

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

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Celebrations for the 8th Anniversary of the Buddhist Discussion Centre (Upwey) Ltd.
and the Birthday of its Founder and Director John D. Hughes, Dip. App. Chem.
T.T.T.C.

On 9 September, 1986, at the Buddhist Discussion Centre (Upwey) Ltd Director, John D.Hughes celebrated his 56th Birthday with visiting Thai Monks, Maha Thera Chao Khun, Maha Thera Charoo and Thera Yoi Pussiyo, from Wat Dhammarangsee 389 Springvale Road, Nunawading and the Tibetan Monk, Venerable Geshe Doga from Tara House, 3 Crimea Street, St Kilda, and B.D.C.(U). LTD Members.

At 11.00 am, the Thai Monks arrived and were warmly greeted by John D. Hughes and Members. This auspicious occasion began with the chanting of the Mangala Sutta by the Thai Monks and was followed by offerings of food, (Dana) at 11.00 a.m. After lunch, students were guided in meditation by Maha Thera Chao Khun.

At 12.15 pm, the Venerable Geshe Doga arrived and was welcomed by all those present. The Venerable was offered food. (Dana).

At 1.00 pm, John D. Hughes and Members began chanting while the Venerable Geshe Doga and the Thai Monks greeted each other.

At 2.00 pm, the afternoon proceeded with the releasing of birds by John D.Hughes as an expression of liberation of the mind.

At 2.30 pm, the Thai Monks were taken for a drive through Sherbrooke Forest while Venerable Geshe Doga was given offerings of flowers, 5 Manjushri prints and a print of Atisha Dipankara Shrijan, painted by B.D.C.(U) LTD Director and Resident Artist, Melva Fitzallen.

The Thai Monks returned at 3.15 pm, and, on departure were given gifts of flowers, candles, incense and money.(Dana) Later, Venerable Geshe Doga was taken for a drive to the nearby forest before returning to Tara House.

Many B.D.C.(U) LTD Members remained at the Centre to continue the celebrations throughout the evening.

The day brought many Blessings for John D.Hughes and Members of B.D.C.(U) LTD and was of great benefit to all beings.

May the Merit made on this special occasion bring all beings to Full Liberation.

J.K., J.M.L., J.O'D

Meditation Classes at B.D.C.(U).Ltd.

The next Meditation Course held at B.D.C.(U)Ltd. will commence on the 27th December, 1986 and finish on the 31st December 1986.

Meditation instructions and Teachings are given by John D. Hughes every Monday and Friday evening at 8.00pm.

Buddhist Teaching and information is available at other times by arrangement with John D. Hughes. For details phone: 754-3334.
All these teachings are free of charge.

Please refer to Graphical Image No: 20.?1

Photo: Maha Thera Seneh, Thera Yoi Pussiyo,
Ven. Geshe Doga, Maha Thera Chao Khun and John
Hughes at Mr. John D. Hughes 56th Birthday Celebrations

Please refer to Graphical Image No: 20.?2

Photo: Visiting Monks with Members of B.D.C.(U) Ltd.

Please refer to Graphical Image No: 20.?2

Photo: John Hughes releasing the golden Finches.

Dai Le Vu Lan - Salvation of the Souls Ceremony - Williamstown, Melbourne, Vic. -
23 August, 1986.

On 23 August, 1986, The Vietnamese Buddhist Association of Victoria under the direction of the most senior Vietnamese Monk in Australia, The Most Venerable Thich Huyen Ton of the Quang Minh Vietnamese Buddhist Temple, 177 Morris St., Footscray, Vic. 3020 (03) 312 5729, led the Dai Le Vu Lan Ceremony, the Salvation of the Souls.

The main Ceremony was held on board the large catamaran "The Spirit of Victoria" with members of the Vietnamese Buddhist Community of Australia. Before the "Spirit of Victoria" departed, a large Quing Yin statue was installed in front of the temporary altar on the catamaran. Sixteen large prayer flags were also fitted to bow and stern of the vessel.

Mai Vo, a fellow traveller on the boat, told me that 50% of all the refugees who fled Vietnam by water at the time of the communist take-over died before reaching a safe

destination, many being killed in circumstances of great trauma and misery. The Dai Le Vu Lan Ceremony was undertaken to free all souls lost at sea. The great Protector Devas were invited to participate in the freeing of countless beings trapped in inauspicious and troubled states of existence.

Concurrent to the Ceremony on the water, a convoy of 30 cars with a Victoria Police escort, performed the same Ceremony on the roads of Melbourne, to benefit all beings who died fleeing for safety by roads.

By 11 am, the two ceremonial convoys met at Hubsons Bay Pier, then walked to the Williamstown Town Hall. Having invited all the great Protector beings and all beings still lost in Samsara to the Town Hall, a great Puja Ceremony was undertaken to release all suffering.

The Vietnamese Monks who participated in the Ceremony included the Venerable Thich Phuoc Do of the Phutt Eue Temple, 31 Landon Street, Fairfield, N.S.W. and Venerable Thich Phuoc Nhon of the Vietnamese Buddhist Temple in Perth. Vietnamese Monks also travelled from Canberra, Brisbane, Adelaide and Perth.

W. C.

D.J.S.

Please refer to Graphical Image No: 20.?.1

Illustration: "Spirit of Victoria" Catamaran.

Annual General Meeting of B.D.C.(U)Ltd.

The Annual General Meeting of Buddhist Discussion Centre (Upwey) Ltd was held on 26 July, 1986, at 2.00 pm Office Bearers elected for the term 1 July, 1986 to 30 June, 1987 are:

President:	John D. Hughes	Vice-President:	Vince Cavuoto
Secretary:	Dorothy Sadler	Treasurer:	Roger Armitage
Directors:	John D. Hughes, Vince Cavuoto, Roger Armitage, Frank Carter, Melva Fitzallen, Dorothy Sadler.		

A motion was moved and carried that provision be made for election of a new class of member, termed an Honorary Life Member, who shall have full rights and obligations of Membership and have the special privilege of two votes on any motion either in person or by proxy at all meetings if the Honorary Life Member so desires.

John D. Hughes, Founder and President of Buddhist Discussion Centre (Upwey) Ltd was elected an Honorary Life member at this meeting.

President's Address: (Abridged)

".....A major event was the construction and opening of the Ch'an Academy Hall; an event which can be analysed by the Buddhist logic systems of ground, path and fruition. From your view, the Ch'an ground can be taken as your realisation that all sentient beings are involved with Buddha Nature. The Ch'an Path is what you practice in the Ch'an Academy and elsewhere.

"The Ch'an Fruition depends on maintaining the vitality of the Practice. The collapses of Buddhist Societies in the past as groups or nations are invariably linked with the decline in the practice of meditation and worthwhile study. Be alert to this. A single access to Buddha Mind is enough to remind you. Lack of attention to your own practice is the same as planting a dagger into the breast of the body of Buddhism. Do not act like this. If you act like this, bitterness and self-reproach will appear as sickness because you did not act in accordance with the advice of the All-Knowing Physicians."

"Please decide to now accept the Ch'an Fruition transmitted by Bodhidharma for the sake of the other Sentient Beings who you decide to train on the Ch'an Ground."

"Because of past causes, the Centre was funded with generosity by the C.E.P. Grant this year. We appear to be able to meet our component of the Project."

".....There can be no doubt that the Consultative Organisation Review Project (C.O.R.P.) which was implemented last year has proved a sound strategical map for the Centre's operations. C.O.R.P. will continue as our major unifying force.

".....This year's Concept Master Plan developed by the Centre Maintenance Sub-Committee represents a major superstructure for our Centre. Our Centre's good fortune manifests to undertake such difficult exercises for the benefit of the many."

". . . As a medium term goal, I request the younger Members to understudy the present Directors to come to know in detail the legal requirements which must be complied with under the various Sections of the various Acts."

"Please continue the good work of the Buddha, Dharma and Sangha within Australia and Overseas to share the benefits arising from your insights with others."

D.J.S

Summary of Traditional Theravadin Meditation Instructions given during July 1986 by Mr. W. Vijitha to B.D.C.(U) Ltd Students.

Former Sri Lankan Buddhist Bhikkhu, Meditation Master, Pali Lecturer and Scholar, Mr. Welipatanwila Vijitha, who now resides in Australia, gave several Instructional Dhamma Discourses to Students at the Centre.

Formerly, Mr. W. Vijitha was a Bhikkhu in Sri Lanka for twenty years. During that time, he acted as Personal Secretary to one of the Chief Monks of Sri Lanka, in which

capacity he obtained a broad overview of Buddhist matters.

This summary of his talks includes an analysis and a description of stages of Cultivation of the Mind through the Practice of Buddhist Meditation. To clarify such concepts, each stage was illustrated by means of a Venn diagram.

Venn diagrams belong to mathematical logic. The Practice of Meditation, like the study of mathematics, is sequential.

FIGURE 1.

A = one being's perceived world

Please refer Graphical
Image No: 20.?1

B = world (existing but beyond)
one being's perceived world

Figure 1. illustrates a likely view of the mind of a worldly being (Pali - puggala) before beginning Meditation Practice this life. These worldly beings have a view with the misconception that material conditions and other's actions determine their happiness and their sadness: "He did this to me", "she makes me angry", "it's your fault", "you don't care", are typical statements arising from their view.

Furthermore, such beings put much of their time and energy into cultivating for themselves conditions for their own wealth, their own success, their own praise, their own winning as the basis of their mental and their physical pleasures. Their need to control and manipulate immediate events and circumstances comes from their attempt to satisfy momentary sense desires as they arise. Their successive attempts to achieve happiness are by attempting to perpetuate something that is essentially transitory.

For some beings, belief in God exists as an idea of certainty - a reliable base to be found in samsara. For these beings, their way to permanent happiness is believed to be through having faith in God, who is regarded as a permanent reliable "SAVIOUR" of their "SOUL".

FIGURE 2.

A = physical being (unshaded)

Please refer to
Graphical Image
No: 20.?1

B = mental awareness (shaded and
unshaded)

C = world

Meditation begins with Awareness of "self" as the base of all Dhamma Practice.

Initially, we are directed in Meditation to examine our objective world by keeping the mind inside the body and observing the physical and mental events in the present. Through this observation we see that mental states (Pali - passana) are transitory

(anicca). The mind begins to see that if it grabs and holds either pleasant or unpleasant states then the result is suffering (dukkha). The mind may discover that by reducing the grasping it becomes (automatically) happier. A sense of wellbeing arises without reference to the external world for sense gratification demonstrating that mental happiness is not entirely dependent on worldly conditions.

FIGURE 3.

Please refer to
Graphical Image
No: 20.?.2

A = world

B = meditator

Through Vipassana techniques the Meditator generates and cultivates "examining awareness". This is awareness with purpose. All beings have awareness, but for most it has no purpose, no direction, no goal and subsequently no realization. With the mind inside, the external world and senses are subdued sufficiently so that we may now examine and analyse our own compounded existence, instant by instant.

