

**Buddhist Discussion Centre (Upwey) Ltd.**  
33 Brooking St. Upwey 3158 Victoria Australia. Telephone 754 3334.  
(Incorporated in Victoria)

NEWSLETTER NO. 4 JUNE 1981

Sunday 15/2/'81. Puja to Avalokitesvara Bodhisattva Maha Sattva.

Francisco So led this Puja at Centre and beforehand presented John Hughes with a Sanskrit Mantra to be placed above the door.

The Padma Usneesa Vemale Tathagata Heart Mantra Plaque Explanation.

The heart mantra of Padma Usneesa Vemale Tathagata, (one of the earlier Buddha) is "Om Padma Usneesa Vemale Hum Phatu."

One of the students from this Centre, Allan Wallis, under instruction from Upasaka Francisco So has prepared cloth screen prints of this mantra. These prints shall be provided free of charge to any cultivator who will undertake the practice of the Padma Usneesa Vemale Tathagata Heart Mantra Prayer.

According to the pertaining Buddhist scripture, the cloth on which the mantra has been printed, should be mounted above a doorway or any high place where beings pass underneath. The power of the mantra embodies the power of the Buddha Padma Usneesa Vemale's Vajra mind and even a single transmission of the power of the mantra can liberate innumerable hundreds, thousands, tens of thousands of past kalpas of unwholesome actions. As a result, in future times such beings will attain Anutara Samyaksambodhi (perfect enlightenment.)

Therefore it will be seen that it is fortunate for the powerless sentient beings to implant the great seed of Buddha. Even a cat or dog or any sentient being which passes under this mantra will be liberated by it.

Buddhists who have faith in merits accumulated in order to gain enlightenment, can make use of this victorious manner of merit store, as much as they wish, as a great gift of mutual advantages to themselves, their friends and other sentient beings. This Centre expresses gratitude to Francisco and Allan for their blending of true principle with expedient means. For this, we are truly grateful. May all beings be happy.

Sunday March 8th 1981. 87 Westbury Street, BALACLAVA. 3183.

Members of the Centre attended the Loden Gaden Mahayana Centre open-house, luncheon and Lama Chopa Puja. Shortly after that Geshe Loden departed for the Sydney and the Brisbane Loden Mahayana Centres. On May 18th Geshe Loden presided over a festival for the three thousand Vietnamese Buddhists in Brisbane, celebrating the Buddha's birthday.

April 3rd, 4th, 5th 1981 Meditation Retreat at Hepburn Springs.

Commencing Friday evening April 3rd at 'The Grande' guest house at Hepburn Springs, the Venerable Shanti Bhadra from the Buddhist Society of Victoria conducted a week end of meditation.

Activities during the weekend included:- Slides on the Life of the Buddha. Group meditation on Metta (loving-kindness). A Talk on Satipattana (mindfulness) followed by group meditation on Anapana-sati (breathing). Walking meditation. A talk on the Eightfold Path followed by Group Meditation.

#### Vesak Service 16th May, 1981 (2525) at Buddhist Discussion Centre (Upwey)

A Vesak Service was held at the Centre on 16th May 1981 for members. Buddhists through the world view Vesak as a time to pay homage to the Buddha and especially the most recent Buddha. Going back into the distant past of the universe which has appeared and disintegrated in much earlier times, the Buddha came across innumerable periods of earlier Buddhas and some Buddhists pay their homage in veneration of the known 28 Buddhas. If the very long past is considered, it is clear that the Buddhas are infinite in number. In time to come future Buddhas will appear. All these Buddhas are respected in the sense that they taught the same teaching of how to attain the peace of Nirvana. In other words, they taught the Path that leads to no more rebirth.

Another common practice among Buddhists at Vesak is to make offerings of light, flowers, perfumed smoke, etc. Another practice is to chant. Buddhists understand clearly the idea of these offerings and recitals by devotees is not to please the Buddhas but to please themselves. The notion behind generosity is to remove the quality of greed within the devotee. However, Buddhists should not satisfy themselves by simply offering something in the name of the Buddha or merely reciting some verses of Suttas and think that their duty is done and completed. To become good Buddhists they have to do something more: that is to correct themselves by following the advice given by the Buddha. One should not think that by just offering something to the Buddha one's sins could be "washed off."  
(From Handbook of Buddhists by Ven. K. Dhammananda Nayaka Thera).

The Centre's practice comprised an English language reading of the UPALI SUTTANTA (Majjhima - Nikaya No 56), and Pali language readings of the MANGALA SUTTA and DHAMMAPALA, FIRST CHAPTER, TWIN VERSES.

Pali and English Chanting was followed by Dhamma talks by John Hughes and John Mahoney. Meditation followed. A copy of the MANGALA SUTTA is attached.

#### Vesak Service 17th May 1981 at Buddhist Society of Victoria.

The Vesak Service at Buddhist Society of Victoria was conducted by Ven. Shanti Bhadra and attended by many Sri Lankans in their traditional white Uposatha attire. Members of the Buddhist Discussion Centre (Upwey) attended and took 8 precepts. Sri Lankan people generously provided the food.

The Vesak Full Moon commemorates many important events in the dispensation of the Buddha: for Sri Lankan people, including:

1. In the eight year of His Enlightenment the Buddha visited Kelaniya, a town in Sri Lanka (Ceylon), and also made the imprint of His sacred foot on the crest of Sri Lanka.

2. The Buddha visited Sri Lanka for the third time and consecrated sixteen sacred shrines.
3. King Devanampiyatissa performed a second consecration when he received the five ensigns of royalty from Emperor Asoka of India.
4. The inauguration of work in connection with the construction of Ruvanveli Dagaba in Anuradhapura.

The Observance Day (Uposatha or Poya Day) relates to the day preceding four stages of the moon's waxing and waning viz 1st, 8th, 15th and 23rd nights of the lunar months. The Buddhist calendrical systems included twelve lunar months. In Sinhala these months are known as:

- |                       |              |             |             |
|-----------------------|--------------|-------------|-------------|
| (1) Bak (March April) | (2) Vesak.   | (3) Poson.  | (4) Esala.  |
| (5) Nikini.           | (6) Binara.  | (7) Vap.    | (8) Il.     |
| (9) Unduvap           | (10) Durutha | (11) Navan. | (12) Medin. |
- (From the Triple Gem and the Uposatha - Alec Robertson.)

So Vesak (Vaisaka) relates to April-May. On Uposatha days, lay Buddhists observe 8 precepts. What we call Vesak is a special Uposatha Day. The Buddha explained that when a man or woman keeps the Uposatha day with the eight qualifications, they may arise, on the breaking up of the body after death, among the retinue of the devas, whose life span is over 900 million years. (Anguttara N. Kaya IV).

Such Deva births are impermanent. An eternal heaven does not exist permanently anywhere. The Buddhist goal is Nibbana. Nibbana is not a kind of heaven where a transcendental ego resides; but it is attained when the necessary conditions are fulfilled. It is for self-realization (paccattam veditabbo) by Buddhists.

May such practices become better understood by all sentient beings. We express our deep sense of gratitude of Buddhist Society of Victoria for creating the conditions for such a fortunate occasion which contributes to harmonious multiculturalism in Australia.

