours, found significant ways and used contemporary guides to designate the materials needed to construct an off-limits archive building. The archive building, which is not a work space, was constructed by Members and commissioned on 10 April 1999 to celebrate the Cambodian New Year celebrations in Australian Temples. The building has a medium amount of storage space and is fitted out with metal wall units which provide above average fire, water and vermin proofing ratings. At this secondary library site, we provided a remote altar for the Deva of Protection of Archives which is also known in some cultures as the Deva of moots, drawbridges and protective wall mounds. This Deva enjoys offerings of sea shells.

In other sites, the Deva of Work and the Deva of Wealth look after further secondary libraries. At present, these include professional artist and business management reference libraries.

The demands for objectivity, systematic investigation and exact measurements have several linguistic consequences. Emotional comment, humour, figurative expression, and other aspects of personal language tend to be avoided when meeting these notions (except in writing intended for a lay audience).

Initially, when we are inducting new library helpers, as a training tool our library staff may find it expedient to choose a half-way position in answering questions in an unbiased manner. The benefits of a half-way approach are slowly becoming evident to leading scholars in Western countries where a discipline is expanding at a spectacular rate such as, for example, some aspects of Chinese art studies undertaken in the United States of America which have had the effect of catalysing interest from both Chinese and Japanese connoisseurs in Asia and Europe.

The development of formidable histories of Western art stimulates the massive acquisition of first-rate Chinese paintings in Western collections, both public and private. Prices rise for good pieces. In keeping

with the dollar value of a piece, authors tend to write in sentences that are often long and have a complex internal structure.

Passive construction seems to be favoured. The intention is straightforward. It enables a description to be made impersonally. The same trend is applied to writing about fine and exciting Dhamma objects. Although these objects may not be fully understood at first viewing; over time, they can become a base for Buddha Dhamma practice in the practical sense, because they contain abundant information to impart some knowledge in a visual form.

In particular, this is true of some of our collection of mandalas and thankhas. One such example is a mandala that depicts over 900 beings, produced by a Monk in Nepal, that is held at our Centre. This is a special form of reference collection, because each being depicted, human and Deva or Devata, carries a measure of the knowledges of Buddha Dhamma. We would not expect that average Librarians could know how to "turn on" this mandala device to get it to deliver its quota of knowledge.

Destined Members of our library staff are undertaking the Tantra training needed to bring such mandalas to application in at least some of the domains depicted. As well as being a piece of art that is sensually pleasurable, the intricacies of the mandala work contain information on a vast number of types of meditation.

These are readily available to persons having prepared minds who seek to view the mandala. When such rare mandalas are offered to our Library Collection, our Teacher suggests there is an implicit obligation for the custodians of such an artefact to do offerings to the many Deities depicted within the mandala.

When this is done, the Deities of the mandala perform their specific functions to empower the transmission of understanding of many different types of learning from the Tantric written texts we show to our select end-users. If this concept sounds a shade fanciful to some contemporary hearers, it must be remembered that such offerings were a touchstone of knowledge in ancient times.

For example, as Kees W. Bolle (1978) writes:

"A real fear in Tibet's Mahayana Buddhism was that the most qualified more-than-human powers might pass into nirvana and thus disappear from the world in which need was felt".

Exceptions seem to be made for some Bodhisattvas. It is said: "With Tara, the fear that she would pass beyond the world did not seem to exist".

Library staff are trained to do offerings before they proceed drafting reviews when they become involved in editing manuscripts. Care is needed in editing from first draft notes which might arise from transcriptions from a Dhamma talk made by one of our organisation's Members that become handouts we may issue for use by Members on meditation courses for the cultivation of Dhamma.

Conventional wisdom has it that editors should establish at the outset exactly what is expected of them on each manuscript. In fact, the Dhamma editing process we operate tends to become reiterative blending of earlier reports which the library produced as output with current information and testimony.

The first draft usually lacked a foreword to place it in context with what had gone before.

To make each of our papers coherent, a foreword is constructed from knowledge which surfaces from a library search of our references.

Our library search policy is to do what is affordable for legitimate queries and ignore general queries outside our speciality. For example, as policy, we do not expect any surplus staff we have at a given time to devour our resources by researching some marginal matter, such as, for example, a matter which is

useful only to pure Christian interrogation. We have not the inclination nor wealth to be all things to all persons.

In such cases where our library is unable to supply suitable references or direct citations for the universe of discourse we are exploring, our practice is to rest for a day or two, make merit, and request the celestial Sangha to overcome the deficiency of reference material. After requesting to receive more information during his two day retreats, our Teacher can expect the synchronised arrival either by post or person of suitable material for any paper he is writing.

At times, our library produces written monograph publications. These monographs include references to articles published and paradigms based on what was sanctioned by the Students.

Many written reports presented information for management decisions. As Dr. Trevor Bailey (1978) noted, communicating in writing demands a certain basic knowledge. The knowledge depends on knowing what the aims of the organisation are; knowing who the audience is and how you wish to approach them; knowing what you want to communicate and knowing how to do it.

The aim was to help reshape old linguistic patterns used by Members and make them conform to express themselves in part using an international standard which used romanised Pali words. By this technique, our organisation used the English language with a high point of interest by communication with words likely to be familiar to Theravadin Monks and Nuns and laypersons.

Insight into the writing method used was refined over time because if you know what you want to say, it is of no avail if you cannot say it effectively. Reasons for writing reports are to be persuasive, explanatory, discussive and informative. It has been said that report writing is neither an art nor a science. In our organisation, it is the report writer's responsibility to follow up his or her report.

From 1977 to 1980, a series of discussive reports were drafted by our Teacher Librarian to turn Members' thoughts into action. At formation, it was only our Teacher who had the vision of what the ultimate aim of the library organisation was. That the end-in-view aim was hard to realise by the earlier Members meant the initial management style adopted by the Teacher was S1.

Later reports of that era were completed with strong Teacher's editing to avoid errors and omissions in difficult activity. In those days, reports on the business-like operation of the library could not be conditioned by anyone else's views and opinions of what should be included or excluded.

At that time, booksellers in Australia had sales drives to promote as 'spiritual', drug culture books by popular 'hippie' writers in the United States of America. Another infamous series of books were written by an Englishman who claimed to have been a Buddhist Monk.

Russell Webb of the Pali Text Society in London suggested we contact Dr. Richard Gard of IASWR. Both persons suggested book sellers from whom we could obtain copies of authentic Dhamma writings in the English language. Such books were for our Australian library collection.

Less than one year from the commencement of communicating with a network of erudite councillors in several overseas countries, commentaries on Bodhisattva texts arrived at the Centre's library.

Fortunately, by 1978, enough merit was available for the 'attention' needed to bring a turning-towards of our main library builder's mind-in-action that makes thought support itself in the object of the library collection.

Within a comparatively short time our organisation, founded in a land rich with spurious Buddha Dhamma texts, found enough good information and self-possession to be able to recognise spurious texts and cull them from our collection. About this time, we were blessed by having a Thai forest Ajaan teach

at our premises. The Venerable donated some valuable out-of-print English language texts to our library which were used to train Monks in Thailand.

May all beings be well and happy.

J.D.H.

(Right to Left) Ven. Sanghabodhi, Ven. Lim Mony, John D. Hughes and Julie O'Donnell at Wat Dhammaram, 53 Balmoral Avenue, Springvale, Victoria, on 31 January 2000.

John D. Hughes (Centre) with Lisa Nelson (Left) and Vanessa Macleod (Right) during the Chinese and Vietnamese New Year Celebrations 2000 at the Buddhist Discussion Centre (Upwey) Ltd.

Preferences for English Words When Used as Dhamma Transmission Language

Ven. Bhikkhu Shasana Rakkith, Director, Bangladesh Bhikshu Training & Meditation Centre, Vill & P.O. Kadalpur, P.S. Raozan Dist., Chittagong, Bangladesh, invited John D. Hughes to participate in programmes and deliver a lecture at his organisation's inauguration. Due to commitments during his three month retreat, our Teacher was unable to attend this event. The following paper was sent to Ven. Rakkith so that he could print and circulate it among those in attendance.

The basic premise under which we operate is that of the persons we teach at our Centre who are to be born human next life, only about one in thirty-five will be born in Australia. Therefore, we prefer to use a global form of the English language as if it were a second language and we try to avoid styles that are too nationalistically Australian. The style should be non-racist, non-ageist and non-sexist.

As we enter this millennium, the increasing number of Buddha Dhamma followers makes it the third most popular religion in Australia. In Australia, Buddha Dhamma did not develop associated with the Emperor or King of the Country. Nor did it develop in association with military generals. Nor was it greatly developed by scholars in Australian mainstream universities. It was not the religion of rich landowners.

In India, the son of a King became Lord Buddha. King Asoka organised a Buddhist Nation with tolerance for other religions. When we study the Suttas we are impressed by the range of classes that followed Lord Buddha. Their class behaviour was left behind in the Sangha.

In one case, Lord Buddha prevented a war over a water rights dispute by getting the parties to agree that since human blood is more precious than water, it is not sane to spill blood to get water.

As time went by, Buddha Dhamma spread outside India. Much of the higher order knowledges about human affairs was lost.

Over a millenium later, a serious drought occurred while the Jetsun Milarepa was staying at the Water Wood Crystal Cave beside the River of Benevolence, known as the Neck of the Goddess of Long Life. Because of the scarcity of water some patrons of Drin quarreled, and fought one another over the water-rights. Finally, they all came to the Jetsun for arbitration. He said to them, "I know nothing about worldly affairs. The rain will come - you do not have to fight among yourselves." Rechungpa, however, still urged the Jetsun to reconcile them, to which Milarepa replied, "We yogis have nothing to do with worldly arbitration".