Rupa (body or form) is examined to determine its characteristics. We look to observe impermanence (anicca) of body; that there is no "self" (anatta) to be found in body; that the body is subject to sickness, decay, and death, and is thus unreliable (dukkha). We apply this method again and again in order to come to know rupa's characteristics.

Next to be examined are the feelings (vedana), memories (sanna), "self" images (sankhara), and also the many types of consciousness (vinnanam) that arise.

We may now realize that passively listening to our Teacher is like vacantly viewing a map. The Teacher produces nothing to be learnt; his or her words only point at what we need to produce in our minds there and then.

FIGURE 4

Please refer to
Graphical Image No:
20.?.1

A = world

B = meditator

C = one-pointed awareness
(sati).

One result of Vipassana Practice is that the mind develops sustained awareness of one point (kasina). The sustained examination of the kasina produces penetrating insight.

So, in examining rupa we may focus on a single hair on our head. Cutting off imagination, cutting off feeling, cutting off memory, the mind observes only the chosen kasina, in this case, one dead hair. This is an excellent progressive stage; but, it is still preliminary meditation as we are preparing the correct conditions through the development of concentration (not including the five senses).

FIGURE 5

A = kasina

Please refer to
Graphical Image No:
20.?.2

B = sustained awareness

As illustrated by Figure 5, sustained awareness is focussed on the kasina, but it is not yet fully absorbed. There is subtle awareness of other surrounding stimuli such as the sensation of the fine breath body near the kasina.

FIGURE 6

- kasina

Please refer to
Graphical Image No:
20.?.3

- awareness

Figure 6 illustrates the identical stage of the kasina and our Awareness. No longer is the Meditator looking at the object, but merely the experience of the kasina itself. It is beyond subject and object and there arises only the total awareness of the kasina. At this point there is not the idea of who or what we are or any sense of an existing "self". This total absorption is called anupassina in Pali, or "following kasina".

Insight occurs into the nature of experience where the kasina is known as a momentary event, arising and passing away. Then, the secondary characteristics of the Four Great Elements appear as space (pariccheda), decay (jarata), or colour (vanna), for example, depending on which is cognated. The full Insight Wisdom (panna) occurs as the cognition of the Four Great Elements (fire - tejo, air - vayo, earth - pathavi, water - apo), being impermanent (anicca), (dukkha) unsatisfactory and not "self" (anatta).

At this time, the "higher knowledge" can be developed. These "knowledges" include Celestial Eye (dibbha-cakkhu nana), knowledge of past and future abodes (pubbhenevasanana and cutuparpatanana) and other "siddhis". (Refer to B.D.C.(U)Ltd Newsletter No. 10 p.3).

Also, this Meditation can be directed toward the attainment of Nibbana.

It is the Guru or Teacher who knows the Path to Full Liberation and, with Skilful Means, can guide the Meditator to cognition of the Unconditioned State called Nibbana.

The Director of B.D.C.(U) Ltd., John D. Hughes and many Students at the Centre expressed great gratitude to Mr. W. Vijitha for giving them clear Dhamma Teachings and requested that he shall return to the Centre at some future time to give further Teachings.

Students of Buddhism in the Western World, including Australia, recollect with gratitude the Noble Efforts and Practice of the Sri Lankan Sangha and lay people over many centuries. These Dhamma activities resulted in the preservation of the precious Buddha

Dhamma Instructions down to the present era so that they can be transmitted for our benefit two thousand five hundred years after the Buddha's Parinibbana.

May the Merit of this Dhamma Practice ensure the preservation of the precious Buddha Teachings.

NOTE: Many of the Pali terms used have - been glossed - without diacritical marks. Pali letters have no upper and lower case. For correct transliteration, see, for example:

Ling, T.O. A DICTIONARY OF BUDDHISM, Charles Scribner's Sons
New York, Pub., 1972. SBN 684-12763-6

F.T.C.

J.D.H.

Community Employment Program commenced at B.D.C.(U)Ltd.

On 2 June, 1986, the Buddhist Discussion Centre (Upwey) Ltd commenced its first C.E.P. Project entitled "Country Refuge Centre". The aim of this project is to research the possibility of establishing a Country Refuge Centre for the Centre's Members and others. This has been part funded for a six month period by the Government

B.D.C.(U)Ltd Director John Hughes is in charge of the Supervision of the Project as a non-target contributor and B.D.C.(U)Ltd Committee Member, Joanne Lawless, has been employed by the program for 20 hours per week as the Co-ordinating Supervisor. One other person has been employed as a full-time trainee clerk.

The main objective of the project is to train and develop new skills in the C.E.P. Employees. Some of these skills include Statistical Analysis, face to face and written communication, various office and clerical skills, as well as Courses in Word Processing.

The Project to date has proved to be of great success in the growth and capabilities of not only the C.E.P. Employees but to the Buddhist Discussion Centre (Upwey) Ltd Members as a whole.

J.M.L.

Please refer Graphical
Image No: 20.?.1

Photo: Mr. John Hughes

with CEP worker, Pat
Dickinson.

NOTE* CALLIGRAPHY
IN PHOTOGRAPH IS
BY MR. YAO

DI-XIONG

The following article and photo above are taken from The Free Press, 27 August, 1986, page 7.

A GIFT FROM CHINA

Several pieces of fine calligraphy from the Jiangsu Province, in China, have been presented to the Buddhist Discussion Centre in Upwey.

The calligraphy is a personal gift from the centre's founder and director John Hughes.

The pieces were given to John during his 1983 visit to China by the Abbot of the Golden Mountain Monastery in Jiangsu Province.

The province has a sister-state relationship with Victoria. Mr Hughes said he decided to donate the calligraphy to the Centre as a tribute to Panchen Lama, who visited Melbourne earlier this year.

He said two calligraphy experts, Dr Constant Wong and Dr Yuriko Kotaji, has provided translations explaining the meaning of each piece. He had already written his own translation.

Please refer Graphical Image No: 20.?.2

Ink brush Painting: Atisa Dipankara Srijnan
by Ch'an Artist Melva Fitzallen.

Teachings at Atisha Centre, Eaglehawk, Victoria by Professor Geshe
Lhundrub Sopa from July 18-20, 1986.

Atisha Centre is a Member of the Foundation for the preservation of the Mahayana Tradition. This Centre was founded on March 1981 under the inspiration and guidance of Lama Yeshe and Lama Zopa Rinpoche.

Mr. John Wright is the present Director of the Centre.

Atisha Centre
Sandhurst Town Road,
Eaglehawk, 3556
Bendigo
Victoria, Australia.
(054) 423686

Several Members of the Buddhist Discussion Centre (Upwey)Ltd attended Teachings

given by Geshe Lhundrub Sopa at the Atisha Centre, Eaglehawk, Victoria. These Teachings were composed by the great Acarya Atisha Dipankar Srijnan at the great Tho-ling Temple of Zhang-Zhung in Tibet about a 1000 years ago.

Atisha composed "A Lamp for the Enlightened Path" at the request of the Tibetan King Byang-chub-od.

Stanza 68 "I, the Elder, Dipamkarasri
Have seen this explanation in Texts
Such as the Sutras; and at Byang-chub-`od`s request
Have explained concisely the Path to Enlightenment".

The Text and tradition of "A Lamp for the Enlightened Path" is very great. It has been orally transmitted from Atisha onward for about 1000 years without change.

Geshe Sopa transmitted this supreme Text; firstly in Tibetan as is the great tradition and then he explained this text in English.

The B.D.C.(U)Ltd Members fortunate enough to attend these Teachings were the Director Mr.John Hughes, Vince Cavuoto, Frank Carter. W. Vijitha and Wendy Clancy.

Geshe Lhundrub Sopa is a Tibetan Buddhist Master, author and Scholar. Geshe Lhundrub Sopa has been Teaching in the USA since 1962 at the specific request of His Holiness the Dalai Lama. Geshe Lhundrub Sopa began Teaching with Jeffrey Hopkins at Wisconsin University in 1967 where he is now a Professor.

The name of the Course was titled "The Lamp Illuminating the Path to Enlightenment" Ref. B.D.C.(U) Ltd Newsletter No.11, March 1983, "The Bodhipathapradipa" pp.B1-B5 (this is one English translation of the Text used).

Buddhism teaches that there are six realms of beings, all experiencing the results of negative and virtuous karmas. They include: Lower Realm Beings, Animals, Hungry Ghosts, Hell Beings and Heavenly Beings. Cyclic existence of Samsara is the condition upon which beings experience misery and happiness in greater or lesser degrees dependant on their own (1) Klesa or afflicted conditions as a result of their past action.

The Buddha identified 84,000 different conditions of the mind. However the greatest cause of our suffering are the (1) Klesa's Hate, Greed and Ignorance.

The last Buddha taught for 45 years after completely cutting off all the klesas that bound that being to the samsaric cycling of birth, ageing, sickness and death.

Shantideva has said that a human birth is a "wish fulfilling jewel" because it is the most precious or perfect condition upon which complete freedom can be obtained. It is from the human condition that the Buddhas and great Bodhisattvas of the past achieved their cessation of suffering, Nirvana, Bodhicitta and finally unabiding spontaneous Nirvana

and complete Buddhahood. Leading to these states is the Path.

Buddhism provides a method to overcome the ROOT cause or SEED cause of suffering.

Firstly, we must realize or recognize that we have a serious sickness or disease, called SUFFERING, and the ROOT cause of this is within or on our own consciousness, so we must work internally to remove the ROOT of suffering since karma is, of itself, without cause. The cause is our own HATE, GREED and IGNORANCE which is inside us not outside in the world of tables and chairs, action and reaction.

The Buddha said "there is not a track in the sky" - there is no solution outside oneself. Realising this we wisely seek the antidote to this misery we know to not be a Legend, our suffering is not make believe.

We seek a medicine so that, in the future, the CAUSE of our misery will not fruit, so that we continue to experience misery. So the method is the method of cutting the samsaric circle, the cause of which is attachment.

A perfect Doctor is needed to administer the complete cure. A Buddha or highly Enlightened Being is a complete Doctor. A good Doctor knows two cures. Stage one is a temporary solution to allow practice to commence. Stage two provides Teachings for the Path to the complete cure.

The cure cuts the impure aspects of existence so that a positive wholesome consciousness can abide. You can finish all suffering. The nature of body is impure; however, with PURE MIND comes a PURE MENTAL BODY which cannot be cut by ordinary things. Perfected consciousness nature knows no misery or suffering.

Such a wisdom mind can also produce a certain kind of environment, or Buddha field, around this MIND/BODY. This can be taught to a human mind and, for this reason, human life has a most powerful use (if used properly). Like a Lamp, wisdom consciousness can help beings to recognize the PATH.

This kind of mind, this kind of Teaching is very, very sweet for a human life filled with unbearable suffering and uncertainty. Things unsweet are not taught.