#### Cable Subscription T.V. Services Inquiry.

This Centre's suggestion that a free period should be available on cable TV for community organizations was publicized by the Melbourne Age 21st May 1981. Several other groups support this notion. It is seen as a means to reduce prejudice in the Australian multicultural community.

#### Australian Research Approves Meditation Practice.

At a conference, organized by the Australian National Association for Mental Health, Professor Gavin Andrews presented a paper relating to stress and anxiety. As reported in the Australian 22nd May 1981 Professor Andrews said:

"Techniques such as meditation reduce anxiety, allowing a better appraisal of adverse events."

It would be in the interest of Buddhists to make widely known such local observations for the benefit of other Beings and help lead them to the Middle Path.

#### Istituto Lama Tzong Khapa.

Traduca!

We have received information from this Buddhist Group on the availability of books and tapes in the ITALIAN LANGUAGE. There is a large Italian migrant population in Australia who could be potentially interested in this material or others who may be visiting Italy at some time.

The Centre would be pleased to contact Italian speaking persons to help us decide what Italian material should be placed in our Resource Library. Grazie!

The institute address is Via Poggiberna 5, 56040 Pomaia. ITALY.

#### Sydney Kagyu Dharma Centre. Kagyu Do Ngak Choling

This Kagyu Centre is located at 50 Holmwood Street, Newtown 2042, N.S.W.

Tel. 516 3559. They advise Lama Chime Rinpoche's visit to Australia is delayed and he won't be free to travel until June at the earliest.

The Kagyu Centre issued a bimonthly newsletter and is seeking assistance in helping their newsletter continue. If you wish to help you may forward a donation of \$5 (or more) to their postal address G.P.O. Box 1864 Sydney 2001.

#### Bangladesh Buddhist Missionary Society Needs.

An ancient statue of Lord Buddha was rescued from the river Karnafulli. In recent times, hundreds of images of Lord Buddha have been stolen from Buddhist Monasteries in the area. There is a need for funds to build a strong house to house the ancient image. Donations to aid this work should be forwarded to Rev. Jivananda Bhikkhu, General Secretary, Bangladesh Buddhist Missionary Society, Ratnagkur Vihar. G.P.O. Box 958 Chittagong, BANGLADESH.

Make drafts payable to "The Chartered Bank" A/C No. 64-08-939. If preferred donations may be made to B.D.C. (Upwey) and we will forward them.

#### Buddha Images and Requisites donated to the Centre. - 1981.

Tibetan Bronze Sakyamuni Buddha Image - Bhumisparsha Mudra (Mara-Vijaya mudra) with bowl,

Donated by Mr Nayan Munim, Bombay, India.

Tibetan Clay Sakyamuni Buddha Image.

Donated by Mrs. Lotte Adamek, Tecoma, Australia.

Thanka - Sakyamuni Buddha Head Drawing  
by Cathy Lavers.

Thanka Reproduction of Maha Sthamaprapta Bodhisattva Maha Sattva.

Donated by Franny Sime.

Photograph - Image adorning the Ananda College Vihare Colombo, Sri Lanka.  
Donated by Students' Secretariat of Buddhist Studies. Dept of Buddhist studies,  
University of Kelaniya, Kelaniya, Sri Lanka.

Photograph - Rock Shrine, Sri Lanka.

Donated by S.S.B.S. Sri Lanka.

Photograph of Ancient Image of Lord Buddha  
from Rev. Jivanananda Bhikkhu, Bangladesh Buddhist Missionary Society.  
Tibetan Conch Shell Trumpet. Natural Conch Shell mounted with embossed silver.  
Donated by John Mahoney, Monbulk, Australia.

Hand Cymbals - donated by John Mahoney, Monbulk, Australia.

Hand painted Usneesa Chakra Raja Mantra Scroll  
Painted and donated by Mr Allan Wallis.

Colour reproduction of Thanka of Vajrasattva.  
Donated by Franny Sime.

Bodhi Leaf from Bodhgaya.  
Donated by Nick Coleman.

Puja Prayer Ritual to Avalokitesvara Bodhisattva Maha Sattva.  
Donated by Francisco So. Clayton, Australia. (audio tape).

#### Numas Review Submission

Numas (Numerical Migrant Assessment System) NUMAS, except for immediate family reunion applicants and refugees, is the method used to assess individual applicants for migration into Australia. NUMAS was introduced in January 1979 following a detailed review of the former method of migrant selection, the Structured Selection Assessment System (SSAS) which had operated since 1973.

Australia is a nation of immigrants and their descendants - even the aboriginals are believed to have come across a land bridge from Asia some tens of thousands of years ago.

When the Minister for Immigration and Ethnic Affairs announced the introduction of NUMAS and new immigration policies in 1978, he indicated that these would be monitored and kept under review. In his policy statement of October 1980, the Prime Minister announced there would be a review of NUMAS.

On 11th May 1981, this Centre made a submission to the NUMAS Review Co-ordinator, Department of Immigration and Ethnic Affairs. The main recommendation was a new ground which should have an additional factor of weighing alcohol use.

We suggested:-

Never users	4 points.
Never exceeds	.05 limit - 3 points.
Seldom exceeds	.05 limit,
but never exceeds (say)	.08 - 2 points.
Occasionally exceeds	.08 - 1 point.
Regularly exceeds	.09 - 0 points.

There is evidence in many Australian studies that for some groups of migrants, there is a high

risk of alcoholism in this country. It would be seen that if this factor, were adopted, Buddhists who keep the precept of abstaining from intoxicants which cloud the mind could have an advantage over migrants who do not hold this precept. We urge Buddhists to support this submission, copies of which can be obtained from the Centre. A copy of our submission has been forwarded to the Ethnic Communities Council of Victoria.

Letters of Support should be addressed to  
The Co-ordinator  
NUMAS Review A 7.04  
Department of Immigration and Ethnic Affairs  
Benjamin Offices  
Belconnen A.C.T. 2616.

We would be pleased to be advised of any action taken in the matter.

#### Administration of Charities, Interdepartmental Working Party Submission.

This Working Party is concerned with review of the supervision, registration, fundraising, financial reporting and general activities of charitable organizations.

The Centre forwarded a submission on 9th March 1981 to this body. Copies of the submission were forwarded to all Buddhist Groups in Australia, and others, seeking support. The main recommendation was the DANA offerings of Buddhists, both of monies and goods be recognised within the provisions of the operations of charitable deduction for Taxation purposes.

#### Ethnic Communities' Council of Victoria

This Centre became a member of the E.C.C. Vic on 10th February 1981. Mrs. Zarna Somaia, Secretary of the Centre, attended Council Meetings. The E.C.C. Vic was established in 1974 to act as a forum for discussion of issues of common concern between ethnically based community organizations. At present, 61 ethnic community organizations are participating in the work of the Council and/or its Committees. The Committees include Education, Media, Welfare, the Aged, Child Care, and Services to the Disabled.