Our organisation respects both positions as viewpoints; but, if a person has a good heart, it is not likely he or she would not wish to suggest peaceful methods of solving disputes. To be effective, the effort must be expressed in language that is persuasive and suitable for the culture of the persons being addressed.

The Padmasambhava text states:

By means of the intelligence that fully discerns phenomena, first comprehend the words of all teachings through learning. Next seek an understanding of their meaning through reflection, and finally realise the meaning through meditation.

Things, like language policies need to be documented as a definite statement to assist with the implementation of any formal public relations plan for our Centre. Since inception, our public relations has been written in a form of English expression suitable such that it can exist at the global level. When writing for the Centre it is essential that we all bear this guideline in mind.

Note our five styles and write with them in mind: Friendliness, Practicality, Professionalism, Cultural Adaptability and Scholarship.

Australia is one of the most multicultural nations in history. It does not fight wars over religious differences. Freedom to practice religion is guarded by law in Australia. We are not driven to preach to convert persons from their religion.

Some public relations developed from the Centre does not exclude an approach with a mass market of 28% of Australians who are interested in exploring Buddha Dhamma. But our public relations does not seek to waste much of our resources finding common public relations ground with theistic religions because we have little in common with them except compassion.

Dhamma is timeless but the conditions where we sustain learning are difficult to sustain. Always in our public relations, we must stress we create a suitable environs where the trivial gives way to professional learning backed by a data warehouse having sufficient scholar's resources.

Our PR must never sloganise (1st order). Such expressions have limited use for childish persons like the imperative "Make Merit". Our public relations must contain at least 2nd order or preferably 3rd order thinking and hint that two to three levels of complexity of wisdom can be found by thinking above 3rd statement within any written public relations document. If you do not make more merit than you consume, your troubles will never come to an end (2nd order).

Under no conditions must we act, write or speak for more than one minute as if we were immature or childish. It is normal to expect an attrition rate of twenty to one of childish persons from here over two years. Those who show they cannot practice here with rigour after a two year's trial cannot expect to be given any responsibility for public relations contributions.

THE LEVELS OF COMPLEXITY ARE USED FOR A REASON.

As the education levels of Australians rise, persons will not incline to read simple 1st order statements about religion. They are "too old-fashioned" to be believed. Old-fashioned persons may have simple needs but they do not generate much merit.

For the Centre to be selective our public relations must appeal to persons who intend to practice to get out of the suffering (dukkha). All persons will draw on our resources. We do wish to appeal to those who are willing to work within at least one of the five styles. But, at first meeting with us, it is natural that most persons are confused about true Buddha Dhamma. So be friendly and tolerant.

Our public relations writing is best written with a mind that appeals to those that use English as a second language. It has to be precise and well formatted so that it takes the recipient through the levels of complexity. Sometimes, we use bullet points to enhance the delivery of the message simply and effectively to increase the ease of information flow to the end recipient. But it is better to be more suave in general, bullet points are a blunt weapon to get attention.

All information written with reference to the five styles is professional.

It cannot be hard to read and must not contain spelling errors, marks or crossed out copy. It must be correctly referenced and dated.

Persons born in India have great advantages in language and when they put their mental power towards the English language they bless us and others in the World. India has always been a source of blessings for humankind and has inherited many languages including the English language. We hope the next generation of Buddha Dhamma followers in your country will write in that language to bless many persons.

The knowledge of English as a second language is spreading throughout the World. We commend such ideas as being supported by the ideas of Buddha Dhamma and we have to see due attention paid to the use of the English language this Century.

May you be well and happy in your studies.

Thank you very much.

JDH

John D. Hughes (Centre) with
Brendan Hall (Left) and Stuart
Amoore (Right) at the opening
of the Dragon King Shrine at
the Buddhist Discussion Centre
(Upwey) Ltd. on 5 February 2000.

Religious Conversion

Roger O. Smith, Secretary of The Centre for Buddhist Action, in Moratuwa, Sri Lanka, wrote to our Centre, on 24 January 2000, to discuss perceived efforts by Christian missionaries and religious groups to Christianise Buddhist countries.

The Centre for Buddhist Action (CFBA) meets monthly to discuss what they see as threats to Buddhism, and the action they will take in order to do something to help. The main objectives of the CFBA are to defend the Buddha Sasana and to propagate the Buddha Dhamma. The CFBA aims to do this “by means of: promoting the practice of Buddhist values in daily life; distribution of literature; gathering and disseminating information of concern to Buddhists, and other activities” .

Mr Smith suggested that we may be interested in his information sheets that he sends out in the hope that people will become ‘Buddhist activists’. These sheets include documentation that supports the statistical decline of Buddhism, which he attributes to Christian missionaries in ‘Buddhist countries’.

In reply to Mr Smith’s correspondence, John D. Hughes responded with the following letter on 10 February 2000:

Mr R O Smith
Secretary, CFBA
The Centre for Buddhist Action
5, P.B. Alwis Perera Mawatha,
Katubedda, Moratuwa
SRI LANKA

Dear Friend in the Dhamma

Thank you for your letter dated 24 January 2000 with enclosures.

Please accept my fraternal greetings and wishes for your long life, good health and happiness and success in Buddha Dhamma.

I find your information most useful.

As you may be aware, I am a Vice President of the World Federation of Buddhists and the recipient of the Visuddhananda Peace Award 1999.

Although I was born in Australia, I hope what I am about to say you treat as a brother talking to a brother in the same family.

All the things you write about are examples of the fact that we are living in a Dhamma-ending age as we are now 2,500 years away from Lord Buddha’s.

Over the last 45 years, I have taught over one million persons in 14 countries (including your own), and have found the Christian methods of doing missionary work can be undone. The key to undoing this work is for the followers of Buddha Dhamma to follow the methods of the evangelist to befriend the poorest member in the community to help them financially or provide medicines if they are unwell. The Buddhists must return to their traditional role of providing education. The reason for doing this is to follow the Buddha’s teachings on what creates long life stability for the congregation.

The first point is, persons must assemble in harmony. Harmony does not mean the richest donors are accorded the seats at the front of the congregation. In Buddha’s day one of the richest persons,

Anathapindika gave everything to Buddha and could walk around almost unrecognised in what has been termed Anathapindika's pack. He was given no special seating near Buddha during assemblies.

At the funeral ceremony of a very senior monk who passed away in Bangladesh, when I was called upon to make a key note address describing the qualities of the Mahathero, I first called up a lay woman Vipassana teacher from the audience and brought her on stage in front of 200,000 persons.

I gave her a copy of our Dhamma Chakra flag which I had brought from Australia and expressed my thanks for her years of dedication for teaching simple illiterate women how to practice sammasammadhi.

The crowd's response to this simple act for this simple person was most tender. It shows that if somebody held in very high esteem can exhibit sympathetic joy (karuna) for what is truly virtuous in Buddha Dhamma, a resonance among the large assembly is evident. After this introduction, I then praised the virtues of the late Venerable Visuddhananda Mahathero and advised the audience that he had become an Arhant before he passed away.

And the radiance to his people of the assembly would last many years for the people of Bangladesh.

The simple persons of Bangladesh intuitively felt the radiance of this great noble person who had passed away sharing his merit with those he had served by setting up orphanages, schools and charitable works.

There is a natural tendency for publicity to go to the great Monks and Nuns of the world and overlook the dedicated Members of some temples whose practicality and fundraising efforts tend to get overlooked.

One of your objectives is to disseminate information of "concern to Buddhists". It was interesting to read your article entitled, "Buddhist Women Celebrate the 50th anniversary of ACWBC", where the Guest of Honour, Prof. J.B. Dissanayake, dwelt upon the ideal wife in Jambudweepa of the Buddha's day. The rhetoric: "who today would want to be the first to rise and the last to go to bed" seems strange to me, perhaps because it was taken out of context.

We must remember that the Buddha pointed out that some women are superior to other men and this still applies today.

The loss of the Nun's lineage in Sri Lanka centuries ago was unfortunate, but the Nun's ordination lineage is intact in Taiwan. If we generate more metta, karuna and so on at stronger intensity than Christians and we look after persons without any snobbery, there would be no reasons for a person to convert to another religion.

We must take the viewpoint that a 10th of conversion arises from past kamma.

Suppose a British administrator in the days of Ceylon was a good Christian who treated Ceylonese persons poorly. Such a person then takes rebirth in Sri Lanka. They become a nominal Buddhist in a poor Sri Lankan family. Then they "convert" to Christianity and become a good Christian adopting morality (sila) and so on.

Sri Lanka is better off to have a person who returns to their original religion by kamma (or more strictly speaking, vipaka).

Personally, I get mudita for such a person. The converse is equally true. One of my best students was born in Sri Lanka and his parents were nominal Christians. He ignored religion and did not attend church.

The second time I taught him Buddha Dhamma and he now follows the Triple Gem (with gusto). Why is this? Because in his past life he was a Buddha Dhamma practitioner and he “converted” back to his past religion. Should Buddhists rejoice in this student’s mind? Should Christians despair at this “conversion”? I think the answer must be that we should not necessarily get upset when a person apparently comes to “conversion”.

If conversion is unethical, it will not last. At times in Australia “high pressure” American evangelists come and convert persons to fundamental Christianity.

The conversion occurs in vast crowds with loud music and induced hysteria. The surveys show that 70% of those converted abandon this type of Christianity within two years.

