

## **Buddhist Discussion Centre (Upwey) Ltd.**

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

### NEWSLETTER NO. 5 SEPTEMBER 1981.

#### Geshe Loden Visit to Buddhist Discussion Centre (UPWEY) 18th October 1981.

On Thursday evening, 1st October, 1981, John Hughes and John Mahoney of Buddhist Discussion Centre, dined with Ven. Geshe Acharya Thubten Loden of the Loden Gaden Mahayana Centre at 87 Westbury Street, Balaclava, Victoria. The Directors of the Loden Centre, Toby Gillies and Michael Joseph, arranged the dinner. Toby and Michael have been participants on the committee planning to organize a visit of His Holiness the Dalai Lama to Australia, and have done very valuable work on the preliminaries to arrange the complete committee getting underway.

Since March, Ven. Geshe Loden has been giving lectures in Sydney and Brisbane. Melbourne is fortunate that Geshe Loden is resident here at present. Ven. Geshe Loden has graciously agreed to visit Buddhist Discussion Centre (Upwey) on 18th October, 1981, to enable DANA offering. All are welcome to bring food offerings on that date.

Geshe Loden autographed a copy of "The Graduated Path to Enlightenment", for John Hughes. This text is available from the Loden Gaden Mahayana Centre at a cost of \$8.00 per copy.

This 252 page text, produced in 1980 by Tibetan Buddhist Loden Mahayana Friendship Society comprises "The Great Exposition of the Stages of the Path to Enlightenment, completely showing all the Stages to be Taken to Heart by Three Orders of Persons", - Tibetan Name: "LAM RIM CHEN MO", by Je Tzong Kapa. Also, "The Seven Verses of Bodhicitta Thought Training" by Geshe Langri Tangpa, from oral commentary on these texts by VEN. GESHE ARCHARYA THUBTEN LODEN, translated by VEN. ZAZEP TULKU RINPOCHE, together with Section Headings, Edited by Tony Duff.

The "Great Exposition of the Stages of the Path to Enlightenment" (Tbn. Jang Chub lan gyi rim gyi chen mo), was written by the great master Lord Tzong Kapa and has been taught to students on several occasions by the most venerable Lama, Geshe Thubten Loden. The text is an attempt at arranging Geshe Loden's commentary (given in July, 1977, at Chenrezig Institute, Eudlo) into the order of the root text by placing together the commentary and the appropriate section headings (Tbn. sa cha) of the root text.

The subject of this text contains the methods and teachings of the great Indian Mahapandits Asanga and Nagarjuna.

The great lamas Atisha and Tzong Kapa, arranged the Buddha's teachings into a set of step-by-step instructions for receiving enlightenment.

There are many lam rim texts. The first one to be written was the Light of the Path to Enlightenment ( Tbn. jang. chub. lam. gri.don) by the great Indian lama Atisha. Je Tzong K'a.pa wrote many different commentaries on that, including this text, the lam. rim. chen.

mo.

The importance of this major work cannot be measured by any usual statement. If a feeling should arise, "I am going to study morality and practice it to benefit all sentient beings", then this text would enable this event to occur by following the detailed teachings. The Dharma Blessings arising from the Ven. Geshe Archarya Thubten Loden as an Australian citizen are vast.

May the Venerable enjoy long life and continue in Teachings in Australia at his various centres. Details of these Centres are:

Loden Mahayana Centre, 175 Denison Road, Dulwich Hill, N.S.W. 2203,  
Tel: (02) 569 0918.

Loden Gaden Mahayana Centre, 87 Westbury Street, Balaclava, Victoria, 3183.  
Tel: (03) 527 8010.

Loden Compassion Mahayana Centre, 10 Lomond Terrace, East Brisbane, Qld., 4169.  
Tel: (07) 391 5723.

If you wish to meet Geshe Loden, you may contact these centres to arrange a suitable time.

#### Two day Meditation Course and Forum - 24th and 25th October.

A two day Meditation Course will be held at Buddhist Discussion Centre (Upwey) on these dates from 9.30 a.m. to 4.30 p.m. For enrolment, ring the Centre.

The Sunday afternoon is for a public forum on Cable and Subscription T.V. to provide a balanced view of questions of community access proposals which will be put to the Melbourne hearings of the Cable and Subscription T.V. Services Enquiry.