On 8th May 1981, the Committee on the Ethnic Aged launched the publication of the report: "Ethnic Communities and their Aged" - by Susan Hearst at the German Club "Tivoli", Richmond North. The Federal Minister for Immigration and Ethnic Affairs the Hon. Ian MacPhee M.H.R. supported by the Victorian State Minister for Immigration and Ethnic Affairs the Hon. Jeffrey Kennett M.P. were speakers at the launching. John Hughes and Franny Sime attended on behalf of the Centre.

The report is published by CHOMI 133 Church Street, Richmond and is recommended for study. The report includes a study of the Victorian Chinese Community. It is estimated by people in the Chinese community that there are some 30,000 ethnic Chinese living in Victoria. Discussion of numbers of Chinese is now further complicated by the arrival of numbers of ethnic Chinese refugees. Many elderly Chinese never learned English. This Centre is examining a project which aims to provide Buddhist material printed in the Chinese Language to such people to enable them to cultivate the Path. The 'future provision of Chinese chanting services (see Newsletter No. 3 - page 3) is a further project of the Centre.

The assistance of persons with a knowledge of the Chinese language who are willing to help in these Dharma Activities is needed by the Centre. If you know of such persons please advise us.

Buddhist Discussion Centre (Upwey) Ltd Committee Meeting 2/5/'81.

During this meeting it was decided to appoint three facilitators. These appointed were Dorothy Sadler, Franny Sime and Geoff Wallis.

Position on Facilitators Roles.

The Facilitator's role is seen as an overview of the day to day needs and functioning of the Centre, both in the short term and year's planning. This would involve co-ordinating correspondence, distribution of information to students and inquirers, organising functions and maintenance of the Centre. It is felt this should include advising the Directors of points for the monthly committee meeting's agenda as well as presenting a Facilitators report. It is further seen that the Facilitators rule requires the ability to nurture all the various facets, but cannot take on the entire responsibility. This allows for the opportunity and need for others to be involved in the work load, providing it is freely given. Ideas and suggestions are welcomed from other members of the committee and members and resource contacts may be invited to attend a Facilitators meeting if a particular need arose. The Facilitators would hold a meeting once a month to co-ordinate and check any matters arising, if necessary.

Meditation Course - Queen's Birthday Weekend. 6th, 7th & 8th June 1981.

A three day meditation course was held at the Centre at Brooking Street over this period. About 15 people attended and were taught Buddhist meditation by John Hughes. The course included instruction in walking meditation, Pali chanting and satipatthana.

Proposed Australian visit by Venerable Tan Achan Boonyarith Pandito.

Advice has been received from Bangkok, Thailand, that Ven. Tan Achan Boonyarith is likely to come to Adelaide. Australians are very fortunate to have the opportunity to hear his Teachings. If destiny or kamma should bring Tan Achan to Melbourne this would be fortunate for us.

Tan Achan has sent his Blessings to all at the Centre. Tan Achan taught members at B.D.C. (Upwey) Ltd in earlier times and his photograph is always in position on the main altar to express their sense of gratitude for his many Dhamma teachings

Venerable Shanti Bhadra Teaching at Centre.

The Venerable has been teaching at the Centre on Friday evenings till recently. After winter is over, it is hoped the Venerable will be teaching here once again. Members wish to express their deep sense of gratitude for these Dhamma Teachings

BUDDHIST GROUPS IN MELBOURNE.

<u>REF.</u>	<u>NAME</u>	<u>ADDRESS</u>	<u>PHONE</u>	<u>CONTACT</u>
1.	Australian Association	a) Tara House	8621401	Max Redlich

for Buddhist Studies. 12 Miller Grove (Thubten  
 Gelek) KEW 3101.  
 Uldis Balodis.  
 Directors.  
 Brusso b) Tara House Annexe, Scott  
 (Gelong Ngawang 711 High Street,  
 Tsultrim). EAST KEW 3102.  
 Lynda Blamires.  
 Peter Kenyon.  
 (Office)

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2. Buddhist Discussion Centre (Upwey). 33 Brooking Street, UPWEY.3158. 7543334 John Hughes Director.

Franny Sime.

(Facilitator).

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3. Buddhist Society of Victoria. Buddhist House, 226 Mary Street, 428 2406 Richmond. 3121 Venerable Shanti Bhadra.

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4. Karma Kagyu, Ewam Chokor ling 11 Selbourne Ave, KEW. 3101. 818 4621 Brian Snowdon. (Secretary).

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5. Loden Gaden Mahayana Centre, Gillies. 87 Westbury St. 527 8010 BALACLAVA. 3183 John Edwards. Toby

(Directors)

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6. Nichiren Shoshu Soka Gakkai of Australia. 330 Cotham Rd. KEW. 3101. 801 623 Maggie Marques.

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MELBOURNE PROGRAMME OF BUDDHIST TEACHINGS: JUNE - SEPT 1981.

<u>Day</u>	<u>Time</u>	<u>Group</u>	<u>Teachings</u>
Mon.	8p.m.	A.A.B.S. Tara House Ref. I.a.)	Follow up to Wed. night Beginners' Course



Brusso.	8p.m.	B.D.C. (Upwey)	Meditation	
John Hughes		Ref.2.		
	8p.m.	Buddhist Society of	Meditation	
Ven.Shanti		Victoria Ref 3		
Bhadra.	8p.m.	Loden Gaden Mahayana	Group Meditation	
		Centre Ref. 5.		
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Tues	8p.m.	A.A.B.S. Ref 1.a	Bodhicaryavatara-	Ven.
Geshe				
Thubten Dawo.			Guide to the Bodhisattvas	
			way of Life.	
	8p.m.	Loden Gaden	Four introductory lectures	
		Mahayana Centre	starting June 16th.	
		Ref. 5.		
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Wed	8p.m.	A.A.B.S. Ref 1.a	Beginners Course on	Gelong
(Scott				
Brusso.)			Meditation and Buddhist	
			Thought.	
	8p.m.	A.A.B.S. Ref 1.b	Lo Rig (Mind and	Ven.
Geshe				
Dawo.			Cognition) to 22/7/'81.	
	7.30	Buddhist Society	Talk & discussion.	Ven.
Shanti		of Vic. Ref.3.		
Bhadra.	p.m.			
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Thrs	8p.m.	A.A.B.S. Ref 1.a	as Tuesdays	Ven
Geshe				
Dawo				
	8p.m.	Buddhist Society	Meditation.	
Ven. Shanti		of Vic. Ref. 3.		
Bhadra				
Fri	8p.m.	A.A.B.S. Ref 1.a.	Guru Yoga & Preliminary	Ven
Geshe				
Dawo.			Practices until 26/6/'81	

Traleg	8p.m.	Karma Kagyu	Kindly Bent to Ease Us	Ven.
Kyabgon Rinpoche.		Ewam Chokor ling Ref. 4		
John Hughes.	9.30 a.m.	B.D.C.(Upwey) Ref. 2.	Pali Chanting.	
Shanti Bhadra	8p.m.	B.D.C.(Upwey) Ref 2.	Talk and discussion.	Ven.
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Sat Kelsang	4p.m.	A.A.B.S. Ref 1.b.	Tibetan language	
Tsering Pasang.	2.30 p.m.	A.A.B.S. Ref 1.a.	Thanka Painting.	
Ven Traleg Kyabgon, Rinpoche	4.30 p.m.	Karma Kagyu Ewam Chokor ling Ref. 4.	Puja	
3rd Sat. of month.		Nichiren Shoshu Sokagakkai Ref. 6.	7 hour chanting.	
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Sund Geshe Dawo	10a.m.	A.A.B.S. Ref 1.a.	Wheel of Sharp Weapons by Dharmarakshita.	Ven.
1st Sun. of month.	10a.m.	Nichiren Shoshu Sokagakkai Ref.6.	Chanting for World Peace	
Pasang	2.30p.m.	Karma Kagyu Ewam Chokor ling Ref 4.	Thanka Painting	
	4.30p.m.	" " " "	" "	Sangha Meditation

3.00p.m. Loden Gaden  
Mahayana Centre

Lectures on Lam Rim.

