

Buddhist Discussion Centre (Upwey) Ltd.

33 Brooking St. Upwey 3158 Victoria Australia. Telephone 754 3334.
(Incorporated in Victoria)

NEWSLETTER NO. 3 MARCH 1981.

RETREAT AT PIDGEON GULLY, NEW SOUTH WALES - JANUARY 1980.

Several members from this Centre undertook intensive meditation retreat with Tan Acharn Boonyarith (Pandito). The Centre is grateful to Ray and Santi for their hospitality. John Hughes stayed in retreat with Tan Acharn Boonyarith until the 31st January 1980 and then brought him back to Melbourne. Tan Acharn Boonyarith stayed at Tecoma, which is about one kilometer from this Centre, until his departure to Ireland where he spent the Rains Retreat. Members of this Centre express their sense of gratitude for the many Dharma teachings given by Tan Acharn Boonyarith (Pandito).

ADELAIDE DHARMA STUDENTS VISIT.

On 26th February 1980, two Dharma students from Adelaide, Sam and Jenny arrived in Melbourne with Phra David. These students stayed at this Centre for some time, practicing Dharma. Phra David stayed with Tan Acharn at Tecoma.

FUNERAL CEREMONY FOR MR. MARQUES

Members of this Centre attended the funeral of Mr. Marques at Wilson Chapel, Springvale on 6th March, 1980. Mr. Marques was a follower of Soka Gakkai Buddhism. The Soka Gakkai Ceremony performed, insures good rebirth.

PALI BUDDHIST REVIEW

This Centre has forwarded donations to the Editor Mr. Russell Webb of 15 Stedham Chambers, Coptic Street, LONDON WC1A, England, to assist publication of this important Review. We commend Buddhists seeking a worthy object of Dana to support this notable journal.

1980 MONBULK MOUNTAIN FESTIVAL - BUDDHIST ART EXHIBITION - MARCH 8th, 9th & 10th

Images and Buddhist Art from this Centre and the Japan Information Service were placed on display during the Monbulk Mountain Festival. This Centre expresses gratitude to the Japan Information Service for the loan of five Buddhist Images. Prior to this exhibition there have only been two other Buddhist Art exhibitions in two decades in Victoria. It is planned to mount similar exhibitions in the future.

GIFT OF TAIWANESE BUDDHA HEAD IMAGE.

The Centre is grateful to Mr Russell of Fern Tree Gully for his gift of this Image.

VESAK ETHNIC RADIO BROADCAST.

On 10th May 1980, members of this Centre recorded Pali chanting at Ethnic Radio

Station 3EA. Zarna Somaia read a sutta in the Hindi language. This recording was played by 3EA on the morning of Versak, 29th May 1980. An evening Puja was performed at the Centre.

F.A.C.S. STATE CONFERENCE 1980.

On 7th and 8th June, John Hughes attended the Family and Community Services Conference at Lorne and worked on the Sub Committee Ethnicity. The F.A.C.S. programme is administered by the Department of Community Welfare Services in Victoria and funding has been made available for Indo Chinese resettlement.

Many thousands of Buddhists of Vietnamese origin (Boat people) are now settled in Australia. Hopefully, the policy decisions taken at this conference will ultimately benefit welfare work for such persons.

GEORGE LOVEDAY FUNERAL.

George Loveday had learnt Buddhist Dharma at this Centre for some years. On 23rd July 1980 at the request of George's family John Hughes conducted a Buddhist Funeral Ceremony with the help of members of the Centre.

KUAN YIN CHINESE CHANTED SERVICE

On 27th July, 1980, a Kuan Yin Chanting Service was arranged by the Centre. The Centre paid to transport two busloads of Vietnamese from the Wiltona Migrant Centre to the Buddhist Discussion Centre (Upwey). Chanting Sheets printed in Chinese were provided together with the necessary ceremonial requisites to enable a traditional Kuan Shih Yin Ceremony to be performed.

The original sheets were provided by the Chinese Buddhist Society of Australia.

The local Venturers assisted with the serving of food. About 140 people attended. Australian Buddhists joined with their Chinese friends in the Dharma on this auspicious occasion. The Ceremony was recorded. We wish to thank the Sun Newspaper for their publicity on this occasion. The Centre thanks all those whose generosity made this event possible. It is intended to arrange further chanting for special days on the Chinese Buddhist Calendar as finance becomes available.

DHARMA TALK GIVEN AT 1812 THEATRE

The 1812 Theatre has arranged a time capsule to be cemented in place on the site of the old theatre. A Buddha image and Dharma materials including this Centre's Newsletters are buried in the capsule. This 'hidden Treasure' will be found by future generations in the Dharma ending age. John Hughes was invited to give a talk to the supporters of the 1812 Theatre on Buddha Dharma on 14th August 1980. Some meditation was taught during this session.

DOCUMENTATION OF VIETNAMESE BUDDHIST PRACTICE

Many Vietnamese migrants are now resident in Australia. Their cultural perceptions are improperly understood by Australians. A discussion paper was prepared and corrected with the assistance of Venerable Thich Tac Phuoc who was resident at Tara House, Kew. The Venerable Thich Tac Phuoc was one of the most senior monks in Vietnam, being head of the

General Commission of Bhikkhu Sanga and members of the Central Committee of the Unified Buddhist Church of Vietnam. The discussions were carried out by John Hughes and Franny Sime from this Centre together with the Tibetan monks and an interpreter. This Centre expresses gratitude to the Venerable Thich Tac Phuoc for his patience and clarity in explaining many points which were in error in the draft discussion paper. A deeper understanding in Australian Vietnamese relations now becomes possible.