I have taught some disillusioned persons who have been through that rejection stage of Christianity and are now good practitioners of Buddha Dhamma keeping pancasila and so on.

The true Buddha Dhamma starts with access to Nibbana as explained by canonical texts. From Nibbana, the three marks of existence can be seen each for himself or herself (anicca, dukkha, anatta). Provided such a person does not undertake the five great crimes, he or she will continue in Buddha Dhamma.

At a certain level of attainment, the process of Buddha Dhamma becomes irreversible and the refuge in Buddha Dhamma is not lost even after death and rebirth. It is the latter class that are doing the great work in Buddha Dhamma.

Perhaps on a lighter note, we should say “we are glad that the missionaries are removing dark persons who might say they are “Buddhists” and would undoubtedly give Buddhists a bad name”. On a still lighter note, wishing to disparage no one, we would rather they gave Christianity a bad name (because they call themselves Christians) rather than give followers of Buddha Dhamma a bad name because they call themselves “nominal Buddhists”.

So, if Christians pour resources into the poor persons of their country providing them with food, clothing, medicine etc, the Christians are making good merit this life.

With such good merit it may be that such Christians will have enough merit to be able to practise Buddha Dhamma next life.

In terms of conversion of the one million persons I have taught this life in 14 countries, it is not proper for me to give figures of Kammic conversion to Buddha Dhamma.

Under Buddha’s rules, true practitioners don’t talk of such things.

Suffice to say that in western countries such as Australia, which has the highest suicide rate of young people among western countries, a growing number of nominal Christians are viewing stress or guilt/stress, so beloved by the Christians, as an unwholesome (akusala) state of mind (cetasika). That really is the destructive nature of Christianity, that persons should feel guilty and seek “forgiveness from some Atman God”.

The diminishing of akusala kamma is possible by the various practices of Vipassana and satipanna and lending a helping hand to others. In fact, we cannot unbundle our kammic stream because sooner or later it will come and cause dukkha.

Practitioners of Buddha Dhamma who are concerned about “supposed unlawful conversions” by Christians are probably feeling uncomfortable by the notion because in past lives they were

fundamental Christians who used such methods. As the past causes come into our mind we might be able to put persons at ease when we are lecturing on Buddha Dhamma by reminding Christians that Jesus is a Bodhisattva who undertook Buddhist training in India and obviously developed a few minor siddhis.

Bodhisattva Jesus can act as a heavenly protector for persons who have no other protectors. So the question amounts to one thing only: if practitioners of Buddha Dhamma do not make efforts to look after one another and exclude social classes from their peak assemblies, should they be concerned if other persons “harvest” such persons into their flock?

It would be much better to say from our own side, that if we thought of Buddha Dhamma inferior, equal and/or superior to other religions, we would have no dis-ease if a third party made a claim against our own Buddha Dhamma.

The simplest antidote to all disorder in our mind is to use the chanting *Om Namo Tassa Bhagavato Arahato Sammasambuddhasa* three times and leave it at that.

I shall edit some of your views in our next issue of Buddha Dhyana Dana Review Volume 10 No. 1 because in balance, I consider you are raising wholesome issues that need some thought plus action.

I will be in retreat from 10 February 2000 to 5 May 2000.

Thank you very much and please keep in touch.

May you be well and happy.

Yours in the Dhamma

With Metta

John D, Hughes, Dip. App. Chem. T.T.T.C., GDAIE
Vice President WFB, Founder Buddhist Discussion Centre (Upwey) Ltd.

The Dragon King Shrine at the Buddhist Discussion Centre (Upwey) Ltd.

St Valentine's Day and the Elusive Quest for Love Knox FM Radio Broadcast on 13 February 2000

Tomorrow is 14 February, St Valentine's day, a day which evokes rich imagery of love and lush red roses. A day where throughout the world people buy and offer flowers and gifts.

From a Buddha Dhamma viewpoint, there is virtue in the offering of flowers. Why is this so? Because the offering of flowers is the practice of generosity (Pali: dana). This is the first perfection in Buddha Dhamma practice.

For many centuries, Dhamma Practitioners have understood the virtue in offering flowers to the Buddha, Dhamma and Sangha, family and friends.

The Buddha taught that due to cause and effect there are ten blessings that arise from the offering of flowers. These are: long life; good health; strength; beauty; wisdom; ease along the Buddha Dhamma path; being born in beautiful environments; being born with good skin and hair and being beautiful to look at; always having a sweet smelling body; and having pleasant relationships with friends.

If human beings understood that the offering of flowers leads to the above ten blessings, flower stalls around the world would be sold out before 7.00am, not only on Valentines Day but everyday of the year.

The Buddha Dhamma theory of causation, as explained by Daisaku Ikeda in the publication *Buddhism: The Living Philosophy* (published by The East Publications, Inc., 1st edition 1974)¹, describes the present self as an accumulation of actions from the past. All past causes contribute to the present effect. As Buddha Dhamma sees it, fate is the continuous working of cause and effect in life; it is a stream of strict cause and effect relations extending back into a limitless past and forward into a limitless future. Buddha Dhamma teaches that by revising ones view of life in each present moment, one can gradually change the course of one's kamma.

What is Kamma?

In a lecture given by the Venerable Sayadaw U Sobhana in 1972, on the 'Theory of Kamma in Buddhism', and reproduced in a publication titled *An Introduction to Buddha Dhamma*, (donated by U Kyaw Thein Lwin and family)², the pali term 'kamma' literally means action or doing. Venerable Sayadaw U Sobhana stated that "any kind of intentional action whether mental, verbal or physical is regarded as Kamma. It covers all that is included in the phrase thought, word and deed."

Generally speaking, all good and bad actions constitute kamma. In its ultimate sense, kamma means all moral and immoral volition. Involuntary, unintentional, and unconscious actions, though technically deeds, do not constitute kamma, because volition, the most important factor in the determining of kamma, is absent.

The Buddha says: "I declare o Bikkhus, that volition is Kamma. Having willed one acts by body, speech, and thought." (Anguttara Nikaya)

As Buddhists we are thankful to those who created the myth which surrounds the memory of St Valentine. Each year since the mid 1990s the Buddhist Discussion Centre (Upwey) Ltd has held a flower stall on St Valentine's Day.

Operating the flower stall provides Members and Friends of the Buddhist Discussion Centre (Upwey) Ltd with the opportunity to make merit through the preparation and running of the flower stalls. Through these flower stalls people who purchase the flowers are also provided with the opportunity to make merit through the subsequent offering of these flowers to family and friends. The stalls also provide our Centre with the chance to raise funds.

This year our St Valentine's day flower stalls will be located in Lilydale and Wantirna.

The practice of working on the flower stalls also enables Members and Friends of the Buddhist Discussion Centre (Upwey) Ltd to practice the five styles. These are: friendliness, practicality professionalism, cultural adaptability and scholarship. The merit of these actions assists in removing hindrances to learning. As Mahasi Sayadaw states in the book *One Truth Only* published in 1998³:

“There are five causes of deterrents, called hindrances, to the attainment of concentration and wisdom. These are: sensual desire, ill will, laziness, restlessness and doubt. Here, laziness means reluctance to hear or practice the Dhamma and getting bored or dejected during meditation. Restlessness is worry or anxiety over one's mistakes in the past, and doubt refers to doubt about the Buddha, Dhamma and Sangha, or about the way to the attainment of the supreme supramundane path, fruition and Nibbana.”

The offering of flowers on St Valentine's Day aids in keeping the memory of St Valentine alive in the present. Let us now look at the folklore surrounding St Valentine.

There are different accounts of the life of St Valentine. Accurate accounts of St Valentine are rare. The earliest documented facts about his life detail the time he was ordained as a bishop of the Italian city of Terni and of the Christian communities along the valley of the river Nera.

According to Terni's internet site (www.fc.esi.wnet.it/TerniInLinea/vita.htm)⁴, it appears that St Valentine was born at Terni around 175 Christian era during the empire of Marcus Aurelius. From the time of his ordination he became very famous because of his eloquence, and he was able to convert many pagans to the Christian faith. St Valentine had many followers including numerous saints and martyres, some of whom were drowned in the Serra river. He was widely known for many miracles which were attributed to him.

One of these miracles was the cure of the son of a certain Fonteio who held his head in an unnatural way between his knees. Another of these miracles which eventually led to St Valentine's death was the cure of Cheremon, the son of a famous Athenian orator called Crato who used to make a bellowing sound like a cow.

In those times, it was not the custom for members of the dominant pagan religion to welcome Christians into their houses, but Crato, even before the performing of this miracle on his son, invited St Valentine into his house. Such faith was immediately rewarded as his son was cured instantly. After this extraordinary event Crato and his whole family were baptised. Soon after, his own disciples Proculo, Efebo, Apollonio and Abondio, decided to follow in Crato's footsteps and become Christians.

As it happened, Abondio was the son of Annio Placido who was the prefect of Rome during the reign of Marcus Aurelius Claudio.

Annio Placido, who was entrenched in the principle of pagan religion, and was angered by the sudden choice of his son to become a Christian, responded by having Crato, who was his son's tutor, killed. On the same day, Annio Placido had St Valentine, who was by then close to being 100 years old,

beaten in public. This action incited a popular revolt resulting in Annio Placido having St Valentine jailed and beheaded during the night, on the pretext he was a Christian.

The remains of St Valetine were collected by Crato's three disciples Proculo, Efebo, Apollonio, who by then had become devoted Christians. The remains were carted on horses along the Nera river to a place where today a Cathedral stands to honour St Valentine.