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Other Activities. Weekly discussion & study meetings of Nichiren Sokagakkai  
Ring Maggie Marques for details.  
Children's class. Full moon days 4-5pm Buddhist Society of Victoria  
Talk for parents and adults 5p.m. " " " "  
Ven. Lama Yeshe, Victorian programme - Ring Tara house for details.  
Geshe Loden is unwell. His teachings should now start in August or September.

#### Lama Thubten Yeshe's Australian Tour 1981

Lama Yeshe was ordained a novice monk at the age of eight in the famous Sera Monastery, Tibet. He studied there for nineteen years until moving to India where he continued his training. Lama Yeshe has been teaching Western students since 1967. During that time he has made seven extensive world tours. Lama Yeshe's Australian Tour includes July 6 - 14 at Chenrezig Institute, EUDLO, Queensland.

August 2nd, 8p.m. Kew Civic Centre, Cotham Road, Melbourne - Public Lecture.

August 4th - 16th, Atisha Centre, Bendigo, Victoria.

August 16th Atisha Centre, Community Festival

August 21st to 23rd Melbourne University.

The address of Atisha Centre is Post Office Eaglehawk 3550, phone (054) 469033.

#### Western Buddhist - New Series.

The Centre has received a copy of Western Buddhist - New Series from Shin Buddhist Association of Great Britain. Shin is "shorthand" for Jodo Shinshu, or True Teaching of the Buddha Land ('Pure Land'). The Association exists to promote Mahayana and Buddha Land tradition, but welcomes all authentic Buddhist points of view, all being parts of the whole Buddhist movement.

Subscription is 2:50 (Sterling) for any three issues. Address is Rev. Jack Austin, Mulberry House, Epsom Road, Ewell, Surrey, KT 17 IJL. Great Britain.

A list of Publication available from Shin Buddhist Association of Great Britain on Shin Buddhism has been received at B.D.C. (Upwey) and copies of Japanese Buddhist denominations have in most cases the word shu in the endings. Shu may be equivalent to church in the endings of the names of some Christian denominations. The word sect as an English translation of shu is disliked by many people because it smacks of intolerance and sectarianism. In some cases a shu is a collective name for some self-governing denominations. For convenience sake we may translate a collective name shu as Buddhisms, for example, Shin-shu as Shin Buddhism, although this translation sounds queer because it cannot be that there is more than one Buddhism in the world. This explanation is that provided by Guide to Japanese Buddhism published by Japan Buddhist Federation.

According to this source, it seems that Amida Buddha has been worshipped from the first day of Japanese Buddhism.

#### Vajra Bodhi, Sri Lanka.

Vajra Bodhi is an institute dedicated to the propagation of Buddhism, soliciting no donations, contributions or subscriptions. 100,000 copies of the Dhamma pada is now to be distributed in suitable quantities free to Buddhist Societies, Buddhist Associations and Buddhist Institutions. The only condition is that they are sold at the nominal price quoted (25p Sterling) and proceeds of such sale to be utilized for the furtherance of their own Dhamma activities. The book has been freely rendered into English verse and is edited by the eminent scholar and monk Ven. Aggamaha Pandito Balangoda Anaoda Maitreya (D. Litt.), one time Vice Chancellor of Vidyodaya University, Dean of the Faculty of Buddhism and Professor of Mahayana and Theravada Buddhism. Please write on your letter-head to Vajra Bodhi, 81 Kirillapone Avenue, Colombo 5. Sri Lanka.

"Neither Added to nor Subtracted From"

This edition contains a comprehensive article entitled "Sorrow of Expectation" written by John Mahoney. He suggested to our Newsletter Committee that it could be condensed down to the essentials by merely expressing the following:

- 1) Be mindful in the present.
- 2) As 'thoughts' arise gently sweep them aside. 3) Hold no expectations.
- 4) Accept and love 'yourself' in the present complete with 'imperfections.'
- 5) Radiate Loving Kindness (Metta) in all directions as far as 'you' can reach to all "sentient beings".
- 6) Be unafraid of emptiness, nothingness and timelessness (reality)  
i.e. Discover the Truth of the Buddha's Four Noble Truths.

Venerable Piyadassi Maha Thera of Vajiraranaya, Colombo, Sri Lanka Australian visit.

The Ven. Piyadassi Maha Thera is a native of Sri Lanka. He was educated at Nalanda College and the University of Sri Lanka. At the age of twenty he entered the Buddhist Order, under the tutorship of the Venerable Vajiranana, Sanka Nayaka. He was one time a research student at the Centre for the Study of World Religions at Harvard University, U.S.A. He has represented Sri Lanka at several international religious and cultural conferences.

As author of "The Buddha's Ancient Path" (1964) his combination of Western thought and Buddhist canonical lore sets out accurately the Buddha's Teaching as it is found in the Pali Canon, the Tipitaka and the Theravada tradition. The Ancient Path (purana maggam) are the very words used by the Buddha in reference to the Eightfold Path.

The generosity of the Sri Lankan community resident in Australia made the Venerable's Australian tour possible.

The Venerable visited Melbourne during the period 28th March to 1st April 1981, after which he visited Perth. His program included a Dhamma talk in Sinhala Language at Glen Waverley, two Dhamma talks at Buddhist House, 226 Mary Street Richmond and a visit to the Buddhist Discussion Centre (Upwey) on 31st March. The Venerable delivered a Dhamma Talk on Meditation to the Centre's students. The talk was recorded. A summary of this talk is attached to this newsletter. Copies may be taken for free circulation. Members of this Centre are extremely grateful to all concerned for making this possible.

University of Kelaniya - Sri Lanka - Foreign Students Education.

The earlier position was detailed in this Centre's Newsletter No. 3 - March '81.

A Vesak greeting card from the Foreign Buddhist Studies Students was received at this Centre. We are pleased to learn that following support from various Buddhist Societies abroad, including Buddhist Discussion Centre (Upwey), they are now able to receive a "free education" not only in the Buddhist field but also in the secular field followed by LAY foreign students. The Sri Lankan Authorities are commended for this action, which should have long-term benefit to international understanding.

#### Insurance Assurance and Superannuation Policies.

A full range of insurance cover is available from Director John D. Hughes, of the Centre. John is an Agent for a well-known Australian Company and your merit can grow from the fact that a part of his commission goes as DANA to the Centre.