VU - LAN CEREMONY 23rd AUGUST 1980.

Vu Lan is one of the most important Buddhist ceremonies in Vietnam. It is the commemoration of the time when one of Guru Shakyamuni's disciples asked him the whereabouts of his dead mother. Through his clairvoyance, Guru Shakyamuni perceived that the mother had been reborn in a Narak Realm. The disciple meditated on Bodhicitta, made supplication to the Buddhas and Bodhisattvas, and she was reborn in a higher realm. During this period, Buddhists remember the kindness of their parents and their duty to repay them by looking after all their needs. This awareness is extended to all sentient beings and caged animals are liberated. The Vietnamese Government previously had the tradition of pardoning prisoners and releasing them on this day.

Tara House organised a Vietnamese programme on 23rd August 1980 at Collingwood. The Venerable Thich Tac Phuoc, and other monks attended. Since a meditation course was run at this Centre on 23rd and 24th August, only one member of this Centre attended this ceremony. Other members of this Centre gave names of their ancestors to be taken to the ceremony.

LAMA ZOPA MEDITATION COURSE AT ANGLESEA

Five members of this Centre attended the course which was arranged by Tara House. Discourses were given by Lama Thubten Zopa Rinpoche with Tara House monk, Dr Adrian Feldmann leading the meditations. The course ran from 30th, August until 9th September 1980. Members of this Centre took precepts with Lama Zopa. Since 9th September is the birthday of John Hughes, Founder of this Centre, Lama Zopa generously gave him a 'birthday present' of incense. Australian Buddhists are fortunate that such a Dharma Teacher should arrive here.

SCHOOLS COMMISSION BUDDHIST PROGRAMME

The materials prepared by John Hughes with funding from the Schools Commission at an earlier date, were piloted at Era School, Springvale, in Term 3 1980, by Peter Burns. The results are still to be analysed but the programme appears very useful. Copies of the programme have been provided to Sister Conleth of Kildara College, Malvern who intends to use it in Term 1, 1981. The material has been provided to various tertiary students who are undertaking research on aspects of Buddhism in their courses. A copy of a report, Buddhism in Victoria by Gail Sinnott prepared in November 1980 has been made available to the Centre and will be included in the material of the Schools Commission project. The various teachers and students are appreciative of such material. It is one of the objects of this Centre to gather resource material on aspects of Buddhism for scholars and teachers.

DRAGON KING AWAKENING AT PHILIP ISLAND 25th and 26th OCTOBER 1980.

The Dragon King promised the Buddha he would help Buddhists in the difficult Kali Yuga in

which we now live. On 26th October 1980, John Mahoney, a Director of this Centre made a Chinese Dragon vase offering to the Dragon King near the ocean cliffs at the Nobbies, Philip Island. The Dragon Sutta was read at the Centre at the same time. The vase had been on the Centre's altar for some years. About 18 months earlier, John Hughes painted the 'Dragon's Lair' at the Nobbies. On 1st January 1981 another member of this Centre, Alan Wallis repeated this reminder. A similar ceremony was conducted in the U.S.A. in recent years by the Buddhist Yogi, C.M. Chen and it is noted that a photograph of the U.S.A. location, matches almost identically with the painting of the Nobbies. The Dragon King protects followers of the Middle Path in this Age.

UNIVERSITY OF KELANIYA SRI LANKA - FOREIGN STUDENTS PLIGHT IN BUDDHIST STUDIES

In October 1980, a letter was received from the Students Secretariat of Buddhist Studies, Department of Buddhist Studies, University of Kelaniya, Sri Lanka, advising of the imposition of very high fees on foreign lay and Bhikkhu students. John Hughes wrote to the Sri Lanka High Commissioner for Australia at Canberra, pointing out the greatness of Sri Lankan scholars over the centuries and the need to continue this tradition. Subsequently, the University Grants Commission of Sri Lanka indicated it was prepared to consider individual application for reduction of fees. Further correspondence is underway to bring about consensus between the various parties.

SOCIAL ACTIVITIES

The Mangala Sutta explains how to achieve real blessing. Accordingly, social activities between members and friends of the Centre are organised from time to time. Open house on a monthly basis during 1980 was arranged with Bernie Herlihy, and birthday parties at Geoff Wallis' on November 8th and for Franny Sime at the Centre on November 15th. To co-ordinate social functions, Dorothy Sadler has been appointed Social Secretary.

FACILITATOR APPOINTMENT

Franny Sime has been appointed facilitator at the Buddhist Discussion Centre and is very busy with organisation and clerical duties. This demanding task is greatly appreciated. Franny lives at the Centre and all enquiries should be directed to her.

She has been appointed a member of the committee and has had many years of Dharma practice and is a Yoga teacher.

VENERABLE TRALEG RINPOCHE

On 30th November 1980, members of the Centre went to Tara House to hear a Dharma talk by the Venerable Traleg Rinpoche, a teacher of the Kagyu tradition.

The Venerable Traleg Rinpoche is giving a continuous series of teachings from Long Chenpa at the relocated Karma Kagyu Centre, Ewam Cho Korling at 11 Selbourne Road, Kew. Telephone Melbourne 818 4621. Long Chenpa was a Nyingma meditation master and scholar; a great exponent of the Dzogchen tradition, the most profound Tibetan Buddhist meditation technique. This Kagyu Centre has appropriate Pujas according to calendar, group meditations Sundays 4:30 p.m., Tibetan Language classes by arrangement and Thanka painting classes with Passang Lama on Saturdays. Interviews with Rinpoche strictly by appointment.

BUDDHIST SOCIETY OF VICTORIA, MEDITATION COURSE

On 6th December 1980, several members of this Centre attended a meditation course led by Venerable Shanti Bhadra from Sri Lanka.