What then is the starting point? According to Buddhist Teachings of life in the 6 Realms, human life is the most powerful for it has the most potential if used properly.

Humans can understand directly happiness, misery, suffering and impermanence. We directly experience what is to be vanquished.

A human mind can investigate cause and effect; it can be taught and it can understand. However it must be realized that teachable beings may be either "Small" "Intermediate" or "Great" in scope, and each of these three types have the capacity to practice provided they follow the METHOD of THOUGHT plus ACTION.

Human life is a wish granting jewel. Our highest wish can be granted by doing something in this life. All humans have the potential to do this: if we don't do good

there is no greater stupidity than to deceive oneself, thinking past action will bring you to the Path.

What then would be the highest objective goal? The cessation of suffering, complete freedom without limitation, this would be the highest wish.

Nirvana can be obtained. But this is not enough. Practice does not finish here.

What of the misery of our other mother sentient beings, suffering in mentally unhappy situations? The highest worthiness is the freedom from suffering for all mother sentient beings.

As soon as oneself is equipped with Enlightenment, dedicate our merit and virtue for the benefit of all sentient beings' Enlightenment so that we can sacrifice our own negativities, so that we can obtain a life like a wish-fulfilling jewel.

Because the object of knowledge is so vast, one quickly realizes that all this cannot be achieved with a conventional mind in conventional time. So stay with our highest goal in this life because this life has true capacity.

A mind with supernatural knowledges is required. A Teacher who has the 6 supernatural knowledges is required to be the Lamp so that the PATH can be seen. So Mandala power to lead others is required of Teachers.

This PATH is for all beings; Small beings, Intermediate beings or Middle Beings and Higher Beings - from the point of view of spiritual training. Mental scope varies from person to person.

Inferior or Impure beings look for happiness just at a samsaric level, they include:

- (a) mere small
- (b) inferior small
- (c) ordinary small
- (d) special small

Direct and Indirect harmful views and actions are practiced by inferior beings. They do not think about a future life, they want sensual pleasure for this life. When life's aim is for pleasure alone, we are no different to insects, microscopic algae or animals wanting food, shelter and a comfortable environment.

Intermediate Beings born free from lower rebirth, are still tied by their own karma. After they have used up their virtuous karma then what? There is no genuine place or lasting happiness even in this cycle.

It is really a samsaric jam, not unlike a bird tied to a string, it is limited in its existence.

These beings want freedom from their misery in their existence but it is as if it is in jail, in a jail of their own Hate, Greed and Ignorance.

A Great Being takes responsibility for the happiness of others and transfers their own

happiness of practice for the happiness of others and so turns the wheel of the Dharma. Bodhicitta practice, the practice of Universal Compassion and Love is undertaken. They change their goal to seek happiness for others. A Great Being's practice leads to Buddhahood.

Bodhicitta practice lays this foundation. Bodhicitta is King of Mind. Bodhicitta training is a system of practice and it will arise by the gradual training of the Mind. It involves Excellent Training, Excellent Compassion and Noble Thought. These are the qualities of a Bodhisattva.

A Bodhisattva is a person or object worthy of Refuge, Honour and Respect. So it is necessary to set up Virtue again and again in front of a Bodhisattva Image, Relic, Stupa, Bodhi Tree or other Bodies of accumulated merit. When Bodhicitta spontaneously arises you are a Bodhisattva.

What Bodhisattva's have to do has no limitation. You take the Bodhisattva Vows and take on the practice of moving through the world to help other beings; such are the merits of a wish granting Tree which has Bodhicitta as its fruit.

Once you have Bodhicitta dominating, there is no activity for self alone, every activity is for the benefit of mother sentient beings. This must be realized for the self.

The seven fold worship or seven fold puja is the accumulating of the various kinds of virtue. Perfect Enlightenment means Perfect Accumulation of merits.

There are three types of Bodhicitta Shila. A Bodhisattva is a voluntary servant for all other sentient beings. Bodhisattvas have no pride or conceit. One must accumulate vast virtues or merits and wisdom; therefore, one has to collect during every moment of consciousness. Training in the Bodhicitta Path at least 60 times a day is the main way to accumulate great merits. Bodhisattva Vows assist this practice.

Of the three Shilas, the Three Trainings, Pure Conduct is the base or foundation. The doors to the senses must be closed. From this, the training for mental Deep Samadhi or Meditation begins. From this, the highest Wisdom can be obtained or achieved, that is direct realization of Truth. Sharp decisive Wisdom. Wisdom with the deep stabilizing Samadhi based on Pure Conduct is required. The 6 Super-knowledges or the knowledges that directly perceives all without afflictions is required. The union of Superknowledges and Wisdom practice is required.

A Bodhisattva without this deep Wisdom and no insight will not achieve Buddhahood. So, for such a person the practice would be "the ego ideal of quick"; because the aim is to hurry, in fact.

Certain yogis confuse the deep highest trance as emancipation or freedom. This is ignorance. When you realize that there is still a death from this state, still a rebirth, there are still afflictions. The three seeds exist for a lower rebirth.

A nihilistic view can cause a worse or great negative karma later in another rebirth.

An egotistic view or belief of the "I" comes from ignorance so it is necessary to use various mental power methods of Seeing, Hearing and so on.

Not knowing is also ignorance; holding some kind of false view of "I" is the most essential problem. Stopping thinking of something does not relieve the thing. Fear is not relieved by forgetting about it. Finally fear must be known by its nature. Then the ROOT of the fear is understood.

Therefore, if the ROOT of the affliction is not known the wrong view will return.

Root Ignorance - Sunyata - Root Ignorance. Mere stabilization is not enough. The quality to stay firmly analytically looking to the bottom of the reality of the root ignorance, seeing emptiness or the nature of self.

Emptiness is a concept, without Wisdom. Emptiness with Wisdom is Liberation. Emptiness with the weapon of Wisdom in action is Liberation.

A Bodhisattva, in the 1st to 10th level, removes obstacles by deep meditation with Wisdom.

To cognate you don't have to suffer. Super knowledges or Samatha is an instrument, other qualities can be gained such as the 5 Super-knowledges together with 6th Buddhist knowledge of knowing the root of the defilements and so the Path.

Method and Wisdom are two wings of a bird bringing highest attainment or Enlightenment.

The 6 Supernatural knowledges directly perceives the complete cessation of all obstacles with the 6 perfections on the method side; they are:

1. Charity
2. Conduct
3. Patience
4. Diligence
5. Samadhi
- 6 Wisdom - known with a Discriminative Wisdom Mind.

In order to obtain the highest Enlightenment, there are two main obstacles of klesa's, these cannot be removed without Wisdom.

They are:

Ignorance

This is the main problem from the egotistical view. When the 84,000 klesa's are removed you are an Arahant, you achieve great emancipation.

Observation of knowledge.

The knowledge obstacle, a subtle predisposition, jealousy, hatred or desire, leave some type of print even though the Mind stays spontaneously. Desire, for example, has 2 effects:

1. Causes seed of another future desire to arise.
2. Attachment, a subtle or false effect into the mind or body.
Even for Arahantship there are subtle obscurations, such as anger or hatred, some type of habitual predisposition. It arises spontaneously, a slip out of habitual karma left by former practice.

Sunyata also is known by Arahants and Bodhisattvas - things do not exist as they appear.

Confusion still arises even in knowing Emptiness. Some kind of perception or appearance is still believed. The cause is a subtle kind of predisposition of the knowledge obstacle.

Just like a magician's trick. The magician knows the act to be empty, that it is only a trick, yet he still sees the same trick in the same way as his audience; incorrectly - seemingly real. So it is necessary to have developed a dexterous mental body Body.

These examples show that Arahants and Bodhisattva's have subtle obstacles which prevent them from doing certain types of perfections as the Buddhas can. For the Arahants and Bodhisattva's at this level, it is like someone clinging to a dirty dress, the dirt in the dress can only be completely removed gradually. Again by the perfect method.

There are 18 different levels of OBSCURATIONS for Bodhisattvas; 3 Big ones, 3 Intermediate ones, 3 Subtle ones. These can be divided each into two parts, that is, there are 18 different levels to be overcome by Bodhisattvas before complete cessation.

Set Mind on the object Wisdom which knows error of grasping the object "object not there". The starvation of thought processes by this METHOD shows the WISDOM that "not joining" cannot be achieved by "cutting" but "not joining" can be finished by "a not cut".

The second obstacle may be described as "still appears something" and it takes a long time to recognize that this is nothing but an "after tone" so while "wanting to go" (as an after tone) there then appears after a long time a break up of this "after tone" by "rubbing" three Gross, three intermediate and three Subtle activities to the further 10 stages of Bodhisattva activities. Remove these at this stage.

There is no need for a method DOING and so on with a difference that it is like a blank mind of no action using the Empty method/ Empty Wisdom Ease for vast means while keeping out of blind things.

So ROOT IGNORANCE may be described as the vision of the "after shocks" left by ignorance's passage through samsara, and we realize that this is a "conjured" process as a result of ignorance. So when this is seen, Enlightenment appears. This whole subject is the subject of the Prajnaparamita Sutras.

So wisdom sees many characteristics as non-arising because it is known "that they are imputed". So there is practice to be done.

This leaves two more obstacles which are difficult to express in words but basically are described as seeking "other wisdom outside the vast Superknowledges already known". The method to overcome this obstacle is to accumulate subtle energies by refined accumulation of merit.

From all disasters freed
From all grief escaped
Overcome all enmity
And liberated may you be.

At this point Method and Wisdom join like the two wings of a bird.
(The original article has a drawing of birds in flight).

W. C.

J.D.H.

Reference (1) Klesa (Skt) Kilesa (Pali) is a term used in Buddhism for 'defilements'.

In the Theravadin School these are ten in number

- (1) greed (lobha)
- (2) hatred (dosa)
- (3) delusion (moha)
- (4) conceit (mana)
- (5) speculative views (ditthi)
- (6) doubt (vicikiccha)
- (7) mental sloth (thina)
- (8) restlessness (uddhacca)
- (9) shamelessness (ahirika)
- (10) moral carelessness (anottappa)

From Abh-Pitaka, in the Dhamma-Sangani: For a discussion of other Schools, see LING T.O. A DICTIONARY OF BUDDHISM, Pub. Charles Scribner's Sons. 1972. SBN 684-12763-6.

Please refer Graphical Image No: 20.?.1

Photo: Geshe Lhundrub Sopa
from THE AGE, Thursday, 17 July, 1986 at P.17.

The following article is a retyped extract from the original handwritten Ch'an Academy Newsletter No: 3.

Please refer Graphical Image No: 20.?.2

Calligraphy: by the Abbot of the Golden

Mountain Monastery, China.

Text accompanying this piece of calligraphy follows:

The second photograph & translations of calligraphy presented to John D. Hughes by the Abbot of the Golden Mountain Monastery, China.
These pieces of calligraphy are on display in the Ch'an Academy.