#### Buddhist Art for Sale.

A Director of the Centre John Mahoney has recently returned from two months in India and has arranged that certain Buddhist images and Buddhist art pieces purchased in that country, will be available for sale for a limited time at the Centre. Portion of the proceeds shall help fund the Centre's activities. Ring the Centre for a private viewing of these items. Prices range from \$5 to \$5,000 and include images in brass, copper, gold overlay, bronze, marble, soap stone, sandalwood, rosewood, teak, ivory, bone, jade, horn and silver in sizes from 5 cm. (2") to 140 cm. (56") high. Also Thankas, prayer wheels, conch shell, dorjes, bells, gongs, jewellery, plaques, paintings etc.

#### SUMMARY OF TALK GIVEN BY VEN. PIYADASSI MAHA THERA OF SRI LANKA 31 MARCH 1981 AT THE BUDDHIST DISCUSSION CENTRE (UPWEY).

I asked the Ven. Shanti Bhadra, my friend, about this group, and he told me this is a group which is very devotional in doing meditation, and when I asked him on what I should speak, he said "better touch on meditation". When people hear the word "meditation", they think, well, this is for the forest dwellers, for the monks, for the yogis, getting away from society. They do not know what they are talking about. Meditation is something to do with our minds, our consciousness, with our whole being. We must do a little meditation because we are human beings.

People today talk so much about pollution; what of mind pollution? They don't care about it. Buddhist monasteries, where they walk doing the walking meditation is kept very clean, and the Buddha says if you have kept a place clean, then it is easier to get your concentration. Meditation is something that we all must do. We need not run away from society, unless of course we want to some retreat for about a week or ten days. I have had meditation retreats for people in different parts of the world, and they want intense meditation. For that we can go, otherwise we can do a little meditation.

When we do meditation its like behaving like a hen on her eggs. The hen on her eggs is seemingly very inactive, but you know that creature is doing something very important compared with a squirrel in a revolving cage. It is good to be doing nothing rather than to be very busy doing nothing. People are very busy doing nothing. In meditation you are doing something very important.

Today people talk so much about physical exercise; good, but what of our hearts, our minds? We need mental discipline, mental exercise, mental training. The Buddha does not ignore or neglect the body, but he gives pride of place to the human mind. Here you have the five aggregates or groups. Only one is material, the other four are something to do with the mind. This is matter - rupa, and this is mind - Vinnanam consciousness; the other three are - vedana, sanna, sankara are the contents of the mind. You say everywhere you see things material. When you see matter your eyes come into contact with perceivable objects. All those objects that we see are things material. So the world means just the sense objects. Right? When you go deeper you see here there's colour, and those colours give a shape. And we get sounds. When two things come together, we get a sound. So two materials come together and you get a sound. Smell. Certain pollens come to your nostrils and you get it. Then here again, your tongue. You get something material. And touch. So the entire world is the world of matter. Then we have the world within; this mind and its contents. See the difference. Today, man with a brain weighing only 3 lbs has done marvellous things, He has brought under control air, space, gone to the moon - not gods, not Brahmas, but just this one fathom long body with a brain and consciousness.

The more man tries to control the external world, the more difficult he finds it to control himself - that is the problem today. The Buddha asks "Man may conquer hundreds and thousands of people in the battlefield. What a waste to conquer thousands and thousands of people if you cannot conquer yourself ."

What a waste to bring about a change in the environment without a change inside us. So meditation brings about a change inside us. That is the aim of meditation, to look within.

It is not easy to understand ourselves. When two persons come together there are really six persons, although it sounds rather paradoxical. Each man as he sees himself, each man as the other man as the other may see him, each man as he really is. Each man thinking "I am so and so, I am so and so" depending on his ego, his so called "I". You may live together, eat together, work together, sleep together, do everything together, but still you may not understand the other man. So in meditation we are trying to find out the real man. So when you sit down to meditation, am I a man or a woman? These are only concepts. These disappear; the man - woman business. You find there is a body flux. It is not something stationary something stable and fixed. All the time it is changing. You cannot knock in the same place again, scientifically speaking, because the particles of matter there, the particles of matter here, the environment, all are changing in vibration. If you learn physics it is very easy to understand the Buddha's flux theory through physics.

So everywhere is changing. When you sit down, all this concept disappears. We just see here a conflux of mind and body. A body flux and a mind flux. So it's a conflux flowing together. So what is this matter and mind? Just this body is matter and mind. Scientifically speaking matter is something tangible or perceptible. But not mind. Say a thought now comes, a thought of love. You cannot touch it. It is not something material. But there is a way of seeing the thought. The mind. A thought sees a thought. In meditation you see. Now there comes a thought of love; pure love. Metta... Who sees it? A thought sees a thought. Now it disappears, now it reappears. You become aware of all these things in meditation. All concept disappears. When you are in meditation, you may entertain an ugly thought, an unpleasant and unwholesome thought. You need not get upset, it is very natural. So in meditation, when thoughts come you don't struggle with them. Just bare awareness, bare

attention. Don't be a judge, don't praise or condemn the thought. Just the thought, the thought, the thought - come back here. Bare awareness, bare awareness.

People don't know how to see a sunset. The best way to see a sunset is just to be there, bare attention. That's the best way to see the sunset. So when you start thinking about the colours and all that, so you see you are distracted, you're distracted, not seeing the sunset.

When we do the meditation - breathing meditation - then it's not so easy, you know. When you try to concentrate, your mind will wander and wander. I know of great meditators. Sometimes they think that sometimes they find it difficult to keep their concentration. Just for five minutes. That is the nature of mind, but you get used to it. and then keep away the other thoughts and go on with meditation. Then the meditation that the Buddha emphasised again and again, is mindfulness. You know about this discourse on mindfulness. Be mindful of everything. Be mindful. Practice it, then you get used to it. Then you see the advantages. People today, because they don't have mindfulness, must create trouble for themselves unnecessarily. Because of this lacking of mindfulness they get all sorts of troubles. You can run mindfully without tension. You go driving your car. You come to traffic lights. Most people, you know, when they see green turning to amber, they get agitated. "Oh it is red." Impatient. It is red. So the best thing to do, the sensible thing is when you see red, to not get agitated. There's a little rest for you. Leave the wheel, take a deep breath, you see and patiently wait for the green. No tension. So there are little things that we have to cultivate mindfully.

Also when we talk about meditation, there is what we call the "Brahma Viharas" - the four sublime states. Loving kindness, compassion, appreciative or altruistic joy and equanimity. These four sublime states, I call the art of noble living. This is some meditation that we all must cultivate. People do not know how to love. Their love is so selfish, so that is not love. "I" and the "My" and the "Mine" that is selfish. Let your good thoughts go to all.