On 13th November, 1981, John Hughes of the Buddhist Discussion Centre (Upwey) will present the forum views to the Melbourne Enquiry Hearing. The forum questions include consideration to what extent should systems be required to dedicate channels for these purposes, how can costs be met, and how should access be arranged.

It is thought that religious and ethnic views could form a basis for forum consideration of these issues, free of political bias. The purpose of the forum is to attempt to formulate cohesive, not divisive, views in this matter.

#### Atisha Centre - Bendigo

This centre is seeking persons willing to loan money at 9% interest to develop this centre. The centre is on 800 acres of bushland with tourist attractions.

If you are interested in this project, contact Garry Foulkes in Melbourne, telephone 822023, or Ian Green, 9 Daniel Street, Bendigo, 3550, telephone (054) 469033.

According to TARA Volume 2, No. 1, September, 1981, there is an emphasis at Atisha Centre on making it a community centre. Towards this end, Lama Yeshe met the Anglican Bishop of Bendigo and the leader of the United Church during his visit. He was also given a civic

reception by the Shire of Marong.

Lama Yeshe's visit to Victoria saw the first major courses at Atisha Centre. The first was a ten day Lam Rim course run by Scott Brusso with discourses by Geshe Dawo. Following that, Lama Yeshe gave a 10 day Mahamudra course, also with discourses by Geshe Dawo. At the end of the course, a Heruka initiation was given.

Ringwood Technical School z.iisit.

On September 18th, 1981, John Hughes gave a talk on aspects of Buddhism to students at Ringwood Technical School. Dharma materials, prepared by Buddhist Discussion Centre (Upwey) were distributed free of charge.

THE STANZAS  
of Nargajunauna on the Amida Buddha and  
His Pure Land

Translated from the Pure Land, Vol. 1, No. 1, June, 1979,  
from the French, by Franny Sime, August, 1980.

- |  |  |
|--|--|
| 1. Amitabha radiates wisdom.<br>His body is like the Mountain of<br>Pure Gold.<br>hearts<br>In joining my hands now, with<br>bowed head,<br>I pay respect to him through body,<br>speech and mind. | 9. In that realm, all the living beings<br>have divine power of transformation,<br>And those who study in their<br><br>Are endowed with remembering the past<br>lives.<br>This is why I pay respect to him with<br>bowed head. |
| 2. His wondrous golden light flows<br>throughout the worlds.<br>Following on, things reveal his<br>beauty.<br>bow my head<br>This is why I pay respect to him<br>with bowed head.                  | 10. For those who are born in this realm<br>there is no longer "me" or "mine",<br>They are not born to such thoughts.<br>It is why I pay respect and<br><br>to him.  |
| the<br>3. If someone at the end of his life<br>is reborn in his state,<br>petals<br>Then he is endowed with innumer-<br>able qualities,<br>infinite.<br>This is why I take refuge in him.          | 11. Once having left the prison of<br><br>three worlds,<br>One has an appearance like the<br><br>of a white lotus.<br>The number of disciples is<br><br>This is why I pay respect and bow my<br>head to him.                   |
| 4. He who begins to think about this<br>Buddha, has his virtues and<br>infinite power,<br>Entering immediately into the sure   | 12. The living beings of this realm have<br>the nature of this Buddha;<br>They are gentle and harmonious.  |

State (of becoming a Buddha)  
This is why I think always of him.

King of Saints.

5. The man, in this state, at the  
end of his life,  
actions,  
Even though he must endure  
torments,  
infinite;  
Will not be unhappy or go (fall)  
to hell.  
This is why I take refuge and pay  
respect to him.

to become a

6. If someone is born in this realm,  
He does not fall again into the  
three evil destinies,  
Not even to the realm of the  
Asuras.  
I take refuge in him and pay  
respect to him now.

ten directions

7. The gods and men have qualities  
in common  
And resemble the summit of the  
mountain of gold.  
All superior beings are reunited  
there.  
signs and  
This is why I pay respect and turn  
towards him.

similarly on

8. Those who are born in that realm  
Are endowed with divine powers of  
the eye and the ear:  
They penetrate the ten directions  
without obstruction,  
I bow my head before the most  
noble of saints.