CHOMI (CLEARING HOUSE ON MIGRATION ISSUES).

The Ecumenical Migration Centre is a non-denominational agency which through its welfare, educational and community work fosters the development of Australia as a multi-cultural society. CHOMI is a unique information centre on migration issues at 133 Church Street, Richmond, Victoria 3121. Telephone 428 4948. On 11th December, 1980, John Hughes had discussion with various staff of CHOMI on aspects of multiculturalism. CHOMI issue a journal, Migration Action. In Vol. 1V No. 3 (1980) a special issue was devoted to immigrants, refugees and the churches. An article on Buddhism written by Dr Adrian Feldmann, a Tibetan trained, Buddhist Monk, appeared in this journal. Letters published in the August issue of SEE, the newspaper of the Anglican diocese are reproduced on page 70. The over reaction of certain Christians, to the use of Holy Trinity Parish Hall at Surrey Hills by the Melbourne Buddhist community is difficult to follow. The need for tolerance of other religions is something that has still to be fully developed in Australia. Such bodies as the Ecumenical Migration Centre acquire much merit by their efforts to bring about such tolerance.

THE AUSTRALIAN ASSOCIATION FOR BUDDHIST STUDIES LTD.

Members of this Centre attended the inaugural General Meeting which was held at Tara House on 13th December 1980. The AABS Executive Council for the coming year was elected, consisting of the following members: Uldis Balodis, Scott Brusso, Ian Green, Peter Guiliano, Gill Jelbart, Judy Matthews, Max Redlich and Bea Ribush. Since the goals of this Centre and AABS are similar, negotiations have commenced to rationalize future resources of Buddhist materials.

MEDITATION COURSES - 1980.

Various Meditation courses were held during the year, the longest being from 28th December to 31st December. John Hughes led the first day's discussion and meditation and John Mahoney led the other days. During the afternoon of the second and third day, the Venerable Shanti Bhadra, a Sri Lankan monk from the Victorian Buddhist Society, Mary Street, Richmond, gave discourses on Satipatthana. (See attached summary on Satipatthana Bhavana.)

PUJA PRAYER RITUAL FOR AVALOKITESVARA BODHISATTVA

Francisco So has translated this Puja from a Chinese text in consultation with John Hughes (see enclosure). Permission is given to any persons desirous of reproducing the text, providing no charge is made and the copies are for free distribution. It is proposed to produce a tri-lingual text, Chinese, English and Sanskrit. Comments and observations on the present translation are invited and should be addressed to John Hughes at the Centre's address. Donations for the production of copies for free distribution may be forwarded to the Centre. On January 11th, 1981, Francisco So instructed members of the Centre on the puja. On 18th January, 1981, Francisco So and students from the Centre assembled to perform the puja. Zarna Somaia and Yvonne Mahoney made the food offerings for the puja. The puja

ceremony was repeated on 15th February 1981. On February 1st the puja was performed to celebrate the Chinese New Year. Dorothy Sadler arranged the Chinese food for the occasion. The next puja will be on March 8th at 10:00 a.m. at the Centre. The performance of the puja affords protection of the premises and members.

Various other puja ceremonies were held from December 1980 to February 1981 to help the following gain a better rebirth:-

- The father of Therese Dennis.
- Peter West, whose parents are known by John Hughes.
- The father of Dorothy Sadler's neighbour.
- A relative of Leonard Armitage.
- A close friend of Melanie (who attended the December course.)
- Jean, a close friend of Dorothy Sadler's mother.
- Jenny, Vickie Frank's sister in law, who is in a coma with serious brain damage from an accident.

To be reborn as a human being with a sound mind and body at a time when Buddha Dhamma is still intact is a rare blessing.

THANKA PAINTING

The tradition of Thanka painting is a strict discipline, respect for the Dharma ways of the Teachers and the Teachings of the Buddha. Allan Wallis from the Centre is teaching Thanka painting to several students of this Centre. Allan was taught by Passang Lama in this life. Those who wish to learn Thanka painting may contact Allan Wallis via the Centre. Allan also runs a study group on Tuesday evenings and all are welcome to attend.

ANNUAL GENERAL MEETING OF THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD.

This meeting was held on 22nd November 1980. Directors appointed were John Hughes, John Mahoney, Zarna Somaia and Yvonne Mahoney. The committee members elected were:- President John Hughes, Vice President John Mahoney, Hon. Treasurer Anil Somaia, Secretary Zarna Somaia. Committee members:- Melva Fitzallen, Yvonne Mahoney, Dorothy Sadler, Franny Sime, Geoff, Amy and Allan Wallis.

LODEN GADEN MAHAYANA CENTRE

The new address for this Centre is 87 Westbury Street Balaclava. The house will be used for lectures, meditation and study as well as a residence for the Lamas.

On January 4th an open house luncheon was held at the Centre. Nine members of the Buddhist Discussion Centre (Upwey) attended the opening of the Loden Gaden Mahayana Centre. Preceding the luncheon at 11am a puja was led by Gala Tulku Rinpoche. Gala Tulku Rinpoche was accompanied by Geshe Dawo, Scott Brusso and Kelsang Tsultrim from Tara House and Lama Traleg Rinpoche was present.

The aims of this Centre are:-

1. To develop the pure Tibetan Mahayana Buddhist teachings in Australia.
2. To foster good communications between all spiritual traditions.
3. To provide help for invalid and aged people in Australia and the Tibetan Refugee communities in India.