May all beings be well and happy, may all beings be well and happy. No bond no attachment with others. Now parents love their children. There are hundreds and thousands of children. But when her child is in trouble, she feels so much agony, mental agony. That is why when you are separated you feel sad. The Buddha says to be separated from the loved is dukkha, suffering. This is not pessimism. Realistic view of life. People say the Buddha speaking about dukkha, suffering, is a pessimist. They don't know what they are talking about. So it is very important to do a little meditation. "May I be well and happy, may I be well and happy. May no harm come to me". This is auto-suggestion. Much better than saying, "I am getting weaker and weaker, I am getting weaker and weaker." In the walking meditation, it is all mindfully. That you can do in a retreat. You are doing only that, so when you walk, you walk mindfully. You see that everything is done mindfully. You stretch the legs, the feet and then lower, touching. You become aware of everything. When you stand, "I am standing, standing, standing. Then "turning, turning, turning," mindfully walking, walking". Then other thoughts come, again you say goodbye to them and come back here. So the practice is mindful. On retreats, we have these private interviews where each individual comes and will tell me about their difficulties in meditation. One lady came to me. You know what she said? "Oh sir, I sat down for meditation, breathing meditation, but", she said, "I hate all these people. I hate all these meditators". That is her experience. I told her "that's alright, don't be upset. But this hatred that you get, it's not that you started it here when you sat down for meditation. It was there in you in the deepest recesses of your heart, waiting for an opportunity. You were busy, occupied, busy occupied, now you come, you are cut off from all other activities. You sit down for meditation and it is time to play havoc inside you. You see, time to grip your heart,

grip your mind, so you give up for the moment this breathing business. Sit down and do metta (loving kindness) - "May I be well and happy, may I be well and happy". When you say that, one may ask, isn't it selfish to start with yourself? No. If you hate yourself you can't send love to others. I like to be well and happy, so you can compare it to others, so let others also be well and happy, Thoughts are all important you see?" So I told her. So she went and did the meditation as a start, you see, and then she came back the following day and said "I am alright."

Metta is for people whose temperament is hatred. You cannot have the same minds, If your mind is different, my mind is different. A thousand people, a thousand minds are different. But in a way this is reduced to just six temperaments in the path of purification. There are others who are lustful or there is stupidity, and there are the discourteous. And the other one is devotional. Another one intellectual. These are the characters. So for the person with hatred, metta is the meditation to use. For lustful temperament, to see the loathsomeness of things. When you go to look at it, beauty is skin deep. So we send love, loving kindness, and there are no compromising limitations in metta. It is very difficult term to translate - metta; friendliness, universal love, benevolence, loving kindness; love; all these things feel good. In all religions you find this concept. Non violence is the highest Dharma. In Hindu they speak about it. In Islam they speak of brotherhood. In Christianity, love thy neighbour. Also in the Torah. But I find in these religions there are comprising limitations. But when you speak about metta, no compromising limitations. Love is love.

Compassion is another very important quality of the heart. You always show your compassion to those who are in distress You send your thoughts of love to all. May all beings be well and happy. If someone falls ill, straight away your compassion goes to him. You help, try all your best to comfort him. That's the difference between metta and karuna; loving kindness and compassion. Compassion always to those who are in trouble. You sympathise. Mudita. Best way to understand this quality of mind is to find the opposite of it. Jealousy is the opposite. So mudita means happy state of joy, gladness at another's happiness. The opposite of jealousy, there is mudita. If there is hatred, there is love. If there is violence there is compassion. Let come blame, let come praise. Let come good repute, let come ill repute. Pleasure or pain, gain or loss. Keep the balance, not so easy. The Buddhas, the Arahants, they are never shaken. Their minds are never shaken when they are confronted with these vicissitudes of life. They come in pairs; we all like the bright side. "There is someone praising, why should I get elated? There are others who blame me" The Buddhas, their minds are unshaken like the solid rock. The wind cannot move it. It is very solid. So we are not Arahants, we are not Buddhas, but we can try.

There was a man, he had a horse; suddenly the horse disappeared. Then the neighbours came and said "Oh, you have lost your horse". And they were sympathising with him. And this man said, "Yes, I had a horse, the horse disappeared." After some time, this horse came with another horse. Now two horses. Again these neighbours came in and said, "Oh you are a lucky man, you are getting two horses now". "Yes there are two horses". Now he had a son, the only son. He was very enthusiastic to go on horseback, to learn to go on horseback, because there were now two horses. This son, trying to go on horseback, to learn to go on it, he fell and broke his leg. Disabled for life. Again the neighbours came. "Oh what's the use of your horses, man? See what has happened to your son? Disabled for life". "Yes, this fellow's leg is broken. Let him be there". After some time there was a war. You know when a war comes, all the young people are taken to the battlefield. This I knew when I was in Saigon in Vietnam, just before this crisis came. All the males I don't see in Saigon. Very few. Old



people, not young people. And they said, "Oh sir, all the students, sixteen and seventeen years of age have been sent to the battle". And this boy's leg is broken. He is at home. All the young people have gone to the battlefield. So this father can at least look at his face and be happy. See how the vicissitudes come. So he was not moved and finally he was consoled. His son is at home. This is life.

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IF YOU YOUR LIPS  
WOULD KEEP FROM SLIPS,  
FIVE THINGS OBSERVE WITH CARE.  
OF WHOM YOU SPEAK,  
TO WHOM YOU SPEAK  
AND HOW, AND WHEN AND WHERE.

related by Ven. Shanti Bhadra.  
February '81, Buddhist Discussion Centre (Upwey).

Buddhist Discussion Centre (Upwey).

There will be a two day meditation course on 29th and 30th August. 9:30a.m. to 4:30p.m.  
Please ring the Centre for details. 754 3334.

continued from page 12. "Neither Added to nor Subtracted From".

However we do not feel inclined to either add to nor subtract from this article.  
So it is being printed complete with what he describes as the "additional useless information." Permission can be obtained from this Centre for reprinting it in whole or part, providing it is made freely available and is not sold in a reprinted form.

### Buddhist Yogi C.M. CHEN Teachings

Chien-ming Chen (commonly known as Yogi C.M. Chen) practiced meditation alone in Kalimpong, India, at the foot of the Himalaya Mountains for 28 years. For more than 30 years, Yogi Chen wrote and printed many Buddhist books both in English and Chinese. He made a vow that none of his works should be printed for sale. A meditational manual of Yogi Chen's instructions was first written in 1962 in Kalimpong, West Bengal by Venerable Sangharakshita Sthavira and Venerable Khantipalo Bhikkhu. The final draft was published as a book in 1966 by Upasaka Khoo Poh Kong of Malaysia. C.T. Shen published a reprint in 1976 to which Yogi Chen added two appendices. The Institute for Advanced Studies of World Religions, New York, organised a team to work with Yogi Chen to revise the text. The Buddhist Discussion Centre (Upwey) have gratefully received a gift of the text Buddhist Meditation Systematic and Practical by Yogi Chen.

From Buddhist Meditation Systematic and Practical by the Buddhist Yogi C.M.CHEN.  
Reprinted 1980 U.S.A. (Summary by John D. Hughes) p.p. 17 - 21.

### Mistakes in Meditation

1. Not having a foundation of renunciation as a firm base. People in the West

complain there are so many things to give up. If we find it difficult, we should struggle in order to overcome attachments. If you do not renounce, your meditation will not be good.