17. The great Bodhisattvas of this  
realm.  
who asks

Three times each day make offer-  
ings to the Buddhas of the  
happiness).

Spontaneously, they accomplish the ten  
good actions (perfections).

I bow my head before the

13. Following on from their good

A pure light arises in them,  
Incommensurable and

They are the foremost amongst men  
(humans)

This is why I take refuge in him.

14. If someone takes the vow

Buddha, and thinks of Amida,  
At the moment of this vow (wishing),  
He will reveal his body to him..  
This is why I take refuge in him.

15. By the power of the original vow of  
this Buddha,

The Bodhisattvas of the

Come and make offerings to him and  
listen to the Dhamma.

This is why I bow my head before him.

16. The Bodhisattvas of this realm  
Are endowed with all the

marks.

They are adorned (endowed)

their bodies.

Now, I take refuge in him and pay  
respect.

25. With his sweet words he comes to the  
aid (help) of the sufferer

for happiness (apply themselves to

Ten directions.  
past and  
This is why I pay respect and bow  
my head to him.  
and bow my

18. If someone cultivates the roots  
of wholesomeness, but has doubt,  
His lotus does not open for him.  
Upon becoming pure, his lotus  
joys  
opens for him,  
And then he sees the Buddha.

19. The Buddhas who dwell in the ten  
directions,  
In the middle of their diverse  
causes and conditions,  
him.  
Are not able to vie with the  
homage to  
virtues of this Buddha.  
I take refuge in him now.

vehicle of the  
20. This realm (land) is very ornate  
and brilliant.  
ocean difficult to  
It eclipses the celestial palaces  
of this world here.  
save others.  
Its qualities are very profound  
men.  
and deep.  
This is why I pay respect at the  
feet of the Buddha.

of the virtues of  
21. Wheels of a thousand rays from  
the feet of the Buddha  
themselves.  
Have the beauty of delicate lotus':  
Those who see them are always  
filled with joy.  
same as them,  
In my turning towards him, I pay  
respect to the feet of the Buddha.

merit,  
22. The light from the white hair

He has rescued those in the  
he rescues those still today.  
This is why I pay respect

head to him.  
26. He is extremely venerated by gods and  
men.  
The gods turn toward him and pay  
homage with the crowns of seven  
and the pearls of Mani.  
This is why I take refuge in him.

27. All the gathering of saintly and  
virtuous beings,  
As well as devas and men,  
Gather round to take refuge in  
This is why I also, I pay  
him.

28. By means of this  
Eightfold Path,  
One can cross the  
traverse,  
To save himself and to  
I pay respect to the highest of

29. The Buddhas during innumerable  
world cycles,  
Praise and speak  
this Buddha,  
Without ever exhausting  
I take refuge in this pure man.

30. Now, myself also, the  
Praise his innumerable virtues.  
On the virtue of this cause and  
condition of

I wish that the Buddha thinks

between his eyebrows  
resembles the pure moon, and adds  
to the beauty of his face.  
In my turning towards him, I pay  
respect to the feet of the Buddha.

always of me.

23. In the beginning when he made the  
vow to become a Buddha,  
He made some things rare and  
marvellous.  
realms of the  
Thus it is written in the Sutra.  
In my turning towards him, I pay  
respect and bow my head to him.

31. That in my present or past life,  
The merits that I have gained,  
Be they big or small,  
I wish to go to the  
Buddha,  
And to have always a pure heart.

this cause and  
24. The teaching given by this Buddha  
destroys all the roots of evil.  
quality  
By his sweet words, one receives  
a number of benefits.  
This is why I pay respect with  
bowed head.

32. By the virtue of  
condition of this merit,  
This superior and marvellous  
that I have received,  
I wish all living beings  
Similarly obtain it.

## INTERIM REPORT OF BUDDHIST DISCUSSION CENTRE (UPWEY) LIBRARY PROJECT

### 1. The General Idea

Clarification of the nature and purpose of librarianship has been documented by one member who works at a State College Library, after much discussion with the Chief Librarian of the College. The analysis, which has been provided in written form after the discussions, shows there are four main areas of activity. The use of these allows redefinition of the project's next steps to be seen more clearly. The planning can now proceed in four sections, namely:

1. Collection
2. Preservation
3. Organization
4. Dissemination

Since these headings are available, this report will deal with the evaluation of the first "Action Step" within these newly established frames of reference. To see that the project can be redefined under these headings is regarded as a major step to clarifying thinking, It has "tapped" the technical skill of professionals in a form which can be clearly understood by members and others.