Geshe Thubten Loden spent three years in Australia from 1977 - 1979. During this time he was based at Chenrezig Institute in Queensland, but travelled all over Australia to give lectures. Now Geshe Loden has been granted Permanent Residence by the Australian Government and he intends to evenly divide his time between his three centres in Sydney, Brisbane and Melbourne. In order for there to 'be a place for him to stay and give teachings, several Melbourne students combined their efforts and this Centre at Balaclava is the result.

AUSTRALIA DAY WEEKEND MEDITATION COURSE 1981

A three day meditation course for advanced students was held on 24th - 26th January 1981. John Mahoney led this course.

CHINESE BUDDHIST SOCIETY OF AUSTRALIA, BI-LINGUAL NEWSLETTER.

We have received advice from Brian Martin Hon. Secretary of C.B.S.A, that their Society is to produce a bi-lingual newsletter for distribution amongst members and interested parties. The following information is from their circular No. 33, dated 27th December 1980.

Dear Member,

1. The 8th Annual General Meeting (a special General Meeting) was held on 20th December, 1980 and the following members were elected to the Executive Committee for 1980-1981:

Dr Yoke Koon Saw, Mr George Simpson, Mr Brian Martin, Miss Tien Kien Luong, Mr Ching Liang Lim, Miss Tai Yee Yu. Mr Der-ruenn Chsrng.

2. The following office bearers were also elected by the same Meeting to serve for the following year:

President:	Dr Yoke Koon Saw.
Vice President:	Mr George Simpson.
Hon. Secretary:	Mr Brian Martin.
Assistant Secretary:	Mr Der-ruenn Chsrng.
Hon. Treasurer:	Mr Der-ruenn Chsrng.
Assistant Treasurer:	Miss Tien Kien Luong.

BRIAN MARTIN

HON SECRETARY.

The Buddhist Discussion Centre (Upwey) has had requests from the Chinese community in Melbourne to arrange a Sunday Dharma School in the Chinese tradition. Funding requests to the Australian Schools Commission and the Department of Immigration and Ethnic Affairs (both Victorian and Federal) have been unsuccessful.

Further submissions are being drafted to enable this project to get underway. The availability of hi-lingual material from the C.B.S.A. is greatly appreciated by this Centre. Any person interested in Chinese Buddhist Culture who is willing to help in this project, would be welcomed by the Centre.

Submission to Cable and Subscription T.V. Services Inquiry.

The Australian Broadcasting Tribunal inquiry was presented with a submission dated 15th November, 1980, that free time be given to various community organisations who wish to preserve and transmit their cultural heritage to develop tolerance in our pluralistic and multicultural society.

Carols by Candlelight 1980.

Various members of this Centre instigated the Monbulk Carols by Candlelight three years ago. All funds raised went to the Multiple Sclerosis Society - Sherbrooke Auxiliary. For the 1980 carols, choirs from five local churches came together. The theme each year has been promoted as "Loving Kindness". This activity has now been passed over to a new committee.

Special Accident Policies.

Special travel accident policies are available from the Centre for \$14.98 for 6 months. Please ring John Hughes or Franny Sime for further details or simply send us your full name, address, date of birth and a cheque and we will post it to you.

Donations - Tax Deductible.

The Buddhist Discussion Centre (Upwey) Ltd. was registered as a Charitable Organisation in Victoria under the Companies Act 1961 Section 16 (3) on 21st July, 1980. Donations are tax deductible. If Buddhist texts and/or images or Buddhist works of art are presented to the Centre, arrangements can be made for tax deduction at market prices.

This newsletter is provided free in the interest of Dharma.
Donations are invited and are tax deductible.

May all beings be happy.

PROGRAMME 1981.

These activities are open to everyone at no charge. Donations are welcome and tax deductible, since the Centre was registered as a Charitable Organisation on 21st July, 1980.

- Monday 8 p.m. - Meditation and Discourse.
Gelong Scott Brusso from Tara House may be teaching when available. Other teachers will be available also.
- Tuesday (evening) - Discussion Group - contact Allan Wallis.
- Friday 9.30a.m. - Pali and English Chanting.
- Friday 8 p.m. - Meditation and Discourse given by the Ven. Shanti Bhadra from the Buddhist Society of Victoria.
- Sunday 11a.m. - Sanskrit classes conducted by Zarna Somaia at her home. Tel: 8707287.
- Various days - Hatha Yoga classes taught by Franny Sime on the following days:-
- | | |
|------------------|-----------------------|
| Monday 9.30 a.m. | Tara House, Kew. |
| Tuesday 10 a.m. | Selby Community House |
| | " 6.00p.m. |
| | " 7.30 p.m. |

	"	8.30 p.m.	
Wednesday 9.30 am.	"		
	"	10.30 a.m.	
	"	11.30 a.m.	
		7.15 p.m.	Upwey.

Saturday Thanka painting - contact Allan Wallis.

Twice Monthly Puja Prayer Ritual to Avalokitesvara Bodhisattva.
Ring Franny Sime for dates.

Meditation Courses to be held at the Centre 1981.

Course notes and lunch provided. 9.30 a.m. - 5 p.m. Accommodation for visitors can usually be arranged near the Centre if desired. These courses are free but donations of up to \$10.00 a day are greatly appreciated to help cover costs.

<u>April 17th - 20th</u>	- (4 days, Easter)
<u>June 13th - 15th</u>	- (3 days, Queen's Birthday weekend)
<u>August 29th - 30th</u>	- (2 days, weekend)
<u>December 28th - 31st</u>	- (4 days, Christmas holidays)

Buddhist Calendar dates for 1981 – 2524 B.E.

Further dates of interest:-

Vesak - May 17th.

Buddha's Birth, Enlightenment and Parinibbana.

Pansa - July 17th.