From a Buddha Dhamma viewpoint is St Valentine worthy of honour and respect? In other words was he a wise person? If you are to apply a Buddha Dhamma analysis to this question the answer becomes clear. The Buddha taught his students to pay respect to the wise. What is the definition of a wise person? As the wise do not wear t-shirts stating 'I am wise', one must apply the teaching of Buddha Dhamma in order to come to the correct view.

A wise person understands the Four Noble Truths, which are:

1. Life is suffering (Pali: dukkha)
2. The cause of suffering is grabbing and grasping (Pali: samudaya)
3. There is a path to the cessation of suffering (Pali: nirodha)
4. This path to the cessation of suffering is the Buddhist Noble Eightfold Path (Pali: magga)

The eight factors of the Path are:

1. Right Understanding (Pali: samma-ditthi)
2. Right Thought (Pali: samma-sankappa)
The first two of the eight factors belong to the wisdom element (Pali: panna).
3. Right Speech (Pali: samma-vaca)
4. Right Action (Pali samma-kammanta)
5. Right Livelihood (Pali: samma-ajiva)
The 3rd, 4th & 5th factors belong to the virtue element in (Pali: sila).
6. Right Effort (Pali: samma-vayama)
7. Right Mindfulness (Pali: samma-sati)
8. Right Concentration (Pali samma-samadhi)
The 6th, 7th & 8th factors belong to the concentration element in (Pali: samadhi).

A wise person understands the law of cause and effect. The Buddha taught his lay students to hold a minimum of five precepts, these are:

1. To refrain from killing;
2. To refrain from taking what is not freely given;
3. To refrain from misconduct in sexual pleasures;
4. To refrain from lying;
5. To refrain from taking intoxicants which are the cause for carelessness.

To answer the question as to whether St.Valentine was wise, or for that matter, whether anybody you meet is wise, you must apply the above matrix to come to right understanding.

The wise actions of St.Valentine lead to positive fruition in his present and future lives. The unwise actions of St.Valentine lead to the negative fruition in his present and future lives.

It is therefore prudent for you to carefully investigate any role model you are unconsciously or consciously following. If the actions of your role model result in his or her happiness in this and future

lives, then you have chosen a wise role model. However, if the actions of your role model result in his or her suffering in this and future lives then it is recommended you be cautious.

Traditionally, StValentine's Day, held on 14 February each year, brings to life notions and ideals of romance and love between men and women. Valentine's day is a celebration of love.

In modern Italian culture, the term 'Voler Bene', which is derived from early Roman times, means 'a giving of love and caring'. Love and a successful relationship brings much happiness and mutual blessings. But love and the development of a true relationship require more than just the offering of red roses once a year.

How can we achieve a true relationship? The Buddha taught his lay students to hold the five precepts. Today, we will examine the precept of refraining from sexual misconduct and the blessing this will have for you in maintaining a true relationship.

The beneficial results of refraining from sexual misconduct which may arise in this present life and/or a future lifetime are:

1. Having no enemies.
2. Being the object of affection and regard by all others.
3. Being able to obtain food, beverages, clothes and ornaments readily.
4. Being able to sleep well and peacefully.
5. Being able to wake up in peace and comfort.
6. Being free from falling into the lower planes.
7. Being free from the state of a eunuch.
8. Being free from gusts of hot anger.
9. Being given to just and fair actions.
10. Having a fresh and happy face.
11. Being able to enjoy comfort and well being.
12. Being free from physical defects and deformities.
13. Having a sound and healthy appearance.
14. Not being assailed by doubts and suspicions.
15. Having no anxiety or worry.
16. Being able to live in calm happiness.
17. Having no dangers, or threats, or harm.
18. Being able to associate with loved ones.

These benefits appeared in the article "The Five Precepts - Panca Sila" by Maha Upasaka U Nu, published in *The Young Buddhist* 1982, the annual journal of Singapore Buddha-Yana Organisation⁵.

In the development of a true relationship the Buddha advised the practice of caga, which translates as 'emotional maturity'.

At a Five Day Bhavana Course held at our Centre from 1 to 5 April 1988, our Teacher, John D. Hughes, taught that understanding nama rupa (body/form) achieves mindfulness of the body in the present, which leads to the foundation of caga.

The development of caga (pronounced charga) differs from matta (or loving-kindness) in that caga is passive whilst metta is active. When developed, caga becomes an attribute of the meditator, whereas metta requires a sender and receiver.

If persons meet with caga, they will meet again in a future life. During the Bhavana Course the Centre was circumambulated by the meditators each carrying incense, flowers or food as offerings. The instruction was to be mindful of the body, in the present, developing caga whilst walking around the Centre.

Our Teacher explained that the Centre has many assets or resources, but the greatest resource is the Members. The Members contribute their time, skills, energy and personal resources for the benefit of the Centre and other beings. When these contributions are made with mindfulness and caga the practitioner and others benefit greatly.

How do persons develop 'love' towards other beings? It is often thought that 'love' for another person can be developed by giving them something, for example, money, the use of our car, flowers, a film ticket, or a paid holiday. More in accord with Buddha Dhamma is the recognition that our generosity (Pali: dana) must be practiced with caga, clear intention and awareness of our friend's real needs.

The practice of loving kindness (metta) was taught by Lord Buddha. When metta practice is well developed, it should be given to all beings, just as an upturned water jar gives water in all directions without bias.

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

In such relationships, have not both persons been unfair to themselves? Unfair in the sense that, whatever emotional security that is gained from others by giving them, presents with an implicit demand that they love us, is based upon our own refusal to be loved at the present time.

Is it possible to offer something to another person with love if our gift is tied to some kind of obligation?

Reciprocity of affection and love, as something developed by the mutual action and response between persons, is closer in meaning to the 'love' of Buddha Dhamma. Principles of relations between persons may be extended, surely, to include the development of benevolence to all persons. Buddha Dhamma shows this is possible because of the existence of needs common to all human beings.

However, the development of 'compassion' without wisdom is not sufficient to obtain insight into 'what is what', or into conditions of existence. It should be unnecessary to add that the reverse is also true.

Compassion without wisdom is ultimately untenable. The *Macquarie Dictionary* defines 'untenable' as being incapable of being held against attack.

For caga and love to flourish and endure within a relationship, three important conditions are required. These are appreciation, empathy and forgiveness.

Appreciation

Each partner should appreciate the fortunate conditions of being able to meet and to love together in this lifetime.

All relationships are based on the accumulation of kamma, which is the result of one's actions in many past lives. Broadly speaking, among all the possible kinds of relationships, the partnership of husband

and wife occurs through the gathering of much stronger kamma than any other type of relationship. It is the result of many virtuous deeds and actions in the past. In a marriage, there is the opportunity to produce and amass the many good causes which result in great happiness.

In *The 'Good Born' Young Man Sutta* the Buddha taught his lay people how to maintain right love in three right ways. This is applicable to marriage. The first right way is that each should have respect for the other; the second right way is that each should be sustained by the other physically, emotionally and mentally; and the third right way is that each should be comforted with wisdom and understanding.

In China, there is a common saying that a husband and wife should always be respectful to each other, as if each were welcoming a newly come noble guest.

Empathy

Empathy is knowing and understanding another person's needs, wants and desires. The two opposites of male and female are just like the positive and negative forces of electricity. They must be like this so that they can help each other. Let each have their different views and opinions and needs - but with empathy they can still come together and harmonise every kind of contradiction.

When we love together, there is love and when we quarrel there is also love, enduring love. In this way our love can last a long time.

Forgiveness

Forgiveness is the third important condition. It enables any discord that arises to give way immediately to the relish of concord. Marriage is normally based on love not reason. Hence, our manner to each other should be to forgive and not to judge. Through forgiveness, what is broken is made whole again and what is muddied is made clear again.

Through the conditions of appreciation, empathy and forgiveness, one's marriage will endure a long time.

The *Sigalovada Sutta* is a code of discipline given by the Buddha for lay Buddhists.⁶ This Sutta gives clear guidance to lay people in the areas of domestic and social life. The purpose of this code of discipline is to provide the basis of proper conduct, self control and guidelines for lay persons to lead a happy, peaceful and worthwhile household life.

The Sutta explains such things as the channels of dissipation of wealth, the four kinds of enemies who masquerade as friends, the four kinds of real friends and the proper responsibilities to the various kinds of relationships in the householder's life.

In the relationship between husband and wife, five ways are described by which the wife shows compassion and kindness to her husband and five ways are described by which the husband shows compassion and kindness to his wife.

The Buddha stated that: In five ways, should a wife as the West be ministered to by her husband:-

1. by courtesy;
2. by not despising her;
3. by faithfulness;
4. by handing over authority to her;
5. by providing her with ornaments.

The wife who is thus ministered to by her husband shows her compassion to her husband in five ways:-

1. she performs her duties in perfect order;
2. she is hospitable;
3. she is not unfaithful;
4. she protects what he brings;
5. she is industrious and not lazy in discharging her duties.

Through these five ways the wife shows compassion to her husband who ministers to her as the West. Thus the West is covered, made secure and safe. These factors create good conditions in future times.

If two lovers exchanged flowers to each other on St Valentine's Day, or any other day, with the thought of transformation of merit to caga, it would be possible for those two lovers to meet again in a future life. The potential for this positive action using the merit of flowers is why we choose to sell flowers on this day.

Our flower stalls will be located in Lilydale and Wantirna, Monday 14 February, from 12.00pm. We look forward to seeing you there.