#### 2.1 The General Idea - Collection

Arising from publicity arranged in the local newspaper, the FREE PRESS, published under the Sherbrooke Citizens Resources Advisory Group (S.C.R.A.G.) by their Coordinator

in her column, Geoff Martin indicated he would be prepared to assist. He came to the centre and filled in the Question Sheet which was designed with the materials of the tentatively defined field of action. He offered to search his records for material in answer to 9.5.

The same Question Sheet was circulated with Buddhist Discussion Centre (Upwey) Newsletter No. 4, June 1981, with details of the Library project. Tang Te Tran, a Vietnamese resident in Australia, forwarded a Chinese/English bilingual text of a Buddhist Text, entitled "The Giving Rise of the Ten kinds of Mind of the Bodhisattva", and "The Discourse on the Ten Wholesome Ways of Action". The translation to English from the Chinese was done by Saddhaloka Bhikkhu. Sunanda Chan, a Malaysian resident in Australia, who also received the newsletter, forwarded some publications of the Malaysian Buddhist Meditation Centre.

Tang Te Tran gave details of the Kwong Im Ch'an Temple of Australia at 117 Albion Street, Surry Hills, Sydney, N.S.W. She suggested the practises be documented with the School Commission project. There was no record on our files of this group prior to this information.

Small Buddhist images arrived from Thailand and some are to be retained by the Centre.

Arrangements are to be made to subscribe to the Chinese/English Journal Vajra Bodhi Sea (U.S.A.). One year's supply had been made available free of charge.

Copies of several books arrived from Thailand for free distribution. From the limited experience so far, it is apparent there is a new need to arrange rapid acknowledgement of such gifts, since it was found there had been no acknowledgement of items received. Arrangements were made to stamp the books and write on "Donated by. ... .." with a date. For this to take place, a person needs to be located who can type, and visit the Centre at least once a week to undertake this work. A master list of new items could be prepared at the same time for the cataloguing processes.

This could form the basis to transfer to a fixed assets register and enable the records for future tax deductions as gifts.

## 2.2 The General Idea - Collection - The Problem.

To arrange rapid acknowledgement of gifts, such as books, to the Centre.

To arrange that such items are entered on the fixed assets register.

To arrange the next step in the four stage planning.

To arrange books are stamped with the Centre's stamp for safety reasons, and noted with the donor's name for tax identification purposes.

## 2.3 The General Idea - Collection - Method of Monitoring

Ask persons who are known to have given books who live locally if they, in fact, received acknowledgement with a reasonable time. Consider asking the "Task force" how they could handle the problem if, in fact, it is likely to be a problem.

## 2.4 Constraints on the General Idea - Collection

Time available, money, physical space available. Need to put limits on type of material collected. In reference to item 9.2., the suggestion is that "oriental martial arts as an offspring of Buddhist Philosophy" be incorporated. The matter was discussed with Andre Sollier who is experienced in Buddhism (having been a Japanese monk, and is also a teacher of martial arts). He explained that there is no difference in meditation between the two, provided the good Japanese texts were used as reference material. The "legitimation" of such material obviously requires careful selection. It would seem Andre Sollier would advise in this area. Yoga techniques of certain types are used in Buddhist practice. At this stage, no clear line can be seen for this area which can be clearly formulated, so the suggestion is sound. A yogini is resident at the Centre.

## 2.5 Examination of the General Idea - Collection

From the comments given above, it seems clear the collection process can be likely to be successful if the problem is overcome. The "word of mouth" processes of talking about the project plus the newsletter publicity seem worth while to continue.

### 3.1 The General Idea - Preservation

Since this heading has been stated, it implies much wider ideas than were considered at the "first step" of the project. Careful attention to details are required and this must be explored. It has been suggested, for example, that photocopies are liable to fade within a certain number of years, and that "sticky tape" is anathema to paper over time. The lack of knowledge is seen as a new need.