Translation by the eminent Chinese scholar Dr. Constant Wong M.A. Ph.d of this beautiful piece.

'Good Fortune All The Six Hours - Or Six Directions.'

Translation by Yao Dixiong, famed Chinese painter from Xinniang- China. Now an Australian citizen.

'If You Wake Early It Will Be Good For Your Life - No Trouble.'

Translation of the same text as a meditation device by Mr. J. D. Hughes.

'Early Arising Of Practice Will Bring Enlightenment.'

In the late Han Dynasty a new style of calligraphy developed in China - credited to Shih-Yu an official at the court of han Emperor Yuan Ti.

Although Li-Shu the formal script of the court was developed for ease & speed of writing documents, individual calligraphers (much as any individual writes differently) had tendencies to slightly change the pattern.

Li-Shu script was even in height with regulated separate strokes & movements.

In Shih-Yu's style the characters were individually recognizable but of uneven brushstroke with one character 'running' into the next by the use of 'writing in air' a delicate lift & joining from one character to the next. The crossing brushstrokes always strong. In some instances the whole line is sometimes joined.

Shih-Yu style has been defined 'keep the basic structure of the character in Li-Shu, compromise on its formality, allow it to run wild & free, in order to meet the demands of the time.'

Overall size 67cm x 33 cm

The Ch'an Academy Newsletter No. 3 is available on request 7543334.

Please refer Graphical Image No: 20.?1

Painting: The Flying Horse, by Yao Dixiong.

Text accompanying this piece of Ch'an Art follows:

The Flying Horse

by Yao Dixiong

Melva Fitzallen, Ch'an Painting Teacher & June Young, Director of the Ch'an Academy, B.D.C. (U) Ltd. visited the famed Chinese painter, Yao Dixiong at his home in Dandenong the last week in August.

This wonderful artist had, two weeks before, visited the Ch'an Academy to meet our respected meditation teacher, John D. Hughes, for whom he did some calligraphy & a Ch'an painting of Kuan-Yin.

Melva & June were treated to a veritable feast of flying horses, camels through four seasons on the silk road, oxen in slumber & China's north western beauty in Yao's magnificent paintings.

From the tradition of Chinese painter's love of landscape & wilderness, Yao has found similarities in the ancient rocks & twisted windblown beauty of the Australian landscape.

This has culminated in his sixty five metre scroll of the 'one hundred kangaroos'

In 1983 Yao Dixiong was awarded a grant by the Australia-China Council to produce a traditional Chinese scroll using Australian subject matter.

Over fifteen months he travelled Australia, producing a scroll that depicts the changing shape of the Australian landscape through every state & climate Australia offers.

Yao is now an Australian citizen & a valuable resident teacher in the Chinese tradition.

Melva & June will be taking scroll mounting lessons from Yao & we hope to have a demonstration by Yao in the Ch'an Academy.

With respect, we thank him for his hospitality in showing us his beautiful work- his translation of the calligraphy for our newsletters & the reproduction of one of his flying horses for the benefit of all our readers of the newsletters.

His generosity has benefited all members.

J.Y.

Burmese Buddhist Museum Building in the Dat Pon Zon Pagoda Compound

The name 'Museum' is from a Greek term, meaning a temple dedicated to the muses, hence a place to study art and literature, such as, for example, the university building

erected at Alexandria by Ptolemy Soter.

In late times, the term came to be applied to a place of study or a school.

The exhibits are classified and catalogued systematically, furnishing means for extensive study and research.

It is of great interest when Buddhists make a practice of constructing a museum.

The Most Ven. Sayadaw U Thila Wunta Thera, Abbot of Dat Pon Zon Aung Min Gaung monastery, Rangoon, Burma, has been kind enough to advise John D. Hughes of details of a museum building he has constructed in the Dat Pon Zon Pagoda Compound.

The Most Venerable has arranged inscriptions about pagodas constructed overseas, together with photographs. An inscription on a marble stone exhibited in the museum reads:

'The Ven: Sayadaw U Thila Wunta (Born 1912) Abbot of Dat Pon Zon (Gathering of Precious Elements) Aung Min Gaung Monastery, Rangoon.

During the past quarter of a Century (1958-1983) the Ven. Sayadaw journeyed to both the hemispheres strengthening and spreading Buddhism in the U.K., U.S.A., Canada, New Zealand and Australia. In course of the Sayadaw's foreign religious travels, pagodas enshrined with precious relics were constructed at the request of his disciples and students residing at the afore-mentioned countries. One of the noteworthy disciples and sponsors being Mr. Leslie Dawson, a young Canadian Buddhist who founded the Dhamma Centre of Canada, which was a 400 acre Meditation Centre in Kinmount, Toronto. Dawson was ordained as a novice Monk and named Ananda Bodhi and subsequently became a fully ordained Monk on December 21, 1958. The Ven. U Ananda Bodhi and his students in 1982 initiated and supported the second journey to the West of the Ven. Sayadaw U Thila Wunta. Following are the sequential countries' place names, dates of construction and consecration of the six Burmese Pagodas.

<u>NAME OF PAGODA SPONSORS</u>	<u>COUNTRY</u>	<u>CONSTRUCTION</u>	<u>CONSECRATION</u>
1. American Shwe- G.Ruggieri Dagon N.Y.	ALLEGANY	May 30, 1958	June 6, 1958
2. Cakkavala The Open versal. Path	Uni- BOISE IDAHO, USA	May 22, 1982	June 11, 1982
3. Kinmount Ven. Ananda Pagoda Bodhi	ONTARIO, CANADA.	Aug 4, 1982	Aug 22, 1982

4. Crystal Mountain Crystal Mountain Meditation Centre	GALIANO	Sept 9, 1982	Sept 18, 1982
		ISLAND. VANCOUVER, CANADA.	
5. NEW ZEALAND The Sphere SHWEDAGON (20') Group Retreat Centre	WANGAPEKA VALLEY	Jan 2, 1983	Jan 9, 1983
		NELSON, S.IS. N.Z.	
6. THE AUSTRALIAN The Victory SHWEDAGON(25') & The Origins Centre	ADELAIDE (AUS)	Jan 28, 1983	Feb 9, 1983

The above six Pagodas plus the four constructed in Benares, India in 1958 add up to ten Pagodas in all; may the Ven. Sayadaw U Thila Wunta's compassionate and meritorious actions in founding of the Buddha, Dhamma and Sangha abroad be shared by both human and divine in order that all the noble wishes of all beings be fulfilled,
SADHU - SADHU - SADHU.

May 1985, Rangoon, Burma.

The Most Venerable has dedicated the merit of these actions to help the Dhamma flourish in Australia.

B.D.C. (U) Ltd. has a Centre Dharma Objects Subcommittee dedicated to a museum project. A B.D.C.(U) Ltd. application was made to the Victorian Ministry for the Arts on 25 July, for this purpose.

Summary of Project.

"A rare collection of Theravada, Mahayana and Tantra artifacts have been donated over a long period to the Buddhist Discussion Centre (Upwey) Ltd and these pieces should be recorded and their whereabouts, historical and religious significance made available to as wide an audience as possible.

"As the Tibetan Culture is now no longer intact it is especially significant that these unique pieces be known to be available, their use, historical and religious, is a factor that could be lost.

"This collection could supplement information available of pieces in the National Gallery of Victoria.

"Apart from Tibetan artifacts there are Chinese, Japanese (Zen), Cambodian, Sri Lankan and Indian subcontinent works.

"It is hoped that an exhibition of this collection, or separate areas thereof, will be held at the Chinese Museum now being set up in Melbourne. It is rare that a collection of Buddhist artifacts ranging over so many countries and covering the areas of Mahayana, Theravada and Tantra should be collected in one place in Australia.

"The growth of Buddhism in Australia (now 100 centres and growing) creates the need for support factors for the continuation of Ethnic practice to enrich and provide a supplement of religious and artistic experience.

"The possibility exists that a catalogue of this nature could influence the preservation of other collections. The catalogue could make the Australian public aware of the existence of this collection.

"It is vital this collection be catalogued'.

The permanent display at the Centre consists of Buddhist Scrolls, Paintings, Calligraphy, Images and Relics.

Two Reference Libraries are available and a third library is planned. The Assistant Commissioner of Taxation indicated that it is considered the B.D.C.(U) Ltd Library may satisfy the requirements of Sub-Paragraph 78 (1) (a) (xxvii) of the Income Tax Assessment Act and is giving further consideration to our request in respect of a public library and a public art gallery.

It would be of great benefit if this tax deductability of donations was granted.

May the merit of these activities make the Dhamma flourish and bring many to study the rich culture of Buddhism over many millenniums.

J.D.H.

Buddhist Iconography and Practices.

2. THE ARYA BODHISATTVA TARA.

Over many years, John Hughes, Resident Teacher at the B.D.C. (U) Ltd, has collected a number of Buddhist Images and Sacred Artifacts.

A knowledge of Buddhist Iconography can be very beneficial as an aid in the development of certain wholesome types of consciousness.

Members of the B.D.C.(U) Ltd are taught the importance of developing Right Understanding when using Buddhist Images as aids to Meditation. The Meditator with Right Understanding harbours No Doubt concerning the benefits and uses of Buddhist Images.

He understands the importance of developing Mindfulness to constantly check and correct any wrong views that arise in the mind. A wrong view may be that the Image itself will somehow magically bestow blessings such as wealth or wisdom. Another wrong view commonly held in the Western world is that the rubbing of a Buddha's belly ensures good luck. Whilst these particular wrongly held views about the correct use of Buddhist Icons are of little value to the ardent practitioner, they are, however, not totally without benefit for the uninitiated as they can give rise to a curiosity or desire to understand more about the reasons behind such practices.

When using Buddhist images as objects of Meditation the Motive should be carefully considered and constantly checked. If the motive runs contrary to the aims of the Dharma this must be quickly corrected. An example of Right Motive is the desire to develop Wisdom, or Right Understanding of the correct use of Buddhist Icons in the practice of Meditation.

Ultimately Right Motive appears to the student in the absence of wrong motives.

The correct usage of Buddhist Icons in Meditation Practices is of great benefit to the Practitioner. It is worthwhile to develop clear understanding of the difference between what is of great benefit, medium benefit, small benefit and no benefit. To approach this clear understanding it is first necessary to have some insight into a mind that understands the law of cause and effect. Certain types of mind, such as, for example, Merit Accumulating Royal Samadhi, know that what arises in the present has its cause in the past, without exception, and that volitional actions performed in the present, whether wholesome or unwholesome, with body, speech or mind, have unavoidable results at some time in the future. The fruitlessness of ritual practices and blind belief becomes clearly evident at this point.

The historical Buddha Sakyamuni (6th Cent. B.C.) advised his Monks not to believe in hearsay but to test his words as a jeweller tests the purity of gold.