May you develop caga in your relationships this very life, for caga has its basis in wisdom.

As Je Tsong-k-hapa taught:

Whenever there is no interest or attachment
for even a second to samsaric pleasures,
And the thought seeking liberation
Arises day and night-
Whoever has developed such a mental state
has achieved the realisation of the fully renounced mind.

HAPPY VALENTINES DAY!

References:

1. Ikeda, Daisaku, *Buddhism: The Living Philosophy*, The East Publications, Inc. Japan, 1974.
2. Sobhana, Venerable Sayadaw U, "Theory of Kamma in Buddhism", in *An Introduction to Buddha Dhamma*, Thailand 1972.
3. Sayadaw, Mahasi, *One Truth Only*, Inward Path Publisher, Malaysia, 1998.
4. St Valentine, City of Terni, Italy, Internet site www.fcesi.wnet.it/TerniInLinea/vita.htm.
5. Maha Upasaka U Nu, "The Five Precepts - Panca Sila", in *The Young Buddhist 1982*, Singapore Buddha-Yana Organisation (SYBO).
6. *Sigalovada Sutta: The Buddha for lay Buddhists*, Buddhist Missionary Society, Young Buddhist Association of Malaysia, 1987.

J.D.H, J.B., F.C., V.C., J.M.H., M.P., P.S.

Jocelyn Hughes (Left) and Maria Pannozzo in front of the Dragon King Shrine
at the Buddhist Discussion Centre (Upwey) Ltd.

The Dragon King Shrine was
built by several Members,
including Leila Lamers,
pictured during the construction
of the Shrine.

The Buddhist Position With Regards to Certain Views About Existence and the World by Palitha Mapatuna

The Buddha explains the existence of a diversity of views among beings with the analogy of the elephant and a group of blind people, with each describing the elephant in accordance with the part of the elephant presented to the same (discourse in the Udana).

With regard to existence, it could be said that, two extreme views are found in the world. These are the view of being (eternalism) and the view of non-being (annihilationism). In this article, these two views are dealt with from the position of the Buddha's Teaching.

VIEW OF ETERNALISM

According to the Buddha, due to delighting in existence, the view of being (eternalism) is taken up (Ditthigata Sutta in the Itivuttaka). There are several aspects to the view of eternalism. These are examined critically, below.

The View of the Existence of an Eternal God and of an Eternal Soul

The view of the existence of an eternal all-powerful God and of an eternal soul will be dealt with initially.

Eternal means timeless, not subject to time, as time involves change and ultimate destruction. It is a matter of common experience that existence involves time. In this situation, to hold the view that an eternal God exists is the same as saying that what is timeless involves time, which is a self-contradiction. Therefore, the inevitable conclusion is that if God is eternal, he cannot exist, and if he exists, then, he cannot be God, because he would be subject to time, as existence involves time. This position holds good with regard to the alleged existence of an eternal soul.¹

Another view pertaining to eternalism is that of an eternal life. Indeed, how could an eternal life be spent when eternity, by definition, is not expendable? How can eternity be spent in any way? In a Buddhist discourse (Mahavedalla sutta of the Majjima Nikaya) it is said that life depends on heat. It is also known that there would be no life without the heat giving sun. Therefore, life, being dependent on heat, would have to necessarily get consumed, burnt up, in due course and end in death, which too makes an eternal life an impossibility.

The View of a Beginning to the World

A view which is related to the view of eternalism is the view of a beginning to the world and that this beginning occurred when it was created by an eternal, all powerful Being. Let us examine this view to determine whether it is valid.

Time denotes the period of duration of anything. The word 'duration' means the period in which anything lasts or exists. *Encyclopaedia Britannica* defines time as a measured or measurable period. Time may, thus, be defined as the period of duration of anything, which may be measured or is measurable against changes of a regular occurrence (such as the occurrence of daylight and darkness). Therefore, for there to be a thing called time, there must exist, as a prior condition, things that endure for a period of time. The passing of time depends on change taking place and this indicates the relationship between time and change.

All this would indicate that 'time' depends on the existence of things that make up the world and would not be existent in an absolute sense. In other words, there cannot be a thing called 'time' apart from the things that constitute the world. Thus, to say that the world had a beginning is the same as saying that there was a time when things that constituted the world were not in existence. This,

therefore, is an impossibility. If this position is appreciated, one would not cling on to this assumption of a beginning to the world and that it was created by someone. Unless one initially assumes that there was a time when the world was not existent, why should one look for a beginning and for a creator, who is supposed to have existed before the alleged beginning? In this connection, note that words such as ‘before’ and ‘now’ themselves pertain to time. Therefore, these words are not applicable unless the world is already in existence.

Therefore, as time and things that constitute the world are related, the questions, ‘When did this world begin and who was responsible for it?’ simply do not arise. In other words, they are illegitimate questions and an alleged answer to them would be no less illegitimate. They arise only if one mistakenly starts to look for a ‘beginning’, which is a futile exercise, which is similar to chasing after a mirage, because one could never arrive at a time when the universe was not existent, which also, therefore, means that the questions of a beginning and who began it do not arise.

VIEW OF ANNIHILATIONISM

According to the Buddha, due to being troubled by existence, there would be rejoicing in non-being (annihilation) and the view that there would be annihilation at death is taken up (Ditthigata Sutta in the Itivuttaka).

EXISTENCE AND THE WORLD ACCORDING TO THE TEACHING OF THE BUDDHA

According to the Teaching of the Buddha, the view of being (eternalism) is to fall short of the mark, while the view of non-being (annihilationism) is to over-shoot the mark (Ditthigata Sutta in the Itivuttaka).

In contrast to these two extreme views, the Buddha teaches the law of dependent arising. Thus, seeing ‘arising’, the view of annihilation is not taken up, and seeing ‘cessation’, the view of eternalism is not taken up (Samyutta Nikaya, ii, 15). Thus, in this way too, the Teaching of the Buddha is the middle way.

The World

The Buddha says that a situation wherein one could find a beginning to beings enveloped in ignorance and fettered by craving running to and fro is inconceivable, which also implies that a beginning to the world is also inconceivable.

Thus, it is found in the discourses of the Buddha, “The earliest point is not seen of the running on and faring on of beings blinded by ignorance and fettered to craving.” (Samyutta Nikaya, ii, 180)

The belief in a creation of the world by an eternal God implies that there is a single world common to everybody, something like a ‘Public World’. In truth there is nothing called a ‘Public World’, created by someone and common to all. Each one’s world is different and is constituted, per the Teaching of the Buddha, of the five taken-up aggregates, which are form (or matter), feeling, perception, determinants (intentions) and consciousness. These are the constituents of existence, of being, of each person’s world, according to the teaching of the Buddha. As far as a particular individual is concerned, there is no world apart from these.

The fundamental truth in the Teaching of the Buddha is impermanence and this is self-evident truth, verifiable in experience. According to this truth, each of the five taken-up aggregates is subject to arising, dissolution and change while enduring. This impermanence manifests itself in unwelcome things, such as old age, sickness and death, with its inevitable implication of the absence of a soul, a self, a master, because manifestation of such unwelcome things and mastery are incompatible. Thus, impermanence and the sorrow it entails undermine the notion of a self, of a master. Therefore, there

is the basic law in the Buddha's Teaching, which is that all determinants are impermanent, what is impermanent is sorrow and what is sorrow is not self. In other words, the world is impermanent, is sorrow and is empty of a self or anything that belongs to a self.

The Arising of the World

The arising of the world of each individual (as there is no world common to all) is ignorance with regard to the true nature of the world and the consequent craving for, and delight in, and passion for, the five taken-up aggregates, which, is the individual's world.

The Cessation of the World

Comprehension of impermanence, the sorrow implied in impermanence and the absence of a self, a soul, a master, implied in sorrow, and the consequent disenchantment with, and disgust and dispassion towards, and cessation of craving for the world, leads progressively to the cessation of the world of the particular individual.

The Path Leading to the Cessation of the World

This is the Noble Eightfold Path, constituted of right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration, taught by the Buddha, which is the method for seeing things as they actually are, and the consequent abandonment of delight and passion, leading to the cessation of the world.

Extract of a Relevant Discourse

In conclusion, an extract from a discourse of the Buddha, which is related to the topic of discussion, is provided below.

“Monks, the world is fully comprehended by a Tathagatha. From the world a Tathagatha is freed.

Monks, the arising of the world is fully comprehended by a Tathagatha. The arising of the world is abandoned by a Tathagatha.

Monks, the cessation of the world is fully comprehended by a Tathagatha. The cessation of the world is realised by a Tathagatha.

Monks, the path leading to the cessation of the world is fully comprehended by a Tathagatha. The path leading to the cessation of the world is fully developed by a Tathagatha.” (Anguttara Nikaya ii, 23)

The Task of the Follower of the Buddha

In conclusion, it could be said that the task of the follower of the Buddha is to avoid the two extreme views of being and non-being and comprehending that being gives rise to birth (as birth requires a being to be born) and birth gives rise to old-age and death, and seeing the inseparable relationship among these, attain cessation of being, which is Nibbana. To accomplish this, cultivation of the Noble Eightfold Path, discovered and taught by the Buddha, is necessary.

References

1. This analysis of the time and the notion of eternity is based on a section in the book, *Clearing the Path - Writings of Nanavira Thera (1960 - 1965)*, Path Press.