Beginning of three month Rains Retreat (Vassa), celebrated as extra precepts and resolves undertaken for duration of the Rains.

Sanghamitta Day - December

Celebration of Sanghamitta Bhikkhuni bringing sapling of Maha Bodhi Tree to Sri Lanka and founding order of Bhikkhunis.

The Flavour of Dhamma by Phra Acharn Thate Desaransi.

SATIPATHANA BHAVANA (summarised by John D. Hughes)

The Heart is the forerunner of all things
The Heart is their chief
Attainment is via the Heart.

In its true state the "heart" is a completely neutral blank state. When this state breaks up and outward expressions of the heart (eg. happiness and sadness love and hatred) display themselves, this is the "Citta". It could be said that the heart is a state of rest and the "Citta" is a state of action or work - the passive and active sides of NAMADHAMMA.

Whoever maintains Sila because he thinks he is forced to, will suffer and sin because he keeps Sila in vain. When we keep Sila of any sort, our hearts are uneasy and hesitant - fearing that they will not be able to perform the bad Kamma that they have done previously and will do again later on. The reason for this is that we have submitted our Cittas to the command of

the Klesas.

Upon having Sila one shall then practice Dhamma to higher levels - climbing up by degrees. If one were to call our body - hearts a cabinet of Dhamma this would not be incorrect.

The four Satipatthana are Lokuttara Dhamma, Kaya -Vedana - Citta - Dhammanupassana. Whichever world, Dhamma is that; Whatever Dhamma, the World is that. Satipatthana is the place to establish and train the SATI (mindfulness). Lord Buddha taught that one should see the Dukkha of Sati not stopping and staying in one place.

That Sati which still goes following the knowing of various things will never have a day to catch them up - not at all. When Sati and knowledge abide together in the Citta it must stop and be still - being one.

The four Satipatthana are LOKUTTARA Dhamma, therefore, the practitioner should be someone who has already seen the ill-effects of LOKIYA or the five forms of sensual experience - the enemies of Satipatthana. Do not hope or want for anything.

Any hoping or wanting will be an obstacle to progress in Satipatthana.

The attitude of Sati should simply be one of watching over the Citta, making it stay in the present.

Then the Citta gazes at the object and does not withdraw, even for a short time, the object will vanish in a flash. When Sati has no object to focus on it will vanish simultaneously and the Citta and the object will combine to become just the Citta. This has similar characteristics to someone asleep but it is not sleep as there is still a certain peculiar awareness.

One does not know where one is, who one is or what one is doing but one does have some basic awareness. This is called EKAGGATACITTA. Other aspects of Satipatthana are of the same manner. When one withdraws to the state that one was in initially this state is more splendid because we will see what is behind objects and we will see and understand the conditions of reality.

When the work is successful the Citta will take a rest...

Unintentional visions and NIMITTAS may also arise.

When one places one's Sati on Vedana, the CITTA will release its initial attachments and assumptions.

When one has established SATI on the CITTA one should just gaze passively at it. SATI and CITTA will become one and the same; this is EKAGGATARAMMANA. When the CITTA has trained until it is experienced and clever it will be comprised of PANNA and will be able to use KAMA objects in a way that does not give rise to KAMAKILESA.

Someone who is forgetful and can hardly remember a thing is called someone whose SATI is not good. Someone who has no SATI is considered intellectually disturbed.

In a second method Vedana is inspected. When one examines, the CITTA will stop being jumbled and will be concentrated on VEDANA. Then let SATI become firmly established on the CITTA and investigate the CITTA as being ANATTA. The Citta and Sati will combine together at the same place. When the CITTA examines and knows in this manner it will

become more subtle, by degrees.

Then establish Sati on DHAMMA. Recall no essence can be found, they are ANATTA; they make the one who clings to them suffer in vain. It is the DHAMMARAMMANA that arise via the six Ayatana which the Citta grasps, taking them to be a self. To give a simile, it is like an iron striking against a stone thus giving rise to a spark, which flashes momentarily then dies out.

Someone who likes and is attached to these objects wants to get and wants to see those sparks so he takes the iron and strikes it against the stone again.

SANNA, recognition of those various objects is ANATTA.

When sati is set steadfastly on Dhamma, the Citta will be far from delusion. It will see that DHAMMA RAMMANA, SANNA and SANKARA are simply SABHAVA DHAMMAS - (natural phenomena).

In the end the DHAMMARAMMANA of Sati will disappear in a flash, thus becoming EKAGGATACITTA.

The language of the heart known by oneself is very difficult to express clearly in ordinary language.

The Citta works to perfection in the 4 ARIYA SACCA, then it comes together, being enlightened in a single Citta moment. Therefore enlightenment is enlightenment in a heart that is clean, clear and pure.

Knowledge that is called NEYYADHAMMA is knowledge that arises from pure Citta and has SAMMASAMADHI as its origin.

A letter from Tan Acharn Boonyarith.

2/11/79 (2522 B.E.)

When you come to realise the importance of confidence in the Triple Gems and learn the Sutra (Pali) coupled with the practice of MERITS, Sila, meditation This is School of No-Error. The details not important the Basic is the Four Noble Truths especially the Practice of the Middle Way. Sila, Samadhi, Panna (Wisdom) leading by Right View 'Know the Five Groups as they are' - so end Ignorance about them. - and Desire 'for' or 'against' or 'with' them, 'Have nothing to do' that is all. Naturally see right, do right. It seems simple - but not so easy. Because that means 'End of Work'. Arahantship'. End of Holy Work, because and desire - to cause intentions (with delusion) that is KAMMA. When ends Kamma (good, neutral, bad). The function of the Pure Mind is only Pure Light (Samma Yana) or Lokutara Right View - (Super mundane Right View) (nana) Middle Pure Way.