Buddhist Images can be viewed as tools for the Meditator to use in the development of Dharma practices. Just as a carpenter uses a hammer and saw to build a house, the Meditator uses the tool of Mindfulness to further his development in Wisdom and Compassion. If the carpenter leaves his tools in the rain or treats them with neglect, the saw becomes blunt and the hammer rusts until eventually they are of no use to him. Similarly, if the meditator is unskilful in the use of his resources, or neglects to train his mind in Mindfulness, even the most valuable of resources becomes of little benefit to him.

One of the Images at the Centre is the Arya Bodhisattva Tara. Arya Tara represents the female active energy of the Enlightened Mind. The legend of Arya Tara is as follows: (Ref.1) Once the Arya Bodhisattva of Compassion, Avalokitesvara, became dismayed on seeing the suffering of beings in samsara, and although he had striven with all his efforts to free these beings the number still in suffering was infinite. From the lotus eyes of Avalokitesvara flowed tears of Compassion and from the great pool of tears sprung forth a lotus. In the centre of the lotus appeared Arya Tara whose exquisite face embodies the delicacy of a million lotus blossoms. Thus the

Compassion of all the Buddhas emanated as a fountain of Enlightened Energy, Arya Tara, who turned to Avalokitesvara and said: 'O Noble One, I offer myself in the service of freeing the countless sentient beings from suffering as quickly as possible.'

There are twentyone conventional emanations of Arya Tara within the Tibetan Buddhist pantheon. The two most widely recognised forms are the Green Tara (Tib. sg Rol-ma ljan-k'u pronounced Dol-jang) and the White Tara (Tib. sg Rol-ma dkar-po pronounced Dokar).

The names of the twentyone conventional Taras indicate many of their attributes.

Ref. (2) "Titles of the Twenty One Taras".

- 1) Tara, the supremely valiant (Prasura Tara)
- 2) Tara, of white moon brightness (Candrojasa Sita Tara)
- 3) Tara, the golden coloured (Gauri Tara)
- 4) Tara, the victorious hair-crowned (Ushnishahjaya Tara)
- 5) Tara, the "Hun"-shouter (Humda Tara)
- 6) Tara, the three-world best worker
- 7) Tara, the suppressor of strife
- 8) Tara, the bestower of supreme power
- 9) Tara, the best providence
- 10) Tara, the dispeller of grief
- 11) Tara, the cherisher of the poor
- 12) Tara, the brightly glorious
- 13) Tara, the universal mature worker
- 14) Tara, with the frowning brows (Bhrikuti Tara)
- 15) Tara, the giver of prosperity
- 16) Tara, the subduer of passion
- 17) Tara, the supplier of happiness (Sarsiddhi Tara)
- 18) Tara, the excessively vast
- 19) Tara, the dispeller of distress
- 20) Tara, the advent of the realisation of spiritual power
(Siddharta Tara)
- 21) Tara the completely perfect

John D. Hughes presented the Centre with a Tibetan bronze Image of White Tara, in a standing position on an eleven petalled half-lotus base. In her left hand, she is holding a (white) lotus, representing purity. Her right hand is in the Mudra of Bestowing Fearlessness. White Tara has seven eyes; the eye of foreknowledge in the forehead, (represented by a white pearl) in addition to the facial eyes (no jewels). Each eye in her palms is represented by Green Chrystoprase. The eyes on each of the soles of her feet are represented by Red Coral inlaid in a silver Dharma wheel, this Centre's logo. The White Tara is sometimes referred to as the Seven Eyed White Tara.

Due to the great generosity of Members and friends of the B.D.C.(U) Ltd the Image is inlaid with many precious and semi-precious gems. In the Larger Sukhavati-Vyuha Sutra (the description of Sukhavati, the land of bliss) many references are given to various precious gems that abound in that world, among them gem trees made of gold, silver, beryl, crystal, coral, red pearls and diamonds.

In this Sutra, Sakyamuni Buddha explains to Ananda, 'That Buddha Country, 0 Ananda, is always on every side surrounded by such trees made of the seven gems, and surrounded by masses of Kadali (banana) trees, and rows of palm trees made of the seven gems, and entirely surrounded with golden nets, and wholly covered with lotus flowers, made of all kinds of gems'.

Teachers in this Dharma-ending Age employ many skilful means to ensure the students make rapid progress. In order that many beings could obtain vast stores of Merit and remove obstructions on the Path, John D. Hughes, Resident Teacher at the Centre, encouraged students to offer their precious gems to him. Nearly all beings have substantial attachment to jewels and precious metals. Hence offering such prized possessions with proper Motive and Right Mindfulness proves to be a difficult practice. To ensure the maximum benefit for the students, John D. Hughes would not accept these gems until they were offered freely.

The jewels, having been offered properly, were given to B.D.C. (U) Ltd Director, Roger Armitage, who is a skilled jeweller. Roger Armitage has assisted in the setting of many of the gems by Jeff Lamers, a member of the B.D.C.(U) Ltd who is also jeweller. The mental methods used by these skilful jewellers to place the physical jewels upon the Tara Image were in accordance with Buddhist Practice. The key methods of this Practice are:

- 1) Generate Mindfulness of the presently occurring phenomena.
- 2) Establish Refuge in the Buddha, Dharma, Sangha and Guru.
- 3) Find a Wisdom Mind that understands directly the rare opportunity of Practising in this manner.
- 4) Generate Bodhicitta Motivation (to be of aid to all sentient beings).
- 5) Request that the Buddha, Dharma, Sangha and Guru assist you to proceed without error.
- 6) Don't obstruct the Pure Wisdom Mind by adhering to unwholesome thoughts even for an instant.

A brief list of some of the jewels inlaid on the Tara Image include:
8 Jade, 8 Opals, 8 Rubies, 13 Pearls, 3 Diamonds, 26 Turquoise, 14 Emeralds, 32 Garnets, 8 Amethysts, 5 Star Sapphires, 264 Lapis Lazuli, 261 Red Coral, 2 Red Coral Flowers, 2 Star Sapphires, 1 Pink Sapphire, 2 Aquamarine, 2 Chrystophase, 6 Moonstones, 2 Citrine, 1 Peridot, 1 Ivory, 2 Mother of Pearl, 2 Rock Crystal.

Dedication of Merit

MAY ALL BEINGS HAVE HAPPINESS AND ITS CAUSES,
MAY THEY NEVER HAVE SUFFERING OR ITS CAUSES,
MAY THEY CONSTANTLY DWELL IN JOY TRANSCENDING SORROW;
MAY THEY DWELL IN EQUAL LOVE FOR BOTH NEAR AND FAR.

R.M.A.

J.D.H.

References

- (1) Six Texts related to the Tara Tantra by Gyalwa Drub, P.2, the First Dalai Lama (1391-1474). Pub. Tushita Books, Dharamsala H.P. India.
- (2) Tibetan Buddhism by L. Austine Waddell, p. 360, Pub. Dover Publications Inc. (NY) 1972. ISBN -0-48620130-9.

Please refer Graphical Image No: 20-?-1

Photo: Jewelled white Tara at the B.D.C.(U) Ltd

Please refer Graphical Image No: 20-?-2

Photo: Jewelled white Tara at the B.D.C.(U) Ltd

Five Day Meditation Course held at B.D.C.(U)Ltd from 3 September 1986 to 7 September 1986.

NAMO TSON-KHA-PA.

A five day Meditation Course was held at B.D.C.(U) Ltd from 3 September 1986 to 7 September 1986. John D. Hughes, resident Teacher, guided Students in Meditation and activities to a Mind taking the Teachings to Heart by maximising the use of externally arising resources, instant by instant.

Tson-kha-pa stated in Lam rim chen mo: (The full Tibetan title of Tson-kha-pa's work, completed in A.D. 1402, is Skyes bu gsum gyi nam su blan ba'i rim pa thams cad tshan bar ston pa'i byan chub lam gyi rim pa. The title means "Stages of the path to Enlightenment, completely showing all the stages to be taken to heart by the three orders of persons." It is generally abbreviated to Lam rim chen mo (The great book on stages of the path)).

"Den dus rnal, byor brtson rnam thos pa nun man thos nam len gnas la mi mkhas sin" Alex Waycman a Sanskrit Scholar, translation of these lines is: "In our day, enterprises in Yoga have little hearing, while those who hear much are unskilled in the essentials of PUTTING INTO PRACTICE" (= Taking to Heart, nam len). (Ref: "Calming the Mind and Discerning the Real, Buddhist Meditation and the Middle View," From Lam rim chen mo of Tson-kha-pa. Translated by Alex Wayman. Pub. Motilal Banarsidass, Delhi, India. First Edition 1978, Reprint 1979 at page 3).

During the Meditation Course, the above words by Tson-kha-pa were investigated by the Students to arrive at a more refined comprehension of the fundamental

statement about two types of mind which frequently arise in our practice and which, by themselves, are greatly limited in scope for learning and practice.

"The Critical Path to the Development of an operating strategy on Resource Management" (refer attached diagram 1) was used as a method by which Students could drop slow learning minds and slow practice minds and produce Minds which quickly learn and immediately put that learning into Dharma Practice. Such Minds know external resources arising in the present, and, immediately use them to maximise the benefits for other beings.

PHASE 1. Understanding Need for Change of Current Trends.

To understand the need for change of current trends, Students examined their present methods of using external resources and found that, upon observation, one or the other of the two types of mind, described by Tson-kha-pa, was arising.

The characteristic of the first type of mind described is that the Student's practice has little hearing (or learning). The Student adopts a trial-and-error approach, believing that activity alone is sufficient to progress along the Path.

By examining the trial-and-error approach it becomes evident that, whilst it is a method which can produce learning, it is not a method employing learning. Also, it will take a great amount of time to arrive at understanding; therefore, many present resources are wasted. Finally, there is no guarantee that any learning will be produced by such activity.

Ritualized Practice is a clear example of the first type of mind; where the Practitioner follows some learnt rule or repeats methods blindly; without adjusting to the changing resource phenomena, instant by instant. A further example of the first type of mind would be to read this Newsletter Article, as if it did not apply to your own Practice!!!

The characteristic of the second type of mind, described by Tson -kha-pa is that the Students hear or learn much but will not act (as if they have never heard any PUTTING-INTO-PRACTICE Teachings).

Due to the countless lives in which we did not put into practice the Dharma, we now have a strong karmic predisposition to not put into practice the Dharma in this present life. A further characteristic of the second type of mind is that it acts out of deep habitual conditioning generated from past non-practice. We may hear the Teachings and understand the need to be practicing without gaps or breaks, but, on numerous occasions, we act without taking the Teachings to Heart.

Also, due to the inherent sloth and torpor of this second type of mind, it lacks the energy and sense of urgency to dispel hinderances and obstacles to resolute practice, instant by instant.

From the examination described above, Students clearly recognized the need for change of current trends.

THE CRITICAL PATH TO THE DEVELOPMENT OF AN OPERATING STRATEGY ON RESOURCE MANAGEMENT.

DIAGRAM 1.