2. Thinking that by meditation one can increase one's energy and strength, using them to commit evils, whereas the purpose of meditation is to wash away all evil. People like this become tense through living a wrong life, THEN think of meditation. Meditation is not meant for this.
3. People often have no wise guru so they just read books and try to get all the information from them. In this way meditation is not regarded as religious, but is taken up with concern for bodily wellbeing. With wrong aims, such meditation is without foundation.
4. People think that meditation is only a psychological matter. Care should be taken to work towards the lotus position.
5. Taking something from one system and something from another, people try to make a system from this mixture, frequently changing from one to another. Such practice will not lead to attainment in Buddhism, or of any goal outside it.
6. The mistake of seeking to gain power or super-normal powers. The real purpose of meditation is either not known or forgotten. The real purpose is the supramundane benefit of Enlightenment.
7. To think Buddhism is utter Atheism. People with this idea do not believe in any Deities who can protect them while they practice meditation, and cannot help meeting demons. Certainly the Buddha knew that millions of beings superior to ourselves in lifespan and happiness(the devas) exist in birth-and-death (samsara), and he frequently taught them. Many deities then became protectors of the Dharma and so powerful forces such as these are available to protect the meditator.
8. Because some say "Buddhists teach the extreme doctrine of no-soul", they reject the existence of a conditioned "soul" along with the absolute "soul" (atman). The Buddha denied the existence of the latter but a conditioned "soul" (understood as the continuity of oneself as a person) was not rejected by him.
9. Some Westerners have denied that the laws of cause and effect (in Sanskrit, hetu-phala) has any place in Ch'an teachings. There is a difference between what a Ch'an Master says and the proper attitude of a worldly student. We have to be careful not to misunderstand their words. We should not take quotations out of context and distort the intended meaning.

All the above mistakes, in graduation of gross to subtle, are descriptions of negative purposes. We must examine the positive ones.

MAY ALL BEINGS BE HAPPY.

THE BUDDHIST DISCUSSION CENTRE (UPWEY) LTD. LIBRARY PROJECT.

1. The General Idea.

John D. Hughes has a large collection of books, journals and tapes and slides relating to Buddhism in Australia and overseas. It is proposed to set up a reference and lending Library to enable these resources to be available to members and other persons.

2. The Current Situation.

At present John D. Hughes is the only person who is aware of the extent of the resources. When certain types of inquiries are received from persons they have to be referred to John D. Hughes. His time is becoming limited due to work needs. The library at the Centre at 33 Brooking Street Upwey 3158 has no library indices at present.

3. The Problem

To involve members and other persons in the "setting-up" of a library. To achieve an effective Buddhist Resource Centre.

4. Possible Ways of Changing the Situation.

Persuade the members to give their time to the project. To locate and persuade members of the general community to use their library expertise on the project. To establish what type of library system is to be used and get the "moral support" of members for such a system. To form a "Task Force" of persons with enthusiasm sufficient to work on their "First Action Steps" with common interests.

5. Method of Monitoring.

Ask "Task Force" for written number of propositions on which they agree. Use independent observers. Ask the "Task Force" how they feel about the propositions.

6. Constraints.

Time available, money, physical space available, possible objections to "public use" of premises in a residential zone. Need for "Task Force" to stay cohesive and "non-sectarian" to ensure ALL aspects of "Buddhism" are included in Library. Need to ensure community acceptance of the need for limited Circulation for certain texts which could cause problems with certain types of persons who were not, by nature, able to meditate on the topics of such texts.

9: HOW YOU CAN HELP

9.1 Let us know what you think of the idea of the Project.

9.2 Could you let us know of additions which are desirable to add to the Brainstorm list (Item 7)?

9.3 Are you prepared to assist /join the "Task Force"?

9.4 Do you know of any resource person who might be interested? Would you mention it to them and/or let us know their name, address and telephone number (if available)?

9.5 Have you any Buddhist resources material which you would like us to list as being available in Australia?

9.6 Have you any Buddhist resources material you would donate to the Centre?

9.7 What important questions should be considered by the "Task Force"?

#### A Letter from Tan Achan Boonyarith

The following letter dated 28/5/'81 (2524) from Tan Achan Boonyarith was received by Therese Dennis. Tan Achan indicated that the letter should be circulated to his friends and disciples.

Blessings to you Therese

Bangkok

28/5/2524

It is a good thing that you have confidence in Truth (Buddha, Dhamma, Sangha Disciples) (Nirvana - the essential Peaceful Nature by your own effort). Nirvana Ultramundane Absolute could not be described or even conceived. But I suggest a comparison of the Sun and rays. All these are completed in themselves or itself. First what is Ignorance - this could not be exactly known without Enlightenment. that is ultramundane, but it could be compared to a point very far from Sun. You see stars - so there is light there but so faint nearly to nothing but not completely dark - so you could see stars - but cannot use such a light to read - that is the parable of Ignorance - it doesn't mean one doesn't know absolutely like darkness absolute. Now suppose this geometric point progress with electronic speed towards the sun this point will soon be at a place not too far from sun then the brightness of sun's rays at that point could be useful - that is the meaning of progressive Intelligence by the culture of the mind along natural line that leads to the Source the Eightfold Paths or Middle Way of Dhamma or Nature discovered by the Lord Buddha - Right View, Right Thought, Right Mindfulness (like know the knowing now or 'hearing' know - as they are naturally or as Dhamma natural phenomenon that happens - contact at senses - gives the effect naturally automatically (Dhamma - natural) (or the Realization of Presence) that is really the meaning of World and life - if no such present natural conscious by senses and mind, exist. The world or universe is impossible - because all concept and angels Brahmans depend on that.

All these 3 Rights ultramundane in the Middle Way in the Four Noble Truths (Suffering) born by attachment to the 5 Groups - Cause of Suffering (Ignorance about this body - mind - senses and one's true reality (like oneself true or True Mind) that gives rise to Desire and Attachment to all these contacts presently on the Six Senses (like eyes, ears, nose, tongue, mind). The Cessation of Suffering because of the presently Right Understanding of What is What Naturally of all senses and contact and mind and life, as Dhamma so Ignorance is exploded - Desire with Delusion of World ends and the last one most important the Practice of the Middle Way (Right Understanding about suffering and its cause) Right thinking (no sensual ideas, no hatred and no ill will) ,Right Mindfulness plan understanding or knowing of the presently natural happening as Dhamma is Dhamma (all combined natural conditions as sound and ears produce naturally "Hearing" when life and mind are there. All the sections of the Middle way come together - they are inseparable naturally - but those three are crucial - because the Lord Buddha said Mind is first in all activities.

The happening of Realization in Ultramundane Way could be compared to such a strong ray near the Source - the Sun that is Truth - Nirvana - This is not its rays but these naturally are inseparable from it. Nirvana and True mind from Ignorance,

Immortality and worldly ideas and concepts - are not different much. If this happened those happen to be realized. So all Universe of all beings even from hell and animals to ordinary man - Enlightened Ultramundane minds for Disciples of the Lord Buddha (or the Middle Way Ultramundane and Nirvana are like suns rays) -all completed indivisible in themselves.

P.S. Hope you send this letter to my friends, disciples as Pat, Rita, Dave, Vicky, Yvonne and so on and Tara House Melbourne.

Hope you progress well,

Tan Achan,  
Pra Boonyarith (Pandito)

### MANGALA SUTTA - DISCOURSE ON BLESSING

The following Sutta was uttered by the Buddha in order to explain how to achieve real blessing. The Sutta itself tells us the background and the significance of this famous discourse of the Buddha as delivered by him to Devas (gods) when they could not solve the problems of real blessings.