All this is not obligatory to the lay man (woman) with sensual life who content themselves with Right Confidence in the Triple Gems - Moral Precepts, Meditation. But this description will prevent them from wrong ideas and confusion.

P.S. We couldn't expect 'perfection' from men - only right theory to do is to see what is right and good there - and keep balance. This is Boat not land. We only are lucky if we could use

the Boat to come to the Land. Nothing in this World could be represented out of the Five Groups (to be abandoned). Truth is only one, could not be two. Only Nirvana is Truth (Complete - Immortal) realised by Pure Mind. (that know the Five Groups - nothing to do with them). Blessings to all Buddhists here.

Tan Acharn Boonyarith

CLEAR - NO CONFUSION

Phra Boonyarith Pandito.
January

2522 (1979).

When this started?	- From birth.
Where this ends?	- Under earth.
Epitaph?	- Cremation.
What between?	- Strange happenings.
Sometimes interesting?	- Sometimes sufferings.
What after?	- Dependence on conditions.
Normal causes?	- Past actions.
When't'll end?	- No one knows.
Insomuch as cause remains.	
It remains cause	- That means give effects.
What is the proof?	- When trouble end - Ignorance end.

TEN QUALITIES LEADING TO BUDDHAHOOD

- | | |
|---|--------------|
| 1) Perfection in Giving (or Liberality) | dana-parami. |
| 2) In Morality | silā. |
| 3) Renunciation | nekkhamma. |
| 4) Wisdom | pañña. |
| 5) Energy | virīya. |
| 6) Patience (or Forbearance) | khanti. |
| 7) Truthfulness | sacca. |
| 8) Resolution | adhitthana. |
| 9) Loving Kindness | mettā. |
| 10) Equanimity | upakkha. |
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CHINESE BUDDHIST SOCIETY OF AUSTRALIA

55 DIXON STREET, SYDNEY, 2000

P.O. BOX 161, RYDE, 2112

CALENDAR OF BIRTHDAYS OF BUDDHAS & BODHISATTVAS IN 1981.

Please note: All dates are arranged to coincide with the Saturdays prior to the actual dates of

the birthdays.

<u>DATE OF CEREMONY</u>	<u>PROGRAMME</u>	<u>ACTUAL DATE</u>
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SAT. 31-1-81	<u>CHINESE NEW YEAR & MAITREYA BUDDHA'S BIRTHDAY</u>	THUR. 5-2-81
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10.00 a.m.	Offerings to Buddha's
12.30 p.m.	Vegetarian lunch.
	Intermissions.
7.00 p.m.	Vegetarian Dinner
7.30 p.m.	Ceremony for Birthday of Maitreya Buddha

SAT. 7-3-81	<u>RENUNCIATION DAY OF SAKYAMUNI BUDDHA</u>	FRI. 13-3-81
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10.00 a.m.	Offerings to Buddhas.
12.30 p.m.	Veg. lunch.
	Intermissions
7.00 p.m.	Veg. Dinner.
7.30 p.m.	Votive homage to Buddhas.

SAT. 21-3-81	<u>BIRTHDAY OF KUAN YIN (AVALOKITESVARA)</u>	MON. 23-3-81.
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10.00 a.m.	Offerings to Buddhas
12.30 p.m.	Veg. lunch
	Intermissions
7.00 p.m.	Veg. Dinner
7.30 p.m.	Ceremony for Kuan Yin Bodhisattva's birthday.

SAT. 9-5-81	<u>BIRTHDAY OF SAKYAMUNI BUDDHA</u>	MON. 11-5-81.
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10.00 a.m.	Offerings to Buddhas
12.30 p.m.	Veg. lunch
	Intermissions
7.00 p.m.	Veg. Dinner
7.30 p.m.	Ceremony for Sakyamuni Buddha birthday.

SAT. 18-7-81	<u>ENLIGHTENMENT DAY OF KUAN YIN BODHISATTVA</u>	MON. 20-7-81.
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10.00 a.m.	Offerings to Buddhas
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ONE THOUSAND ARMED AND EYED, GREAT COMPASSIONATE
AVALOKITESVARA BODHISATTVA, MAHA SATTVA.

1. THE AMERETA KUNDALE MANTRA (TO PURIFY ALTAR)
OM VAJRA AMERETA KUNDALE HANA HANA HUM PHATU.
2. THE PURIFYING SPACE MANTRA 21X
OM RAM SVAHA
3. THE PURIFYING BODY, SPEECH AND MIND MANTRA.
OM SVABHAVA SUDDHA, SARVA DHARMA SVABHAVA
SUDDHU, HAM.
4. PROSTRATION AND ITS MANTRA 3X
OM SARVA TATHAGATA PADA VADHANA KARO ME
5. CONFESSION
ALL EVIL DEEDS I HAVE COMMITTED IN THE PAST ARE DUE
TO THE SAMBARIC MIND OF GREED, HATRED AND IGNORANCE,
ARISING FROM BODY, SPEECH AND MIND, I NOW CONFESS THEM
ALL.
CONFESSION MANTRA: OM VAJRA SAMAYA SUDDHI AH.
6. SALUTATION TO THE THREE PRECIOUS ONES (BUDDHA,
DHARMA, SANGHA)
MANTRA: 7X NAMO BUDDHAYA, NAMO DHARMAYA, NAMO
SANGHAYA.
7. THE TEN VIRTUOUS PATHS (OR TEN PRECEPTS, TEN UNIVERSAL
RULES.) (IN ORDER TO AVOID CAUSING HARM, EITHER TO
ONESELF OR OTHERS, HERE TEN PRECEPTS MUST BE OBSERVED).
 - 1) TO NOT KILL. 2) TO NOT STEAL. 3) TO ABSTAIN FROM SEXUAL
MISCONDUCT
 - 4) TO NOT LIE. 5) TO NOT FLATTER 6) TO NOT SLANDER.
 - 7) TO NOT SPEAK EVIL. 8) TO NOT BE SELFISH AND GREEDY.
 - 9) TO NOT BE ANGRY. 10) TO NOT BE IGNORANT.
- 8) THE ARISING OF ENLIGHTENED MIND.