Report of the International Conference on Buddhism and World Peace, Buddha Statue Distribution Ceremony and Kathin Chivara Dan Celebration Held on 13 November 1999

Every year, the International Brotherhood Mission celebrates the Kathin Chivara Danotsav traditionally with some addition like a religious conference, cultural function, etc in order to add momentum to the occasion aiming at the spread of the religion.

The International Brotherhood Mission felt the crying need of the Buddha statue distribution among a number of Vihars for worship and made efforts to persuade Thailand to donate 20 statues and Thailand responded to the persuasion. The distribution of the statues procreated the almost never-to-be-seen enthusiasm as well as large attendance. Many Ven. Mahatheros, Bhikkhus, erudites and members of the general public irrespective of caste and creed were cordially invited and they were pleased to comply with the invitation. One hundred and sixteen monks attended the conference.

The first session of the Conference on Buddhism and World peace, Buddha statue distribution and Kathina Chivara Dana celebration began at 4am on 13 November 1999 with World peace prayer by Ven. Monks from different parts of the globe. Many devotees belonging to different Buddhist communities began to flock together in the mission from 12 November 1999 in response to the call to attend the Religious Conference especially to take the delivery of the Buddharupa singing and dancing on their vehicles. Some of them presented a number of dances in the presence of a throng that greeted them by clapping. On the day of the conference they, along with the local people, took out a procession with religion-based slogans and numerous songs in different languages along the high roads of the town for two hours from 6am to 8am. The inhabitants of Dibrugarh were amazed to have the occasion to witness such a long procession perhaps never to be seen once again, that contained nearly one thousand persons with drums, flutes, etc. Their jubilation aroused great interest in the onlookers and at the cost of their domesticities. They came out of their houses and remained standing until the procession went out of sight. It attracted people to our programme to a degree. A number of vehicles were also used.

At 8.30am Ven. Bhikku A K Shastri warmly welcomed the Ven. Mahatheros, Bhikkhus and honorable invited guests. Then a chorus song was sung by the students of the mission. The World Buddhist flag was hoisted by Ven. Suddhananda Mahathera, President Bangladesh Bauddha Kristi Prachar Sangha and Vice-President, World Fellowship of Buddhists, Thailand. Mangalacharan was chanted by Ven. Bajirayan Mahathero and Ven. Jnanajyoti Mahathero. Ashisbani was showered by Sasanasree Mahathero, Dy. Sangharaja Supreme Sangha Council of Bangladesh; Consul General of Thailand, Sri Pramatha Barua, Sri D. Roy, Sri Ranjit Barua and some others addressed the largely attended session.

At 10am Buddha Puja Sanghadana and Kathina Chivara Dana was celebrated under the auspices of Ven. Sasanbangsh Mahathero, President AABSS. Chivaraa were offered by His Highness Consul General of Thailand.

After the entertainment at 2.30pm the opening session started with a song presented by the children of the mission. Then Dr. N B Barua, President of the Mission, cordially welcomed all present in the conference. All the honorable guests were honoured with napkins and executive files. Then Ven. Sasanasree Mahathero was felicitated and the address of felicitation was read out by Bodhipal Bhante. Ven. Suddhanda Mahathero was felicitated and the address thereof read out by Suresh Ch. Muzumdar and then H.E. Supote Isarankura, the Consul General of Thailand was felicitated and the address was read out by Mrs Shyamali Barua. Dr Amaresh Dutta, a versatile genius, addressed the meeting. He called upon everyone to purify their ownself otherwise these efforts would go in vain. Sri B K Gogoi, Minister, Indian Embassy, Finland; Dr Pranab Barua, Gen. Secretary, Bangladesh Buddha Kristi

Prachar Sangha, Bangladesh; Prof. B C Bhattacharyya, Ex-Principal, MDKG College, Former Head of the Dept. of English, DHSK College and the author of *Beyond the Blue Seas*; Sri Paban Singh Ghatowar; M P Dibrugarh; S P Barua, CMO Central Health Service, Govt. of India; Prof (Dr) Bikiran Prasad Barua, Bangladesh; Ven. Dhammaviriyo Mahathera, Chairman Trifed Govt. of India; Dr. Brahmanda Pratap Baruah, Ex-Director, Ram Mohon Roy Library W.B.; Mr Ranjit Kr Barua, Deputy Secretary Bangladesh Govt. and a few others addressed the conference very elegantly with thanks to Ven. A K Shastri for his role played for the spread of Buddhism and the consolidation of world peace as well as for his ceaseless efforts to satisfy the need of statues of the Buddha by way of convincing the authority concerned in Thailand. They emphasised the crying need of love, compassion and amity and they cited precisely the message of the Buddha as an avoidance of all sin, acquisition of merit, purification of mind. They said that Buddhism stands for peace, co-operation, universalism and the removal of ignorance. All asserted that we must give up negative thoughts promoting violence and work for the universal welfare.

Different persons were honoured with a peace award by Achariya Bhikkhu Karuna Shastri. The Prize winners were Ven. Sasanaree Mahathero, Bangladesh; Ven. Suddhananda Mahathero, Bangladesh; H.E. Supote Isarankura Na Ayudhaya Consul General, Thailand; Dr Pranab Kr Barua; Dr Bikiran Prasad Barua; Sri Ranjit Barua; Sri Pramatha Barua; Mr C P Shailani. The International Brotherhood Peace Medal 1999 winners were Prof. Dr Debaranjan Dhar, Sri Iqbal Ahmed, Sri Hari Vinod Verma, Sri Sailen Dutta, Sri Utpal Bhattacharjee, Sri Lohit Deka, Sri Kshitish Roy, Sri Devapriya Barua, Sri Siddhartha Barua and Dr S P Barua (Social Worker) C M O Delhi. The President of the Conference, Dr Nagen Saikia and Ex-President Assam Sahitya Sabha observed that Buddhism is a realistic religion that inspires persons to be practical, persevering, self-reliant and sacrificial. He called upon all to condemn violence in order to consolidate peace since ordinary people are peace-loving. The Bangladesh Kristi Prachar Sangha set an example by handing over the ashes of Atish Deepankar received from China to the mission, the second fascinating monument for preserving the relics of the Buddha. Ven. Sasanabangsha Mahathera offered a vote of thanks, Basabi Dey sang the concluding song. The Third session began with the distribution of Buddharupa under the auspices of His Excellency, Supote Isankura Na Ayudhaya, Consul General, Thailand. More than 5,000 people attended the conference and very patiently listened to the laudable and explanatory lectures that included almost all the sermons of the Tathagata. Religious-minded people irrespective of caste and creed were left nourished and satisfied since they are peace-loving. This conference will undoubtedly go a long way to spread Buddhism. At the end of the discourses, the honourable guests were cordially entertained. Many leading citizens expressed their pleasure and thanked Ven. Shastri for organising the religious conference that has immensely negated violence. The Pradip Puja was led by Prof. (Dr.) Bikiran Prasad Barua.

The last item was a cultural programme that began with a chorus song sung by the members of Netaji Sangha Dibrugarh that presented a dance drama, having a recourse to Pujarini, a poem written by Emperor poet Rabindranath Tagore. Jaba Sengupta, Pompei Barua, Babli Bhowmick, Ishani Nath, Debi Malakar, Sikta Bhowmik, Amrapali played different roles. Nandini Bhattacharjee recited the poem nicely. Nandini Bhattacharjee, Basobi Dey, Anusri Nandi, Sunanda Dey, Susmita Dey, Paramita Barua, Rajib Sengupta took part in singing. Nandini Bhattacharjee was the music directress, Sunanda Dey and Paramita Barua were the directresses of dances. Utpal Talukdar played on the Tabla, Chanu Seal played the drum and Anusree played on the Tanpura. Co-ordinators were Ranendra narayan Bhattacharjee and Parimal Ch. Barua. International Brotherhood Mission was the patron. Producer and distributor was Netaji Sangha. Susmita Dey presented a song followed by different kinds of dances like the Lama dance, Jhumur dance, Bamboo dance, Bihu dance, Chakma dance and Khamti dance. Ouguri Shyam Gaon presented a Samadal geet (Dalai Lama). The cultural show ended at

midnight. Parimal Barua and Suresh Chandra Mazumdar conducted the show. Sri Barua thanked all for their participation.

International Brotherhood Mission - A Brief Account

This account was sent to us by Ven. Achariya Bhikkhu Karuna Shastry, General Secretary of the International Brotherhood Mission, Mahabodhi vihar, Jyotinagar, Dibrugarh - 786 001, Assam, India on 20 November 1999.

In the year 1973, a small group of enthusiastic and dedicated personalities were determined to extend services to the poor, destitute and neglected people. Under the able leadership of Ven. Achariya Bhikkhu Karuna Shastry, Jinratan Buddhist Missionary Destitute Home started with 50 destitute children at a rented house in Nalipool. The aim of this organisation is to impart knowledge and culture of humanism with the lofty ideals of Lord Buddha to the poor, destitute and the downtrodden people. With the aid of the government, it started holding religious and cultural conferences at different places and set up a destitute home, school and vocational training centre.

In 1982, with the help and contribution of donors and charitable organisations it extended its services to a wider arena. Thus the International Brotherhood Mission came into existence in Dibrugarh with 160 destitute children coming from different places in the country.

Ven. Achariya Shastriji made every endeavour to help these orphans by founding and conducting the Ashrmic school with a batch of qualified teachers. There is a provision for a vocational training centre for poor women. Now the mission has realised its dream of building a hostel, hospital, school library, temple, vocational training centre, free health unit, prayer and conference hall, dhatu mandir and a general library of 50,000 books pertaining to religions. There is also arrangement for Yogic-practice at the meditation centre. It has also been running the Susama Homeo and Allopathic Free Dispensary which is becoming very popular amid the poor.