There are the limits to the life of slides and tapes to be found.

### 3.2 The General Idea - Preservation - The Problem

To formulate sound trends in proper care of materials. This seems an area worthy of further use of the "professional" resource persons mentioned earlier. If they could be encouraged to compile a simple (to them) list of "do's and don'ts", this could be built on.

### 3.3 The General Idea - Preservation - Possible ways of changing the situation.

The simple list could be given to the "Task force" for study. Their comments after discussion could be collected to see what is the next step to bring this new need to some sort of solution. The solution parameters should be practical and workable to all concerned.

### 3.4 The General Idea - Preservation - Method of Monitoring

This seems to be in two parts.

1. To ensure the methods are known and used.

This means that a "workshop" to show the methods should be arranged. The whole "Task force" should attend, since it only requires one mistake to damage a book. The professional should be asked to arrange this workshop or, maybe, small groups could visit the large library where this work is done on a day to day basis.



Which, if either, of these methods are used, or both, must be decided as soon as possible by the Task force.

2. To ensure the methods work.

Some system of checking the outcome of various methods should be set so that the condition of materials treated by these methods can be examined in, say, a year. This implies a recording system of work done and a forward diary to note checking dates. The Task force should examine this and report.

### 3.5 The General Idea - Constraints on Preservation

Apart from money and time, there is no clear idea at present of what the constraints are. Hopefully, they can be more clearly stated in the future as experience develops.

### 3.6 Evaluation of the General idea - Collection

The clarification of this aspect which is now better seen, has shown it was broadly overlooked in the original general idea.

#### 4.1 The General Idea - Organisation of Collections

The Library Plan, prepared by Geoff Wallis, represents many hours of careful work and requires a workshop training to let members consider and evaluate it. At this point in time, without any practical experience of using the system, it is premature to attempt evaluation.

In like manner, it is a new need to arrange the study of the system proposed, and allow the learning experience to take place of all or some of the proposals before the next step.

#### 5.1 The General Idea - Dissemination of Material.

Arising from the circulation of Newsletter No. 4, Seminar fuer Indologie Und Buddhismuskunde der Universitaet Goettingen, Federal Republic of Germany, have requested the trilingual text of the "Puja Prayer Ritual" when published. A letter from Zen Colony in North Queensland seeking the print of the Heart Mantra Prayer and details of information and history of the earlier Buddha has been received.

In verbal discussion with members from various Centres at the Committee to bring H.H. the Dalai Lama to Australia in 1982, all were in favour of the Library Project. Discussions held with a Director of the Australian Association for Buddhist Studies indicates they are willing to explore the possibility that they specialise in Tibetan texts to avoid duplication, but Buddhist Discussion Centre (Upwey) has a listing of such texts as they have. The constraints are still not clearly defined at this early stage, and the other special stages are obviously a higher priority.

#### 6.1 Mode of Communication

The written report has so many advantages because it can be used towards a new need of a Library Methods Manual to enable persons to familiarise themselves at any stage with the project. It is suitable for use locally and overseas.

## 7 General Comments

After a slow start, the project is gaining momentum, and the action research approach to each step has shown itself useful. There is much fine detail which has been omitted from this report, since its length must be kept within reasonable limits.

### FOR OUR LIBRARY PROJECT WE NEED INFORMATION REGARDING THE FOLLOWING:

1. Information regarding the life of photographic slides and recordings on magnetic tape.
2. Any information on preservation of library materials.
3. A set of Dewey Decimal System Index Manuals, preferably Edition 18.
4. Any advice, or assistance in setting up a specialised library such as ours.

If anyone can help with any of the above, please phone John Hughes or Franny Sime on 754 3334.

### MEDITATION COURSE 29th and 30th AUGUST, 1981.

Over 10 persons attended this weekend course held at the Buddhist Discussion Centre (Upwey). The course was based on the Upali Sutta covering the Blessed One's teaching regarding mental, verbal or physical action. The Buddha analysed and differentiated, and declared mental action to be the most heinous in doing and perpetuating evil deeds.

Actions are moral, immoral or amoral. With respect to immoral actions; bodily deeds and verbal deeds, such as matricide, causing schism in the order, etc., are the most heinous. Mental actions, such as Ecstasies (Jhanas), are the most powerful with reference to moral actions.