(IN ORDER TO UPHOLD THE CORRECT INTENTION OF ALL
BUDDHIST PRACTICES, THIS MUST ALWAYS BE PROCLAIMED
AND CONSIDERED.

I, NOW ARISING THE MIND, NOT FOR THE SELFISH PURPOSE OF
ACQUIRING HAPPINESS, REWARD OF HUMAN AND HEAVEN
REALM, SRAVAKA, PRATYEKA BUDDHA, AS WELL AS THE
RELATIVE TRUTH PATHS OF BODHISATTVA STAGES, ONLY
ACCORDING TO THE SUBLIMEST TEACHING. ARISING THE
ENLIGHTENMENT MIND, I AND ALL BEINGS, WILL ATTAIN
ANUTARA SAMYAK-SAMBODHI, (PERFECT ENLIGHTENMENT OR

BUDDHAHOOD) AT ONCE.

MANTRA OF THE ARISING OF ENLIGHTENED MIND.
OM, BODHI CITTA, VAJRA SAMAYA, HUM, AH.

- 9 PUJA OFFERING.
THE VAST SPACE FILLING OFFERING MANTRA 3X
OM. AMOGHA. PUJA. MANE PADMA. VAJRA. TATHAGATA VALOKETI
SAMANTA PRASARA. HUM.

I WILL THAT THIS VAST CLOUDLIKE OCEAN OF OFFERINGS,
FILLING THIS BOUNDLESS SPACE, BE OFFERED TO ALL THE
BUDDHAS, DHARMAS AND SANGHAS, IN THE COUNTLESS BUDDHA
REALMS; SERVING FOR THE AIMS OF BUDDHISM, EQUALLY
RELIEVING ALL BEINGS,
WE MUTUALLY ATTAIN PERFECT ENLIGHTENMENT AT ONCE.

10. PROCLAMATION OF THE GREAT COMPASSION MIND MANTRA.

- A. THE GREAT COMPASSION MIND MANTRA WILL:

OM:

HOMAGE TO AVALOKITESVARA BODHISATTVA THE GREAT
COMPASSION MASTER,
POWERFUL SAVIOUR WITH EXCELLENT AUSPICIOUS MARKS OF
BODY, ADORNED WITH A THOUSAND ARMS THAT EQUALLY
PROTECT ALL BEINGS,
A THOUSAND EYES GLANCING GRACIOUSLY TO OMNIPRESENT
BEINGS,
FROM THE STATE OF REAL SPEECH PROCLAIM THE MANTRA.
FROM THE MOTIONLESS REAL STATE OF MIND ARISE COMPASSION,
TO URGENTLY FULFILL THE BEINGS EXCELLENT WISHES,
TO LIBERATE BEINGS EVIL KARMA FOREVER.
THE GOOD HEAVEN SPIRITS SIMULTANEOUSLY GIVE KIND
PROTECTION,
HUNDREDS AND THOUSANDS OF SAMADHI BE REALISED AT ONCE,
WHOEVER PRAYS THE BODY IS VICTORIOUS BANNER,
WHOEVER PRAYS THE MIND IS SUPER NORMAL POWER STORAGE,
PURIFY THE SUFFERING BEING IS THE WILL OF SAVING
SAMSARA OCEAN,
THE RELATIVE PATH OF ATTAINING ENLIGHTENMENT AT ONCE,
I NOW PROCLAIMING PAY HOMAGE TO THEE.
FOR ALL THE GOOD WISHES COME TRUE AND BE FULFILLED,
HOMAGE TO THE GREAT COMPASSIONATE AVALOKITESVARA
BODHISATTVA,
I WILL RAPIDLY UNDERSTAND ALL THE DHARMA,
HOMAGE TO THE GREAT COMPASSIONATE AVALOKITESVARA
BODHISATTVA,
I WILL OBTAIN THE EYES OF GREAT WISDOM AS SOON AS
POSSIBLE.
HOMAGE TO THE GREAT COMPASSIONATE AVALOKITESVARA