Besides this, the Mission has extended social services to the needy irrespective of caste and creed and has established many welfare programmes to bring prosperity to the society to ensure consolidation of peace, harmony and tranquility through the lofty ideals of the Buddha.

Ven. Achariya Bhikhu Karuna Shastry, besides being the General Secretary of International Brotherhood Mission, is also the Vice President of World Buddhist Cultural Foundation; Chairman of Eastern Buddhist Conference Committee; President of Dalit Sena, Assam; Vice President of All Assam Bhikkhu Sangha Samity; Chief Advisor to Mission Darpart (Calcutta); Indian Buddhist (AP) and Karuna (Review of IBM, Assam) and Member of Railway Recruitment Board Development of Buddhist/Tibetan Organisation (Ministry of Human Resource Development). He has visited important places such as Russia, Moscow, St. Petersburg, Austria, Switzerland, Germany, England, France, Thailand, Malaysia, Hong Kong, Bangladesh, Taiwan (ROC), Japan and Myanmar.

A number of indigenous and foreign organisations and donors have added acceleration to this Mission. Among them, Goddricke Group Ltd., Buddha Haus of Germany, His Majesty the King of Cambodia, World Fellowship of Buddhists of Thailand, Indian Oil Corporation of Digboi, Dr F.J. Glen of England, Mr Gordon Fox and P A Leggatt of London, and Ven. Ayya Khemar of Germany.

The International Brotherhood Mission has recently celebrated its silver jubilee with a two day programme amid many enthusiasts coming from different parts of the country and abroad.

The International Brotherhood Mission is a well organised, efficacious, service oriented organisation in the northeast region of the country. The Mission has passed through variegated field of joys and sorrows with various programmes achieving radiant success with the help and cooperation of the Government and the public and has reached the threshold of the glorious existence of 25 years.

Sumi-e Master Andre Sollier (right), John D. Hughes and Helen Appleyard
at the Buddhist Discussion Centre (Upwey) Ltd.

John D. Hughes with Di Moore, Assistant Mayor of the Shire of Yarra Ranges (2nd from right)
and Members at the sealing of the Millennium Time Capsule and the opening of the
Geological Museum@Upwey on 21 January 2000.

International Colloquium on Buddhism and the Future of Humanity
Report by Dulal Kanti Barua Dulu

A historic International Colloquium on Buddhism and the Future of Humanity was held at Port City Chittagong from 30 October to 1 November 1999 under the auspices of Pellucid: a Non-Political Bi-Lingual Humanistic Publication, in collaboration with the International Association for the Future of Humanity. This type of Colloquium, the first in Chittagong, is a historic breakthrough in Buddhism of Bangladesh organised by eminent social thinker, world renowned Buddhist leader, Professor Dr Bikiran Prasad Barua, as its convenor and President. Twenty two delegates from Spain, India, Nepal and Bangladesh participated in the Colloquium and made the Colloquium a lively and memorable one. The delegates presented papers on the following in various academic sessions:

Buddhism and the Future of Humanity	Buddhism in Bhutan
Buddhist Views Towards Human Peace	Buddhism and world Peace
Buddhism and Socio-Economic Development	Buddhism vis-a-vis the Present World
Buddhism: Present, Past and the Future	Buddhism in the Flow of Civilisation
Buddhism: a Force for World Peace	Buddhism and Human Development
Buddhism in the 21st Century	Equal Earth
Buddhist Remains in Bangladesh	Tantric Buddhism
Non-Violence in Buddhism	Hospital for the Mind
Socio-Economic Development in Buddhism	

The discussions on the papers were lively, thought provoking and encouraging.

The Colloquium was inaugurated by Most Venerable Suddhananda Mahathera, President of Bangladesh Buddha Kristi Prachar Sangha and Vice President of the World Fellowship of Buddhists. Mr Md Nurul Islam, Honorary Consul of Japan in Chittagong; and Bimalendu Barua, Eminent Literateur Journalist, Chief Sub-Editor of Daily Azadi were the Special Guests at the Opening Ceremony.

Jananetri Sheikh Hasina, Honourable Prime Minister of the Government of the People's Republic of Bangladesh and Lt. Gen. (retired) Chalom Wismol, Acting President of the World Fellowship of Buddhists, sent separate messages for the success of the Colloquium.

Prime Minister Sheikh Hasina in her message said, "It gives me pleasure that an International Colloquium on Buddhism and the Future of Humanity is going to be organised at Port City, Chittagong. Goutama Buddha, the great religious leader, propagated his doctrine of peace and happiness for mankind. Without peace, progress and prosperity cannot be sustained in a society. I hope the Colloquium will be useful to find ways and means for a peaceful earth in the 21st Century and will focus on the thoughts and doctrines of Goutama Buddha. I wish a great success of [*sic*] the Colloquium."

The Acting President of the World Fellowship of Buddhists, Lt. Gen. (Retd.) Chalom Wismol, wrote in his message, "On the occasion of the opening ceremony for the International Colloquium on Buddhism and the Future of Humanity, the World Fellowship of Buddhists is pleased and feels most honoured to be able to extend its congratulations and best wishes to the fellow Buddhists in Bangladesh for organising such a Colloquium with the well intention of finding out ways from Buddhism for a peaceful world. May the merit of the Triple Gem bless the organisers and the participants of the Colloquium for the successful conclusions and the fruitful recommendations for world peace."

The above two messages were read out by Miss Sangeeta Barua, Master of the Ceremony at the Opening Ceremony.

After fruitful, valuable and elaborate discussions on the papers presented at the Colloquium and also on the basis of discussions in the plenary sessions, the following five resolutions have been adopted. It has been a clarion request by the participants to take necessary steps by the Governments of the different nations of the world, including organisations like UNO, for implementation of the resolutions:

1. Resolved that the future of humanity is to focus on the Buddhistic ideal of peace, non-violence, mutual understanding, harmony and tolerance to be the way of life at the global level irrespective of caste, sex, religion and race.
2. Resolved that in order to concretise universal peace and harmony, there should be total disarmament, abandonment of nuclear weapons all over the world alike and resolving conflicts through mutual dialogue and noble fellow-feeling.
3. Resolved that in order to meet effectively the challenging situation of the day, i.e. the ecological imbalance, the Buddhist ideal of respect for all lives, including flora and fauna, should be seriously adhered to.
4. In view of the demographic global scenario of over population of four billion people, strict measures must immediately be resorted to, to drastically reduce population growth by way of self-restraint; adoption of scientific devices by all governments of the world and value based education for the welfare of humanity as a whole.
5. Resolved that for a better future of humanity in the new millenium proper, steps be taken for a comprehensive and comparative study of Buddhism in all its facets.

Prof. Dr. Bikiran Prasad Barua Awarded With the Title “Shanti Duta” (Messenger of Peace) at the Closing Ceremony of the Colloquium

The historic and memorable Closing Ceremony was held at the CARITAS hall with attendances by many distinguished persons from all cross-sections of people of Chittagong. The Ceremony was presided over by the Convenor of the Colloquium, Prof. Dr. Bikiran Prasad Barua. The Ceremony started at 6.00pm. The CARITAS hall was packed with the participants from different quarters of Chittagong. Prof. Dr. Abu Yusuf, Vice Chancellor-in-Charge of the University of Chittagong, was the Chief Guest. Prof. Dr. Jamal Nazrul Islam, Founder Director of Mathematics and Physical Research Centre of the University of Chittagong; Principal Dr. Pranab Kumar Baruya, Secretary General of Bangladesh Bouddha Kristi Prachar Sangha; Mr. Felix Leisinger, delegate from Spain; and Mrs Indira Manander, delgate from Nepal, were the Special Guests-in-honour at the Ceremony.

The Closing Ceremony started with a song sung by Miss Sangeeta Barua, Master of the Cermony, whilst the spectators each held a lit candle. The melodious song brought a serene atmosphere with a new outlook for the Closing Ceremony. Flower bouquets were offered to all the dignatories sitting on the dias.

The opening speech was delivered by Dr. Sadananda Misra, Secretary-General of the International Association for the Future of Humanity. Felicitation speeches were given by Bangladesh delegate, Prof. Dr. Sabbir Ahmed and Indian delegate, Prof. Dr. D. Soma Sekhar. They expressed their feelings about the three day Colloquium being the first of its kind in the Buddhist history of Chittagong. Indian delegate, Prof. Dr. Bijoyanada Kar, read out the resolutions adopted in the plenary sessions.

The very important event of the Closing Ceremony was the awarding of the prestigious title, “Shanti Duta” (Messenger of Peace) by the International Association for the Future of Humanity (IAFH) to Prof. Dr. Bikiran Prasad Barua, eminent social thinker, peace propagator, scientist, world Buddhist leader, Editor of “Pellucid” and founder of many organisations and institutions. The Crest and the Certificate were handed over to Prof. Barua by Dr. Sadananda Misra, Secretary-General of IAFH, in front of elites and dignitaries present at the Closing Ceremony of the Colloquium.

The prestigious award was given to Prof. Dr. Bikiran Prasad Barua for his outstanding contributions towards world peace and propagation of ideals of humanism throughout the world through “Pellucid” - a non-political bilingual humanistic publication.