There seems a tendency in Western Buddhism to overlook the harmful karmic effects of criticism of others on oneself.

The Upali Sutta is available in the Wheel Publication series printed by the Buddhist Publications, Kandy.

### PROPOSED RELIGIOUS VISIT OF HIS HOLINESS THE DALAI LAMA TO AUSTRALIA - 1982.

Members of this Centre have been working with other Buddhists at Tara House meetings to structure the Victorian organisation required to arrange this non-political visit.

On 20th August, 1981, a national forum was held while Lama Yeshe was in Melbourne, to establish guidelines for the proposed visit. The bringing together of many Buddhists resident in Australia on a common issue has great merit.

The main concept was His Holiness should meet as many people as possible, not only Buddhists. In an interview with James Nashold, during the Dalai Lama's visit to Washington, New Jersey, the question was asked of what are the common religious aims between Tibetan Buddhism and Western religions. His Holiness' reply given was: "To be a compassionate person, to be a good human being, wise, kind, showing love for others, being concerned with other people's suffering and harmony, inner peace, sense of brotherhood; these are common points. In fact, the basic idea of the aims are the same. In the philosophical

field, there are differences, but not in the aim." {From Tibet Journal Vol. V, No. 1 & 2, Spring/Summer 1980, page 43)

It would be more useful if all Buddhists in Australia see, in the present climate, any notions of differences with other religions as merely family squabbles, rather than widely diverging philosophical positions. If such a position were to arise, the setting for His Holiness' visit would be auspicious.

On another occasion, His Holiness replied to a question of can East and West meet (in the spiritual sense) by stating: "Whether Easterner or Westerner, everybody is basically a human being..... On the basis of such a thinking, it is possible to build the whole world into one family, a family which doesn't have internal frictions. That is the only solution, the only answer". (From Universal Responsibility and the Good Heart. Tenzin Gyatso The Fourteenth Dalai Lama . 1980 on page.30).

The proposed visit always should be treated as the chance to plant good causes so Buddhists can reap good effects.

#### VAJRA BODHISEA - A MONTHLY JOURNAL OF ORTHODOX BUDDHISM

The Buddhist Discussion Centre (Upwey) has been fortunate in receiving a year's free subscription of this Journal from the Sino-American Buddhist Association Inc. Yearly subscriptions are available for U.S. \$22.00 from Gold Mountain Monastery, 1731 15th Street, San Francisco, Ca., 94103, U.S.A.

The text of the Journal is in both English and Chinese language. Chinese Sutras translated into English enable readers to have access to such texts as Dharma Flower Sutra, Brahma Net Sutra, and Shurangama Mantra. The Amitabha Sutra is used as a Sanskrit Lesson series in recent issues.

The commentary of Tripitaka Master Hua on the Flower Adornment Sutra has a power of expression which can shake a clouded mind. For example, "You especially cannot be jealous, envious and obstructive saying, 'I don't like anyone to be better than I am'. If you're someone who is jealous of others, in the future you will certainly fail. I'll tell you exactly where. First you'll fall into the hells, then when that is over you'll turn into a hungry ghost. After that you'll be an animal....but what kind? You'll fall to a filthy place; be a bug in a latrine.. a dung beetle...because you stink too badly."

As a second example, consider: "You may say, There was at least one time when I clearly knew something was wrong, but still wanted to do it, and in fact did it'. That wasn't understanding clearly, but rather understanding obscurely. If you had truly understood, how could you have gone ahead and done it?"

These direct statements have the fortunate skillful property of striking the deluded, ignorant, egocentric notions of sentient beings and, if some understanding could arise, point the Way.

The need to articulate may be the Achilles Heel of Buddhism. Words are symbols and it is tragically easy to forget how fragile and approximate they are. Chesterton referred to them as "an arbitrary system of grunts and squeals". Yet the power of wholesome Dharma is sufficient in the classic Chinese texts to overcome such troubles which arise from deviant

wisdom having attachments.

For this reason, it is recommended that Buddhists study the texts printed in Vajra Bodhi Sea. A full year's issues are available for study at this Centre. We especially welcome those who read Chinese to consider them.