Phase 1 Understanding need for change of Current Trends

Phase 2 Upgrade Members Current Skills

Phase 3 Develop Broad View of Needs

Phase 4 Discovery and Identification of Present Resources

Phase 5 Knowing Growth Parameters for Future Resources

Phase 6 Finding Methods of Resource Management

PHASE 2. Upgrade Members' Current Skills.

It is desirable to acquire new skills and perfect old skills. It was seen by Students that although each being possesses skills, they are not perfected. Rather than learning new skills, it can be seen that the learning process itself is a skill which must be perfected.

Sankhara's (self images) which our minds produce and grab, tend to define and limit the areas of which we are prepared to learn. We restrict our capacity to learn new skills by allowing habitual karmic boundaries to arise. This narrow view of our own capacity could manifest in the minds of boredom, aversion or restlessness.

We can identify the building of these minds by recollecting our past experience of resisting learning at school or work. This practice requires care not to permit a guilt feeling to arise, since guilt is a negative.

If the learning process is made error free; there are no obstacles to the development of the Mind or the rapid acquisition of new skills. Something that is heard once can be learned and recalled without confusion and without the fear of failure or fear of success

associated with delusions of incapacity. Remember, human birth is associated with types of mind capable of great learning, provided the correct minds are cultivated.

PHASE 3. Develop Broad View of Needs.

As described in PHASE 2, as a result of the process of grasping habitual karmic boundaries that arise in some minds; our skills of learning are limited and restricted. We superimpose narrow minded-ness to block a clear view.

To develop a broad view of needs, it is necessary to produce wholesome Minds (which do not resist learning by incorrect categorization of the subject matter). By dropping and cutting our attachment to arising Sankharas (self images); we produce Minds free of artificial limitations to learning. This putting-into-practice produces Minds reduced in 'ego bias' and therefore can learn much. Vast learning is one of the

highest blessings.

Lama Yeshe described the Dharma Harmony-of-purpose produced by Students adopting a Broad View of their Centre's growth Ref. B.D.C.(U)Ltd Newsletter No.17, August 1985 at page 3).

One further method of producing a Broad open view of needs is to examine long term needs and growth strategies first. In this way, the Mind can arrive at great vision, without being suffocated by a view that present facilities are inadequate (they may be under-utilised).

If present resources are not exploited to their fullest use, then myopic strategies for growth appear.

PHASE 4. Discovery and Identification of Present Resources.

The non-myopic process of discovering and identifying present resources is crucial to the Practitioner who wishes to benefit himself and others.

Several exercises were used by Students to come to a clear view of the meaning of the above statement.

Firstly, Students observed to discover the presently available external resources, such as, for example, flowers, other beings, Buddha Images, food, warmth and a suitable location. Secondly, they listed the presently available resources and next to each listed resource, estimated its probable duration in time. Quickly, through this practice, their presently arising resources were recognised. In addition, they cognated that it is only a short time until each of them will cease. These two Knowledges makes us happier. A further knowledge now arises. It was our own great efforts in the past that caused each present resource to arise. The result of this realisation is a sense of urgency not to waste, or not to take for granted, our present precious resources for immediate practice.

Thirdly, Students listed how each of the newly identified present resources could be used for putting-into-practice. Without using each resource for practice, now, the resources which have arisen pass away; their non-use means no further causes for our own or others future benefit are produced. For example, if opportunities now to make others comfortable are wasted; how are we going to be comfortable in the future? If opportunities now to offer light to Buddha are wasted; how can we experience sustained 'bright' Mind in the future?

Since our futures are always uncertain, and our conditions change, one would be wise to make for one's future happiness causes now; by using our presently identified resources.

With reference to the two types of mind described by Tson-kha-pa; the first mind described wastes vast opportunities to put-into- practice by failing to learn or discover proper usage of present impermanent resources.

The second type of mind described is aware of presently arising resources but does not act to put these resources into practice.

Neither type of mind is capable of maximising the benefits to our-self or others; neither type of mind is capable of placing learning and practice together, like the two wings of a bird.

The knowledge of the inadequacies of slow learning and slow practising minds combined with the knowledges described above, leads the Student to the Heart-Wish to drop, forever, any minds exhibiting the characteristics of practice-without-learning, or learning-without-practice.

Due to this renunciation, a Wisdom Mind arises which has the nature to cognate a presently arising resource and, immediately use this resource as practice. Wisdom Minds do not hesitate or stop to analyse what to do; rather, there is knowing (learning), immediately, producing wholehearted action of putting-into-practice. Having completed a practice action, a new practice action is generated in the next instant. This Mind starts again, and again and again, afresh in the present; recognises arising resources and uses them by an appropriate practice action.

PHASE 5. Knowing Growth Parameters for Future Resources.

By following an iterative process, using all data accumulated from Phase 1 through to Phase 4, Students were able to produce two lists entitled:

1. The things in which the Centre is concerned.
2. The things in which the Centre is not concerned.

Things in which the Centre is concerned are illustrated in diagram 2 below by a rectangle. Things in which the Centre is not concerned are illustrated by a circle.

Anything that the Centre is not concerned with is not pursued, while strategies for future management are recorded, without personal bias.

Each future activity is investigated with a one-pointed mind where it is viewed as a separate and individual process. Care is taken to not blur this investigation by overlapping of other activities with which the Centre is concerned. There are no decisions to be made at this time. This PHASE requires only investigation and identification of worthwhile activities. (see diagram 2).

Subsequent phases of, "The Critical Path to the Development of an Operating Strategy on Resource Management" will be discussed in a future B.D.C.(U)Ltd Newsletter.

L.A., F.T.C., J.D.H.

DIAGRAM 2

Please refer Graphical Image No: 20.?.1

Diagram of Growth Parameters for Future Resources.

Please refer Graphical Image No: 20.?2

Calligraphy of Vam, Hum, Trah, Hrih, Ah,
The Five Dhyana Buddhas by Melva Fitzallen.

CHINESE MASTER ARTISTS PAINTING EXHIBITION
AT EAST & WEST ART GALLERY - 20 SEPTEMBER 1986.

John D. Hughes and several Committee Members of the B.D.C.(U).Ltd attended the Exhibition Opening of works of two Master Artists of Xinjiang, China, Master Shu Chun-Guang and Master Xu Shu-Zhi on 20 September 1986. The Exhibition was arranged by East & West Art 1019 High Street, Armadale 3143 Victoria. Telephone: 20 7779.

Master Shu Chun-Guang was born on a farm in Gansu Province in 1941. He enrolled in the Fine Arts Faculty in Lanzhou. Much influenced by Huang Yue-yun, a good friend of FU PAO SHI, the great landscape painter and Zhao Wang-yun. On graduation he was sent to work in Xinjiang, where the wild terrain of high mountains, the people and animals inspired him for sixteen years. Very much a recluse with poetry and folkmusic, he shuns crowds and is one of China's promising young artists with a style of his own and very untraditional, he teaches today in Urumchi, China.

Master Xu Shu-Zhi was born (fond of painting) in Henan Province. He studied in Baoji, Shanxi Province, then moved to Xinjiang in 1953. His co-students were Wang Zhao and Feng Ji-zhong, under Zhao Wang-yun. Xu loved the desert, its people and the mountains of the North West and excelled them in his paintings. One of China's most prominent landscape painters, he has had many exhibitions around Xinjiang and is now teaching at Xinjiang Cultural Centre.

It was auspicious that Mr. Zhiang Jimian, Consul-General of the Consulate of the People's Republic of China in Melbourne, 82 Queens Road, Melbourne, 3000, Victoria, (Tel. (03) 529 2282, (03) 529 7581.) was able to open this important Exhibition. Mr. Zhiang Jimian had arrived in Melbourne a fortnight earlier, John D. Hughes welcomed Mr Zhiang Jimian and affirmed the friendship between our two countries. To mark the occasion John D. Hughes presented Mr Zhiang Jimian with a Manjushri print (from a Tibetan wood block held at the Centre) on a red background. Similar gifts of the Manjushri print from this Centre will be sent to China for the Artists, by arrangement with the owners of East & West Art, Dirk and Majorie Eysberte. B.D.C.(U).Ltd Members are grateful the owners gave us permission to reproduce "The Outlook" by Shu Chun-Guang (see below). Paintings by Artists, Cong Chien Xing, Wen Chien and Yao Di Xiong were also on display. In "The Outlook" by Master Shu Chun-Guang has rendered the scene dynamic by suggestions of instability and surging force in the terrain. By avoiding horizontals, he gave to the

forms an appearance of threatening to slip sideways. In this skill, the Master can be compared to Yuan Master Shen Chou (1427-1509 AD) technique.

As brother may talk to brother, without words, the Ch'an Painters of this Centre feel great gratitude for the opportunities created to view these Master's Paintings. May All Beings Be Happy.

J.D.H.

Dr. Ananda W. P. Guruge, Ambassador and Permanent Delegate to UNESCO, for the Democratic Socialist Republic of Sri Lanka has served 18 years with UNESCO.

His studies in Buddhist Culture have been published in a number of works. One of his most recent works is: "From The Living Fountains of Buddhism". This relates to the assistance given by Sri Lankan Scholars to the pioneering orientalist of the West. Another of his works is: "Buddhism: The Religion and Its Culture". This work gives a bird's eye view of the entire range of Buddhist Culture.

In May 1986, the University of Jayewardenepura conferred an honorary D. Litt. on Dr. Guruge.

Over many years, Dr. Guruge's timely advice has helped B.D.C(U)Ltd's Director, John D. Hughes, understand many of the complexities of Buddhist Organisations and events throughout the world. His breadth and clarity of view in such matters is Daedalian. In the dim maze of world views, his skill to map a clear middle way is one of his outstanding abilities.

Dr. Guruge has forwarded John D. Hughes the English Text of the speech delivered at the Vesak celebrations of La Societe Bouddhique Internationale, Paris on 31 May, 1986, for publication.

May the merit of our publication of his paper bring Dr. Guruge long life and strength to continue his Noble works.

UNIVERSAL BUDDHISM - Author: Dr. Ananda W.P. Guruge.

The subject I have chosen for this afternoon is "Universal Buddhism" I began speaking and writing on this subject exactly thirty years ago. At that time we were celebrating the 2500th anniversary of the death of the Buddha. I was the editor of a souvenir which the Government of Sri Lanka had decided to publish. I requested scholars from all countries connected with Buddhism either historically or by the presence of sizeable Buddhist populations to contribute articles on the present situation of Buddhism. Each article was expected to trace the history of the development of Buddhism with special reference to how specific doctrines and practices evolved. I had a very rich and interesting array of contributions. What I read was a revelation to me as well as to many readers in Sri Lanka.