It is customary to recite this Sutta in most Buddhist countries on auspicious occasions as previously mentioned in the introduction to Stanzas of Victory. Buddhist devotees must remember that this Sutta is not only for mere recital to derive its blessings but they are also to understand its meaning and to put its principles into practice. Here in this Sutta we also can find the ethical teachings of the Master for the guidance of devotees who wish to lead a righteous way of Life. This discourse also tells us that the Buddha's Teachings are not confined only to the philosophical and psychological aspects of the religion but extend to the field of social service, and the cultivation of self-discipline which are essential for a religious and moral background. Since these verses are supposed to be the original words as uttered by the Buddha, Buddhist devotees have high respect for them.

### MANGALA SUTTA

EVAM ME SUTAM:  
EKAM SAMAYAM BHAGAVA  
SAVATTHIYAM VIHARATI JETAVANE  
ANANTHA-PINDIKASSAA ARAME  
ATHA KHO ANNATARA DEVATA  
ABHIKKANTAYA RATTIYA ABHIKKANTA VANNA  
KEVALA KAPPAM JETAVANAM OBHASETVA  
YENA BHAGAVA TENUPASSAM-KAMI  
UPASAM KAMITVA BHAGAVANTAM  
ABHIVADETVA EKAMANTAM ATTHASI  
EKAMANTAM THITA KHO SA DEVATA  
BHAGAVANTAM GATHAYA AJJHABHASI: -

Thus have I heard :

On one occasion the Blessed One  
was dwelling at the monastery of  
Anathapindika in Jeta's Grove near Savatthi  
When the night was far spent,

a certain deity whose surpassing splendour  
illuminated the entire Jeta Grove,  
came to presence of the Blessed One,  
and, drawing near, respectfully saluted  
and stood at one side.

Standing thus, He addressed the Blessed One in verse: -

TAKEN FROM "HANDBOOK OF BUDDHISTS" by Ven K. Dhammananda

Nayaka Thera.

Buddhist Missionary Series No. 5, 3rd Edition. Page 44 - 49.

1.

BAHU DEVA MANUSSA CA  
MANGALANI ACINTAYUM  
AKANKHA-MANA SOTTHANAM  
BRUHI MANGALA MUTTAMAM

MANY DEITIES AND MEN,  
EVIL.  
YEARNING AFTER GOOD,  
TO  
HAVE PONDERED ON BLESSINGS,  
PRAY, TELL ME THE HIGHEST BLESSING:

HIGHEST BLESSING

2.

ASEVANA CA BALANAM  
PANDITANAN CA SEVANA  
KATANNUTA  
PUJA CA PUJA-NIYANAM  
SAKACCHA  
ETAM MANGALA MUTTAMAM

NOT TO ASSOCIATE WITH THE FOOLS,  
TO ASSOCIATE WITH THE WISE,  
AND HONOUR THOSE WHO ARE WORTHY OF  
HONOUR-  
THIS IS THE HIGHEST BLESSING.

3.

PATIRUPA-DESA VASO CA  
PUBBE CA KATA-PUNNATA  
ATTA SAMMA PANIDHI CA  
ETAM MANGALA MUTTAMAM.

TO RESIDE IN A SUITABLE LOCALITY,  
TO HAVE DONE MERITORIOUS ACTIONS IN  
THE PAST,  
DISCUSSION AT  
AND TO SET ONESELF IN THE RIGHT COURSE  
THIS IS THE HIGHEST BLESSING,

4.

BAHU SACCANCA SIPPANCA  
VINAYO CA SUSIKKHITO  
SUBHASITA CA YA VACA

7.

ARATI WIRATI PAPA,  
MAJJA-PANA CA SANNAMO;  
APPA-MADO CA DHAMMESU  
ETAM MANGALA MUTTAMAM

TO CEASE AND ABSTAIN FROM  
FORBEARANCE WITH RESPECT  
INTOXICANTS.  
AND STEADFAST IN VIRTUE -  
THIS IS THE

8.

GARAWO CA NIWATO CA  
SANTU T THI CA

KALENA DHAMMA

ETAM MANGALA MUTTAMAM

REVERENCE, HUMILITY,  
CONTENTMENT, GRATITUDE,  
AND OPPORTUNE HEARING OF THE  
DHAMMA -  
THIS IS THE HIGHEST BLESSING.

9.

KHANTI CA SOWACASSATA,  
SAMANA NANCA DASSANAM  
KALENA DHAMMA SAKACCHA,  
ETAM MANGALA MUTTAMAM

PATIENCE, OBEDIENCE  
SIGHT OF THE SAMANAS (ASCETICS)  
AND RELIGIOUS  
DUE SEASON -  
THIS IS THE HIGHEST BLESSING

10.

TAPO CA BRAHMA CARIYANCA,  
ARIYA SACCANA DASSANAM;  
NIBBANA SACCHI KIRIYACA,

ETAM MANGALA MUTTAMAM

VAST LEARNING, PERFECT HANDICRAFT,  
A HIGH TRAINED DISCIPLINE,  
AND PLEASANT SPEECH-  
THIS IS THE HIGHEST BLESSING.

5.

MATA PITU UPATTHANAM  
PUTTA DARASSA SANGAHO  
ANAKULA CA KAMMANTA  
ETAM MANGALA MUTTAMAM

THE SUPPORT OF FATHER AND MOTHER,  
THE CHERISHING OF WIFE AND CHILDREN,  
AND PEACEFUL OCCUPATIONS,  
THIS IS THE HIGHEST BLESSING

BLESSING.

6.

DANAM CA DHAMMA-CARIYA CA,  
NATAKANANCA SANGAHO;  
ANAWAJJANI KAMMANI,  
ETAM MANGALA MUTTAMAM.

LIBRALITY, RIGHTEOUS CONDUCT,  
THE HELPING OF RELATIVES,  
AND BLAMELESS ACTIONS-  
THIS IS THE HIGHEST BLESSING.

HIGHEST BLESSINGS.

ETAM MANGALA MUTTAMAM.

SELF-CONTROL, HOLY LIFE,  
PERCEPTION OF THE NOBLE TRUTHS,  
AND THE REALISATION OF NIBBANA-  
THIS IS THE HIGHEST BLESSING.

11.

PUTTHASSA LOKA DHAMMEHI  
CITTAM YASSA NA KAMPATI  
ASOKAM WIRAJAM KHEMAM  
ETAM MANGALA MUTTAMAM.

HE WHOSE MIND DOES NOT FLUTTER  
BY CONTACT WITH WORLDLY  
CONTINGENCIES,  
SORROWLESS, STAINLESS, AND SECURE-  
THIS IS THE HIGHEST

12.

ETA-DISANI KATVANA  
SABBATHA MAPARAJITA  
SABBATHA SOTTHIM GACCHANTI  
TAM TESAM MANGALA-MUTTAMAM.

TO THEM, FULFILLING MATTERS  
SUCH AS THESE,  
EVERYWHERE INVINCIBLE,  
IN EVERY WAY MOVING HAPPILY -  
THESE ARE THE