The Sino-American Buddhist Association is commended for their valuable work with The Buddhist Text Translation Society in making Vajra Bodhi Sea available.

We wish to thank Bhikshu Heng Shun for approving use of the material quoted from the June, 1981, Vol. X11 Series 27, No. 133 issue.

### LETTER FROM TAN ACHAN BOONYARITH TO JOHN MAHONEY

Wahroonga, NSW.

August 2524 (1981)

"The having enough with (worldly delusion) (Dukkha) takes time and difficulties much to come up - but if it could - like unload 2 Billion or many of - from Heart!

Blessing to you John Mahoney,

You learn much now about the Dhamma - One point is exact - (if) Buddha, Dhamma, Sangha are of no doubt in one's Heart. Because the relation between you and me had been as it was - and as it is - I write this letter to you - concerning the Dhamma.

The 3 Fetters that makes "beings" or Sattava = (trapped) are:

- 1) Sakayadhitthi (Sakkayaditthi) - the Citta functions as psycho-working "vinaya" (vinnana). Very deep comparable to "unconscious" mind - action as "I" or "ego" of any kind - that is the Head of Ignorance (Avicha) (Avijja).
- 2) Vicikitcha (Vicikiccha) = Doubt about Buddha - Dhamma - Sanga - Nirvana (Nibbana).
- 3) Silaphattupramasa - could not be pure in Sila (or at least 5 precepts) pure even in the mind = because the delusive consciousness "I'll kill" whom is dissolved with Ignorance at first degree by the 1st Level of Understanding or Elementary Ultramundane Insight.

If all these 3 destroyed - good! - and no need of Explanation.

Now in absolute sense, they are only relative 'world' or the 'Five Groups' or 'I', "Who", "Ego", "Self" as product of Great condition (Pachaya ) (Paccaya) that is Ignorance. If this finished - tythose finish And that is the natural working of Ultramundane Dhamma - that is the coming up of the Eightfold Path in one Instant (sure only the Present instant) as Sati (Mindfulness) Panya (Panna) wisdom Sila (Morality) Samathi (Samadhi) (settle mind), all included in one time (the Instant (ly)).

If that occurred good! and no doubt or need of Explanation - impossible to be explained!

The end of a long great Misunderstanding and especially 'suffering' "Dhukka" (Dukka) of not understanding the Truth or Dhamma could be only compared to the end of the Immeasurable

Darkness and Troubles. It means - peace with Dhamma or Truth and happiness that don't respond to birth and death - life. Truth is Ultramundane - not Relative when the "World", "I", Ego or Ego-space-time are conditioned up or created by Ignorance. No world so no Creator (self) of the world (only they disappears). Only Ignorance - Suffering happen.

Tan Achan.

"Ego" is Robinhood. Do you trick (?) Robinhood - Could you lose it? The remaining "ego" is MANA as I'm better or lesser or equal to him.

This will be dissolved at No-Returner Ariya Disciple Level.

Natural sound touches Ears - Natural Hearing.

This is Dhamma! (no use of "I" to hear).

P.S. Hope Yvonne and Dhammaraksa are well and all of your friends and parents.

## PART 0: Introduction and Rationale - The Uses of a Program of Teaching about Buddhism in State Schools in Australia.

### 0.1. Introduction.

The author of this article, John D. Hughes, Associate Dip. Chem. T.T.T.C., of the Buddhist Discussion Centre (Upwey) Ltd., 33 Brooking Street; Upwey, 3158, Victoria, Australia, is a Buddhist of many years' standing and teaches meditation in the Buddhist tradition at this centre. He is well known by the leaders of all Buddhist groups in Australia and has their co-operation in the documentation of each Australian Buddhist group's teaching.

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### 0.2. The Buddhist Groups Covered by the Project are:-

Chinese Buddhist Society of Australia -

their temple Prajna Hall is in Sydney.

Gelukpa Order of Tibetan Buddhism -

there are three centres in Australia.

1. Chenrezig Institute of Wisdom Culture, Eudlo, Queensland, is the main centre.

2. Bodhicitta Centre at East Brisbane.

3. Tara House for Wisdom Culture in Melbourne.

Mahamakut Foundation -

This group is of Thailand origin.