The first conclusion I reached was that we knew so little of the different traditions of Buddhism. Of course, we knew that there were different sects and schools. We have read of Mahayana, Theravada, Vajrayana and formed the impression that they were opposing and mutually contradictory forms of Buddhism. We, in Sri Lanka, have preserved the Theravada system of Buddhism. We have been very proud of our history as protectors of this form of Buddhism. A Sinhala Buddhist rarely fails to display his chauvinism whenever he speaks of his country as the home of Buddhism in its pristine purity. In addition, the ecclesiastical history of Sri Lanka is a record of the repeated victories of the Theravada tradition over Mahayana tradition. To make matters worse, we, in Sri Lanka, have had no opportunity in coming into contact with Mahayana or Vajrayana Buddhism. The Chinese migration to Sri Lanka had been negligible. The contact with Tibet or Korea or Vietnam was almost non-existent. Japan had commercial relations but the cultural impact was infinitesimal. (Ed. Note: From the manuscript supplied, there is some doubt as to whether this is the correct word). Of foreign Buddhists, we had close ties with Burma, Thailand and Cambodia. These upheld the same form of Buddhism and the books we used were the same: namely, Pali Tripitika, its numerous commentaries and many poems and scholarly treatises. The World Fellowship of Buddhists has just been founded and the dialogue among the Buddhists of the world was just beginning. In such a situation, one must expect a lot of ignorance to exist as regards the vast range of Buddhist doctrines and practices.

This situation was universal in all Buddhist countries with the exception of perhaps Vietnam where the Theravada and Mahayana met across the border. As it is usual, wherever ignorance pervades, prejudice, distrust and misunderstanding become prevalent. This describes the background against which I started my little campaign to appreciate the diversity and richness of Buddhism.

How very different it is now. Several human tragedies had led to what could rightly be called a Buddhist Diaspora. With the fall of Nationalist China, many Buddhist scholars and leaders - specially the religious heads - moved into Hong Kong, Taiwan and other parts of the world, particularly Asia and North America. The self-imposed exile of His Holiness the Dalai Lama resulted, in a dispersal of the vigour and the resourcefulness of Tibetan Buddhism to every nook and corner of the world. It is no exaggeration to say that the most vibrant tradition of Buddhism in the international scene today is Tibetan Buddhism. A few decades later, the Indo-Chinese exodus resulted in the establishment of numerous Buddhist institutions in Europe and America. Today, those of us who live in big cities of Europe have easy access to all traditions of Buddhism. There is hardly a school or sect which is unrepresented. The new influx has merged with the missionary efforts of the first quarter of this century, which had concentrated on Theravada and Zen Buddhism. Thus, as opposed to the insularity of each type of Buddhism, we find today not merely the coexistence but more forcefully the intermingling and cross-fertilization of diverse traditions, schools and sects of Buddhism.

It is, therefore, both opportune and necessary to delve deeper and find what constitutes the unity and oneness of Buddhism. It is opportune because we have access to diverse forms of Buddhism and scholars with ability and sympathy are available to undertake

in-depth comparative studies. Specially, the West today is indeed the best available laboratory for a detailed study of Buddhism. It is important that we make the best use of the opportunities which the unique combination of events have presented to us.

Such a study is also necessary because we have still to combat many pockets of ignorance and prejudice. It is sad but true that most Buddhists - specially those of traditionally Buddhist countries - continue to be aloof. We are involved with our compatriots and hence conduct ourselves as transplanted patches of our original home countries. In the practice of our religious life, this is particularly so. Only a very few among us have begun to look for the common basis of our religious heritage. By being insular, we fail to take advantage of what the genius of Asian Buddhists have evolved in philosophy, religious life, art, literature etc.

The diversity of Buddhism results from a unique characteristic of the Buddha. His attitude as a teacher had been very liberal. He wanted people to think for themselves. He encouraged exploration. He did not build obstacles in the path of critical examination. One of the epithets he gave his doctrine was that it was open for anyone to come and inspect. The Buddha discouraged the very idea of dogma.

In addition, he refused to establish a hierarchy within the Sangha - religious community. A group of monks or nuns in a village was a separate community. Within it each monk or nun was responsible for his conduct to himself or herself only. There was no divine law or central church law to check their thinking. Further, the Buddha encouraged the Sangha to study and teach. It turned out to be one of the oldest and most efficient learning societies in the world. The monastery became a centre of learning. And as monks went far and wide into every corner of Asia and also some parts of then known Europe, they established more and more such monasteries. As scholars they entered into debates and dialogues with philosophers, thinkers and religious leaders in various places.

The result of the meeting of minds was a growing transformation of Buddhism. This is how Buddhism subdivided itself. As in the case of some other religions, Buddhists did not go through cataclysmic experiences similar to reformation, counter-reformation or long- drawn religious wars.

Each one of us, here, has inherited a form of Buddhism which developed in our countries of origin in response to specific philosophical, social and religious needs and influences. The very early teachers who brought Buddhism to our countries did not believe in replacing all religious ideas and practices with Buddhism.

Following the noble principles of tolerance which is fundamental to Buddhism, they allowed other religious beliefs and practices to co-exist with Buddhism. The result, of course, was that many of them got absorbed into Buddhism.

If we try to purify Buddhism by removing them, we will only be trying to do something both difficult and useless. It is difficult because we will never be able to agree on what is pure Buddhism. It is useless because Buddhism is a way of life and to live according to its principles does not call for a very rigid doctrinal base.

The Buddha, himself, had been quite pragmatic. He insisted on knowing the minimum of the doctrine but practising it with intensity. He also pointed out that the doctrine was only an instrument for use when needed and thrown away once the objective is achieved. His parable of the raft compares a person who clings on to the doctrine as one who carries a raft on his head after crossing the river.

The Buddhists are recognizing throughout the world that there is no reason whatsoever for them to argue on what is true or untrue and what is early or late and what is orthodox or not. This recognition stems from the fact that every school and sect of Buddhism has preserved a central body of teachings which go right back to the Buddha and which remain unchanged. The differences are in outward embellishments, emphasis and sometimes interpretation. The basic Buddhism remains one.

Two years ago, I listened in Italy to a learned discourse given by Lama Yeshe on the core doctrines of Buddhism. He elaborated one by one the four noble Truths; the three characteristics of Impermanence, Suffering and Negation of Soul; the twelve factors of Dependent Origination; the basic code of Buddhist ethics and the concept of Nibbana. He was talking on the basis of Tibetan Buddhism. If I had closed my eyes, I would have thought that it was a learned monk of Sri Lanka expounding the doctrine according to Theravada Buddhism.

The President of Sri Lanka, His Excellency J.R. Jayawardene, records a similar experience he had had with famous D.T. Suzuki, the Zen scholar whose works are very popular in the West. When asked about the common basis of all forms of Buddhism, Dr. Suzuki has listed all such doctrines and told Mr. Jayawardene, "Do not look for differences but look only for the common core, which consists of the Buddha's own teachings".

The more one delves into the comparative study of different schools and sects of Buddhism, the more one is pleased to discover the oneness of this great religion. When we look at various beliefs and practices from this angle, we see the meaning and the importance of the differences. Man's religious needs are many and different. These vary according to one's intellectual development and social background.

A highly developed mind derives satisfaction only in meditation and progressively complex mental exercises like trances. The intellectually oriented persons seek pleasure in study and contemplation. For them religion is an area of intellectual experiences. To others, there are day to day problems and worries to absorb their attention. They seek solace from religion. This solace they expect with the least amount of effort. Buddhism, as we see it among us, serves each of these needs according to our own standards and criteria. It is simply fantastic that one religion could have developed to meet all these needs. It is not at all surprising that people choose different forms of Buddhism as their favourites because each of them caters for a special need or circumstance.

The more we recognize this fact the more we realize the wisdom of our ancestors who had allowed Buddhism to become diversified. But as we come closer and begin to have more and more contact, we see the need for some symbols of unity among the different schools and sects of Buddhism. Over the last thirty-six years, we have

achieved much in this direction. I am very happy personally that the effort began in my country. At the very first meeting of the World Fellowship of Buddhists in 1950, a series of decisions were taken: they include

- the adoption of the six-coloured Buddhist flag universally;
- the universal recognition and celebration of Vesak; and
- the acceptance of Pali Formulas for the three refuges and five precepts.

As we look around and observe the proceedings of the ceremony today, we see the extent to which these external features have given us a sense of unity and oneness.

I foresee new tendencies to arise in Buddhism in the West. The close interaction of different schools and sects must result in mutual influences. Already western scholars had spoken of their preference for a form of Buddhism that combines the three traditions of Theravada, Mahayana and Vajrayana. We hear of such terms as Triyana the three paths - and Buddhayana - the Buddha's path - as the names for such eclectic forms of Buddhism. We should not decry this natural development because this is exactly how Buddhism evolved over the last two thousand five hundred years.

It is with a sense of deep satisfaction that I share these thoughts with you. By your participation in the common celebration of Vesak, you are forerunners in a new growth in Buddhism. With tolerance and understanding, our common efforts should contribute to a greater enrichment of our religious heritage. Our goal should be to continue Buddhism as a living influence on our lives and through our example on lives of all around.

May all beings be happy and contented.

ANANDA W.P. GURUGE.

PROFESSOR DE JONG - LECTURE AT MELBOURNE UNIVERSITY- 18 JUNE 1986 -OBSERVATIONS

John D. Hughes, Director of B.D.C.(U).Ltd attended a lecture at Melbourne University by Prof. De Jong of Australian National University on 18 June 1986. The topic was; "Did the Buddha teach the Four Noble Truths?"

The lecture was arranged by Dr. Greg Bailey of Division of Religious Studies, Latrobe University, Bundoora, Victoria (tel.(03) 478 3122).

Importance of Sanskrit Studies to Buddhists.

Dr. Greg Pailey has arranged Sanskrit classes at Latrobe University. Next year, the Sanskrit 1 classes will be held for three consecutive days; Monday, Tuesday and Wednesday; 2pm to 3pm. Sanskrit 11 will be held on the same days from 11am to 12am. Dr. Greg Bailey is considering arranging Sanskrit 111 classes. Interested Students should contact Dr. Greg Bailey.

Sanskrit is the oldest of the Indo-Iranian languages and is the sacred language of the Brahmans. The word Sanskrit is applied only to the symmetrically formed language, the word meaning 'carefully constructed.' It stands opposed to Prakrit, the spoken Sanskrit dialect. Sanskrit literature is made up of a large number of writings. It is generally considered the oldest extant work on Sanskrit grammar dated from, the 4th century, B.C. and is assigned to Panini, as author.

Many treatises emanated from Buddhist writers according to T.W. Rhys Davids; the Pali of the Buddhist Canonical books is based on that standard Kosala vernacular as spoken in the 6th and 7th centuries B.C.

It cannot be called the 'literary' form of that vernacular, for it was not written at all till long afterwards. That vernacular was the mother tongue of the Buddha.

In one of the earliest Pali documents he is represented as calling himself a Kosalan. According to the traditions handed down by the Sinhalese, Pali, that is, the language used in the texts, could also be called Magadhi. What this may mean is the language used by Asoka, the King of Magadha.