In his speech, eminent educationist, Prof. Dr. Abu Yusuf, Vice Chancellor-in-Charge of Chittagong University and Chief Guest of the Closing Ceremony, said the humanistic ideals which are inherent in the doctrine-discipline of Goutama Buddha should be propagated more and more for the welfare of the human world. He also said that this country possesses a worthy history of Buddhist heritage. “Keeping this view in front of us I think this International Seminar has been a timely one and I hope this seminar has been able to resolve necessary recommendations for making the next century a peaceful one.”

In his speech, Special Guest Prof. Dr. Jamal Nazrul Islam, eminent scientist, Founder Director of Mathematics and Physical Research Center of Chittagong University, told that this century in the world has seen hunger, poverty, oppression, world wars, and an unprecedented development of war heads. It has also seen the worst degradation of the environment. He also said that in order to present a peaceful world in the next century, there is a severe need of publicity and propagation of the humanistic and non-violent ideals of Goutama Buddha. The President of the Closing Ceremony, Prof. Barua, concluded the Ceremony by giving a clarion call to all the delegates and spectators to work for peace and practice humanism in their personal lives so that a peaceful earth be here in the 21st Century.

Honourable Mayor of Chittagong City Corporation, Alhaj A.B.M. Mohiuddin Chowdhury, accorded a warm reception to the delegates of the Colloquium in the corporation hall.

Dr. Sadananda Misra, Hon. Secretary General of the International Association for the Future of Humanity (IAFH) is handing over “Shanti Duta” Certificate of Honour to Prof. Dr. Bikiran Prasad Barua. Seated are (L-R) Prof. Dr. Jamal Nazrul Islam and Prof. Dr. Abu Yusuf at the Closing Ceremony of the First International Colloquium on Buddhism and the Future of Humanity held in Chittagong, Bangladesh.

In the Sea of Loving Kindness
Ven. Bhikkhu Vipassanapal Thero

How pleasant sweet and beautiful of mind's nature?
The pure land of mind's pleasure if cleaned there.
The deepest core of the heart which tends the internal state of mind,
Where are seen kindness to rise everybody offering kind.
This is a noble mind's attitude offering to all with-Metta.
Loving kindness towards all the animals need no bio-data.
Can we think, what is the essence of Human Worldly life?
These are nothing but the fetters, sorrows, thirst grasping,
Lust, hatred, pain, lament, selfishness, ill thought and craving.
What is the shameful attitude lost humanity in human life?
This is nothing but, only the caused by selfish-illusion deeply excite.
In this beautiful world who wants to die? None is willing to die?
But, this is a universal Truth that people are mortal, all must die.
Nobody knows when the death will come, in any moment it's done,
Death doesn't escape king, courtiers, poor and rich even none.

Nothing will remain in this world, indeed,
But only our good action of work in Dhamma is fulfilled.
That are remain everlast, nobody destruct it abolished,
Only the fame of the action of just will be established.

How fantastic games are played by men and women?
In this civilized world of mankind are involved to kill men and women,
That's why, all are now engaged to kill the men and women in the creation,
One and another willing to destroy by atomic bombs, remote, arms and amunition.
How brutal, cruel and ferocious attitude is this?
All around ablazing fire, Terrorism are explosives,
In the present world is very faced in fearful aggressives.
This is caused by an unkind and unhumane order.
Where, everywhere moves the war-violence and reign of Terror.
In this dangerous moment of the world we should remember,
Lord Buddha to teach in His Supreme doctrine which are:

Man never win over enemy by power to power,
Only by the power of loving kindness, peace and harmony comes by dint
of Friendship, enmity is gone forever.

Friends, Let's look forward to Lord Buddha's advice,

To cultivate good, welfare to many destiny,
To purify the mind of one's perfectly,
To render peace and harmony being friendly,
Not to kill and hurt anybody else abstaining from sins.

This is the happiest state of Humankinds for goodness,
This is the greatest blessings of Lord Buddha.

In the Sea of Loving Kindness

Appeal for Bouddha Tapoban Vihar Sangstha

Our Tapoban Buddhist Monastery, is situated in a beautiful, calm, quite panoramic environment at Alipurduar Jn North Point, P.O. Damanpar, Dist: Jalpaiguri, India.

This is surrounded by 5,000 square metres of lands which are still completely vacant. Our Monastery stands on the side, with views of areas like Tiger Project of Buxa, the National Park at Jaldapara (North Bengal) and the Jayantee Hills of Bhutan, etc. This is also the gateway of Assam and Bhutan, the Himalayan Paradigm of Buddhism like paradise Queen, Darjeeling, Kalimpong and Thimpu (Bhutan's Capital).

Our Monastery was established in 1987 and Registered in the year 1993. This year was very sorrowful and melancholy as a violent flood destroyed our Monastery. At present, we are in need of great financial assistance to construct the main Temple, a prayer hall and a meditation hall. We have a project for social activities and appeal to Buddhist countries for this worthy cause in Dhamma.

Our project has had substantial social establishment costs for constructing the main Temple as a pagoda type, meditation hall, guest room, library, Monk's room, orphanage-destitute homes, charitable hospital for the poor, handicapped welfare centre and an old-aged home, etc.

Please assist us for the great worthy cause in Dhamma very urgently with sufficient generous financial assistance which is urgently required. Please send your donation to:

The Secretary
Bouddha Tapoban Vihar Sangstha
North Point Alipurduar Jn,
P.O. Damanpur Pin - 736123
Dist. Jalpaiguri (W.B.)
INDIA

Bhikkhu Vipassanapal Thera (President)
High Priest Monk
Bouddha Tapoban Vihar Sangstha

Ven. Bhikkhu Vipassanapal Thero
Bouddha Tapoban Vihar Sangstha

Appeals For Others

BUDDHA BHARATI

Ven. Bigghananda Bhikkhu, High Priest of Buddha Bharati, has requested assistance for this Temple. Venerable Dr. Rashtrapal Mahasthavir is the Founder and President of the Temple. The Temple plans to construct a meditation and prayer hall; Buddhist library; guest house; rooms for residential Monks and Novices; an orphanage; and an office. Construction has started but has been halted due to lack of financial assistance. Please send your donations to the address below to assist this worthy cause:

Buddha Bharati
Mahanandapara, P.O. Siliguri - 734401
Dist. Darjeeling (W.B.) INDIA

BUDDHA'S LIGHT UNIVERSAL WELFARE SOCIETY

Ven. S. Progha Lankar Sraman, President of Buddha's Light Universal Welfare Society in Bangladesh, has written to us requesting donations towards the building of an orphanage at "Golden Hill" in the Cox's Bazar district. The orphanage will be of assistance to the 500 families in the district who have poor literacy and are therefore unable to obtain knowledge about Buddhist scripture and religion. If you can assist this project, please write to:

Buddha's Light Universal Welfare Society
Dharmangkur Vihara
Vill : Kutu Palong
P.S & P.O : Ukhiya
Dist : Cox's Bazar
BANGLADESH

DHAMMARAJIKA ORPHANAGE

The Dhammarajika Buddhist Monastery has been based in Dhaka, Bangladesh, since 1960. The Monastery has implemented many very important social service programs, including setting up an orphanage, primary and secondary school, technical school and a free health clinic. In addition, the Monastery has provided emergency assistance during crises caused by natural disasters. If you are able to support this worthy cause, please send your donation to:

Dhammarajika Orphanage
Dhammarajika Buddhist Monastery
Atisa Dipankar Sarak
Kamalapur, Dhaka-1214
Bangladesh

PROFESSOR DR. DIPAK KUMAR BARUA

Professor Dr. Barua has been elected Fellow of the Asiatic Society, Calcutta, for his lifetime achievements in Pali and Buddhism. He recently completed a tenure as Director of Nava Nalanda Mahavihara, Nalanda, and is now working to complete three projects - *Encyclopaedia of Buddhist Literature*; *History of Buddhist Literature*; *Pali-Bangla-Hindi-English : A Multilingual Dictionary*. Professor Dr. Barua would like the latest bibliographical information on texts, originals and translations, published in Australia for inclusion in his works on Buddhist literature. Please write to:

Professor Dr. Dipak Kumar Barua
Block No.L/1, Flat No.1
Government Housing Estate
40/1 R N Chowdhury Road (Tangra Road)
Calcutta 700 015 West Bengal INDIA

Appeal for Funds - How You Can Help our Centre

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 a meritorious action and will set many good causes for your future lives. We are delighted to invite you to support these worth-while and important activities.

Appeal Number 1 - Publication and Printing of *Buddha Dhyana Dana Review*

The annual cost of publishing and distributing the *Buddha Dhyana Dana Review* is over \$12,000. It is published three times per year and is sent 'free of charge' to over 40 countries and some 1,000 organisations and individuals. Costs in this area are increasing. So too is 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

A major project for 2000 is the construction of a new bedroom and storage facility. This project is planned for commencement during April 2000 with final completion due within 6 months. We request your assistance to help us meet the projected building costs of \$10,000.

The Shire of Yarra Ranges has issued Planning Permit No: PE99/1720 and Building Permit No: BS-1482/1999/2769/0 for this new building, which is to be located at the front of our existing premises.

Appeal Number 3 - General funds

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 - <i>Buddha Dhyana Dana Review</i>	\$-----
Appeal 2 - Building Extensions	\$-----
Appeal 3 - General Funds	\$-----
TOTAL	\$-----

Name / Organisation -----

Address -----

Do you require a receipt? Yes No

BUDDHA DHYANA DANA REVIEW
Print Post Approved
Print Post Publication No. PP 339637/00013

If undeliverable return to:

Buddhist Discussion Centre (Upwey) Ltd.
33 Brooking Street
UPWEY VIC 3158
AUSTRALIA