Nichiren Shoshu Soka Gakkai of Australia-

This group of Japanese origin is represented in nearly all Australian states.

The Buddhist Mental Culture Society -

This is a group where most teaching is done by correspondence.

The Buddhist Society of New South Wales -

This society is seeking some affiliation with the London Buddhist Society and Kossei Kossai Kai of Japan.

The Buddhist Society of Victoria.

Buddhist monks stay at the society from time to time, mainly from Thailand.

The Buddhist Discussion Centre (Upwey) Ltd. -

This has teachings of a broadly based Buddhism.

The Buddhist Society of Western Australia.-

This tends to follow broadly, Mahamakut teachings.

The Loden Mahaysna Centre -

Follows the teachings of Kargyu School of Tibetan Buddhism.

The Theosophical Society -

A portion of the Society's teaching is Buddhism. The society is represented in every state and in some states has several branches.

In addition, some other Buddhist groups such as Bodhi Farm in New South Wales, a group in Tasmania and a series of groups which practice Zen Buddhist meditation of Japanese origin also exist.

### 0.3. The Nature of the Project.

The project documents the teachings of each group and the arrangement is that nothing shall be printed until authorised by the group leaders. Photographs of various group activities together with their temples and meditation halls are taken. Their ceremonies and chanting are taped in the main.

### 0.4. The Proposed Uses of the Material.

Broadly, the material is viewed as a Buddhist "package" for use in a comparative religion project for Australian schools. It is prepared under the guidelines of the Russell Report on religious education in Victorian schools. The wide range of material permits pupils to see the similarities and differences of various branches of Buddhist teachings in this country.

It is a project designed for secondary schools, and the whole package in its entirety could form the basis of a separate subject in Buddhist studies. The information about the "way of life" of different national groups would create or contribute to friendlier relationships. As such, the teaching material is a way of attaching categorical definitions of a whole group on the assumption that one recognises the wide individual differences within any religion, and may be less prone to think in terms of stereotypes, in this case, Buddhists.

Apart of the program is to transfer the educational experience of Buddhism, by appeal to larger social codes, to parallels with different racial groups in Australia to reduce racial prejudice.

### 0.5. Teachers Guide.

An explanation of the transliteration of foreign words used and their form used in this project.

Each language usually has sounds of its own rarely to be found, or perhaps not to be found, elsewhere.

Different languages employ different scripts and alphabets, or ideographic signs. The Sanakrit Denanagari alphabet has forty-nine letters. Diacritical marks or signs over or under the letters are used to distinguish the various Sanskrit characters one from another; since there

are only twenty-six letters in the English alphabet.

The Buddhist word usage and the use of diacritical marks varies greatly and differences occur between members of different groups, in Australia and overseas.

Dharma is used by some Buddhists, Dhamma by others. The idea is that Dharma is the Sanskrit form and Dhamma is the Pali form. Pali is the language of canonical texts of Theravada Buddhism. It seems reasonable to use the word since there is no equivalent word in the English language. English translation attempts include variously, a religion, truth, doctrine, righteousness, virtue, essence, nature norm, to mention a few.

Note there are no diacritical marks on either version.

When we have a word such as Mahayana, one of the schools of Buddhism found in Tibet, China and Japan, it should have been written Mahayana, since maha means "great" and yana means "means of salvation", generally translated as "the Great Vehicle". It seems common to leave the macron from both "a's" by many writers, so this form could be said to be current English usage.

The word Sutra, without a macron on the "u", is listed in the Shorter Oxford English Dictionary. This was of Sanskrit origin.

I have taken this process to its logical outcome and left off ALL diacritical marks. So Prajna-Paramita {lit. "the wisdom perfection") Sutras, as a type of literature in Mahayana Buddhism, is written as Prajna-Paramita Sutras, without diacritical marks. Prajna corresponds to Panna in Pali.

This means a simpler approach into a new cultural world having what are at first strange and difficult terms. In the same spirit, the audio tapes have avoided the "correct" pronunciation of difficult sounds, at times, in favour of a sound which is likely to be able to be reproduced by Australian school children. It is better the word be in usage to discuss ideas which can be understood than search for English words which have a "one-dimensional" meaning. Finally, with the bare bones of Buddhist terms, meaningful discussion on an inter-racial level can occur.