Much research has been undertaken since Dr. T.W. Rhys Davids proposed these ideas. The Rhys Davids and Stede Pali Text Society Pali-English Dictionary gives Sanskrit roots corresponding to the Pali roots. The strange method is useful, even though the vernacular on which Pali is based had never passed through the stage of Sanskrit.

It may not be possible that any Pali word in the Canon could be actually derived from the corresponding Sanskrit word. Among Buddhist Scholars, the use of Sanskrit is too obvious to require demonstration. Sir Monier Monier-Williams' Dictionary (1851.& 1899), laid a valuable base for the Western study of Sanskrit. All Buddhists are thankful for his longevity that enabled us to use such a protracted undertaking brought to a completion. All Western Buddhists should learn Sanskrit and Pali and try to study Chinese.

Prof. De Jong Observations on Deficiencies in Scholarship.

Prof. De Jong pointed out that the French and Japanese Scholar which he cited are the first Scholars to have studied both Pali texts and Chinese translations in a systematic and detailed way.

The French work appeared in 1963 and the Japanese work in the years 1969 to 1972, and, as far as we know, nobody has yet made a critical evaluation of these works.

Very few Scholars can handle Pali and Chinese sources. Since French is little read in non-European countries and since Europeans have a limited number of specialists interested in early Buddhism, Prof. De Jong observed it may be expected it would be difficult to map out an ideal method to study early Buddhism.

A Preview of Important Buddhist Studies by Prof. De Jong.

In his great kindness, Prof. De Jong gave John Hughes, who recorded his lecture, permission to print the outline of his lecture on the B.D.C.(U)Ltd Newsletter. Accordingly, considerable work is being undertaken by the Editor of this Newsletter to ensure that the report of Prof. De Jong's lecture is accurate. It is hoped to complete this important task in time for the B.D.C.(U). Ltd December, 1986, Newsletter.

At a dinner, following the lecture, John D. Hughes expressed sincere thanks to Prof. De Jong for his work which will be of value throughout the Buddhist World.

Proposal for I.U.O.A.S. (U.I.E.O.A.) Formation.

The assembly of many Professors, Lecturers and Scholars in one place is unusual in Australia. At Prof. De Jong's lecture John D. Hughes forwarded a proposal that an Australian branch of the International Union for Oriental and Asian Studies be formed; results of an informal survey of many Professors, Lecturers and Scholars on this proposal indicated that it was a worthwhile project.

The aim of this project of the B.D.C.(U). Ltd Research Sub-Committee is that of UNESCO Union Objectives, namely; to promote contacts between orientalist throughout the World, and to organise Congresses, Research and Publications. The present Research Study Sub-Committee comprises Bernie Herlihy, John D. Hughes and Dr. Constant Wong.

Rationale for Proposed Formation.

Throughout twenty six countries in Asia and Europe exist groups of Internationally minded persons who communicate with each other and UNESCO through National branches of the International Union for Oriental and Asian Studies, founded 1951. No Australian branch exists of which the offices of Australian UNESCO at Canberra are aware. These offices advised John D. Hughes they favour an Australian branch, if established. Australian Professors and Scholars working on Buddhist Translations to study their social implications for peace, tend to be isolated from one-another, John D. Hughes undertook indirect contact with the World President of I.U.O.A.S. (U.I.E.O.A.); (Union Internationale des Etudes Orientales et Asiatiques). John D. Hughes is Editor of the B.D.C.(U).Ltd Newsletter which circulates in over 22 countries. (This circulation includes Members of U.I.E.O.A.).

This project could promote peace by strengthening Australian involvement in UNESCO and by providing Australian contact with the six hundred million Buddhists in Asia by means of Scholarship and Friendship between twenty six countries.

May the Merit made by this article bring Buddhist Scholars to Australia.

J.D.H.

Proposed Visit by Ven. Thich Heeyen Ton to Centre - 1 September 1986.

On 1 September 1986, the Ven. Thich Heeyen Ton, Vice President of the Vietnamese

Buddhist Federation of Australia and New Zealand visited John D. Hughes, Director of B.D.C.(U).Ltd.

The Venerable was accompanied by Ven. Thich Phuoc Nhon, of 2 Albert Street, North Perth, Western Australia, 6006 and attended by Mr. Tri Dung Lara, of 17 Merlyn Street, Footscray 3011, Victoria. This visit was close to the Founder's birthday on 9 September.

The Venerable Thich Heeyen Ton is a friend of Venerable Thay Nhat Hanh, the Meditation Master from France, who shall be visiting Australia this year.

Ven. Thich Heeyen Ton discussed with John Hughes the Blessings of Practice of Buddha Dharma and techniques for guiding Meditation. The vast access to such Practices of which the Venerable is aware produces transcendence of narrow views. The Venerable entered the Ch'an Academy and produced some helpful Calligraphy which he presented to Director John D. Hughes to mark his approaching birthday.

As is well known, this Centre greatly appreciates the visits of many Vietnamese Monks over the years and friends of the Sangha. To celebrate this visit, we have printed the proposed Australian visit schedule of Ven. Thay Nhat Hanh and Sister Phuong.

B.D.C.(U).Ltd has received advice From the Buddhist Council of Sydney, 2nd Floor, 392 Sussex Street, Sydney, New South Wales that the Venerable will attend the seminar "A Strategy for Peace" to be held on 15 to 16 November at the University of Sydney.

J.D.H.

Buddhist Federation of Australia Directory.

The Buddhist Federation of Australia, Box 161, Holme Building, The University of Sydney, New South Wales, 2006 will be publishing a book at the end of the year entitled " A Guide to Buddhism in Australia".

Entries are required with a detailed description of your organisation; B.F.A. are asking a fee of \$10 an entry, which will help offset the cost of production. The statements should be as non-sectarian as possible. Please contact the B.F.A. directly, since the copy deadline is 16 October 1986.

J.D.H.

Robyn Barbour's Birthday Celebration on Versak

Photo: Photo of Robyn Barbour's Birthday
Celebration at the B.D.C.(U) Ltd.

Versak, on Saturday 24 May, coincided with the birthday celebrations of Robyn Barbour. Many B.D.C.(U)Ltd Members were present. Martin Lawless B.D.C.(U)Ltd Committee Member, distributed copies of, "The Heart Of Buddhist Meditation by Nyanaponika Thera, for this occasion.

Robyn presented helium filled balloons to all present. Upon her spoken wish of "May all your worries fly away" they were released, to fly up in a cloud, to help many beings be happy.

L.E.

PROPOSED SCHEDULE FOR VISIT OF THAY NHAT HANH and sister Phuong
October, November 1986

- 29th September Monday : Arrive Brisbane, rest.
30th September Tuesday : rest at Vietnamese Buddhist Temple, 111 Rowe Tce,
Darra, QLD 4076. Thich Nhat Tan (07)3913909 or
07 375 4422 evening talk of orientation for
Vietnamese Buddhists.
- 1st Oct. Wen. : Day of Mindfulness for Vietnamese at the Darra
Viet. Temple from 6.30 am to 9.30
- 2nd Oct. Thurs. : rest.
- 3rd Oct. Fri. : rest & evening talk at Brisbane Zen Group (Kim
Lewis) address :
phone :
- 4th Oct. Sat. : retreat.
5th Oct. Sun. : retreat ends at 8.00 p.m 30
6th Oct. Mon. : travel to Bodhi Farm, Lismore
Organizer: Subbana, Bodhi Farm
The Channon, N.S.W. 2480
- 7th Oct. Tues. : rest
8th Oct. Wed. : rest and orientation talk at 7 p.m.
9th Oct. Thurs. : retreat
11th Oct. Sat. : retreat
10th Oct. Fri. : retreat
12th Oct. Sun. : retreat.
13th Oct. Mon. : retreat ends at noon after lunch
14th Oct. Tues. : rest and fly to Sydney in the afternoon stay at
Doan Q Sy daughter.
- 15th Oct. Wed. : rest at Doan Q Sy daughter
16th Oct. Thurs. : rest and drive to Wat Buddha Dharma.
17th Oct. Fri. : rest and orientation talk for the retreat for
Vietnamese.
- 18th Oct. Sat. : retreat organizer: Mrs Than Bach Mai (Thao)
19th Oct. Sun. : retreat 6/23 Bleinheim st, Randwick, N.S.W, 2031

25th Nov. Tues. : Rest at Phubc Hue until noon, go to Phap Bao Temple.
orientation talks at Phap Bao at 7pm.
26th Nov. Wed. : retreat at Phap Bao
27th Nov. Thurs. : retreat.
28th Nov. Fri : retreat ends at noon
29th Nov. Sat. : fly back to Paris.

Please refer Graphical Image No: 20.?1

Calligraphy by Venerable Geshe Doga inscribed in
the title page of a book "The Kalachakra Tantra
Rite of Initiation for the Stage of Generation"

Ven. Geshe Doga Tibetan Calligraphy Legatary.

On 9 September, 1986, John D. Hughes, Director of B.D.C.(U). Ltd requested the Venerable Geshe Doga to inscribe the title page of a book; The Kalachakra Tantra Rite of Initiation for the Stage of Generation, J. Hopkins, 1985 Pub. Wisdom Publications, London.

This book had been presented to John D.Hughes on the occasion of his 56th birthday, by one of his Students. A review of this book appears in The Tibet Journal Vol.XI, No. 1, Spring 1986, pp51-55. Pub. Library of Tibetan Works and Archives.

To anyone interested in Vajrayana Buddhism or in the Kalachakra Tradition, this book and The Kalachakra Tantra by Geshe Ngawang Dhargyey, trans. A. Wallance Ed. I.V. Jakic, Library of Tibetan Works and Archives, Dharamsala, 1985, pps.180 should be considered.

The Legatary printed above, is powerful enough to ensure transmission of Tantra knowledge to those who have established sufficient practice. A possible phonetic transliteration could read:

pya. ma. sa. pa. ir. se. ma. sa. kyi. sa. ga. du. la. skyo. da. ma.
dsa. da. pa. ir. pha. na. pa. ir. gro. ku. sha. ga. sdo. la. ba. ra.
rna: ma: sa: la: phu. la.

At this stage; no English translation has been attempted because the Nature of the Vastest Tantra Knowledge excels words. It is enough to say that the uppermost of the Path needs to be firm to ensure a state of evenness to hold while arising by the power of moral volition.

John D. Hughes hopes to share the Blessings of this work with many beings to preserve the future Vajrayana Way and Method.

May Geshe Doga have long life and good fortune.

L.E Leanne Eames
M.F. Melva Fitzallen

D.J.S Dorothy Saddler
J.Y. June Young

Paintings on P.3 and P.9 and Calligraphy on P.30 were painted by
Ch'an Teacher Melva Fitzallen.

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33 Brooking Street, Upwey, Vic. 3158.
Phone: 754 3334.

This Newsletter contains Dharma material. Please keep in a clean place.

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Editor: John D. Hughes.

Ch'an Academy Newsletter No.3 is available on request.

May all be well and happy