BODHISATTVA,
 I WILL RAPIDLY SAVE ALL BEINGS,
 HOMAGE TO THE GREAT COMPASSIONATE AVALOKITESVARA
 BODHISATTVA
 I WILL OBTAIN THE RELATIVE PATHS SKILLFULLY AS SOON AS
 POSSIBLE.
 HOMAGE TO THE GREAT COMPASSIONATE AVALOKITESVARA
 BODHISATTVA,
 I WILL RAPIDLY EMBARK ON THE VESSEL OF PRAJNA. (i.e. attain
 Prajna Paramita Wisdom).
 HOMAGE TO THE GREAT COMPASSIONATE AVALOKITESVARA
 BODHISATTVA,
 I WILL BE LIBERATED FROM THE OCEAN OF SAMSARA AS
 SOON AS POSSIBLE.
 HOMAGE TO THE GREAT COMPASSIONATE AVALOKITESVARA
 BODHISATTVA.
 I WILL RAPIDLY ATTAIN THE PRECEPT (SILA) GREAT
 EQUILIBRIUM MEDITATION (SAMADHI),
 AND ENLIGHTENMENT (SAMYAKSAMBODHI)).
 HOMAGE TO THE GREAT COMPASSIONATE AVALOKITESVARA
 BODHISATTVA,
 I WILL CONQUER THE MOUNTAIN OF NIRVANA (i.e. attain Nirvana)
 AS SOON AS POSSIBLE.
 HOMAGE TO THE GREAT COMPASSIONATE AVALOKITESVARA
 BODHISATTVA,
 I WILL MEET THE MOTIONLESS HOUSE AS SOON AS POSSIBLE
 (i.e. ATTAIN MOTIONLESS INNATE WISDOM).
 HOMAGE TO THE GREAT COMPASSIONATE AVALOKITESVARA
 BODHISATTVA,
 I WILL ATTAIN THE DHARMAKAYA AS SOON AS POSSIBLE.
 (DUE TO THE IGNORANCE OF SAMSARIC MIND)
 IF MY MIND TENDS TOWARDS KNIFE HILL HELL, KNIFE HILL
 HELL ITSELF DESTRUCTS.
 IF MY MIND TENDS TOWARDS THE BOILING HELL, BOILING HELL
 ITSELF DRIES UP.
 IF MY MIND TENDS TOWARDS THE NARAKA (DARKNESS HELL)
 NARAKA ITSELF DESTROYS.
 IF MY MIND TENDS TOWARDS THE HUNGRY GHOST, HUNGRY
 GHOST ITSELF FULFILLS.
 IF MY MIND TENDS TOWARDS THE ASURA BEING, EVIL MIND
 ITSELF SUBDUES.
 IF MY MIND TENDS TOWARDS THE ANIMAL BEING, I WILL
 ATTAIN THE GREAT WISDOM.

B. SALUTATION TO AVALOKITESVARA BODHISATTVA, 10X or 21X.
 OM NAMAH SRE MAHA KARUNA AREYA AVALOKITESVARA
 BODHISATTVA MAHA SATTVA.

C. THE GREAT COMPASSION MIND MANTRA. 5X or 7X.
 NAMO RATNA TRAYAYA.
 NAMO AREYA VALOKETI SVARAYA BODHE SATTAVAYA MAHA
 SATTAVAYA MAHA KARUNEKAYA.

OM SARVA RABHAYI SUDHANADASYA.
 NAMO SKRETAVA EMO AREYA VALOKETI SVARA RAMDHAVA.
 NAMO NARAKEDHE HIRE MAHA VADHASAMI SARVA
 ATHADUSUBHUM AJIYAM SARVA SATA.
 NAMO VAGA MAVADUDU. TADYATHA.
 OM AVALOKE LOKATI KARATI IHREI MAHA BODHISATTVA.
 SARVA SARVA. MALA MALA. MAHI HREIDAYAM.
 KURU KURU KARMAM. DHURU DHURU VAJAYATI MAHAVAJAYATI.
 DHARA DHARA DHERENE, SVARAYA CHALA CHALA.
 MAMA (Prayer's Name) VAMALA MUKTILI.
 IHI IHI. CHENDA CHENDA.
 ARSAM PRACHALA, VASAVASAM PRASAYA.
 HURU HURU MALA. HURU HURU HREI. SARA SARA, SERE SERE.
 SURU SUKU.
 BODHEYA BODHEYA. BODHAYA BODHAYA, MAITREYA
 NARAKENDHE DHARSENENA.
 PAYAMANA SVAHA, SEDDHAYA SVAHA, MAHA SEDDHAYA SVAHA.
 SEDDHAYOGI SVARAYA SVAHA, NARAKENDHE SVAHA.
 MALANARA SVAHA. SERASAMHAMUKHAYA SVAHA. SARVA MAHA
 SEDDHAYA SVAHA.
 CHAKRA SEDDHAYA SVAHA. PADMAKASTAYA SVAHA.
 NARAKENDHE VAGARAYA SVAHA.
 MAVARESAKARAYA SVAHA. NAMO RATNA TRAYAYA.
 NAMO AREYA VALOKETI SVARAYA BODHE SVAHA.
 OM SEDDHYAMTU MANTRA PADAYA SVAHA.

THE GREAT COMPASSION MIND HEART MANTRA 21X OR 108X
 OM VAYRADHARMA. HREEH.

11. PRAYER TO THE GREAT DHARMAPALA, (PROTECTOR OF THE DHARMA), THE SIX ARMED MAHA KALA, (WRATHFUL FORM OF AVALOKITESVARA), MANTRA. 21X or 108X.

OM, VAJRA MAHA KALA, KHREM KHREM, TA-PE, GHREHANA,
 VENAYAKA, HUM, HUM, PHATU PHATU, SVAHA.

12. THE REVISE MANTRA. 7X.

OM DHURU DHURU JAYA MUKHE SVAHA.

13. BENEDICTION.

UNIVERSAL SAVIOUR AVALOKITESVARA,
 LIMITLESS COMPASSION MIND WORKING FOR THE WELFARE
 OF ALL BEINGS,
 WHEN THIS WORLD'S MATERIAL CIVILIZATION RUNS TO ITS
 DISASTROUS, RUINED STATE,
 GRANT US THE SPIRITUAL WISDOM OF GREAT LIBERATION PATH,
 FOR I AND ALL BEINGS WILL, IN THE AVALOKITESVARA
 MANDALA,
 ATTAIN GREAT BLISS ENLIGHTENMENT TOGETHER.

BENEDICTION MANTRA, 3X

OM SMARA SMARA VEMALA SARA MAHA CHAKRA VA HUM.

* HERE ENDS THE RITUAL *